

...A Vital Need...

A FORWARD MOVEMENT IN PENTECOST

W. E. Moody

IT IS obvious to all who have been in this Latter Rain Outpouring for a period of twenty-five years or more that we are in great need of a forward spiritual movement in our ranks.

Our most experienced and most trusted missionaries tell us—speaking broadly—that as they have traveled through this land from one end to the other, they have noticed a great falling away in spiritual power and efficiency; and some have expressed themselves as being keenly desirous of returning to their fields across the seas, where the power of God is still falling as in the early days.

We know that the world-wide apostasy has characterized the church life of our country, and it would be foolish for us to deny that in some degree it has dimmed the zeal and quenched the fire in many of our assemblies.

While doctrinally we have largely withstood the attacks of Modernism with its dearth of spiritual life and power; yet our zeal and aggressiveness for God and souls has been much affected and diminished by its chilling breath.

I do not need to enlarge in detail on the facts of the case, for they are patent to all close spiritual observers; but our hearts are cheered by the fact that in the face of much that would tend to discourage we perceive in many hearts a growing conviction, born of much prayer and secret weeping before God, that we are seeing the dawn of a brighter day; and with this vision there is coming to our hearts a cry for a forward movement in our ranks

which will ultimate in a mightier manifestation of God's power than we have yet seen, and world-wide in its character and extent; a manifestation and visitation from God that will arouse the slumbering people of God and bring deliverance to untold numbers who are now in bondage to sin; a visitation which will make vivid and real the coming of the Lord and hasten the day of His appearing.

We need a forward movement:

1. First and foremost in our prayer life. This is *vital*. The prayer life always has been and always will be the *acid test* of our spirituality and power. If we fail here we fail everywhere. In

Luke 18:1 Jesus says, "Men ought always to pray and not to faint," or grow weary. This word *ought* is one of the strongest words in Christian ethics. If we know that in God's judgment, we *ought* to do a thing, we are "criminally weak" if we fail to do it.

It is a well-worn saying that "back-sliding begins at the closet door." When we think of the early Methodist preachers of Wesley's time who spent on an average *six hours a day on their knees*; and then compare this with the little time we now give to real prayer, we feel like crying out with Ezra (Ezra 9:6), "O my God, I am ashamed and blush to lift up my face to thee, my God." Oh, that such a spirit of prayer might come upon us that we should love to linger before God by the hour until the mantle of His power would again fall upon us, and the fire of God would melt our icy hearts and fill them with the compassion of Jesus. We need a love that is compelling in its power and efficacy, and which would draw the multitudes to His feet.

I am constrained to believe that there are forces which lie hidden in God which have not yet been tapped; and that there are resources in Him commensurate with the need of these last days, which have by no means been exhausted, and which He will yet let loose upon a praying and believing church if we will be persistent and importunate in our sighing after Him.

He issues to us the challenge (Jer. 32:27), "Is there anything too hard for me?" And again in Jer. (Continued on Page Eight)

"Till He Come"

"Till He come!" Oh, let the words
Linger on the trembling chords;
Let the "little while" between
In their golden light be seen;
Let us think how heaven and home
Lie beyond that "Till He come!"

When the weary ones we love
Enter on their rest above,
Seems the world so poor and vast?
All our life joys overcast?
Hush! be every murmur dumb;
It is only "Till He come!"

Clouds and darkness round us press.
Would we have one sorrow less?
All the sharpness of the cross,
All that tells the world is loss,
Death, and darkness, and the tomb
Only whisper "Till He come!"

—Bickersteth

What the Pentecostal People Believe and Teach

By Pastor R. E. McAlister

Verbal Inspiration

This book is not the thought of God expressed in human phraseology but has the character of verbal inspiration, even to its last jot and tittle and its accuracy has stood the test of ages. It has weathered the blast of the storm. It has been attacked by infidels and skeptics and agnostics of all ages. Darwin, with his monkey business of evolution, and modernism with its higher criticism, have exhausted all the resources at their disposal. These evolutionists and higher critics haven't a leg to stand on. They come and go and the place that knows them now shall know them no more. The only place where these men will be popular is in hell. They will be confined to the regions of the damned with the adulteress, the sorcerer, and every one who loveth and maketh a lie or exalteth himself above the knowledge of God, which is revealed in Christ Jesus, our Lord.

Creation and Origin of Man

God's statement in this book regarding the world's creation and the origin of man is the only statement that has its foundation in fact. Scientific research has added nothing to God's statement. Every scientific discovery that has its foundation in fact corroborates the statement of this book regarding the creation, and every philosophic hypothesis that is out of harmony with this book is science falsely so-called. Whenever a new discovery is made by scientific research, respecting the world, it becomes necessary for scientists to revise the statements which they previously made. God has made one statement that never needs to be revised. God has not learned anything in the last six thousand years. He knew it all from the beginning. Man is learning all along the way and yet his knowledge is limited and the Scripture says, "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know."

God's statement as to the origin of man is the only statement that accounts for man's existence and career upon earth. He was created in the image and likeness of God. As he came from the hand of his Creator, he was innocent, pure and happy: the masterpiece of God's handiwork in Eden blessed; but, by one voluntary act of dis-

obedience, he entailed upon himself the sure wages of sin, which is death. He voluntarily sold out to the devil. He committed high treason against God and His government. He became inoculated by the devil's nature and went under satanic control. His unhappy offspring, born in his image, inherited the depravity of his nature and consequently must suffer the same penalty for sin. We read that "Death reigned from Adam to Moses, even over them which had not sinned after the similitude of Adam's transgression."

Look, if you will, at God's masterpiece in Eden blessed; and then trace the sad tragedy of the race, coming into the world with a cry and going out with a groan, and the road from the cradle to the grave strewn with the wrecks of time. The last resting place of our ancestry on the country hillside with numerous monuments is a silent testimony to the accuracy of God's statement, that death came by sin and so death passed upon all men for all have sinned.

The Incarnation

In this book the Lord Jesus Christ is revealed and He is the grand subject of the book. He is the object of our love, the center of our attraction and the subject of our praise; and unto Him shall the gathering of the people be. All things are from Him; all things are through Him and all things are to Him. Without Him hath not anything been made that hath been made. "In Him was life and the life was the light of men." "The light shineth in the darkness; and the darkness comprehended it not." He was conceived by the Holy Ghost, without the agency of a human father. He is the only one that came into the world in this way.

The incarnation is one of the most grand, glorious, and sublime truths that mortal minds ever contemplated. Had Jesus Christ not come into the world in this way, He could never have redeemed lost men. We are told that He verily took not on Himself the nature of angels but He took upon Himself the seed of Abraham. Why did He not take unto Himself the nature of angels? For the simple reason that it was not angels He came to redeem but lost men, and He had to take on Him the nature of the creatures He came to redeem. Had He been

conceived by the agency of a human father, He would have been a mere human product and would have had no life to redeem for the simple reason that when Adam sinned, death passed upon all men for all sinned in their federal head, the first man Adam. Consequently, man had forfeited life and was dead spiritually.

"Except a man be born again He cannot see the kingdom of God." There is only one logical reason for the new birth and that is found in the fact that men are dead in trespasses and sin and without a birth he cannot live. Just so, because of the nature of the case, had Jesus Christ derived His life through the agency of a human father, it would have been forfeited life. He would have been dead spiritually. Consequently, He would have had no life to offer as the Redeemer because life had been forfeited through sin. But, by deriving His life, not through the agency of a human father, but from God, He had an unforfeited life, which could be offered at Calvary's cross as a vicarious sacrifice for sin and, by being clothed in human flesh, He could represent man to God, and by being divine, He could represent God to man and be a merciful and faithful high priest in things pertaining to God. He was touched with the feeling of our infirmities, having taken on Himself the nature of sinful flesh, although He was sinless, pure, holy, harmless, and higher than the heavens, yet He took on Himself the nature of sinful flesh that, for sin, He might condemn sin in the flesh. He was the personified embodiment of all the divine attributes as well as all the human excellencies in all their fullness and completeness. The Lamb slain before the foundation of the world testified in due time! Thus we see in the very foundation principles of God's provisional plan in man's redemption, we have the supernatural element.

Supernatural Birth

Jesus Christ was born supernaturally. Eliminate from Christianity the supernatural element and a Tom Paine or Bob Ingersoll will accept it. It's the supernatural element in Christianity that causes it to differ from every cult religion in the world. Cult religions, which are merely human products, can only deal with things temporal. It required something more

than that to deal with man's condition. He had sold out to the devil. He had become inoculated with the devil's nature and was under satanic control. Jesus Christ recognized that there was a legal right to hold men under the control of Satan until such time as Satan was defeated. Jesus Christ came on the scene as man's legal representative and Adam's kinsman. God begat a Son, who was of the seed of Abraham and kinsman to the first man Adam. As heaven's chosen champion, He took His stand on the same battleground where the first man Adam fell and, single-handed against all the combined forces of earth and hell marshalled in battle array against Him, He absolutely and completely and eternally conquered the archfiend of hell. Having done this, He now stands with the legal right to interfere with every arrangement that the devil has made to hold men. Jesus Christ has the right to enter Satan's territory and He has done so. He brings men out from under satanic control, out from the kingdom of darkness into the kingdom of God. Not only that, but these men who were inoculated with the devil's nature and under satanic control are brought out into the liberty of the sons of God, the nature of Christ has been imparted to them, and the divine attributes bestowed, so that they become new creatures in Christ Jesus.

Lived Holy

Not only was Jesus Christ born miraculously, but He lived without sin. He kept the law to the very jot and tittle. God had said that the man that doeth these things shall live by them. Jesus Christ, with unforfeited life derived by the immaculate conception without the agency of a human father, in the second place keeps the law, and further demonstrates His right to live. "The man that doeth these things shall live by them." The devil had no mortgage on Jesus. It is stated in the Scripture, "the Prince of this world cometh and hath nothing in Me." Had Jesus failed in one point of the law, the devil would have had something in Him and something on Him; would have had a mortgage the same as he has on the human race; but the devil had no mortgage on Jesus. "The prince of this world cometh and hath nothing in Me." Why? Because He did not derive His life by the agency of a human father and because He kept the law and the man that keeps the law has a right to live. "He that doeth these things shall live by them."

Victorious Death

Not only did He live holy but He died vicariously. The death of Jesus

Christ on Calvary's cross was not like the death of any other man. He did not die as a martyr. He needed no sympathy. It's not a sentimental drama. He said to them that manifested sympathy for Him, "Weep not for me but weep for yourselves." He could have called on twelve legions of angels. He had power in reserve. His lifeblood which was poured out at Calvary's cross was a vicarious sacrifice.

