

# THE Pentecostal EVANGEL

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*Pilgrims and priests turning prayer-wheels at Kum Bum, a famous Tibetan monastery.*

*There are more than 3,000 priests in Kum Bum.*

*Photo by V. G. Plymire.*

**I**T WAS not until our blessed Lord had been filled of the Holy Ghost that Satan came to Him and tempted Him. Experience has caused us to learn, even if we had not learned it from Word of God, that after we have been filled with the Holy Ghost we get the personal attention of the devil. After you were filled with the Holy Ghost you became subject to an entirely new range of temptations. Such temptations are only possible to those who are filled with the Holy Spirit.

Getting out of the personal, there are temptations and pitfalls which are only possible to movements which stand firm in the realm of the supernatural. As a Pentecostal movement, we are facing to-day difficulties and problems which other movements cannot know anything about. We have special and specific temptations which are reserved for the Movement which has been baptized in the blessed Holy Ghost, and stands for the supernatural in religion.

Thank God for the blessed Bible which tells us all that we ought to know. Thank God for Jesus who not only pointed the way by His example, but who led the way Himself. I believe we all need to know to-day, and indeed all we need to know at any time, can be learned at the feet of Jesus.

#### THE FIRST TEMPTATION

There were three temptations which came to our Spirit-filled Lord. The first one is found in Matt. 4:3: "And when the tempter came to Him, he said, If Thou be the Son of God, command that these stones be made bread."

The first temptation which comes to those who are full of the Holy Ghost and who are born into the spiritual realm is to become spiritually selfish. Our Lord was tempted to use His newly given power to feed Himself, but God gave it to Him to feed others. The temptation here and which will come to us is to be spiritually selfish. To think that God has entrusted us with some special line of truth and power, and that therefore we are to shut ourselves up in some corner and do nothing but prepare ourselves for the Rapture is indeed wrong and selfish. God has not called us nor empowered us to be specialists.

But there is the temptation to become narrow; as Gypsy Smith said, "Not only sectarian, but non- (or in-) sectarian." But thank God, we are getting big in vision; we are getting big in heart.

I believe God wants us never to lose the vision of the great, great need

and to realize that we have been filled with the Holy Spirit so that out of our innermost being may flow *rivers of living water*. I have not been baptized in the Holy Ghost that I may delight myself in a Pentecostal picnic, nor to waste the experience, the operations of the Spirit, the manifestations, the gifts, upon my own little soul and upon my own little growth. I have been called to minister to the hungry multitudes. We have what the hungry people need. May God keep us true to our calling. Our Lord did not turn those stones into bread to feed Himself; but not long after I find Him feeding five thousand and soon after that four thousand, and He has been feeding hungry souls ever since and He is feeding us to-day, praise God!

But there is only one golden way of feeding any one spiritually, and that the Apostle gave us, "Death worketh in us, but life in you." The minister who feeds himself first won't have anything for anybody else; but the man who is dying to himself daily feeds life to many. Would to God that we were all good diers. God help us to go the way of the Cross!

I thank God for our evangelists, pastors, teachers, prophets, and apostles—especially, with regard to this first temptation, the Pentecostal apostles and evangelists—those who have gone forth to the other lands with the message of Christ, and those who have taken to these in the homeland the gospel of salvation. Thank God for Pentecostal missionary work and for Pentecostal evangelists, for their vision enfolds the hungry; their work is to feed, not themselves, but others.

#### THE SECOND TEMPTATION

The second temptation given to our Spirit-filled Lord is found in Matt. 4:5, 6: "Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto Him, If Thou be the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time thou dash Thy foot against a stone."

And as the first temptation to the

Spirit-filled Christ and others of us who have been baptized is to become spiritually selfish, the second is to become fanatical. Oh, the deadly temptation to become fanatical! Once we have been brought into the supernatural, the temptation comes. It came to our Lord. The devil said to Jesus, "Now here you are on the pinnacle of the temple; cast yourself down." The devil quoted Scripture! And the temptation to fanaticism is most deadly when it has a superficial appearance of being Scriptural.

