

The Pentecostal Evangel

When I see the blood,
I will pass over you.
EXODUS 12:13

HOLY BIBLE

The Whole Gospel to the Whole World

"I will pour out of my
Spirit upon all flesh."
ACTS 2:17

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...But When It Pleased God...

By Eric M. Johnson

BUT when it pleased God to reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood. Gal. 1:16.

For if a conference had taken place regarding the apostle's call, he had no doubt received the first setback when he announced himself to the missionary committee at Jerusalem. For after his conversion they had been afraid of him when he tried to join in their fellowship. But it was not long until, mingling among them, they were convinced that he was a chosen vessel to carry the King's message to the uttermost parts.

A little lad of about six years, clutching a Swedish equivalent to a nickel in his hand, was making for the church one evening. It was to be a missionary meeting. The missionary was from Africa, and he was to show some pictures on a white canvas that night. The entrance fee was a nickel which, together with other nickels, would carry the gospel to the heathen. Safely depositing the nickel with the usher at the door, an abundant entrance into the church was made. The lad was myself, and I felt duly proud that I had actually paid, instead of trying to sneak in some other way. It was a memorable

night and a lasting imprint was made on my tender heart. To this day I can still remember some of the pictures, but best of all, God spoke to my soul, and that night I asked the Lord that he would let me become a missionary to Africa.

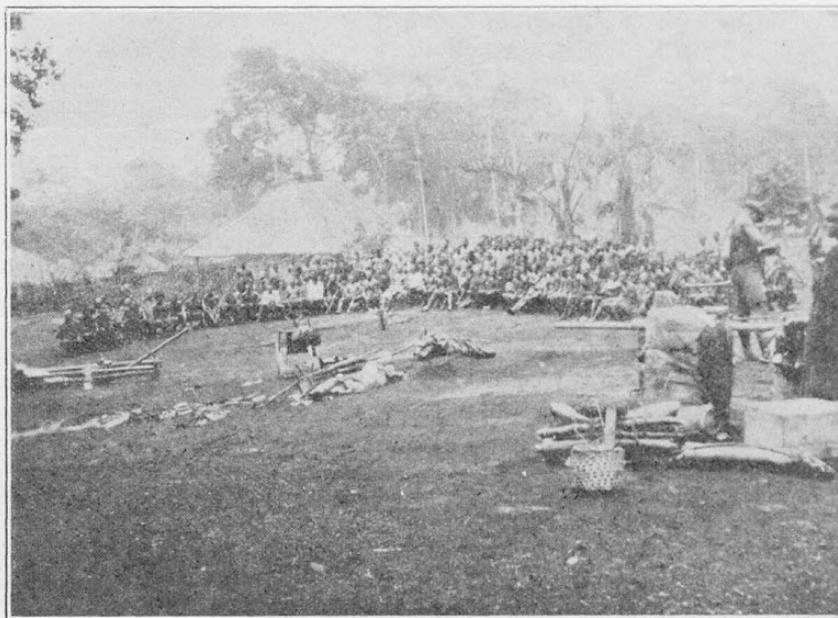
From that time until I was saved at the age of sixteen, that desire never

When I was sixteen years of age a great revival came to the church where, as a boy, I had been attending Sunday school. A great number including myself were saved, and for some time I was very happy in the way. My parents were happy beyond description, for all these years they had been praying for me that God would save my soul.

After the evangelist left I was induced to join the Young People's band in the church, and it was not long until I was absorbed into one social whirl upon another. There were none to guide us into a deeper Christian life. Young and old were always busy preparing for "another" social activity. We were just "sampling" what the world gave liberally, so it was not long until I backslid, and waving a farewell to the Christian world, I went my own way. The backslider in heart shall be filled with his own ways. Prov. 14:14.

In this state of mind, soul, and heart, it became impossible to listen to the prayers at home, and even the sight of the Bible being open made me mad. I tried not to be rude in the home, but home soon became too crowded—I thought so at least.

So I decided to try my luck in the
(Continued on Page Eleven)



An assembled company in a Congo village ready to hear the gospel through the lips of our Pentecostal missionaries, Eric M. Johnson and Alva Walker.

left me. But no one, judging by outward appearance, would have believed that God was dealing with me along those lines. Before my conversion I was very profane, even to the extent that cursing old men used to tell me to "shut up" for it was "too raw." I was an extreme tobacco addict, even before I was fifteen.

"A Plain Talk on Practical Holiness"

A. G. Ward

PRACTICAL holiness—I use the word advisedly; I use it in contrast in theoretical holiness. By practical holiness I mean a holiness that is workable, a holiness that is evidenced by godly living, living victoriously. I believe that it is well that we should be sound theoretically, sound in doctrine, but I have learned that the most orthodox views and the most heterodox manners may live under the same roof, and so today I wish to emphasize the practical side of the great truth of holiness.

The epistle to the Ephesians is certainly a very wonderful epistle. In your study of it I take it for granted that you have discovered the first three chapters to be doctrinal, and the last three chapters practical, so an equal emphasis is laid upon doctrine and practice. Some folk tell us it matters not what you do so long as you know, while others take the opposite position and tell us that it doesn't matter what you know so long as you do. But I have discovered that there is an intimate and vital connection between knowledge and practice, between doctrine and conduct. By way of illustration I might say that these things stand in relation to one another as the foundation and superstructure. How foolish it would be to lay a foundation if you did not intend to build upon it! That is exactly the position that folks take who tell us that it matters not what you do so long as you know. But it would be equally foolish to try to build a superstructure in midair without a foundation. Such is the policy of those who say that the great thing is, to do; it does not matter whether or not you know. Both positions are wrong. Doctrine and practice must go together.

If the believer's conduct is to be what it should be, then he must walk, first of all, in love. It may sound superfluous for me to say that one cannot walk in love and in lust at the same time, but I wish to say it. When I use the word "lust," I do not necessarily mean something that is coarse and vulgar, although I am aware of the fact that lust may develop into the coarse and vulgar; but as you may know this thing called "lust" may appear in different guises and forms. It may appear in the solid, it is true, or in the liquid, but it may also appear in gaseous or vaporous form. In that form it is not nearly so coarse in appearance as when it appears in the solid.

But I repeat, you cannot walk in love and in any form of lust at the same time. You cannot give way to "irregular or inordinate desires" at any time and walk in love. Then this leads one to say that in order to walk in love, one must of necessity live in love. That raises the question, "Is it possible for us to live in love?" I am not now defining "love"; I am simply using the term. I believe with all my heart it is possible for us to live in love. Indeed, it is the home of the soul, and the soul will never feel at home, nor rightly understand the full content of the words, "Home, sweet home" until he makes his home in the love of God. John 15:9.

Then I notice further that if the believer's conduct is to be what it ought to be, he must walk in the light. Light is something that many folk dread. They seem afraid of it in the spiritual realm, and back away from it. Why be afraid of light? It is most foolish. Even though by walking in it, the light may discover to us many imperfections we were not conscious of before, it can never discover to us that we have less than we have, and if we but keep in mind that the light which shows us our imperfections will lead us into victory, (if we walk in it) we shall not likely be so afraid of the light. Light is a wonderful thing. It suggests the thought of warmth. Oh, what warmth there is in the light that shines from heaven today! If some folk who feel that they are almost on the verge of having a congestive chill will walk in the light they will find life and warmth coming to them.

Then there is the thought of guidance in the word "light." If you wish to be guided properly you must walk in the light of God. I have found folk all over this country who are perplexed in the matter of divine guidance; they find it difficult to know the will of the Lord, and frequently have confessed to me they felt they were out of God's will. They did something, thinking for the moment it was right, but later felt that they had made a mistake. Is there nothing better than this for us? May we not know for a certainty that we are in the will of God? Is divine guidance not promised to people? To be sure it is. We may know for a certainty that we are in His will, if we walk in the light.

Walking in the light may mean a deeper crucifixion of your fine parts, deeper than you have ever dreamed of before. But after all, the big busi-

ness of life is to develop character, is it not? Have you ever stopped to think that character is the only thing we shall be able to take with us when we leave this world? You may devote an entire lifetime to amassing wealth, but when life is ended you leave it all behind. You may spend a lifetime in seeking fame, but when you go you will leave it behind. If you develop character, you will take it with you. So since a strong, Christian character can only be developed by walking in the light, let us welcome the light and walk in it, though it may mean a deep interior crucifixion beyond what we have ordinarily experienced.

I notice further that it will be necessary for the believer to walk circumspectly, if his conduct is to be what it should be. Eph. 5:15, 16, "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." May I read it just a little differently, not taking away the meaning, but giving you the literal rendering: "Walk with scrupulous exactness, never relax your vigilance. Be careful where you put your feet, watch the next step." Some years ago, on many street cars, railway coaches, and public buildings appeared these words, "Watch your step." I do not suppose those who were responsible for putting them in public places had in mind the placing of Scripture before the eyes of the people, but that is exactly what they did, for this word here means "Watch your step," or changing it a little, "Give attention to details."

Bobby Leech performed some wonderful feats in his day, such as walking on a tight rope over Niagara Falls, etc. But several years ago over in Australia, he slipped on an orange peel, and the result was that he had to have a limb amputated; from which amputation he died. If he had been watching his step perhaps he would be living today. Now how many of you have ever fallen over a beer barrel? None? of course. How many have ever slipped on a banana peel? A great many. The devil has a banana skin awaiting you around the corner; you had better watch your step. Watch out, he has an orange peel just ahead. Give a little more attention to details. There is scarcely any likelihood that we shall fall over a beer barrel. I do not anticipate that any of you will go out and commit murder or become bank bandits but you may slip on a banana skin, if you are not careful. Watch the little things. Watch your conduct in the home. Be careful about maintaining family worship. Do not forget to bow your head at the table and return thanks. Take your children aside and give them the counsel

and advice they need. Avoid desecration of the Lord's day. Steer clear of gossip, tale-bearing, and slander. Keep away from all these things which in the beginning seem so small but which may bring about disastrous results. "WATCH YOUR STEP."

I notice further that we must walk by faith. "Therefore we are always confident that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight)," and may I add, not by feeling nor by hearing, nor by reasoning—but by faith. I am not suggesting that this walk by faith is contrary to reason, but I am sure that often it is far above reason. Have you noticed that the foundation of everything has to be faith in God? Let me read from Jude, "But ye, beloved, building up yourselves" on your feeling? No. On what you hear? No. "Building up yourselves on your most holy faith." I have noticed that Paul seems especially concerned about this matter of faith. He says, "Wherefore when we could no longer forbear, we thought it good to be left at Athens alone; and sent Timotheus, our brother, and minister of God . . . to establish you, and to comfort you concerning your faith." 1 Thess. 3:1. And again, "For this cause, when I could no longer forbear, I sent to know your faith." "When Timotheus came from you to us and brought us good tidings of your faith"; "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith." What an important thing faith is! Now if our walk is to be what it ought to be as believers, we must walk in faith. What a worry killer faith is! Perhaps it is as natural as breathing for you to worry. Move over into the faith realm, and you will be rid of it. I believe that it is the only real remedy, but thank God, that for this thing which results in thousands of deaths each year there is a remedy. But the opposite is also true. While faith is a worry killer, worry is a faith killer, and so you must steer clear of worry because it will kill your faith. If your faith is destroyed your conduct or walk will not be what it ought to be.

Shame on us for worrying as we do! The most sensible thing in all the world is to believe God. Then I observe that faith is a great joy-producer. The word "Joy" suggests the thought of religious excitement. Do I believe in religious excitement? Yes, and no. There are different kinds of religious excitement. One kind I believe in and always encourage, but there are other kinds in which I do not believe, and always discour-

age. There is a religious excitement which is not so much the product of faith, or direct contact with God, as of imagination. Some folk have an experience built up largely on imagination, and the same is true of some assemblies. They have a great deal of religious excitement and at times it produces the most beautiful sentiment and gives the individual the desire to put into practice these ideas that are thus created, but that is about as far as it goes. But religious excitement which is the product of our contact with God, is to be encouraged. How are we to distinguish this from the religious excitement which is the product of imagination? "Religious excitement originated by direct contact with God will always enlarge and exalt our conception of God's greatness and will deepen our sense of dependence on Him. On the other hand, religious excitement created by the imagination, though it may fill us with devout and beautiful sentiment, though it may suggest lofty ideas of moral and spiritual perfection, and inspire a vehement and chivalrous desire to translate these ideas into conduct, will leave us with a new sense of our own greatness rather than with a new sense of the greatness of God."