Victorious Resurrection

Not only did He die vicariously, He arose from the dead victoriously. He was delivered for our offences and He was raised for our justification or, a more literal rendering, "He was delivered because of our offences and He was raised because of our justification." This thought is expressed in a statement by Jesus on one occasion when He said, "Agree with thine adversary quickly, whilst thou art in the way with him lest the adversary deliver thee to the judge, and the judge to the officer and thou be cast into prison; verily thou shalt not come out thence until thou hast paid the uttermost farthing." That was our position and we stood in danger of being cast into prison and we had no price with which to bail ourselves out, but Jesus Christ came and took our place. He was delivered to the judge, and the judge delivered Him to the officers who led Him up to Calvary's cross and crucified Him. He was cast into the cold prison house of death and could not come out unless the uttermost farthing had been paid. Thank God, the price that Jesus paid on Calvary's cross was sufficient to loose the last prisoner that has committed high treason against heaven's government and is held under the power of sin in satanic control. He paid the uttermost farthing and because of this He came forth. The grave could not hold Him. Had He not paid the uttermost farthing, He would still be mouldering in a Palestine tomb. But He is the Christ of God, alive from the dead and has shown Himself alive by many infallible proofs. On the resurrection morn, He leapt forth from Joseph's tomb with a victorious shout of, "All Hail." That shout re-echoed from heaven's dome and the saints of God who stand on redemption's side of the cross have taken up the strain and sing,

"All Hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem
And crown Him Lord of all."

Ascended Gloriously

Not only did He rise from the grave victoriously, but He ascended up on

high gloriously. He led a little company of disciples out to the Mount of Olives; He stretched forth His hands and blessed them and, as He blessed them, He was parted from them, and a cloud received Him out of their sight. Immediately there were two heavenly messengers despatched from the glory world, who appeared in shining white garments and said, "Ye men of Galilee, why stand ye here gazing up into heaven, this same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven."

Coming Majestically

There have been many grand and glorious days in the history of this world but the grandest and most glorious day of all is yet to come, when my glorious and eternal Lord Jesus Christ will leave the mediatorial throne and assume His office as King of kings and Lord of lords, appearing in the heavens in celestial glory and grandeur, accompanied by ten thousand of His redeemed, vested with power and authority, clad in garments of light, mounted on white horses, riding on the fleecy clouds of heaven, the effulgent radiance of His glorious person penetrating to earth's remotest bounds. Every eye shall see Him and they that pierced Him, and all kindreds of the earth shall wail because of Him.

(To be continued)

The Will of God

The will of God, if we did but know it, is the best and most glorious and happiest thing that can ever befall us or anybody else. We so often really dishonor the Lord, because we pray "Thy will be done" in a kind of pathetic minor key, as though we wished that we could get our own way; and when we found that we could not succeed by any means whatever, we gave it up as a bad business and let God have His way. Whereas, if we really knew God we should never want anything else but His will. The law of God is not something that is harsh and cruel and vindictive, but is the expression of the will of God, and is the best thing that ever happened to this race of ours; and the law of God is all summed up in the Old Testament, as well as the New Testament, in this one commandment, "Thou shalt love thy neighbor as thyself."—Russell Howden.

There is not one of the countless things that fly like specks of dust all through our daily life, tending to vex and fret so, that we may not take to God.—J. R. Miller.

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*The Editor's Notebook**The Judge at the Door*

In our last notes we endeavored to show that in the Revelation the coming judgments of God are set forth. In the days of Ezekiel when judgment fell on Jerusalem, the word went forth, "Begin at My sanctuary." So today *judgment begins at the house of God.* The Lord Jesus, who is the Head of the Church, whose eyes are as a flame of fire, overlooks nothing in the churches, graciously commending that which is good and faithfully condemning that which is evil.

How tender are His words to the suffering church of Smyrna: "I know thy works, and tribulation, and poverty, (but thou art rich)." Contrast these words with His indictment of the self-satisfied Laodicean church: "Thou sayest, 'I am rich' . . . and knowest not that thou art . . . poor." The rich poor of Smyrna were far better off than the poor rich of Laodicea.

* * *

"Faith Is Better Than Funds"

James says, "Hath not God chosen the poor of this world *rich in faith*, and heirs of the kingdom which He hath promised to them that love Him"? When men get rich they become independent. The poor, however, are very dependent. A wonderful story is told by Ernest Jones in a recent issue of the *Evangelical Christian*. In February, 1931, in a famine district of China, all the supplies were exhausted—there was nothing left. But the saints prayed. "On the fourth day of their intercession a dark cloud appeared and rain began to fall. It was not an ordinary rain, but a deluge of little black seeds in such abundance that they could be shoveled up. The Chinese asked, 'What is it?' reminding us of the children of Israel asking a similar question. The seeds proved edible, and the supply was so great that it sustained the poor until harvest. It was learned later that a storm had arisen in Mongolia and wrecked the place where this grain

(called Kao Liang) was stored. The seed was carried 1500 miles to drop on the district where prayer was being sent up." Thus God takes care of His rich-in-faith poor.

* * *

The Third Indictment

In last week's notes we dealt with the two indictments in the Lord's letters to the churches at Ephesus and Pergamos. A yet more serious indictment is given of the church at Thyatira: "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which called herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols." The Spirit had expressly warned through the apostle Paul of "seducing spirits," and "doctrines of demons," in the last days. Here was a so-called prophetess injecting into the assembly the corrupting leaven of the teaching of seducing spirits—doubtless some abominable spiritual affinity and free love doctrine. An old preacher said to the writer: "In my fifty years' experience in the ministry I have seen some of the most spiritual trapped by this abominable teaching." These seducing spirits make the saints think they are moving up to the very high pinnacle of spirituality, when they are actually being dragged down to the deepest morass of sin.

* * *

Made an Example

God had been gracious and had given this so-called prophetess space to repent of her evil but she had not repented. Alas, the victims of seducing spirits are generally terribly unteachable, and who can change an unteachable spirit? But now judgment awaited this woman. Judgment would also come to those who had been seduced by this evil woman and her doctrines, "except they repent of sin." The Lord warns them that He will make an example of them so that all the churches

might know "that I am He that searcheth the reins and hearts: and I will give unto every one of you according to your works." God made an example of Achan in ancient Israel and of Ananias and Sapphira in the early church. Our holy God demands holy conduct in His church today.

To the uncorrupted in Thyatira the Lord says: "Hold fast till I come." One important thing to which we should hold fast is right doctrine. "Hold fast the form of sound words." 2 Tim. 1:13.

* * *

Spiritual Deadness

To the church at Sardis comes a searching and solemn word, "I know thy works, that thou hast a name that thou livest, and art dead!" Void of life! Sleepy, sluggish and unwatchful! And the Lord tells them, "I have not found thy works perfect before God." The Lord came looking for fruit on His vine, but found it not; or at any rate He did not find perfect fruit. The Last Adam, in tending His garden, purposeth to have perfect fruit. He gives a call to watchfulness, to strengthen the things which remain that are ready to die. He calls on them to "remember." It is well to recall how we received from Him salvation and the fullness of the Spirit and all that we have. He gives the call, "Hold fast and repent." A dead church is no credit to the Lord of life. Seeming orthodoxy and outward show are not sufficient, there must be the life also of the Lord Jesus pulsating through His church or it is ineffective as a witness for Him on earth. The majority in this church were unwatchful, but He warns them that He will come as a thief in the night, in an hour when they are not looking for Him. On the other hand there was a faithful minority. To them He said, "They shall walk with me in white, for they are worthy." To which group do you belong?

* * *

Present Opportunity

We cannot dwell long on the Lord's message to the church of Philadelphia, the church of the open door, the church of marvelous missionary op-

portunity, but there is one solemn thought that we should like to emphasize. He who has opened doors is also the one who will shut them; and if we do not enter the doors He has now opened it will be to our lasting shame. "The night is coming when no man can work." War is coming—that war which is described in the second Psalm when the men of earth have the audacity to challenge the God of heaven. When this war comes, God's first act will be to withdraw His heavenly ambassadors from earth. We must be faithful in going into all the world and preaching this gospel "to every creature" in the little while that remains. God is willing to confirm the preached Word with signs following today, enabling a great work to be done in a little while. The saints of the first century evangelized the whole world in their generation. With modern transportation we have no excuse if we fail to do the same in the twentieth century.

* * *

The Cooled-Off Ones

Listen to the tremendous indictment of the Faithful and True Witness to the angel that ministered to the church of Laodicea: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth." So it would be better to be cold than lukewarm. One who is cold will seek the fire. The lukewarm one may subscribe to every doctrine of the church and congratulate himself that he is not as yonder atheist, and yet his spiritual temperature has become so low that he has become altogether nauseating to the Lord, who will spue him out of His mouth. The writer never reads these last few words of Revelation 3 without being taken back in spirit to a Pentecostal convention he attended more than twenty years ago where the Spirit made real to us the present state of the church on earth, and pleaded with us, "Pray that ye become not lukewarm." Oh, God bring us back to the Pentecostal flame of the early church! Fire was the symbol then. We need the fiery coal from off God's altar to change the dead and lifeless clay into a living flame for God. Evan Roberts sang in the Welsh revival, "Get the flame!" The first question "the children of the revival," as they were called, asked you when you got to Wales was, "Brother, have you got the fire?" But it is possible to have the fire once and then cool off. That is the tragedy of Laodicea. Peter Cartwright told of a fiery preacher of his day, "Brother Thompson," who, weak

as he was on his deathbed, called for all his unsaved neighbors and preached with well-nigh his last breath, "such a sermon as hardly ever fell from the lips of mortal man." "The power of God fell on the congregation in every direction and many will date their start for heaven from that sermon." Oh, God give us today men on fire to light the way of sinners to heaven.

* * *

Cock-Sure Complacency

The boast of these Laodiceans was, "I am rich and increased with goods and have need of nothing." Dan Crawford tells us that once he was guilty of boasting to the natives of the Congo of some of the things of our modern civilization, such as the auto, the submarine, the airplane, and other things. He says when he was through one of the natives punctured his tire with a bang by saying, "To be better off is not to be better." The rich and increased with goods in Laodicea were worse off, and the Master said of them, "Thou art wretched, and miserable, and poor, and blind, and naked." And the worst of it all was that they didn't know it. But our wondrous, loving, merciful High Priest purposes to get some overcomers even out of Laodicea, and He says to them, "I counsel thee to buy of me gold tried in the fire, that thou mayest, be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Praise God, He will supply every humble seeking soul with these blessings today. The "specials" in His gospel market have all the same label, "Without money and without price."

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Outside or Inside

The last picture given here of the Head of the church—even the despised Head of the Church—ever the despised and rejected One—is outside the church door. The last word is not to the assembly as a whole; it is addressed to the individual in the assembly: "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me." This is His word to all who will repent. The writer one day strolled into a cathedral where the Scripture was being read, and one word penetrated to his inmost heart. It was this, "Son, give Me thine heart," to which he responded, "Yea, Lord, I do." There was an opening up to the Lord and since then there has been a continual feast. An eternal supper commenced from that day! The cruse of oil and the barrel of meal have not failed nor

wasted; and, thank God, they never will.

