

I delight to do
thy will, O my
God.

Psalm 40:8



Teach me to do
thy will, for
thou art my
God.

Psalm 143:10

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My Wind-Swept Oak

The following is a copy of a letter written to a soul who called herself a "wind-swept oak." Perhaps it may contain a message for other such "oaks."

Dear dear Alice,

My warmest greetings to you!

You closed your letter of September 19 with the words "Your wind-swept oak." Have you chosen to be a "wind-swept oak," or do I hear notes of murmuring from this tree? Had I the time I should like to paint a picture of a wind-swept oak for my room. These words have brought a real message to me.

Oh, what grace that would enable you to yield to the wind, that with which your Master has so enriched your life; your beauty, your charm, your fruit, your joy. Ofttimes I have prayed for you. I knew the winds were blowing, and there was unrest without and within. With my spirit's eye I could see your acorns falling one by one, your leaves dropping and your branches being stripped. You have waited so long to show your acorns. For this you have verily lived. Now they are crushing at your feet. I know not what winds these were that have swept over you—winds of adversity, misunderstanding, contrary winds, winds of loneliness? Whence came this north wind to rob you, strip you, and leave you barren? You saw the black storm clouds, you understood not the winds, but behind them were the Master's hand, His will, and His smile.

My precious "wind-swept oak," who planted you there on that fruitful hill so unhidden from the rays of the sun, and so near springs to give you food and water? Who chose this spot for you where you could be nourished, kept, made beautiful and strong to produce your lovely acorns? Has it not been your

Master's hand and His love for you? You have had days and weeks beneath the sunshine of His smile. He has watered you with the dew of heaven. You have had the chirps of the birds and the songs of the nightingale. Daisies grew at your feet and lifted their heads to admire your loftiness, to appreciate your

shelter and watchful care over them. With so much love and appreciation, have you thought that your life was your own? The Master has said, "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it." My dear "wind-swept oak," had you closed your eyes to the storm clouds and listened to the whisper of the winds, you would have heard in their murmurings the Master's voice. Long has He been watching over you. With what joy He saw your acorns appear. Did He not keep back the winds while your fruit was tender and young? Now that it is mature and full grown He asks for it. He has sent His servant, "the wind," to carry back to Him the precious fruit you yield.

You say you are "so alone." The Master knows your loneliness and beauty. If you will yield yourself to Him, the hillside where you stand "alone" shall be made a forest, and you will be no longer alone. The hidden springs which fed you said yes to the Master. Freely have they given their life. The farmer has given the field, and the soil its nourishment to the Master. Now, my dear "oak," will you allow the winds to sweep you, and will you gladly give your precious fruit to the Master? With a yielded heart can you say, "Master, I will"?

Then when the winds begin to blow, murmur not, nor look at the black clouds when they arise; but see behind them the lovelight in the Master's eye. See His tenderness and love for you, "His lone oak." Some of your leaves will perhaps fall in the storm; dead limbs will crash to the ground. Some of your tender branches of hope will quiver, break, and

(Continued on Page Five)



Ebenezer

Every Day Will I Bless Thee

*I do not know the future
But I know the God who knows,
And so I do not trouble
As my faith unknowing goes.
There may be hills or valleys,
A desert or a mead;
I do not know the future
God knows and God will lead.*

*I do not know the future,
But I know the God who knows,
A God of vast resources
To meet our friends or foes.
He will provide me manna
And water day by day.
He knows the needs that wait me
Because He knows the way.*

The Danger of Border Land Christianity

David du Plessis, of South Africa, at the Springfield Assembly

I do not claim to be a special orator or man of note: I come to you as an ordinary Pentecostal preacher. Though I am not going to dwell upon the work in South Africa, I can tell you of how the Lord has blessed. In the States you have your millions. We have not many more than as many thousands as you have millions, perhaps. However, God has blessed until I believe there is a stronger Pentecostal work in South Africa, in comparison with the population, than anywhere in the world.

As we look back into the 32nd chapter of Numbers we find the children of Israel arriving for the second time at the borders of Canaan. God had promised this land to them as their inheritance. They had come up once, but through unbelief they had turned back. After nearly forty years, here they were again on the border, ready to cross over the Jordan into the land.

But there came to Moses the leaders of two of the tribes, Reuben and Gad. They asked, since this country was a land for cattle, and their two tribes had cattle, "If we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan." And Moses was angry at their request. He said to the two tribes, "Shall your brethren go to war, and shall ye sit here? And wherefore discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them? Thus did your fathers, when I sent them from Kadesh-barnea to see the land. . . . And the Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the Lord, was consumed."

But they protested against Moses' words, saying, "We will build sheepfolds here for our cattle, and cities for our little ones; but we ourselves will go ready armed before the children of Israel, until we have brought them unto their place; and our little ones shall dwell in the fenced cities because of the inhabitants of the land. We will not return unto our houses, until the children of Israel have inherited every man his inheritance. For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward."

So Moses agreed, and the two tribes settled on the east of Jordan. However, trouble came to them later. In Mark's

gospel we have just read about the country of the Gadarenes. It seems to me these were the descendants of the tribe of Gad. They were still dwelling east of the Jordan. But now we see them, not with herds of cattle as originally, but rather with herds of swine. Imagine the number—two thousand swine in that country! That is more than I have ever seen. I have seen up to fifty thousand sheep together, but I've never seen two thousand swine! So the descendants of Gad must have prospered, for apparently they had a thriving business in the raising of swine.

Today in Pentecost we find many people who are fine to associate with, good attendants at church, and so on, but—There is a big *but*. They are not living in Canaan. They are only on the border land. As I travel around I find so many of those border-land Christians. They are very close to the beautiful land of Canaan. If they are entertaining a person, as they start you off to the services they tell you that "twenty years ago I came into this wonderful light, and we had a marvelous time. Oh, it was glorious. Indeed, those were the good old days." Twenty years ago! Have you heard them? Then they come along and say, "But we are no longer there; we have lost it all." What's the matter? Didn't God bring you into Canaan? Didn't you get the manifestations and the glory? Yes, but no more. I am sorry to say some of these older ones come down on the younger ones and find fault with them because they have not the fire and power of God. But how about themselves? I think the younger ones should complain to the older folks, and ask them, "Why did you not keep living in Canaan, and keep us living there, instead of just going into that experience and then drifting away?"

It is a dangerous thing to have a Pentecostal experience and live on the glories of the past. God wanted His people to live in Canaan year after year, and enjoy the grapes and the pomegranates, the milk and the honey, and all the good things that were so plentiful there. But many are persistent in coming back over Jordan and living on the outside. It pays, they find. Some think they should live there because the public do not always approve of what we enjoy when we have the fullness of the Lord in our lives. We are considered a little fanatical. Oh yes! When I was in the Free State University I had a talk with a pro-

fessor one day. I believe I was the only Pentecostal student there, and in some way the professor found out that I was Pentecostal, so he decided to help me out. He spoke to me very gently about fanaticism. But I said, "I have had, for the last eight years now, an experience that nothing in the world could give me, and in which no man had any say at all; I got it from God." A little puzzled, he said, "But my boy, you don't understand. That thing you talk about was a certain psychological impression—" and off he went to talk about psychology. "No, my friend," I replied; "let us turn to the Word of God and I will show you where my experience is."

And brother and sister, while I thank God for the salvation of my soul twenty-one years ago, yet I thank God that in 1918, He baptized me in the Holy Ghost. And it is still as fresh as it was then, thank God, and I still speak in tongues, and see visions once in a while, and I am not prepared to say that it was better at that time than it is now. I declare, it is better now. You talk about the things that happened in United States when Pentecost first fell. There were a few wandering around then who were poor and had a hard time. I know it was wonderful. But today there are thousands, instead of hundreds—so it is better today. A person can go through the world and find a man who was saved ten years ago who will say that Pentecost was best then. A person saved five years ago will say today that we have no fire. I have even heard babes in Christ, saved only six months, declare that there was more power in Pentecost then, than there is now. But when you enter into an experience with the Holy Ghost He does not want you to have one experience only, and be satisfied with only an occasional stir in your soul.

I believe He expects you and me to enter into a new life. To enter in you had to get across Jordan. That is the difficulty, you see. It was easy to get through Jordan. God stopped the waters and the people walked through. It was not hard for us, either, when we had become separated from the world, to get through to God. But when we were through, we wanted to get back again. Then we are no longer dead to the things of the world. Yes, you may be living right on the border land. You may be close to the fire—even a member of a Pentecostal church.

Your pastor may be living in the midst of Canaan and he may bring you the fruits of Canaan week by week, but God wants *you* to live where the pastor lives. God expects us all to live on the same standard and enjoy the same life. I am sorry to say that Pentecostal folk get the idea they have a Pastor and pay him, therefore it is his business to preach and to live right. But listen, the world comes to hear your pastor, and when they go out of the church they watch *your* life. If you don't live like they heard your pastor preach, they call you a hypocrite. You may call yourself Pentecostal, but *they* call you a hypocrite.

God wanted His people to live in Canaan. Every place that the sole of their feet trod upon was to be *theirs*. What a pity that we sometimes let go and return to a carnal, everyday life! God wants a consecrated Holy Ghost life to be the natural thing. It should be the natural thing for a born-again Christian. It is the unnatural thing to live carnal one day and spiritual another day. Some came to me in South Africa after Smith Wigglesworth had given them wonderful lifts in faith through his meetings. One man said, "Brother, I was in heaven today." I replied, "For goodness' sake, stay there." Another one came and said, "I felt I could do anything God wanted me to do." "Well," I said, "go ahead and do it." "But I don't feel like that now," he said. We don't feel the same when we get outside of Canaan, you see.

That was the trouble with some of the Israelites. The tribe of Gad wanted to stay outside, and they did. After centuries had passed, we find one specimen of their descendants—a man with a legion of devils! I find some men who have been careless enough to live only on the border, and gradually the feeling of compromise and friendship with the world grips them until that poor person gets possessed of the unclean spirits in the world today. It is possible to dwell day by day in Canaan, however, and God wants His people to move on into Canaan and dwell there.

Let us not come to the place where we say, "Praise the Lord, we have a Pentecostal assembly and we do enjoy our meetings, and sometimes there are tongues and interpretations." Yet it hurts me to know that some people in the congregation don't live where God can have any use of their lives. They are just church members. Certainly God is not satisfied. If you compromise, what will become of your children? Think of the next generation! God has poured out His Spirit and led us into wonderful truth. Shall it end with us? I believe we should stand for the Word of God and the fullness of the Holy Ghost in spite of what people say. Let

our children know that we have something that is worth while standing and contending for, and show them that we never have occasion to retrace our steps, never have to admit that we are fanatical, never go back a little to where we shall be a bit more compromising with the world. God help us to stand firm!

So they had come to the place where their children, at least one specimen of them, was devil-possessed. Remember that the children of Israel had all enjoyed God's presence with them. The tribes of Reuben and Gad had known the cloud by day and the pillar of fire by night. God was in their midst all the time, and they worshipped a living Jehovah, in a living way. But they went back, back gradually (and this was true spiritually of nearly all Israel), until we find Jesus entering into the temple where



David du Plessis

once the Shekinah glory had dwelt, and there was nothing of the glory any longer—just buying and selling—a good old bazaar!

Remember the churches that we look at today and label as "dead," once had revivals. Those people once enjoyed the glory of God. Of course, I don't expect Pentecost to go that way, for very few of those churches had the power of the Holy Ghost as we have it. I believe God will never let this movement go that way; I believe it is the greatest revival that the world has known. I know it has not swept the world as a cyclone; it has rather grown and spread steadily. But today it is in every country of the world, practically, and I believe God is bringing us together to have closer fellowship so that we may go forward with a united purpose; for Jesus is coming, and He wants us to be together then.

So I believe He wants us to stand together now. There is a desire in the hearts of our saints everywhere to stand true to our testimony.

