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Opening Fast-closed Doors in Brazil

By Frederick C. Glass

About two hundred years ago the great Northern states of Brazil fell into the possession of a Protestant power, who ruled them wisely and prosperously for several decades and seemed capable of eventually obtaining the whole country. The great Dutch general and statesman, Maurice Nassau, was the Governor of this splendid territory, with Recife as his capital, and had he not been unwisely recalled to Holland in a moment of crisis, the greater part, if not the whole of Brazil would probably now have been a great Protestant Dutch empire.

The final expulsion of the Dutch was converted by the priests into a kind of holy crusade, and "patriot" and "catholic" became synonymous terms. Largely on this account, up to the latter part of last century, the north of Brazil was one of the special strongholds of Rome, where she put forth her strongest and most unscrupulous efforts to bind the people to herself and to keep out the Gospel by all means—fair or foul. Innumerable and magnificent churches and monasteries, and countless orders of both a secular and clerical character, with swarms of monks and nuns of every hue, each with their special images and holy bones, all made it their duty to bewitch the people with their grossly superstitious and idolatrous charms and practices, some of which would make a pagan African blush to own. Under cover of these times, the Jesuits also crept back to Brazil, from which they had been expelled for political conspiracy in the days of the good Marquis Pombal.

An Intensive Bible Campaign
All these things made Gospel pion-

neering in North Brazil a rather perilous undertaking. The first man to spread the Gospel in this difficult field was a Scottish physician—a Dr. Kalle, of Edinburgh—who, about 1880, organized the first small congregation in Recife, now embodied in the E. U. S. A. The American Presbyterians soon followed, but progress was slow and persecution bitter.

Early this century I was asked by the Bible Society's agent in Rio to undertake an intensive Bible colportage campaign, starting in Recife, capital of the state of Pernambuco.

Street by street, and house by house, the whole of this erstwhile Dutch city was canvassed with the Scriptures, and with most surprising results. With very little opposition, twenty or thirty Bibles were sold every day, and not a few New Testaments, and I managed to keep out of sight of the priests. After several months' work in the city I traveled up into the interior with just the same results everywhere. The Roman clergy were taken by surprise, and had not time to organize opposition.

From those early days until the present time, thorough and systematic Bible colportage has been carried forward with ever increasing success, and several million excellent and attractive gospel tracts have also been circulated throughout the whole region referred to, to pave the way for the colporteur, so that today it is the most prosperous and promising gospel field in South America, there being more congregations in the one city of Recife than in the whole of the big republics of Colombia and Venezuela together.

This result was not accomplished, however, without trial and suffering.

Many years ago I was helping a little congregation in Maceio, which assembled in an upper room for fear of persecution, when there came the sound of a rapidly approaching horseman, followed by the noise of some disturbance on the stairs, and a man burst into the room, covered with mud and bearing signs of considerable travel and great fatigue. After resting a few minutes he was able to tell us the following story. He was a Brazilian preacher named Marques, who had opened up an interior district of Pernambuco, establishing a little circuit of tiny groups of believers, whom he visited periodically. The priest living in one of these districts had greatly antagonized the work, and, when the time approached for the periodical visit, Sr. Marques was warned not to proceed.

Of a brave disposition, the preacher decided to ignore the warning and set forth on mule back at the appointed time. When a few leagues out, an unknown stranger stopped him with a command from the priest not to proceed. Deeply impressed, but not dismayed, he still felt it his duty to go on, and a few hours later he was again stopped, receiving a still more threatening message from the gospel enemies.

The Story of a Wicked Plot

Saturday night was closing in as he finally reached his destination, and held a small meeting that night to encourage the frightened little flock in his charge. Sunday morning dawned with no sign of trouble, and the usual morning service was held. As evening drew on, in spite of terrible rumors, the little group of believers, greatly heartened by the ministrations

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AT THE beginning of the time of the end a great superman, the personal Antichrist, will appear upon the stage of action. He may be living at the present time, but he has not yet been manifested, and cannot be manifested until after the rapture of the body of Christ shall have taken place.

John in his vision saw the Lamb in His role as "Lion of the tribe of Judah" take the seven-sealed book out of the right hand of the Occupant of the throne (Rev. 5:1-7) and break the seven seals. When He had broken the first seal, one of the living creatures said, "Come!" and John tells us that he "beheld a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth, conquering, and to conquer." This first seal will not be broken until after the saints shall have been raptured, and when it shall be broken the personal Antichrist will appear in his capacity as the Man of Sin. He it was whom John saw in his vision, and who "went forth, conquering, and to conquer." In him the iniquity of the last days will be headed up. He will be Satan's masterpiece who will represent himself as God, demanding divine honors. His demands will be enforced by the false prophet who will possess the power to perform miracles (Rev. 13:14, 15), and the penalty of refusing to worship him will be death.

The Antichrist has not yet been manifested, but the spirit of Antichrist was in the world in the days of John, and has been in the world ever since. John speaks of two particular ways in which that spirit manifested itself in his day, and in those two particular ways it is manifesting itself, in a special manner, at the present time.

It manifested itself in a denial that Jesus Christ had come *in the flesh*. John wrote, "Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of Antichrist, whereof ye have heard that it should come; and even now already is it in the world." John had written concerning the eternal Word, the *Logos* (John 1:14), "The Word was made flesh, and dwelt among us, . . . full of grace and truth." To deny, then, that Christ had come "in the flesh" was to deny *the fact of the incarnation*. The modern tendency to set aside the doctrine of the virgin birth, or to stamp it as

The Spirit of Antichrist

Pastor J. Narver Gortner

one of the non-essentials, is a step in the same direction and leads to the same destination.

The spirit of Antichrist manifested itself also in a denial of the fact that Jesus Christ will *come again* "in the flesh." Our Lord died upon the cross. He afterwards rose from the dead. After He had risen the body that had been in the tomb was no longer there. Mark 16:5,6. The body that He possessed after His resurrection was composed of "flesh and bones." Luke 24:39. With that same body He ascended into heaven. Luke 24:51. That body He possesses in the glory where He is our representative in the Father's presence. So we sometimes speak of Him as "the Man in the Glory." With that body which He possessed, and still possesses, He will return to this earth at the end of the age. Acts 1:11. This is the clear and unmistakable teaching of the inerrant Word of God.

There were those in John's day who denied that Jesus Christ would come "in the flesh." Like many who are living at the present time they spiritualized what is written in the Word concerning the second advent.

We read in 2 John, the seventh verse, that "many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." There is something in the original Greek that our translators have not given us. The words rendered "come in the flesh" are *erchomenon en sarki*. Here we have the present participle, "coming," rather than "having come." The Revised Version renders it "cometh." This makes it future, as it should be, rather than past. There were those who denied that Christ *had come* in the flesh, and there were those who denied that He would thus *come again*. John pointed out the fact that each of these two classes was dominated by the spirit of Antichrist.

We are nearing the time of the end. The shadows of the approaching storm that will precede the ushering in of the millennial age are already gathering. Antichrist will soon appear, and the spirit of Antichrist is in evidence now.

The cry has gone forth, "Behold, the Bridegroom cometh!" Satan hates the doctrine of the second advent, the teaching that Christ will come again, as he hated, and still hates, the doctrine of the incarnation. He tried to prevent the coming of the Lord, as all of us who have studied the trail of the serpent all the way down through the centuries prior to the first advent,

are well aware. Unable to prevent it, he has since tried to convince men that Christ was a mere man, the son of Joseph, and that the promised Seed of the woman has never come "in the flesh." Failing to convince many that Christ has not come "in the flesh," he asserts that He will not *come again*. The last lie is as great as the first, and should be denied by every lover of the truth. The fact that Christ came "in the flesh" at the time of His first advent is proof sufficient that He will come "in the flesh" at the time of His second advent.

The spirit of Antichrist manifests itself in other ways. All opposition to any truth of God, all opposition to any of the ways of God or the purposes of God, all opposition to the working out of the will of God in the earth or in our individual lives, savors of the spirit of Antichrist. But around the two great fundamental errors of the enemy, a denial of the first advent and a denial of the second, the most of the fierce and prolonged assaults of the spirit of Antichrist can be clustered.

Faith Fruitful

When only twenty-three, Dr. Moon of Brighton, England, was struck with total blindness. When prayer for cure failed, he cried: "I thank Thee for the talent of blindness; may I so invest it that at the coming of the Lord Jesus, He may receive His own with usury." He at once applied his cultured intellect to devising the Moon system for the blind, now used in 492 languages and dialects, and by which thousands of the sightless are said to have found their way to heaven.

Russians Must Forfeit Bibles

From a German source, *The Deutsche Zeitung* of Berlin, comes the report that the Soviet government has ordered all persons in Russia to hand over their Bibles and Prayer Books, to be converted into paper for journals and newspapers, owing to the crisis in the paper industry. Persons who retain Bibles will be punished for anti-revolutionary activity.—The Alliance Weekly.



WHEN Jesus came to full years, left the carpenter's bench, and began to preach, He brought a very definite message. It was based upon prophetic chronology. We are told that He began to preach, Mark 1:15, with these words, "*The time is fulfilled.* The kingdom of God is at hand. Repent ye and believe the gospel."

There can be no doubt that Jesus understood perfectly the chronology, or time periods, in the writings of the prophet Daniel. Daniel's own interest in prophetic chronology had first been aroused by Jeremiah's prophecy of the seventy years' captivity in Babylon, and by his knowledge, "Understanding by books the number of the years" (Daniel 9:2), that that period was then drawing to its close.

Now came our Lord Jesus upon the scene, perfectly aware of His position in the great time plan of God. He was aware that the sixty-nine weeks of years which had to pass until the Messiah would be cut off for the sins of others, were then closing; that God would then lay His people aside until the foretold period of "Seven Times" of Gentile world dominion, foreseen by Daniel, and beginning under Nebuchadnezzar. He knew that then the Hebrew dispersion would reach its completion, when they would again be restored to their native land and to divine favor. Our Lord was also aware that in the meantime, God would "turn to the Gentiles to take out of them a people for His Name."

So, comprehending all this, He began to preach, saying, "*The time is fulfilled!*" And based upon that fact He cried, "Repent ye and believe the gospel!"

Today are we not called upon to preach a similar message? "*The time is fulfilled!* Repent and believe the gospel," we must surely cry aloud.

Our Lord Jesus delivered His message in a period of severest persecution. We read in Mark 1:14 of His beginning just when John the Baptist was cast into prison. As we well know, He as well as John the Baptist, and later on most of the apostles were called upon to seal their testimony with their blood.

Will our similar testimony cost a similar price? For we too, seeing that the sands of the Gentile "Seven Times" have run their course, must

"The Time Is Fulfilled"

By Zelma Argue

cry, "The time is fulfilled! Repent and believe."

To say, "NO," in no instance, would be plainly vain. We know too well that already many of our fellow believers, in Russia and other lands have recently been called upon to face martyrdom for their testimony. Will all Christians, then, be called upon to pass through a similar trial? Will all be called upon to "go through the great tribulation"? it is often asked.