* * *

In Constant Fellowship

F. W. Boreham tells the story of an old Scotchman he visited. He had a chair placed close to his bed; then he explained to his visitor that years ago he found it so difficult to pray, that one day he spoke to his minister about it. The preacher said to him, "Just sit down and put a chair opposite you and imagine Jesus is in it, and talk to Him as you would talk to a friend." The old Scotchman did as he was told, and soon learned to visualize the Lord Jesus sitting in that empty chair. So night after night, following the example of David (1 Chron. 17:16), and the disciples on the day of Pentecost (Acts 2:2), he would sit before the Lord and pour out his heart to Him. After the old Scotchman went to be with the Lord his daughter visited the minister and described his last hours. "He seemed to be sleeping so comfortably and he had not moved since I was with him, except that his hand was out on the empty chair at the side of the bed. Do you understand?" "Yes," said the minister, "I understand."

Wonderful Jesus, He who humbled Himself to eat with publicans and sinners is willing to take a chair at your humble board. He wants to sup with you, and He will bring the supper with Him. He will feed thee with the finest of the wheat, and with honey out of the rock will He satisfy thee. He says, "Open thy mouth wide and I will fill it."

But first of all there must be a response to His knock and to His word, "Open to me, My beloved." Do you respond?

The Secret of Bible Study in Five Sentences

1. *Study it through.* Never begin a day without mastering a verse.
2. *Pray it in.* Never leave your Bible until the passage you have studied is a part of your very being.
3. *Put it down.* The thought God gives you, put in the margin of your Bible or your note book.
4. *Work it out.* Live the truth you get through all the hours of the day.
5. *Pass it on.* Seek to tell somebody what you have learned.

—J. Wilbur Chapman

Many expect to know what God would have them do next week, or next month, or next year. Take the first step, and then He will show you the next.—Dr. Torrey.

Will Christ Come for a Few Only?

M. E. S. Wingate

If Christians must have some special qualification for the Rapture, or, if dead, for the First Resurrection, all the joy of anticipation of Christ's Coming, is changed into poignant anxiety as to whether or not we shall be found worthy. Let us read 1 Thess. 4:14, so as to bring in the selective Rapture, putting the necessary words into brackets. "If we believe that Jesus died and rose again, even so (some of) them which sleep in Jesus will God bring with Him." Suppose a Thessalonian believer had lost a Christian son. The father is sorrowing as to how and when he will see his boy again. We are to suppose the Apostle saying, "Do not sorrow: (some of) them that sleep in Jesus will God bring with Him." Would that comfort the father? Even had the son's Christian life been merely an average one, there would be the torturing doubt that he had not qualified for the First Resurrection.

Similarly verse 16: "The Lord Himself shall descend from heaven with a shout . . . and (some of) the dead in Christ shall rise first. Then (some of) us which are alive and remain shall be caught up with (some of) them to meet the Lord in the air. . . . Wherefore comfort one another Could they? There would be scant comfort in that for most of us.

Next, 1 Cor. 15:7: "Christ the first-fruits, afterward (some of) those that are Christ's at His Coming. Verse 51 of this chapter excludes any selection by its two "alls," but not verse 52, which will read thus! "The trumpet shall sound and (some of) the dead shall be raised incorruptible, and (some of) us shall be changed." So Col. 3:1: "When Christ who is our life, shall appear, then shall (some of) you also appear with Him in glory." And 2 Thess. 2:1: "We beseech you, brethren, by the Coming of our Lord, and by the gathering of (some of) us unto Him, that ye be not troubled."

Surely our hearts, as well as our understandings, will revolt from the robbing of all comfort that ensues from such an interpretation of these glorious passages. Instead of eagerly awaiting the Bridegroom, His Bride must anxiously await the result of a test. May we not humbly infer that if the Holy Spirit had intended to teach a selective Resurrection, and a Rapture of a special class, He would have guided His servant to some clear expression of it?

But perhaps the strongest argument of all against the leaving behind of any of the Lord's own people, however unworthy, is found in the completely Jewish character of the testimony that succeeds the Rapture.

The Rapture is never named among the rewards. God's best things He always gives us, we do not *earn* them; and as with salvation, the Rapture and the First Resurrection seem to turn on the possession of eternal life, and to be all of grace, not of works.

"Return . . . Submit"

Gen. 16:9

Submission is one of the marks of the Spirit-filled life. "Be filled with the Spirit . . . speaking . . . singing . . . giving thanks . . . submitting." Eph. 5:18-21.

1. "Submit" to the righteousness of God.

"Going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom. 10:3.

2. "Submit" to the will of God.

"God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God." James 4:6, 7.

3. "Submit" to God-sealed authority in the Spirit.

"Submit yourselves . . . to every one that helpeth with us and laboreth." "Submit . . . for they watch for your souls, as they that must give account." Heb. 13:17.

4. "Submit" ye younger to the elders.

"Juniors submit yourselves to your seniors, and clothe yourselves stringently with lowliness of mind one toward another." I Peter 5:5. Syr.

5. "Submit" ye wives unto your husbands.

"Wives submit yourselves unto your own husbands, as unto the Lord." Eph. 5:22.

6. "Submit" even when harshly treated.

"Return to thy mistress and submit thyself." Gen. 16:9.

Evidence

A generation ago Charles Bradlaugh, an atheist, challenged Hugh Price Hughes, a godly minister, to debate with him the truth of the Christian Faith. The challenge was immediately accepted in these words: "The courts, as a rule, in rendering their verdicts, do not rely solely upon the arguments of the lawyers on either

side. They carefully scrutinize the evidence offered by those who have firsthand knowledge of the facts. I will bring with me to the debate, one hundred men and women who have been saved from lives of sin by the gospel of Christ. They will give their evidence and you will be allowed to cross-examine them. I will ask that you bring with you one hundred men and women who have been similarly helped by the gospel of infidelity which you preach." The debate was abandoned. The agnostic had no evidence. The Christian had evidence.—H. T. Kerr.

Improving Our Sunday School Literature

Our Pentecostal Sunday schools are growing, and at the Gospel Publishing House we desire to do all we can to help them.

We have prepared for the coming quarter two teachers' quarterlies instead of the one previously issued. One of these is being prepared for the teachers of adult and young people's classes, and a number of new writers have been enlisted. In addition to *Comments on the Lesson* by Brother Milton Fish, Brother E. S. Williams, our superintendent, has written a special item entitled *Spiritual Sidelights*. Brother Noel Perkin, our missionary secretary, has written a special comment for each lesson on *The Lesson from a Missionary Viewpoint*; Brother Myer Pearlman of the Central Bible Institute, himself a Christian Jew, has written an excellent word on the lessons *From the Jewish Viewpoint*. Brother Chas. E. Robinson has written a word of *Illumination on the Golden Text*, and the editor of the Evangel has contributed a word from *The Pentecostal Viewpoint*.

A new quarterly has been especially prepared for intermediate, junior and primary teachers. The lessons are admirable commented on by Miss Alice E. Luce and a number of other spiritual writers. We believe that this new quarterly is going to be a great help to all teachers of these grades.

Beginning with April, our paper *Gospel Gleaners*, which now has a circulation of over 37,000, will be enlarged so that each number will contain from 3000 to 4000 extra words. It will contain a number of special features, one of which is a short squib embodying a practical suggestion from the editor of the *Evangel*. At the end of this month we hope to have samples of the improved *Gospel Gleaners* ready, and will gladly send them free to all who ask for them. Drop us a card.



Eric Johnson with Pigmy Chief



Among the Pigmies

Lights and Shadows in the Congo

Eric M. Johnson



AVE respect unto the Covenant: for the dark places of the earth are full of the habitations of cruelty." Psalm 74:20.

For several days a poor native boy had endured indescribable sufferings. Now we were expecting that the end would come any time. At the noonday meal Brother Barney came rushing with the news that Batali was passing. This meant much to Brother Barney for Batali had been his faithful houseboy for a long time and had found the Lord under our brother's guidance. We went down to his little native hut and he had just passed into the land of light. His heathen relatives had been with him to the end. The father and "wise man" had for several days been opening one big boil after the other on his body with arrows disinfected in saltwater. Cups of matter had been drained from his body. A wail rose from the women, as they stripped themselves of every stitch of clothing, covered their bodies with a coating of white mud and ashes, placed their hands upon their heads, and returned to the village with wailing.

Gentle hands picked up the body, wrapped it in a clean sheet, put it on a bier, and in the afternoon all the natives gathered together in the church. In solemn meditation they heard Brother Walker preach about the life that Batali had gone to inherit.

Then we went to the village to commit him to the ground beside his mother who had just previously passed on to an eternity of uncertainty. Heathen relatives wailed and screamed and as the body was committed to the ground, they lay on the edge of the grave, reaching down as far as possible with their hands, calling for him to return. The father stepped into the grave where he gently placed a few knives, a few spears, Batali's Bible and schoolbooks and some coins at his head. He stepped out of the grave, and we closed it up, and by the light of torches made our way back to the station. It had given me a message

for the Congo. This was the first native funeral we had attended, as we had arrived just a week before. But I cannot describe how that scripture burned in my soul, "I am the resurrection and the life." I began to realize that the heathen are without God and without hope!

Mangbetu was one of our workmen on the station. He was nearing the crossing of the Jordan. But he sprang a surprise on us. There was no dark river to cross. Instead, as his flesh was failing, Light sprang up in obscurity and he said, "I see a path, and the path is shining, and there are no stones and rocks in the way, but it is smooth and soft, and I shall soon take that path." Soon after that the spirit was released from the burden of the flesh, and instead of taking a native path into the dark forest or outside darkness, he came home to God on the highway of salvation. "Ye who sometimes were far off, are made nigh by the blood of Christ."

A fearful epidemic of dysentery broke out. In the still atmosphere of the evenings we could hear the wails from nearby villages as the people were dying. Hundreds were swept away with the tide into a hopeless eternity. Three boys on the station were taken ill and they were brought down to the little hospital at the post. Two

of them died but while sick they were consoling one another with the Word of God.

Time went by and through trials and hard work we gave the Bread of Life to the perishing souls. Then we were stunned, as one of our dear fellow workers, dear Brother Leader, was promoted to higher service. Here a precious life and a liberal heart stopped pulsating on earth to throb with the eternal Life of God in higher spheres of service.

Reinforcements from home came, and we were planning for the annual conference. But preceding that, many of us felt the need of a week's meeting for the natives, with all secular activities put aside for the time being. An invitation was sent out to the nearby chiefs to come to God's big "palaver." Did they come? Yes, until we were surprised beyond anything. The new church at Gombari was filled to its utmost capacity. The little pygmies from the forest were there. Chiefs and their headmen were there. Natives from our other station had come seventy-five miles on foot to be there. The missionaries took turns preaching; a spirit of revival hovered over the place; altar calls were made; hearts were touched, and souls, not merely two, three, or four, but dozens were kneeling at the feet of the crucified Lord. Were they all saved? They who bow their knees at home are not all saved, either. But shall not HE who pondereth the heart, in the day when He returns, find some who were cleansed?

Once again shadows spread over our gathering. In chastening love our God reached down, and took unto Himself the life of our precious baby, given to us a year before. We turned our faces homeward after almost four years there, and now we feel again the tug of the Heart of Africa in our hearts. Called of God to a ministry in obscurity we feel highly honored.