We are to walk honestly. Listen: "And that ye study to be quiet." I take it that many of you are good students. Have you ever applied yourself to this study—"Study to be quiet"? What does it mean literally? "Be ambitious to be unambitious" in the world's abused meaning of "ambitious." "Do your own business." While there are a great many people, and some in Pentecost, who seem so eager to look after the other fellow's business, the Word says, "Attend to your own business. Work with your own hands." A man in Canada arose one time in a testimony meeting and said he had been saved, and as a result he was delivered from the desire for work. He said he had never been very fond of work, but now he was entirely free from the desire. What a delusion! We are told here to walk honestly toward them that are without. Now it means something for us as believers to walk honestly toward the people about us. Our business in this world, if I am not mistaken, is to set Jesus Christ off to advantage among the people; so to represent Him that the world will get just as true a conception of Him as though He were here and they were looking at Him.

Then we must walk consistently. Paul says in Eph. 4:1, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all low-

liness and meekness, with longsuffering, forbearing one another in love." I think these the most amazing words ever written by human pen. What is the vocation. We are called to be sons of God, called to represent Jesus Christ in this world, and we are called to walk worthy of that vocation. But then what about the future? Has the curtain never been pulled aside just a little? Have you never had a glimpse of the future and what it holds for you? There have been times when I have had just a little glimpse of what the future holds for me, but that little glimpse has made me feel more than once like flinging mortality aside and coming immediately into the presence of my Lord that I might enter into the reward.

Never say "No" to God. There is a joy in always saying "Yes" that is indescribable. If God's commands were grievous there might be some excuse for our sometimes saying "No," but since they are not, since, as someone has said, "God's commands are always His enablings" once you form the habit of saying "Yes" it will never again occur to you to say "No."

Years ago I settled it once and forever that no matter what it might mean I would never say "No" to God, and when I said that I ended my life of failure and defeat and began one of victory which has continued up to the present moment. If the believer will walk in love; if he will walk in the light and circumspectly; if he will walk by faith, honestly and consistently and as God has commanded, it will be his privilege to walk through all eternity with Jesus. Think of walking with Him! I have appreciated the privilege of associating with some of God's saints here in this world. I have walked to and fro in different places with some rare Christians, but some of these days I shall see the King in His beauty. I shall behold my loving Lord and walk with Him on the gold-paved streets of the New Jerusalem.

Fellow-pilgrims, God is calling us to a life of holiness. He is wanting us to abandon ourselves now recklessly to His sovereign will. What shall our answer be? So many people who profess to be Christ's followers are, I fear, living at a great distance from Him; their love for Him is almost cold. Oh, how His heart must be grieved. Shall we not give Him our undivided affection? Let us be 100% on the Lord's side, and if we fail in everything else let us live a life of practical holiness, a life that will satisfy the heart of our loving Lord.

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The Editor's Notebook



The Judge at the Door

The tiny epistle of Jude has been aptly called, "The preface to the book of Revelation." Outstanding in this epistle is the prophecy of Enoch, "The Lord cometh with ten thousand of His saints." For what purpose? "To execute judgment upon all." None can escape that judgment. The writer of this epistle waves the red flag of warning when he tells us that the Lord, "having saved His people out of the land of Egypt, afterwards destroyed them that believed not." When this people crossed the Red Sea and realized the tremendous miracle God had wrought, they believed, rejoiced in, and praised Him, but later they lapsed into unbelief; and in the 10th chapter of First Corinthians we have the catalog of the sins that brought about their destruction. Is not such a lapse of faith possible today? Did not our precious Lord Himself warn us that it is possible for us to receive the Word and have it to apparently flourish for a while, but afterwards, when persecution arises, to find that we have no depth of soil, and to wither? And did He not also warn us of the cares of this world and the deceitfulness of riches choking the Word sown so that it becomes unfruitful? But, as Samuel Rutherford puts it, "He purposeth a crop." The Husbandman is a specialist in soils and as we look to Him He can create a depth of soil within us. By cleansing operation He can also remove the thorns that choke, and cause us to bring forth fruit for His glory.

* * * *

Warning Against Apostasy

The secret of fruitfulness is *continuous abiding in Christ*. Jude warns us of those angels who kept not their first estate but *left their habitation*, who are now in chains awaiting their judgment. Is it possible to come in to the Vine and afterwards to be severed from the same? Let the Master Himself answer this question, "If

a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." The writer has in mind two men who a few years ago were great evangelists and remarkable soul winners. If he were to mention their names, most of our readers would know them. One of them has so completely apostatized that today he denies every fundamental truth of Scripture; and the other has given up evangelism and is putting himself in line with the most potent force of anti-Christianity that we know of today. The Spirit of God has given His express warning "that in the latter days some shall depart from the faith." What is the cause of their apostasy? *The giving heed to seducing spirits.*

* * * *

The Judgment of the Ungodly

Jude shows us that the Lord is coming to execute judgment upon the ungodly, "to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." Pick up your newspaper and read the daily recital of ungodly deeds of racketeers, bandits, robbers, bootleggers, manslayers, defrauders, and the rest. In this generation we have seen practically a whole nation, that of Russia, becoming atheistic through listening to the ungodly counsel and hard speeches of the arch infidel, Karl Marx. Marx declared, "We make war against all prevailing ideas of religion. The idea of God is the keystone of a perverted civilization. It must be destroyed. The true root of liberty, of equality, of culture, is Atheism." Millions of ungodly in every part of the world are saying exactly the same thing as Karl Marx has said. George Bernard Shaw, whose utterances are quoted copiously in the presses of two continents, recently addressed the undergraduates at Cambridge. He spoke to

them on, "The Future of Religion," and said, "The mention of God has gone out of fashion. . . . When Charles Darwin came along with his theory of natural selection, people jumped at it and kicked God out of the window." Shaw himself has utterly repudiated Christianity and exalts the type of Atheism he found in Russia.

* * * *

Hard Speeches

From one of the pamphlets of the Independent World Workers (I. W. W.) published in this country, we read: "The beginning of lies that have ground down this poor world in slavery—is God. Tear out of your hearts the belief in the existence of God. Until this is done you have never known what freedom is. The first lie is God. The second lie is the idea of right, and when you have freed your mind from the fear of God and from the childish respect for right, then all the remaining charms that bind you—called civilization—property—marriage—morality—justice—will snap like a thread. Let your own happiness be your only law." These hard speeches are registered in heaven, and sure judgment is coming upon those who speak them.

* * * *

God's Word of Counsel

In this epistle are some loaded words of counsel. Listen to them! "But ye, beloved, *building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.*" The first word of counsel is that we build up ourselves on our most holy faith. God has a simple way of building us up, a way that is greatly despised, but nevertheless it is *His way*. It is written in 1 Cor. 14:4, "He that speaketh in an unknown tongue edifieth—or buildeth up—himself." We are aware that many are saying today, "Oh, tongues are the least of the gifts." But are not all of God's gifts wonderful? And should we despise the least of His gifts? and, by the way, *God* does not say that tongues are the least. When God, through His

Spirit, positively declares, "He that speaketh in an unknown tongue edifieth himself," should we not avail ourselves of such a means?

* * * *

God's Precious Gifts

Paul thanked God that he spake in tongues more than they all. It was not in the public assembly however. But being thus personally edified in private he was able to go to the assembly and there edify others. A preacher who prays in tongues for a couple of hours before he goes to meeting will always preach with unction. In 1 Corinthians 14 we see also that prophecy is given for the edifying or building up of the assembly, but don't run away with the thought that ordinary preaching is prophecy. It is not. New Testament prophecy is just as supernatural as speaking in tongues as the Spirit gives utterance. Use every means God gives for being built up upon your most holy faith, taking advantage of every means of grace, of daily studying His precious Word, of doing the known will of God on every occasion, of forsaking all known sin.

* * * *

Holy Ghost Prayer

There is a good deal of praying that is not praying in the Holy Ghost. I want to pass on a secret. It is a very simple one. Learn to wait on God. As you kneel before Him, tell Him that you desire to obey His instructions to "wait on thy God continually." Just rest at the footstool of the Lamb. Do not start to chatter off a quantity of mechanical prayers. Be still before Him. Close every door that would open earthward and wait for the Spirit. This was a great secret that the early Quakers learned. It takes time to get the flesh subdued. Give God time this way and you will soon find, like Paul, that you will be singing with the Spirit, and singing with the understanding, praying with the Spirit, and praying with the understanding. You may find yourself weeping, or the Spirit of God groaning through you. Just rest and let Him pray His own prayer and petitions through you, it matters not whether in English, or in an unknown tongue. These are moments of refreshing and renewing. You will find yourself mounting up with wings as eagles as you wait on Him. As He renews your strength you will run and not be weary, and walk and not faint.

* * * *

Some "Apples of Gold"

And here is the essence of the message: "Keep yourself in the love of God." A Hebrew opera singer was

wonderfully regenerated, his conversion being somewhat like that of Saul of Tarsus. After his experience of the new birth he went to a certain church. The pastor knew of his conversion and asked him to speak to the saints. He had never given his testimony before and was greatly embarrassed. But as he stood on the platform of that church, his heart was overflowing with the love of God, and he burst out, "I would like to kiss you all." That is first love! Oh to retain the attitude heavenward where the love of God will be constantly shed abroad in our hearts by the Spirit.

* * * *

Living in the Sunshine

Dr. Pentecost, when in New Zealand, called on a woman who had suffered with rheumatic fever. Her physician had recommended sun baths. Under the healing rays of the sun her rheumatism had dried up, but the woman continued to stay in the sun. It did her "so much good." Dr. Pentecost said to her, "That is exactly what it means to 'Keep yourself in the love of God.' Go and sit in His south window. Let His warm love pour itself into your heart. Throw away your coldness and steep yourself in His love as you steep yourself in this sunshine. Do this and your doubts and coldness will vanish as your rheumatic pain, and then you will continue doing it just for the love of it." If there is benefit from the rays of the earthly sun, and doubtless there is, how much more benefit will you derive from the wondrous rays of the Sun of Righteousness. Look right up into the face of the Lord Jesus Christ and bask in the sunshine of His love. He will dispel all darkness and disease. Do not yield to any temptations to move away from a life of love. Shun criticism, backbiting, and any root of bitterness that would move you from the realm of love, as you would shun the plague. Do not lend your ears to slander or evil speaking. Avoid those who disobey the Scriptural injunction, "Speak evil of no man."

* * * *

One Piece

Our attitude at the beginning of our Christian life is that of the publican. We pray, "God be merciful to me a sinner, but all the way along we must be *"looking for the mercy of the Lord Jesus Christ unto eternal life."* Let us take a visit to the Tabernacle. We need not fear, for He bids us, since the veil is rent, to enter into the holiest of all. See those two cherubim bending over the mercy seat. Their eyes are ever upon that bloodstained mercy seat. More than that, the Holy Spirit

tells us they are *one piece with the mercy seat*. Marvelous picture! We are to become so united to Christ, our mercy seat, that we are *one piece with Him*. The Psalmist says, "Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that He have mercy upon us." The Lamb of God is the mercy seat. He who is the Author and Finisher of our faith is the mercy seat.

* * * *

In the Days of Depression

When our attitude is thus we shall be able to heed the words that follow, "Others save with fear, pulling them out of the fire." In 1857-1858 there was a great depression in this land. Over night a panic came, and within eight days 246 banks closed their doors. However, instead of doing what folks are doing now, talking optimism and prophesying that times are going to be much better in a month or two, folks *got down to prayer*. They began daily noon prayer meetings at Fulton Street, New York; later in Philadelphia, and in other cities. In Philadelphia a prayer meeting started with about thirty. In a few days it had increased to 300 and within five weeks there were 5000 in attendance. In response to prayer revival came. It always will. But there were mockers and scoffers in those days.