But these two tribes went down and down until they were like this poor man. Today you may walk about and see beautiful churches but you also see people who are church members but devil-possessed. You find men and women with a certain amount of church teaching, yet their lives are full of unclean spirits. Would you like to see our next generation go down to that level? If not, then let us live in Canaan, and let us lead our children into Canaan too, and help them enjoy the life in the Spirit, and the gifts and fruits of the Holy Spirit.

(To Be Continued Next Week)

"Lord, Teach Us to Pray"

Dr. Wilbur Chapman prayed with John Hyde. As they knelt in silence, Dr. Chapman felt the very presence of God. "O God!" prayed Mr. Hyde. Then came a pause, and the great evangelist said afterward, "I was moved as never before. My prayer life was absolutely revolutionized from that hour onward."

A delegate to a missionary conference at the Ludhiana in India tells us how on his arrival he met John Hyde for the first time. "Come with me to the prayer room," said he, "we want you there." The delegate had travelled all night—was tired out. But he went to the prayer room at 8 a. m. This is what he says—"Hyde went down on his face before the Lord. I knelt down and a strange feeling crept over me. Several prayed, and then Hyde began, and I remember very little more. I knew that I was in the presence of God Himself, and had no desire to leave the place. In fact, I do not think that I thought of myself or of my surroundings, for I had entered a new world and I wanted to remain there. Meals had been forgotten, and my tired feeling had gone. The address I was to deliver at four o'clock, and concerning which I had been very anxious, had gone out of my mind, until about three-thirty when Hyde got up."

Long afterward he said, referring to that day of prayer, "A new power had come into my life which humbled me, and gave me a new idea altogether of a missionary's life, and even a Christian life, and the ideal revealed to me then has never been lost, but, with the years as they pass, there is a deeper longing to live up to the ideal."

No Victory Without Battle

"It is when we are in the way of *duty* that we find the *giants*. It was when Israel was going *forward* that the giants appeared. When they turned *back* into the wilderness, they found none."

The Permanent Loss of the Backslider

Howard Carter at the General Council

I wish to draw your attention to 1 Cor. 3:10: "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon." I direct my remarks particularly to leaders in this glorious revival. Further, "If any man's work abide which he hath built thereupon, he shall receive a reward." v. 14.

I speak to you concerning *permanent loss*. It is a very serious thing to lose anything valuable. If we lose something which is not valuable, we are not concerned about it, but when we lose something valuable we ought to be concerned about it, because there is a possibility that we shall lose more. Those who lose the blessings of God face the possibility of backsliding. Backsliding is a very serious thing. Backsliding is the beginning of what may be a permanent loss. I cite you the well-known story of the prodigal son who went into a far country. He asked his father for the part of his inheritance that lawfully fell to him, and his father gave it to him. The son had decided he wanted to live his own life and he went away into the far country. He began backsliding. He wasted his substance in riotous living and then, fortunately for him, he saw the error of his ways and came home again.

I think as Pentecostal people we have to make it difficult for the people to backslide, but we should make it easy for them to come back again, when they do backslide. This boy was a backslider. He wasted his substance in riotous living. He returned home and his father gave him a ring, a coat, and a calf, and he gave him a great welcome, but notice that he never gave him any more of his inheritance. This boy had sustained a *permanent loss*, and when his father died, the elder son who had stayed with his father, received the lands, the houses, and everything else.

When you backslide you can sustain *permanent loss*. This ought to convince you of the seriousness of such an action. It brings you from the side of righteousness over on to the side of sin and evil. One of the worst evils of backsliding is that it takes you away from God and God's people. This fact ought to be a deterrent to all who are tempted to backslide. We ought to be very serious in our words and admonitions to the person that backslides, because he is losing something that he who does not backslide, retains.

You remember the case of the woman that was a sinner who came to the Lord

Jesus? She brought an alabaster box and sat at His feet weeping. The Lord had compassion on her and said, "Thy sins are forgiven . . . go in peace." She had received pardon from the Lord but there was one thing she did not receive. Even Jesus could not give that to her. It was impossible for her to get it back once it was gone. That was the purity with which she was born. Young people, listen to my message. If you lose that purity with which you are born, God almighty can not give it back to you. He can give you pardon for your sins. He can give you forgiveness, and bring you out of your transgressions, but He can not give back that state of innocence which you had at first.

Any man who is guilty of robbing some precious, beautiful maiden of her purity causes her permanent loss. We ought seriously to warn our young people in this filthy, immoral age, that loss of purity is a scar on our conscience throughout life. We shall carry the memory and scar always. A word of warning to young people might cause them to remember and not to do the things for which they will forever be sorry. However, if such things happen, we have the assurance that the cleansing blood of Jesus Christ may be applied, resulting in their sins being forgiven them. They may be moral again, but the memory of that occurrence in all its ugliness will remain before them and they will never be able to possess again the purity they once had.

Backsliding is a serious thing. You remember Esau. He was a profane man, not in the sense that he blasphemed the name of Almighty God, but he was profane in that he did not follow God's instructions. He was selfish and greedy. Because of these qualities he lost his birthright and he could not get it back again no matter how much he longed for it. He pleaded with his father to restore his birthright, but his tears did not bring it back. That birthright was lost and his brother had possession of it. This was another case in which backsliding brought about a *permanent loss*.

We have many cases where it brings a loss of the power of God. One may say that he has gotten the power of God back, but to believe that the power of God can be restored in all of its former force is erroneous. You may have the power back again and become a mighty servant of the Lord with that regained power, but you never can get back that thing which you lost when your backsliding took you away from God. I am one of those who believe that the back-

slider should be restored as quickly as possible; but let's not wait to do all our work in restoration. Let's do some preventing.

In the city of Birmingham, England, many years ago a man had charge of a very small company of God's people. They met in an upper room, entered by mounting a flight of stone steps. He grew tired of going every Sunday to this upper room and speaking to the same small company of people, so he said to his wife: "Wife, I am not going to tie myself down any longer. I am going to worship God in the great expanses. I am going to hand over the responsibility next Sunday."

The next Sunday he went out linking his arm with his wife's, to worship God in nature. It was the first free Sunday he had enjoyed for many years. As they were crossing a road not very far from their home the woman screamed. Down beside her lay her husband, knocked down by an automobile. They picked him up and carried him unconscious into the hospital on this first Sunday after he had given up the work of the mission in the little upper room.

Nearly a week he lay unconscious. At last he opened his eyes and they said, "You are in the hospital." "Why am I in the hospital?" "You were knocked down by an automobile." "Where?" "Not very far from your home. You were going to take a walk in the country. You have been carried into the hospital instead." Long before he was well he said to his wife, "I am going to get up. The nurse says I must not; but I am going to get up." He did get up though very weak. It was Sunday. He went to the little upper room leaning on a cane. He came to the flight of stone steps, wondering how he'd mount. He held the rail with one hand, his wife held him on the other side and he slowly got up those stone steps and rested before he went into the mission.

The service had already begun, but he came to the front and said: "Friends, I have something to say to you. I have sinned before God and you people. I have done the wrong thing, given up the work God had intrusted to me. I stand here to testify to my sin." The people listened with sympathy but he had handed over the work and it never came back to him from that day, which was many years ago. He is still living. He has never since been a pastor of any Pentecostal assembly. That man was a *permanent loser*.

God grant that the Pentecostal people who set out in recent years never backslide. In case there are some who have backslidden, I want to encourage you to return to the Lord. I remember seeing a humorous bulletin on a church: "Falling into the water doesn't drown a man, but staying in does." These were very wise

words. If you have fallen, don't stay down, but get up and go on.

Years ago when I was in my teens, I was a pupil in an art school. A certain boy sat as a model in the art school. After the model was cast it was placed in plaster of Paris to make it permanent. The teacher of the art school said no one must take the models away from the school until they had been examined. I didn't pay attention to the commandments of the teacher. I surreptitiously wrapped up the model, slipped out, took it home, and showed it to my father and mother. My mother was full of praise, thought she had a clever boy. My father adjusted his glasses on his nose, looked and looked and said nothing at all. My mother told him, "Say something to your boy to encourage him," and he said "Uh huh." So having shown the model, I wrapped it up again and took it to the art school.

In those days I used to ride a bicycle. I mounted with the model under my arm. I steered the bicycle with the other hand and away I went. I had a hill to go down. Street-car lines ran down the hill. There had been a gentle rain. I had to stop for several lights, and the model in my arm made it difficult for me to cross over those tracks. In a moment, quicker than you can imagine, the thing was done. I had fallen on top of my model and broken it into a hundred pieces. I got up greatly troubled, but not about my knee that was hurt nor ankle that was bruised. What about the model? I was found out.

I picked up the parts, and got on my bicycle. It did not matter now if I fell again, matters couldn't be much worse. I went and presented the remains of my model to the teacher. You should have seen his face. You should have heard what he said. He roared like a wild bull of Bashan, and I was discreet enough to keep quiet. I said very, very little; was very, very obliging, whatever he wanted I got it. Together we mended the model, but it still showed signs of the fall. There were cracks we tried to hide, but they just wouldn't be hidden. He said at last he could do no more and we put it in the exhibition with all the marks of the fall upon it.

I waited outside while the examiners went in, talking one to another of the students of the art school. The examiners came out. We rushed in and all looked for our own work. I rushed to my poor patched up model and found on it "First Prize." This thing that had suffered in the fall was better than those which had not suffered.

If you have backslidden get up and go on. Beat some of those who have never backslidden. Beat them in spite of all your backslidings even though it may have left a permanent loss-mark upon you.

You can still make a full confession.

And you can look to the Lord to enable you to serve Him again. And He will not fail to reward you for your prize. And even though you have had a fall, you may be so fully restored that your prize will be ahead of those who have never fallen. Having been forgiven much, you love much.

But always be watchful, for backsliding is a most serious sin, a sin that brings to so many permanent loss.

My Wind-Swept Oak

(Continued from Page One)

you will see them fall. For a moment your first thought will be to grip more tightly than ever those precious acorns. Never did they seem more dear—never so beautiful—so necessary. "My own life!" you cry, but your Master needs

Twenty-two Ministers

and widows of ministers are now looking for help each month from the Ministers' Benevolent Fund. We cannot fail them. Twice each year, this need is brought before the Assemblies of our fellowship. Once in the spring and again in the fall of the year.

Sunday, November 21 has been set aside as a day of remembrance of the faithful ministries of these servants of the Cross. All offerings accepted for this purpose will be placed in a fund out of which monthly help will be sent to these and to others who cannot longer bear the burden of active service. Of course, if it is inconvenient to set aside an offering on November 21 any other convenient day will serve as well. But be sure to send the offering to J. R. Flower, General Treasurer, 336 W. Pacific Street, Springfield, Mo., stating plainly it is for the Ministers' Benevolent Fund.

them, and how beautiful you become as you stretch out your boughs to embrace the winds. Let them strip you until the last leaf and the last acorn is given to the Master. *Beautiful "wind-swept oak" with the Master's smile upon you.* You have given your life—but you will find it again. "If it die, it bringeth forth much fruit." How wonderful in the morning to awaken and find that you are not alone, but just one tree of a great forest of oaks. How wonderful to have the Master look at you and say, "Because you gave your all."

Would you have the winds blow elsewhere? Will you murmur again and keep your fruit with your loneliness, or will you give your life to find yourself again in a forest of oaks? Ah, I knew

you would say it when you saw His smile, knew that He was pleased—"Master, had I ten thousand lives to give, I would give them all to Thee."

Yours, praying for an inheritance among "Wind-Swept Oaks."

Hattie Hammond

The Power to Deliver

Hsi's opium-habit was of long standing, and his whole system thoroughly impregnated with the drug. As hour after hour went by, his craving became more intense than the urgency of hunger or thirst. Acute anguish seemed to rend the body asunder, accompanied by faintness and exhaustion that nothing could relieve. Extreme depression overwhelmed him. Giddiness came on, with shivering, and aching pains, or burning thirst. For seven days and nights he scarcely tasted food, and was quite unable to sleep. Sitting or lying, he could get no rest. The agony became almost unbearable; and all the while he knew that a few whiffs of the opium-pipe would waft him at once into delicious dreams. Medicines were given in larger doses, and native as well as foreign drugs were tried, but all without avail.