Let us pray for the Assemblies of God Missions in the Northeastern Belgian Congo, that we shall continue to see a great forward move in the strength of God.



Bush Traveling in the Congo

Faith for Desperate Days

S. Chadwick

The Bible is full of such days. Its record is made up of them; its songs inspired by them; its prophecy is concerned with them; and its revelation has come through them. The desperate days are the stepping-stones in the path of light. They seem to have been God's opportunity and man's school of wisdom.

There is a story of an Old Testament love feast in Psalm 107, and in every story of deliverance the point of desperation gave God His chance. The "wit's end" of desperation was the beginning of God's power. Every page of the Bible confirms the testimony.

Recall the promise of seed as the stars of heaven, and as the sands of the sea, to a couple as good as dead. Read again the story of the Red Sea and its deliverance, and of Jordan with its ark standing mid-stream.

Study once more the prayers of Asa, Jehoshaphat, and Hezekiah, when they were sore pressed and knew not what to do. Go over the history of Nehemiah, Daniel, Hosea, and Habakkuk. Stand with awe in the darkness of Gethsemane, and linger by the grave in Joseph's garden through those terrible days. Call the witnesses of the early Church, and ask the apostles the story of their desperate days.

The Bible is one long record of desperate days, and its pages are written for desperate days of all ages. The grief-free can not read it. Dry eyes cannot find its treasures. It is for the broken-hearted. I never knew the meaning of the twenty-third Psalm till I heard my mother repeat it as her feet touched the river. The "wise and prudent" are blind to its mysteries, but to the babes and the broken-hearted it is made known.

Faith did not make our desperate days. Its work is to sustain and solve them. The only alternative to a desperate faith is despair, and faith holds on and prevails. *Its strength is in its power to wait. Unbelief judges by the immediate; faith stakes everything on the ultimate.* Despair looks hopelessly at the problem; desperate faith trusts God against all odds. Hear what Job says from the ruined heap of his life: "Though He slay me, yet will I wait for him." Isaiah says: "Who is among you that feareth the Lord, and obeyeth the voice of his servant? He that walketh in darkness, and hath no light, let him trust in the name of the Lord, and stay upon his God."

There is no more heroic example of

desperate faith than that of the three Hebrew children. The situation was desperate enough, but they answered bravely: "Our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." I like that "*but if not.*"

I have only space to mention Gethsemane. Ponder deeply its "nevertheless." "If it be possible . . . nevertheless!" Deep darkness had settled upon the soul of our Lord. The "why" of the cup pierced His heart. Trust meant anguish unto blood, and darkness to the descent of hell—"nevertheless! never the less!!"

A Vital Need

(Continued from Page One)

33:3 He says, "Call unto me, and I will answer thee, and shew thee *great* and *mighty* things which thou knowest not."

In this verse the words *great* and *mighty* include difficult, *fortified*, *fenced in*, *hidden*, *inaccessible* things. Let us put God to the test and see what He will do in these last crucial days.

I affirm again that we need a forward movement in our prayer life.

2. Growing out of this, we need a forward movement on the line of *faith*.

What an inspiration it is to us to read of those men in Hebrews 11:33, 34, "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

Mountain-removing faith is born in the secret place of prayer, and feeds and grows upon the Word of God; for "faith (Rom. 10:17) cometh by hearing and hearing by the word of God."

We cannot *command* faith in the emergencies that arise in life and service if we persist in living on a low plane of spirituality. We must scale the mount of communion and linger in its bracing atmosphere if we would be "mighty through God to the pulling down of strongholds." 2 Cor. 10:4.

"The people that do *know* their God shall be strong and do exploits." Dan. 11:32.

Those who really *know* God have no

difficulty in *believing* Him. When Jesus spoke the words in Mark 9:22 "Have the faith of God" (margin) He meant just what He said. Having *His* faith, it is not difficult to say to the mountain, "Be thou removed" (verse 23), for the faith of God knows no failure. It *cannot* fail. But if like the disciples in Mark 9:33-34, we find ourselves disputing by the way as to which of us shall be the greatest we need not wonder if the demons laugh at our efforts to cast them out, and cry in our teeth, "Jesus I know and Paul I know, but who are ye?" Acts 19:15.

Let us remember that we have no more of faith than we have of *Christ!* In the proportion that Christ has increased in us and we have decreased, shall we have that faith which will bring to pass all that God wills to bring to pass *in* and *through* us.

In the face of the tremendous Satanic pressure of these days we need a forward movement on the line of faith—a faith that is *active*, *aggressive*, and *God-given*.

3. We need a forward movement on the line of *waiting* on God.

If there is one thing that the average Christian lacks more than another, it is the art of "waiting on God." In this I am not thinking of audible or silent prayer, but of a still waiting on and for God in an attitude of quiet expectancy. It is one thing to talk to God and *that* is blessed—but it is another thing to have Him talk to us, and that is *more blessed*. No one can possibly get into a deep place in God unless he learns to wait much upon Him "in quietness and confidence," for this is the place of real strength. See Isa. 30:15.

It is evident that many of our dear saints know but little of that secret place with God where everything is hushed in His presence. In fact they do not enjoy a meeting unless there is a great noise attached to it, and should there come a lull or quietness over the altar service they feel that the power has "lifted," when oftentimes it is but settling down upon us, and they at once begin to sing some lively chorus to get things "moving again." Power may be and often is accompanied by much noise, but it is a mistake to think that *noise* is *power*.

Sometimes there is the greatest manifestation of God's power when our flesh is subdued and silenced in His presence.

However, what I wish specially to emphasize is the absolute need of quiet waiting on God in the secret place of communion, until our hearts are melted before Him, and He speaks to our inmost souls those tender and faithful messages which we so need to

hear; and until our whole being is saturated and filled with His glory. From such an interview with God we go forth with His halo resting upon us and with our hearts tendered by His personal contact. It is from these prolonged interviews with God that we go forth with "thoughts that breathe and words that burn," so that we speak not with words of human wisdom, but with "the demonstration of the Spirit and of power."

I affirm that we need a forward movement on the line of intense and habitual waiting on God.

4. We also need a forward movement on the line of *zeal for God* in service.

Jesus said, "The zeal of thy house hath eaten me up." Psa. 69:9; John 2:17. Wesley caught the spirit of these words when he penned these lines—

"I want an even, strong desire,
I want a calmly fervent zeal,
To save poor souls out of the fire,
To catch them from the verge of hell.
To turn them to a pardoning God,
And quench the brands in Jesus' blood."

How sad it is that many have lost the vision they had when mightily baptized in the Holy Ghost? At that time they were full of fiery zeal for God and souls, but owing to disobedience, compromise, neglect of prayer, and other causes they have lost the vision of the world's need.

Some became wrapped up in their own emotions, experiences, and manifestations, and gradually forgot that the main purpose of their being baptized in the Holy Spirit is that they may be witnesses unto Christ "in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Acts 1:8.

Now they are satisfied if they can gather together with a few saints of kindred spirit and have a "good time"; and I fear that in some cases this has degenerated into a mere "mutual admiration society."

It is true that in these days of supreme testing and trial it is a great source of strength to those who fear the Lord to meet and "speak often one to another" (Mal. 3:16); but we must not forget to sustain by constant prayer and God-directed activity that fiery zeal which alone can make us efficient in winning the lost around us.

May we continue to pray earnestly that God will lead us into a forward movement on the line of *fiery zeal* for God and souls.

5. Then we need a forward movement along the line of *Scriptural giving*.

We thank God for the spirit of lib-

erality which marks and characterizes the Pentecostal movement, and we have cause for rejoicing in the fact that while practically every denomination is retrenching and calling in their workers because of lack of funds, we are still sending out and supporting more and more laborers for the vast regions that are yet unevangelized.

But even in our own ranks we find ourselves facing a grave crisis, when the need of a larger liberality is imperative if we are to hold our own and press the battle for further and more glorious victories.

Whatever may be our individual convictions on the line of tithing, it is easy to prove that God has signally approved of this plan of giving. If the reader knows of a better plan which will tend to a still greater liberality than we have yet witnessed, I have no personal quarrel with such. However, I am strongly of the opinion that we—under the gospel—ought to give *more* and not *less* than those gave who were under the law.

I am tempted to go deeper into what is to me a most fascinating theme; but as I want very briefly to draw attention to one or two other things in which we need to take a forward move, I will content myself by saying that systematic, Scriptural giving tends to physical, temporal, and spiritual prosperity, and is exceedingly pleasing to God. I also say that there is "a grace of giving" which, if yielded to, will tend to carry us away beyond the strict giving of the *tithe*.

However, whatever may be our personal convictions as to what God expects of us on the line of *giving*, I believe we are safe in praying that God will urge us to a forward movement as His stewards of this grace and privilege.

6. We need a forward movement on the line of a *deeper hunger* for the Word of Life.

One cannot read that wonderful 119th Psalm without realizing the tremendous importance that the Psalm-

"I Shall Not Want"

1 Kings 17:3, 4

*Beloved, should the brook run dry
And should no visible supply
Gladden thine eyes, then wait to see
God work a miracle for thee;
Thou canst not want, for God has said
He will supply His own with bread.
His Word is sure. Creative power
Will work for thee from hour to hour,
And thou, with all Faith's Host shalt
prove
God's hand of power; God's heart of
love.*

ist attaches—under the influence of the Holy Spirit—to the Word of God.

It is mentioned in practically every one of its 176 verses; and we are again and again instructed to *meditate* much on the Word.

Along with "waiting on God," "meditation on His word" (and the two are very closely connected) is a *lost art* to many of God's dear children.

In these days of apostasy and false teaching we need to know our Bibles. By this I mean a heart-knowledge of the Word, and not a mere *intellectual understanding* of the same. The former can alone feed our spiritual life and make us strong to endure, and strong to serve.

I would I had more time to dwell on this most vital subject. Suffice it to say that we are in tremendous need of a forward movement on the line of devotional Bible study. Or as one has expressed it, we need to be saturated with the Word of God. Without this we miserably fail in our full equipment for life and service.

7. Last, but not least, we need a forward movement on the line of *holy living*.

As we look around us, and see conditions as they are, with marks of defeat so much in evidence, do we not feel like crying,

There is sin in the camp, there is evil today,
Is it in me? Is it in me?
There's something that calls for defeat and
delay,
Is it, O Lord, in me?

There never was a greater need for the preaching of holiness of heart and life than *now*. Worldliness, impurity, compromise with evil, censoriousness, the wrong use of the tongue, and the fearful lack of love and unity which is so prevalent today, calls for the faithful preaching of holy living, and clear teaching as to how such a life may be lived.

My space for this article is already more than taken up. Some day, I trust the Lord will lead me to write more on this subject in the *Evangel*.

The clarion note is going forth and needs to be sounded in yet louder tones, "Be ye holy, for I the Lord your God am holy."

We may differ as to the most Scriptural way of presenting the truth, but that it needs to be heralded in these days of laxity in living goes without saying.