Behold I shew you a mystery: we shall not all sleep.

Cast not away therefore your confidence which hath great recompense of reward. For yet a little while and he that shall come will come and will not tarry.

Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels. And I will spare them, as a man spareth his own son that serveth him.

—Bible

The expectation of deliverance has long been the cherished "hope" of the church. We are already far advanced into "dark days." Are we now called upon to cast away the "blessed hope," and look instead for only increased judgments?

No! We are told to look, not for judgments, but for His appearing. "Unto them that look for Him (not for tribulation) shall He appear the second time *without wrath unto salvation.*" For, "we are not appointed unto *wrath*, but unto *salvation.*"

In a recent number of the Moody Monthly, Dr. James M. Gray has written very ably on the subject, "Shall the Church go Through the Tribulation?" Dr. Gray calls attention to the fact, that while in Matthew 24 and Luke 21 the scene describing Christ's return is full of judgment, yet these words were spoken to Jewish believers, before the birth

of the church period at the coming of the Holy Ghost, and would therefore have the viewpoint of the Jewish faithful in view. Speaking of the coming of the Comforter, Christ stated there were many truths which He had not revealed, but into which the Spirit would lead them, when He came.

Undoubtedly this refers largely to the teachings on special truth regarding the church, a long hidden mystery, and special church truth is found largely in the epistles of the apostle Paul. This gives great strength to the words of the Apostle Paul, when he says, referring to a direct and special revelation, "This we say unto you by the word of the Lord . . . we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." See 1 Thess. 4:15-

18. Their outlook was to be not one of despair, but of comfort. "Wherefore comfort one another with these words."

All of First Thessalonians looks forward, and most especially the two closing chapters, to the time when the Lord shall come as a thief to catch away his own. And the fifth chapter describes this event as occurring at a time when the world is drunken, sleeping, and saying, "peace and safety," then sudden destruction comes upon them and "they" shall not escape. See vs. 3 and 7. But going on to verse 9 we read on the contrary, "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."

This calls to our mind also the fact, that the Lord Jesus, in describing the time when He should come, and "one shall be taken and the other left," describes that time as a time when the world is absorbed in revelry as in the days of Noah, eating, drinking, marrying and giving in marriage. On the other hand, we find that when Christ comes to judge the nations and slay the Antichrist, He comes when the whole world has mobilized for battle, gathered in the valley of Armageddon. At this time Christ appears with His armies, *previously mobilized*, and now coming out of heaven clothed in fine linen, white and clean. Rev. 19:14.

We have looked at First Thessalonians, and have seen that it is filled with hope and comfort, looking forward to the "catching away." If we look now at Second Thessalonians, we

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The Editor's Notebook



A Wonderful Story

On New Year's Day, 1930, Mother Whittemore of New York, founder of the Door of Hope work, went to be with the Lord. The reminiscences of her life and ministry have been very ably gathered together by F. A. Robinson of Toronto, and have been published in a volume of over 300 pages under the title of *Mother Whittemore's Modern Miracles*.* This new book will prove a great stimulus to the faith of all who read it, and the writer seriously questions if any more valuable work than this has been written in the twentieth century. Dr. Wilbur Chapman, speaking of her address at one of his conferences, said, "Whenever she spoke, Mrs. Whittemore moved the great audiences as I have rarely seen them stirred. She has probably been instrumental in saving more fallen women than any other person." We believe that this book, all of which with the exception of two chapters by Mr. Robinson has been written by Mrs. Whittemore herself will be the means in God's hands of winning many more souls to Christ.

* * *

In New York High Society

Emma Mott Whittemore, as her old friend Mrs. M. A. Weaver of Springfield, Mass., reminds us in a word of appreciation at the beginning of the volume, "was of distinguished lineage, a daughter of Mr. Henry Mott, the great lawyer, and a great granddaughter of Dr. Valentine Mott, the famous surgeon and physician. These names stood very high among the old families in New York City. Mott Street was named after her ancestors. Royalty had been entertained by the Motts. But Mrs. Whittemore, in spite of all this, was ever the simple, humble, loving friend of the poor. She was a true servant of the meek and lowly Jesus, 'who made Himself of no

reputation, and went about doing good.'" In the first chapter of the book Mrs. Whittemore tells us that at the age of fifteen she united with the church, but she made the mistake of following Christians more closely than following Christ Himself. She says, "As the world crept into my heart, with its fallacious attractions and snares, I could have been found more than once, like Peter of old, endeavoring to warm myself before a fire created by those who knew not the Lord."

* * *

"From Gaieties to God"

In telling her story Mrs. Whittemore says, "For a brief space after marriage things seemed as if they would be different, but the appetite for an unceasing whirl of excitement exerted itself, and a more or less fashionable and careless life followed. With my husband I became fascinated by social gaieties. Dinners, receptions, dances, and various places of entertainment almost crowded out any desire for religion." Through a terrible fall downstairs she broke one of the lower vertebrae of her spine. She states, "Though not a confirmed invalid, there were months when I had to be carried upstairs and down, and during those twelve years, I can truthfully assert that never, even when comparatively well, did an hour pass without pain." One night she was going to a place of entertainment. Dressed in a beautiful new evening gown she was admiring herself before a long mirror when she caught the expression on the face of her little son. With a shocked look on his childish face he said, "O Mamma dear, you are not going that way, are you?" "What way?" she asked quickly. "Why, Mamma," he said, pointing to her neck and arms, "you are not dressed." As she drove to the entertainment that night she was haunted by those two words "Not dressed! Not dressed!" and all through the hilarity of the night the words kept coming again and again, "Not dressed!"

The Beginning of a Change

Shortly after the incident mentioned above she was induced to go to hear Henry Varley, the English evangelist who was speaking in New York. All through his address the two words of her little boy were being emphasized to her. At the close of the meeting Varley invited all who wanted to meet with God to linger for a short while. She went downstairs to the room appointed for conversation and prayer, and there in that room to her amazement and delight she found her husband, whom she did not know was in the building. He was there for the same purpose as herself. She says, "A gracious God had convicted both our hearts. . . . Very low did we bow before Him that afternoon as we each endeavored to form firm resolutions to live a different life. It was not until the next Sunday, however, that these resolutions were in reality carried out."

* * *

In Jerry McAuley's Slum Mission

The same friend who had invited Mrs. Whittemore to Henry Varley's meeting persuaded her to go the following Sunday to hear Jerry McAuley, the converted thief, of the Water Street Mission. Mrs. Whittemore writes, "My husband rather reluctantly consented and it was with a distinct understanding that upon no consideration would he take his wife down into that locality more than 'this once.'" Writing of that slum mission she says, "It was very much crowded with sin-bedraggled people and vile smells! We were compelled by Jerry's gruff and imperative call, to go forward. 'Come up here, the whole three of you back yonder, and sit down.'" As they listened to the testimonies of those whose lives had been transformed by the touch of the living Christ, Mr. Whittemore was very much overcome. He rose to his feet and asked for the prayers of the redeemed men in that mission. Mrs. Whittemore says, "He was such a stiff Presbyterian and had been so very conventional and uncompromising that I could scarcely believe my own eyes. He put his hand to his face to cover

*Mother Whittemore's *Modern Miracles*, published by the Missions of Biblical Education of Canada, can be obtained from the Gospel Publishing House, Springfield, Mo. Price \$2.00.

his emotion and I saw a tear trickling through his fingers. In spite of my worldly spirit he had never appeared nobler or braver in my eyes. I could not let him stand alone. Where he would go, I would go. I rose and quietly stood by his side."

* * *

The Publican's Prayer

Continuing their story Mrs. Whittemore says, "Jerry turned his piercing eyes on us and said in a loud and almost fierce voice, 'Did y' mean it, both of y'?' We gave a nod of assent. Yet there were conflicting emotions! We were both strangely affected, but I know my pride rebelled at the thought of being prayed for or being brought back to God by a thief, even though he was converted. 'Then if y' did, come and kneel at this bench.' As he spoke, he pointed to an old worm-eaten and none-to-clean bench." Here they were, two society leaders in immaculate evening dress, kneeling at a bench with a long line of scantily-clad, unclean, vicious-looking men and women. Jerry started at one end. "Pray, brother. Yes, y'must. I can pray till the breath leaves my body, but that won't save ye, ye must pray yir-silves.' It never entered my head that Jerry would ask me to pray and my thoughts were all on my husband. What would he say? He used such good English. I had always felt proud of him at social functions when he was called on to speak. I knew his prayer would be strikingly different to the others. At last Jerry came to us. He placed a hand on each of our shoulders. I looked up. A tear was zig-zagging down the cheek of the man we thought so rough. It fell between us. It was a holy tear shed for a man who yearned to have others accept his Saviour. It spoke more loudly to me than any words could have done. He asked Mr. Whittemore to pray. Slowly the words came to his lips, but they were not the ones I had anticipated. They were the words the poor, blear-eyed drunkard at his side had just stammered out, 'God be merciful to me a sinner.' In a more tender tone Jerry said, 'Put in "For Jesus' sake." . . . Suddenly the Spirit began witnessing with ours that we were acceptable in His sight once more, through the blood-cleansing power of Jesus."

* * *

Christ as Physician

Although she was constantly relieved in her bodily afflictions through the prayers of Jerry McAuley and his wife, it did not occur to Mrs. Whittemore that she could trust the Lord as the great Physician of her body. However she was deeply impressed by the

healing of one of the members of her church whose case had been diagnosed as incurable. Her doctor gave her no hope, saying, "By actual experience I find no remedy will materially aid you for any length of time." She went to hear Dr. A. B. Simpson who pointed out to her the Lord Jesus had provided healing in His atoning work at Calvary. Alone in her room she committed her body to God for healing. At this time the Lord, through her little son, began to teach her the simplicity of faith. She says, "For some time the dear boy had had a physical weakness which needed attention; and when I proposed his taking it to the Lord, with some surprise he quickly responded, 'Why, Mamma dear, I would not want to bother God with such a little thing as that!' Seeing a rather grieved expression cross my face, he almost as quickly added, 'Would you, mamma dear?' 'Certainly I would, darling,' was my reply."

* * *

Believing Before Seeing

At this moment the Lord spoke to her heart, "A little child shall lead thee," and so she silently sent up a prayer that the child might answer a question that was on her heart. "Darling, if you really trusted God to heal you of this trouble, would you thank Him before you knew you were truly cured?" The child replied, "Why, Mamma, you know I would if I asked Him." "But," she persisted, "suppose you suffered for some time, what then?" The child replied, "O Mamma, that would not make any difference, for if God said 'Yes' I would know I was healed just as much as if I did not feel the pain. He would do what He said He would do, wouldn't He, Mamma?" In a moment he continued, "Why Mamma, suppose I asked you for a Columbia bicycle, don't you think I would thank you if you said 'Yes'?" Mrs. Whittemore said, "Certainly! But darling, I might not give it to you for several months; and what would seem harder, I might not explain why I kept you waiting." The child said, "It doesn't make any difference if I have to wait a little while, because the very minute you say 'Yes' I know I am going to get it all right. Of course I know, because I know you, Mamma dear, you keep your promises."