At last, after many days of anguish, his attention was attracted by some verses in his open Bible telling about the "Comforter"; and, as he read, it was borne in upon his mind that He, the Holy Spirit of God, was the mighty power expressly given to strengthen men. Then and there, in utter weakness, he cast himself on God, and cried for the gift of the Holy Ghost. And there as he prayed in the stillness, the wonderful answer was given. Suddenly a tide of life and power seemed to sweep into his soul. The reality was so intense that from head to foot he broke into a profuse perspiration. Anguish and struggle ceased; the conflict was completely ended. "From that moment," Hsi says, "my body was perfectly at rest. And then I knew that to break off opium without real faith in Jesus would indeed be impossible."—Mrs. Howard Taylor.

Mount Up Like Eagles

The eagle is the king of birds; it soars the highest into the heavens. Believers are to live a heavenly life, in the very presence and love of God. They are to live where God lives; they need God's strength to rise there. To them that wait on Him it shall be given.—Andrew Murray.

True Renown

The red carpet which is spread for me at official functions would be more fittingly laid under the feet of the missionary men and women whom I am meeting from time to time.—Lord Lytton, when Viceroy of India.

The Sunday School Lesson

Our Attitude to the Government

Lesson for November 7. Lesson Text:
Romans 13.

The passage beginning with the words, "Let love be without dissimulation," in last Sunday's lesson (Rom. 12:9), and ending with the words, "Love is the fulfilling of the law" (v. 10 of today's lesson), classes with that most famous of Paul's passages, 1 Corinthians 13, written at about the same time. The passages differ greatly and yet each is a masterly effort to define love. The passage to the Corinthians speaks chiefly of the negative aspects of love. But in this passage we have the view of love which is largely positive. Last Sunday we studied the way a man who loves deals with others, with his family, with his Christian brethren, with his business associates, in times of testing and with persecutors, with the sorrowing and the poor, culminating with the injunction to "Provide things honest in the sight of all men, if it be possible; (and) as much as lieth in you, live peaceably with all men."

The portion of this great passage which is left from our last Sunday's lesson for our study today, describes how a man who loves deals with the public in its organized capacity as government (vv. 1-7), and how he deals with individual members of the community (vv. 8-10). He (a) holds himself subject to rulers, and He (b) keeps out of debt, a thing Paul classes as doing personal harm to others. Our lesson closes with the demand that Christians put on Christ, and ignore the demands of fleshly lusts. The Apostle gives no heed to love considered as an emotional thing, operating in the land of unreality. He clings closely to those things that can be known and weighed by the senses. Neither does he make any allusion to that aspect of love which causes men to bury themselves in a hermit's solitude. He doesn't even speak of love in its eternal aspects. I shall arrange the detailed discussion of the lesson under the three heads mentioned above.

(a) *The man who loves holds himself subject to political rulers.* Submissiveness is the distinctive characteristic of the child of God. He who could rightly call Himself equal to God, humbled Himself by becoming a man, by becoming a servant of other men, by allowing government at the behest of a wicked and senseless mob to take away His precious life. We are exhorted to have in us the mind that was in Christ Jesus, and so to follow His steps.

The hall-mark of discipleship is to have that love for others which is shed abroad in our hearts by the Holy Ghost given unto us. John 13:34, 35. Having that love shows that

we have the Spirit of Christ, shows that we are *Christ-ians*. Having the Spirit of Christ, and the mind that was in Him (Phil. 2:5) makes us do as Christ did, makes us show the love shed abroad in our hearts by the Holy Ghost in the ways He showed that love in His heart. He held Himself subject to the higher powers. He did this when He and all men knew that those powers had been sold out to Satan. So when Paul says, "Let every soul be subject to the higher powers," he is but repeating in a different form what he said to the Corinthians, "Be ye followers of me,

made by government which we as Christians cannot obey, we are told to pray "for kings, and for all that are in authority; that we may lead a quiet and peaceable life." 1 Tim. 2:2.

But there must be no arrogancy about our refusing to obey the commands of government. Genuinely and honestly we must have a spirit of co-operation with those in authority. Luther, standing alone before the great Diet uttered no denunciation, was temperate and respectful in his whole bearing, but yet was found immovable by combined Pope and Emperor. Hear him setting an excellent example for us all. "I can not do otherwise; so help me God." Again quoting Bishop Moule: "Under even heavy pressure the Christian is still to remember that civil government is, in its principle, 'of God.' He is to reverence the Institution in its idea. He is to regard its actual officers, whatever their personal faults, as being so far dignified by the Institution that their governing work is always to be considered first in the light of the Institution."

So strong is the demand of Christianity that its votaries submit, that neither Christ nor the apostles made any effort to bring about changes in the then prevailing systems of slavery and women's subordination. On the contrary Paul says, "Servants (they were not hired servants but purchased slaves), be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ." Eph. 6:5. But he goes right on to say that with *God* there is no difference between the bond and the free, for God is no respecter of persons. To the women crushed under a bondage of servitude that would appall us if practiced in our presence, he says, "Wives submit yourselves unto your own husbands, as unto the Lord." Eph. 5:2. Yet he assures us that "There is neither . . . male nor female: for ye are all one in Christ Jesus." Gal. 3:28. "He that humbleth himself shall be exalted." Luke 14:11. God does not try to save us from being humbled. It helps us to "let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:4.

He who loves owes no man anything, for to do so is to do a personal wrong. The Christian who does not pay his debts when they are due hides his light, because the sinners around him, whose light he should be, despise such ways. It was letting their lights go out that cost the foolish virgins their greatly coveted position. If one always pays his debts when they are due he gets along very well, but as there is always a danger that he will be unable to pay them when they are due, to be in debt at all is taking a great risk in a matter of eternal importance. Hence the command, "Owe no man anything," except more love.

That he who loves will obey the demands of government is not at once apparent to the mind, so the Apostle gives several verses to a
(Continued on Page Ten)



even as I am also of Christ." 1 Cor. 11:1. What Paul says harmonizes also with the life record he left. There is not a syllable anywhere in his writings about wanting to escape the edict of the Emperor. On the contrary he plainly declared, "I am ready to be offered." Submission to the fiat of government is a Christian characteristic.

A woman must submit to her husband. That is the general proposition, but yet if his demands and the commands of her Lord clash, she must obey God rather than man. The same thing is true as to the demands of the higher powers. When government demanded of Peter that he speak no more or teach in the name of Jesus, he went right on teaching, in defiance of the demands of the higher powers, saying, "We cannot but speak the things we have seen and heard." Acts 4:19, 20. That our lives may not be disturbed, as Peter's was, by demands

The Passing and the Permanent

A Review of Current Life and Thought in the Light of Scripture

REVIVAL OR RUIN

The world's greatest statesmen, editors, and financiers unite with the theologians in the belief that the world must choose between "revival or ruin."—Henry J. Zelley.

A STATESMAN AND CONVERSION

Said Lord Tweedsmuir, Governor-general of Canada: "The essentials of religion can never change. There is still for every man the choice of two paths, and 'conversion' in its plain evangelical sense is still the greatest fact in any life. Bunyan's mountain gate has still to be passed, which 'has room for body and soul, but not for body and soul and sin.'"

FAITH REGISTRATION

The tightening of government control over the church is seen in the following item from *Time*: "Nazi Minister of the Interior Wilhelm Frick came out with a decree ordering all Germans to register themselves as; (1) members of a Church (Catholics, Protestants, Old Catholics); (2) believers in God; (3) non-believers, or those with no religion.

God grant us always in this land a free Church in a free State!

RUSSIA AND GERMANY

Prophetic students have seen in Ezekiel 37 the prospect of an alliance between Germany and Russia. According to *Advent Witness*, "Stalin is reported to be adopting an anti-Semitic policy with the avowed intention of currying German favor, in order to ensure an influx of German specialists, whose task will be to create order and progress from Russia's present chaos and incompetence."

GODLESS HEARTS ARE HUNGRY

In spite of widespread atheism in Russia there are numbers of young Russians who attend church. An American reporter interviewed many of them, asking them why they attended church. "The commonest reply to my careful questioning of young worshipers was exceedingly significant. There was nothing in secular life that dealt with the mysterious; there was nothing in secular life that dealt with men's inescapable solitariness, except a persistent and fruitless attempt at denying it."

Man, conscious of his insufficiency, feels the need of an eternal Refuge to which he can flee in his weariness and loneliness.

FOREGLEAMS OF ANTICHRIST

According to *Revelation*, "The Loyalist government of Spain has presented to the League of Nations a White Book to demonstrate Italian participation. It consisted of photostats of papers taken from Italian prisoners. General Mancini wrote a divisional order recently. 'Commanders must maintain their men in the highest state of exaltation. . . . This will be easy if they are talked to frequently without ever omitting on any subject a political allusion and always evoking in the soldiers' minds Il Duce.'

"The Italians are in Spain, then, not for Italy, not for Fascism, but for the one who is the forerunner (near or far) of the Antichrist."

"LIKE UNTO A MUSTARD SEED"

It is reported that, so near as the records tell the story, there were not more than fourteen Protestant Christians in China one hundred years ago. Today there are more than 500,000. In addition, there are about 1,000,000 who are under the direct influence of Christianity in families and schools.

YEARNING FOR REDEMPTION

The following extract from the Chief Rabbi of Palestine's New Year message expresses the orthodox Jew's yearning for deliverance: "On the coming Solemn and Holydays let us return to our Heavenly Father. Let us pour out our hearts in prayer and supplication to Israel's Rock and Redeemer. Let us trust in Him and He will surely save us from all evil and He will grant His redemption to His people and to His Holy Land, to the whole of it, in accordance with His promise to Abraham our ancestor, as it is written in the Law of Moses, His faithful servant."

A BIBLE CRUSADE

A new movement has been launched in Chicago called the "Bible Evangelistic Crusade," which has for its purpose the evangelization of neglected towns and villages and country places in the United States and Canada. It is reported that there are 10,000 churchless towns in America and 30,000 without a resident pastor. There are 36,000,000 children and adolescents growing up without any religious training whatever.

What a great opportunity for our new Home Missions and Educational Department. Pray for Brother Vogler as he shortly takes charge of this department.

Questions and Answers

Do you believe it is possible for one after having received the Holy Ghost, speaking in other tongues, to then speak in tongues at will?

In many instances I believe it is possible for those who have received the Baptism with the Spirit to speak at will. When this is so, the speaking in tongues comes more under the gift of tongues, a gift imparted to one's spirit. It is because this is possible that guidance has been given in 1 Corinthians 14 for the use of the gift of tongues in the assembly. If all speaking were directly that of the Holy Spirit, there would be no need of rules to govern its operation.

Are the gifts of 1 Corinthians 12 distributed to different individuals or are they to be exercised by the Spirit coming at one time upon one individual and at another time upon another?

The gifts may be distributed to different individuals, or they may be exercised by the Spirit coming upon one individual at one time and upon another at another time. They are always the Spirit's gifts, but man may be made the custodian of them as seemeth good to God.—E. S. W.

THE PRINCESS WHO FOUND MOSES

There is on view at the exhibition of the Egypt Exploration Society, London, a granite portrait head said to be that of the Egyptian Princess who found Moses in the ark of bulrushes. She has a cheerful expression and looks the picture of kindness. The head was found last winter during Professor Blackman's first year's excavations at Sesebe, 700 miles from the mouth of the Nile.

FOES OF CHRISTIANITY

President Dodds of Princeton University defines Communism as "the gospel of economic materialism, dictating man's spiritual aspirations; and Fascism as a pagan religion, in which the worship of God gives way to the worship of might and blood of the nation as the supreme value." He states that these are the outstanding foes of Christianity today and that both religion and education are needed to save the world from subjugation by either of these two heresies."

"THE TONGUE IS A FIRE"

Wrote Dr. C. G. Trumbull in *Sunday School Times*: "A shocking instance of the bitterness of the hatred of the Jew in Germany is this statement quoted from a secular newspaper: 'Julius Streicher has set out on a new anti-Semitic crusade. Answering a question from his audience of 15,000 at Karlsruhe, he said: 'The only decent Jew I ever knew was so decent that he committed suicide (Judas). I would not mind if all Jews were so decent.'"