Let us earnestly pray that God will grant us a forward movement on this line of Scriptural holiness; and that He will raise up prophets who will not shun to declare with power this much-needed truth.

:: The Gospel in Foreign Lands ::



Brother and Sister Murrell Coughran with their little son Leslie Prentis.

The Call of the Lord of the Harvest

We are happy to report that we are still advancing against the hosts of darkness and seeking to take fresh territory for God.

On Feb. 11th a party of missionaries sailed for India under the supervision of Miss Marguerite Flint.

Mr. and Mrs. Murrell F. Coughran have felt the call of the Lord to the foreign field for about five years, and have been quietly waiting God's time to open the door. Our brother and sister are both students of Glad Tidings Bible Institute, San Francisco, and after leaving Bible school took up active work in the ministry in 1928. Brother Coughran's first pastorate was at Havre, Montana, where God helped him to build up the work, and also to erect a new church building and parsonage. After that he was engaged in evangelistic work for six months, finally taking the work at McMinnville, Oregon, where again God blessed his ministry, enabling him to build a new tabernacle in that place.

We have every confidence that this young couple are going to make splendid workers for God in dark India, and we know they will appreciate the prayers of God's people as they set forth.

We are also happy to introduce Sister Silvie Davison who is going in this same party. Sister Davison has felt the call of the Lord to foreign service for about 7 years, and has been earnestly seeking the day when God would enable her to go forth. Our sister graduated from Central Bible Institute in 1930 and since that time has been active in various forms of ministry in the Oklahoma field which is her home District. The brethren of Oklahoma have such confidence in our sister that a number of the assemblies have taken a share of the responsibility of sending her forth as their rep-

resentative in India. God bless Oklahoma!

We had hoped that Sister Kiser of Arkansas would have been ready to go with this party, but it seems that she is not quite ready. We trust she will be able to sail early in the fall.

Gospel Ministry Continues in Manchuria M. Kvamme

We are very happy to send you a few lines from this part of the China field, and with much thanksgiving to God our Father for His loving care during the past month. The strain seems too much at times, and these bodies of ours can only stand so much; but in having our faith increased day by day we are enabled to press forward in the wonderful work of rescuing precious souls for God and His kingdom.

God has given us a ministry among the people in this place and in the face of the discouraging conditions we feel that progress to a certain extent has been made. Last month when some of our coworkers were conducting a meeting in a large village not far from Mukden they were severely assaulted by a demon-possessed man. After his own people had a long hard struggle with him and managed to get him into the house, prayer was offered for him with the result that he quieted down. The following day, when his own father came to our meeting, we had special prayer for him and continued to hold him up before God until he was finally delivered. Last Sunday this man came and attended our Christian meeting and at the end of the service he asked for permission to tell what God had done for him. His testimony meant more than I can tell and at the close of the meeting five souls came to the altar to have us pray for their healing of different kinds of sickness.

We have also been praying with a young man having a chronic case of epilepsy of nine years' standing. Two fits in every twenty-four hours had dragged this man down very low and when we first came in touch with him he surely looked like a hopeless case. After one month of much prayer we are glad to say that this man is nearly well and he looks like a different boy altogether. His parents have taken down the idols in their home and mean to believe on Jesus; his old brother and a young sister are attending meetings, and have taken a stand for Jesus as their Saviour.



Sister Silvie O. Davison

The meetings that have been held in the different homes among the women are of great value and bringing good results. In some of the homes idols have been taken down and a real desire for God and to know His way and will have been manifested. Because of this manifested interest in the gospel we have our Sunday Christian services attended better than formerly. They are now our best attended meetings. About two months ago we started the Bible Study Course of "Deeper Truths for Believers—As Revealed in the Epistles of Paul." This study has proven a great blessing to us missionaries as well as to the native workers and Christians and every morning at 8:00 will find us gathered in Bible study from 1½ to 2 hours. We used to have about 16 of the natives attend the Bible class in the mornings, but during the last month we find the interest has greatly increased and we now have an average of 25 native students every morning even though the weather is getting to be bitterly cold.

It gives us great joy to notice the blessed interest in the Word of God. During our short time of labor in Mukden we have sold more Bibles and New Testaments than through all our former years of labor in China. One of our native sisters who has opened her home for Bible study and prayer meetings every afternoon, and who has been the means of leading souls to the Lord, ordered fifty New Testaments the other day, to be given to souls that decide for the Lord in her home.

Because of the warlike condition we have been unable to do much work among the village people, and we fear that so long as the condition is so unsettled we shall have to confine our work to the city. Many of the village people have moved into the city during the last week and every day we have some of them attending our meetings.

Send a missionary offering today.

Great Blessing at Latin American Council

H. C. Ball

Our meeting in El Paso, Texas, in November 1931 can hardly be compared to the great Council meeting in San Francisco, Calif. in Sept., in number, but in fellowship and sweetness of Spirit it was as good or better, and that is saying much, when we remember the wonderful melting time the Lord gave us in Glad Tidings Tabernacle.

Our Latin American ministers and assemblies have been especially hard hit by the depression. Some two hundred thousand Mexicans have left the States and returned to Mexico, not that Mexico is better off than we, but being unable to get work here and having homes or land in Mexico, they return home in hope of "getting by" in some way. Hundreds and thousands of Mexicans and other Latin American races are still here, and the great pity is that the majority are without the knowledge of salvation. We are so glad that many who have returned to Mexico have found the Lord in the States and will tell their people of Him. We thank God for every Bible that has crossed into Mexico by our "returning Christians."

We were afraid that the depression would hinder a good number getting together in El Paso for our Council meeting. Most of our work is on the Pacific Coast and along the Gulf of Mexico. El Paso serves as a "half way ground" more or less. We had hoped that 70 or 80 might gather together, but as the time drew near we began to think that we would not have over fifteen or twenty. The Lord gave us a surprise in that almost forty ministers met in El Paso, and from the

first session to the last a fine spirit was manifested in every discussion. We believe we had the mind of the Lord in all major agreements. He was surely present in the election of officials, as it went off without a hitch.

During the Council meeting a prominent place was given to devotion. In every service we had a spiritual message. One morning we were agreeably surprised in having with us Sister Carrie Judd Montgomery, of Oakland, Calif. She brought us a very sweet message. Our brethren are very grateful to her for her visit and the inspiration she brought us will last many a day. The local pastor, Brother Hawkins, also visited us. Brother Noel Perkin of Springfield, Mo., our Missionary Secretary, was to have been with us, but due to conflicting dates with a convention in the East, could not do so.

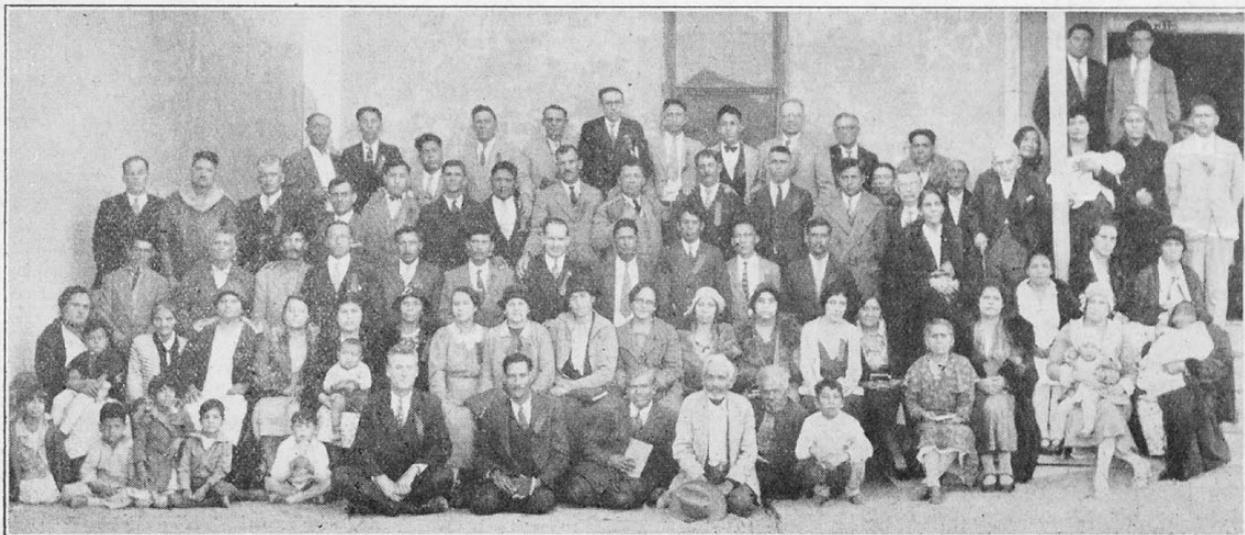
Conditions in Mexico and along the border are almost unbearable. In Mexico the government is making it harder for religious work to be carried on. A new law has been enacted limiting ministers or priests in the Federal Zone or District to one for every 50,000 persons. This law is also in force in Vera Cruz State, and it looks like it will soon be enacted by the other states in Mexico. Also another law that no more church buildings can be built in Mexico, and this will almost paralyze our work, as there is a law that no services can be held outside of a church building. We have but few buildings in Mexico, so our readers can see what our movement in Mexico is facing. The gospel must be preached in Mexico, it may mean martyrdom and prison, but it must be preached. Unemployment in Mexico is as bad or worse than in the States. Mexico has always had her

extreme poverty, and our Pentecostal people are principally from the poorer class.

Along the border our Mexicans have always been of the laboring class. Now, for over a year thousands of Mexicans have been laid off to give their work to American citizens. Even American born Mexicans have been discriminated against most unjustly, as they are as much American as we. Our struggling churches even in good times have had a hard time, and now it is nothing short of a miracle that they are able to "carry on." While material blessings seem to be taken from them, spiritual blessings have surely taken their place. All over the border there seems to be a spiritual awakening. For example, last Sunday night, Jan. 10, in all three of our missions here in San Antonio we had crowds in attendance. Our largest building will hold a little over three hundred and it was packed as it was on Christmas night. In "Zion Chapel" a revival has been going on for over a week, the students from our Latin American Bible Institute doing the preaching, and one night eleven new souls came to the altar to seek the Lord. Every night capacity crowds are attending and new souls are born into the kingdom.

From El Paso Brother Blaisdell writes that the revival that started in the District Council meeting has continued and the crowds in attendance are as large as when all the ministers were there. The poor, hungry, perplexed Mexican people are turning to God in their extremity. Praise the Lord!

We don't feel like getting discouraged because of the hard times for we feel that the Lord is near. Come, Lord Jesus!



Preachers and delegates at the 3rd annual session of the Latin American District Council.

∴ In the Whitenened Harvest Field ∴

THROUGH LOVE TO REST DIVINE

Pastor Oscar H. Bolen writes from Blackwell, Okla.: "H. W. Horn has just conducted a 2 weeks' meeting here. A number came forward for prayer and found victory through the Redeemer. Twelve in all prayed through to salvation and 8 were baptized with the Holy Ghost, in the Bible way. Oscar Parks is continuing the revival."

