

Mrs. O. O. Hunt
57 Court
Deposit

The Pentecostal Evangel

HOLY BIBLE

The Whole Gospel to the Whole World

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

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

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Crossing Tibet With the Gospel Message

By Victor G. Plymire

WHEN about two years of age I was taken sick and the doctors said I would not live very long. Mother took me to the bedroom, placed me on the bed, and gave me to the Lord. The Lord touched my body and I am still living.

At the age of sixteen I was saved and soon cast in my lot with the Mennonite brethren. About a year and a half later I asked them whether they thought I would make a missionary. Nothing more was said about that matter, and I even ceased to pray about it. But at the end of another year and a half I received a telegram asking me to meet the foreign missions board; and in a few months I was on my way to the field. I went out in 1908 under the Christian and Missionary Alliance but was supported by the Mennonites, and I remained under the Alliance until 1919 when I came home and received the Baptism in the Spirit in Lancaster, Pa.

In 1921 I returned to Tibet and located at Tangar, the most important trade center in the whole northeastern part of the country. It is the last trade center on the great caravan route that goes from China right down to the capital of Tibet. The pilgrims from Mongolia travel over that road on their way to bow to the Dalai-Lama (the spiritual and political ruler of Tibet) to get his blessing upon them. The caravans coming back and forth make our city their headquarters, thereby giving us a chance to get in touch with Tibetans and Mongolians from all parts of those two lands. God has given us a wonderful place and a wonderful opportunity to scatter the gospel among a people who have never heard.

Tangar is a Chinese walled city about thirteen miles on the Tibetan

side of the border, and it is the original place of the old Tibetan Lamasery. In this city Tibetans live on all sides of our compound, also Mongolians and Chinese, many of whom are Mohammedans. The outlying districts for a short distance around are also of a mixed population; and then beyond that we run into the Nomads of northeastern Tibet.



Victor Plymire as he traveled through Tibet

When we began our work there we did not know a single soul, and nobody knew us. We went without helpers of any kind except a cook. We were able to get a little house with just two rooms, a mud floor, and no stove. We had to put our cook pots on the table and eat right out of them because otherwise we could not keep the food hot. A little later we bought the property we are now in, and built it up.

Our first meeting was attended by about ten Tibetans, but they did not continue to come because the priests told them not to pay any attention to what we said. Some years ago we had open opposition and persecution, but the priests saw that the more they persecuted us the more likely the Tibetans were to attend, and so they tried another plan, getting the people indifferent toward us. So we discontinued the meeting plan and began on the personal work line. Through personal work we sometimes have twenty people in our own private rooms at one time. We play the organ and sing songs in their language, and then we place records on a phonograph, and these things catch their interest. But if we start any form of a meeting they will leave. A few however will go to the Chinese meetings we hold. In addition to this I had a class of Tibetan children. Some of their parents would take them out of the meeting and punish them severely, but those same children would be back for the next meeting.

Tibetans from practically all parts of the country carry their wool into Tangar and trade it for food supplies. Some are thirty days on the way and others are as much as three months coming, so they have to stay in Tangar for several months to feed up their animals before they can make the return trip with them. Two caravans of Lhasa traders come to Tangar each year, one arriving in February and the other in midsummer. And one combined caravan leaves Tangar every year for Lhasa. We go out to visit these traders and they come to visit us, and that gives us an opportunity to give them the gospel. I have stood at our door days at a time before I could persuade some of those wild in-

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Is "Pentecost" in the Epistles?

Donald Gee

YOU PENTECOSTAL people live in the book of Acts, whereas the final revelation for this dispensation is contained in the Epistles."

These words were spoken to me recently by a very sincere Baptist preacher and teacher during a conversation concerning Pentecostal teaching and testimony.

They referred especially to that most challenging—and consequently most challenged—article of "Pentecostal" belief, namely, that the Pentecostal Baptism of the Holy Spirit is, to-day, accompanied by a supernatural manifestation. Multitudes of sincere and spiritual Christian people will accept the testimony and doctrine of a "filling" of the Holy Spirit if shorn of any necessary manifestation of the supernatural; but once let "tongues" be mentioned and immediately they either fight shy through fear of error, born of a cultivated prejudice, or else they somewhat angrily resist because of a challenge to tradition and popular experience.

A point so contested, so challenging and so challenged, needs continual re-examination in the light of every argument brought to bear upon it.

We Pentecostal people refuse to admit that we live in the book of Acts rather than in the Epistles; we prefer to say that we seek, by Divine Grace, to live in both, and by "every word that proceedeth out of the mouth of God." We DO admit that this distinctive doctrine of ours concerning speaking with tongues being the Scriptural initial evidence of the Baptism of the Holy Spirit is based upon the accumulated witness of the cases recorded in the book of Acts. But the Epistles in no wise invalidate this;—which brings us to the heart of our Baptist brother's objection.

1. In the first place; the generally accepted principle of the "Progress of Doctrine" in the Scriptures must not be applied to this subject too hastily, so that it becomes immediately assumed that the Epistles contain a more advanced revelation concerning the Christian experience of the Holy Spirit than the book of Acts. We have seen, in another direction, where a too hasty application of this principle has unfortunately led some to an almost neglectful, if not disdainful, attitude towards the words of our Lord Jesus contained in the Gospels. The principle may be generally true, but our ap-

plication of it may sometimes be mistaken.

2. It should be remembered that the book of Acts and the majority of the Pauline Epistles are contemporary. Taking the usually accepted dates;—The Epistles to the Thessalonians fit in with chapters 17 and 18 in Acts; the Epistles to the Galatians, Romans, and Corinthians with chapters 19 and 20; while Ephesians, Philippians and Colossians were probably all written well within the period of history covered by the book of Acts.

We are not therefore dealing with two periods of experience and revelation, one subsequent to the other, but with one and the same period. It is most important to remember this.

Moreover Luke, the writer of Acts, was Paul's traveling companion for part of that very period when he was most active in writing his Epistles; and the viewpoint of the two men towards Christian experience must have been identical.

3. It may be argued that while the above is true historically, yet from the more spiritual standpoint, which regards the Holy Spirit as the supreme Author of Holy Writ rather than the men He used, the principle still holds good that the Epistles are divinely intended to contain a more final revelation of normal Christian experience than the Acts.

We rather question whether such an application of the principle of divine inspiration in the progress of doctrine in the Scriptures IS permissible in view of the facts. We prefer to believe that the Acts and the Epistles are divinely intended to be the outward and the inward records of the same period of revelation and experience. A parallel instance will be found in reading simultaneously certain passages from the book of Samuel with the Psalms of David. In such cases each viewpoint helps to interpret the other; they are not progressive revelations but complementary revelations.

4. Most important of all for our subject is the fact that there is nothing in the Epistles contradictory to the experience of the book of Acts where the doctrine of receiving the Holy Spirit is concerned. There is certainly no suggestion of development to something rather different. Perfect harmony is retained to the end.

The Epistles presume, admittedly, that all believers have received the

Holy Spirit; but the book of Acts also states that they were "all" filled. The finding of certain disciples by Paul, recorded in Acts 19:1-6, who had not received the Holy Spirit was regarded as such a vital lack in Christian experience that nothing more was done until Paul had prayed and laid his hands upon them so that they also received the promised Spirit. It is specially noteworthy that this incident occurs at the period when he is writing his very greatest Epistles, and that when they received the Spirit they had the same supernatural manifestation as those "at the beginning,"—for they spoke with tongues and prophesied.

The NORMAL experience of believers in the New Testament was to enjoy a manifestation of the Spirit's power and presence when He was received. Even Scofield uses the word "normal" in his notes upon the experience of the Gentile believers in Acts 10. It was just because such manifestations were so normal that Paul makes no particular reference to them in his Epistles. They are taken for granted; and there is nothing in the Epistles to make us think otherwise. The trouble is that we read the Epistles in the light of OUR experience, instead of in the light of the pattern experience recorded for us in the book of Acts.

5. We need not be negative however, we can be positive. The Epistles not only do not contradict the record of the book of Acts regarding definiteness in receiving the Holy Spirit, but they positively demand a vivid background of reality connected with the Holy Spirit such as only an experience parallel to that recorded in the Acts can supply.

Take, for instance, such passages as Gal. 3:2 and 5 or Eph. 1:13; or 4:30; where the whole force of the writer's reference back to their own personal experience is lost if such personal experience had not been intense and unquestionable. Reading such passages in the light of Acts 10 or Acts 19 however we can see how powerful would be their appeal. How pointless are such passages to multitudes of Christians to-day, who have had no experience comparable to the New Testament!

The above references are specially applicable because they have to do with initial experiences of receiving the Spirit. They are supplemented however by the whole body of New Testament reference to the Holy Spirit, wherein He is always a present reality in both individual and collective Christian experience,—a tangible fact recognized by all. This is consistent, and easily understood, in the light of the

historical record of Acts. The one revelation complements the other.

6. Lastly, there are the supernatural gifts of the Spirit dealt with in such detail in 1 Corinthians, but also alluded to frequently in the other Epistles. They were part and parcel of the normal experience of the New Testament Church universally.

It is surely more consistent to recognize that these abiding manifestations of the supernatural in Christian experience first came to believers through and with an experience of receiving the Holy Spirit also marked by some initial supernatural manifestation, (as is actually recorded in the book of Acts,) rather than that they received the Holy Spirit almost unconsciously (as many would have us believe, and as many teach today), and then suddenly experienced the supernatural at some later point in their experience. This seems to be a most illogical and inconsistent view of the matter:—and are Pentecostal teachers so very far wrong when they also think it is un-Scriptural? A Baptism with supernatural evidences seems the expected gateway to an experience of supernatural gifts. The reverse is certainly more difficult to believe.

7. An added paragraph seems called for because such considerable exception is taken to the use of the term "Baptism" in the Holy Ghost. It is remarked that this word is not used in the Epistles, and is therefore to be regarded as inapplicable to the completed revelation of the doctrine of the Spirit. We are told there is no individual "baptism."

To the writer this has always seemed a rather baseless objection. It was the continuous prophecy of the Baptist that the Lord Jesus Christ should "BAPTIZE" in the Holy Ghost; and, granting the full dispensational significance of the Day of Pentecost, yet the personal reception of the fullness of the Holy Spirit is still an individual matter for every believer. It does not seem inconsistent or un-Scriptural to call that personal reception a "Baptism" since it is the glorified Christ who still gives it to those washed in His precious blood.

Moreover, when that reception takes the form of a blessedly overwhelming experience there seems no other word but "Baptism" that is adequate to describe it. It is, literally, a "Baptism" anyway! Some of the other words used in the Scriptures, such as "filled," "fell upon," "came upon," etc., are quite consistent with the thought of a "Baptism." And, as we have seen, the Epistles assume just such a definite and vivid experience of receiving the Spirit as is recorded in the Acts, and

promised in the Gospels,—as a "Baptism."

Why cavil at a perfectly Scriptural word which is certainly not one whit too strong to describe just the sort of experience which the whole Church urgently needs at this very hour?

We affirm that "Pentecost" is most assuredly in the Epistles; and that, as they can only be clearly understood historically in the light of the book of Acts, so, also, they can only be fully appreciated experimentally in the glow and fire of that Baptism in the Holy Spirit exemplified for the Church of every generation in the book of Acts. The Epistles do not reveal or imply a less vivid experience of receiving the Holy Spirit than "at the beginning"; they only confirm it as the normal standard to which we should all strive to attain.

S. S. "LACONIA"

Forerunners of Antichrist

An extraordinary figure, John the Baptist in the wilderness, separated, wearing a garment of camel's hair, a girdle around the loins, his food locusts and wild honey; a messenger preparing the way for the Sun of Righteousness, Son of man. "And many went out unto him."

Satan has his heralds today—one representing 300,000,000 people followers of a heathen deity, anti-Christian, who glories in his homespun, whose loins are girded, who eats strange food, a multitude going out to him, who has a double message, one non-resistance, the other resistance up to blood, who says, "If need be, our holy river (Ganges) will run with blood."

The lawless one who is coming is deceitful, with all deceivableness of unrighteousness and this forerunner is being received as the herald of liberation and a bringer in of millennium to Christless millions. He is heralded as the forerunner of peace and safety. He is a rejecter of the gospel of Jesus Christ, with sufficient veneer of Christianity to hide the deep workings of Satan! John the Baptist was put in prison and sacrificed his life for the truth. But this forerunner, this leader of lawlessness when put in prison was later released to negotiate with potentates. John the righteous one suffered unto death, but this leader of lawlessness is exalted. John had a message of repentance, this one has a message of resistance. The message of John was, "Do deeds meet for repentance;" this man's message is, "Do things you can't be caught by, non-violence; go as far as you can; if that fails then go further." He preaches a doctrine of non-violence, but in the background

he has the doctrine of violence, which nullifies the first message stamping the whole of it as a lie from the pit—"deceivableness of unrighteousness!"