GOD TURNING TO THE JEWS

Hugh J. Schonfield, in his book, *The History of Jewish Christianity*, sees some outstanding signs of a special divine visitation upon the Church and Israel. He writes: "The attempts of several denominations to model their government and order on what they believe to be the lines laid down in the primitive Church, the renewal of foreign missionary activity, phenomenal manifestations like the revival of prophecy and the *speaking with tongues*, second adventism, the intensified quest for the historical Jesus, the acceptance of their Messiah by thousands of Jews—all these and many more are signs to the discerning that the wheel has turned a full circle and that the message of salvation that went forth in Zion is returning to Zion again, parallel with the dispersion and restoration of the Chosen People."

AFRAID OF THE TRUTH

L'Action Francaise, French periodical, furnishes information which reveals an attempt on the part of scientists to stifle information regarding the breakdown of evolution. Comments Ernest Gordon in *Sunday School Times*: "It seems that Professor Tissot, a man of highest standing in the field of physiological science, has made studies of the germ of tuberculosis that are of a nature to revolutionize the whole received theory on the subject. Are these revolutionary investigations receiving the attention they deserve? 'No, says M. Leon Daudet, himself a physician, 'they are being suppressed by that effective weapon, silence.' Then he describes at length the difficulties that M. Tissot is meeting in his attempts to make his theories known. A rigid scientific orthodoxy is opposing him obstinately and successfully."

The Gospel in Foreign Lands

Send All Offerings to Noel Perkin... 336 W. Pacific St... Springfield, Mo.

OUR MISSIONARIES IN CHINA

We have received considerable correspondence from our missionaries in China within the last few days, and we are very grateful to know that at the time of writing they were all safe and well. Some of them said that conditions were quite unsettled along the coast and the British and American Consuls are warning them to be ready to evacuate on short notice. Missionary work in the interior continues to go on unhindered. The Southwest China workers are not expecting the trouble to reach them, at least for some time to come. Recent reports from Manchuria bring word that all are safe there. Let us pray for the safety of our workers at this time and that their work where interrupted may be resumed soon.

CALAMITY STRIKES HONG KONG

Mrs. A. Walker Hall has written a very interesting account of the typhoon which struck Hong Kong the night of September 1. We quote from her letter:

"We expected to be awakened about two o'clock in the morning by the typhoon which we were told would come near, but that we would get only the end of it. In reality we got the full benefit of the storm instead of the end, and it began a long time before two in the morning, in fact was going strong by nine. I couldn't begin to describe it, but after trying to fix the shutters and close them, excitement reigned and desolation was complete. By the time we could do our best to pick up things from the floor and stuff some into bags, ready to be moved to the next best place when the glass should blow in, water was all over the house, covering every floor several inches deep. Dunn's outside door blew in just as we came from our room. Another door was sucked back till it

cracked in the middle and was bending like rubber in regular respiratory manner. We fought to keep the cracked door open while Walker handed the bags out. In a moment we were wet to the skin. Mosquito nets had whipped themselves into amazing positions over the bars of the bed, and everything loose around the place was too tied up to try to recover.

"We then had our first glimpse of the other guests, the women being huddled in one room at the side of the house which had not yet had its full drenching, and the men in the next one. Of course, no one was staying there, but everyone ran back to these rooms for a little shelter between trips back and forth in efforts to find a pair of shoes or anything to put on, no matter how wet it might be. Four of the ladies were dressed in some of my clothes, and

before morning nearly everyone in the house was wearing some of Walker's clothes. The outfits people were wearing were too ludicrous for words.

"Things had been moved from room to room till the dining room was piled full of everything. One climbed over huge obstacles to get from place to place. By morning everyone looked yellow and weary, quite disheartened at the mess everything was in, and even after coffee and tea had been heated on the one little fire-pot available, and we all had stood around the table and felt cheered and warmed by the drinks, water was still streaming in under all the doors. We all wondered when we could get a little sleep, as the mattresses were all wet. Last year, they tell us, when the storm stopped in the morning, the sun shone brightly all day so they got nicely dried out by night,

but today has been anything but warm and bright, but we are thankful to the Lord that tonight we all have a place to rest. No one was hurt except one man who was slightly cut by flying glass, but we could have been badly cut.

"Long before we could walk down into the village, we could see the harbor where the boats had done their best to prepare for the storm, and where the last time we had looked, we had seen swarms of little boats and big boats, tiny sampans and larger junks in their usual solid pack, of neatly formed rows. It would be impossible to tell you how they looked this morning—parts of boats jutting up out of the water. It is estimated that three or four hundred boats and at least a thousand lives were lost, from about midnight to six o'clock this morning—all this just about seven minutes walk from where we were!"



MISSIONARY GROUP FROM CHINA at GENERAL COUNCIL



SOME OF OUR KENTUCKY MOUNTAIN MISSIONARIES

OUR MISSIONARY ASSEMBLIES

We are pleased to list the churches and (See Page Nine)

NO ROOM?

By Alice F. Stewart

Ding-a-ling—ding-a-ling! Happy, laughing voices and the patter of little feet are heard in the courtyard. Let us see what it is all about at the early hour of seven-thirty in the morning. We follow the merry voices to the children's dining room and there find twelve children ranging from twelve to four years of age, singing, "Ne men hsin li puh yiao yeo ch'eo." (Let not your heart be troubled.) On the k'ang near by a small baby sleeps.

How heartily one hymn after the other is sung by these childish voices, and methinks that He who took the little children upon His knees and blessed them while here on earth, is here with us this morning, blessing these little ones, too. How they love to sing, but it is time for something else now, so Miss Chang tactfully starts them reciting Scripture verses. Verse after verse is repeated with even the smallest one joining in here and there. A Bible story is told and then all kneel in silence while one of the children leads out in prayer, after which all join in reciting the disciples' prayer.

The next on the day's schedule is breakfast. Two small tables are set with bowls and chopsticks, and as each one gathers around, a song of thanksgiving is sung to the Heavenly Father. Breakfast over, the older children help in clearing up after the meal, and then go trooping off to the school room, while the younger ones play in the garden.

You have been visiting the Stephany Orphanage at Ta Ch'ang, Shansi, North China, where to save little unwanted babies from being thrown out into the fields to be eaten by dogs or wolves, these children have been taken in and are being raised in the fear and admonition of the Lord. Besides the thirteen children mentioned above, we have nine more that are out with their wet nurses in the surrounding villages, with whom they will stay until they are old enough to eat solid food.

Our present quarters for accommodating the children are filled to capacity, and arrangements must be made for enlargement before we can accommodate our other nine children when it is time for them to come home. We have a nice piece of land adjoining the children's yard that is an ideal spot on which to build, but we lack funds for this purpose. It will cost approximately \$200.00 U. S. currency to put up the necessary accommodations. We are asking you to stand with us in prayer that this need may be met, and give as you can so that none of these little ones will have to be crowded out.

Offerings for this purpose should be designated "For the Stephany Orphanage Building," and sent to the Foreign Missions Department, 336 West Pacific Street, Springfield, Missouri.

OUR MISSIONARY ASSEMBLIES

(Continued from Page Eight)

assemblies that have very kindly made a special pledge as their goal for missions during the coming twelve months. It will be noticed that the assemblies are not listed in order, according to the amount they have given, but according to the amount per member. In other words, we have listed the assemblies so that those who are first

give the largest in proportion to their membership. There are, of course, a number of assemblies who give very liberally and regularly whose names are not listed here at all. Some of these assemblies prefer not to make any definite pledge; nevertheless, they are just as generous in their giving as those that are listed. There were also a number of assemblies and individuals who sent in pledges, but they did not give full information so that we are not able to list them separately. We have therefore placed one total covering these miscellaneous assemblies. The total pledge equals \$150,997.60. We are very grateful to the Lord and to our brethren for this evidence of their willingness to co-operate in this great work of sending the gospel message forth.

The list of Missionary Pledges is given on Page Fifteen.

A MEMORIAL PRINTING PRESS

When we were home on furlough the last time, an old multigraph was given us for the work in the Gold Coast. We were on the field some months before we unpacked this machine and put it to use. During that time some translation work had been done. We found the multigraph was very convenient for turning out the first copies of our translations, and gradually increased its efficiency by purchasing new equipment to attach to it. This multigraph, with the inking attachment and other things that had been purchased for it, was used during our first term on the field to print the Scriptures that had been translated into the Dagbane language. The Gospels of Matthew and Mark, also the Acts, Ephesians and 1 Peter were translated and printed on the machine. The British and Foreign Bible Society encouraged us in our work, and financially aided us.

We realized the need of new equipment, and had been praying about this matter. One night I was traveling over an unfamiliar road to a preaching appointment and often wondered if I was still on the right road. Sometimes at an intersection I would feel like going back to see the signs when on the side of the road would appear the U. S. marker with the road number upon it. These reassured me I was on

the right road. As I began to meditate upon this fact, I had a blessed time with the Lord. Traveling along in the darkness, these road signs appearing now and then were most assuring evidences. I thought how wonderful it is to have reassuring soul evidences subsequent to our salvation and baptism, that we are still on the right road. I offered a prayer to the Lord that in the matter of opening up the Gold Coast He would give us reassuring evidences that we were moving in His will.

That night I arrived at my destination rather late. My host and I sat up talking about the work of the Lord until one thirty. During that night's conversation, this brother said to me, "Brother Shirer, I have funds entrusted to my care which I wish you would use to build a memorial chapel in the Gold Coast." I explained to the brother that we did not build any chapels for the natives: because if we began to do it, we would have to build for them all. I told him if he still desired a memorial chapel, he would probably find some other field that would be glad to receive these funds. "But," I asked him, "why should it necessarily be a chapel? Could it not be a memorial printing press?"

As we discussed the work of language study and translation, this brother became much interested. After prayer, he told me the next morning he felt very strongly impressed that this was the will of the Lord, and suggested that I obtain prices concerning the equipment we should need, and let him know at the earliest date. Upon inquiry I found the cost was more than I had anticipated. Our brother then sent me a check for \$250.00 as the initial amount for this press. Since then, another \$25.00 has come in.

Shortly after we received this money, the Bible Society sent a gift of approximately forty dollars for the purchase of paper to be used in the printing of the Scriptures. We do thank God for these sign posts along the way, indicating His approval of this part of the Gold Coast work.

We have had different instances in the Gold Coast where the printed page has been used to the salvation of some of the Africans. A paper published in America found its way to the Gold Coast, and was the means of the conversion of a young man who later became a member of one of our churches. Our own Pentecostal Evangel has been widely distributed and has been made a tremendous blessing among those who speak and read English. It is our desire that this new printing equipment shall be used not only to print the Scriptures in the vernacular of the various tribes, but that we shall be able also to reprint some of our Pentecostal literature. We ask for the prayers of the Evangel readers that God may use the printed page to the salvation of many souls, and that it may also bring the message of healing and the Baptism in the Spirit to many who at the present time are ignorant of these provisions of the gospel.—W. Lloyd Shirer.

COURAGE. BROTHER!

Alexander the Great said to a frightened soldier: "Put on Courage or Put off Alexander."

Paul says to us. "Put ye on the Lord Jesus Christ."

Special Notice

It soon will be time to send our love offering to our missionaries as a special Christmas remembrance. Each year we like to add a little to our regular remittances at the end of November to let our missionaries know that, even though they are far from home and family they are included in our love and fellowship.

We should appreciate the prayers of our Evangel readers that the special Christmas offerings sent us this year will be sufficient to enable us to see that each one of our missionaries will have a little extra at Christmas time. Start your fund early so that we may receive it in November. Send it designated for the "CHRISTMAS FUND," to the Foreign Missions Department, 336 West Pacific Street, Springfield, Missouri.

The Way of Salvation

SAVED IN A MURDERER'S CELL

One afternoon John Townsend, returning home at the close of a round of visits, appeared greatly depressed and preoccupied. When his daughter Abbie noticed her father's condition, she approached him, saying, "Father, dear, may I know what is troubling you?"