These words of the child were divinely used, for straightway Mrs. Whittemore got right off her bed with the determination to believe God for complete deliverance. The very next evening when preparing to retire she was led to get into a certain position which was heretofore impossible without intense suffering. There was only

a bruised sensation but none of the terrible agony previously experienced when such a thing was unconsciously attempted. The joy was so great that tears of gratitude began to flow down her face until she could not refrain from exclaiming, "Lord, I am healed! I am healed!" Quickly came the thought to bend over again, and while in the attitude of prayer the floor was actually touched with her hands and she rose perfectly whole. She says, "I can never fully describe that moment, but I know I had such a conscious sense of more of the incoming of Christ, that gratitude, holy laughter and awe filled my being."

* * *

Called Into Ministry

Mrs. Whittemore was naturally a very timid woman but the Lord began to lead her out as a witness for Himself. The first public service was at Bridgeport, Conn. She writes, "One day at the close of an afternoon meeting I was invited to visit a very poor home. The father had been sitting in darkness for over two years, having become completely blind through excessive drinking. In a state of intoxication this man had one night stumbled into a small mission hall and been led to Christ. The home became transformed, and the once poor heartsick wife came into a new joy. But the evil effects of heavy drinking resulted in the husband's loss of sight. Mrs. Whittemore said to him, "After all God has done in leading you to Him, don't you think you could trust Him to give you back your sight?" The man stated that he had never thought of that. She quoted to him the words, "Jesus Christ, the same yesterday, today and forever," and the man lingered long on the words, "*The same forever.*" Mrs. Whittemore laid her hands on the blind eyes in the name of the Lord Jesus Christ, on the authority of the words in Mark 11:24, "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them."

* * *

The Blind See

On the following day the blind man was aroused by the conversation of some boys just outside his window. He gathered that one boy had opened the window and had thrust in a few sheets of paper. In describing this the man said, "I gave a start and rose up, for a flash of something bright seemed to shoot across the room. For a few minutes I staggered and then things took shape before me and I saw. Going over, I picked up those stray pieces and found that they were hand bills, (Continued on Page Seven)

A Great Pentecostal Revival

A Bible Study for Today

I. *The Workers and their spiritual position.*

1. They had been to Calvary, and knew Christ crucified. (Calvary was intensely real to them.) Luke 23:49.

2. They knew the risen Christ. (The resurrection was also intensely real to them.) Luke 24:36.

3. They had received their commission from the risen Christ. "As the Father hath sent Me, even so send I you." John 20:21.

4. They had received the Holy Ghost. "He breathed upon them, and saith . . . Receive ye the Holy Ghost." John 20:22.

5. They were given definite directions for service. "Ye are witnesses . . . but tarry . . . until ye be clothed with power from on high." Luke 24:48, 49.

It is the work of the Eternal Spirit to make Calvary and the Living Lord as real to believers now as they were to the disciples. We cannot be witnesses to "Jesus and the resurrection" unless it is so.

II. *The Workers were given a definite command.*

"He charged them . . . to wait for the promise . . . ye shall be baptized in the Holy Ghost." Acts 1:4, 5. m.

They had received the Spirit as well as their commission, but they were to know the Holy Ghost in still fuller measure, not only as indwelling but as clothing them for aggressive witnessing.

Experimentally (not dispensationally) we may be in the same position; knowing the Spirit as indwelling, and not as clothing with power.

III. *How the Workers obeyed the command.*

"All with one accord continued steadfastly in prayer, with the women and Mary . . . and with His brethren." Acts 1:14.

All, that is to say, who gathered; one hundred and twenty out of five hundred. 1 Cor. 15:6.

No revival ever breaks out unless the workers are of one accord, continuing steadfastly in prayer for the windows of heaven to be opened.

IV. *How the Lord fulfilled His promise.*

"They were all together . . . suddenly . . . a mighty breath (same word as in Acts 27:25.) . . . filled all the house." Acts 2:1, 2.

The revival began with the workers. The Spirit filled the place where

they were gathered. *They were in the Spirit, as well as the Spirit in them.*

V. *How the Workers were set free for service.*

"They were all filled . . . and began to speak with other tongues as the Spirit gave them utterance." Acts 2:4.

The tongues were loosed, each one to speak the wonderful things of God. Acts 2:11. The gift of the Holy Ghost with the accompanying sign of speaking with other tongues as the Spirit gives utterance is for every redeemed soul.

VI. *How the revival broke out.*

1. No trouble to gather the people. "The multitude came together." Acts 2:6. There is nothing that "draws" like the Spirit-power.

2. No trouble in giving the message. "Peter standing up . . . lifted up his voice." Acts 2:14. He spoke so that all could hear! The human voice is God's trumpet. How shall they hear without a preacher and how shall they hear if the preacher will not lift up his voice?

3. The preacher had only to be a witness. "This Jesus did God raise up of whom we all are witnesses." Acts 2:32. m.

4. The Holy Ghost did work. "They were pricked in their heart." Acts 2:37. The Spirit bore witness to the Word of God, as Peter wielded the sword of the Spirit.

VII. *How God had prepared the Workers for the work.*

"They then that received his word were baptized . . . about three thousand souls." Acts 2:41. Peter could not have dealt with such a multitude alone. The one hundred and nineteen Spirit-prepared workers were ready for the work. What use to have three thousand souls at the altar if Spirit-filled workers are not there to meet them?

VIII. *How the devil tried to stop the work.*

1. He stirred up the authorities. "They . . . put (Peter and John) . . . in ward." Acts 4:3. But the revival went on, five thousand more souls! vs. 4.

2. He stirred up the religious formalists. "Rulers, and elders . . . they set them in the midst . . . they charged them not to speak." Acts 4:5-22. But they found no way of punishing them because of the people. The work went on.

3. He got into one of the Christians.

"Ananias, with Sapphira . . . kept back part of the price." Acts 5:1-6. But the Holy Spirit unveiled the devil (verse 3) and God dealt severely with the hinderers. It is an awful thing to sin against God when His Presence is as consuming fire, and He is working mightily.

4. He tried slander, and false witness. Stephen — "seized him and brought him into the council, and set up false witnesses." Acts 6:12, 13. But God shone through Stephen, and gave him opportunity to testify and proclaim the message.

5. He tried stones, and martyrdom. "They stoned Stephen." Acts 7:58, 59. But his death resulted in the conviction of one of the leading Pharisees, and a fresh and more mighty witness was raised up.

6. He tried persecution. "There arose on that day a great persecution . . . and they were all scattered abroad." Acts 8:1.

There were no Missionary Societies, and this was God's way of spreading the blessing from Jerusalem into Samaria (Acts 8:5) and to the uttermost parts of the earth. This method required no organization, no great meeting, no raising of funds. This may yet be God's way for the twentieth century!

IX. *The various departments of the work.*

1. Who directed the workers. Individually, "The Spirit said unto Philip, Go near . . . and Philip ran." Acts 8:29, 30. Collectively, "As they ministered to the Lord . . . the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them." Acts 8:2.

2. Note a council to deal with finances. "Seven men . . . full of the Holy Ghost . . . appoint over this business." Acts 6:3. A. V.

3. How a young converts' meeting was conducted. "When the Apostles . . . heard that Samaria had received the word of God, they sent unto them Peter and John; who . . . prayed for them that they might receive the Holy Ghost: for as yet He was fallen upon none of them." Acts 8:14-17.

4. A prayer meeting and its results. "When they had prayed, the place was shaken." Acts 4:23-31.

X. *Other characteristics of the work.*

1. No trouble about finances. Acts 4:34, 35.

2. Sectarian prejudices swept away. Acts 10:14, 15. Acts 10:28.

3. Ordinances kept subservient to the spiritual reality. Acts 10:44-48.

Although it is recorded that they of the circumcision were amazed at this,

the Holy Ghost was poured out on uncircumcised souls!!

The Holy Spirit of God has never changed. He has given us in this record of Pentecost, the conditions and principles upon which He works, and we shall never obtain His mighty working until we fall into line with His methods, and give Him His right place.

Editor's Notebook

(Continued from Page Five)

and after a little I deciphered what was printed. . . I hurried to the table and gathered up the small Bible that Miss B. . . has read to me so many times. . . . But I could not make out a word in the little Book, the type was too fine. I remembered we had a big old family Bible somewhere so I started to hunt for it. . . I opened it and looked for awhile, the letters seemed to fall out before me and you cannot imagine the great joy that came as I found I could once more actually read. I got right down on my knees, and my! how I thanked Him! The next day I started for my work." Mrs. Whittemore says, "When with my own eyes I saw this once blind man making a pair of shoes, readily plying his needle back and forth, I was overpowered with gratitude and filled with admiration to our God."

Our space is spent, but we hope to tell more of this book and especially of Mother Whittemore's rescue work next week.

Greetings from a Siberian Prison Cell

Mrs. E. Voronaeff writes from Odessa, Russia, "I greet you with the peace and love of our Lord Jesus Christ. I wish to inform you that with the help of God who alone could make this possible, I was privileged to travel to the far North to visit my husband, who, as you perhaps know, has been exiled to Siberia. He has been sent still farther into the North, and during my stay there I accompanied him, and afterward returned here. Before my departure my husband asked me to send you his warmest brotherly love and greetings in the Lord, and to request that you all pray for him."

Congratulations to Brother and Sister Woolever

The good news comes to us of the birth of a baby boy, Charles William Woolever whom the Lord gave to these dear missionaries, Nov. 29th. Brother and Sister Woolever have been doing good work for the Lord at Purulia, India.

Born in the Fire, I Could Not Be Content in Smoke

(Continued from last issue)

The first place I wanted to go to church after my husband had received the Baptism was to Bethel Temple, the very place I had been so scared of for so many years. I used to pass along the walk in front of Bethel Temple or other Pentecostal missions, but I was actually afraid to glance toward the doors. There was a big murder trial under way at the Court house, and in order to get in we had to stand in line, and the end of this line took us clear up to the doors of Bethel Temple. (This was long before we sought the Spirit.) While standing in line in the hot sun with my girl friend of former days, we became very thirsty. I wanted so badly to go inside of that Temple and get a drink, but fear that I might become contaminated with "tongues" restrained me. I fainted on the street and had to be assisted inside. What a terrible thing fear is. I soon regained my senses and could hear people in the basement praying and singing praises unto God. The water was pretty close to them however; but a kind brother ventured, and gave me a drink. Then I couldn't get out of their midst quickly enough.

Now I was eager to see what the inside of Bethel Temple looked like. Will I ever forget my first glimpse? I said to my husband, "Isn't this the most wonderful place on earth? And to think how frightened I used to be of it. God is here. Just hear the people praise the Lord. I have never heard the like before. It's like the sound of many waters."