Foremost among the scoffers was a young Scotch atheist who was at the head of "The Infidel Club." Some of the old timers said he was a disgrace to the oatmeal and the Shorter Catechism on which he had been raised. This Scotchman was a born mimic and could always raise a laugh when aping the different preachers. But prayer was made and the Holy Ghost began to work. One day this young scoffing infidel went to a meeting to mock, but God got hold of him, and straightway made a preacher out of him. He became a most successful evangelist. He had had no college training, so the conservative Presbytery as very doubtful about giving him recognition. But he preached a forty-five minute sermon in front of them and one of them cried out, "Brethren, the Spirit of God has taught this young man to preach." He had. I believe God has such evangelists in the ranks of infidelity today and He is waiting for us to pluck them out of the fire. In 1857-1858 they prayed and *God worked*. Now in the year 1932 let us do as they did. The God who answered them and swept this globe with revival then will do the same again today—provided we pray.



IN Isaiah 38 we read that Hezekiah was "sick unto death," and that Isaiah the prophet came unto him and said: "Thus saith the Lord, Set thine house order: for thou shalt die, and not live."

So the case was an absolutely hopeless one. Not only was the patient incurable by any remedies known to medical science, but God Himself had pronounced the death sentence upon him. . . . "Thou shalt die and not live."

Yet, amazing fact! Hezekiah did not die!

Did not even set his house in order!

What did he do? He turned his face to the wall. *To the wall*; away from man, even from Isaiah, the greatest of the prophets; away from his own sensations, symptoms, and sufferings; away from sympathizing friends and relatives; away from surgical skill (his case was a surgical one), to the wall.

What did he see there?

I read that when the famous English preacher, Dr. Joseph Parker, when pastor of City Temple, London, crossed the ocean to minister in America, some young men who were most anxious to converse with him were sorely disappointed because he sat hour after hour gazing at the vast expanse of water as though unconscious of all else.

At last one of the group, more venturesome than the rest, said to him: "What do you see there, Dr. Parker?"

"Nothing but God," he replied without turning his head.

Face to the wall! Blessed place where you see nothing but God!

With face steadfastly turned to the wall, seeing nothing but God, with every faculty of his being concentrated on the beatific vision, there was imparted to Hezekiah the faith to which nothing is impossible (when God says "nothing" He means NOTHING), and the courage to go to God Himself, to pour out his heart before Him, and petition Him with tears for a prolongation of his life.

Because "all things are possible to him that believeth" (Mark 9:23), Isaiah received a command, before he had reached the middle court of the palace on his way out, to return to the king and announce the glad tidings that God had graciously acceded to his request and had added to his life fifteen years.

In all ages those who have done exploits for God have had to turn their faces resolutely to the wall, away from

His Face to the Wall

Lilian B. Yeomans, M.D.

the human and everything connected therewith, to the Divine.

Noah saved the human race from extinction by turning his face to the wall, where he found grace, and an ark, type of Christ as the refuge of His people from judgment.

When everything human, Aaron included, failed Moses, and the people worshipped the golden calf, we read that he "returned to the Lord" who was ready to destroy the Israelitish nation if Moses, His chosen, had not stood before Him in the breach to turn away His wrath. But Moses had to turn his face to the wall.

David at Ziklag, when his possessions were in ashes, his loved ones taken into captivity, his followers, who had been so noted for their loyalty to him, ready to stone him, turned his face to the wall, and "encouraged himself in the Lord His God." 1 Sam. 30:6. The result was a great victory, and much spoil.

Augustine, Bishop of Hippo, in the fifth Century, tells us of a Carthage man of high rank, Innocentius by name, who was hopelessly ill of a malady for the cure of which he had endured a number of fearful operations without any improvement in his condition. At last the surgeons, while plainly stating that they feared it would cost his life, advised a final operative procedure as his only faint hope of surviving.

Augustine relates how the man, with whom he had been asked to pray, "prostrated himself as if some one had forcibly thrust him down, and began to pray, with what earnestness, with what emotion, with what a flood of tears, with what agitation of his whole body, I might almost say with what suspension of his respiration by his groans and sobs, who shall attempt to describe? . . . For my part I could not pray. This alone, inwardly and briefly I said: 'Lord what prayers of Thy children wilt Thou ever grant if Thou grant not these?' For nothing seemed more probable than that he should die praying."

He goes on to tell us that when the surgeons came and removed the dressings they found the diseased tissues

perfectly healed and normal in every respect.

Innocentius in short, turned to the wall and found there a God for whom nothing is too hard.

Martin Luther knew what it was to turn his face to the wall in utter despair of all human aid.

When he found Philip Melancthon, his God-given helper in the Protestant Reforma-

tion, in the very act and article of death, eyes set, speech gone, consciousness almost gone, face fallen, Luther turned away from the awful scene to the window, and there called on God, urging upon Him all the promises he could repeat from the Scriptures, and adding, with incredible boldness, that God must hear and answer now if He would ever have the petitioner trust Him again.

Melancthon writing to a friend said, "I should have been a dead man had I not been recalled from death itself by the coming of Luther." Luther wrote as follows to friends: "Philip is very well. . . . I found him dead but by an evident miracle of God he lives."

I am associated in the Lord's work with a dear sister who had seven major operations performed on her by some of the best surgeons in this or any other country. Her friends jokingly say that everything was removed excepting her brains. I can testify that they are intact and fertile of many splendid expedients for advancing the kingdom of our Lord and Saviour Jesus Christ.

After all this surgery adhesive inflammation set in and she was simply "glued together inside" to quote her own words. Every effort was made to relieve this condition but all in vain.

Lying on her hospital cot dying, she like Hezekiah, turned her face to the wall. There she saw Jesus only. Such childlike confidence and unclouded trust came with the sight that she knew the work was done. She was prayed with for healing and saw herself submerged in depths of burning white light. "In Him was life and the life was the light of men." From that day, nine years ago, she has done two days' work every day of her life. I am a constant witness of her unceasing activity.

I had thirty-four blessed years added to my life because I dared, when dying from the abuse of narcotics, to turn my face to the wall and cast myself upon God. I said to myself as I drew a sigh of utmost relief, "It can't fail now because it's ALL GOD."

It didn't fail and I don't know how

many more blessed years He is going to grant me, if the Lord should tarry.

I feel it to be a priceless privilege to live at this period of history when we have golden opportunities of turning our faces to the wall and taking victory over all the power of hell through faith in our all conquering Christ.

We are co-workers together with God, and our work is to believe on Him whom God hath sent. If we don't believe, we are not workers but ciphers, and worse.

God has made Man's co-operation necessary in the plan of redemption. "If thou canst believe, all things are possible to him that believeth."

The Lord Jesus awaits the trembling, tearful cry of the father of the demon possessed boy, "Lord, I believe; help thou my unbelief," before He speaks the word of power.

"I charge thee come out of him, and enter no more into him."

The eyes of the Lord are running to and fro throughout the whole earth to show Himself strong in the behalf of them whose heart is perfect toward Him, that is those who fully trust Him.

I am sure God is sufficient for "these things," the things that he allows to come into your life and mine, the tests spiritual, mental, physical, financial. If we will but turn our faces to the wall and see nothing but God, we shall find ourselves more than conquerors in all of them.

Nay more, I believe that God will use us, if we will look away from all else to Him alone, to mitigate the awful conditions that surround us, to heal the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. But He has made man's faith a determining factor in the execution of the divine purposes; and the indispensable prerequisite to being so used is that we turn our faces to the wall and see nothing but God.

Failure of the Preachers

There is a strong word in the book, *Now It Can Be Told*, by Philip Gibbs, about the failure of the preachers in war time. Gibbs writes, "The clergy of all nations, apart from a heroic and saintly few, subordinated their faith, which is a gospel of charity, to national limitations. They were patriots before they were priests, and their patriotism was sometimes as limited, as narrow, as fierce, and as bloodthirsty as that of the people who looked to them for truth and light. They were often fiercer, narrower, and more desirous of vengeance than the soldiers who fought, because it is now a known

truth that the soldiers, German and Austrian, French and Italian and British, were sick of the unending slaughter long before the ending of the war, and would have made a peace more fair than that which now prevails if it had been put to the common vote in the trenches, whereas the Archbishop of Canterbury, the Archbishop of Cologne, and the clergy who spoke from many pulpits in many nations, under the Cross of Christ, still stoked up the fires of hate and urged the armies to go on fighting 'in the cause of justice,' 'for the defense of the Fatherland,' 'for Christian righteousness,' to the bitter end. Those words are painful to write, but as I am writing this book for truth's sake, at all cost, I let them stand."

The preachers in America were just as bad as those in other lands. In the days of war the Sermon on the Mount was not allowed to be printed in tract form in this country—it was counted as "damnable pacifist propaganda." A smart young reporter once said to old General Booth of the Salvation Army, "General, don't you think Christianity is played out?" The old general snapped out, "It has never been played in yet." If Christianity had been properly "played in" her preachers would not have failed God so grossly as they did in the war.

Wesley and the Backslidden Barber

Wesley's vigilant oversight of Methodism was never relaxed, nor did any lapse from the high standard which he set before his people make him forget the service they had rendered in happier days. William Shent, a barber, found a strong champion when he was forsaken by old friends in his financial straits. Charles Wesley wrote to his brother: "I shall be happy to hear you have saved poor William Shent." Here is Wesley's appeal to the Society at Keighley.

"I have a few questions which I desire may be proposed to the Society at Keighley.

"Who was the occasion of the Methodist preachers first setting foot in Leeds? William Shent.

"Who received John Nelson into his house at his first coming thither? William Shent.

"Who was it that invited me and received me when I came? William Shent.

"Who was it that stood by me while I preached in the street with stones flying on every side? William Shent.

"Who was it that bore the storm of persecution for the whole town and stemmed it at the peril of his life? William Shent.

"Whose word did God bless for many years in an eminent manner? William Shent's.

"By whom were many children now in paradise begotten in the Lord and many now alive? William Shent.

"Who is he that is ready now to be broken up and turned into the street? William Shent.

"And does nobody care for this? William Shent fell into sin and was publicly expelled by the Society; but must he be also starved? Must he with his grey hairs and all his children be without a place to lay his head? Can you suffer this? Oh, tell it not in Gath? Where is gratitude? Where is compassion? Where is Christianity? Where is humanity? Where is concern for the cause of God? Who is a wise man among you? Who is concerned for the gospel? Who has put on bowels of mercy? Let him arise and exert himself in this matter. You here all arise as one man and roll away the reproach. Let us set him on his feet once more. It may save both him and his family. But what we do, let it be done quickly.—I am, dear brethren,

"Your affectionate brother.

"John Wesley."

"If The Lord Would Make Windows in Heaven Might This Thing Be?"

"A few weeks ago a ministerial friend," says a writer in *World Dominion*, "told us some very interesting and remarkable stories; here is one of them. He works among the down-and-outs. One of his converts was very poorly dressed, but the change in his life worked, as it always does, from within outwards, and he prayed that God would give him a decent suit of clothes. He secretly thought that the answer would come through the minister. As he walked along a street with this thought mingling with his prayer, he heard the opening of a window, and, looking up he saw a bundle thrown out which fell at his feet. The bundle proved to be a suit of clothes with a pair of shoes tied up with them. As he stooped to pick the bundle up a policeman came along and said, 'What are you picking up, my man?' But, before the man could answer, a woman appeared at a window and shouted down, 'It is quite all right, officer.' That night the minister was surprised to find his convert at the meeting with a better suit of clothes than he possessed himself!"

"I know of no way to get victory like the way of praise. Lift up your head, and your hands, and your heart, and your voice, and praise Him."

Why Sunday Schools?

Chas. E. Robinson

God said, "These words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." That is Old Testament, but it was brought down to date by the Lord Jesus when He said, "Go ye therefore, and teach all nations . . . to observe all things whatsoever I have commanded you."