"Yes, my child, I have just now visited a man in prison who will be executed tomorrow morning. I have been visiting him for several months. He has always listened to my words with sullen silence. He always welcomes me, but shows no interest in his soul's salvation. I feel greatly concerned about him, for he has but a few brief hours to live."

Then looking intently and rather anxiously at his daughter, he added, "I wonder, dear, if you would have the courage to visit him this afternoon."

"Yes, father, if you will go with me," she replied, thinking that he might not be permitted to see the prisoner again.

They were soon on their way to the prison. Arriving, the warden immediately ushered them into the presence of the criminal. For a moment Abbie stood before the man in silence, then looking at her father she said, "Father, will you not introduce me to this man?" She then approached him, holding out her hand, but he did not take it.

However, she took his hand in both of hers. She tried to speak, but was too overcome; she could not utter a word. A flood of tears rained upon that blood-stained hand. Her tears could not wash away the stain, but the condemned man knew that the precious blood of Christ could wash away the stain of sin upon his soul. But he did not speak. Mr. Townsend, seeing his daughter's emotion, felt the situation keenly, and placing his hand upon hers led her away.

After leaving the cell, he very tenderly said, "I feared it would be too much for you, dear, but never mind; you know, 'He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him!'"

"Yes, father, but I did not say a word; I did not give him the seed."

"True, my dear, but your father has sown the seed many times. It may be, the shower of tears of tender compassion which you shed was just the very thing that was needed to bear fruit. Do not let the matter overburden you, but let us unitedly pray for this man during the few hours he has to live. You know the thief on the cross was saved at the last moment—he also was a murderer—but the Lord Jesus said to him, 'Today thou shalt be with me in Paradise.'"

Following this conversation, Mr. Townsend and his daughter spent hours in prayer for that soul who was so soon to pay the penalty for his crime.

At six-thirty o'clock the following morning, a messenger came hastily from the prison with an urgent request that "Mr. Townsend and his daughter should visit the prisoner immediately." They did so in obedience to his last request.

When they met the man they noticed a

changed look in his face. Addressing Mr. Townsend, he said, "You may think time spent with me has been all in vain. I would not yield to your entreaties, but the tears your daughter so freely shed for me last night reminded me so much of my dear mother and grandmother as they would tearfully plead with me to turn to the crucified Lord, that I have at last yielded.

"I now go to my just punishment from man. But there is One who has signed my pardon with His precious blood. I have no fear, for as I felt your daughter's tears falling on my hand I turned to Christ with all my sins. I cried unto Him like the thief on the cross, and He answered, 'Today thou shalt be with Me in Paradise.' There is only one comfort in my heart about the one I murdered. Before he died he prayed for me. Who can say this is not an answer to my victim's prayer?"

Before Mr. Townsend could leave the cell, the prisoner asked him to witness the execution. He consented to do so. A little later he was taken to the gallows. On being asked if there was anything he wished to say, he replied, "I plead guilty and am only receiving my just penalty, but—

'There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains.'

I am depending on that and am content to die."

Then saying, "Good-bye, Mr. Townsend," he was ushered into eternity. Though he had put off the opportunity of salvation many times, a God of mercy had granted peace and pardon at the last moment. It is never too late to repent, but beware, reader, lest you allow your last opportunity to pass without accepting Christ. Has nobody prayed and wept for you? Yes, Jesus prayed, and not only did He weep, but He sweat as it were great drops of blood, taking upon Himself all your sins. Accept His Word, and be saved.

(This is a true story, taken from "Sister Abigail," a book which can be obtained from the Gospel Publishing House for \$1.10.)

THE SUNDAY SCHOOL LESSON (Continued from Page Six)

discussion of the matter, showing the reasons. Likewise many Christians do not readily see the reason why Christians must keep out of debt. Not only do they find it difficult to believe that it is wrong and wicked for them to be in debt, but the command to owe no man anything goes desperately against the grain. This requirement touches one of the most widespread sins of our age. So the Apostle undertakes to show the reasonableness of his demand by mentioning the fact that five of the Ten Commandments forbid doing personal wrongs to others. Owing a past due debt is doing wrong to another and so it classes with the five things forbidden by the Ten Commandments. He connects his command that we owe no man anything with his theme, which is love, by declaring that all of these commands not to do personal wrong to others are founded in love. That is, such things are not the acts of love. He who loves fulfills the law against doing personal wrongs.

Therefore we must not owe anything that is past due, because that is doing wrong to our neighbor, and so brings the cause of Christ into disrepute. Neither must we owe

anything that is not due, because to do so is to put ourselves in a position where we may be forced to commit sin by failing to pay the debt when it becomes due. Borrowing money by mortgaging property that is worth the debt is not "owing anyone." It is selling an interest in one's possessions.

He who loves puts on Christ and ignores fleshly lusts. In vv. 11-14 the Apostle gives a ringing call to holiness of life. We are to present our bodies as living sacrifices to God, and make no provision for the flesh to fulfill the lusts thereof. We are to put on Christ, grow up into Him our living Head, let the mind that was in Him be in us also, and be filled with His Spirit.—C. E. R.

"GOD IS NOT MOCKED"

When I was a pastor, within ten miles of the house in which I lived, 13 young men met on a certain night in a hall. They said: "Here we are, 13. Let us celebrate the Lord's Supper." After an hour's revelry over wine and viands, they made a travesty of the Lord's Supper. Before six o'clock in the morning the leader was dead; and every other man in that company was down with a disease that shortened his life.—A. T. Pierson.

THE SECRET OF POWER

Wesley spent two hours daily in prayer, and often more than this. He began at four in the morning. One who knew him well says of him: "He thought prayer to be more of his business than anything else, and I have seen him come from his closet with a serenity of face next to shining."

Seed Thoughts

Gathered by Alice E. Luce

Every country demands and should have Liberty, Opportunity, and Security.

The condition of all the civilized (?) countries today proves how utterly human governments have failed to provide these essentials.

The world is characterized by the words of Jesus: "distress of nations, with perplexity."

This constant apprehension curtails liberty, diminishes opportunities, and absolutely precludes security.

When the Prince of Peace comes, all will be reversed; every nation will be free, will develop its resources for the common profit, and "none shall make them afraid."

The Lord would have us manifest these millennial conditions in our lives *here and now*.

While we preach that the kingdom of Jesus will one day be set up on this sin-blighted, war-torn earth, we should give in our everyday lives an object-lesson of *what it means to be ruled by Christ*.

We are to stand fast in the *liberty* where-with He has made us free—not under Law, no slavish fear, no bondage to sinful habits, but freedom to love, serve, and worship Him in a life of holiness.

This will bring us daily *opportunities* of service to others, and all our redeemed faculties will find development and employment in His glad slavery, which is perfect freedom.

Meanwhile we are preserved in Jesus Christ (Jude 1), His presence surrounding and filling us, so that we know the glorious *security* of His keeping.

In the Whiten'd Harvest Field

FAYETTEVILLE, ARK.—We just closed a successful revival, Earl Davis, of Oklahoma, Evangelist. This was one of the most successful revivals we have had in years. A goodly number were saved and our Sunday school was doubled. Our C. A. band, also, was strengthened.—Robert C. Sellers, Pastor.

GRACEMONT, OKLA.—I have just closed a revival in which the power of God fell and sinners were at the altar weeping their way through to victory. Twenty-one were saved and 5 were filled with the Holy Ghost. One who had had heart trouble for several years was healed as was also a girl who could not raise one of her arms. The church is wonderfully revived and on fire for God.—Cora Crank, 404 E. 14th St.

(Near) BEARDEN, ARK.—During the latter part of August, E. C. Mitchell came to Newhope for a 2½ weeks' revival. God wonderfully blessed his efforts. Eight were saved and many became interested, and sought for the Baptism in the Spirit. Four were baptized in water. Our church is moving on with God. Some are seeking the Lord and being saved in our regular services, and the revival fires are still burning.—Jess L. Bowen, Pastor.

WARRENSBURG, MO.—We have just closed a 4 weeks' revival, Evangelist and Mrs. A. J. Bartelmai, of Joplin, in charge. Laura Harmon assisted also, and Brother and Sister Young, who conducted the song services. Five were saved, 15 received the Holy Ghost Baptism, 9 united with the church, and 6 were baptized in water. Council ministers passing this way will find a hearty welcome.—Willard L. Houston, Pastor.

LOUISIANA DISTRICT COUNCIL

Ministers and delegates met at the Assembly at 69th and Henderson Streets in Shreveport, La., Sept. 28, and decided to organize a Louisiana District Council. The following officers were elected. E. L. Tanner, Monroe, District Superintendent; H. E. Simms, Shreveport, Assistant Superintendent; L. O. Waldon, Bossier City, Secretary-Treasurer; C. F. Parker, F. E. Webb, A. N. Burns, and O. J. Neighbors, Presbyters.

LARAMIE, WYO.—We are now at the close of a 3 weeks' meeting conducted by Owen Lee. This has been one of the greatest meetings we have experienced since my coming here as pastor almost 2 years ago. The blessing of the Lord was witnessed in every service. We were taken back to the old landmarks and pointed to a real Pentecost of today. Shouts of praise arose as sins were confessed and repented of. Many have been healed and several have been saved, reclaimed, and baptized. The attendance has steadily increased and we are encouraged to believe for the continued presence of the Lord.—D. E. Overturf, Pastor.

ABILENE, TEXAS.—We accepted the pastorate here the first of June. We can truly report victory in every department of the church. We have had 3 revivals this summer. The first was conducted by C. R. Farren and family, of Olney, which lifted the church greatly, as did also the next one, which was conducted by E. R. Winters, of Electra. Evangelist and Mrs. P. A. Lewis, of Dallas, were in charge of the last meeting. The Word was preached under the anointing of the Spirit and blessed results followed. Several were saved and our Sunday School reached a record attendance of 194.—Jeff Gibbs, Pastor.

CORRECTIONVILLE, IOWA.—We praise the Lord for the 3½ weeks' revival which we have just enjoyed. Evangelist Hannah R. Nelson and Leah T. Snow were with us. Ten were saved or reclaimed and 3 received the Baptism in the Spirit. Four united with the church. The saints were stirred to see the need of going deeper with the Lord. The gospel both in word and song was enjoyed by all. People from other churches co-operated with their presence and good will. Pastor and Mrs. Harold T. Highly, from Southwestern Bible school, have charge of the work. Council brethren passing this way will be welcome.—Walter E. Lewis, Secretary.

(Near) PRYOR, OKLA.—We have recently closed a 3 weeks' revival in Hazel Schoolhouse, Raymond McGhghy, Evangelist. The Word was preached under the anointing and in its fullness. Eleven were saved, 3 were baptized in the Spirit, and 6 were baptized in water. Two men who had stood against the Pentecostal faith were brought down to death's door. One of these called for the saints to come to his home. He then asked forgiveness for the

things he had said. Prayer was offered for him and he is up and going about as usual. The other man was suffering from ruptured jugular vein. Word was sent to us to pray for him. The service was stopped and prayer was made. Last Sunday night he was able to come to church. He publicly asked forgiveness for the wrong things he had said and done. He and his wife plan to attend regularly now. Wright C. Pool is pastor.—Wm. D. Fiser, Secretary.

HOMEGOING

Word has just come to us of the passing away of Mr. John Wade Ledbetter in Los Angeles, California, at the age of sixty-eight. Brother Ledbetter has been one of our ordained ministers for about twenty years, and for the past several years has been doing missionary work in South China and assisting in the Bible school there. He, together with his sister, Miss Mattie Ledbetter, returned to the United States a short time ago because of failing health. Our hearts go out in sympathy to our sister who is left alone, but for him we can have no sorrow over his passing on into the presence of his God, since he had suffered considerably during the past months.