The calls for revivals came pouring in faster than we could possibly get to them. Every time I would preach I would go with the seekers back in the prayer room and wait for the promise of the Father. All that winter I went, constantly seeking. Finally I became discouraged and I told my husband I was no longer going around the country with him without the Holy Ghost. I said, "Take me back to the little room of power where I first started out." So we got in our car and went back to Los Angeles, back to the same house, back to the same room, and back to the very spot in the parlor where my husband had received the Spirit. I actually knelt day after day on that same spot by the same chair, determined to *be filled with the Spirit*. So great was His presence and such waves of glory, often filled my being these days, that I could hardly convince myself that I hadn't received the Spirit. But the awful hunger was still there. Something was

urging me on. Oh, that people wouldn't give up until their cup is full and running over. My husband was so anxious to be out in the work again that he didn't want to wait longer for me. I rose right up and looked him square in the eyes and said, "If you go, you go without me. I am right here until the Holy Ghost comes if its until the Millennium."

A week went by. I was still at my chair. Others came and went, but I was still there. I was now getting desperate. Everything earthly was vanishing. The hunger was getting worse and worse, stronger and more intense. I started to sweep and dust the parlor one afternoon and I piled the furniture in one corner of the room and put all the rugs out doors, and suddenly the power fell. I wouldn't resist Him, so I knelt alone under the Spirit's power all that day. When five o'clock came, I suddenly realized I had asked a girl friend over for supper. I looked around and all the furniture was topsy turvy, the door bell rang and she said, "How are you?" I answered, "I am drunk." "What, DRUNK?" "Yes," I said, "I've been drunk all day." She stood aghast; and from the looks of the furniture, and the sight of me, reeling under the power, she didn't doubt my word. I said, "Mr. Roberts will take you to the restaurant around the corner and get your dinner. I am too full of the new wine to eat." They went, and left me to stagger around the room trying to place the furniture back in its position.

For three days and nights I was literally drunk in the Spirit. I swayed under His presence. When I got down to pray, I could scarcely get up so great was His presence. Oh, how God wants us to stay down, too. We are altogether to anxious to "give up" and "let up" before He is through with us.

Finally I started to go to a tent meeting my husband had planned. We had gathered around the dining table to pray before entering the pulpit, and—suddenly—very suddenly, He came upon me. *Filling me and thrilling me* with unspeakable joy, and filling me with the Holy Ghost. Languages that I had never heard before or learned from other lips came forth under the Spirit, and I have never doubted that God filled me with the Holy Ghost. Praise Him!

Oh, what heart satisfaction! How different are all our revivals! Since then we have seen thousands of souls won to Christ in our meetings during the last six years.

"The Time Is Fulfilled"

(Continued from Page Three)

shall find this hope appearing even stronger. In chapter 2, vs. 1 and 2, the writer beseeches them to *be not troubled or shaken in mind*, regardless of what might be said or written, and he beseeches them on the ground of, "the coming of our Lord Jesus Christ, and by *our gathering together unto Him.*"

This appears very clear. Appealing on the ground of their "gathering together to Him," they were not under any circumstances to be troubled thinking that the "day of Christ" in judgment upon the nations was at hand. It is immediately following this that the well-known passage occurs, speaking of the revelation of Antichrist; evidently after the gathering together. Read context carefully.

It is in this second chapter of Second Thessalonians that he emphasizes that the "day of Christ" (in judgment) will not come until "the man of sin be revealed." On the other hand, the writer emphasizes that this very occurrence, the revealing of Antichrist, cannot take place until after "He who now hinders be taken out of the way." Some believe that "He who now hinders" is the Holy Spirit. This does not mean that the Holy Spirit will be entirely taken out of the world during the tribulation, for, as God, He is omnipresent, and will be here in the sense in which He was here in Old Testament days. But it does mean that in the dispensational sense in which He "fell" upon the day of Pentecost, He will be "taken out of the way" (2 Thess. 2:7), giving way for Antichrist to be revealed and come in his full power. And when He, the Holy Spirit, our Eliezer, goes, we, the Rebecca, will go too. For if the Holy Spirit has come in to abide forever, and He is abiding in me, when He goes, I will necessarily have to go too! This gives us great joy and comfort.

The Lord Jesus said with regard to the great tribulation, "These be the days of vengeance." Luke 21:22. D. M. Panton says, "No peril so awful has ever demanded an escape so great. No foothold of safety will exist in the whole inhabited world." "As a snare it shall come upon *all them* that dwell on the face of *all the earth.*" v. 35. "They shall not escape." 1 Thess. 5:3.

Shall any "escape"? We are told in another scripture that with every temptation God will provide a way of escape, and we believe it will not fail to be so in this, the "*hour of temptation.*" Where then is escape to be found? We find the answer in the words of the Lord Jesus (Luke 21:36). "Watch ye therefore and pray

always, that ye may be accounted worthy to *escape* all (not part) these things that shall come to pass, and to stand before the Son of man."

Not only when He was living upon earth did He hold out hope of deliverance, but also after our Lord was glorified, in His revelation to the beloved apostle John (Rev. 3:10), we find ground for this hope reiterated, "Because thou hast patiently kept my Word, I also will keep thee out of the hour of temptation which shall come upon all the world."

"Behold I shew you a mystery," said the Apostle Paul, "we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye." Not all are to sleep the sleep of death. It is most wonderful to observe that both the Old Testament characters who were caught away without tasting death were remarkable pictures of the latter rain saints. Enoch, the seventh from Adam, is a type of those who are here when the six thousand years are closing and the seventh thousand dawning. Enoch, who pleased God, and walked with God, Genesis 5, was an outstanding "second coming" preacher, his message being one of approaching judgment, as our message must be, upon the ungodly. Enoch also saw that when Christ actually came in judgment it would then not be "for," but "with" His saints. "Behold the Lord cometh *with* ten thousands of His saints to execute judgment." Jude 14. Enoch's translation was wrought *by faith.* "By faith Enoch was translated that he should not see death." Heb. 11:5. Enoch was translated just before the flood. This encourages us to strong faith. "Unto them that look for Him shall He appear the second time apart from wrath unto salvation."

Elijah, the other man of God who was translated, was instrumental in praying down fire from heaven upon the altar of the Lord, and in praying down rain in a time of drought. This was in a time of almost complete apostasy, similar indeed to our day. After he had been so mightily used of God, Jezebel, the wicked queen, followed hard after Elijah to take his life, even as the Spirit-filled children of God feel the threatenings today until they, like Elijah, are nearly overwhelmed, and sometimes pray for God to take away their lives. "It is enough, O Lord." But did Jezebel succeed? Before Jezebel could fulfill her purpose, Elijah was caught away to God, and terrible was the end of Jezebel a short time later.

There is pictured in the fourth and fifth chapters of Revelation a scene in heaven that greatly strengthens confi-

dence in "our hope." Here we see the Lamb who had been previously slain, now standing, ready to step out and take the book and open its seven seals of tribulation judgment. In His immediate presence, before the first seal is open, or the first trumpet blown, or the first vial of wrath outpoured, stands a mystical company encouraging Him to take the book, and to open the seals thereof. Who compose this mystical company, in glory with Christ before the tribulation sorrows begin? They are called "Four and twenty elders, and four living creatures," but we know the actual number must be a vast one, for this symbolical number is actually "out of every kindred, and tongue, and people, and nation." Ch. 5:9. They are not angels who have never known sin, nor needed redemption, for this company sing a new song, that they have been redeemed by the blood of Christ. v. 9. They must be overcomers, for they have the rewards, promised to overcomers, of thrones (Rev. 3:21), and here fulfilled in Rev. 4:4 (margin gives "seats" as "thrones"): also crowns, Rev. 2:10, here fulfilled, Rev. 4:4.

Apparently, while on earth the tribulation proper is about to begin, the judgment seat of Christ where the rewards are made for faithfulness, is already past, for both living and sleeping saints were to have met Christ together. 1 Thess. 4:17. The fact that these answer to the description of overcomers stirs us on to remember the solemn exhortations of Christ both in Luke 21:36, "Pray always," and in Rev. 3:10 it is those who "kept the Word." We dare not trifle if we look for deliverance. Even Paul cried, "If by any means I might attain unto the 'out-resurrection.'" Phil. 3:11. Other companies may possibly be translated during the actual tribulation, see Rev. 7, but these are there before it commences. Let us not cast away our confidence, but press toward the prize of our high calling in Christ Jesus.

Opening Fast-Closed Doors in Brazil

(Continued from Page One)

of their faithful pastor, all assembled, with a few other interested folk, in a small hall on the outskirts of the city and it was to be the occasion of the Lord's Supper.

As darkness closed in over the city, the terrible plan of the priest began to mature. In groups of twos and threes silent men rode in from all over the countryside, until several hundred fully armed men were gathered outside the priest's residence.

The orders were that the Protestants and their incorrigible pastor were

to be assassinated that night, and that not one was to escape. The better to carry out their Satanic and cowardly design against unarmed men and women, the company were divided up into two groups, who, by thus approaching the meeting place in different directions, were to cut off any possibility of escape.

The meeting place was full, and the service had begun, when the attack was launched. With arms in full readiness, the two dark bands silently started their involving movement, which, at a given signal, was to mean the terrible death to many of the Lord's people. Escape seemed impossible.

Among these men were some whose nerves were overstrung at the prospect of so foul a deed, and there was intense, suppressed excitement on the part of many of them as the crucial moment drew on. Suddenly an unexpected shot rang out—one of the assassins had pressed the trigger of his cocked assassin-gun either too tightly or too soon, and the shot found its billet in the body of a member of the other body approaching in the dark on the far side of the hall. These were thrown into great consternation and wrath as the shot seemed to come from the direction of the heretics, and they replied with a volley, which felled several men of the opposite band. In a few minutes a hot and bloody battle was raging between the two enemies' forces, each thinking they were being assailed by the Protestants, who, extinguishing their lights, gave themselves to prayer.

The fight continued, and some twenty of the would-be assassins were killed outright, and many scores were wounded ere the battle ended and the mistake was discovered.

Not a believer was injured, but, so great were the sorrow and rage of the enemy, that many of the former were imprisoned and suffered great injustice for a while, and the pastor had to flee that night, nor dared he draw rein anywhere until he had crossed over into a neighboring state, where guarantees were obtainable.

Soon after, with two good colporteurs, we canvassed this region, and there are now a dozen flourishing gospel churches in the country round and about the city referred to.

The priest had a bad end, and some of those would-be murderers died by the sword, while others are now among the columns of the church they once persecuted.

Thus the Lord, as ever, knows how to protect His own and to deliver them in spite of all the organized plans of the powers of darkness.

It is vain to expect any reform or

change of heart in the system called Romanism, as represented by her army of monks and nuns, bishops and cardinals. Rome never changes. But the Roman Catholics themselves are a very attractive and reachable people when away from the pressure of their priests. They fear God, and often respect and respond to the Bible, when they get a chance to hear or to read it. Many of them groan under the cruel heel of their spiritual rulers, and tribunals, and trembling and fearful, they often long for the light and warmth of the Gospel (not Protestantism), and wistfully crave for its liberty and joy.