This is what is happening in one section of the world, but Satan has agents all over the world. Russia is working on a different plan—equality, social betterment, yet without God. Other parts of the world are seething, all working for the same end—preparing the way of the lawless one who is to come. John prepared the way for One who was rejected and crucified. These heralds, these doctrines, these teachings, are preparing the way for one who will not be rejected but will be received; all the world will wonder after him as he declares himself as God, seating himself in the temple of God to be worshipped as God.

What Satan failed to get in heaven he will get down on the earth from those who are made in the likeness of God, for men will worship "the dragon" who will give power unto this coming one. His pride will have been satisfied. He failed to be worshipped as God by the angels; he will succeed when he is worshipped by those fallen men who are made in the likeness of God. The homage, the worship, the adulation, will be real, and Satan's pride will have reached its summit and consummation. And from this summit the fall will be all the steeper—cast down to the abyss! God will allow him to climb, to be enthroned, his pride to come to its head, so that the fall, the humiliation and degradation, may be in proportion to the exaltation. The beast and the false prophet will be cast into the lake of fire with the unbelieving riffraff, and through eternity they will be pointed out as under special judgment of God, with special humiliation. As the man of sin had the adulation of man, so through eternity he will have the execrations of the fallen in the lake of fire.

But there is encouragement to the saint. Your tribulation is an evident token of the judgment following. Hard times for the saint point of liberation and deliverance; at the same time there is judgment and wrath upon those who are the cause of the hard times. "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels." 2 Thes. 1: 6, 7. The revelation of Christ will follow tribulation. This is not the world's tribulation; it is the tribulation of purification for the saints, not to be confused with the great tribulation

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POSTAL ENTRY

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cents; 25 copies, 45 cents;
100 copies, \$1.80.*The Editor's Notebook**Wars and Rumors of War*

The eyes of all the world are looking toward Manchuria at this time, and diplomats are greatly fearing war between Japan and China. A few weeks ago the Chinese, who resent the presence of the Japanese in Manchuria, killed a Japanese officer and two soldiers. In return the Japanese have torn up railroad lines between China and Manchuria in twenty-six places. Japanese planes have dropped bombs on the barracks of Chinese soldiers and on Chinese trains. Japanese gun boats have skirted all the leading ports of China. According to the correspondent of the *New York Times*, the Japanese attack on Mukden, principal city of Manchuria, was "premeditated, unprovoked, and carried out with extreme ruthfulness, for the purpose of striking terror among Chinese forces everywhere. . . . The Japanese intend to colonize Manchuria and inner Mongolia. They have closed the banks and Northwest University, and huge numbers of the Chinese population have fled. The Chinese report that the Japanese are digging trenches and building barracks in Manchuria in preparation for what they feel will be an "all winter war."

* * *

Chinese Warning

Four times the Chinese government at Nanking have appealed to the Japanese government in Tokyo to withdraw all its troops from Manchuria—but in vain. The President of the National Government of China, Chiang Kai shek, after a conference with his cabinet, in which prayer was offered, sent forth this statement, "I hereby declare that the National Government's patience has been tested to the last degree! China respects the League Covenant and the Kellogg Pact, but if the League and Kellogg signatories fail to fulfill their solemnly undertaken obligations China will not hesitate to make the supreme sacrifice—bankrupt the country for half a century and go to war to uphold the sanctity of inter-

national agreements and safeguard the peace of the world." It is evident, however, that the Chinese do not want to go to war, for they have appealed to the League of Nations to intervene in this Manchurian quarrel "to safeguard the peace of nations."

* * *

The League's Severest Test

In Geneva, where the representatives of the League of Nations are met, the situation is considered to be very grave, and "even the life of the League is in danger by the most severe test it has encountered." United States, although not a member of the League, has accepted an invitation to sit in with the representatives of the other nations to endeavor to bring about peace at this time, for as the *New York Herald Tribune*, which is considered the spokesman of the Washington administration, says, "Open warfare between China and Japan would present a more delicate international problem for this country than the world war. Ultimate involving of the United States to some degree would be difficult to avoid." A British authority on China, Mr. J. O. P. Bland of the *London Times*, has sent a word of warning to the League of Nations, "Japan, acting within her lawful rights, has made Manchuria a flourishing oasis in the howling desert of Chinese misrule. What then shall it profit the world, if in endeavoring to suppress the causes of enmity between China and Japan, the League of Nations foments new ones of a far more dangerous nature between Japan and the United States." This correspondent evidently thinks, as do many American journalists, that the United States are ill-advised in being dragged into this quarrel. Japan greatly resents any interference on the part of the League in what she considers a matter that should be settled by herself and China alone.

The League of Nations has asked Japan to withdraw all her troops from

Manchuria by November 16. The Tokio government has refused to do this and has requested to be allowed to settle her differences with China by direct negotiations.

* * *

World Dangers

Mr. J. J. Cooksey writes in the Prayer Bulletin of the World Dominion Movement, "Far be it from us to undervalue the attempt which the League of Nations is making to effect co-operation, harmony, and peace, but its weakness lies in the fact that it is made up of men of all religions and of none. It does not acknowledge God in all its ways as Prov. 3:6 commands, and therefore it cannot expect Him to direct its paths. Its component parts lack this common bond, and therefore, to quote Dan. 2:43, 'They shall mingle . . . but they shall not cleave one to another.' In spite of disarmament conferences and the Kellogg Pact, only Great Britain has reduced armaments, while many others have increased them. Italy is not sure of France. France, suspicious of Italy and Germany, desires the support of Poland and Yugoslavia. Germany is sore, and resents the attitude of France. Austria dislikes interference with her proposed customs pact with Germany. The Balkans, as always, are a powder magazine. America, willy-nilly, is being sucked into the international maelstrom."

* * *

A Call to Prayer

Mr. Cooksey continues, "Russia is an outcast among the nations, and is everywhere fishing in troubled waters. China is overwhelmed in a catastrophe which has never been matched since the days of Noah. India is afflicted with unrest, largely created by those who do not stop to count the cost of their revolutionary activities. And in an international situation which for confusion has never been equaled since God came down 'to see the city and the tower' called Babel, the Church leans too much upon the League of Nations, and is in danger of forgetting that in the Prince of Peace and in an aggressive campaign to change men through the gospel, lies the only hope

for this wandering world. But this terrible picture must not fill us with despair. It should drive us to our knees to pray as we have never prayed in all our lives; and prayer changes things."

* * *

The Manchurian Situation

Forty years ago the 380,000 square miles of Manchuria were sparsely settled, belonging to the family of Ching, the then ruling family of China. In 1894 there was a war between China and Japan, and the Japanese, after overwhelmingly defeating the Chinese, demanded in the terms of settlement the lease of Liaotung Peninsula of Southern Manchuria. Shortly after this Russia began to take an active part in affairs in China, and commenced to push the Japanese out of Manchuria. This led to the Russo-Japanese war of 1904 in which Japan was victorious. President Roosevelt had a hand in the treaty of Portsmouth, N. H., after this war, and it is a question to this day whether the Japanese were entirely satisfied with the settlement, even though they were given an area of 1400 square miles and a railroad 695 miles long, from Port Arthur to Dairien, the third largest city in Manchuria.

* * *

Overcrowded Japan

In the World Dominion Prayer Bulletin we read, "Japan increases by nearly a million yearly, overcrowding the sixty-five and a half millions trying to live on an area of 150,000 square miles. Food is scarce and dear, land is parcelled piecemeal, and eighty per cent of farmers are desperately poor. Numbers of their daughters, broken by toil at city factories, swell the geisha class (prostitutes)." It is no wonder that Japan has looked toward Manchuria as a place for its surplus population. Mr. Geo. E. Sokolsky, former editor of the *Far Eastern Review*, writes in the *New York Times* that Japan has "devoted herself to the strategic and economical development of Manchuria. Factories, mills and mines have been opened, agriculture has developed, particularly the soya bean crop, which has become the pay crop of the country. The trade of Manchuria has increased nine fold from 1907 to the present day. The Japanese government alone has invested 2,147,000 yen in Manchuria."

* * *

Chinese Crowding In

China is overcrowded as much as Japan. Manchuria has a very cold winter and so the place is not altogether attractive to the Japanese, but the Chinese have flocked in and the result has been that during the past

twenty-five years the Chinese population has increased from a small number to twenty-nine million. They own the best farms and control the financial situation. The Chinese, according to Mr. Sokolsky, "desire full recognition of Chinese sovereignty."

* * *

An International Menace

Mr. Sokolsky realizes that the situation is very grave; "The Wanpaoshen affair which was the spark of the present trouble, is one of those unfortunate, even silly incidents which become mighty international problems. In the north looms Russia, now Soviet Russia, the friend of either China or Japan, or the foe of either, instigator of trouble and dissatisfaction, fomentor of strife. Manchuria, rich, prosperous, progressive, remains a battlefield as long as the present treaties, with the rights, denial of rights, and misunderstanding, continue. The peace of the world calls not for a settlement of this incident but for a complete rearrangement of the Sino-Japanese relations."

* * *

A General's Warning

A few days ago General Jan C. Smuts, the well known South African General, sent out a warning in an address he gave: "In the next great war, if that is ever allowed to occur, science will, like some angry outraged deity, go far to destroy mankind itself. The next war will be unlike anything which has been called war in the past. The time-honored name of war would not properly apply to it. It will pay scant attention to armies and navies or to the other paraphernalia of war. It will go straight for the populations and for the immense urban aggregations which will be its sure target. It will fight with new and unheard-of chemical and biological weapons. It will cover the fair land and the great cities with poison and disease germs. It will saturate vast areas with a deadly atmosphere. There will be no escape, not even for the statesmen and the war makers, and a pall of death will rest over all. Even now the laboratories of three continents are busy with their deadly researches. And in due course some lunatic will press the button and the flower of the human race will be trapped and destroyed."

* * *

Another General's Warning

Another General, Berthold von Deimling, asks, "What kind of Paradise will human science make of earth? Aircraft has rapidly grown into a decisive weapon, radically transforming the characteristics of war. There are all sizes of bombs, from those weighing 200 pounds that will destroy a

building several stories high, up to the American diving-bombs, weighing close to two tons and twice the size of a full grown man. Trials have shown that one such 'pill' suffices to destroy the largest battleship afloat. A squadron of 72 machines can carry 36,000 incendiary bombs. No veteran of the Great War will ever forget the terrors of poison gas. But the gas of yesterday has been outdone a thousand times by newly invented poisons. M. Langevin, Professor of Physics at the College de France, said in a paper he read in 1929: 'Today one hundred aeroplanes, carrying one ton of poison bombs each aboard, would suffice to envelop Paris (or London, or Berlin) in a gas-cloud sixty feet high. This operation can be performed within the space of an hour. If no wind comes to the rescue the gassed city is simply annihilated.'

* * *

The Way of Escape

In closing the address mentioned above, General Smuts said, "There is still a way of escape, it lies along the arduous path of disarmament." That is the General's "way of escape." Paul told us of another and better way of escape in 1 Thess. 4:16, 17, "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." But the world is so busy talking disarmament, peace, and safety that it has no ears for God's warning of the return of His Son, and counts it just an idle dream of religious fanatics. But He who came to Bethlehem will surely come to Olivet. As it is written, "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west." Zech. 14:4. Just before this event we read the warning of the Lord, "I will gather all nations against Jerusalem to battle." Zech. 14:1. Jerusalem was involved in the last war and we believe it will be in the next. And what will be the consummation of this war? "And the Lord shall be king over all the earth." Zech. 14:9. Some of us are tired of the pride, passion, prejudice, and love of pelf of the men of earth, and our hearts long for that day when the Lord shall come and bring in His reign of righteousness and peace, that day when upon even the very bells and pots and bowls there shall be written these words, "Holiness unto the Lord."

An Elocutionist--Now an Evangelist

Roseana Carter



AN ENGLISH poet once penned:

"For East is East and West is West
And **never** the twain shall meet!"

What truer words than these can express the dividing line 'twixt the two hemispheres, between one country and another? Customs may prove strange, languages differ, characteristics and temperaments prove at variance, and in these "never the twain shall meet." Yet the poet is at fault! There is a common trysting-place where country, color, and class are forgotten, where East and West blend in one—around the Wells of Salvation at Calvary's Cross.