Under the old dispensation Jewish children were so carefully taught the commandments of God that their nation, almost miraculously it would seem, was and is kept separate from all other peoples. Without the teaching it would of course have been impossible to maintain them in their separation to God.

Not only did the Lord Jesus put teaching among the highest of all Christian duties by the language of the Great Commission; but He set the example faithfully during His three and a half years of ministry, for during all of that time He occupied Himself with three things. When Matthew names those three things he puts teaching first. He says, "Jesus went about all the cities and villages, teaching . . . preaching . . . and healing." Matt. 9:35.

Teaching (it is called doctrine in the A. V.) is of two kinds, good and bad. The teaching of the apostles (Acts 2:42) that they should do the things Jesus had commanded, pleased God and He blessed the people for continuing to conform to that teaching. The teaching of the Judaizers in Galatia that people should do something that Jesus had not commanded, was strongly condemned by Paul. He called it another gospel. The teaching of Balaam and also of Jezebel that the people should commit fornication and eat things offered to idols, (Rev. 2:14, 20) was hateful to God. They were teaching the people to do bad things.

What we *do* is to the last degree important. We are to every one of us stand before the judgment seat of Christ and there give account for the things we have *done* while in the body—both good and bad things. So it is plainly to be seen that teaching the people to do the things commanded in the New Testament, is our bounden duty and in the highest degree important.

The heathen have been taught bad things. The various churches spend many millions of dollars every year, teaching the heathen right things to do. As they receive and become obedient to that good teaching they accept the Lord Jesus and are saved from hell and for heaven. It is a grand and glorious work.

But what about the folks at home. In multiplied millions of homes no one teaches what God says we must do. The teaching of what God says we must do is usually forbidden by law in the public schools. The Catholics in their great worldly wisdom go to vast expense to establish and maintain parochial schools in which they teach the students what their church says they should do. As a result that church controls more people than any other church.

How are we, children and grown-ups, to learn what God would have us do? Not in the public schools; not in the homes, with rare exceptions. Where then? In the church, someone says. We have preaching in the church, and from it we who are older can learn some of the things God wants us to know and to do; but the Lord Jesus besides His preaching, and mentioned before as more important than His preaching, *taught* the people in their synagogues. We must do as He did; we must do as He commanded. We must teach the people to *observe* all of the things He has commanded.

That means Sunday schools at the least. Does it not mean also vacation Bible schools? Does it not mean Saturday afternoon classes for those who can come? The Sunday school hour is too short and the Sundays are too far apart to enable us to properly perform our duty to the people in the way of teaching them what God would have them do. But that being so makes it the more essential that we have the Sunday schools conducted in the most efficient manner possible, and that we take every precaution to see to it that all of the people for whom we are responsible are in the Sunday school on time and every Sunday, with competent, Spirit-filled, carefully trained, and fully consecrated teachers.

But, someone says, You speak as if grown folks need to go to Sunday school. Well, of course, if you already know and do everything that God commands you to do, the only reason for you to go to Sunday school

would be to set a good example for those who still have something to learn, and to help in their instruction. If however you feel that there is still something for you to learn about God's great Book, why of course your place is in Sunday school.

From all that has been said about the necessity of our being taught the things God commands, it will be no surprise to be told that the Sunday school is the most effective means the church has for getting people saved. The orchard is the place where the apples grow with which the orchardist fills his bins. The Sunday school likewise is the place where the Christians grow with whom the pastor fills the church. In the Sunday school they learn what God wants them to do, and then they go to church and the pastor exhorts them to do as they have learned. They do it; God saves their souls, and they become children of God. A few people who never learned in the Sunday school, are brought into the church, but only a few comparatively.

Therefore, *fathers and mothers* who want to please God should be faithful in attending Sunday school, and in getting instruction in what God requires at other times as well, as it is possible. Fathers and mothers who want their children also to please God should see to it that a good and efficient Sunday school is carried on, that it has the best officers and teachers that can be had, that it has the best helps and equipment that can be obtained, and that their children and their neighbor's children are brought there and made to behave and to give careful heed to what they are taught.

That last was a big sentence. If you will go over it and see all of the things that it calls on the fathers and mothers of the community to do about Sunday schools, you will find that it demands a great change in the attitude of mind held by most parents, toward the Sunday school. They must see to it that there is a school, that it is a good school, that the children and the adults go, and that the children behave so that they can learn. That is the duty of parents, whether saved or lost. If it is not so, why isn't it?

Again the *church* as represented by the pastor, the official board and the leading members must see to it that a good Sunday school is maintained in connection with the church. It is no secondary matter. It is the main part of the work of the church to teach the people, old and young, what God wants done. This means that the Sunday school must be manned with the best that can be obtained, and fully financed so that no slipshod

methods may be in vogue because of the lack of equipment and helps that money would buy.

The matter of order in the school must not be overlooked by the church. In these days of ever increasing lawlessness the matter of maintaining order grows more and more difficult, but it is none the less essential. Let it be given the serious and prayerful attention its importance deserves. To send good obedient children into classes where other children with no home restraints are allowed to flout the teacher and raise a rough house, is like confining a boy guilty of his first misdemeanor in a cell with old and hardened criminals. It should not by any means be done. If that wilful, wayward, lawless child cannot be controlled, let him be removed from the school. Let all patience and much prayer be expended on him, but in the final event, if he will not be controlled, do not allow the class to be spoiled by his presence.

One more thing before I close: I want to plead for the Sunday school, that in the attitude of the church it be taken out of the place of an adjunct to the church to be carried on as a sort of afterthought. I urge upon all churches that the Sunday school be given its rightful rank as an enterprise of the church. It belongs at the very front of things in all church planning. It should have the best there is in the church to carry it on; it should have money if every other branch of the church has to go on short rations. Let no one think himself too old or too wise to be a regular attendant, and let the babies be inducted into it at home in the cradle roll until they are old enough to enter a class in the school itself.

How Communism Outruns the Gospel

In a letter published in *World Dominion*, from Miss Cable, written from the borders of Chinese-Turkestan, she says, "If I read the Scriptures aright we were sent as *witnesses*. The East presents a striking illustration of how a witness may be given over a complete area—I refer to the Communist propaganda, which one may say has *done* its work, and that in a few years. There is no visible organization, with foreigners setting up 'Tangs' in China, but its agents have moved quietly up and down the land as laborers, merchants or teachers—and somehow, everybody knows." Has not our King instructed us to be *witnesses* unto Him "unto the ends of the earth"? Shame on us if we let the devil's agents beat us.

Ex-Congressman Receives Baptism at Eighty

By P. C. Nelson

"Lord, of what use can I be now to the cause of Christ, at my advanced age?" This was the first question I asked my Lord after receiving the Baptism in the Spirit a week ago," said dear Brother J. Y. Callahan, who for fifty-eight years has been a Methodist preacher, and who served a term in Congress during the presidency of William McKinley, as we talked last night at the bedside of his precious wife, who seems to be slipping from us over to the land of endless day. "In an unmistakable, but inaudible voice came the answer," continued the veteran of the cross, "You are to be My witness. Tell the world that a man of eighty can receive the Baptism in the Holy Spirit, if he will only yield to Me."

Nearly eleven years ago Brother Callahan received light on divine healing, in services I conducted in the First Methodist Church of Enid, Oklahoma, and at that time he was healed of a very serious illness that would doubtless have taken his life long ago. But after that he fought the Pentecostal people on the line of the Baptism in the Spirit, and particularly the evidence of tongues. One day when he came home he found his wife on her knees, speaking in tongues—in the sweetest language he ever heard. His objections took wings and he became a candidate for the experience.

He went to a camp meeting and went to the altar to tarry, not knowing just how to approach God. He prayed quietly till the fire in his soul began to burn, and he was making good headway, when a worker came up and shouted at him, "Louder, Brother, louder." This took his mind away from the Lord, and the devil whispered, "Your God is not deaf, why so much noise?" He believes now that he would have gone through to the Baptism at that time, if only the worker had let him alone with the Lord. That was over six years ago. During the intervening period he frequently sought the Baptism at different altars, and more frequently at his home, and sometimes was very near, but always stopped short of a complete yielding to the Spirit. His wife never ceased to pray that he might receive the fulness of the Spirit before her departure to be with the Lord. He has taken great delight in the fellowship of Pentecostal brethren, and has read our Pentecostal Evangel for years with much

pleasure. About a week ago, while praying with a brother at the bedside of his wife, he began to speak in another tongue "as the Spirit gave him utterance."

One of the most remarkable things about this latter-day outpouring, to my mind, is that the Spirit comes upon little children and the aged alike. When a little child receives the fulness of the Spirit, it may give forth burning messages (sometimes in unknown tongues and in interpretations) just like those given forth by the old people who are yielded to the Spirit. The old become like little children, and little children like old people. The Spirit lifts little children out of childhood and brings down the high and mighty, the learned and the eloquent. Surely, no flesh will ever be able to glory in His presence. What a day this! "Have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" our Lord asked the envious priests and scribes (Matt. 21:15, 16). The divine way to the Baptism in the Spirit seems to be like that to the kingdom and to greatness. "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Matt. 18:3, 4.

Atheistic Literature

"I am teaching in a theological college part of the year," says Dr. H. G. Ironside, "and I find that atheistic literature is being poured into the mail of our students. The Reds of Europe are doing their best to send the atheistic literature through all the colleges and schools of America." President Angell, of Yale University, at the recent Commencement, said that "the period in which we are living may well come to be known in religious history as the 'age of unbelief.' Hardly a week goes by that some new book does not appear attacking one or another of the strongholds of religious faith, while the popular magazines are flooded with articles of like character. Even college professors vie with itinerant lecturers and casual essayists in the chorus of atheistic propaganda." Hundreds of students are taking the two-year course at the University of Leningrad for the degree of Doctor in Atheism.

∴ The Gospel in Foreign Lands ∴

A Holiday by Galilee *Vera Swartztrauber*

My friend, Miss Lovesy, and I have been proving that the Lord often delights to surprise us with some unusually good things along the way. Little did I think when I drew the map of the Sea of Galilee in Bible Atlas class that I would one day be privileged to spend ten days on the very shores of the lake that has been so hallowed by the presence of the Lord Jesus. The day after Christmas we came up here to an Italian Hospice situated half way up on one of the mountains that sweep back from the northern end of the Sea. The beauty of this broad expanse of water set like a gem in the surrounding mountains is indescribable. Although it is January it is so warm that we spend all our time out of doors reading, praying, talking, or just looking at the curves of the mountains, the play of light and shadow on the lake, and the reds, greens, and browns of the lower hills.

As we have read over again all those passages in Matthew telling of our Lord's ministry about Galilee it has all become very vivid. During our first days here the wind blew with terrific force. The sea was so boisterous that none of the fishing boats dared to put out, and we thought of the disciples who toiled in rowing that night because the wind was contrary. They were caught in one of the quick, violent storms which are characteristic of the sea. The last five days however, have been so still that we have heard voices from great distances. We can hear the plowman urging on his oxen, the shepherd boys playing their pipes, or a Bedouin shouting out his wild minor song as he jogs along on his donkey.

It is easy to understand how the Lord could speak to a great multitude from some of these hillsides, for the mountain across the valley acts as a sounding board, and voices carry great distances. We have seen the sower going forth to sow carrying his grain in his garment, and scattering it broadcast over his freshly plowed field. One can easily see how the seed can fall on the paths that wander all over these mountains, or between the large thistles which are so common, or on stony ground, for the fields here are not nice geometrical plots closed in with fence but rather they are large patches of earth in the open countryside which are not too stony to plow. We have met some of the fishermen. They

took us in their boat to the place where the Jordan enters the lake. They were simple, hardy men, very keen on their work which keeps them out at night. At dusk the boats begin to go out and from all sides of the lake we can hear the men beating tins to attract the fish. This morning we came upon a group of them seated around a little fire preparing their breakfast, and we thought again of that early morning when a Man stood on the shore beside a fire and called out to the weary fishermen, "Children, have ye any meat?" Afterward, as we wandered about the ruins of the synagogue at Capernaum the words of Jesus came with greater force, "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell." Ruins are all that are left of what was evidently a prosperous city.