Concerning Your Eternal Destiny

A. W. Baker

Bishop Taylor Smith tells this story:

"A friend of mine was traveling in a train to Cork, in Ireland. Three military officers got into the carriage and one took out a pipe. Pointing to the notice on the window he said, 'Gentlemen, this is a non-smoking compartment.' 'I don't care for that,' said the officer, 'I am going to smoke.'

"After a few moments' silence the friend said, 'Do you know that it is a fact that the Bible says, "He that believeth not (on the Son of God) shall be damned"?' 'If you say that again to me I'll punch your head.' 'If you punch my head,' said the other, 'it will not alter the fact that the Bible says, that "He that believeth not in the Son of God shall be damned."' 'Look here,' roared the officer, 'if you say that again I'll throw you out of the window.' 'Even if you throw me out of the window,' quietly reiterated the other, 'that will not alter the fact that the Bible says that He that believeth not on the Son of God shall be damned.'

"In a towering passion the officer got up to carry out his threat, but the two other officers caught hold of him and said, 'You fool! don't you see the poor fellow is mad.'

"'Even if I am mad,' said he, 'that does not alter the fact that the Bible says that He that believeth not on the Son of God shall be damned.' Shortly after, the officers got out of the carriage, but their companion put his head out of the window and said, 'Your getting out of my company will not alter the fact that the Bible says "He that believeth not on the Son of God shall be damned."' "

"Some years after, that man was in a Refreshment Room in Rugby Railroad Station when that officer came up to him and told him this story: 'We were going to a dance. I tried to

dance but with that text ringing in my ears, I couldn't. I tried to sleep but couldn't, and got no peace until I confessed my guilt and surrendered to the Saviour.' "

Would it not startle you if you could read engraved on your heart, "*Condemned already*" because you refused to bow the knee to Christ!

Many Seek the Lord in Poland

A. L. Clause

We have much to praise the Lord for. Many have been saved and a number baptized during the past year. Yet we have not been able to reach all the villages and consequently there are hundreds of them which have never had the Pentecostal message. Many are now seeking the Baptism with the Holy Ghost and the joy and peace that accompanies His presence. At some of the new stations recently opened it is wonderful to note the progress some of the new converts are making. At one place a young man was saved and then was immediately baptized with the Holy Spirit and healed by the power of God, the last time we were there. As he went to his former companions and pleaded with them to accept Christ many were moved to tears. God is using him as a witness and a light in this dark land.

A Consuming Fire

God is likened to fire. How beneficent and greatly to be desired to fire under normal conditions! It gives us warm and delightful homes in the midst of destructive and appalling frost; it gives us summer filled with flowers and birds; prosperity and fruitfulness. Yes, God is like fire. When conditions are abnormal however; when we have not conformed our life to the eternal fitness of things, our old Friend the fire destroys our forests, burns up our fine cities, and even takes away our life. Thus again is fire seen to be like God. It is a fearful thing to fall into the hands of the living God, for our God is a consuming fire.—C. E. R.

Our life is like the dial of a clock. The hands are God's hands, passing over and over again—the short hand, the Hand of Discipline; the long hand, the Hand of Mercy. Slowly and surely the Hand of Discipline must pass, and God speaks at each stroke; but over and over passes the Hand of Mercy, showering down sixty-fold of blessing for each stroke of discipline or trial; and both hands are fastened to one secure point, the great unchanging heart of a God of Love.

Finding Opportunities in Yunnan, China

Howard C. Osgood

Five men, two horses and two mules, food for most of the journey of two hundred miles, tracts and picture cards, an accordion and an auto-harp, the wonderful story of the love of a dying Lord burning in the heart: this was our major equipment for a twelve-day, mountain-road jaunt, in poverty stricken Yunnan, a few weeks ago.

The men were: Brother L. G. Bolton and David Ho, our Wei Hsi evangelist, Lee, the cook, and Bah-suh, formerly a tribal-mountain ruler, who loves horses and mules better than man or God, though he has tried hard to repent, and lastly, myself. We set out over the mountains with a two-fold purpose, first, to look for a suitable place to open a mission where Mrs. Osgood and myself could labor, and second to preach the love-gospel of Jesus Christ, your Lord and mine.

I have been told that geography has a great influence on character, and perhaps it has, but the perfectly beautiful scenery through which we passed has done little to elevate the thinking or living of the crushed yet sinful people we found. Mountains, rugged, yet green with luxuriant growth of tree and fern, ever surround these people, still they are stingy with one another. The mountains point upward to God and purity. The people, unseeing, fear the devil constantly, and live in vice and impurity. There is a beautiful dashing river that flows between the mountains. We followed it for days. This river speaks of cleanliness, and of upspringing life. But the people, unseeing, are very dirty, both bodies and clothes, and they have no hope of a happy life, for they fear robbers in this existence and hell in the one to come! As we passed along the footpath that goes by the dignified name of "Road" over here, we were constantly amazed at the beauties of ever opening vistas of more mountains, more valley: a panorama ever changing and constantly lovely. It spoke to us of vision, dreams yet to be fulfilled. But the people, unseeing, think only of today, make no progress, care for nothing save the merest necessities of life, and live in conditions that would make the poverty stricken of America appear as kings and queens in comparison.

But I must tell you of the old Lisu oh-mah whom we met the first night out on our journey, and at whose log house we stayed. She had been saved

and the sight of her beaming, welcoming face would set your heart to dancing. Her floors were clean swept, her simple food of tempting odor and taste, was generously offered to her guests. Informed of our coming, she had called other Christians and friends to a service that night, and we had the happiest of times talking to and of God, who through His Son, has opened unseeing eyes in the mountains. Ah, friends, it is much easier for the sinful heart of man to see God in Jesus Christ, than to see Him in mountains and rivers.

We were reluctant to leave our log



Miss Marguerite Flint in Indian native costume. Pray for her as she returns for the field, sailing Feb. 11.

cabin the next morning, though the roof had leaked from a down pouring rain in the night, and though the floors and our bed of boards were damp, for God was in that mountain home and the joy of the Lord was there. These were the last Christians we were to see, save two, for the rest of our journey.

Three nights later we were in an entirely different home. It was in the village of Ee-tah-cheng, the only place in the entire village that had not been burned a few years previous by robber bands. Here lived the nominal ruler of the whole valley, the so-called "too-suh." You may say that there are no

more pigtailed in China, but you cannot then be acquainted with these folk. The too-suh had one, and it wasn't long enough to suit him, so he had braided in string to help out the length. He was greatly frightened at the foreigners, for he did not know our mission, and white people had not been seen there since Mr. Lewer passed through eleven years ago.

We had hoped that this village of Ee-tah-cheng might be the place where we could open a mission, but we found that all the Chinese had moved away for fear of robbers, and we must first learn Tibetan before we could be of use here. We had not been long in the place till the too-suh's fears all vanished. He came around to visit us in our rooms and enjoyed looking at our queer foreign things. We could talk to him for he spoke a little Chinese, and we were waiting for our evangelist, David, who, remembering that there was one Christian family in all this district, had gone up in the mountains to minister to them. When David returned, he brought with him the father and son of this family, and it was a joy to greet them, though only David could speak to them.

Meanwhile, about a hundred Tibetan lah-mah, or priests, had been arriving, to celebrate a time of worship for the too-suh, so we got to see these men and to hear them at their hideous worship. Tibetan worship is such a strange combination of things! When the priests come around you would think, if their robes were clean and black instead of red and dirty, that they were Catholic priests, and the string of beads they carry and constantly count over, only confirms that impression. In fact, we are told that perhaps over a thousand years ago, Catholic priests did enter Tibet, and these robes, beads, and the candles they use, are the only relics left of this Catholic influence, which has been absorbed into the lah-mah's religion.

I must tell you how much their worship reminded me of Pentecost at home, only such a counterfeit! When they were repeating over and over their sacred words "Oh-mah-nee-pahd-may-huhm," it sounded at a distance like Pentecost at prayer. When they all came and stood on the verandah looking at the sky, they clapped their hands in unison, and I thought of our own "instruments of ten strings!" When, in the middle of the night you could not sleep for hearing them sing their weird tunes over and over, I thought of protracted altar calls at home, when the faithful ones would be tarrying before the Lord. But, oh! what a counterfeit. There is no joy in those who worshiped there at Ee-tah-cheng. There was no understand-

ing as the sacred books were chanted, for though they can read, yet the majority do not obtain any meaning of the reading. Save for the leaders, the rest of the men would apparently rather watch me shave (for we had to wash, etc., out on the verandah, quite publicly indeed) than carry on their own chanting, and whenever there was recess, the younger men came eagerly over to see us, and used the few Chinese words they knew in visiting. They were eager for the Tibetan Gospels that we handed out and read them carefully. How we did long to be able to speak Tibetan to them! Some day if Jesus tarries, we hope to go right back there and tell them the Story of all stories, about the Saviour of all men.

The day after David returned was Sunday and we were glad to get away from the evil chanting for a while to go out in the surrounding villages, whose language David could speak, and tell of Jesus. These villages were often quite empty for the people were in the rice fields, standing in the water, weeding. Sometimes we could find only one person to talk to, once, it was to three men resting by the road-path. Later we got larger crowds and were invited in. In one house we entered, an old Chinese man was reading his sacred classics. We were glad to tell him and the others who crowded in, of a better Way. Still later, when we were upstairs talking to another old man in another village, his little granddaughter urged him to let her bring something for us to see. He gave her a great big, brass key, and she soon laid in his hands a tiny Catholic crucifix. We had been telling him of how Jesus died for us, and so used the crucifix for explaining, but told him also, how wrongly the crucifix was made, for we do not worship a dying or dead Christ. The cross is empty, now, hallelujah, and so is the tomb. The torn body is no longer on the cross, but transformed and, alive, is the dwelling place of our living Christ in the glory! The old man seemed to understand, and listened eagerly. His years on earth are few, even if Jesus tarry, and may he come to believe through the few earnest words that were spoken that day!

We left Ee-tah-cheng the next day and journeyed on stopping that night at a village where the little Lah-poo river we had been following for days, finds the great Yangste river and empties into it. We gathered the villagers about us as usual and David preached to them in Mossu, Brother Bolton following in Chinese. This village had previously been burned also, and there

are now perhaps twenty or thirty half re-built houses in it.

It was a joy, two days later, to arrive in the Juee-dien plain, where the language is mostly Chinese, where shops are open, and people have some enterprise. We met here a man named Wahng, well educated and cordial, a man of influence in the city. He and others invited us to come to Juee-dien and open a mission, and, though in summer time it is very warm there, and though the place has been visited four times in the last nine years by robbers and the last time half burned, it does look like a real opportunity for declaring the good tidings, and if it proves to be the Lord's will, we shall try to open a work there.



Mrs. Jean Kucera Wagner, of Yunnan, W. China

We held a street meeting in the evening, while it was yet light, and well over a hundred stood attentively to listen. Each of us had our turn at preaching, and when we were through, still the crowd stood, waiting for more.

Another two days found us again at Wei Hsi, for we had traveled in a circle, in the district to the north east of this place. We had occasion to praise God for His keeping of our loved ones, and for bringing us safe and well back home again.