Here is a testimony from distant Wales:

Born of Christian parents, nurtured as it were in the things of Christ, I early learned to serve Him. Although I cannot look back upon a definite date of my salvation, there was a day that marked a clear stepping-stone in my Christian life.

The Pilgrim Preachers, on their yearly tour from northern Scotland to southern England, passed through my home town. I listened to the old, old story repeated once again by a fellow-countryman, and while I listened, on the screen of my mind, I saw Jesus, the Saviour of the world, He whom I had read about, talked about, taught about in the Sunday school. But now as though a veil were lifted I realized Him in a new way as *my* Saviour dying for *me*. He had become nearer, dearer, and far more real than ever before.

Another stepping-stone on the way had I gained. I was just eighteen when I preached my first sermon in a tiny Wesleyan church in our home circuit, and in another year I was ordained a Wesleyan local preacher.

I then took up as a profession Elocution, and after training and obtaining college degrees I set forth on a career! I endeavored to salve an uneasy conscience by amalgamating the two as so many have done—preaching the gospel and giving elocutionary recitals. Up and down England I visited our non-conformists churches, preaching on Sunday and giving dramatic recitals on week nights. But more and more the luring arm of the concert platforms reach out for me. I went; yet not alone. There was One who followed me; over the concert

platforms He came; in front of the brilliant footlights—He was there. I had no rest, no peace. In the midst of an item on the program I would hear His voice. He told me of time I was wasting, of opportunities wrongly used. In the sea of faces I would be reminded of their lost souls, needing not amusement, not entertainment, but words of life.

All had to go. I could stand out no longer. I answered the incessant pleading of Jesus with a heart bent on serving Him and Him alone. He had guided yet to one more stepping stone.

Just at that time one of my tutors at Mr. John Duxbury's Elocution Academy in London, who was an ardent Christian Scientist, was saved through the ministry of a Pentecostal sister visiting the college. He later was healed and baptized in the Holy Spirit.

As the Lord led me away from my old life, so He guided my footsteps back on a visit to my old tutor, and there I found a changed man. He spoke to me of the things I already knew—of salvation, of a life of service for the Master, and then of something more I knew naught about—of the Baptism with the Holy Spirit. While I questioned, queried and doubted, he just read the Scriptures. Acts 2 had never read like that before.

For three whole weeks I prayed earnestly, hungrily, for this the Apostles had received, this in which my tutor rejoiced. Those days of pleading, of sometimes doubting, those nights of lonely prayer seemed endless. Yet I couldn't rest, a hunger burned in my heart, my soul seemed parched and empty. What I expected to receive I knew not except what I read in the Scriptures. I had not seen or heard anyone receive this Baptism, neither had I been to any tarrying meetings. Then came a night I shall ever remember.

Returning by railroad from a distant city I sat meditating alone in the car. Closing my eyes I uttered a prayer aloud, "O Lord, give me the Baptism with the Holy Spirit."

Through the poor medium of inadequate words, I will try to describe what immediately followed. The car seemed filled suddenly with a light other than the artificial. It seemed to be raining although that was in the natural impossible: Then the glory enveloped and penetrated my being. Something snapped within. It appeared as though

the floodgates of my soul were burst asunder to let forth the mighty stream of joy that swept me; a stream that bore my spirit up on wings of prayer. I praised and worshipped my Lord in an ecstasy of love and joy. The stream had reached my lips, and there swept through them my soul's praise in a torrent of words in a strange language. I spoke with "other tongues." How well I remember that with the natural self I endeavored to stem the torrent and pray in my own tongue, but could not. The Spirit was like a bird set free and sang its praises unrestrainedly as it would. This was the Baptism with the Holy Spirit, yet another stepping-stone.

What a difference the coming of the Spirit makes in our work and walk with Him! He is the vital force that speeds to fruition each word spoken for Christ. We often slip and stumble on the Christian way, but praise God there is One who is ever ready to lead us to stepping-stones of Christian experiences that lead closer, nearer to Himself.

There come back to my memory glimpses of those early days of my entry into Pentecost. I see a charming old English mansion that has stood to witness many a gay revelry in the past. Taken over by the Roman Catholics, more years pass wherein it could tell but a sad, sad tale. It became a nunnery, one of the Closed Orders. Some of those women for thirty long years had never seen a living person from the outside world. Then the day dawned when, vacated by the Catholics, the old building became a Pentecostal Bible School. Those old walls echoed and re-echoed with Hallelujahs!

For that early training there in Pentecost I keep a sacred spot in my heart. I think of those first nightly revival meetings I witnessed in the heart of London. As a new convert to the Pentecostal truths how eagerly I drank in everything. But there was just one great question continually proving a puzzle—those healing meetings. Could it be, were those people really healed? Disciple Thomas has his likenesses today—I was one of them. If only I could see an outward manifestation of healing! At every available meeting I found a front seat. Once I endured a seat among the swaying violins of the orchestra on the platform in order to be near enough. Many wonderful testimonies I listened to, but still I doubted. How patient God is! There came a day when He smashed down all walls of doubt, and before the radiancy of an understanding light of His truth I could but cry like Thomas of old—"My Lord and my God!"

I was to take my first Pentecostal evangelistic campaign to open up a new work in the town of Ripon in northern England. The meetings were advertised, certain afternoons in the week being devoted to praying with the sick and afflicted in body. The first divine healing service I had ever conducted drew very near. How I feared and trembled. Suppose, just suppose no one were healed! What would be the effect upon the audience? Dropping on my knees, I laid all my reasoning, all my doubts, fears and perplexities in one big bundle at the Master's feet in a complete abandonment of prayer.

In that afternoon's service a number of people came out for prayer, mostly ailing with outward diseases that were manifest to those around. How earnestly I prayed: "Lord, take charge of this meeting." First there was a brother, a dear saint of God, a preacher of the gospel, who had been deaf for many years. Although he requested prayer he was not at all sure about being healed. He received no deliverance, although we continued in prayer. The next was a brother too, one who had been steeped in Methodism. He was deaf, but he went as he came. My heart became more fearful than ever, but praying silently that God would overrule, break through and work unhindered, I moved on a step.

A woman knelt there with one arm completely paralyzed at her side—a poor illiterate woman of the streets, one who had been steeped in sin, knowing naught of Jesus or His redeeming love. She had entered the mission hall the night before and just simply as a child she had found the Saviour. I asked her now if she believed the same Jesus could heal her withered arm. With the simple faith of a babe she looked up and said with conviction: "Why, yes, He is God!" The lips that hardly knew how to form a prayer said now: "Lord Jesus, heal me." Something had made me refrain from touching her or even praying aloud with her. I just stood there waiting and watching. I saw but a foot away from me the Lord working. I saw that sister lift her arm right up above her head again and yet again. I saw life penetrating every part of that lifeless limb. I stood mute and amazed, awed before God, then suddenly filled with a great overwhelming joy and assurance I knelt and rejoiced with her. Others were touched that afternoon, and great was their happiness, but there was one who had learned a mighty lesson that day—it was the preacher. She had seen and recognized without doubt—*Jesus the*

Healer. Among the swirling waters of doubt Jesus had led to another stepping-stone and there had planted safely my footsteps.

How glad I am that the Lord has a corner in His vineyard in which we sisters can toil. In England, with its many assemblies, great and small, where was there work for a woman? The teaching of the saints, the manifold difficulties of church management, the gentle but firm guidance of the weak and unruly members, and the hundred and one duties of the pastor, called always for a brother's hand at the reins. Then where could a woman serve?

There lay a great field running to waste, corn ripe for the harvest and the reapers too few. A vast field of unsaved souls with no future but a life here marred with the cancer of sin, swept by the winds of adversity and with no one to aid, to comfort, to guide. The open grave at the end of an empty tired day, heralding them to the yawning chasm of hell's eternal damnation. The world's millions thus waiting for the evangelist-reaper with the sickle of God's Word.

A great work, a glorious calling, and glad I am that here I could find a little corner of service where I could lay all on the altar and say:

Oh, use me, Lord, use even me,
Just as Thou wilt, and how and where;
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.

(The writer of the testimony given above is now in this country and is open for evangelistic campaigns. She can be addressed c/o Gospel Publishing House, Springfield, Mo.)

Forerunners of Antichrist

(Continued from Page Three)

coming upon the world. It is a trial of faith in the individual, and not the trial imposed upon the world by the anti-Christ. People are confused because they look at the tribulation from the wrong angle. The Master said: "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." This tribulation of purification is the inherent right of every child of God, but it is very different to the great tribulation the world is going through and will go through. The peculiar tribulations that the saints are bearing are the precursors of the great tribulation that is coming upon the world, which the saint escapes and the world goes through.

A strong gale, a steady wind, brings the captain of the sailing boat to his desired haven; but a hurricane tears his sails to pieces. One is a steady pressure, the other is commotion, a whirlwind. A hurricane is a distur-

tion of normal conditions, of the trade winds. The saint will have a steady tribulation to bring him to his desired haven, but the world's tribulation is distortion, it is the wind distorted into whirlwinds, circles, which tear to pieces the sails of the unwary ones. The trade winds bring the ship of the saint to its desired haven, the hurricane takes the world's ships to the bottom of the ocean. Thank God for the intensity of your trade winds, they are adding speed to the ship. But remember the cyclone is not far away.

The wise captain will outstrip the cyclone, he will see it afar off as Lot saw the destruction of Sodom and Gomorrah. When you see these things, lift up your head for your redemption draweth nigh. You will need anointed eyes to see the coming storm; prepared feet to run to the hill of Calvary; loins girded about not with the loin cloths of a heathen mystic but with the girdle of truth; not breasts covered with homespuns but with the breastplate of righteousness, the shield of faith; not a spinning wheel in your hand, which rouses enmity—causing millions to be unemployed—but the sword of the Spirit to slay the enemies of truth.

Obedient ones must follow Him who said, "I do always those things which please my Father," and "I have finished the work which thou gavest me to do," and "Of all that thou gavest me I have lost none, save the son of perdition." He is still saving, still keeping, still delivering him whom the Father gives.

Ten Thousand New Subscribers

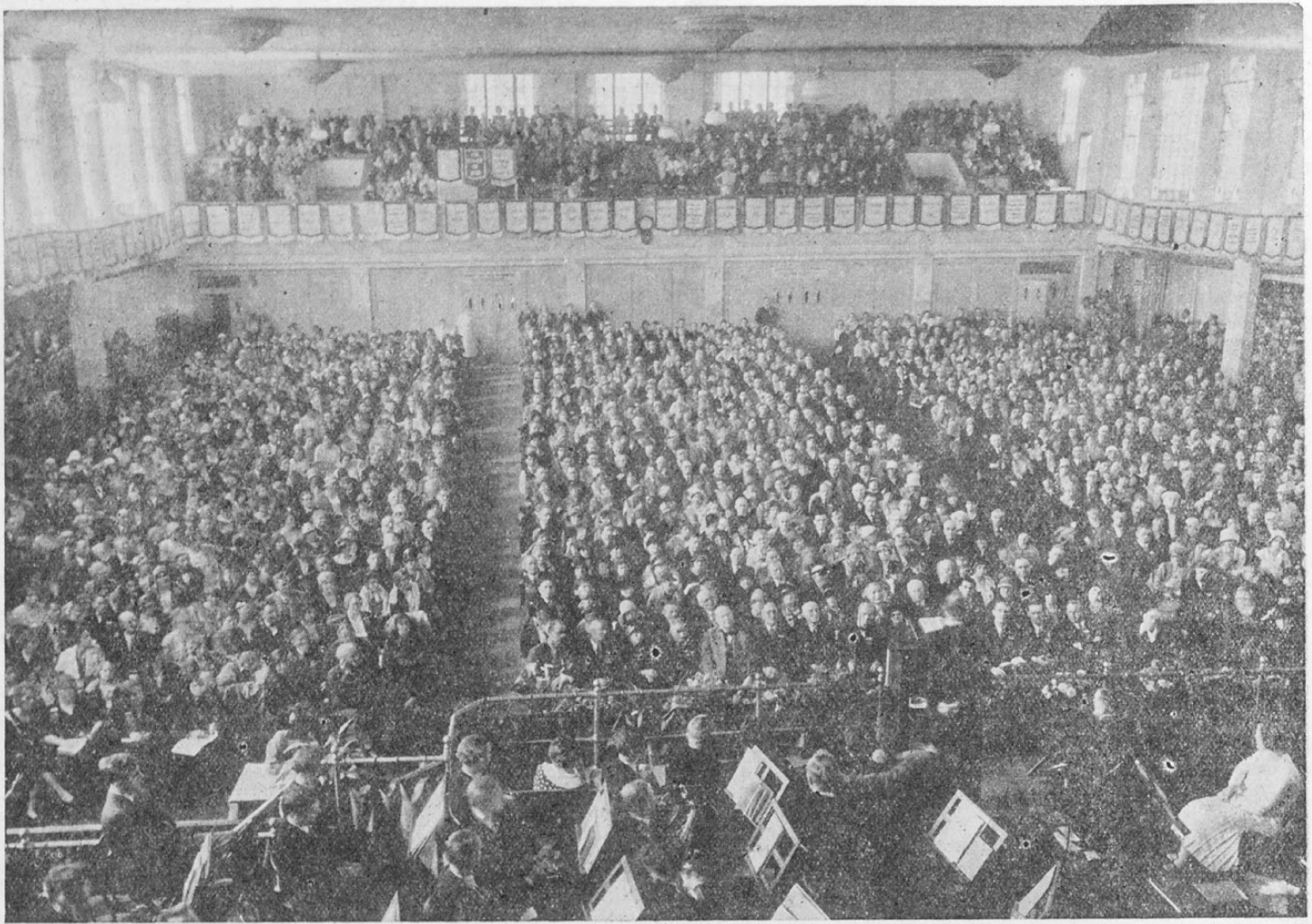
We want at this time to introduce the Evangel into ten thousand new homes, and we shall greatly appreciate the aid of every reader.