Vera Swartztrauber, Pearl Lovesy

One day we wished to visit a very well known missionary, Miss Ford, who lives in Safed, a large village perched in a little valley at the top of a very high mountain. We prayed definitely that morning asking the Lord to guide us and to send along a car with two seats empty if we were to go. We walked down the highway a long distance without meeting a single car, and then rested on a bridge. I said, "Well, we can't complain if we don't find a car for we prayed for the Lord to guide us." Just then a little Bedouin girl came along. We greeted her, and she sat beside us. I asked her if she had ever heard the name of Jesus. She shook her head. I saw that I had better go back to the beginning, so I told her the story of Adam and Eve, and from that led up to the story of Jesus. Although my Arabic is very sketchy yet she heard and understood the story of Salvation for the first time in her life. We had just finished our conversation when along came a car with the back seat empty and we whirled around dizzy curves higher and higher to Safed. When we arrived we found that Miss Ford was

wintering in Tiberias, so we turned and went down again in the same car. A loquacious Jewish man from Australia occupied the front seat who complained at some length about the rawness of Palestine, and its lack of cultural advantages—good plays, operas, concerts, etc., and that gave us an excellent opportunity to tell of the One who alone can satisfy. He listened with intense interest and didn't even attempt to argue. We reached Tiberias, had a most helpful visit, and then returned rejoicing over the way the Lord had led, making it possible to witness to these two.

We are returning to Jerusalem feeling refreshed after our time apart, and believing that the ministry of the following months will be richer for the renewed vision of Him whose loveliness far surpasses the sweep of mountains or the expanse of sea.

Open for Meetings

We are pleased to announce that Brother Nicholas Nikoloff, 580—23rd St., West New York, New Jersey, has offered his services to visit assemblies on behalf of missions. He wishes it understood that although he has to meet his expenses, nevertheless he would like to know of any assembly desiring his ministry, whether the assembly feels in a position to give an offering or not. Brother and Sister Nikoloff have quite recently returned from Bulgaria, and splendid reports are coming in concerning the fruits of their labors. Our brother writes: "The enemy tried hard to hinder the Pentecostal movement in Bulgaria during the awful persecution we had last spring. For a while we thought that this persecution would cripple the work, but the wonderful reports we have been receiving lately have greatly encouraged our hearts. In a town near Bourgas, where a young evangelist who was saved in the Bourgas assembly has been working, God has recently baptized about 20 souls, many of them newly saved. In another city on the Danube river, where another young man is in charge, the Lord has saved around 25 souls and over 20 have received the Baptism with the Spirit. In a village about 40 miles northwest of Bourgas, a wonderful revival is taking place and in the neighborhood of 30 were baptized in water and a goodly number received the Baptism with the Holy Spirit. A revival seems to be sweeping over the

(Continued on Next Page)

But When it Pleased God

(Continued from Page One)

great West. I had some relatives in San Francisco to whom I would go. But when I heard about their being Christians I almost changed my mind. But I came there after a three weeks journey from Sweden, and when I was asked to come along to church, I went. At that time a great revival was in progress in a little mission hall in another part of town. The news reached the Baptist church where I was, as one of the sisters had been over and received the infilling of the Holy Spirit and, coming back to the Baptist church one Sunday morning, she broke down under the Spirit and wept. She wept for the unsaved and wept for the church. Such a thing I had never before seen, and I wondered if some one would not hurry up and call the ambulance.

A short time after that I was persuaded to visit that place, and I must confess that the sight which met my eyes upon entering was one they were not accustomed to behold in a place of worship. Whatever may be said against the Pentecostal people, I had a strange witness within, that THIS WAS OF GOD. Such whole-hearted singing was something I had never heard. The testimonies had a ring to them which spoke about victories won. The altar calls were pregnant with the power of God. Now I began to feel the weight of sin, and a heavy condemnation in my heart. From night to night I went back to that little mission, and one night after leaving the place, standing on the street corner waiting for the street car, I was seized with terrible conviction. I saw one car come, and I could not take it, and I saw another one come and I could not take that either. Finally I turned, walked back into that mission at 11 o'clock that night, and stood in the back of the place. A Salvation Army officer came and spoke to me about my salvation.

Then I felt that God was speaking to my soul. A terror took hold of me, and I feared that I might never have another chance. Throwing up my arms I fell on my knees and cried out to God to remember me once more and restore unto me the peace that I once had. He heard my cry. That night I felt the burden of sin lifted, and I could sing—"I am free, free, free, for Christ hath made me free."

Seven months later, on a New Year's night my soul reached the river Jabbok, and wrestling in prayer and

weeping, my eyes dry, seeking God in His fullness, He heard the cry of my soul and baptized me with the Holy Spirit. Never had I even dreamed that God was able in such a way to manifest His power in a human body and soul. It seemed that one wave after another of His power swept over my prostrate form, and I could almost breathe the very breezes of glory. On the pinions of holy ecstasy my soul was soaring in heavenly places.

After this I began to feel the Lord dealing with me about the lost heathen. But who was I? I had only just an ordinary education, and here I was a stranger in a strange land, not so very fluent in the language. But that voice on the inside would not be silent, and finally I obeyed and started in the Glad Tidings Bible School. It meant a hard pull up the hill, but His grace was sufficient. The grade was finally made and graduation day came. That night I went back to my room, and



Eric M. Johnson and wife

praised God for His faithfulness. I spread the diploma before God, thanking Him for His help, asking Him to forever help me, and also told Him that I had rather He would take me out of the world, than let me sideslip in His service.

But the most sacred day of days came suddenly. I had been much interested in Africa and I liked to hear missionaries speak of Africa. Reading a book one afternoon as I was alone in my room, and in a broken and contrite state of mind and heart, I came to the closing words on the last page, the words that David Livingstone wrote shortly before he terminated his earthly life, when they found his lifeless body kneeling before the Lord in that little hut near Ujiji on the shores of Lake Tanganyika. They are written on his tombstone in Westminster Abbey, London: "May Heaven's richest blessing rest upon every American, Englishman, or Turk, that will help to heal this open sore of the world."

I closed the book. A sense of awe and holy quietness swept over my soul, and before I knew it, I was on my face breaking down under a burden for the "open sore" and it was about two hours after that, that I heard in my soul a voice that was speaking from eternity—"Who will go?" Feeling His sweet and glorious presence, I was not slow to answer that as for me, I should be glad to go.

Then came the five intervening years in His service in the homeland and, seeing the Lord's gracious approval on the work, I began to wonder when the Lord would give orders for the front. A short time after being married the pillar of fire lifted and it was time to go. God spoke again, and doors swung open. What a few months previous had seemed to be insurmountable obstacles were moved out of the way, and in few months' time the money came in. In the meantime souls were saved, and with great confidence in our God we went forward, not stopping until we had reached the very heart of Africa. But what I many times thank God for, is that He let me wait a few years before He sent me out. That five years of service in the homeland, before going to Congo, was a wonderful school.

Now we were facing new and difficult problems. But His grace was sufficient in the Congo, and though many times faith was tested to a breaking point, we felt that the promise would not fail—"As thy days, so shall Thy strength be." But His life-giving Word was given out and souls were saved. Each one that we prayed with, seemed so much more valuable than those at home. Then came the night of bitter disappointment and bereavement, when God took our only child home, but since God cannot make any mistakes, we soon became reconciled. And now after a time of spiritual and physical refreshing at home, we are looking forward to hastening off to Congo again.

(Continued Notice from Page Ten) villages, and this is the reason our native workers are centering their activities in the village work. A number of these workers have no support whatever, and live in want, but nevertheless they feel their responsibility in bringing the gospel to the needy and go forth doing God's bidding. Truly God has done wonders during the past five years and we thank Him for it.

Brother Nikoloff would no doubt be glad to consider holding a series of meetings along evangelistic lines.

∴ In the Whitened Harvest Field ∴

A REVIVAL OF HIS GRACE

Iola Slagel writes from Bonesteel, S. Dak.: "We have recently closed a 4 weeks' revival, in charge of Evangelist and Mrs. George Mervin, from California. God was in our midst and all enjoyed a time of refreshing. Several were saved and several were baptized with the Spirit, as in Acts 2:4. Brother and Sister Mervin are now in a revival at Lucas, S. Dak."

LIGHT BREAKING IN SOUTH

Florida McLaughlin, writes from Kissimmee, Fla.: "I am in a revival in Haines City in the assembly where Brother Holland is pastor. The first night 2 received the Baptism with the Spirit. A great division on doctrines greatly hinders, but the crowds are still large and the light is breaking. God is also blessing in the work in St. Cloud, where we have the Odd Fellows Hall rented for meetings."

AN EFFORT VICTORIOUS

William S. and Mrs. Moore report from Spiro, Okla.: "We have just closed a weeks' meeting at Oak Chapel near here. There were 12 saved and 7 received the glorious Baptism with the Holy Ghost. Strangers who attended were deeply touched, and a far-reaching interest was awakened, also a greater unity in the assembly was brought about; prayer meetings are being continued, and people are coming to God."

GOD MANIFESTS HIMSELF

Pastor George A. Diebert writes from St. Joseph, Mo.: "Chas. E. Long is conducting a revival here under the direction of the Holy Spirit. People are finding the gospel the power of God unto salvation. Several have been gloriously saved and are shouting the praises of God. Believers are being filled, according to Acts 2:4. The Lord has blessed us with good crowds and heavy conviction. Last night we had a crowded building, and the interest, as God manifests Himself, is most gratifying."

65 SAVED; JOY REMAINS

Pastor Chas. Pepper, Eureka Springs, Ark., writes: "W. O. Singletery has just been in our midst conducting a 6 weeks' revival. God's approval was on the meeting from the first service. The church was filled to overflowing and night after night many were turned away. Those who could get in listened eagerly to the old time gospel, preached under the anointing of the Spirit. Brother Singletery has spent about 10 years on the stage as a comedian, and now rejoices that he can use all his talents to bring men to the foot of the cross. There were about 65 saved and several reclaimed; 30 received the Holy Ghost, Acts 2:4, 31 were buried with Christ in baptism, and 56 united with the assembly. Waves of glory still sweep over the congregation, and the influence of the revival still brings unspeakable joy to our souls."

FLAME KEEPS HEARTS AGLOW

Pastor James A. Painter, First Pentecostal Church, Coatesville, Pa., writes: "We have closed a 3 weeks' evangelistic meeting in charge of Ida Shuss, Western Evangelist, in which great interest was manifested. Seven were gloriously saved. This is a new field, but God is manifesting Himself in our midst. The spirit of revival is still aflame in our assembly, and in our hearts and lives, and as never before the saints are encouraged to press forward."

A TEMPLE FOR HIS PRESENCE

Pastor J. L. Isaacs writes from Seattle, Wash.: "We are happy to report the dedication of the new Fremont Pentecostal Tabernacle, at N. 35th St. and Aurora Ave., on the afternoon of Jan. 3. Many of the neighboring assemblies gathered to give thanks to God for His gracious dealings with us in helping us to build such a splendid tabernacle. It seats 650 people regularly, but on the day of the dedication we were able to seat almost 800. Samuel Swanson, District Superintendent, preached the dedicatory message. The presence of the Lord was with us. In the evening Dan McNally, Ex-Convict Evangelist, began a 4 weeks' campaign. In these services between 50 and 60 sought and found peace through the saving blood of Christ, and the saints were made to rejoice."

GENERAL COUNCIL LIST

The following names were added to our ministerial list during the month of January, 1932.