And, now, for you who pray for China and for us. If you took their word for it, all of those to whom you

speak, or nearly so, are willing to become Christians. Why they say "Yes," so quickly and constantly is a mystery, unless you accept it as a part of their polite custom. Their "Yes" means nothing. These dear people have told lies for so many centuries that they hardly know themselves whether or not they are speaking the truth. Nothing is important to them, unless it offers them food, or relief for their bodily pains and ills. They have no faith in Christ, nor care to exercise any, but only cry for "Medicine."

Oh, no! We are not discouraged. We just tell you these things because they are true and only God can change them. We are confident that He will help us, and the Word of God is full of power in China as elsewhere. But you must know, in order to pray. Jesus, work for us, and we will gladly be spent in working for Thee!

Wedding Bells

We are happy to report the marriage of Sister Jean Kucera to Brother Harvey Wagner in Yunnanfu, W. China. Both Brother and Sister Wagner are missionaries under appointment of the General Council and we feel sure that God is going to continue His blessing upon these young people in their united service for the Master in needy China. They are making their headquarters at Wei Hsi, W. China.

War Clouds in China

The situation seems quite serious in many parts of China especially in Manchuria and the Northern parts. A letter from Brother Baltau of Tientsin states: "We have not been able to have night meetings since Sunday, Nov. 8th. On that night as we were in service a policeman entered the hall, and told us to dismiss the congregation, as martial law had been declared. During the night we heard firing, and since then in the day time there is a stream of people moving from their homes into protected areas. Will you please pray for conditions here."

Cable Received

We deeply regret to report the death of our Sister Lillian Denney of India. The following cable was received from our North India District Council under date of December 31: "Lillian Denney passed away December 17." We shall be writing a further report of our Sister Denney's life and ministry in the next edition of the Evangel.

A Warning

We wish to report for the information of the Assemblies of God fellowship, that John D. James of China is not endorsed by the General Council.

In the Whitened Harvest Field

75 IN NEW SUNDAY SCHOOL

Pastor Keetah Jones writes of a week's revival which ended Dec. 20, with S. D. Doyle, Wichita Falls, in charge. "Five saved and 5 received the precious Baptism with the Holy Ghost. This is a new field, the church being only about 6 weeks old. The Lord has been present to wonderfully bless His people. We have 41 on our roll, all over 16 years of age, and about 75 in the Sunday school. The revival spirit is still in our midst, and many in the town and vicinity have become interested in the Pentecostal message."

FLINT TURNED TO A FOUNTAIN

Psalm 114:8

Pastor Walter M. Twigg writes from Flintstone, Md.: "We have just closed a 3 weeks' evangelistic meeting, Ethel Huber, Grafton, W. Va., in charge. The Lord surely did wonderful things for our church. The great interest was indicated by the large attendance and by the number seeking God. About 38 came to the altar for salvation, and many sought the Baptism with the Holy Ghost. The power of conviction sent by the Spirit caused people to sit trembling and weeping under the mighty power of God."

BROKEN HAND HEALED

J. Con Medley writes from Yellville, Ark.: "I have just closed a meeting at Artusse schoolhouse, near Eufala, Okla. God poured out His Spirit from the very beginning, and many found Jesus in the pardon of their sins; several also received the blessed Holy Ghost, as on the Day of Pentecost. The meeting lasted but 2½ weeks; I was called home on account of Mrs. Medley's mother's getting her hand broken in an auto accident. When I arrived God had visited her with his wonderful healing power and she was glorifying Him for this wonderful deliverance. I am now in a meeting at Flippin, and plan to fill appointments in Oklahoma the first of the year."

A MIGHTY CONFIRMATION

A. H. Argue writes that he has just concluded a specially fine opening campaign in the new Gospel Tabernacle, at Paynesville, Minn. The attendance was excellent and the interest remarkable for a new work. There was great joy in the city as the sick were healed and the Word of God was mightily confirmed. O. W. Klingsheim, the pastor, assisted by Mrs. Klingsheim, started meetings in the town hall, held street meetings, also meetings in homes, and God so blessed and prospered their ministry that even in these hard times they were able to build a specially fine basement auditorium, as a foundation for a greater structure. These meetings were started just after the great camp meeting held at Lake Geneva last summer, which was a blessing to the community and to hundreds of people from far and near."

FROM DEEP FLOWING SPRINGS

Pastor Milton T. Wells, writes from Butler, N. J.: "We have just closed a 2 weeks' revival with Thomas Twiss, Lake Ariel, Pa. as evangelist. It truly was a revival of the Word of God. We drank deeply at the precious well of life as Brother Twiss broke the Word to us. The saints were greatly edified, and encouraged. A number were saved. The last Sunday, eight children knelt at the altar during the Sunday school hour and gave their hearts to Christ."

EASTERN HARVEST GATHERING

Pastors Mr. and Mrs. E. A. Schink write from Horseheads, N. Y.: "Wesley and Mrs. Garlock, Providence, R. I., have been with us in special meetings. God is blessing both His people and those who seek Him. Some are being saved at almost every meeting, and the revival fires continue to burn. The church is rapidly growing, and we are expecting and receiving greater things from God. People are being turned away for lack of room. We also had H. B. Garlock, of Wichita, Kans., with us; through his ministry the church was greatly uplifted."

FROM THE DEPTHS AND HEIGHTS

Pastor A. E. Baker writes from Louisville, Ky.: "We praise the Lord for the great refreshing He has sent. We have just closed a 6 weeks' revival with Oda B. Teets, Aurora, W. Va., and Mr. and Mrs. Pete Saleskey, Westernport, Md. God blessed from the very beginning, and many were saved; backsliders returned to God, 13 received the Holy Ghost, according to Acts 2:4, 29 followed the Lord in Christian baptism, and 26 came into the fellowship of the assembly. The revival is still going on; 2 have received the Baptism since the meeting closed. We had baptizing almost every Sunday afternoon in the Ohio River. God is blessing our young people and we are pressing on to greater heights and depths in Him."

Pastor Minna Seaholm, writes from Findlay, O.: "We praise God for the blessed meeting we have had, conducted by Zella Anthony, Indianapolis, for 5 weeks. Sinners have been brought to Christ, God has filled some with His precious Spirit, and the saints have been edified. We are trusting Him to help us to continue victorious in the fight."

D. J. Beidelman, Mt. Vernon, Ga., writes: "W. W. and Mrs. Childers are holding a meeting in my home. God is working by bringing people to himself, and one young woman has been filled with the blessed Holy Spirit. The preaching of repentance and the promise of the Holy Ghost has sent deep conviction to many hearts. The songs and music furnished by Sister Childers stir all our hearts."

THE EVANGELIST'S SURPRISE

Pastor Richard Carmichael writes from Quincy, Ill.: "It was on a Sunday night that a Congregational minister and his wife (Stephen C. and Mrs. Fooks) dropped in for a service at our church. Not until after the service did they introduce themselves as the pastors of the First Congregational Church of Pittsfield, about 50 miles from Quincy. It was so ordered of the Lord that they were invited to hold a 2 weeks' evangelistic campaign with us starting the following Sunday night. Sister Fooks had received her Baptism at the beginning of the present day outpouring in the Stone Church in Chicago. Brother Fooks had given some thought to such an experience but as yet had never felt the need of receiving it. At the mid-week service, before the meeting began, a special request was given. It read: 'Let all the praying people earnestly pray to God that our evangelist will be baptized with the Holy Ghost, as on the day of Pentecost.' After both the Sunday and Monday night preaching services our evangelists found it necessary to leave before the after service as it was necessary for them to make the 50 miles drive home. However Tuesday they had arranged so they could stay that night with us. The message being over the call was made for seekers and our evangelist found a comfortable spot and placing one knee on the soft carpet and resting his head on his arms on the piano bench he began to 'tarry until.'

"Three young men, of vehement prayer, were detailed in a side room to pray for the preacher. This was done for two reasons; that the throne might be touched, and that the lusty voices of the young men might not shock the modesty of our conservative English clergyman.

"Born, reared, and educated for the ministry in England and now a conservative Congregationalist made quite a combination and we were not so sure what the outcome would be but were certain the Lord would do a first class job. After about fifteen minutes of seeking I felt impressed to draw near to our brother: I was delighted to find him under the anointing of the Holy Spirit. Soon he quickly raised his hands and with face up-turned burst forth in an unknown tongue—the language of the Spirit. Wave after wave of power swept in and each wave was accompanied with a fresh outburst of the heavenly language. Every sermon after this experience was marked with unction and one night while speaking on the Baptism with the Holy Spirit the power was so manifested upon him that it was with difficulty he brought his message to a close."

Pastor Henry Moody writes from Mansfield, Mo.: "S. L. Johnson, district superintendent came on Wednesday and was with us holding services until the 22nd. Three prayed through to old-time experiences of salvation. Brother Ramsey from Seymour, was also with us. The church was set in order with 30 on the roll. Of these 20 had been filled with the Holy Ghost. Acts 2:4."

"NOT PEACE BUT A SWORD"

Pastor V. R. Jackson writes from Sherburn, Minn.: "Ruth Cox, Yukon, Okla., has just closed a 3 weeks' revival with us. In these meetings the old-time power of God rested on the people in a definite way. Many souls sought the Lord for pardon for sin and many got real old-time experiences with God. The word went forth and brought division as the Lord said it would. Surely the hearts of the people were encouraged to go on into a deeper life of holiness and be ready to meet the Lord."

GREEN RIDGE REFRESHED

Virgil M. Dullabaun, writes from Flintstone, Md.: "We are in the 4th week of a revival at Green Ridge assembly, which has been the best held here for years. Beulah Skidmore, Midlothian, Md., was with us for the first 3 weeks, assisted by her husband through the week end. There was deep Holy Ghost conviction upon sinners and backsliders. About 17 knelt at the altar for pardon, and the majority wept their way through to the Lord. Denominational prejudice has been broken down, and some have said it was the best meeting they have ever witnessed. Dec. 20, 7 followed the Lord in baptism. That night the crowd was believed to be the largest ever inside the building."

THE IMMINENCE OF HIS COMING

Report of the Fox Evangelistic Party, Great Falls, Mont. "We came here about Oct. 1, and as there was no pastor, we were asked to stay. The Lord has blessed; a goodly number have been saved and reclaimed. The church is too small to accommodate the crowds, so we hold the Sunday night services in the K. of P. auditorium. The radio work has been especially blessed of God. Lorne Fox, 20 year old evangelist and musician broadcasts twice each week over station KFBB; Thursdays at 10:00 P. M. and Sundays at 6:30 P. M., Mountain Standard time. Reports have come in of wonderful cases of salvation and healings of people listening to the message of music and Word as it has gone out over the air. Great interest is being manifested by church people and many are accepting the precious full gospel message. Realization of the imminence of the coming of Christ is stirring hearts to renewed endeavor in the service of the Lord."