There are doubtless many in your assembly who do not take the paper. Go up to them and say, "I want a quarter from you." When they ask, "What for?" you can answer, "I am getting up a club for the Pentecostal Evangel. Give me a quarter and you will get the paper for three months."

We believe each reader could send in the names of at least four friends, and \$1.00 will bring the paper to each of these four for three months.

A Testimony to Christ

On July 9 in Jerusalem, in reply to a united address from Christians, Jews, and Moslems, Mr. Edgar Shelley, President of the British Chamber of Commerce, said: "I have sought to live among you as a humble believer in our Lord Jesus Christ, who died for me on Calvary near by, and to whose return I longingly look forward."



The Young People's Meeting at the General Council, San Francisco, Sept. 6

The Young People's Meeting at the General Council

The Sunday afternoon service was especially for the young people, and the large choir loft was filled with them. The District Superintendents were on the platform. Brother S. A. Jamieson was introduced to the large audience. It was Brother Jamieson's 75th birthday and in his short address he said, "I do not know of a better place to come to celebrate my 75th birthday than here in the General Council meeting. I have been in the gospel ministry for fifty years, and during that time I have only missed four Sundays on account of sickness."

Our hearts were stirred by Brother Ernest S. Williams' message to the young people. God's blessing was upon him and upon all present. It was most blessed to see the many, many young people all over the building, stand and with upraised hands consecrate themselves anew to the Lord and to His service.

When Christ is King

At a missionary meeting on the Island of Raratonga, in the Pacific

Ocean, an old man who wished to join the Church, rose and said: "I have lived during the reign of four kings. In the first we were continually at war, and a fearful season it was watching and hiding with fear. During the reign of the second we were overtaken with a severe famine, and all expected to perish; then we ate rats and grass and this wood and that wood. During the third we were conquered, and became the peck and prey of the two other settlements of the island; then if a man went to fish he rarely ever returned, or if a woman went far away to fetch food she was rarely ever seen again. But during the reign of this third king we were visited by another King, a great King, a good King, a peaceful King, a King of love, Jesus, the Lord from heaven. He has gained the victory. He has conquered our hearts; therefore we now have peace and plenty in this world, and hope soon to dwell with him in heaven."

Some trees are rooted and some are uprooted by the storms that come their way. Just the same with individual lives.—R.

The Bible at Work

Six years ago a missionary in the province of Kiangsu, J. C. De Korne, received a hundred copies of the special pocket Testament for use in his district. He gave some to an evangelist, but warned him that they must only be given to adults. Contrary, however, to this instruction one of the books was given to a ten-year-old boy. The lad carried the book to his home, three miles distant in the country. Day by day the boy, or his father, read aloud from its pages. Such interest was aroused that the father, like Cornelius of old, sent for the missionary to hear more of these wonderful words of life. At first the grandfather of the boy would have nothing to do with the new "Jesus doctrine." For over twenty years the family had been ardent Buddhists—they had thirty-six idols in their home, to which they made more than one hundred bows daily. All, however, is changed. The home is transformed, the idols have been destroyed. Hymns of praise ascend to the one True God. Three generations—grandfather, father, and son—have turned to Christ.—China's Millions.

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(Lake, Sail-boats and Home)

No. 4015—"God Is Love"
(As illustrated at right)

No. 4020—"Watch and Pray"
(Woodland and Lake)

No. 4025—"Christ Died for Me"
(Lake, Mountains, and Woodland)

No. 4030—"He Careth for You"
(As illustrated at left)

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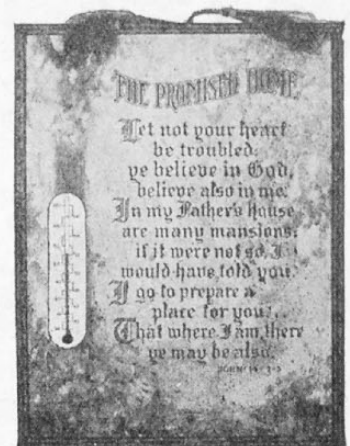


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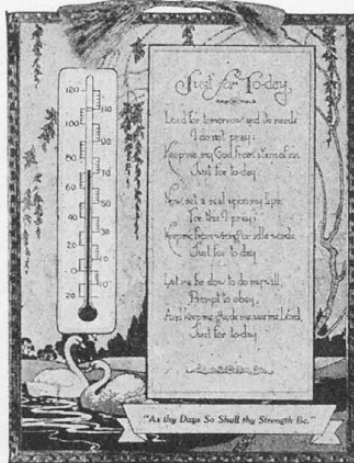
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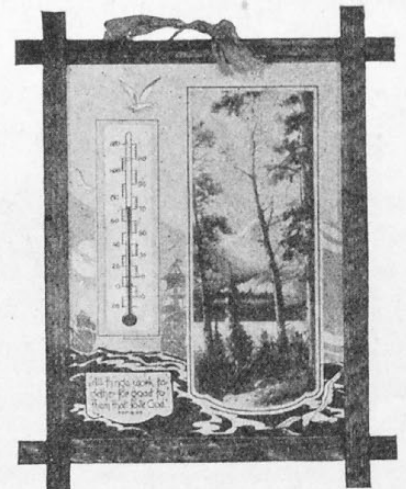
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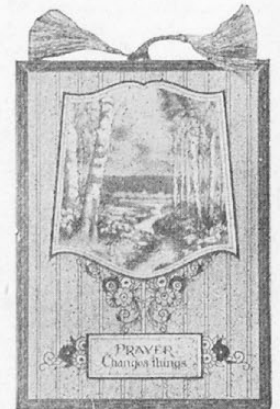
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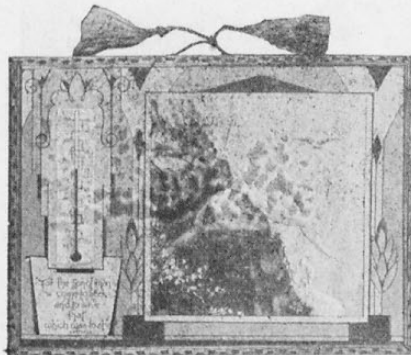
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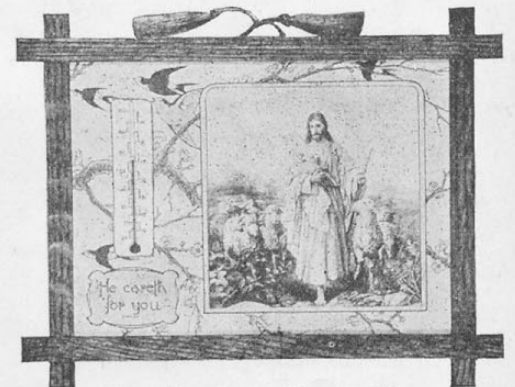
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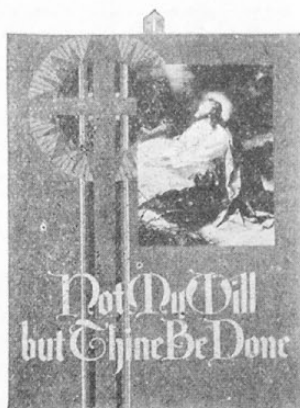
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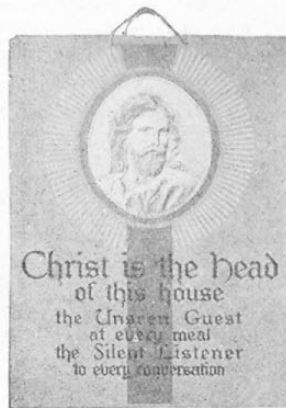
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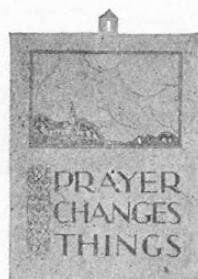
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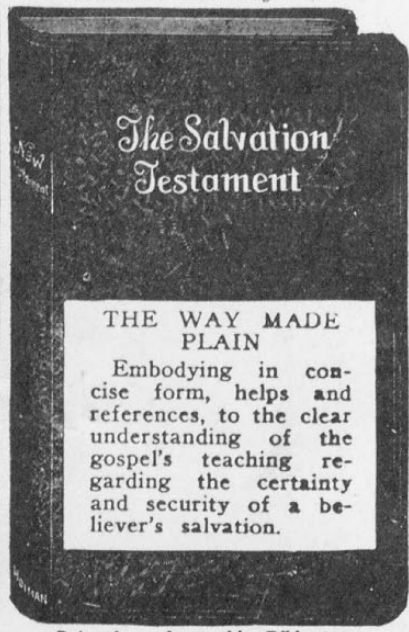
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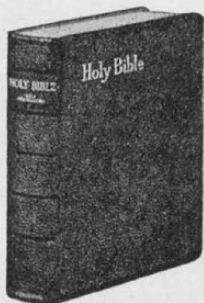


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(specimen of type)

10. *for Peter.*

which was surnamed Peter, were lodged there.

19 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent thee.

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Here is a very choice motto entitled My Refuge. A peaceful scene with the words from Psalms 91:1, 2, 4 given.

Crossing Tibet with the Gospel Message

(Continued from Page One)

terior men to come inside. Finally I got one old priest to come in, by gradually withdrawing from the door until he was inside. Then I took a snapshot of him. Later I gave him the picture and that sort of broke the ice and they have been coming in more freely. He told me the reason they were afraid to enter was because they had been told we would kill them if we got them inside.

Sometimes we have to wash their sores and fix them up a little. One man was just a mass of open sores on his left side, from his head to his feet, but each day we washed them and put vaseline on them until he was completely cured. Later when I made my trip through Tibet and my life was being threatened down in the central part, who should come along but this man. He told the people who I was, how he had been in our home, and that they should not be afraid of me; and they let me go. Even in the extreme western part of Tibet, two thousand miles from our station, we met a number of men who had been in our home in Tangar. So you see the tremendous stretch of country we reach.

We have large scrolls that we give to the traders; they take them back with them and put them on the wall of their guest room, or if they have a tent they put them on the wall of it. We also give the large scrolls to the monasteries and they put them on their walls where every guest who comes inside their doors can see them. By this means we reach hundreds, perhaps thousands of people we never could touch otherwise. Once I put a scroll on the wall of an inn. Four years later another foreigner stopped at that inn and the keeper told him I had put the scroll there. It was still in good condition.

One time they had a drought for about three years and so they brought their idols and paraded them around the city wall, praying that the idols would give them rain; but no rain came. Then the Mongolian from whom we got our milk came in and asked us for a Gospel. He took it and carried it completely around the city wall, and when he came down from the wall it immediately began to rain. We knew nothing about it until later, when the people told us about it.

I gave a New Testament to a leader of some Lhasa traders, and the men carefully separated the New Testament so that each one of the party would have a portion of it before they started out for Lhasa. We have also

found that some of the Tibetans to whom we have given portions of the Bible, roll it up and eat it as medicine. We have to give the literature free to the Tibetans and most of it we have to buy out of our own income.