Andrews, Wm. L., Brookfield, Mo.
Austin, C. H., San Diego, Calif.
Cruz, Josue, San Antonio, Texas
DeFoutes, Jerome, Baltimore, Md.
Edwards, Wm. W., Sidney, Nebr.
Erckmann, Philip, Sioux City, Iowa
Fairchild, Hazel M., Reading, Pa.
Fisher, Alfred F., Seaclyff, L. I., N. Y.
Johnson, Wm. H., Media, Pa.
Kistler, J. E., No. Bergen, N. J.
McShane, John, Jamaica, L. I., N. Y.
Peters, Charles B., Altoona, Pa.
Redman, Allen E., Darlington, Fla.
Robinson, A. B., Jay, Fla.
Searles, Milton R., Beaver Falls, Pa.
Stottlemyer, Chaster I., Burr Hill, Va.
Thomas, Wm. A., Black, Ala.
Thompson, Russell L., Ewing, Mo.
Underwood, Robert M., Malvern, Ark.
Wilson, Arthur E., French West Africa
Young, Albert C., Jamestown, N. Y.

The following names were removed from our ministerial list for the month of January, 1932. This is a news item for the benefit of those who may be interested.

Henegar, E. H. (Withdrew), Shawnee, Okla.
McDonough, J. B. (Withdrew), Wellston, Okla.
Stieglitz, Geo. H. (Withdrew to engage in undenominational work), Oakland, Calif.

"A LIGHT IN A DARK PLACE"

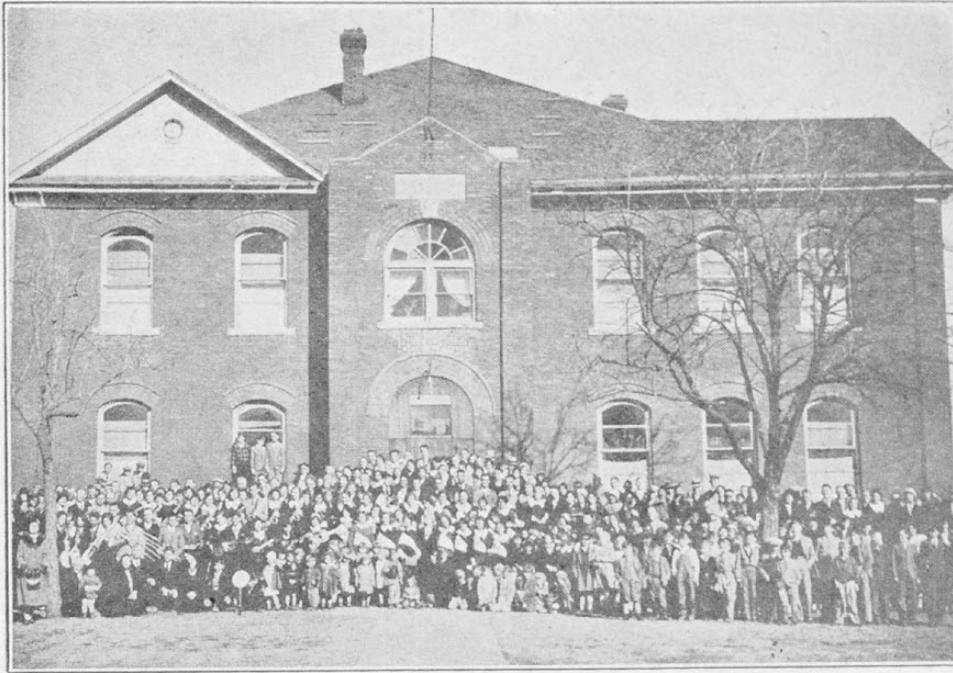
Harry J. Steil writes from Cleveland, O.: "For the past few weeks I have been devoting Sunday nights to delivering prophetic messages, and God has always confirmed the Word by saving many souls, giving salvation to the hungry penitent. In the last 6 weeks about 100 have come to the altar for salvation. To them the messages were as a light that shineth in a dark place."

40 IN GLORY SHOWERS

Brother and Sister Ferrell write from Williamstown, W. Va.: "Evangelist and Mrs. Travis, of Detroit, recently conducted a 7 weeks' meeting here. There were 5 conversions, and 40 persons who had previously believed and had received Christian baptism, sought a deeper place in God and were baptized with the Holy Ghost, with the evidence of speaking in other tongues, as the Spirit gave utterance. A full gospel work has now been established."

ANCHORED TO THE ROCK

Evangelist Hetty Bailey writes: "The Anchor Mission in San Jose, Calif., is a good place to get souls anchored to the 'Rock of Ages,' also to get them rooted and grounded in the Word of Truth. Have just concluded a 17 day revival there. From the first the Lord poured out His Spirit causing great rejoicing and filling a few according to the Word. The first Tuesday night the Spirit of God hovered over the meeting, and when the altar call was given there was a real break. Men started for the altar and it was soon more than filled; many had to come up on the platform to find room. We had not enough workers to pray for them so we told them to repent of sin and believe the promise in Isa. 1:18; many were swept into the kingdom that night. The next night was almost a repetition of this one, men were thirsting for righteousness. This continued almost nightly for 2 weeks. It was wonderful to see them repent and know that God was bringing them to Himself. One night after prayer and testimony I was led to sing 'Just As I Am,' then call them to seek God. So I did not preach but obeyed the Spirit and there was a regular stampede for the altar; again the entire space in front was filled with new seekers. Backsliders returned and promised to go all the way with God. Sinners plunged beneath the flood and were cleansed. One boy tossed on his bed all night with the text and the fervent prayers for lost souls ringing in his ears. He now has a ringing testimony of salvation. One night an unusual thing happened. Handfuls of money were thrown in at the door, which caused quite a scramble among those in the rear. One man was healed of T. B. He said when prayed for he felt demons leaving his chest. One young man was saved and delivered from drunkenness. We could keep no record of the number saved. One meeting continued until morning amid the praises of the saints and manifold blessings of the Spirit"



Sunday School at Southwestern Bible School, Enid, Okla.

SOUTHWESTERN BIBLE SCHOOL TO MOVE

At a special session of the Oklahoma District Council, held at Fifth and Peoria, Tulsa, January 27, 1932, it was decided to join hands with the Texas District and to move Southwestern Bible School from Enid, Oklahoma, to Dallas or Fort Worth, or some other city near the center of the combined area, and to try to make it a better and larger school.

December 17, 1931, the officials of the Oklahoma and the Texas Districts met in Dallas, and after careful and prayerful consideration, voted unanimously to form a union of these two Districts for the purpose above stated. It was necessary to wait till the Oklahoma Council could be convened before a full decision could be reached, but on the supposition that the Oklahoma District Council, when convened, would follow the decision of their officials, an Executive Committee of five was appointed to draft a constitution for this new union, receive bids from cities not too far from the center of the combined area, decide on the location of the institution, secure the necessary plant, raise money for same, select teachers, and open the school next fall. Of this Committee, P. C. Nelson was made Chairman, Glenn E. Millard was made secretary. The other members of the Committee are: District Superintendent E. L. Newby of Texas, E. B. Crump, District Secretary of Texas, and Albert Ott, Pastor at Dallas.

A number of cogent reasons has led to this decision: (1) There are thousands of young people in our Pentecostal Assemblies in the Southern Districts who need training in the Word of God and in other useful branches of study, who will never get interested in going great distances from home to secure such education as they need. Many of them have the call of God upon them for pastoral, evangelistic, or missionary service, and are splendid young people, but need training. Others have no such calls, but need education of the right kind and under

the right influences to make them strong, able, and useful citizens and supporters of our work.

(2) By joining two or more Districts together a larger and better school can be built than can be done if each District alone attempts to build its own school. Southwestern Bible School has made a fine record the past five years, and at present has 121 students enrolled from seventeen states, and Panama, Central America, and the Spirit of God rests upon the institution in a wonderful way, but a much larger number of students can be gathered if the institution can provide employment, or find work for students without funds, enabling them to work their way through and come out without debt. If such a plan can be worked out in a new location, hundreds of students will come, and a much greater work can be done for God.

(3) Another consideration was the desirability of moving Southwestern Bible School further away from Central Bible Institute at Springfield, Mo. This should work to the advantage of both schools.

(4) The financial situation has made it harder for students to earn money and for that reason all of our schools have felt the depression, which has reduced the attendance, not only in our Pentecostal Bible schools, but probably in all other institutions of learning. In these days all kinds of business and schools are combining. Oklahoma needs the help of other Districts in operating its school, and building it up to what it ought to be, and it was considered only fair to let these other Districts have a share in the management and in the ownership of the institution, and along with that a share in the responsibility which now rests upon the Oklahoma District alone. The school in its new location will be governed by a Board composed of the officials of the cooperating Districts.

In the motion to accept the invitation of Texas to amalgamate with them in the school

project and to move the school, thus endorsing the action of the Oklahoma officials, was included the decision to let all the equipment, and all real estate belonging to the school at Enid go with the institution to its new location. Of course, Southwestern Bible School will finish the present school year, May 4th, in its present location, and under the auspices of the Oklahoma District Council.

P. C. Nelson

SCORES OF YOUTHS FIND GOD

Evangelist Mary C. Brown writes from Martinsburg, W. Va.: "We have just returned from an evangelistic trip in the mountains of Virginia. Our coworkers were Virginia W. Boesche, Baltimore, Md., and J. Robert Ashcroft, of Martinsburg, W. Va. The first 2 weeks' meeting of the New Year was held at Elkton, Va., where 11 were saved and 5 were baptized with the Spirit. A young people's meeting was successfully organized. The Christians were spiritually uplifted by the soul stirring messages given. From there we went to Shenandoah, for another 2 weeks' meeting, which was one of old-time power and victory. Seventy people came out to the altar for salvation, mostly young people, and 6 received the Baptism, according to Acts 2:4. A young people's band was also organized here. The evangelistic party had to leave to fill other appointments, but the pastors, H. O. and Mrs. Chestnut, will continue the meetings indefinitely."

PROFESSOR'S CAUSE FOR PRAISE

A. H. Argue writes from Winnipeg, Man.: "We have just closed a specially fine campaign at Crookston, Minn., in the Scandinavian Methodist Church. This work was begun about last August, by Christian Hild, a young Spirit-filled worker, and the 3 Olson sisters, Matilda, Inga, and Alice, recently graduated from the Central Bible Institute, Springfield, Mo. These are especially gifted in music, performing on a number of different musical instruments, and they are zealously using all their talents working for the Master. Considering the depression the work has made remarkable progress. Numbers of high school students have been saved, and some of them have received the Holy Ghost. One of the professors arose one Sunday afternoon and thanked God for the revival among the students of the Crookston high school. Splendid crowds attended. The Sunday school has reached 136. They already feel the need of a larger building. Pastor Henry Ness, Fargo, N. Dak., Gospel Tabernacle, about 75 miles distant, has been broadcasting a daily devotional service and an hour on Sunday. This has been a source of strength to the Crookston work, and also to many hundreds of people around Fargo."

Evangelist Aggie James writes from Sparks, Okla.: "I am in a revival with Pastor C. O. Haymaker, at Bartlesville, which began Jan. 29; God is beginning to soften hardened hearts, and His Spirit is calling men to Himself. I plan to give my entire time to evangelistic work. Mail will reach me at this address."

BIBLE HALL ASSEMBLY

Pastor Harry V. Schaeffer, Washington, D. C., writes: "We have just closed a 4 weeks' revival in charge of Pete and Verna Saleskey, Westernport, Md. The glory of the Lord came down the first night and results followed. During the meeting 9 received the Holy Ghost, a number were saved and reclaimed, there were 40 additions to the assembly, and on the last Sunday 14 followed the Lord in Baptism. The Holy Spirit and power fell as in the early days of Pentecost. Strangers, visitors to National City, were reclaimed and went home rejoicing. This has been a wonderful time of refreshing from the hand of God, not only for our own assembly but other churches and neighboring assemblies have been benefited also. Owing to the radio programs on Tuesdays, Thursdays, and Saturdays, through the courtesy of J. A. McCambridge of WJSV, Mt. Vernon Hills, Va., large crowds attended every night and on every night extra chairs were used. On the closing night many were turned away. The music, singing, and ministry of the Word in the power of the Holy Spirit had a great effect upon the people, who never before had been in a full gospel meeting. The Lord heard those who cried unto Him for healing, and miraculously healed the sick and afflicted of their diseases. A Volunteer of America was saved the first night and received the Holy Ghost. He is now preaching the full gospel in Pittsburgh, Pa."