A FIRE IN WEWOKA

Pastor M. A. Malone writes from Seminole, Okla.: "We have just closed a 3 weeks' revival in charge of Brother and Sister Murrell, of Seminole. On the first night many felt the blessing of the Lord; the power came down and in a mighty way and continued throughout the revival. The Lord graciously saved 26 from a life of sin and gloriously baptized 16 with the Holy Ghost, Acts 2:4."

SPLENDID DEVELOPMENT

Pastor and Mrs. David L. Laughlin write from Hagerman, Tex.: "We began work here last August with a very small start. After holding a 3 weeks' meeting we began our building campaign. We built a church 24x40 and God has been blessing the work ever since, saving and baptizing with the Holy Ghost. It is precious to see the members moving forward harmoniously in the Spirit."

REVIVAL WAVE SWEEPS DALLAS

Pastor C. Andrews writes from Dallas, Tex.: "We praise God for the way He is working in our midst. The Oak Cliff Pentecostal Church, 919 Morrell St., have just closed a 3 weeks' revival, in charge of A. F. Gardiner, San Antonio. The power of God was manifested from the first service. Sixty-four accepted Christ as their Saviour, 25 received the wonderful Holy Ghost, 59 affiliated with the local church, and 29 were baptized according to Matt. 28:19. The church was packed out from night to night, the Sunday school took on new life and increased in enrollment from 117 to 177."

SCORES FLY TO THE "LAMB" SLAIN

Pastor E. L. Damron writes from Afton, Okla.: "We wish to praise the Lord for the wonderful revival here which began the Saturday before Christmas, with Powell Youngblood in charge. After the first week C. C. Helvey, of Miami, took charge. About 59 went their way through to salvation in the Bible way of the cross and 42 received the Holy Ghost, according to the pattern, Acts 2:4. We closed Jan. 24, with 8 at the altar. There were 31 additions to the assembly and 28 received the Holy Ghost. The crowds were so large the building was overflowed and many had to be turned away. The interest awakened in the hearts of the people has laid a foundation solid and strong for future success."

BRIEF MENTION

Pastor Maurice H. Ness writes from Grand Forks, N. Dak.: "Dolores Lee Dudley, girl evangelist, is conducting evangelistic meetings here. The tabernacle is filled every night, also the altars. The after services are accompanied by power and blessing."

Pastor C. C. Garrett writes from Revere, Mass.: "We are in a series of special meetings in charge of Emma Van Dalen and Eleanor Bowie. God is blessing their labors in the edification of the church and many other."

WAITING EXPECTANTLY

Lucy Palmer writes from Raven, Va.: "I am glad to report a wonderful revival at this place, conducted by Creed Barnes. The Lord's presence was manifested in every service. Sinners fell at the altar every night and wept their way through to Calvary. About 37 were saved and 11 received the blessed Holy Spirit; 30 received Christian baptism, and all are seeking to be ready for the fulfillment of the glorious hope of His soon coming."

CHRISTMAS WORSHIP MEMOR- ABLE

Myrtle Bates, writes from Salem, Mo.: "We are glad to report a 3 weeks' revival conducted by Floyd Bates, St. Louis, in which 2 found the Lord and 3 received the precious Holy Ghost, as in Acts 2:4. The church was wonderfully encouraged. We had all day service Christmas Day. Several were prayed for for healing and the power of God was present to deliver."

FOR HIS GLORIOUS NAME

Evangelist and Mrs. Panos, San Jose, Calif., write from Crane, Tex.: "The Lord is giving victory here. About 22 have been saved and 7 have received the Holy Ghost in the blessed, thorough way of the Word, Acts 2:4. God has also been gracious in healing. One woman was healed of cancer of the stomach and one of ulcers of the stomach and many others also were made whole. Nine were buried in baptism and many were revived. The church is going forward to glorify the name of Jesus."

128 CAME WEEPING HOMEWARD

Minnie Burk writes from Kingsport, Tenn.: "We wish to praise the Lord for the way He is blessing here. We have just closed a 3 weeks' revival in which 128 were wonderfully saved and 29 received the Holy Ghost, experiencing the real blessing of Pentecost. The church was set in order by R. L. Wilkerson, Pastor Maple Street assembly. This is a new work; have just moved into the new church in West View Park, a suburb of Kingsport. It is blessed just to keep out of the way and let the Lord work His wonders in our congregation and city."

TRUTH IN CHURCHLESS TOWN

Fred and Gladys Voight write from Plant City, Fla.: "After resigning our pastorate at Ft. Myers, we have again resumed evangelist work. Two weeks ago we closed a 7 weeks' tent meeting in Belle Glade. We found the people, about 900 in number, without a church in the town and very hungry for the gospel. The blessing of the Lord was on the meeting from the beginning to the close. About 20 found Christ as their Saviour. On New Year's eve the tent was torn to pieces by a storm, and for a time we held services under the stars. Brother Fist is carrying on the work. Last night we began a meeting close to Plant City, in the Drawdy community, with an overflow crowd. Many here are also eager for the full gospel message."

IN MELTING, CONVICTING POWER

Pastor Betty Morgan writes from Texarkana, Ark.-Tex.: "We have been in a glorious 4 weeks' meeting with Evangelist Wallace Bradley, Dallas, (recently of West Coast), in charge. The Lord has blessed by saving, reclaiming, filling, and healing a number. One brother came from Horatio, Ark., for the purpose of going to the hospital for an operation or treatment, but he came to the meeting and was healed through prayer and faith in God. The church has felt a great spiritual uplift; old feelings melted away as the Word went forth in convicting power. It was wonderful to see the joy expressed as the old-time power fell. The Christ's Ambassadors has been reorganized and the children will be organized this week. Brother Bradley may be reached by mail at 809 W. 9th St., c/o H. E. Alford, Dallas, Tex."

"FAREWELL" YET COMING TO ENID

Pastor P. C. Nelson writes that there has been a growing interest manifested in the regular services in Enid, Okla., the past few months. Some have been getting through to God, several have been healed and some have been filled with the Spirit in the week night and the Sunday services. Last Sunday night when Glenn Millard delivered what had been announced as a farewell message, 7 men and women, some of them hardened sinners, came to the altar for salvation, and there were unmistakable evidences of the beginnings of a real revival. Brother Millard is closing his work as District Secretary-Treasurer, and is launching out into evangelistic work; and it is fitting that he should begin his campaigns in this city. Our assembly felt impressed that God's time for a revival has come, and so persuaded Brother Millard to remain and hold a series of meetings, which may continue for weeks. Mrs. Millard is in charge of the music. The Bible school has had wave after wave of revival flame sweep over it from time to time, and is cooperating to the limit in this campaign."

SIoux FALLS GOSPEL TABER- NACLE

Pastors Arthur and Anna Berg write from Sioux Falls, S. Dak.: "The past 15 months have been glorious months at the Sioux Falls Gospel Tabernacle. It is now a little over 15 months since the Tabernacle was opened. During this period more than 350 have knelt at the altar for salvation. This beautiful city of about 35,000 population, is the largest city in either North or South Dakota. There was no full gospel work of any kind here; we came absolute strangers, erected a tabernacle and began to preach the gospel. We first leased the ground on which the tabernacle stands, but last fall we purchased it for \$15,000 on easy yearly payments. The tabernacle was then reconstructed and enlarged to its present seating capacity of 750. The front of the building is well lighted by a large flood light. We are located in about the center of the city.

"God has wonderfully blessed the seed sown here; 72 have received Christian baptism; more than 80 have been baptized with the the Holy Ghost with a genuine Acts 2:4 experience; a large number have been healed of sicknesses and diseases; 440 public services have been conducted in the tabernacle; 2 of our young people are in the North Central Bible Institute; the Sunday school is a growing thriving institution manned by a good staff of teachers. During the last quarter our average attendance was 147. We have an organized band of Christ's Ambassadors, also a Junior C. A. band. Last summer street meetings were conducted every Saturday night on what is known as South Dakota's busiest corner. The Gospel Thimble Workers, consisting of 2 Sunday school classes of young ladies, have organized themselves into a missionary body, meeting once a month for the purpose of studying sewing, and praying for missions.

"Every Sunday afternoon, from 5:30 to 6:00, we are on the air over station KSOO. This branch of the work, known as the 'Tabernacle Air Service,' brings us into contact with thousands of people who have never had the privilege of attending full gospel services. We hold meetings every Monday night in the Presbyterian church at Edgerton, Minn. In our own city we are known as the 'Tabernacle of Continuous Revival,' with services nightly except Mondays and Saturdays. We are frequently called upon to conduct meetings in the State Penitentiary. God is working and His people here are keeping in step and in line with His program."

PRONOUNCED CANCER HEALED

Pastor E. O. Leeper writes from Pitcairn, Pa.: "Dec. 14 was the closing night of one of the most gracious revivals we have ever held in our church—Briton Ave. and 3rd Street. It was under the direction of H. E. Hardt, Falling Waters, W. Va. It continued 3 weeks. The building was well filled every night and sometimes crowded to capacity. Almost every night some were at the altar seeking salvation and the tide seemed to be raising. Then Brother Hardt felt that he must leave. Quite a number testified to healing; one case was

where a lady had been operated on for appendicitis quite a long time ago and the incision had not healed. The doctor said cancer had taken hold. Several nights after she had been prayed for she testified that it had not drained since. On the closing night the services were held in the Baptist Church, which was packed to its capacity; 12 followed the Lord in baptism, all grown folks except one small boy."

GOITERS VANISH AT HIS WORD

Brother and Sister Phillips write from Dayton, O.: "In these closing days of time God is still saving and calling out a people for His name. We recently held a meeting 3 miles outside of Waverly, where God poured out His blessings in a marvelous way. We opened our meetings in a church that had been vacant for 8 years. In the 5th week God began to save men and women, and some were definitely healed. The people of the community are becoming greatly interested in the things of God and many are hungry for the Baptism with the Holy Ghost. Many who once opposed our message are now among our friends. Two young girls, sisters, were definitely healed of goiter, and have not been bothered since. After 2 more weeks of meeting a Sunday school was organized and a Spirit-filled leader was chosen to take charge of the work."

AFTER TEN FLYING YEARS

Evangelist F. G. Eiting writes from Ft. Worth, Tex.: "After an absence of 10 years we are again in revival at the Rosen Heights Assembly. O. B. and Mrs. Braune, are in charge of this church; they were saved and received the Baptism in the former revival. Many others are still faithfully working. There are 5 assemblies working in harmony in Ft. Worth; what a progress in the Lord since dear Elder A. P. Collins left the scene to be with the Lord! Four received the Baptism Sunday night, and 8 were reclaimed. There were 7 new people at the altar last night; the revival will continue for some time. We shall live at 2826 W. Brooklyn Ave., Dallas, and busy ourselves working in this District. We praise God for the many old friends, and for the new converts who have gone through the refining and are busy in the Master's vineyard."