About a day's journey from us there is a large monastery at Kum Bum (which means, a hundred thousand images). At different times in the year they have religious fairs there, but at the close of the year they gather together and make some dummies over which they chant their past sins, with music of drums and trumpets. Then they go to an open space in the monastery grounds and throw the dummies into the fire, thus burning up their sins. When I first went there I was driven out, but by constantly going back and forth the door was opened and now we can go about freely. At the last and largest of their fairs Mrs. Plymire and Miss Weidman went about distributing literature, and were not insulted at all. The people were just glad to get the literature, and many of them invited us into their hovels.

The last time we went to the fair there, we stayed at the inn. The beds are built about two feet from the ground, and over the top are boards. Beneath the boards is a little fire made by burning dried horse manure, and the fumes from that will give you a terrible headache sometimes. I was suffering from such a headache when some colporteurs from another mission came in and told us to be very careful about going to the fair, that their own missionaries had been forbidden by the civil governor to attend the fair. Nevertheless we went, and for two hours we stood within fifty feet of the speakers (who were doing nothing but denouncing England and Japan), but in spite of that, not one of us received an insulting word from anyone. We gave them our literature and they have been very free with us ever since.

The Tibetans live a nomadic life and when we travel among them we have to carry along everything we shall need. First we have a tent, our cooking utensils, and all our food. We can get fresh meat along the way by buying a sheep or shooting wild animals. It is rarely that we can buy any food from the Tibetans because they have just enough to carry them from one season to another. We carry all our bedding and sleep on the ground because we can keep warmer that way. Then we have to take along a shoe repairing outfit, and a horseshoeing outfit, and the things for mending clothing. For thread, all you do is pull a little wool out of a sheep or oxtail, twist it around, and mend your rips.

Besides all the other things, we must carry a goodly supply of Testaments and portions of Scripture to distribute among the people. Then we have to take along a number of things for gifts, for if you don't carry a present to them you violate their customs.

Up in our region they take a food bowl, wash it, twist it through dried sheep dung, and then take a rag and wipe it out. But in the center of the bowl they always leave a little bit of dung about the size of a five cent piece. We have never found out just why they always leave it there, but it is a custom. And when we eat with them we have to eat out of such dishes. In the Tibetan tents it is customary to sit down on the ground and the Tibetan will place the food box before you and pull the lid off, saying, "Help yourself." So you do. If you step into a Mongolian tent they will do the same, saying, "Help yourself," but unless they help you to something you are not supposed to help yourself. These are things you have to learn as you go along. The Mongolians are still poorer than the Tibetans and they cannot afford to give you food. If they have a guest of honor and place meat before him, they give him what they consider the respectable part—the part with the tail on, all spread out with the tail standing in the air, and sometimes it has a little tuft of wool right on the end. If you fail to eat you lose their confidence, they think their food is not good enough for you, and you may as well pack up and start off. I was up at my old teacher's home at one time and he gave me some food which I did not eat. He put it back on the shelf, but brought it out again next meal time. Again I did not eat it. He kept that up for three days, so the next time it came out with all the additional dirt accumulated in it, I ate it.

(To be continued)

The Blessing of Trials

Men think God is destroying them because He is tuning them. The violinist screws up the key till the tense cord sounds the concert pitch; but it is not to break it, but to use it tunelessly, that He stretches the string upon the musical rack.—Beecher.

The Upward Look

During Dr. Payson's last illness a friend coming into his room remarked sympathetically, "Well, doctor, I am sorry to see you lying here on your back." "Do you know why God puts us on our backs sometimes?" said Dr. Payson, smiling. "No," was the answer. "In order that we may look upward."

:: The Gospel in Foreign Lands ::

Christmas Is Coming

IT has always been our custom to seek to do a little extra for our precious missionaries at the Christmas season. A visit to the homes of many in the mountain regions of Peru, the hot dusty plains of India, or the poverty stricken field of China reveals the courage with which our missionaries forego innumerable comforts which we in America have come to look upon as necessities. In many cases the addition of these extra comforts would mean improved health and efficiency on the part of the missionary.

A number are having to put up with old worn clothes, meager furnishings, and few books in order to save enough out of their small allowance to give an education to their children or to help some destitute native Christian.

Now is the time to act, and without delay send in "A Christmas offering for our missionaries" which will go as additional to what we customarily allow when funds are sufficient. We ought to have all offerings for this fund in not later than the last week of November.

An offering for the Lord's ministering servants is a gift to Him. Let us remember it was the "wise men" who brought Him presents. Let us follow in their footsteps.—Missionary Secretary.

Evangelizing in Japan

C. F. Juergensen and wife

Although we have just passed through the hot summer months, when the heat is unbearable, our worker, Yumi-yama, and other faithful Christians, have held street meetings and evangelistic meetings regularly. Just now we are having special meetings in both of our stations, and are glad to report that several have been added to our number.

A this time of the year the heathen have one of their festivals, and their idol is being carried up and down

the streets, in some fancy house like an ark of old, and the drum is going from morning to night. With the added numbers in the streets, a wonderful opportunity is given us to preach, and many follow us from the street meetings into our church services.

We have begun our daily Bible study again, and one young man has consecrated himself to the Lord for His service. Pray for these who have broken away from home ties. Many of them have been the means of supporting their own families, taking the place of the father in the home, and it means much for them to give up all, but the call of the Master has been so clear that they have said "Yes" to Jesus. We are overjoyed as we see them faithful to their call. What we need is Spirit-filled workers. Pray with us that the Lord may move upon all of our hearts. Remember needy Japan in your prayers. There are still millions who have not heard the glorious gospel, and we must go on for the time is short!

A Martyr in the Pentecostal Work in Porto Rico

It was about the first of July that one of our dear Pentecostal brethren was killed because of the gospel of Christ, which he preached with much fervor. Juan Corniel was not a licensed preacher but was one of the many who play

a big part in the growth of Pentecost. He was employed by a Mr. Jose Busigo to superintend a plantation. Juan was not only a faithful employee, but also a faithful witness to his Saviour, the Lord Jesus. Regular services were held on the plantation, and Juan had also built up a beautiful little work in a village known as Sabana Grande, situated out in the country. A few were saved under his ministry and were baptized in the Holy Spirit. The one who killed Brother Juan was one of the men who worked under his supervision, and who was rebellious when given instructions as to his work on the plantation. He began to purpose in his heart to kill Juan, and even made bold to tell his wife that on the morrow he would do so if opportunity presented itself. So the following day as he quit his job he went and hid in the cane, and when the brother came by on foot he rushed out upon him, and inflicted eleven wounds. Brother Juan died a couple of hours later in the hospital of San German, singing "Mira al Cordero de Dios" or "Look to the Lamb of God."

While this meant inward suffering for us all, and especially for his widow of twenty-three years, yet his death has caused a deep impression on the inhabitants of that district, and as a result a new field has been thrown wide open to the gospel. On the second of September I was invited to hold a special service in Sabana Grande in the theater, which was granted us free of expense. Brother Luis C. Otero and Brother Manuel Rivera accompanied me, and we were delighted to see that the place was filled to its capacity. Moreover at the close of the service we were invited to return. Six made their confession of faith in the Lord. Mr. Busigo is a Roman Catholic, but has offered to furnish one of his storehouses with benches and let us use it as a church. In our last fellowship meeting, held in Ate-cibo last week, we appointed a worker for that field, and a vil-



A HEATHEN FESTIVAL IN JAPAN
The god is being carried in his temple which is something after the pattern of the ark of the Lord

lage near there, San German. Pray for the work in this new field. Remember also the dear widow and her four fatherless children that the Lord may supply their every need. It pays to serve Jesus!—Frank Finkenbinder.

Gathering Sheaves in Liberia

J. M. Perkins

On a recent preaching trip, I planned to hold a short service, or to give out some fitting passages of Scripture in every town we passed through. The people listened well everywhere. The first night out we slept in a large heathen town, and held quite a lengthy service after the people had finished eating their evening meal.

Immediately after the service closed a man came bringing his fine baby boy about a year old, and placing it in my arms asked me to give the child to God. Then he asked me to come to his house and burn his jujus or idols. When we reached his house he first called his wives and asked them if they were willing that the family idols should be burned. After considerable hesitancy on their part, they finally agreed. He then proceeded to gather up the jujus from different places in the house, and by the time he had finished he had quite a pile.

As all seemed to be reluctant and a bit superstitious about carrying these idols out of the house, I did that part of the work myself. We made a big bonfire of them out in the back yard. The man seemed to take a special delight in seeing them burn, but the women reminded me of Lot's wife. The man kept bringing more wood, and piling it on the fire, and of course I encouraged him on. We had special prayer with the family and exhorted them to give themselves wholly to God and to serve Him as faithfully as they had served the devil and his worthless jujus. Please pray especially for this whole family that they may be saved and used in the salvation of other souls.

Since my last trip to Dorobo, James Yancie, the native worker there, sends me the following report:

"Dear J. M. Perkins:

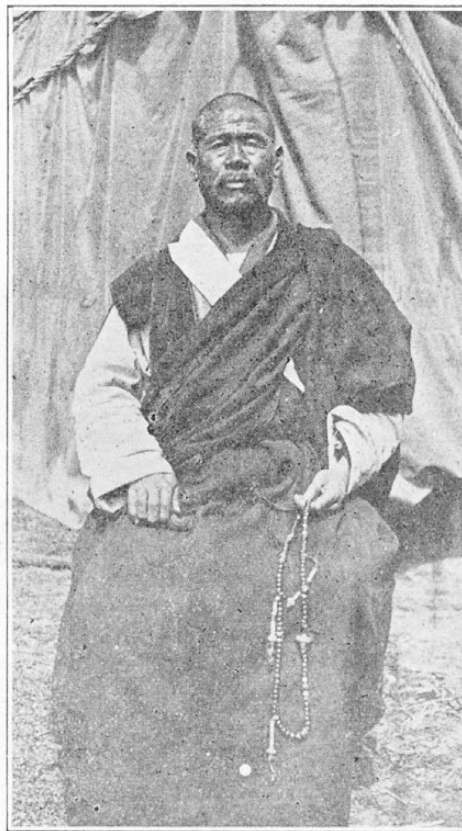
"Greetings to you all. I am glad that the Lord is doing wonderful works here in Dorobo. Last Sunday when we went to town to hold our service one woman was baptized in the Holy Ghost.

"This morning one woman came from one of the towns and said something for which we were glad. Very early in the morning she came, before we were up. She said, 'James, good morning.' Then she began to tell



J. M. Perkins of Liberia

us what the Lord had done to her. She said, 'I was sick, and I had put some juju medicine around me from somebody who I thought would heal me, but I was no better at all. So when I was sleeping I dreamed a dream. Somebody came to me and said, "All these you have, what for?" Then I answered him and said that I may be healed. Then that man asked me a question and said, "If you believe that the Son of God has power to heal you, take off all that thing you have on." Then I loosed all the things and threw them away. Then that man told me that the sickness is finished



A Tibetan lama (priest). Note the lump on his forehead occasioned by his bowing his head to the ground in worship.

today.' She said that when the day broke, she found herself a well person.

"After that she never have any sick again. Then she troubling because she not have any baby. Her husband told he to go and see the devil doctor, but she refused to do it, and told her husband that the Son of God, who healed her, was able to give her a baby. (Later on God answered prayer.) Then they told her to go and see the devil doctor, so she will know the baby's name, but she refused to do it. And then some other people told her to do so, but she refused, and now the baby very sick. She says she believes the same Lord who gave her the baby is still living, and she will not go to the devil doctor. So she brought the baby to us to pray for it. We have prayed for it this morning and will pray more. Isn't that wonderful? I do pray that this woman will show a great light to others.

"Mrs. A. J. Minella passed here last Saturday and we had a service. She herself saw the town women and men, as well as children, standing up and testifying what God had done to them. O dear Rev. I am glad, very glad to see the Lord bringing the people unto Himself. Amen. Remember us in your prayer.

"Oh, more and more I'll like to see them come nearer until many of them know the Lord as their personal Saviour. Oh, how I feel when I hear them say, 'The best is to hold the Lord.' Praise His name for all. The old Satan trying to do something when I trying to fix the church house. Something hurt my left hand and it swell up, but I know that the Lord God must have a house where the people will worship Him. Sincerely yours, James G. Yancie."

This last Sunday Brother Torta was over there and dedicated the chapel they had just built close to their heathen town. They had a large gathering and the interest was very good. Several more people publicly took their stand for God, and among them a devil doctor who said he was tired of doing devil way and wants to serve the Lord now.