EARLY BLOOMS AT DAISSETTA

J. C. Hibbard writes from Daisetta, Tex.: "We are having a wonderful revival. Some have been saved and baptized with the Spirit, and about 50 new members have been added to the church. Almost the entire town is becoming interested. A band of workers composed of young men and women is being raised up. One young man came to the altar at 10 o'clock one night and prayed until 7:00 next morning. We learned that he was the Christian Endeavor president of the Christian Church. He was saved and also received a precious Baptism with the Spirit, Acts 2:4."

PERSECUTION UNAVAILING

Evangelist and Mrs. H. C. Leete write from St. Joe, Ark.: "In a 2 weeks' revival, closing Jan. 10, we had 3 saved and 8 filled with the precious Holy Ghost. Then at Bakers, 6 miles north of Marshall, in 3 weeks 22 were saved and 10 received the Holy Ghost. An assembly was set in order at Bakers with 17 members on the roll, and a fine Sunday school was organized, with 65 present. Persecution was severe, even our lives were endangered at times. We began a campaign here Feb. 7. There has been no religious work here for 3 years."

A PLEASANT AFTERMATH

Pastor and Mrs. Hazelrigg write from Torrington, Wyo.: "Evangelist Guy L. Smith has just closed a 3 weeks' revival here. The power of God drew men to seek His saving grace; deep conviction

rested on the people; a number were saved, and some received the Holy Ghost, and several testified to having been healed. Brother Smith may be reached at 1993 South Marion St., Denver, Colo. This meeting has left a good influence in the town and the church is greatly encouraged."

RATTLESNAKE BITE HEALED

On October 26, 1931, my wife and I were taking a short cut to church through a cotton patch when suddenly we heard the loud challenging rattle of a rattlesnake. A moment later its deadly fangs sank into my wife's foot. I got my wife back home and a runner went with all speed for the minister, who left the meeting and came to our aid. My wife is well along in years and rather feeble. For about an hour and fifteen minutes after she was bitten, while we waited for the coming of the minister, she was in great agony. In speaking of the matter afterwards the minister declared that he had never witnessed such a sight. The foot was swollen to bursting. When the minister arrived several were gathered about the bed praying. He prayed and anointed the foot with oil, and as he did so the pain ceased. The swelling began to recede and within two hours every indication of her having been bitten had disappeared, not only locally but throughout her body. Nothing remained to remind her of what she had gone through. She has had no sign of its having done her any harm since—now over two months.—Roy Parker, Route 1, Bald Knob, Ark.

THAT PINK WRAPPER

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

Forthcoming Meetings

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

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

BIXBY, OKLA.—Fellowship meeting, March 6. Kindly bring your musical instruments and assist.—Curtis A. Price, Pastor.

MANSFIELD, MO.—Fellowship meeting and basket lunch, March 27; 50 miles east of Springfield, on Highway 60.—Henry Moody, Pastor.

HELENA, MONT.—Harry E. Shaw, Los Angeles, will conduct a Prophetic full gospel revival campaign at Helena Gospel Assembly, 117 Broadway, beginning Feb. 28.—Pastor David C. Harris.

TAYLORSVILLE, KY.—We began a revival Feb. 21, in charge of Pastor A. E. Baker, Louisville, Ky., and Ellsworth Gannon, Trenton, Mo., in the Gospel Tabernacle.—C. E. Jones, Pastor.

KITCHENER, ONT.—A. H. Argue and daughter Zelma, of Winnipeg, are to hold a 3 weeks' campaign in the Pentecostal Tabernacle, beginning Feb. 21.—Pastor W. L. Draffin.

WESTERNPORT, MD.—Revival, Feb. 21-March 20, daily, except Mondays, at 7:30 and Sunday at eleven, at Full Gospel Tabernacle.—Samuel C. Perry, Pastor.

CORRECTIONVILLE, IA.—Hannah Mae Steingle, Girl Evangelist, will conduct campaign in the Correctionville and Moville assemblies starting the last of February.—George A. Bullock, Pastor.

KANSAS DISTRICT CAMP MEETINGS
CHANUTE, July 7-17; Attica-Sharon, July 21-31; Woodston-Alton, Aug. 4-14. Speakers to be announced later.—Fred Vogler, District Superintendent.

WEST NEW YORK, N. J.—Nimrod Park, New York City, will conduct revival services at the church, cor. Adams and 17th Sts., each evening, 7:45, March 3-27.—Rob. J. and Mrs. Boyle, Pastors.

BINGHAMPTON, N. Y.—Loren B. Staats, Blue Rock, Ohio, will conduct revival in Faith Tabernacle, Conklin Ave., and High St., March 6-April 3, each night except Mondays at 7:30. The sick will be prayed for.—Pastor Oliver P. Brann, 2 High St.

SCRANTON, PA.—Evangelist Otto J. Klink, Opa-Locka, Fla., will conduct a special Easter and revival meeting at the Pentecostal church, Green Ridge St., and Monsey Ave., March 27-April 10. Services every night except Mondays, at 7:30; Sundays at 11:00, 3:00, and 7:30.—Alexander Lindsay, Pastor, 825 Green Ridge St.

GALESBURG, ILL.—District sectional fellowship meeting at Calvary Pentecostal Church, 266 E. South St., March 7-8. First service Monday, 7:30. Three services Tuesday, 10:00, 2:30, 7:30. For free entertainment write H. L. Davis, 1359 Florence Ave.—Arthur Bell, 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. 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, Wills Point Church, March 17-18. Other announcements to follow.—E. L. Newby, District Superintendent.

MISCELLANEOUS NOTICES

CHANGE OF ADDRESS.—I. C. Martin, Noxapater, Miss., present address.

WANTED.—Old *Evangels* for distribution among appreciative people.—Mrs. G. Eilerts, 708 S. Poplar St., Wichita, Kans.

NOTICE.—Spanish literature (full gospel only), for distribution by missionaries to the Spanish, the Indians, and to our own race. All literature thankfully received.—D. T. and Mrs. Webb, Box 335, Cottonwood, Ariz.

CHANGE OF ADDRESS.—W. O. Singletery, may be reached by mail at 1222 Keller St., Galena, Kans.

WANTED.—Old copies of *Evangel*, Sunday school papers, old quarterlies, and other full gospel literature, for free distribution.—R. R. Driskell, Route 1, Box 79, Juliette, Ga.

WANTED.—Spirit-filled song leader, able for many hardships, to go with me into out-of-the-way places, with the gospel message. Will respond to calls in any field regardless of hardships, privation, or conditions.—A. H. Gilpin, P. O. Box 969, Los Angeles, Calif.

WANTED.—Assistant Pastor. Must be Bible School graduate, and capable of training and directing choir in addition to pastoral duties. A knowledge of musical instruments will be desirable. Board, room, and reasonable allowance will be provided. Prefer young married man with no children, but would accept single man. Must have pleasing personality. Give full details and photo in first letter. Write XYZ, c/o *Evangel*, 336 W. Pacific St., Springfield, Mo.

NOTICE.—I will appreciate it if you will send for free distribution among worthy poor full gospel literature, Bible Lesson pictures, cards, used quarterlies, old *Evangels* or Sunday school papers.—James Chapman, Route 1, Box 117, Barnesville, Ga.

REPORT SHOWING AMOUNT EACH STATE HAS SENT IN FOR THE EXTENSION OF WORLD MISSIONS DURING MONTH OF JANUARY

California	\$5542.36
New York	3160.48
Missouri	2789.96
Pennsylvania	2671.13
Washington	1538.93
Ohio	1101.67
Illinois	821.85
Michigan	718.46
Oklahoma	709.85
Texas	666.45
Kansas	604.38
Maryland	599.22
Minnesota	554.43
New Jersey	442.92
Massachusetts	313.28
Oregon	286.14
Wisconsin	252.32
Arkansas	241.48
District of Columbia	238.00
Iowa	232.62
Indiana	216.39
North Dakota	176.91
Nebraska	175.79
Delaware	156.13
Montana	151.86
Colorado	145.40
Connecticut	125.00
Canada	116.05
Arkansas	113.95
Florida	108.15
New Hampshire	83.00
Virginia	79.74
Alabama	65.91
West Virginia	62.42
Idaho	57.87
Alaska	50.90
Kentucky	46.18
South Dakota	44.14
Wyoming	43.82
Maine	39.33
Louisiana	35.77
Mississippi	35.68
Tennessee	22.10
Nevada	21.80
New Mexico	21.14
Georgia	13.00
Foreign Countries	11.74
Rhode Island	8.00
South Carolina	6.81
North Carolina	4.00

Total amount reported	\$25,724.91
Less amount reported as given direct & designated for expenses	2,383.99
Total for January	\$23,340.92

HOME MISSIONS

Minnesota	\$182.73
California	172.51
North Dakota	29.70
Kansas	26.38
Nebraska	20.03
South Dakota	19.65
Iowa	11.23
Colorado	10.95
Montana	10.20
Missouri	9.55
Virginia	9.46
Illinois	8.34
Texas	7.51
Oregon	7.18
Washington	6.49
West Virginia	6.00
Kentucky	5.95
Florida	5.00
Oklahoma	4.20
New York	3.37
Mississippi	2.66
Nevada	2.20
Arizona	2.10
Pennsylvania	2.04
Maryland	1.79
Tennessee	1.55
Alabama	1.20
Maine	1.00
New Mexico	.44

Total amount reported	\$571.41
Less amount reported as given direct	86.30
Total amount for January	\$485.11

WORLD MISSIONS CONTRIBUTIONS

February 5 to 11 inclusive

All personal offerings amount to \$2,192.15.
.50 Assembly of God S S Weleetka Okla
.62 Pentecostal Assembly of God Monette Ark
.65 Assembly of God Davenport Okla
1.00 Assembly of God S S Cushing Okla
1.00 Sunbeams in Assembly of God Lincoln Nebr
1.00 Saginaw Assembly Saginaw Mich
1.00 Full Gospel S S Nehalem Oreg
1.01 Assembly of God S S Bridgeport Tex
1.05 Full Gospel Church Corpus Christi Tex
1.07 Sunday School Festus Mo
1.12 Assembly of God Greenville Tex
1.30 Parkin Assembly Parkin Ark
1.31 Assembly of God Claremore Okla
1.35 Camden Assembly Bethel Tab'n Camden Ohio
1.48 Pentecostal Assembly of God Holly Colo
1.50 Assembly of God Camden Ark
1.50 Assembly of God Church Caldwell Tex