Those of us who have studied church history, and church history is a valuable study, have found that the inspirational movements all down the ages have nearly always blown up through fanaticism. I thank God that He is warning us, and He is able to save us from the same fate.

What is the cure for this temptation to fanaticism? Let us learn it at the feet of Jesus. Jesus said, "It is written again." *Again!* It is written again! And, my brethren and sisters, the remedy for losing out on the line of fanaticism is keeping balanced up with the Word of God. Do not run off on two or three scriptures, but be balanced on the whole Word of God. When the devil says, "Here's a fine text. You go and do something silly on that," you say, "It is written *again!*"

Some time ago I was told of a young man who was out of work. My friend spoke for him to a bakery concern and got him the opportunity to drive one of their trucks. When he told the young man of the opening, the young man said, "I must go and pray about it first." He went to seek Divine guidance. He got his Bible, shut his eyes, and opened it blindly, and came to the scripture, "Man shall not live by bread alone." So he came to my friend and said, "I have had a divine revelation that God does not want me to drive a bakery wagon."

That was fanaticism, but it was based on one scripture. If he had remembered, "It is written *again.*" "If any will not work neither shall he eat," all would have been well. I sug-

## The Temptations of Pentecost

By DONALD GEE

At the General Council

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." Matt. 4:1.



gest to you that if you need a job and the Lord gives you a good, clean, wholesome job that any one could do, you take it. I do not think you would need to seek any help from the Lord.

The Lord help us to become balanced on the whole of the Scripture. When we learn to take the whole of the Word of God on a subject it balances us up. The Lord help us to see, "It is written *again*." If we will do that we will be saved from becoming fanatical.

I want to touch on one of the fundamental temptations of the Pentecostal movement. As other movements in the past have gone to pieces over fanaticism, so have some factions of this movement. One of the most dangerous things we have on our hands is the belief held by some that the inspirational message is not completed; that God is giving us through certain individuals infallible messages. When one takes the position that that which is coming through him is infallible he is on dangerous ground. And it is hard to reason with such folks. They put themselves beyond the reach of teaching; they put themselves beyond the reach of counsel; there is no dealing with them at all. Many inspirational movements have gone wrong on this line. And it need not have been. There is light enough in the Word to save us. All we need is to be able to see that "it is written again."

In the Scripture there are three main revelations which balance us up completely every time we are tempted to become fanatical on that line. "Let the prophets speak two or three, and let the other judge." 1 Cor. 14:29. *Let the other judge*. If we would only live on that rule it would save a lot of confusion.

One of the most profound lessons God is teaching me these days is that we need one another. We need one another all the time, every day. We need to check one another constantly. Let the prophet shut himself in by himself and refuse to allow that other brethren have the same inspirational gifts and he will eventually become fanatical. Let the teacher shut himself in and refuse to mix with other teachers and brethren who have also received light from God and he will become schismatic. How both prophets and teachers need each other! How we need to balance one another up! I will not publish any book or pamphlet or article on any important line of truth until I have submitted it to others of my brethren. That may seem humiliating to some of you. But we need each other. The Lord help us to see that we need one another.

The Scripture teaches that prophecy

after the time of John is not infallible. "*Let the prophets speak two or three, and let the other judge.*"

The second thing which will balance us and keep us safe is to recognize the fundamental difference between the prophecy of Scripture and the prophecy which is ours to-day. "Knowing this first, that no prophecy of the scripture is of any private interpretation," and the prophecy of Scripture, contained in the Bible, is infinitely different from that prophetic utterance which comes through man now. That type of prophecy was finished by the apostle John on the isle of Patmos nearly two thousand years ago, and God is not putting any additions to the Bible to-day.