NEW FLORIDA WORK

Pastor T. Sikes, writes from Brooker, Fla.: "We praise God for the new work in Brooker. We are having opposition, trials, and persecution, but with much fasting and prayer the work is going on in the will and blessing of God. We have 74 enrolled in the Sunday school and are having a lively interest. There have been 10 saved since we came here a short time ago, one received the Holy Ghost, as in Acts 2:4,7 have been added to the church and many are now seeking the Holy Ghost. We appreciate the cooperation of the brethren at St. Petersburg and elsewhere."

Send for sample packet of tracts, 50 cents, Gospel Publishing House, Springfield, Mo.

I Am the Lord that Healeth Thee

MARVELOUS HEALING OF TUMOR

For ten years I suffered with a growth in my body. It grew larger and larger as well as more painful. It became so large and painful that I could only with difficulty stand on my feet, and to sit too was extremely painful. Around the first of last May I was prayed for, with the laying on of hands, by a Pentecostal brother. Strangely he told me at the time of prayer that I was not to grow discouraged if the affliction became worse. Sure enough, it got worse for a week. However at the end of that time, it being Sunday, I was at a Baptist revival, when the glory of the Lord around me became so wonderful that I cannot describe it. The power of God fell on me so that the people about me could see it, and I was delivered then and there of all pain and all evidence of the presence of the growth vanished. Those who know more about such things than I do, think it was a fibroid tumor. The pain stopped, the discharge ceased, and all evidence of there being anything wrong or abnormal about me was gone. I had not consulted a doctor. I am so glad that Jesus had enabled me to keep on steadily trusting Him until the deliverance came.

I should like to add that my husband sought the Lord and was saved. In answer to prayer he was delivered from the craving for tobacco, although he had used it incessantly for forty years, and at the time of his salvation was smoking two packages of cigarettes a week. We give God all the glory for both of the miracles.

Two of those who were present at the Baptist meeting when God healed me are Mrs. Ed. Thompkins, and my daughter, Marjorie Quinby, both of Carthage.—Mrs. A. W. Quinby, Carthage, S. D.

QUENCHED THE VIOLENCE OF FIRE

On May 7th I felt that I should attend the midweek service, but instead started in to wash the lace curtains which I had just taken down. When my husband and I were carrying the boiler to empty into the wash tub, I slipped and fell and the scalding suds poured over my back and arms. The shock was so great and the scalding so dreadful that I went running through the house calling on the name of Jesus, at the same time sending my two daughters for two precious sisters in the Lord to come pray for me. As these dear sisters prayed for me I realized that truly the Lord quenches the violence of fire.

Then I got ready and went to church to be anointed. I was in an awful condition, but the Lord stood in front of me with out-stretched hands and said, "Fear not." I was anointed and prayed for at once, but I stayed through the entire service which followed. Although in terrible agony, I was looking to the Lord for complete victory, for when I was being prayed for, according to James 5:14, I believed the Lord that He was going to do a definite thing for me. By the time I reached home I was in a terrible state—blisters were hanging on my back and arms like big bags, and my arms looked

like boiled flesh. Many prayers were offered in my behalf and the Lord poured out His healing power upon me. He truly is a very present help in the time of trouble—a wonderful Saviour to me!

May 12th the Lord flooded my soul in a special way with the Holy Spirit and while under the wonderful anointing I sang and danced in the Spirit. As I did so the Lord shook every bit of the poison out of me, and from that time on I started to heal. As the healing took place the itching became so great that I thought I would lose my mind, but, knowing that I had a wonderful Lord, claimed the victory in the name of Jesus.

Different ones suggested various natural means and medicines to speed the healing but praise the Lord I looked wholly to Jesus, trusting in His word and in two weeks, He brought me through perfectly healed, without a scar on my body, and without any natural aid whatsoever, medicine, tonic, nor anything applied outwardly. "By His stripes" I was healed and through Him I am what I am today.

Since, I love my Jesus better than ever before. He truly is the same wonder working Jesus yesterday, today and forever, and will do for us according to our faith. Now my only desire is to draw closer to Him and to serve Him better than ever before so that when He comes for His own in clouds of glory I shall see Him face to face and be caught up with Him and thus be with Him forever more.—Mrs. Sadie Buchele, 2222 South 23rd Street, Philadelphia, Pa.

HEALED OF RHEUMATISM

The night of the 17th of last August I was attacked by rheumatism. I was unable to get out of bed. The doctor said it was rheumatism and left medicine and directed that the arm most affected be rubbed with liniment. He said this kind of rheumatism was very dangerous. I could not bear to have the rubbing done however, the arm was so sore. This was Monday and I suffered terribly until Thursday when my son Aaron Leigh came in. Finding me sick he sat down by me and prayed silently. My arm was perfectly helpless. I prayed as he prayed and suddenly my hand came up and fell on my breast. Then he placed his hand on my shoulder and prayed. Suddenly I was healed. It would have been impossible for me to have staid in bed. I sprang out and ran into our grocery where my husband and several others were and swung my arm, telling them of my healing. I was so glad I called up my daughter and told her what the Lord had done for me. I am well and in better health than I have been before for years. Mrs. Judie Hendrickson, Liberty, Ky.

CHRONIC NERVOUS TROUBLE HEALED

In the closing three weeks of a revival I had to cry almost day and night, sleeping very little. Finally I went on my knees at the altar and after three hours of repentance the Lord showed me won-

derful visions, forgave all my sins, took away my stony heart exchanging for it a heart of flesh, and healed me, although I did not think of asking for healing.

From the age of eleven I had been nervous. Although everything was done for me that money or thoughtfulness could get I got no better. I grew worse until I began having nervous chills, and black flashes. The doctors at this time told me that only one out of a hundred in my condition survived. At that time I was about forty years old, and unsaved. I did not pray but God kept me from passing away. How I do praise Him for it. I was forty-seven when I was saved, and when He saved me He took every bit of that nervousness from me. At that time I didn't even know that Jesus heals people. My conversion and healing took place in Reeds, Mo. in 1923. February 1924 we moved to Galena, Kansas, and on March 8, I received the precious Holy Ghost, and to this day He testifies for Himself. Mrs. Ida May Barnard, 1016 Main Street, Galena, Kansas.

Forthcoming Meetings

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

CLINTON, IA.—Zelma Argue will conduct revival services in Full Gospel Assembly Jan. 17-31.—C. E. Thompson, pastor, Le Claire.

SEMINOLE, OKLA.—Revival beginning Dec. 27, to continue indefinitely, in charge of Clara A. Grace, Phoenix, Ariz.—Berl Dodd, Pastor.

LINN GROVE, IA.—Clarence Jensen, Annadale, Minn., will begin a revival, Jan. 5. Services each night except Mondays.—J. Chris Jensen.

MILES CITY, MONT.—Watson and Mrs. Argue will conduct an evangelistic campaign Jan. 3-20 at Assembly of God Church.

MIAMI, OKLA.—W. T. McMullen and party will begin campaign with us Jan. 17; the co-operation of neighboring assemblies will be greatly appreciated.—C. C. Helvey, Pastor.

CAMBRIDGE, MASS.—R. S. and Mrs. Peterson, Pelican Rapids, Minn., will conduct revival in Full Gospel Lighthouse, 40 Prospect St.—Jan. 8-Feb. 7.—Pastor R. A. Babcock, 58 Magazine St.

BRATTLEBORO, VT.—H. T. Carpenter, Springfield, Mass., will hold a revival in Pentecostal church, Cottage St., Jan. 25-29.—J. T. Reed, Pastor.

ORLANDO, FLA.—I. J. Bolton will conduct meeting at the Assembly Church, Atlanta Ave., Jan. 19-Feb. 7.—Ralph Byrd, Pastor, P. O. Box 679.

DALLAS, TEX.—A. F. Gardiner will conduct revival at Oak Cliff Pentecostal Church, 919 Morrill St., Jan. 3-24. Services daily at 7:30 P. M.—Clifford Andrews, Pastor, 1123 Morrill St.

CHAMBERSBURG, PA.—Ben Hardin, Chicago, Ill., will conduct meeting every night Jan. 24-Feb. 7—a young people's rally Feb. 1—at Bethel Pentecostal Chapel, Washington and 3rd Sts.—Jacob Heinrich, Pastor.

FREEMPORT, PA.—Beginning Jan. 10 and continuing 3 weeks, H. E. Hardt, Falling Waters, W. Va. will conduct evangelistic campaign, in Redpath building on Market St. We solicit the assistance of neighboring assemblies.—A. W. Buckley, Pastor.

KANSAS FELLOWSHIP MEETINGS
HUMBOLDT, Jan. 18-20; Fredonia, Jan. 21; Chetopa, Jan. 22. Three meetings a day at each of the places. Entertainment provided for all preachers.—Fred Vogler, District Superintendent, 1034 S. Lawrence, Wichita.

WETUMKA, OKLA.—All-day fellowship meeting Jan. 25. We are planning an old-fashioned devotional service, beginning the day with a sunrise prayer meeting; another service at 10 o'clock; another at 2:00; and closing service at 7:00. Dinner served on grounds.—W. E. Emanuel, Pastor.

SPRINGFIELD, ILL.—The Hummel evangelistic party, Philadelphia, will hold city wide evangelistic campaign in Springfield Gospel Tabernacle, 13th and Ash Sts. Jan. 10-Feb. 7. Each night at 7:30 except Saturdays. Sundays, 11:00, 7:30.—W. C. Anderson, pastor.

HARRISON, ARK.—Bible conference at Full Gospel Tabernacle, Jan. 23-30, with a fellowship meeting on the 5th Sunday. Bring your Bibles. Free beds and meals furnished by local assembly. David Burris, District Superintendent, in charge.—Paul Jones, Pastor.

CUYAHOGA FALLS, O.—State prayer conference and fellowship meeting at Full Gospel Tabernacle, Williams St., Jan. 19-21. Room and breakfast provided for ministers, and if possible, for visitors. Those planning to come please write Pastor I. A. Shank, 2012 So. Newberry St.—G. F. Lewis, District Superintendent.

NEBRASKA DISTRICT COUNCIL
GRAND ISLAND, NEBR.—Nebraska District Council meeting in the Old-Fashioned Church, 6th and Sycamore Sts., Feb. 9-11. E. S. Williams, General Superintendent, will be the principal speaker. Each minister, licentiate, and delegate, should be present Tuesday forenoon. Sleeping quarters will be furnished to ministers and delegates, and also to visitors as far as possible. Meals will be obtainable at near-by cafes at reduced rates.—E. W. White, District Superintendent.

OPEN FOR CALLS Evangelistic

Virgil R. Jackson who has been doing pastoral work for the past year at Sherburn, Minn., announces that he is back in the evangelistic field. For the past eight years he has done this kind of work for the Lord. His first campaign will be with Pastor M. J. Hagli, 2915 N. Newland Ave., Chicago, Ill.

Bennie Lewis, 1319 E. 4th St., Tulsa, Okla., "Having resigned my pastorate at Sherman, I am re-entering the evangelistic field. Can furnish references."