1.50 Assembly of God Pilot Point Tex
1.52 Assembly of God S S Covington Ind
1.52 Assembly of God High Bridge Ky
1.75 Assembly of God Pittsburg Okla
1.80 Full Gospel S S Palmer Nebr
1.80 Trinity Full Gospel Assembly Roodhouse Ill
2.00 Assembly of God Hendley Nebr
2.00 Assembly of God S S Vernon Tex
2.00 Assembly of God Church Colony Okla
2.00 Assembly of God S S Skellytown Tex
2.03 Assembly of God S S Corwin Kans
2.10 Pentecostal Assembly of God and S S Gerald Mo
2.15 Assembly of God S S Oswego Kans
2.20 Assembly of God Knoxville Iowa
2.23 Community Interdenominational Church Wal-teria Calif
2.23 Assembly of God Mannford Okla
2.24 Pentecostal Evangel S S Jefferson Iowa
2.35 Thelma Assembly Tribune Kans
2.42 Pentecostal Sunday School Heppner Oreg
2.46 Assembly of God North Venice Ill
2.50 Pentecostal Assembly Front Royal Va
2.50 Webb City Assembly Webb City Okla
2.50 Assembly of God Chanute Kans
2.50 Full Gospel Mission Montague Calif
2.50 Pentecostal Assembly of God Manhattan Kans
2.59 Assembly of God S S Warrior Ala
2.65 Green Ridge Assembly Flintstone Md
2.65 Bear Creek Assembly Atlanta Mo
2.70 Pentecostal Assembly of God Percy Ill
2.71 Assembly of God S S Beaumont Tex
2.75 Thorndyke Sunday School Seattle Wash
2.85 Assembly of God Fredonia Kans
2.85 Painter Assembly Swanton Md
2.89 Assembly of God S S Turon Kans
3.00 Coulwood Busy Bee Band Coulwood Va
3.00 Assembly of God Bridgeport Nebr
3.00 Rochester Gospel Tabernacle Rochester Minn
3.00 Full Gospel Church Longmont Colo
3.00 Assembly of God Flat River Mo
3.00 Berean Class Ewing Mo
3.00 Bellbrook Mission Dayton Ohio
3.05 Young People Faith Mission Arcata Calif
3.11 Assembly of God Boyd Tex
3.14 First Pentecostal Church Mount Union Pa
3.20 Pentecostal S S Pasadena Tex
3.27 Tri City Park S S Granite City Ill
3.42 Glad Tidings Tabernacle Alameda Calif
3.60 Assembly of God Church Chaffee Mo
3.63 Christ's Ambassadors Monticello Ark
3.70 Assembly of God Melcher Iowa
3.75 Pentecostal Church Decatur Tex
3.91 Assembly of God Bandy Va
4.00 Assembly of God Bristol Va
4.00 Bethel Temple Valley Grove W Va
4.00 Pentecostal S S Central City Pa
4.00 Assembly of God Church and S S Roswell N Mex
4.00 Crichton Assembly Crichton Ala
4.00 Assembly of God Lincoln Nebr
4.17 Assembly of God S S Cyril Okla
4.50 Breckenridge Assembly of God Breckenridge Mo
4.71 Full Gospel S S Marlin Tex
5.00 Pleasant Hill Assembly R R Mt Ayr Iowa
5.00 Assembly of God Bastrop La
5.00 Assembly of God S S Humboldt Kans
5.00 Farmers Mills Gospel Mission Stormville N Y
5.00 Ladies' Missionary Prayer Band Assembly of God Pine Bluff Ark
5.00 Young People's Society White Plains N Y
5.00 Hermosa Beach Christ's Ambassadors Her-mosa Beach Calif
5.00 Home Gardens Assembly of God S S and C. A. Band Tulsa Okla
5.00 Full Gospel Pentecostal S S Winter Garden Fla
5.00 Christ's Ambassadors Assembly of God Broken Arrow Okla
5.01 Full Gospel Assembly Marion Ohio
5.04 Assembly of God Ash Grove Mo
5.15 Assembly of God Plymouth Ill
5.40 Full Gospel Mission S S Coalinga Calif
5.50 Pentecostal S S Grafton W Va
5.50 Assembly of God West Terre Haute Ind
5.55 Full Gospel Church Selfridge N Dak
5.60 Assembly of God Ilmo Mo
5.60 First Pentecostal Church Eaton Ohio
6.00 El Bethel Sunday School Davenport Iowa
6.00 First Pentecostal Church Atco N J
6.00 Glad Tidings Temple Lodi Calif
6.00 Alexandria S S Alexandria Va
6.13 Pentecostal Assembly of God Johnsville Ohio
6.22 Assembly of God Church Hattiesburg Miss
6.34 Assembly of God S S Excelsior Mo
6.62 Pentecostal S S Thayer Mo
6.82 Assembly of God and S S Hutchinson Kans
7.00 Assembly of God Fort Madison Iowa
7.00 Assembly of God Mortonsville Ky
7.00 Assembly Carthage Mo
7.00 East Side Gospel Mission Davenport Iowa
7.00 Assembly of God Bavard Nebr
7.20 Assembly of God Galema Kans
7.25 Full Gospel Tabernacle St James Minn
7.40 Upper Room Mission Roseburg Oreg
7.70 Assembly of God S S Mattoon Ill
8.00 Assembly of God Lion Grove Iowa
8.00 Hayfield Assembly Winchester Va
8.00 Elk Street Assembly Eureka Springs Ark
8.01 Full Gospel Assembly S S Springfield Ill
8.22 Trinity Pentecostal Church Midlothian Md
8.40 Tri City Park Church Granite City Ill
8.48 Mexica' Women's Missionary Council San Antonio Tex
8.82 Assembly of God Collinsville Okla
8.85 Assembly of God San Fernando Calif

9.12 Full Gospel Tabernacle S S Belleville Ill	
9.16 Assembly of God and S S West Point Ill	
9.26 Fort Plains Sunday School Freehold N J	
9.50 Kingston Assembly of God Laurel Miss	
10.00 Busy Bee Band and Assembly Grand Junc-tion Colo	
10.00 Christ's Ambassadors Stillwater Okla	
10.00 Assembly of God S S Detroit Mich	
10.00 Calvary Pentecostal Church Galesburg Ill	
10.00 Gospel Lighthouse Ashbury Park N J	
10.00 Junior Church Assembly of God Springfield Mo	
10.00 Assembly Bradenville Pa	
10.03 Assembly of God S S W Monroe La	
10.07 Bethel Assembly of God Phoenix Ariz	
10.50 Assembly of God Westby Mont	
10.73 Assembly of God S S Heretford Tex	
10.80 Paynesville Gospel Tabernacle Paynesville Minn	
10.82 Full Gospel Assembly Vallejo Calif	
11.00 Bethel Tabernacle Canton Ohio	
12.00 Wildhorse Assembly of God Hominy Okla	
12.20 Pentecostal Assembly Paonia Colo	
12.41 Christ's Ambassadors Assembly of God Granite City Ill	
12.83 Christ's Ambassadors Bakersfield Calif	
13.40 Assembly of God S S Paris Ark	
13.60 Assembly of God Sorento Ill	
15.00 First Pentecostal Church Mercersburg Pa	
15.00 Pentecostal Sunday School Oxford Pa	
15.00 Assembly of God S S Coldwater Kans	
15.00 North Cumberland Assembly of God Cum-berland Md	
17.00 First German Pentecostal Church Akron Ohio	
17.50 First Assembly of God Fort Worth Tex	
20.00 Alton Gospel Tabernacle S S Alton Ill	
26.00 Pentecostal Church and S S Long Branch N J	
20.00 Pentecostal Tabernacle Puyallup Wash	
20.23 Full Gospel Tabernacle and S S East St Louis Ill	
20.63 Pentecostal Church Harrisburg Pa	
21.60 Gospel Hall Yonkers N Y	
22.50 Los Angeles Pledgers Los Angeles Calif	
22.50 First Full Gospel Church Pomona Calif	
23.79 Portland Gospel Tabernacle S S Portland Oreg	
24.28 Pentecostal Church of God and Christ and S S White City Kans	
25.00 Assembly of God Noonan N Dak	
25.00 Grace Pentecostal Church S S Atlantic City N J	
25.00 First Pentecostal Church New Castle Pa	
25.00 Pentecostal Assembly Scranton Pa	
25.00 Full Gospel Mission and S S Houston Tex	
29.00 Assembly Hominy Okla	
30.00 Ladies' Auxiliary First Baptist Church San Jose Calif	
30.00 Knoxville Pentecostal Assembly Knoxville Pa	
32.00 Pentecostal Church of God New Haven Conn	
37.84 Bethel Pentecostal Church Hagerstown Md	
38.14 Edwards St Pentecostal S S Alton Ill	
39.52 Altoona Pentecostal Tabernacle Altoona Pa	
42.00 World Wide Christian Couriers Chicago Ill	
45.00 Assembly of God German Branch Chicago Ill	
50.00 Bethel Tabernacle Canton Ohio	
53.98 Trinity Missionary Band Youngstown Ohio	
58.63 First Pentecostal Church San Bernardino Calif	
59.00 Lighthouse Pentecostal Church Brooklyn N Y	
65.00 Pentecostal Church Jeannette Pa	
65.89 Ebenezer Pentecostal Church Elizabeth N J	
69.00 Bethany Pentecostal Church Springfield Mass	
81.00 Fredonia Pentecostal Church and S S Fredonia N Y	
84.25 Assembly of God S S Springfield Mo	
90.00 Full Gospel Assembly Washington D C	
114.05 Christian Assembly Cincinnati Ohio	
140.00 First Pentecostal Church and Y P S Lan-caster Pa	
141.10 Minneapolis Gospel Tabernacle Minneapolis Minn	
591.50 Bethel Temple Los Angeles Calif	
Total amount reported	\$5,357.38
Home missions fund	80.26
Office expense fund	26.38
Deputational expense fund	9.61
Reported as given direct to mission-aries	532.98
Reported as given direct to home missions	10.00
Total for foreign missions	\$4,698.15
Amount previously reported	\$2,092.41
Total amount to date	\$6,790.56

OPEN FOR CALLS

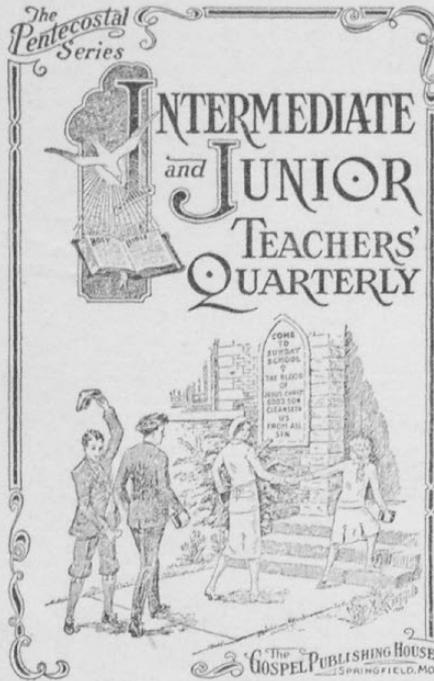
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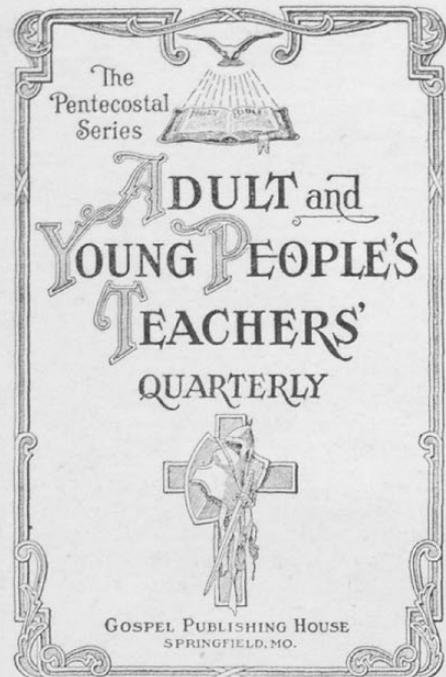
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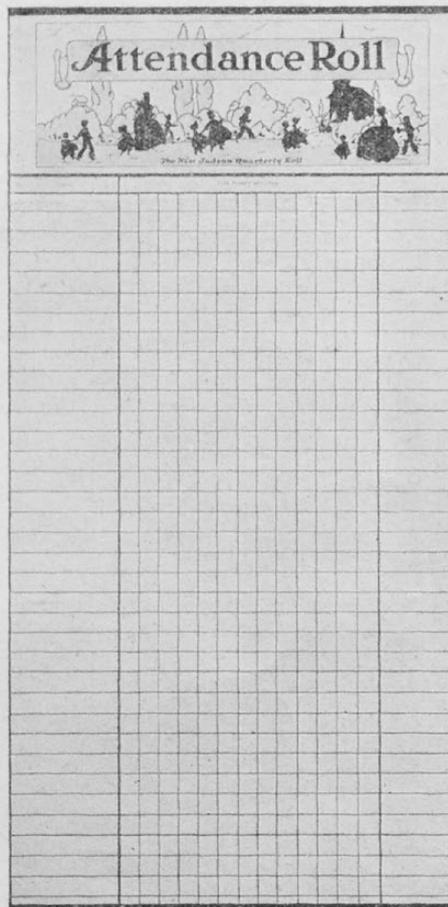
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