THE CHURCH IN MOSCOW

The following is taken from a Russian letter: "Before the Revolution, there were, in Moscow, 1624 churches, monasteries, and chapels. Now there remain open 26 Russian Orthodox churches, two Roman Catholic churches (there were five before), and two synagogues (there were seven before). The old priests of the Russian church are now especially popular in Moscow, and they greatly influence the populace, who are sick of the Revolutionary priests. Where the services are conducted by the 'old father,' the buildings are packed. Sometimes it happens that the people occupy their places in the church a whole day before the service begins. On the other hand, there are now active young priests of Bolshevistic tendencies, who try to combine the church services with their political activities. No doubt, they have been engaged by the Soviet authorities. It is interesting to see the Bolsheviks use religious workers to support their power. This shows how the influence of religion over the nation is still being felt."

Three missionaries recently arriving in the United States for furlough are Miss Blanche Appleby from South China, Miss Carrie Anderson from the Federated Malay States, and Miss Lois Shelton from Liberia. Miss Appleby's address while home will be 526 Moreland Avenue N. E., care of Mrs. W. C. Appleby, Atlanta, Georgia. Mail will reach Miss Anderson at Washington Island, Wisconsin, in care of Andrew Anderson. Miss Shelton will be at her home in Mattoon, Illinois—3309 Marion Avenue.

Not By Might, nor By Power

Pentecostal Evangel

By His Spirit By His Word By His Faith

STANLEY HOWARD FRODSHAM
EDITOR

CHAS. E. ROBINSON --- MYER PEARLMAN
ASSOCIATE EDITORS

NOEL PERKIN
MISSIONARY EDITOR

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J. R. FLOWER, ASST. SUPT. AND SECRETARY

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POWER OVER DEMONS

Theodore Ziemer of Kon Ken, Siam, gives this recent experience of demon possession as quoted in *Sunday School Times*.

"The victim was a man of eighteen years who had followed us from village to village listening. At 2 a. m. of the third night we were rudely awakened by a scene we shall never forget. Instead of a polite, interested young man we beheld a veritable tiger.

"Biting, clawing, pummeling, kicking, frothing at the mouth, and throwing himself to the ground with terrific force were a few things the evil spirit caused him to do. We tried to speak to him and he tried to answer, but could not, for he was dumb also. By this time a big crowd had gathered and, in view of this and of the mighty power of Christ we had spoken of earlier in the evening, prayer was made in his behalf.

"When the words, 'In the name of Jesus and through His precious blood I command thee to depart,' were spoken, the evil spirit immediately departed—but not without one last effort to destroy the man. He fell violently to the ground vainly clutching the air, a sort of shiver went through his being, and then he stood up clothed in his right mind and conversed with me, asking what all the commotion was about. Needless to say the crowd was dumbfounded and amazed, and the news has spread from village to village. The young man followed us many days, and then bade us good-by."

"THANK GOD FOR THE CYCLONE"

A pastor friend of ours told of the conversion of a worker in an oil field. He was a large man, over six feet tall, and of a vicious, profane disposition. One day while at work he looked up and saw a cyclone coming. He knew there wasn't time to flee to safety, so he just took hold of a steel girder on the oil derrick, and entwined both hands and feet about it—and clung to it for dear life. For about ten minutes great pieces of steel and wood, and stone, flew past him and whizzed about him; but by a miracle—and he realized it was a miracle when it was all over—none of them hit him. He didn't pray or call on God during the storm; but when the storm was over, he fell down on his knees and thanked God, and surrendered to Christ then and there. He realized God had spared him, and God spoke to him through that cyclone. He went home a changed man, started going to church, and soon won his wife and children to Christ. When he gave his testimony, he would say, "I thank God for that cyclone."

We are a stubborn lot. Often God has to literally knock a man over before he will listen to the voice of the Almighty. Some of the greatest tragedies of life are blessings in disguise. Any sickness or trouble that will lead a man to Christ is an invaluable blessing in disguise.—*Christian Victory*.

ROGER BABSON SAYS:

"One dollar spent for a lunch lasts five hours.

"One dollar spent for a necktie lasts five weeks.

"One dollar spent for a cap lasts five months.

"One dollar spent for an automobile lasts five years.

"One dollar spent in service for God lasts for eternity."

Forthcoming Meetings

ATCO, N. J.—Pentecostal Church; Oct. 17—; Gypsy and Harry Johnson, Evangelists.—Fred Diehl, Pastor.

MARSHALL, MO.—Oct. 17-Nov. 7; Hattie Hammond, Evangelist.—David M. Hogan, Pastor.

KERMITT, TEXAS—Oct. 26, for 2 weeks; E. R. Winter, Evangelist.—Mrs. G. M. Massey, Pastor.

LITCHFIELD, O.—Bethel Temple; Oct. 27—; B. E. Hillman, Evangelist.—G. F. Gribben, Pastor.

PASADENA, TEXAS—Oct. 26—; Evangelist and Mrs. James Hamill.—Carl Alcorn, Pastor.

PHENIX CITY, ALA.—Girard Assembly of God. 12th St. and 12th Ave.; Oct. 17—31; C. H. Baker, Sanford, Fla., Evangelist.—Emory Andrews, Pastor.

EVERETT, MASS.—Glad Tidings Tabernacle, Second and Cabot Sts.; Oct. 15—31; J. Earl Douglass, Evangelist.—W. J. Mitchell, Pastor.

SPRINGFIELD, MO.—Assembly of God, Campbell Ave. and Calhoun Sts.; Oct. 10—31; A. H. and Zelma Argue, Evangelists.—Ralph M. Riggs, Pastor.

KINGSBURG, CALIF.—Full Gospel Assembly, Lincoln and Ellis Sts.; Oct. 13—Nov. 7; Meyer and Alice Tan Ditter, Evangelists.—E. W. Mincey, Pastor.

NEPTUNE, N. J.—Full Gospel Church, Fifth and Ridge Aves; Oct. 24—Nov. 7.—Nimrod Park, Evangelist; Irving H. Meier is Pastor.

DALLAS, TEXAS—3026 S. Beckley Ave.; Oct. 17—; Daniel D. Lewis, Evangelist.—Ferman P. King, Pastor, 2538 W. 12th St.

CERES, CALIF.—Glad Tidings Church; Nov. 23-Dec. 12; Jos. Terlizzi, Evangelist.—E. Wm. Anderson, Pastor.

BATH, N. Y.—Bethel Full Gospel Assembly, 9 W. William St.; Oct. 24—Nov. 7 or longer; Alfred B. Miller, Evangelist.—Rudolf W. Metzger, Pastor.

SALEM, N. J.—Pentecostal Church, Grant St., near Market, Nov. 2—28 or longer; J. Earl Douglass, Evangelist.—Thomas H. P. Cairns, Pastor.

BUFFALO, N. Y.—Tabernacle, 688 Tonawanda Ave.; Oct. 17, for 2 weeks or longer.—Stanley Comstock, Evangelist. G. R. Bender is Pastor.

DATE CHANGED

WICHITA, KANSAS—Pentecostal Tabernacle, Lincoln and Main; Nov. 4—21; Henry Hoar, Evangelist.—Chas. Sheall, Pastor, 1135 S. Main.

WEST HARTFORD, CONN.—Gospel Tabernacle; Warren Terrace and West Beacon St.; Evangelist and Mrs. E. T. Quabush; Nov. 2—21; Roy Smuland is pastor.

PHILADELPHIA, PA.—Glad Tidings Tabernacle, 5033 Frankford Ave., Oct. 31—Nov. 14; Emma A. Dickerson, Evangelist.—Frederick C. Bennett, Pastor, 6339 Baynton St.

TORONTO, ONT.—Stone Church, Avenue Rd. and Roxborough St. W.; Nov. 7—21; Wesley Jaeger, Evangelist.—Walter E. McAlister, Pastor, 236 MacPherson Ave.

VINELAND, N. J.—Full Gospel Assembly, 6th St., and Park Ave.; Oct. 17—Nov. 7; Evangelist and Mrs. F. Ewald.—Wesley O. Fritz, Pastor, 810 Cambridge Street.

WASHINGTON, D. C.—Bethel Pentecostal Tabernacle (formerly Bible Hall), 6th and G Sts.; Nov. 7—; Miss Mabel Willits, Evangelist.—Harry V. Schaeffer, Pastor, 412 Douglas St., N. E.

NEW HAVEN, CONN.—Full Gospel Assembly, 240 Poplar St.; Oct. 24—Nov. 14; 3 main services Sunday; Wm. H. Nagel, Evangelist.—Clinton E. Finch, Pastor, 361 Lenox St.

C. A. RALLY

TRENTON, N. J.—Gospel Tabernacle, 681 Princeton Ave.; Oct. 29, 7:45 p. m.—Fred R. Diehl, Atco, N. J., Vice-President.

FELLOWSHIP MEETING

CAIRO, ILL.—Elm and 37th Sts.; Oct. 31; bring basket lunch; all ministers in Southern Illinois are urged to come.—D. G. Hutto, Pastor.

RALLY

JERSEYVILLE, ILL.—Oct. 23, 7:30 p. m.—Ivan Belmer, Sectional Vice President, 2101 Rhodes St., Granite City, Ill.

PRATT, KANSAS—Oct. 17—; Stanley McPherson, Evangelist.—Oria R. Bray, Pastor.

DEEPER LIFE CONVENTION

APPLETON, WISC.—Gospel Temple, Durkee St., at Harris; Oct. 24—29; Neils P. Thomsen will be principal speaker.—C. D. Goudie, Pastor, 309 E. Harris St.

ANNIVERSARY AND REVIVAL

MIAMI, OKLA.—Anniversary Sunday, Nov. 7; 3 services; special speakers; lunch at noon. Revival, Dec. 7—; James E. Hamill, Evangelist.—J. M. Cockerell, Pastor, 1112 Second Ave. S. E.

JERSEYVILLE, ILL.—Rally, Oct. 25; 7:30 p. m.; Brother Ferguson, Pastor.—Ivan Belmer, Sectional Vice President Metropolitan Area, 2101 Rhodes St., Granite City, Ill.

CONVENTION AND THANKSGIVING RALLY KANSAS CITY, MO.—3100 E. 31st St.; Nov. 7—28, Evangelist and Mrs. J. D. Saunders. Thanksgiving Day rally, delegation from C. B. I. assisting.—A. A. Wilson, Pastor.

MISSISSIPPI QUARTERLY CONFERENCE

NOXAPATER, MISS.—High Church; Nov. 2—4; free entertainment for ministers and their wives.—F. H. Beard, Secretary, H. M. Sandlin, District Superintendent.

ALABAMA FIFTH SUNDAY C. A. RALLIES Section No. 1, Warrior; No. 2, New Hope; No. 5, Wise Mill; No. 6, Geneva; No. 7, Piney Grove; No. 8, Mt. Zion; No. 11, Whistler; No. 12, Grantham Tabernacle.—Georgia L. Johnson, State C. A. Secretary.

CENTRAL SECTIONAL RALLY

HUTCHINSON, KANSAS—Nov. 6; a new secretary will be elected; each assembly is entitled to 3 votes—by pastor, C. A. President, and one C. A. delegate. C. A. McCarrell, 717 E. 4th, is pastor.—Earl J. Hance, Sectional Secretary, Freeburg, Ill.

S. W. DISTRICT C. A. RALLY (Both Sections)

PRATT, KANSAS—Nov. 6; 3 services; part of afternoon given for business; bring basket lunch.—Clifford Barnes, Sectional Secretary.

ANNIVERSARY CONVENTION AND REVIVAL WEST HARTFORD, CONN.—Gospel Tabernacle, Warren Terrace and W. Beacon; Oct. 26—31; speaker, John W. Follette. Revival Nov. 7 for 3 weeks or longer; Evangelist and Mrs. Quabush.—Roy Smuland, Pastor, 16 Lockwood Terrace.

GENERAL RALLY

OLNEY, TEXAS—Oct. 28, all day; ministers of the Section in charge of 10:00 a. m. service; Woman's Missionary Council, 2:30; C. A. Rally, 7:00 p. m.; bring musical instruments.—Mrs. E. B. Crump, Sectional C. A. President, 703 W. Elliot St., Breckenridge, Texas.