A Visit to the Yunnan-Tibetan Border

L. G. Bolton

Brother Osgood, a Tibetan Christian named David, and I went on a two weeks' trip to the northeast, which is Tibetan country. We had wonderful opportunities of preaching the gospel in every village and we gave out tracts and Tibetan gospels to many who were eager to receive them. We

(Continued on Page Eighteen)

-:- In the Whitenened Harvest Field -:-

Pastor G. W. Nichols, of the Delhi church, writes from Erick, Okla.: "We have a revival on. The Lord is blessing His Word and although it has only been going for 3 days, a few have been saved and one has received the precious Holy Ghost."

Pastor F. W. Houghton writes from Elensburg, Wash.: "We have had a 9-days' campaign, Evangelists Warwick and Ragsdale in charge. This report follows the previous one of the meeting under Brother Merrins and Gomes. In the 6 weeks of revival effort 19 have sought the Lord. We shall welcome visits from ministers in the fellowship."

Pastor Fred H. Neubauer writes from Louisville, O.: "We are glad to report victory as a result of 2-days' special meeting held by Leonard Gittings, returned missionary from the Belgian Congo in Africa. We are very happy, too, that one more name is written down in the Lamb's book of life, as a result of the meeting. Ministers and missionaries, in fellowship with the Council, are cordially invited to visit us."

BLESSING IN HIS PRESENCE

Pastor G. A. Uldin writes from Grand Rapids, Mich.: "The revival conducted here recently by Evangelist L. B. Staats, Blue Rock, O., was greatly blessed of the Lord. About 21 were saved, and 23 were buried with Christ in baptism. The revival closed with victory, the Lord still blessing with His sweet presence."

NEW FIELDS TAKEN

Evangelists Wesley Fritz and Chas. Schebe report victory in Cedar Vale, Kansas, a new field for Pentecost, where they have just closed a 3 weeks' meeting. Twenty-eight were saved, 2 were baptized with the Holy Ghost and fire, and a goodly number were healed of various diseases. The entire town and community were stirred.

NEW CHURCH SWINGS INTO LINE

Sister Willie Harper, Pastor of Bethel church, near Geronimo, Okla., writes: "We have had a good revival conducted by Evangelist Guy Dunlap, in which about 28 were saved, 8 received the Pentecostal Baptism with the Holy Ghost, and 11 were buried with Christ in baptism. The church was temporarily set in order with 26 members. I plan to remain as pastor."

FRESH TIDES OF SALVATION

Brother M. C. Rutherford, writes from Luling, Tex.: "We have just held a 3 weeks' meeting at Harwood, a little town on the Southern Pacific railroad, where much prejudice had existed. Much of this was removed by the meeting; 2 were saved, 1 was filled with the Spirit, 3 were buried in baptism, a man was healed of heart trouble, and people of other churches became greatly interested."

"GOD STILL ON THE THRONE"

Evangelist D. C. Moringstar writes from Farnfelt, Mo.: "We have just closed a 3 weeks' meeting here where the Lord wonderfully blessed the Word spoken. Eleven wept their way through to victory and many others were under deep conviction. Three followed the Lord in baptism. As the cries of the penitent ascended to heaven we praised God that He is still on the throne, ready to hear and answer prayer."

175 IN HARRISON DOWNPOUR

Pastor Paul Jones writes from Harrison, Ark.: "Evangelist F. C. Cornell, Tulsa, Okla., just closed a 7 weeks' revival with us. It was a real old-time Pentecostal revival with all the 'ear marks' and signs following; 175 were saved; 95 received the Holy Ghost according to the Upper Room pattern, and 97 were buried with Christ in baptism. We thank God for this wonderful downpour of His mighty Spirit."

PREVAILING BY THE BLOOD

Brother G. H. Hollister writes: "We have had a victorious meeting at Riley Creek about 10 miles out of Danville, Ark. There were 21 saved and 18 received the Holy Ghost, according to Acts 2:4; 18 followed Christ in baptism. God surely poured out His blessed power abundantly. This is a new field. We had the church set in order with 23 charter members. The revival spirit still remains, and some are being saved every meeting night."

BUILDING PROGRAM AT GLENYS

Brother Doyle J. Hixenbaugh writes from Glenys, Wyo.: "Evangelist J. Marvin Bales, San Francisco, Calif., held a 3 weeks' campaign here starting July 12. Nine were saved and followed the Lord in baptism. Since the revival closed 4 others have been saved and baptized in water; 3 have received the Baptism promised in Acts 1:5, fulfilled in Acts 2:4. Brother Bales will remain as pastor, and plans are laid to start building a church soon."

THE TIME OF THE EARLY RAIN

Brother D. S. Percival writes from Dyersburg, Tenn.: "The church here not only has the Holy Ghost, but the fire, too. Last Sunday I baptized 9 in water for the pastor, Brother W. D. Sumrall. God has been sending His blessings upon the people here as in the time of the 'Early Rain,' so that people no longer pine for the blessings of the past, for He is pouring out the same blessings today, in real Pentecostal showers. The church has a fine band of Christ's Ambassadors, in which every member is a zealous worker for God. There is a continuous revival; people are getting saved every Sunday night."

Pastors Mr. and Mrs. W. H. Lutgen write from Rolla, Mo.: "God has surely blessed our efforts the past 18 months in Keokuk, Ia., Kahoka, Mo., and Augusta, Ill., and we are now in Rolla where we have had a 4-weeks' meeting and God has renewed his saints in the Spirit of His love. We have been called to take the oversight of this place and expect to have the church set in order officially in the Council shortly. Our services are Tuesday, Friday, and Sunday nights. We shall be glad to welcome Council brethren who are passing through."

AN AWAKENING WIDESPREAD

Pastor W. W. Edwards reports from Sidney, Nebr.: "Oct. 13 Brother Leland Faith closed his 5 weeks' revival leaving an interest which had awakened the city and country for miles around. Twenty-seven received the Baptism with the Holy Ghost and 23 were saved. On Wednesday a fellowship meeting was held. Brother E. W. White, District Superintendent, was present with other pastors and their assemblies, and the Lord blessed the messages to all present."

A "SUNFLOWER STATE" VICTORY

Pastor B. H. Arms writes: "An Assembly of God work was opened in Hutchinson, Kans., March 1, 1931. There has been a growing interest ever since; meetings have been going all summer. In the last revival held by Elder P. C. Nelson and party, a number were saved and baptized with the Holy Spirit. There were a number of remarkable healings, many coming from a long distance to be prayed for. The assembly was set in order by Brother Nelson at the request of Superintendent Fred Vogler, he being unable to be with us at that time. A church property has been purchased and all are much encouraged to press on."

CAMPAIGN OF GLORY

Pastor M. R. Searles writes from Beaver Falls, Pa.: "We opened our campaign in a tent, with Reverend Bert Williams, evangelist in charge. For the entire 3 weeks great interest was shown by the people from many different congregations as well as by the sinners. So blessedly was God working that we felt it best to continue services. Evangelist Pauline Kline carried the meetings on 2 weeks longer in the church, with much blessing on her ministry. Many were saved and backsliders reclaimed. A Baptist of over 20 years' ministry accepted the truth of Pentecost and sought his Baptism. God gave him some wonderful visions. One night a young man said he had decided always to remain a Catholic, and that he was not coming back to the meetings any more. But he came back, was saved, and has received a blessed Baptism with the Holy Spirit. A crowd of at least 500 witnessed our baptismal service at the river; 15 followed their Lord in this way. Our young people have been revived and others brought in, so that we have now organized a young peoples' society with 22 charter members."

WEST FLORIDA DISTRICT COUNCIL

Brother W. J. Hurst writes: "With glad hearts we met with the Carmel assembly 12 miles northwest of Bonifay, Fla., for our 3rd annual meeting, and many remarked that the power of the Lord was felt in the business part of the Council, as well as in the evangelistic services. This Council was larger than any of our previous meetings, and an increase in spirituality was also indicated. A spirit of love prevailed and shouts and praises to God frequently arose. We were amply entertained by the District, and by the local assembly and its retiring pastor, Brother O. O. Huguen. All bills were met and there was a surplus in the treasury. The altar calls for salvation, healing, and the Baptism with the Spirit, all met with an enthusiastic and gratifying response. Visitors were present from the Alabama-Georgia and Mississippi Districts, and also Brother J. R. Evans General Secretary-Treasurer, from Springfield, Mo. Our newly elected officials are: Elder K. D. Johns, District Superintendent, Elder J. W. Hurst, Secretary-Treasurer, both of Chipley, Fla. with but slight changes in the District Presbytery."

ARKANSAS-LOUISIANA DISTRICT COUNCIL

The annual business session of the Arkansas-Louisiana District Council was held at El Dorado, Ark., Oct. 13-16. A blessed spirit of unity prevailed throughout the session, and there were scarcely any dissenting votes even upon the most vital matters. David Burris, Russellville, Ark., was elected District Superintendent, H. E. Simms, Assistant Superintendent, E. J. Bruton was re-elected Secretary-Treasurer, and Editor of the District Paper. The sectional presbyters elected, were Chas. Pepper, Eureka Springs, Ozark Section; T. J. Gotcher, Paris, Northwest Section, P. F. Ramsey, Malvern, Southwest Section. C. L. Stratton, Hoxie, Northeast Section; Z. J. Launius, Monticello, Southeast Section; E. L. Tanner, West Monroe, La., East and West Louisiana Sections. E. L. Tanner and T. J. Gotcher were also elected District executives to act jointly with the other District officials, Mrs. Agnes Stokes, of Russellville was elected head of the District Christ's Ambassadors and Sunday school department. C. A. Lasater, of Ft. Smith, Ark., is recognized as honorary member of the Executive board of the District. The ministries of Ernest S. Williams, General Superintendent, and Noel Perkin, General Missionary Secretary, were greatly appreciated. The ordination of 4 ministers coming to us from other denominations was recognized. Nine others were passed for ordination, 16 for licenses to minister, and 16 for license to exhort. All appreciated the entertainment offered by Pastor Simms and his congregation, especially the improved systematic dining arrangement. Approximately 800 meals were served daily. Reported by E. J. Bruton, Secretary.

The steps of a good man are ordered by the Lord, and He delighteth in his way. *Psa. 37:23.*

DISTRICT AND SCHOOL VICTORIES

District Superintendent A. C. Bates writes from Amarillo, Tex.: "We are praising God for victory in this new Texico District. Several new churches are now set in order and the new life is getting into the old ones. The Shield of Faith Bible and Literary school at Amarillo now in its 6th week of operation, has more than 50 students enrolled, with a faculty of 9 teachers. Others are registering right long; while the work on school and dormitory buildings is being pushed for occupancy by Dec. 1. We are caring for the pupils in the church and the one building already on the grounds."

TOUCHED BY THE HEALER DIVINE

Pastor W. R. Brock writes from West Tulsa, Okla.: "We have just closed a revival at the West Tulsa Assembly, with Sister Myrtle M. Snair, young evangelist, and parents in charge. The meeting lasted 3½ weeks. Conviction deep and real was poured upon the unsaved and backslidden in heart. About 15 were saved and reclaimed and 3 were baptized with the Holy Ghost. Among those receiving the Baptism was a minister of the M. E. church who had preached for 12 years. He testified with great joy to the realities of the Pentecostal blessing. Many were touched by the Healer divine."

TAMPA C. A.'S MOVING FORWARD

The Christ's Ambassadors of the Full Gospel Tabernacle, Tampa, Fla., J. L. Webb pastor, are moving along in a splendid way, with a regular attendance of about 60 members, not including visitors. The programs are divided as follows; 1st Tuesday in each month, Young Men's Bible Class in charge, 2nd Tuesday, Young Ladies' Bible Class, 3rd, Children's church, 4th, rally night. Our society has assisted in erecting a prayer room, placed book racks on the seats for the protection of the song books, and has also contributed liberally to home and foreign missions. A number of our members have gone to various Bible schools to prepare for greater usefulness for the Master. Those remaining are busy in hospital and jail work and other "wayside ministries." —Everett M. Nix.

CONQUEST OUT OF DEFEAT

Sister Betty Overholser, Secretary-Treasurer, Farmington, N. Mex., gives this interesting account: "This is a new field. Brother Webster organized this church with 7 members in May, but the enemy almost defeated the plan of God to have a live assembly here when Brother Webster had to begin to work for his support. Then Brother McGuin closed a meeting in Gallup and brought his tent here and began a revival. Our first Sunday school had 11 in attendance with 22 cents collection. Last Sunday we had 46 present and a collection of \$1.26. The revival has been going on for about 3 weeks. The first 2 weeks there were 4 conversions, last week there were 14, and all converts have received the Baptism except the boy who was converted yesterday. Farmington is stirred and we expect to reap a wonderful harvest."