The Lord has yet more to reveal in His Word, but no more to add to it right now. The ministry of spiritual gifts to-day is not adding to that revelation, but it is revealing the Scriptures in new light. My soul feasts when I discover more light on the Word of God that I never saw before and would never get any other way.

The Lord save us from thinking we are infallible. "Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good." 1 Thess. 5:19-21. When I was a boy, mother used to say to me, "Now, Donald, shut your eyes and open your mouth," and then she would put a nice piece of candy in my mouth. Many come to me to-day and say that, but I will not do it. Whatever I swallow to-day I am going to swallow with my eyes very, very wide open. "Prove all things."

The third line of truth concerning these things which will keep us absolutely balanced and safe is that there are three possible sources from which prophetic utterances can come. One is God. One is evil and lying spirits. We know that the devil can inspire to utterance. "Try the spirits, whether they be of God."

The other source that we are not quite so informed on is the human spirit. It can also play a big part in prophetic utterance. That is where we have to exercise the greatest caution. We read in Ezekiel 13:2 and 3: "Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the Lord; thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing." And these scriptures make us realize that we have to test and try that which comes from the human vessel. If we think it is all of God and swallow it all, we are in danger of becoming fanatical.

I want to say to my brethren in the ministry, and I feel it is a great privilege to speak to Pentecostal ministers, when you are up against fanaticism in your assembly and have people who do mad, wild things, do not quench the Spirit by shutting down entirely on tongues and interpretations. Give them teaching on the subject. In some places they have gone to such extremes that now the pendulum is swinging the other way. They are so afraid to let the Lord have His way that they are quenching the Spirit. I would rather have Pentecost with things a little wrong than to quench the Spirit. Let God have His way; but every minister is responsible for the teaching he gives, and more than that, he should give them an example. If the Lord moves me to prophesy I am going to. I believe that we should be examples to the flock.

Thank God for our Pentecostal teachers who keep us safe from fanaticism. Thank God for our Pentecostal pastors and teachers who keep us balanced.

"Again the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me."

#### THE THIRD TEMPTATION

As the first temptation is to become selfish and the second to become fanatical, so the last temptation is to become popular—and it is the most subtle one of the three. I said before that most inspirational movements have blown up through fanaticism, but now I want to change that; some of them have dried up through becoming respectable. God save us from drying up.

Oh, the temptation to become popular! Over a hundred years ago there was a revival in a certain country, a real, old-fashioned Holy Ghost revival. You go there to-day and you see a big cathedral costing seventy thousand dollars, with a service which is all in apple-pie order;—and only a few years back they were speaking with tongues! God save us from drying up by becoming too respectable and too popular.

"If thou wilt fall down and worship me! I am the god of this world. Adopt worldly methods; fall down and worship me and I will give you the crowds." We do not want the crowds at any price! A prominent evangelist said to me once, in a half-apologetic way, "Brother Gee, we must get the crowds at any price." I said, No! God forbid! I have been in Pentecostal

(Continued on Page Thirteen)

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HAROLD H. MOSS, Acting Editor

## EDITORIAL STAFF

CHAS. E. ROBINSON ARTHUR H. GRAVES BLANCHE KOON  
ELIZABETH GAUDREAU  
NOEL PERKIN, *Missionary Editor*

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J. R. EVANS, Sec'y-Treas.

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*A Right Spirit*

One of the finest things said about Daniel is that he had a "right spirit." And perhaps the finest thing that can be said of any individual or associated group is that they possess a "right spirit."

A right spirit is the very fountainhead from which energy is supplied to achieve the worthwhile; it is the unconquerable essence of success.

David, in his abject failure, struck at the very root cause of the loss of his moral and spiritual integrity when he cried, "Create in me a clean heart, O Lord, and renew in me a *right spirit*."

Some alarmists in our ranks have endeavored to lead us to believe that the Pentecostal movement has been going upon the rocks, that it is only a matter of time when we shall become just a hollow shell of empty formalism, or be torn asunder by schism. It would have been well for all such to have attended the General Council at Wichita. They would have found their fears ill-founded. No one can deny that as a church we are facing difficult and great problems—but what church is not? Even the early church had an abundance of them.