FELLOWSHIP MEETING (Ozark Section)

SILOAM SPRINGS, ARK.—Oct. 29—31; Young People's rally, Friday night; entertainment free as far as possible; neighboring assemblies and Tri-State friends, please come.—R. E. Gilliam, Pastor, S. A. Merrill, Presbyterian.

KANSAS DISTRICT COUNCIL AND C. A. CONVENTION

COFFEYVILLE, KANSAS—Tabernacle, 11th and Beach Sts.; Nov. 22—25; Thanksgiving Day C. A. State Convention, 1:30.—Victor Griesen, Pastor, Coffeyville, 901 W. Tenth St., Fred Vogler, Wichita, Kansas, 1017 S. Market St.

REVIVAL AND ANNIVERSARY DAY

MIAMI, OKLA.—Rock Church; Oct. 17—Evangelist and Mrs. D. M. Rice; Nov. 7, "Anniversary Sunday," a time of home-coming and report of year's blessings and work; basket lunch at noon; special speakers present; a whole day of fellowship; near-by churches invited.—J. M. Cockerell, Pastor, 111 Second Ave., S. E.

STOCKTON, CALIF.—Calvary Tabernacle; Oct. 31—Nov. 1; dedication of ten-room memorial Sunday School department, J. Paul Thommen District Superintendent, and other ministers participating. Opening of revival (3 weeks or longer), Joseph Terlizzi, Evangelist.—E. O. Robeck, 442 N. American St., Pastor.

MISSIONARY CONVENTION

KANSAS CITY, KANSAS—Full Gospel Tabernacle, 7th and Riverview; Oct. 29—31; three services daily; speakers, Mrs. Nettie Nichols, Pastor Joshua Bang, of China, Miss C. Swinfin Eady, Miss Lydia Vaux, of India, Noel Perkin Missionary Secretary, Fred Vogler, District Superintendent, and Mrs. Vogler. Missionary Rally, Sunday, 2:30.—H. B. Garlock, Pastor, 1400 N. 26th St.

ANNUAL MISSIONARY CONVENTION

CLEVELAND, O.—Pentecostal Church; Oct. 21-31; Missionaries from China, India, Africa, and South America. Evangelist and Mrs. Watson Argue, Speakers, Oct. 17-31.—D. P. Holloway is Pastor.—Lee E. Dilts, Secretary.

OKLAHOMA S. S. AND C. A. RALLIES

Woodward, Oct. 12; Hammon, Oct. 13; Duacan, Oct. 19; Shawnee, Oct. 21; Wellston, Oct. 22; Barnsdall, Oct. 26; Collinsville, Oct. 27; Picher, Oct. 29; Beggs, Nov. 2; Clebit, Nov. 4; 3 services daily; bring basket lunch; night service conducted by C. A.'s; bring S. S. reports, 2nd and 3rd quarters.—Albert Ogle, State S. S. and C. A. President.

"DEEPER LIFE" CONVENTION, NOV. 11-21

INDIANAPOLIS, IND.—Tabernacle, Laurel St. and Pleasant Run Blvd.; Speakers, Hattie Hammond, Flem Van Meter, H. E. Bowley, and G. F. Lewis, District Superintendent; entertainment free to ministers as far as possible; please make reservations for entertainment before Nov. 1; 2 services daily, 2:30 and 7:30 p. m.; Sunday, all day. We especially invite Indiana ministers for Indiana day, Nov. 15.—J. L. Price, Pastor, 1619 Villa Ave.

GEORGIA—SOUTH CAROLINA DISTRICT COUNCIL

ATLANTA, GA.—Pentecostal Tabernacle, 301 Capitol Ave., S. W.; Ralph Byrd, Pastor; Oct. 26-28; free beds for ministers and delegates; meals at reasonable rates; a meeting of Credentials Committee Monday, 3:00 p. m.; candidates for license or ordination are urged to meet this committee; Tuesday afternoon and night given over to Christ's Ambassadors; all classes are urged to send a representation; for information write W. W. Hurston, Secretary, 1124 20th St., Columbus, Ga.

NEW ENGLAND DISTRICT COUNCIL

WEST HARTFORD, CONN.—The Fifteenth Annual Meeting of the New England District Council will convene Oct. 26-27, at the West Hartford Pentecostal Assembly, Warren Terrace and West Beacon St., Roy Smuland, Pastor. First session Tuesday, 10:00 a. m. The Executive Committee will meet on the 25th at 3:00 p. m. All the ministers urged to be present at all sessions and to remain until the last of the Council. Wm. J. Mitchell, District Superintendent.—H. H. Shelley, Secretary, Cumberland Mills, Maine.

TEXAS SECTIONAL CONVENTIONS

Wichita Falls Section, Oct. 5, 6, Fifth and Broad Church, Wichita Falls; San Angelo Section, Oct. 7, 8, Abilene; Greenville Section, Oct. 12, 13, in tabernacle at McKinney; Dallas Section, Oct. 14, 15, Oakcliff Full Gospel Church, Dallas; Waco Section, Oct. 19, 20, Fairfield; Ft. Worth Section, Oct. 21, 22, DeLeon; Tyler Section, Oct. 26, 27, Tyler; Lufkin Section, Oct. 28, 29, Nacogdoches; Beaumont Section, Nov. 2, 3, Daisetta; Houston Section, Nov. 4, 5, Trinity Tabernacle, Goose Creek; Yoakum Section, Nov. 9, 10, Gonzales; San Antonio Section, Nov. 11, 12, Aransas Pass; Valley Section, Nov. 17, Harlingen; Austin Section, Nov. 23, 24, North Side Church, Austin.

All conventions open at 10:30.—District Superintendent F. D. Davis, 1626 Lipscomb St., Ft. Worth, Texas.

MISCELLANEOUS NOTICES

NEW ADDRESS—Gracemont, Okla. We have accepted the pastorate here.—C. J. Brown.

WANTED—Old Evangelists, tracts, picture rolls, Bibles, and other literature published by Gospel Publishing House, for free distribution in a needy field.—Mr. and Mrs. A. F. Garrett, Route 2, Box 169, Springdale, Ark.

WANTED—The following will distribute literature sent to them without cost. Evangelists, John G. Renner, 302 N. May St., Aurora, Ill.

Tracts, full gospel papers and used song books, Mrs. Harlow Sheline, Gallipolis Ferry, W. Va. Used song books for pioneer work (will pay postage), Hayes Stauffer Jr., Smoke Run, Pa.

NEW ADDRESS—Enterprise, Ala. "I have resigned the pastorate in Atmore. Visiting ministers and others will find a welcome."—R. E. Taylor, Pastor.

OPEN FOR CALLS

Evangelistic

Ivan Carper, Leon, Iowa.

Evangelist and Mrs. Raymond DeVito, 407 Kautz St., Willard, O. "We are resigning the pastorate here."

Wm. J. Frayer, 1045 Main St., Wellsburg, W. Va. "I have been with the Council for fifteen years. References upon request"

Evangelist and Mrs. Vernon M. Murray, 510 Walton St., Houston, Texas. "We have resigned our pastorate at Marshall."

Francis G. Cline, 221 Fifth Ave. N., Cresco, Iowa. "I have labored in this District for 11 years. Best of references. I travel alone."

Pastoral or Evangelistic

Evangelist and Mrs. John L. Ferriot, 806½ Enid St., Houston, Texas. "References upon request."

WORLD MISSIONS CONTRIBUTIONS

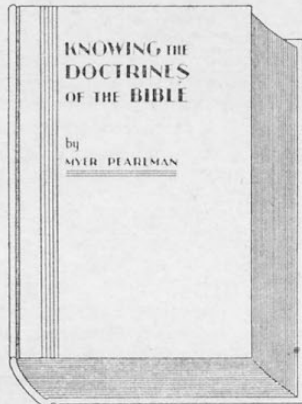
September 29-30 Inclusive

ALABAMA, Birmingham Full Gospel Ch	\$ 7.13
Enterprise Assembly of God	4.74
Millport Gospel Tabernacle	1.00
Thomasville Assembly	1.50
ARIZONA, Personal Offerings	5.00
ARKANSAS, Personal Offerings	2.10
Clarendon Daily Vacation Bible School	.45
CALIFORNIA, Personal Offerings	56.20
East Bakersfield Gospel Gleaners C A's	2.00
Paso Robles Full Gospel Church	5.00
CONNECTICUT, Personal Offerings	11.05
DELAWARE, Wilmington First Pent'l S S	52.00
DIST. COLUMBIA, Wash. Trinity Pent'l Ch	4.72
FLORIDA, Personal Offerings	60.00
Wildwood Assembly of God	5.00
ILLINOIS, Personal Offerings	26.25
Chicago Full Gospel Assembly	25.00
Macomb Assembly of God Church	15.00
INDIANA, New Albany Bethel A of G	4.20
IOWA, Personal Offerings	5.00

Perry Assembly of God S S	3.30
KANSAS, Personal Offerings	.10
Caldwell Assembly of God S S	7.05
Traer Assembly of God S S	1.20
KENTUCKY, Mortonsville Assembly of God	4.55
MARYLAND, Pasadena Pent'l C A's	2.18
MASSACHUSETTS, Personal Offerings	15.00
MICHIGAN, Detroit McCellan Ave A of G	22.00
Detroit Star of Hope Tabernacle	20.05
River Rouge Assembly of God & C. A's	40.00
MINNESOTA, Granada Gospel Tabernacle	39.40
Minneapolis Fremont Tabernacle	125.00
Minneapolis Gospel Tabernacle	421.86
Wells Gospel Tabernacle	5.50
MISSOURI, Personal Offerings	24.62
Knox Assembly of God Church	2.05
Springfield Assembly of God	103.78
Springfield Assembly of God S S	144.68
Springfield Assembly of God C A's	25.00
Springfield Community Gospel Tabernacle	12.00
St. Louis Full Gospel Assembly	2.00
Winfield Calvary A of G S S	7.00
MONTANA, Personal Offerings	3.00
NEBRASKA, Hastings Full Gospel Church	3.49
NEW JERSEY, Personal Offerings	6.25
(Near) Freehold Church of Georgia	42.57
Nutley Bethel Pent'l Assembly	6.25
NEW MEXICO, Las Cruces A of G S S	17.90
NEW YORK, Cortland Bethel Pent'l Assembly	10.00
Jamestown Glad Tidings Tabernacle & S S	30.20
New York City Glad Tidings Tabernacle	1,054.00
OHIO, Personal Offerings	11.00
Ashtabula Assembly of God Church	10.00
Cleveland Pent'l Church	665.00
Conneaut A of G Junior Church	5.00
Deer Park Christian Assembly	8.23
Delaware Trinity Pent'l Assembly	2.00
Warren First Pent'l Church	81.10
Warren First Pent'l C A's	5.00
OKLAHOMA, Personal Offerings	41.50
Clebit Assembly of God S S	1.20
Oakwood Sunday School & W M C	1.00
Porum Assembly of God S S	4.35
Sapulpa Assembly of God S S	6.00
Shawnee Christ Ambassadors	2.50
PENNSYLVANIA, Altoona First Pent'l Ch	9.16
Bangor Calvary Tabernacle	11.50
Bedford Bethel Pent'l Assembly	3.35
Hamburg Full Gospel Tabernacle	31.75
Hamburg Full Gospel Tabernacle & S S	5.00
Harrisburg Assembly of God Ch & S S	30.45
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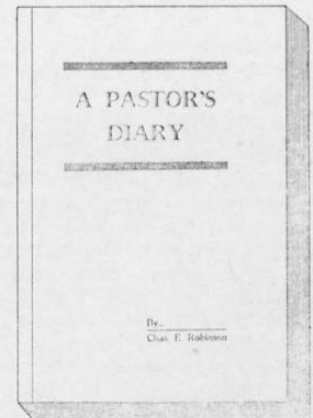
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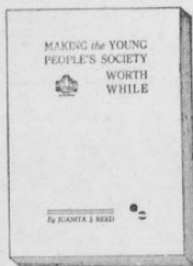
I wrote you some time ago requesting help for the young people's work, and I thank the Lord for the package you sent me.