"IN THE OLD-TIME SHOUTING WAY"

Sister Cora Osburn writes from Anadarko, Okla.: "I have just closed a 2 weeks' revival at Oak Grove, 6 miles north of Asher. Twenty-four came through in the old-time shouting way. Among the number was a minister who was reclaimed, also a song leader; the foremost one among the unsaved boys was converted; the pianist came to Christ for pardon; and some in the audience broke down and wept. Seventeen followed the Lord in baptism. It was so wonderful we cannot describe the presence and glory of the Lord. Brother and Sister Adams were with us the last few nights; Sister Anna Smallwood and Marie Marton, of Anadarko, assisted. This is a new place for Pentecost; they plan another meeting Dec. 24. Brethren in the fellowship who feel led to come here will find a welcome."

"Occupy Till I Come"

In prayer we are occupied with our needs and cares.

In thanksgiving we are occupied with our blessings.

In worship we are occupied with our Lord Himself.

Misjudged Work

One of the most precious diamonds in Europe, which now blazes in the crown of the King of England, lay on a stall in a piazza in Rome for months, labelled—"Rock crystal, one franc." Salvation, in comparison with which all the gems of earth are as a thing of nought, is offered for even less than the diamond—it is offered "without money and without price."

He Giveth More

He giveth more grace when the burden grows greater,

He senaeth more strength when labors increase;

To added affliction He addeth His mercy,

To multiplied trials, His multiplied peace.

When we have exhausted our store of endurance,

When our strength has failed 'ere the day is half done,

When we reach the end of our hoarded resources,

Our Father's full giving is only begun.

His love has no limit, His grace has no measure,

His power no boundary known unto men;

For out of His infinite riches in glory, He giveth and giveth and giveth again.

Annie Johnson Flint

A Visit to the Yunnan-Tibetan Border

(Continued from Page Fifteen)

came to one village where there were over a hundred Tibetan Lamas worshipping Buddha. They had made idols of oatmeal and walnut oil, then used butter mixed with blood and other colors for decorations. They were chanting prayers, beating drums, and also turning their prayer-wheels and rosaries, day and night, worshipping a god who could not hear or answer. Our evangelist, David, could not speak much Tibetan but the Lord sent along a Tibetan man who helped with the interpreting and many were interested in the gospel. We can only pray God to enlighten these people as they are in terrible darkness. One could really feel the powers of hell in their heathen worship. It made my head ache, and in the natural it was good to get away from this idolatry.

We went from village to village, and David got the crowds together by playing an old accordion and we had joy in giving out the Word of life. Then we came to the Yangtze river, which at this point, although it is over two thousand miles from Shanghai, it being in the rainy season, was over a mile wide in places and unnavigable because of the many rapids. The native way of crossing is by blowing up goat-skins and securely fastening them around their bodies, and paddling with their feet. We would have liked to visit some villages on the other side, but did not fancy their mode of crossing. In the dry seasons, one can cross in a skin boat. We followed the river for a few days, the road being very dangerous in places, even my mule would not go without being led over these very narrow trails, with a tremendous drop to the river. Then we came to Chi Dien, a large Tibetan and Chinese district and they received us kindly and asked us to open a mission station there. We had fine open-air services, and God blessed us and gave us joy in giving out the Word. One night we were called to see a young man, who had been lying on a board bed for four months and could not get up at all. He had hurt his spine through lifting a heavy load. They asked us to help him. He said he had no friends and to pass the time had started to smoke opium. We told him of the One who could be His friend and heal him if he believed. We prayed for him and helped to raise him up; after which he walked, praying, "Jesus help me." His parents were overjoyed because he said the pain was gone. We believe the Lord really touched him and also pray that his soul may

be enlightened to receive Jesus as his Saviour.

We thank you all for your continued prayers and gifts and your interest in us. We are all members of His body, and need one another. The Lord is coming soon and may each one of us have much fruit to lay at His feet.—L. G. Bolton.

Saved Through a Radio Message

M. R. DeHaan was in his study one morning recently when a man came in. He had served five years in the prison at Joliet, Ill.; when released he was determined to "go straight," but could not, depending on his own strength. He was again implicated in a robbery in Grand Rapids and was sentenced to fifteen years in a prison in Michigan. As he served this sentence he got harder and more revengeful. Then one Sunday morning he was listening to the radio with other prisoners in his cell block, and the Spirit of God brought terrible conviction upon him through DeHaan's words: "It is not trying things, neither is it doing things, but it is simply receiving the Lord Jesus Christ by faith."

He called for the chaplain and told him he wanted to get saved, that he had listened to the message over the air and wanted to receive Jesus as Lord and Saviour. But the chaplain was a Unitarian and could not help him. He said that the preacher in Grand Rapids was "crazy" and "all wet," and that it was up to the man to make up his mind to do better. But he knew he could not. He had tried and failed too many times. There was nothing to do but fight it out alone. He went to his cell, did not go down to mess, and could not sleep until at last he knelt in his cell and cried out, "Lord Jesus, the best I know how, I do receive Thee as my Saviour and my Lord."

That moment he was saved. A sweet peace swept over his soul. Then like a bolt out of a clear sky he was informed that Governor Green had commuted his sentence on condition that he return to his home state. The radio minister says that he had a period of the sweetest fellowship with that paroled jailbird that he has ever experienced with any one.

"Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4:1-3.

SPECIAL NOTICE TO MINISTERS

Dear Brother Minister: We find in checking our ministerial list that quite a number have not yet renewed their fellowship certificates, which expired August 31; and, as our ministerial list is soon to close, if you desire your name to appear in the new Minutes, will you kindly return your questionnaire at once as all who have not renewed will be lapsed from our active list.

Yours very truly,
J. R. Evans, Secretary.

GERMAN PENTECOSTAL LITERATURE

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

Forthcoming Meetings

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

McCOOK, NEBR.—Evangelist Wm. A. Coxe and daughter Esther will conduct a revival for Pastor C. B. Thomas and assembly, Nov. 4-22.

PITCAIRN, PA.—Evangelist H. E. Hardt, will conduct an evangelistic campaign in the Pentecostal church, Brinton Ave., beginning Nov. 22.—E. O. Leeper, Pastor.

NORTH BERGEN, N. J.—Evangelist Nimrod Park will conduct a revival at 601 Fisher Ave., Beulah Heights Pentecostal church, Nov. 1-15.—Pastor J. E. Kistler

EAST PROVIDENCE, R. I.—Evangelist Nimrod Park will conduct a revival meeting Nov. 22-Dec. 13, at the Pentecostal Tabernacle, 846 Broadway.—Mrs. C. A. Gibson, Pastor.

LEWISTON, IDAHO.—Evangelists Meyer and Alice Tan Ditter will conduct an old-fashioned revival beginning Nov. 15 and continuing throughout the holidays.—Pastor L. G. Baker, 315 Adams St.

LARAMIE, WYO.—Gospel revival campaign at the Assembly church, beginning Nov. 29, continuing 2 weeks or longer. Evangelist Wm. F. A. Gierke, of Los Angeles, in charge. Pastor O. L. Ellenwood, 355 W. Iverson.

GLENROCK, WYO.—Prophetic full gospel revival campaign at the Assembly of God church, beginning Nov. 8, 1931, continuing 2 weeks or longer, conducted by Evangelist Wm. F. A. Gierke, Los Angeles.—Harry C. Meyer, Box 193, Pastor.

NEW YORK, N. Y.—The 24th annual convention will be at Glad Tidings Tabernacle, 325-329 W. 33rd St., Nov. 13-29. Evangelist Otto J. Klink will be assisted by Pastor J. Tuamore. Pittsburgh, Pa., throughout the convention. Services each week night except Mondays, at 7:45; Sundays, 10:30, 3:00, and 7:30.—Pastor Robert A. Brown.

NICHOLSON, PA.—Revival services in Pentecostal mission (rear Stephen's insurance office on State street) October 25-Nov. 15. Evangelist Ida Shuss, Pittsburgh, Pa., in charge. Co-operation of nearby assemblies will be appreciated. Meetings every night except Mondays, at 7:30 P. M.—Paul J. Schmidt, Pastor.

ANNUAL BUSINESS SESSION NEW ENGLAND DISTRICT

BRIDGEPORT, CONN.—The annual session of N. E. District, will convene at the United Pentecostal church, 285 Wilmot Ave., Nov. 13-15. Business session begins Saturday at 2:30 with the election of officers for the ensuing year.—Write H. T. Carpenter, Secretary, 38 Beauchamp St., Springfield, Mass.

PASSAIC, N. J.—Evangelistic services will be held at Trinity Pentecostal church, corner Autumn St. and Central Ave., Nov. 1-15, every night at 7:45 except Mondays, beginning at 3:00 Sunday, conducted by Evangelist H. E. Hardt, Falling Waters, W. Va.—Pastor J. H. Boyce, 456 Highland Ave.

SPRINGFIELD, ILL.—Fellowship meeting and prayer conference, Full Gospel Assembly, 1st and Adams Sts., Nov. 9-10. Arthur Bell, District Superintendent, in charge. Write W. C. Anderson, Pastor, 1604 S. 8th St.

AMBASSADORS SECTIONAL RALLY
YALE, OKLA.—Christ's Ambassadors Rally of North Central Section, Nov. 8, at 3rd and Charleston; services 10:00, 2:00, and 7:30. Basket lunch at noon. No Sunday school. State President Clarence Gordon, Tulsa, and Vice-President Glenn Millard, also students of Southwestern Bible School, are expected. Bring your musical instruments.—Jack Ireland, President Yale C. A.'s.

PASSAIC, N. J.—Evangelistic services at Trinity Pentecostal church, Autumn St., and Central Ave., Nov. 1-15, every night at 7:45, except Mondays; begin at 3:00 Sunday; conducted by Evangelist H. E. Hardt, Falling Waters, W. Va.; Young People's rally last Saturday evening.—J. H. Boyce, pastor, 456 Highland Ave

NORTH BERGEN, N. J.—Evangelist Nimrod Park will be speaker at fall convention, Beulah Heights Pentecostal Church, 4741 Hudson Blvd., Nov. 1-15, each evening at 8:00 except Mondays. Also 3:30 Sunday afternoons. Co-operation of the assemblies in the vicinity appreciated.—J. E. Kistler, pastor.

NICHOLSON, PA.—A revival will be held in Pentecostal Mission October 25-Nov. 15. Services every night except Mondays at 7:30. Mrs. Ida Shuss, from Pittsburgh, evangelist. Inquire at either drug store for exact location of mission. Neighboring assemblies kindly assist us during this revival effort.—Paul J. Schmidt, pastor.

PHILADELPHIA, PA.—Evangelist Loren B. Staats, Blue Rock, O., will be the speaker at the 37th annual Thanksgiving convention of Highway Mission Tabernacle, 19th and Green Streets, Nov. 12-29. All day services Thanksgiving Day. Those from other cities can secure reasonable accommodations near the church. Young People's Rally Nov. 25, 7:30. All young people from other assemblies are cordially invited to take active part in this service.—Flem Van Meter, pastor.

KANSAS DISTRICT COUNCIL
WICHITA, KANS.—Annual District Council, Pentecostal Tabernacle, corner Lincoln and So. Main St., Nov. 23-26. All ministers are urged to attend, with one lay delegate from each assembly. Sunday school superintendents are especially urged to come as important matters will be discussed. The Kansas Christ's Ambassadors will meet Thanksgiving Day, Nov. 26, in annual session. Rooms free to all ministers and delegates as far as possible.—Fred Vogler, 1034 So. Lawrence St., Wichita, Kansas.

TEXICO DISTRICT CONVENTIONS
LOGAN, N. MEX.—Tucumcari Section at Pleasant Valley church, 8 miles north west of Logan, Nov. 6-7.

CANYON, TEX.—Amarillo Section, Nov. 12-13. There will be an executive board meeting in connection with the convention, and all officers and presbyters of the District are expected to attend.

CHILDRESS, TEX.—Childress Section, Nov. 19-20.

SPUR, TEX.—Lamesa Section, Nov. 26-27.
TATUM, N. MEX.—Roswell Section, Dec. 4-5.
—A. C. Bates, District Superintendent, Portales, N. Mex.

OPEN FOR CALLS

Pastoral or Evangelistic

Brother M. L. Yates, Fireworks Branch, Box 108, E. St. Louis, Ill. In fellowship with the General and Illinois Councils. Reference District Superintendent A. Bell, Box 133, Belleville, Ill.

Chas. F. Parker, Thayer, Mo. "Experienced in ministry; have been in Council 11 years. Can furnish references."