FOLLOWING A MIGHTY LEADER

Pastor E. C. Tobey, writes from Duncan, Okla.: "We came here Dec. 12 and began a revival the 21st, which we continued for 2 weeks. A great number were saved and filled with the Holy Ghost, Acts 2:4. On Jan. 3, at a special Ambassadors rally, the power of God came down in such a wonderful way that we could not finish our program. Seven were saved and 4 received the Holy Ghost. On Sunday night the Lord was also so wonderfully present that we did not get to preach at all. He took charge of the entire meeting. We called Albert Ogel, of Chickasha, Okla., Jan. 5, to continue the revival. The last service continued until 3 o'clock Monday morning; 11 were saved that night. In the 4 weeks, 34 were saved and 11 received the Holy Ghost."

FIRE FALLING IN BLUE GRASS

Monroe M. and Mrs. Johnson write from Lexington, Ky.: "We were called to this part of the 'Blue Grass' country last fall to take charge of the work after a tent meeting had been held by the Teets and Saleskey evangelistic party, and L. D. Warren. Great interest had been manifested in the tent meetings, but there was no place of worship when we arrived. We occupied the Community Church for a few appointments, but had to give this up. A sister moved out of one room of her home and we met there, holding several prayer services each week, both afternoons and nights. About Christmas time we started a more determined effort of prayer, and God has answered. Jan. 4, after all afternoon prayer, one of the sisters took very sick. As we continued in prayer she was healed and the blessings of God began to descend on the sister who accompanied her. The power of God came upon the one who had been ill and she received a glorious Baptism with the Spirit. Acts 2:4. This started such a hunger in camp that next day the other sister was baptized and on Wednesday night another. On Jan. 11 one was filled, and another was saved and filled with the Spirit. We are endeavoring to build a new church; the revival seems to be on to stay. There are only about a dozen assemblies in the state that we know of. This field is almost untouched by Pentecost."

Forthcoming Meetings

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

JEANNETTE, PA.—I plan to begin a revival Jan. 31, with B. E. Mahan, Ellsworth Ave., Pastor.—Otto J. Klink.

AMARILLO, TEX.—J. N. Hoover will conduct an old-time revival at 900 N. Pierce St., Feb. 3-14.—Guy Shields, Pastor.

DALLAS, TEX.—J. N. Hoover will conduct evangelistic services at Peak and Garland Sts., Feb. 17-March 6.—Albert Ott, Pastor.

NORTH HORNELL, N. Y.—H. E. Hardt, Falling Waters, West Va., will conduct revival services in Glad Tidings Tabernacle, Feb. 7-28.—W. F. Voodre, Pastor.

GRAND ISLAND, NEBR.—S. G. Shields, Amarillo, Tex., will conduct a revival following the midwinter convention, at the Old Fashioned Church, Feb. 12-28.—E. R. Foster, Pastor.

BEDFORD, PA.—C. Stanley Cooke, Funkstown, Md., will conduct revival at Glory Tabernacle Feb. 5-21, Mondays excepted.—Thos. R. Brubaker, Pastor.

ABERDEEN, WASH.—Dan McNally, ex-convict evangelist, will conduct revival services in Pentecostal Temple Feb. 2-28, every night except Mondays. A. Earl Lee, Pastor, Box 56.

FT. SMITH, ARK.—J. P. and Mrs. Mason will be with us for a meeting beginning Feb. 14. Neighboring assemblies are invited to co-operate.—J. E. Jeter, Pastor.

KANSAS CITY, KANS.—Bible Convention 7th St., and Riverview Ave., Feb. 21-28. Entertainment free to visitors as far as possible. Principal speaker, Elder J. W. Welch, Manager and Teacher at Central Bible Institute.—Pastor W. E. Long, 712 Riverview Ave.

BALTIMORE, MD.—Christ's Ambassadors rally and fellowship meeting, Potomac District, Feb. 20, 3:00 P. M. Full Gospel Church, Cor. Saratoga and Monroe Sts. E. F. M. Staudt, Pastor. Lunch will be served. Hattie P. L. Hammond will bring the message at night service.—Evelyn D. Backer, President.

HAGERSTOWN, MD.—Loren B. Staats, Blue Rock, O., will conduct evangelistic meetings Feb. 7-28, every night except Saturdays.—Pastor Ralph Jeffrey, 849 Guilford Ave.

SACRAMENTO, CALIF.—Meyer and Alice Tan Ditter will conduct campaign through February, beginning Feb. 7, at Full Gospel Tabernacle, 1119 21st St.—W. R. Steelberg, Pastor, 1121 21st St.

GOOSE CREEK, TEX.—Prayer and prophetic conference lasting ten days, Trinity Tabernacle, beginning Feb. 20. Special for ministers and workers. Others welcome. Entertainment free. Southern Bible school students will be present.—J. T. Little, Pastor, College Building.

RED OAK, OKLA.—Fellowship meeting Feb. 9-10. First service, 2:00 P. M. District Superintendent James Hutsell will be here. All ministers of District are asked to come. Free entertainment to ministers and delegates.—Thomas M. Giley, Presbyter; C. J. Brown, Pastor.

ENID, OKLA.—March 6-14, J. N. Hoover, of California, is to speak twice daily in Enid Gospel Tabernacle. Friends coming from a distance write ahead to Pastor P. C. Nelson, 316 E. Cherokee Ave. The Assembly and Bible school cannot promise free entertainment, but rooms can be secured in the vicinity at very moderate prices.

KANSAS FELLOWSHIP MEETINGS

Dorrance, Feb. 1-4; McCracken, Feb. 5; Bazine, Feb. 7; Coldwater, Feb. 9-11; Garden City, Feb. 15-17. Three services daily. Entertainment provided for all ministers and visitors.—Fred Vogler, District Superintendent, 1034 S. Lawrence, Wichita, Kans.

WASHINGTON, D. C.—A national revival crusade will be conducted by the Full Gospel Tabernacle, N. Capitol and K Sts., Feb. 21, to Thanksgiving Day (during George Washington Bicentennial celebration here), at Masonic Temple Auditorium, 13th and New York Aves., N. W., campaign opens Feb. 21 with Watson and Mrs. Argue in charge. Services nightly except Saturdays at 7:45.—Pastor Harry L. Collier, c/o Full Gospel Tabernacle.

OKLAHOMA DISTRICT—Sectional Conventions will be held as follows: N. E. Section, Broken Arrow, Feb. 2-3; S. E. Section, Red Oak, Feb. 9-10; S. W. Section, Chickasha, Feb. 16-17. Services will begin the first day at 2:00. Ministers of these sections are expected to be present. Christ Ambassadors will have charge of the 2:00 P. M. service, the last day of each convention. Those wishing license or ordination, must apply in person, recommended by an ordained minister who has heard you preach.—James S. Hutsell, Slick, Okla., District Superintendent.

CHRIST'S AMBASSADORS RALLIES AND FELLOWSHIP MEETINGS TEXICO DISTRICT

We list the place and date of meeting, with the name of the superintendent of each section. Lamesa Section: Lamesa, Tex., Feb. 26-27; H. C. Brown, Roswell Section: Roswell, N. Mex., March 1-2; Jewell Smith, Las Cruces Section: Las Cruces, N. Mex., March 4-6; also at Farmington, N. Mex., March 11-13, and Gran Quivera, N. Mex., March 8-9; J. M. Rob. Amarillo Section: Borger, Tex., March 19-20; Noast Murphy, Tucumcari Section: Pleasant Valley, N. Mex. March 16-17; Earl Vanzant, Childress Section: Turkey, Tex., March 22-23; Clarence Love.—Clyde C. Goree, C. A. Superintendent.

SECTIONAL CONVENTIONS—TEXAS DISTRICTS

Note.—The early spring sectional conventions, Texas District Council, will convene 2 whole days each. As there are important matters we desire to talk over with the workers, we urge every preacher in Texas to attend his nearest convention. All conventions begin at 10:00 A. M.

Waco Section, Corsicana Church, Feb. 9-10. Austin Section, Luling Church, Feb. 11-12. San Antonio Section, South Side Church, San Antonio, Feb. 16-17. Harlingen Section, Harlingen Church, Feb. 20-21. Yoakum Section, Port Lavaca Church, Feb. 25-26. Houston Section, Freeport Church, March 1-2. Beaumont Section, Port Arthur Church, March 10-11. Lufkin Section, Lufkin Church, March 15-16. Tyler Section, Willis Point Church, March 17-18. Other announcements to follow.—E. L. Newby, District Superintendent.

MISCELLANEOUS NOTICES

NOTICE—I have a sixteen room house nicely situated in Zephyrhills, Fla. I should like to make a home for Pentecostal people who are alone in the world, or for couples who do not wish to keep up a house.—Mabel D. Price, Box 565.

WANTED.—To get in touch with a Pentecostal lady any age that needs a home. Light housework with wages.—Mrs. Angie Marvin, Hubbel, Nebr.

WANTED.—A good Christian woman that needs a home. May be between 50 and 60 years of age. Need good housekeeper; have no children; am a woman alone. Address Box 654, Bayard, Nebr.

WANTED.—Good literature, books, Bibles, for free distribution among the gospel hungry.—D. Wilkinson, Route 2, Box 143, Jacksonville, Fla.

OPEN FOR CALLS

Pastoral

Maurice R. Cory, Lancaster, Minn., experienced, gifted in music and singing, in fellowship with the North Central District Council.

Con Gumm, c/o Everett Martin, Leon, Ia.; in fellowship with Council. Am assisted by Louis Martin. We specialize in singing.