The thing which determines whether a church is progressing, whether it is losing its spiritual power and unity of co-operation and fellowship, is the spirit in which it faces and seeks to solve its problems and overcome obstacles.

There are at least four outstanding characteristics of a "right spirit"; namely, vision, honesty, forbearance, and spirituality. There could be no better place in which to test the spirit, in its fourfold aspect, of the Pentecostal church than the General Council meeting. Representatives from the four corners of the nation, as well as missionaries from over the world, were there brought together to discuss and solve universal problems as well as to solve the problems of localities. There could be no better setting for the manifestation of schism, misunderstanding, and strife. The West came without a knowledge of the problems of the East; the North came ignorant of the issues of the South; and each was keen to defend its own ideals. It is obvious that only a right spirit one toward the other, tempered by a vision of the spiritual unity of the whole body, and exercised in guileless honesty and forbearance, could mold such a representative group into a smoothly operating organism.

Such was the case. Some one has said that the outstanding characteristic of the Pentecostal Church is its spirit of song. Thank God, we have something to sing about. We can praise God that there is manifest among us universally a right spirit of heart toward God and toward one another.

One of the questions debated at length which might have caused serious complications and schism was that of the change of name. The discussion was frank and strong. The East presented its aspect of the problem, and the extreme West united with the East. The central and southern sections were arrayed together almost solidly against the others. Each was sincere and honest in its proposal. Each had what appeared to be a justifiable reason to press its cause. Had either done so there might have been a serious division in our fellowship. But to all, whether East or West, North or South, the spirituality and unity of our Fellowship was cherished as too sacred a trust to be marred by factional dominance.

The debates were tempered with forbearance. There was a manifestly honest effort to grasp each other's viewpoint in the spirit of Christ. As a result we left the General Council at Wichita more firmly knit together in the spirit of love and in unity of purpose than when we came.

So long as our vision is clear and sees beyond our own narrow boundaries, viewing the larger good of the whole body, and so long as we are honest in heart one toward another and manifest the spirit of kindness and forbearance, we need not fear spiritual declension or a break in the unity of our Fellowship. So long as we maintain a right spirit toward God and our fellowmen we can anticipate a healthy and glorious spiritual growth.

*Temptation Is Not Sin*

The enemy's greatest ruse for entrapping Christians who are endeavoring to live a consecrated life for Christ is to make them believe that temptation is sin, and to make them blame themselves for suggestions of evil, even while they abhor them. To make the mistake of looking upon temptation as sin will bring one into discouragement, and if continued in, always ends at last in actual sin.

The very suggestion of wrong seems to bring pollution with it; and the poor tempted soul begins to feel as if he must be very bad indeed, and very far off from God to have had such thoughts and suggestions. It is as though a burglar should break into a man's house to steal, and when the master of the house begins to resist him and drive him out, should turn around and accuse the owner himself of being the thief.

But this is the trap of the Accuser, not the voice of the Comforter. The Adversary comes and whispers suggestions of evil to us,—doubts, blasphemies, jealousies, envyings and pride—and then turns around and says, "Oh, how wicked you must be to think such things! It is very plain that you are not trusting the Lord: for if you had been, it would be impossible for these things to have entered your heart."

This reasoning sounds so very plausible that we often accept it as true and so come under condemnation, and are filled with discouragement; and then it is easy for temptation to develop into actual sin. But one of the most fatal things in the life of faith is discouragement. Resist the devil and he, with all his suggestions, with all his discouragements, will flee from you.

Oh, trifle not with life—'tis but an hour;

Redeem its every moment, day by day,

Press forward to the front!

Live for the future life; watch, watch, and pray;

Remember, child of Time,  
Thou art immortal! fling not  
Heaven away.