MISCELLANEOUS NOTICES

NOTICE—Please mail me the old Sunday school quarterlies, Evangelists, cards, Bibles, Bible lessons, and other full gospel literature that you can spare. It will be distributed carefully among the appreciative poor.—James Chapman, Route 1, Box 117, Barnesville, Ga.

NOTICE.—W. E. Atkinson announces that he has founded and is pastoring the Community Gospel Mission, at State St., and Newton Ave., Springfield, Mo., where he invites all Council ministers to stop as they can. His address is 317 East Dale St.

WANTED.—Old copies of the Evangel and S. S. literature for free distribution in a needy home mission field.—R. R. Driskell, Juliette, Ga., Route 1, Box 79.

NOTICE.—Am pastoring a new work in Glendale, Ariz. We shall be glad to have brethren in the fellowship who are passing this way to stop with us.—Guy P. Prothero.

WORLD MISSIONS CONTRIBUTIONS

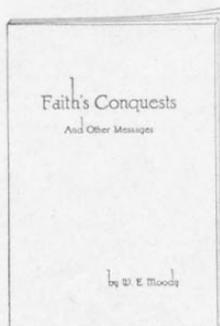
December 28 to 31 inclusive

- All personal offerings amount to \$1,601.08.
- .97 Assembly Sand Springs Okla
- 1.00 Sunday School Globe Ark
- 1.00 Christ's Ambassadors McCook Nebr
- 1.00 Christ's Ambassadors Brimson Mo
- 1.01 Assembly of God Talihina Okla
- 1.12 Birthday offering Prescott Ark
- 1.16 Assembly of God S S Cushing Okla
- 1.54 Full Gospel Church Boulder Colo
- 1.60 Piney Grove Assembly Prescott Ark
- 1.98 Assembly of God S S Wesson Ark
- 2.00 Christ's Ambassadors Elkhart Ind
- 2.00 The Ambassadors Bridgeport Conn
- 2.00 Edgemont S S Dayton Ohio
- 2.30 Pentecostal Assembly of God Manhattan Kans
- 2.37 Assembly of God S S McCracken Kans
- 2.50 Mt Zion Assembly S S Olla La
- 2.60 Cannelton Local Assembly Cannelton W Va
- 2.70 Assembly of God Scottsbluff Nebr
- 2.94 Christ's Ambassadors Miller Assembly Hill City Kans
- 3.00 Christ's Ambassadors Miami Okla
- 3.00 Christ's Ambassadors Topeka Kans
- 3.00 Auburn Pentecostal S S Auburn Wash
- 3.40 Assembly of God S S Eureka Springs Ark
- 3.70 Assembly of God McAlester Okla
- 3.75 Assembly of God Sparks Okla
- 3.77 Assembly of God Trenton Mo
- 3.85 Assembly of God S S Arcadia Kans
- 4.00 Thorndyke S S Seattle Wash
- 4.00 Oakland Evangelistic Association Oakland Calif
- 4.00 Full Gospel Church Guinea Corners Willard Ohio
- 4.24 Assembly of God Paris Ark
- 4.25 Glad Tidings Tabernacle St Charles Mo
- 4.29 Assembly of God S S Sharon Kans
- 4.30 Assembly of God Church Artesia N Mex
- 4.35 Pentecostal Assembly of God S S Guthrie Okla
- 4.51 Assembly of God Melcher Iowa
- 4.70 Assembly of God S S Iberia Mo
- 4.84 Christ's Ambassadors Crosby-Ironton Tab'n Crosby Minn
- 5.00 Assembly Edinburg Tex

- 5.00 Primary Class Pentecostal Church Walla Walla Wash
 - 5.00 S S Class Walla Walla Wash
 - 5.00 Glad Tidings Mission Seminole Okla
 - 5.00 Glad Tidings Tabernacle S S Jamestown N Y
 - 5.00 The Pentecostal Mission Monessen Pa
 - 5.26 Full Gospel Mission Livingston Calif
 - 6.00 Glad Tidings Tab'n Pueblo Colo
 - 6.00 Assembly of God El Centro Calif
 - 6.00 North Utica Assembly of God Tulsa Okla
 - 6.20 Gospel Tabernacle Drain Oreg
 - 6.60 Peniel Assembly of God Massillon Ohio
 - 6.67 Assembly of God Church Delta Colo
 - 7.50 Full Gospel Tabernacle Denver Colo
 - 7.55 Full Gospel Tabernacle Winton Calif
 - 7.68 Grand Forks Gospel Tabernacle Grand Forks N Dak
 - 8.00 Christ's Ambassadors Chelsea Mass
 - 8.58 Full Gospel Assembly Ironton and Crosby Minn
 - 9.10 Assembly of God Woodston Kans
 - 10.00 Pentecostal Mission Philadelphia Pa
 - 10.00 Full Gospel Mission Lakewood N J
 - 10.00 Eagle Bend Assembly Eagle Bend Minn
 - 10.00 Full Gospel Church Morgan Hill Calif
 - 10.00 Bethel Mission Arkansas City Kans
 - 10.00 Diamondville S S Clymer Pa
 - 10.00 Bedford Glory Tab S S Bedford Pa
 - 10.00 Oshkosh Gospel Tabernacle Oshkosh Wis
 - 11.00 Full Gospel Mission and Rest Home Lakewood N J
 - 11.00 Pentecostal Church Medina Ohio
 - 11.00 Assembly near Appleton City Mo
 - 11.50 Bethel Chapel Bethel Mo
 - 11.86 Full Gospel Church Delano Calif
 - 12.43 First Pent'l Church York Pa
 - 12.55 Hartwell Assembly Valls Creek W Va
 - 13.10 Assembly of God Nelsonville Mo
 - 13.15 Gospel Tabernacle Muskegon Mich
 - 15.00 Pentecostal Assembly Clarks Summit Pa
 - 15.60 Central Church Biloxi Miss
 - 16.88 Assembly of God Miami Okla
 - 17.00 Assembly Snomac Okla
 - 18.10 Assembly of God Oroville Calif
 - 19.12 Gospel Tabernacle Fort Morgan Colo
 - 20.00 Assembly of God and S S Wood River Ill
 - 20.00 Christ's Ambassadors Springfield Mo
 - 20.00 Assembly of God Ewing Mo
 - 20.05 Full Gospel S S and C A Tulare Calif
 - 20.50 Full Gospel Mission Palo Alto Calif
 - 20.60 Assembly of God Joplin Mo
 - 20.75 Trinity Tabernacle Full Gospel Crusaders St Louis Mo
 - 20.82 Full Gospel Assembly Westbrook Maine
 - 21.01 First Full Gospel Church Pomona Calif
 - 22.89 Highway Pentecostal Assembly Sunnyvale Calif
 - 26.00 Assembly of God Toledo Ohio
 - 27.00 Full Gospel Church Sacramento Calif
 - 28.07 Assembly of God and S S Enid Okla
 - 30.92 Trinity Missionary Band Youngstown Ohio
 - 31.00 Assembly of God Kansas City Mo
 - 31.70 Assembly of God Church Roundup Mont
 - 33.50 Pentecostal Gospel Hall Yonkers N Y
 - 37.31 Pentecostal S S Dunsmuir Calif
 - 50.00 Bethel Temple Dayton Ohio
 - 50.00 Pentecostal Church Peckville Pa
 - 52.50 Pentecostal Prayer Band Assembly of God Allentown Pa
 - 55.00 Pentecostal Mission and S S Philadelphia Pa
 - 58.47 Full Gospel Tabernacle Miles City Mont
 - 60.03 Edwards St Pentecostal S S Alton Ill
 - 68.90 Ohio State Christ's Ambassadors Dayton Ohio
 - 70.87 Berean Bible Inst San Diego Calif
 - 79.47 San Diego Pent'l Full Gospel Tab'n San Diego Calif
 - 84.16 Assembly of God Springfield Mo
 - 94.00 Bethel Temple St Louis Mo
 - 104.90 Group of Pentecostal Saints San Luis Rey Calif
 - 109.90 Christian Assembly Cincinnati Ohio
 - 141.00 First Pentecostal Church and Y P S Lancaster Pa
 - 256.00 Pentecostal Tabernacle and S S Tacoma Wash
 - 331.08 Kansas District Council of the Assemblies of God
 - 382.00 Bethel Tabernacle German Dept Milwaukee Wis
 - 514.85 The Pentecostal Church Cleveland Ohio
- | | |
|---|--------------|
| Total amount reported | \$5,135.50 |
| Home missions fund | \$69.86 |
| Office expense fund | 35.03 |
| Deputational expense fund | 11.82 |
| Reported as given direct to missionaries | 484.72 |
| Reported as given direct to home missions | 25.00 626.43 |
| Total for foreign missions | \$4,509.07 |
| Amount previously reported | 17,912.57 |
| Total amount to date | \$22,421.64 |

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If you wish German Pentecostal literature for yourself, or to send to your friends, you can obtain it by writing to Brother H. A. Ulrich, 2419 N. 28th St., Milwaukee, Wis. Brother Ulrich edits a splendid Pentecostal paper called Wort und Zeugnis.



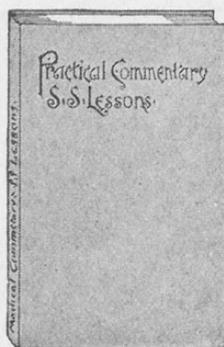
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BODILY HEALING IS IN THE ATONEMENT
 {Isa. 53: 4, 5} {Matt. 8: 16, 17}

Also 1 Pet. 2: 24

Just **A FEW OF MANY**
 Ex. 15: 26 {30: 12, 3} Psa. {103: 3} {107: 20, 21}

THE 53RD OF ISAIAH IS THE GREAT ATONEMENT CHAPTER of the Old

He healed ALL that were SICK: that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities and bare our SICKNESSES, Matt. 8: 16, 17.
 Quoted from Isa. 53: 4 see R.V. margin

Testament. Verses 4 and 5 both distinctly declare Healing to be one of the benefits of Calvary

Healing and Salvation have equal Scriptural Foundation.

LET NO ONE DISCOUNT THE WORK OF CALVARY

THEREFORE the Blood-bought Privilege of EVERY BELIEVER

FOOD for THOUGHT 2 Chr. 16: 12, 13 Mk. 5: 25-29

The Baptism in the Holy Ghost
 Yours ~ if you want it

IN YOUR BIBLE MARK THE WORDS "THE PROMISE" IN Luke 24: 49 Acts 1: 4, 5 Acts 2: 33, 39 Gal. 3: 14, 17 Eph. 1: 13 "THIS IS THAT" Acts 2: 10-11; 4: 27, 28, 29

YE shall receive the Gift of the Holy Ghost, For The Promise is unto YOU, and to Your Children and to ALL that are Afar Off. Acts 2: 38, 39

TWO WILL GAIN OR TWO WILL LOSE YOU can get MUCH from God if you receive the Baptism that you will never get otherwise. GOD can get MUCH out of Your Life if you receive the Baptism that He can never get otherwise. DO EITHER OF THESE CONSIDERATIONS MAKE AN APPEAL TO YOU?

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