Pastoral or Evangelistic

J. R. Dunn, Batesville, Ark.; has had 13 years' experience in pastoral work. Can give good references.

WORLD MISSIONS CONTRIBUTIONS

January 22 to 30 inclusive

- All personal offerings amount to \$2,378.17.
- .73 Sunday School Globe Ariz
- .75 Whatsoever Prayer Band Charleston Ill
- .75 Assembly of God and S S St Aubert Mo
- .75 Children's work Carolina W Va
- .77 Mountain View Sunday School Gillette Wyo
- 1.00 Assembly of God Hendley Nebr
- 1.00 Christ's Ambassadors Brimson Mo
- 1.00 Assembly of God Church Roman Mont
- 1.00 Christ's Ambassadors McCook Nebr
- 1.00 Assembly of God S S Yazoo City Miss
- 1.14 Assembly of God Greenville Tex
- 1.20 Church of the Full Gospel Boulder Colo
- 1.32 Pentecostal Assembly of God Ninnekah Okla
- 1.50 Assembly of God S S Flippin Ark
- 1.60 Seaboard Assembly Richlands Va
- 2.00 Lucas Full Gospel S S Lucas S Dak
- 2.00 Cedar Rapids Church Cedar Rapids Iowa
- 2.00 Pentecostal Evangelical S S Jefferson Iowa
- 2.00 Edgemont Sunday School Dayton Ohio
- 2.12 Pentecostal Assembly of God Beaumont Tex
- 2.25 Full Gospel Assembly Windber Pa
- 2.34 Assembly of God S S Cleveland Kans
- 2.32 Glad Tidings Tabernacle St Charles Mo
- 2.33 Page Assembly and S S Swifton Ark
- 2.50 Bethel Sunday School Hebo Oreg
- 2.50 Full Gospel Assembly Glendale Ariz
- 2.50 Assembly of God Thurston Nebr
- 2.55 Golden City Assembly Booneville Ark
- 3.00 Busy Bee Band Coulwood Va
- 3.00 Bethel Assembly of God Rock Island Ill
- 3.00 Christ's Ambassadors Miami Okla
- 3.00 Sitkum Sunday School Sitkum Oreg
- 3.00 Auburn Pentecostal S S Auburn Wash
- 3.00 Christ's Ambassadors Elm Grove Church Mutual Okla
- 3.00 Pentecostal Mission S S Bakersfield Calif
- 3.36 Morland Assembly of God Morland Kans
- 3.40 Glad Tidings Revival Mission Oakland Calif
- 3.40 Faithful Followers Class Full Gospel S S Sacramento Calif
- 3.45 Bethel Chapel Assembly of God El Dorado Ark
- 3.50 Ladies' Missionary Council Highlands Tex
- 3.56 Assembly Fairmont W Va
- 3.95 Coleman Full Gospel Assembly Coleman Mich
- 4.00 Full Gospel Assembly Decorah Iowa
- 4.09 Full Gospel Assembly Tillamook Oreg
- 4.11 Bethel Assembly Louisville Ky
- 4.75 Assembly of God S S Turkey Tex
- 5.00 Christ's Ambassadors Hermosa Beach Calif
- 5.00 Calvary Gospel Chapel S S Newark N J
- 5.00 Assembly of God Ponca City Okla
- 5.00 Sheboygan Gospel Tabernacle Sheboygan Wis
- 5.00 Full Gospel Mission Longview Wash
- 5.00 Fargo Gospel Tabernacle Fargo N Dak
- 5.00 Oak Grove Gospel Tabernacle Monterey Calif
- 5.00 West Gary Sunday School Gary Ind
- 5.00 Calvary Gospel Chapel Newark N J
- 5.00 Christ's Ambassadors Kingsburg Calif
- 5.00 Byrd S S Class Ruleton Kans
- 5.00 Calvary Evangelistic Church Lomita Calif
- 5.00 Magnolia Park Assembly of God Women's Missionary Council Houston Tex
- 5.01 Assembly of God Scottsbluff Nebr
- 5.10 Sunday School Childress Tex
- 5.46 Busy Bee Missionary Band Berwind W Va
- 5.50 Assembly of God Edina Mo
- 5.51 Assembly of God Church Trenton Mo
- 5.89 Assembly of God Knox City Mo
- 6.00 Christ's Ambassadors Enid Okla
- 6.00 Assembly Hyndman Pa
- 6.00 Peniel Assembly of God Massillon Ohio
- 6.40 Assembly of God Myrtle Point Oreg
- 6.56 Highlands Church Highlands Tex
- 6.96 Assembly of God Ash Grove Mo
- 7.09 Wildhorse Assembly Hominy Okla
- 7.25 Church of the Full Gospel Paso Robles Calif
- 7.50 Ladies' Missionary Society Assembly of God Okmulgee Okla
- 8.00 Miami Assembly Miami W Va
- 8.23 Egeland Free Mission Assembly Egeland N Dak
- 8.41 Assembly of God S S Enid Okla
- 8.50 Assembly of God Angleton Tex
- 8.59 Full Gospel Assembly Shepherd Mich
- 8.94 Assembly of God Bristow Okla
- 9.00 Fairhaven Gospel Mission S S S Bellingham Wash

- 9.00 Full Gospel Tabernacle Freeport Tex
- 9.74 Assembly of God S S Seminole Okla
- 10.00 Campbell Pentecostal Mission Campbell Calif
- 10.00 Birthday offerings Assembly Atwater Calif
- 10.00 Christ's Ambassadors Stillwater Okla
- 10.00 Full Gospel Tabernacle Bakersfield Calif
- 10.00 Christ's Ambassadors Full Gospel Mission Houston Tex
- 10.00 Glad Tidings Temple Pent'l Ambassadors for Christ San Francisco Calif
- 10.00 Pledgers Palo Alto Calif
- 10.00 Pentecostal Church Carbondale Pa
- 10.00 Crosby-Ironton Full Gospel Tabernacle Crosby Minn
- 10.00 Bethel Temple Assembly of God Findlay Ohio
- 10.00 Women's Missionary Council Full Gospel Mission Houston Tex
- 10.00 Assembly of God S S Kansas City Kans
- 10.00 Glad Tidings Tabernacle Hornell N Y
- 11.00 Medina Pentecostal Church Medina Ohio
- 11.00 Bethel Mission New York N Y
- 11.28 Gospel Tabernacle Fort Morgan Colo
- 12.00 Full Gospel Mission Palo Alto Calif
- 12.00 United Pentecostal Church Bridgeport Conn
- 12.00 Missionary Prayer Band Peniel Bible Institute Dayton Ohio
- 12.39 Magnolia Park Assembly of God S S Houston Tex
- 12.50 Girard Assembly Buffalo Okla
- 13.00 Full Gospel Church Hamilton Mont
- 13.00 Grand Forks Gospel Tabernacle Grand Forks N Dak
- 13.50 Full Gospel S S Kingsburg Calif
- 13.65 Assembly of God Church Bayard Nebr
- 14.65 Full Gospel Pentecostal Church Youngstown Ohio
- 15.00 Pentecostal Assembly Clarks Summit Pa
- 15.00 Women's Missionary Council Alton Gospel Tab'n Alton Ill
- 15.00 First Baptist Church San Jose Calif
- 15.00 Bethel Pentecostal Assembly Cortland N Y
- 15.00 First Baptist Church S S San Jose Calif
- 16.00 Full Gospel S S Corcoran Calif
- 17.00 Diamondville Pentecostal S S Clymer Pa
- 17.00 Group of Friends Pittsburgh Pa
- 17.00 Bethel Church Sisseton S Dak
- 18.33 Full Gospel Assembly Westbrook Maine
- 19.76 Highway Pentecostal Assembly Sunnysvale Calif
- 20.00 Assembly of God Ewing Mo
- 20.00 Christ's Ambassadors Springfield Mo
- 20.00 Prayer Circle Mizpah Missionary Home New York N Y
- 20.00 Cavalier Gospel Tabernacle Cavalier N Dak
- 20.00 Emmanuel Mission Harveys Lake Pa
- 20.28 Full Gospel S S and C A Tulare Calif
- 22.65 Assembly of God Oroville Calif
- 23.29 Pentecostal Gospel Mission Millvale Pa
- 24.00 Full Gospel Assembly Brainerd Minn
- 25.00 Busy Bee Band Alexandria Minn
- 25.00 Christ's Ambassadors Riverside Tabernacle Flint Mich
- 25.00 Assembly of God S S Miles City Mont
- 25.00 Calvary Tabernacle Camden N J
- 26.00 First Pentecostal S S Wilmington Dela
- 27.25 Assembly of God and S S Minot N Dak
- 27.55 Bethany Temple S S Everett Wash
- 28.63 Full Gospel Tabernacle Miles City Mont
- 29.10 Full Gospel Tabernacle Sioux City Iowa
- 30.00 Hollywood Temple Seattle Wash
- 33.88 Bethel Tabernacle and S S Watsonville Calif
- 40.00 Hammond Full Gospel Tabernacle Hammond Ind
- 45.00 Assembly of God River Rouge Mich
- 50.00 Full Gospel Tabernacle Association Fresno Calif
- 50.00 Pentecostal Prayer Band Allentown Pa
- 50.00 Wells Memorial Pentecostal S S Tottenville N Y
- 51.00 Bethel Mission S S Modesto Calif
- 55.00 Pentecostal Assemblies of Canada London Ont Can
- 60.00 Pentecostal Mission and S S Philadelphia Pa
- 60.00 Full Gospel Church and S S Neptune N J
- 70.00 Pentecostal Church and S S Peckville Pa
- 73.09 Assembly of God Chico Calif
- 75.00 Pentecostal Mission Turlock Calif
- 80.00 Full Gospel Assembly Washington D C
- 80.67 Full Gospel Tabernacle C A and S S Tulsa Okla
- 100.00 Students' Missionary Band Southwestern Bible School Enid Okla
- 100.00 Elim Tabernacle Rochester N Y
- 105.00 Southern California Bible School Missionary Society Pasadena Calif
- 202.00 Bethel Tabernacle German Dept Milwaukee Wis
- 227.80 Pentecostal Tabernacle and S S Tacoma Wash
- 463.35 Pentecostal Church Cleveland Ohio
- 500.00 Fourfold Gospel Mission Wasco Calif
- 2006.00 Glad Tidings Tabernacle New York N Y
- Total amount reported\$8,230.01
- Home missions fund\$151.31
- Office expense fund46.78
- Deputational expense fund11.52
- Reported as given direct to missionaries348.05
- Reported as given direct to home missions27.01 584.67
- Total for foreign missions\$7,645.34
- Amount previously reported15,695.58
- Total amount to date\$23,340.92

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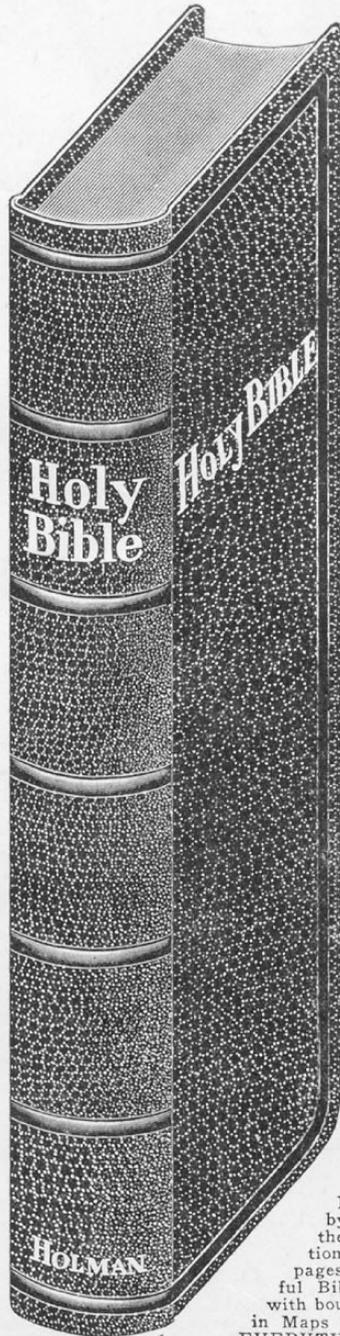
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28 "For the kingdom is the LORD's: and he is the governor among the nations.

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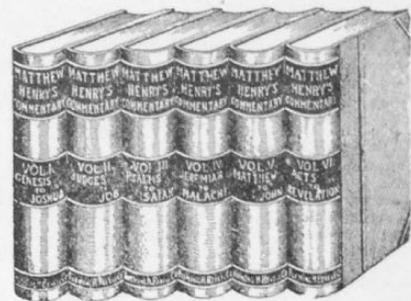
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