E. A. Musick, Van Horne, Tex. "Experienced in gospel work both as pastor and evangelist; in fellowship with the General Council; can give references."

Brother A. H. Mitchell, Camden, Tenn. "References, District Superintendent, Arthur Bell, Box 133, Belleville, Ill.; District Superintendent, Ira Smith, 1405 Aste St., Memphis, Tenn."

Evangelistic

Evangelists Russell E. and Mrs. Griffin, Mexico, Mo., c/o W. L. Griffin; "Can furnish reliable Council references. Experienced in old-time revival work."

Pastoral

Evangelist W. E. Atkinson, 868 Prospect Ave., Springfield, Mo. "Eight years experience; no children; wife is pianist."

WANTED.—Old Evangels for distribution, now and at any future time. Will give all prayerfully.—Pastor B. R. Kendrick, Yazoo City, Mich.

MISCELLANEOUS NOTICES

WANTED.—Old Evangels, picture cards, Bible scenes, old lesson leaves or other Sunday school literature; back numbers acceptable. Will distribute all to the poor and those who are eager for the gospel.—James Chapman, Route 1, Box 117, Barnesville, Ga.

CHANGE OF ADDRESS.—Being now of the faculty of Glad Tidings Bible School, my address is, 1441 Ellis St., San Francisco, Calif.—Frederick W. Childe.

WANTED.—Gospel tent seating 200 or more. What have you?—Wm. Ikast, Sargent, Nebr., Western Star Route.

PASTOR WANTED.—Our pastor, W. O. Cox, has resigned. Anyone feeling led of the Lord to come write first to Earl Hagerman, Deacon, Versailles, Mo.

WORLD MISSIONS CONTRIBUTIONS

October 16 to 22 inclusive

- All personal offerings amount to \$1,009.30
- .61 Mountain View Sunday School Gillette Wyo
 - 1.00 Auburn Pentecostal Young People Auburn Wash
 - 1.00 Christ's Ambassadors Delta Colo
 - 1.00 Children's Meeting Eckhart Md
 - 1.00 Full Gospel Assembly Redondo Beach Calif
 - 1.00 Assembly of God Illmo Mo
 - 1.41 Christ's Ambassadors, Assembly of God Columbus Ga
 - 1.50 Pentecostal Assembly of God Beaumont Tex
 - 1.93 Busy Bee Missionary Band West Graham Va
 - 2.00 Children's Church Bethel Temple Dayton Ohio
 - 2.00 Passover Prayer League Chicago Ill
 - 2.00 Sitkum Sunday School Sitkum Oreg
 - 2.00 Assembly of God Artesia N Mex
 - 2.15 Pentecostal members of Union Church Woodland Iowa
 - 2.20 Auburn Pentecostal Mission Auburn Wash
 - 2.20 Ladies' Missionary Prayer Band Pine Bluff Ark
 - 2.30 Assembly of God Greenville Tex
 - 2.35 Elbethel Tabernacle Springfield Ohio
 - 2.40 The Apostolic Faith Mission of Australia Victoria Australia
 - 2.50 Ladies' Missionary Prayer Band Chanute Kans
 - 2.55 Pentecostal Mission Kalispell Mont
 - 2.60 Glad Tidings Mission Willows Calif
 - 2.64 Full Gospel Assembly Colusa Calif
 - 2.95 Assembly of God Frankford Mo
 - 3.00 Assembly of God Uhrichsville Ohio
 - 3.00 Assembly of God S S Brave Pa
 - 3.00 Mehida Pentecostal S S Canaan N H
 - 3.00 Assembly of God Thurston Nebr
 - 3.00 Harpersfield Community S S Geneva Ohio
 - 3.00 Guerveville Full Gospel Assembly Guerneville Calif
 - 3.00 Pentecostal Assembly Hay Wash
 - 3.00 Christ's Ambassadors Topeka Kans
 - 3.00 Christ's Ambassadors Miami Okla
 - 3.00 Pentecostal Church Kingsport Tenn
 - 3.23 Pentecostal Church and S S Sachse Tex
 - 3.25 Full Gospel Mission Ukiah Calif
 - 3.38 Grand Forks Gospel Tab'n Grand Forks, N. Dak
 - 3.42 Elmont Pentecostal Church Elmont N Y
 - 3.50 Pentecostal Church Antler N Dak
 - 3.55 Full Gospel Tabernacle S S Watts Calif
 - 3.68 Assembly of God Bucklin Kans
 - 3.71 Assembly of God Barnsdall Okla
 - 4.00 Pentecostal Church Elkhart Ind
 - 4.00 Cannelton Local Assembly Cannelton W Va
 - 4.02 Assembly of God Church and S S Puxico Mo
 - 4.25 Assembly of God S S South Torrington Wyo
 - 4.45 Dorothy Assembly Dorothy W Va
 - 4.57 Full Gospel Assembly Windber Pa
 - 4.70 Assembly of God S S Conneaut Ohio
 - 4.83 Alton Assembly of God Alton Kans
 - 5.00 Fellowship Meeting Moscow Idaho
 - 5.00 Full Gospel Tabernacle San Pedro Calif
 - 5.00 Assembly of God St Joseph Mo
 - 5.00 S W Pentecostal S S Miami Fla
 - 5.00 Full Gospel Mission San Luis Obispo Calif
 - 5.00 Livingston Full Gospel Mission Livingston Calif
 - 5.07 Hoquiam Assembly of God Hoquiam Wash
 - 5.20 Employees of Shop No. 57 League Island Navy Yard Maple Shade N J
 - 5.29 Assembly of God S S Decatur Ill
 - 5.41 Highway Church Assembly of God Garibaldi Oreg
 - 5.50 Assembly of God Amarillo Tex
 - 5.62 Marietta Gospel Mission Marietta Ill
 - 5.69 Full Gospel S S Walker Minn
 - 5.70 Assembly of God Electra Tex
 - 5.73 Assembly Hillsboro Oreg
 - 6.00 Faith Home Sunday School Zion Ill
 - 6.00 Assembly of God S S New Castle Tex
 - 6.00 Gospel Tabernacle Watertown S Dak
 - 6.25 Church of the Full Gospel Paso Robles Calif
 - 6.40 The Dalles Gospel Mission The Dalles Oreg
 - 6.50 Assembly of God Church Bayard Nebr
 - 6.62 Wiser Chapel S S Alton Mo
 - 6.70 Assembly of God Orlando Fla
 - 6.70 Oak Park Holiness S S Tampa Fla
 - 6.80 Pentecostal Assembly of God Holtville Calif

- 6.80 Manteca Full Gospel Mission Manteca Calif
 - 6.90 Sumas Pentecostal S S Sumas Wash
 - 7.00 Glad Tidings Temple Reno Nev
 - 7.00 Pentecostal Assembly Ore Hill Pa
 - 7.14 Full Gospel Sunday School Houston Tex
 - 7.20 Assembly of God Mortonville Ky
 - 7.38 Risley Sunday School Dorothy N J
 - 7.45 Pentecostal Assembly St Paul Va
 - 7.50 Oak Grove Gospel Tabernacle Monterey Calif
 - 7.50 Full Gospel Tabernacle Ursalia Calif
 - 8.08 Bethel Assembly Louisville Ky
 - 8.19 Full Gospel Assembly of God Tillamook Oreg
 - 8.95 Pentecostal Assembly of God Cottage Grove Oreg
 - 9.00 Pentecostal Church East Liverpool Ohio
 - 9.00 Glad Tidings Tabernacle Jamestown N Y
 - 9.05 Sunday School Maple Shade N J
 - 10.00 Assembly of God Grand Junction Colo
 - 10.00 Women's Missionary Society Pent'l Church Pacific Grove Calif
 - 10.00 Bethel Assembly of God Findlay Ohio
 - 10.00 Bethel Tabernacle Oakdale Calif
 - 10.00 Assembly of God S S Danville Ill
 - 10.00 Full Gospel Mission Lakewood N J
 - 10.00 Full Gospel Church Morgan Hill Calif
 - 10.00 Assembly of God Brookfield Mo
 - 10.00 Assembly of God S S Miami Okla
 - 11.00 Campbell Pentecostal Mission Los Gatos Calif
 - 11.00 Pleasant Grove Assembly Durant Fla
 - 11.00 Faithful Fifty Band Full Gospel Tab'n Washington D C
 - 11.44 Jesus' Helpers' Class Trumansburg N Y
 - 11.55 Full Gospel S S Selma Calif
 - 11.70 Gospel Tabernacle Muskegon Mich
 - 11.83 Bethel Full Gospel Church Hayward Calif
 - 12.00 Pentecostal Mission S S Bakersfield Calif
 - 12.00 Central Park Assembly Central Park N Y
 - 12.15 Assembly of God Fort Collins Colo
 - 12.50 Christ's Ambassadors New Castle Pa
 - 12.75 Pentecostal Assembly Bremerton Wash
 - 12.94 Full Gospel Assembly Portland Oreg
 - 13.00 Full Gospel Assembly Glendora Calif
 - 14.00 Full Gospel Church Youngstown Ohio
 - 14.31 Pentecostal Gospel Tabernacle E. S. Louis Ill
 - 14.50 Pentecostal Church Harrisburg Pa
 - 14.61 Assembly of God S S Enid Okla
 - 14.66 Prayer Band Huntington Park Calif
 - 15.00 First Baptist Church S S San Jose Calif
 - 15.00 Lettish Pentecostal Church Philadelphia Pa
 - 15.00 Pentecostal Assembly Clarks Summit Pa
 - 15.10 Pentecostal Church Lynden Wash
 - 15.45 Kingdom Assembly of God Laurel Miss
 - 15.68 Full Gospel Assembly Westbrook Maine
 - 16.84 Full Gospel S S Dallas Tex
 - 18.13 Assembly of God Okmulgee Okla
 - 19.00 Bethel Church Sisseton S Dak
 - 19.00 Pentecostal Church Dinuba Calif
 - 19.32 Assembly of God Chanute Kans
 - 20.00 Assembly of God Newton Iowa
 - 20.00 Christ's Covenant Church Chicago Ill
 - 20.00 Emmanuel Mission Harveys Lake Pa
 - 20.01 Pentecostal Tabernacle Madera Calif
 - 20.30 Assembly of God S S 11th and Garfield Sts Phoenix Ariz
 - 20.43 Gospel Tabernacle S S Alton Ill
 - 20.44 Assembly of God Pittsburg Kans
 - 24.61 Glad Tidings Assembly Escalon Calif
 - 25.00 Calvary Tabernacle Camden N J
 - 25.00 Pitcairn Pentecostal S S Pitcairn Pa
 - 25.00 So Cumberland Assembly of God Cumberland Md
 - 25.00 Glad Tidings Assembly Newburgh N Y
 - 25.00 Wells Memorial Pentecostal Church Tottenville N Y
 - 27.15 La Crescenta Pent'l Church La Crescenta Calif
 - 28.78 Pentecostal Gospel Mission Millvale Pa
 - 31.59 First Assembly of God Kansas City Kans
 - 33.50 Gospel Hall (Pentecostal), Yonkers N Y
 - 34.11 Pentecostal Full Gospel Assembly Chula Vista Calif
 - 35.00 Assembly of God S S Breckenridge Tex
 - 38.20 Assembly of God and S S Minot N Dak
 - 40.00 First Pentecostal Church Miami Fla
 - 43.50 Glad Tidings Tabernacle Reading Pa
 - 45.26 Assembly of God Chico Calif
 - 49.56 Full Gospel Assembly Inglewood Calif
 - 50.00 Pentecostal Mission and S S Philadelphia Pa
 - 50.00 First Pentecostal Sunday School Yakima Wash
 - 51.02 Ebenezer Pentecostal Church Elizabeth N J
 - 67.86 Fremont Pentecostal Tabernacle Seattle Wash
 - 75.00 Full Gospel Assembly Ferport Pa
 - 80.00 Full Gospel Assembly Washington D C
 - 81.00 Bethel Tabernacle Oakland Calif
 - 85.75 Assembly of God Church and S S Topeka Kans
 - 105.00 Christian Assembly Zion Ill
 - 115.00 Berea Tabernacle Detroit Mich
- | | | |
|---|------|-------------|
| Total amount reported | | \$3385.98 |
| Home missions fund | | 96.52 |
| Office expense fund | | 23.01 |
| Denutational expense fund | | 22.29 |
| Reported as given direct to missionaries | | 185.34 |
| Reported as given direct to home missions | 3.28 | 330.44 |
| Total for foreign missions | | 305.54 |
| Amount previously reported | | 10795.20 |
| Total amount to date | | \$13,850.74 |

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