I ordered the book that is advertised on one of the leaflets "Making the Young People's Society Worth While." I received my book on Saturday and the next afternoon we had our annual C. A. election. After the election I put before our group the suggestions given. Everyone was delighted with the helpful suggestions therein. We now have the different officers and committees suggested and I believe the blessing of the Lord is going to be upon our work.

I am now in my third year as President of our local group. I only regret that I didn't have this wonderful book two years ago.

(Signed) Miss Evelyn Taylor,
Route 2, Marlin, Texas.

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Home Mission Fund.....	\$193.51
Office Expense Fund.....	62.81
Literature Expense Fund.....	5.08
Reported as given direct to Home Missions.....	74.47
Reported as given direct to Missionaries.....	93.00
428.87	

Amount received for Foreign Missions.....	3,656.52
Amount previously reported.....	26,311.00

Total amount received for Foreign Missions to date.....	\$29,967.52
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WORLD MISSIONS CONTRIBUTIONS
October 1-5 Inclusive

ALABAMA. Personal Offerings.....	\$ 1.64
Evergreen Oakdale Assembly.....	3.00
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Decatur Assembly of God.....	5.75
E St Louis Wash Pk F Gos Ch.....	3.30
Greenville Assembly of God.....	3.86
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Tracy Assembly of God.....	2.75
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McAllaster Assembly of God.....	2.58
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Yates Center Assembly of God Church.....	3.63
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This book should be read by those who desire to be well informed on the Jewish problem. Its author is well qualified by birth, by training, and by Christian experience to write on this subject. He was educated to be a Rabbi. Since his conversion to Christianity he has been a missionary to the Jews of the South. 131 pages. Paper covers. Price 50c, Postage 5c.

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CANADA. Personal Offerings	3.75

Total amount reported	\$3,965.57
Home Mission Fund	\$ 92.11
Office Expense Fund	67.44
Literature Expense Fund	8.41
Reported as given direct for Home Missions	179.74
Reported as given direct to Missionaries	277.98
Total amount received for Foreign Missions	\$3,339.89

MISSIONARY PLEDGES

Minneapolis, Minn., Fremont Tab	\$ 3,000
Oakland, Calif., 1st Pent'l Ch of God	2,500
Cleveland, Ohio, Pent'l Church	10,000
Oakland, Calif., Bethel Tabernacle	1,000
Battle Creek, Mich., Ch of the Four Fold Gos	3,000
New York City, N. Y., Glad Tidings Tab	12,000
Baltimore, Md., Full Gospel Church	1,500
Redlands, Calif., Full Gospel Church	690
Heppner, Oregon, Assembly of God	120
Milwaukee, Wis., Bethel Tab (German Branch)	3,000
Minneapolis, Minn., Gospel Tabernacle	4,000
Yonkers, N. Y., Full Gospel Assembly	240
Midland, Pa., Midland Assembly	240
Wilmington, Calif., Full Gospel Assembly	600
Pillager, Minn., Full Gospel Assembly	165
Martinsburg, W. V., Bethel Pent'l Tab	600
Pitcairn, Pa., 1st Pent'l Church	500
Los Angeles, Calif., Bethel Temple	5,000
Andalusia, Ala., Assembly of God	100
Salem, Oregon, North Howell Community	480
Philadelphia, Pa., Highway Mission Tab	6,000
Benton, Ill., Assembly of God	65
Binghamton, N. Y., Faith Tabernacle	1,000
Medina, Ohio, Bethel Assembly	220
Bellevue, Mich., Calvary Pentecostal Tab	350
Buffalo, N. Y., Pent'l Tab	552
Lansing, Mich., Assembly of God Church	1,000
Evansville, Ind., Assembly of God	200
Gary, Ind., Gary Gospel Tabernacle	800

Bellevue, Ky., Glad Tidings Assembly	165
Flint, Mich., Riverside Tabernacle	1,500
Reinerton, Pa., Zions Evan Congregational	50
Cleveland, Ohio, Immanuel Pentecostal Church	500
Hamilton, Mont., A of G F Gospel Church	260
Topeka, Kansas, Assembly of God	1,000
Raci'e, Wis., Full Gospel Tabernacle	140
Reno, Ill., Assembly of God	100
Campbell, Calif., Pent'l Mission	135
York, Pa., First Pentecostal Church	300
Hamburg, Pa., Full Gospel Tabernacle	500
Saspamco, Texas, Canaan Assembly of God	60
Lookingglass, Oregon, Reston Assembly of God	60
Pontiac, Mich., A of G Tabernacle	240
Chicago, Ill., Bethel Temple	1,200
Corneaut, Ohio, Assembly of God	700
Greensburg, Kansas, Assembly of God	100
Tulsa, Okla., Faith Tabernacle	2,690
Minot, N. Dak., Minot Gospel Tabernacle	300
Peoria, Ill., Full Gospel Church	500
Port Neches, Texas, Assembly of God Church	104
Willmar, Minn., Willmar Gospel Tabernacle	550
Neptune, N. J., Full Gospel Church	400
Centralia, Wash., Assembly of God	500
Auburn, Calif., Full Gospel Tabernacle	200
New York City, N. Y., Latin Am. Pent'l A of G	900
Wichita, Kansas, Pentecostal Tabernacle	1,200
Bronx, N. Y., Latvian Zion Baptist Church	120
Buffalo, S. Dak., Buffalo Gospel Tabernacle	120
Sacramento, Calif., Full Gospel Church	900
Escalon, Calif., Glad Tidings Assembly	250
Redwood City, Calif., Full Gospel Church	180
Miles City, Mont., Assembly of God	300
Jamestown, N. Y., Glad Tidings Tabernacle	300
San Jose, Calif., Calvary Temple	250
Santa Monica, Calif., Highland Temple	400
Kansas City, Kansas, Full Gospel Tabernacle	1,500
Milwaukee, Wis., Community Gospel Tab	90
Milford, Nebr., Assembly of God	145
Elizabeth, N. J., Trinity Pent'l Church	500
Chico, Calif., Assembly of God	120
Buckeye, Ariz., Assembly of God	60
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Specimen of Type

THEN A-grip/pá said unto Paul, Deut. 18. 15. a
 Thou art permitted to speak for 2 Sam. 7. 12. a
 thyself. Then Paul stretched forth Ps. 132. 11. a
 the hand, and answered for himself: Isa. 4. 2. a
 2 I think myself happy, king A-grip'- Ezek. 21. 7. n
 Dan. 9. 24. n
 Mal. 3. 1. n



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Kingsburg, Calif., Full Gospel Assembly & S S	150
Riverside, Calif., Assembly of God	120
St. Louis, Mo., A of G Tabernacle	216
Livingston, Mont., Livingston Gospel Tab	120
Jacksonville, Fla., First Assembly of God	200
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Hermosa Beach, Calif., Gospel Tabernacle	120
Portage, Wis., Portage Gospel Tabernacle	65
Coffeyville, Kansas, Assembly of God	600
Phenix City, Ala., Girard Assembly of God	50
Slocomb, Ala., Noma Assembly of God Ch	125
Columbus, Ga., East Highland A of G	500
Pocahontas, Ill., Full Gospel Tabernacle	24
Freeport, Ill., Assembly of God	84
Tre-ton, Mo., Assembly of God Church	240
Colusa, Calif., Full Gospel Church	100
Rolla, Mo., Sunshine Chapel	60
Beaver City, Nebr., Assembly of God	120
Duncannon, Pa., Full Gospel Mission	75
Pueblo, Colo., Glad Tidings Tabernacle	350
Alton, Ill., Edwards St. Assembly of God	495
Dimuba, Calif., First Pent'l Church	150
Kenedy, Texas, First Assembly of God	40
Lincoln, Nebr., Gospel Tabernacle	250
Sedan, N. Mexico, Assembly of God Church	8
Clay City, Ind., Assembly of God	120
Wood River, Ill., Assembly of God Church	240
St. Petersburg, Fla., Pent'l Tabernacle	240
Arkansas City, Kansas, Assembly	195
Maxwell, Nebr., Assembly of God	60
Tulsa, Okla., Full Gospel Tabernacle	1,632
Santa Ana, Calif., Full Gospel Assembly	100
Newport News, Va., Gospel Tabernacle	120
Westerville, Nebr., Full Gospel Church	25
Kensington, Kans., Assembly of God Church	60
Savannah, Ga., First Pent'l Church	240
Pocatello, Idaho, Glad Tidings Assembly	12
Burwell, Nebr., Full Gospel Sunday School	85
Haskel, N. J., Full Gospel Church	80
Hastings, Nebr., Full Gospel Tabernacle	84
Sioux City, Iowa, Assembly of God	422
Demi-g, N. Mex., Assembly of God Church	24
Hill City, Kansas, Miller Assembly of God	60
Arp, Texas, Assembly of God	120
Windsor, Va., Pine Grove Assembly of God	46
Seminole, Okla., First Assembly of God	336
Clearfield, S. Dak., Full Gospel Assembly	30
Cumberland, Maryland, Pent'l Assembly of God	120
Bismarck, Mo., Assembly of God	100
Fort Worth, Texas, Poly Assembly of God	85
Ben Wheeler, Texas, Flat Woods Assembly	24
Ottawa, Kansas, Assembly of God Tabernacle	75
Colton, Oregon, Assembly of God	36
Waynoka, Okla., Elm Street Chapel	74
Sterling, Colo., Assembly of God Church	30
Pawhuska, Okla., Assembly of God	100
Omaha, Nebr., Glad Tidings Assembly	60
Baltimore, Md., Full Gospel Church	1,320
Cortez, Colo., Assembly of God Church	75
Huntsville, Texas, Full Gospel Tabernacle	25
Oroville, Wash., Assembly of God	36
Scottsbluff, Nebr., Assembly of God Church	45
New Castle, Texas, Assembly of God	75
Fallo, Nevada, Calvary Pentecostal Tab	25
Oklahoma City, Okla., Glad Tidings A of G	25
Dennison, Texas, Assembly of God	90
New Kensington, Pa., The Gospel Tabernacle	50
Lee, Florida, Blue Springs Assembly	24
Dardanelle, Ark., Assembly of God	36
Chaffee, Mo., Assembly of God	60
Dallas, Texas, So. Beckley Full Gospel Ch	25
Edina, Mo., Church of the Open Door	84
Bartow, Fla., Assembly of God	25
Jennings, La., Assembly of God Church	25
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Monticello, Ark., Assembly of God	50
St. Charles, Mo., Glad Tidings Tabernacle	30
Greenwood, Ark., Assembly of God	25
Caldwell, Texas, Assembly of God	20
Taylorville, Ky., Assembly of God	24
Oilton, Okla., Assembly of God	12
Glendale, Ariz., Emmanuel Full Gospel Tab	24
Ft. Worth, Texas, Rosen Heights A of G	180
Dermott, Ark., Dermott Assembly	10
Harrison, Ark., Assembly of God	30
Raymondville, Texas, Assembly of God	12
Greenville, Texas, Full Gospel Assembly of God	60
Bonifay, Fla., Live Oak Assembly	12
Brownsville, Texas, Emmanuel Assembly	18
Hutchinson, Kansas, Assembly of God Church	30
Knoxville, Tenn., Scott St. Church of God	25
Houston, Texas, West End Gospel Tab	25
Big Flat, Ark., Assembly of God	12
Glendale, Calif., Bethel Chapel	15
Crestview, Fla., Shady Grove Assembly	5
Cement, Okla., Assembly of God	6
Litchfield, Ill., Assembly of God	12
Paragould, Ark., Full Gospel Tabernacle	10
Kersey, Colo., Bethel Assembly	12
Bradley, Ala., Assembly of God	10
Tyler, Texas, Full Gospel Assembly	12
Andalusia, Ala., Stanley St. Assembly	6

Miscellaneous Assemblies not having given full information\$6,601.60

Total pledges\$150,997.60

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LOVE DIVINE

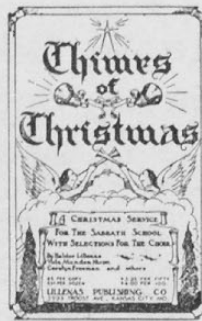


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