—Horatius Bonar



# "One Thing Thou Lackest!"

By Anna L. Dreyer

"When I sent you without purse, and scrip, and shoes, lacked ye any thing?" asked Jesus of His disciples. And they replied, "Nothing."

But when the question is asked of His disciples to-day, what do they reply? They would scarcely talk to the Lord as they do to each other, but if we are to be guided by the testimony of some of them, it would seem sometimes as if they had lacked every good thing in life. Yet the Lord has said, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." The context shows that the "all things" are food, raiment, and things necessary for health and comfort.

Those early disciples went forth at the command of their Master without money to pay for their entertainment. They had been with Jesus long enough to absorb considerable of His teaching, and they at least did not lack knowledge of the truths He would have given to the people.

Some in this time have professed a call to preach the gospel, but after a short season spent in giving the Word of Life to hungry hearts, they have given up preaching because they could not make a living at it. What if the Master should ask them the question, "Lacked ye anything?" And if they answered honestly, just what would they say they lacked?

Paul felt in his heart, "Woe is unto me, if I preach not the gospel."

What would the majority of Christians say if placed side by side with one like Frances of Naini, who was, as a babe rescued from one of the great famines of India, and trained in one of the Christian orphanages which were raised up for such as she? "When she reached womanhood," says a Canadian exchange, "on the eve of marriage, she was stricken with leprosy."

"The imperative necessity of segregating her from the other girls led to her removal to Allahabad, where just outside the city Mr. H— had but recently taken over the few old shacks that were then designated a leper asylum. At that time it was occupied by a few old chronic cases who had reached the stage where they were too helpless to go around and beg, or they would never have stayed."

"Mr. H— has told the story of how when, with her brother, a young university student, he escorted her into that place of gloom, the first horror of her affliction broke over her as she

looked into the repulsive faces of those old men and women; how with one agonizing cry she threw herself over upon her brother's shoulder as she exclaimed, 'O my God, must I come to this?' Little wonder that he feared for days she might commit suicide, so he warned the old men to watch the well."

"But the first ray of light dawned one evening when Mr. and Mrs. H— suggested that perhaps God had permitted her to come there that she might teach those old men and women some of the things she had been taught from her childhood. When the next night they found her in the midst of a group of women teaching them a hymn, they saw the beginning of that miracle of grace which found its highest expression when she exclaimed one day that she thanked God that He had made her a leper, as she would never have known the joys of living for and ministering to that ever-increasing family of lepers at Naini but for that."

"For twenty-three years she kept up her song of rejoicing, and it has meant far more than the outward transformation from hovels to homes, for great numbers have learned the secret from her that would bring joy to any heart and brighten any home. We are richer for having known her. And now she is absent from that corruptible body and at home with her Lord whom she loved."

Afflicted with an incurable, horrible disease, that separated her from loved ones, living with disease-mutilated victims in a place devoid of many accustomed comforts, yet she "lacked nothing."

What is the lack that keeps God's people so far from His ideal for them? Is it the lack of love that will not permit them to count all else dross for the love of Christ? Or is it the lack of a vision of the heavenly reward that keeps them so in bondage to the little earth can give?

A young man came to Jesus. He declared that from his youth he had kept that which Moses commanded in relation with his fellowmen. And yet the unsatisfied longing of his heart broke forth in the question. "What lack I yet?"

Had he obeyed the directions given him by Jesus, "Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow Me," his lack of love would have been

supplied. But it seemed too much for him to give, and he missed the peace of God.

Some who have improved their opportunities, and have acquired that which, if surrendered to God, would make them efficient gospel workers, seem to think it is too much to give in service to Christ without receiving what the world calls an adequate return. What if Christ had considered the world a field unworthy of His celestial powers?

Others who are gifted by nature, who are lovely of face, graceful of figure, fitted to bring joy and gladness to others—ah, how often such find it too much to give up the prospects of happy home life and social triumphs.

The thing Christian people seem to lack is whole-hearted devotion to God that will prompt them to give their best and their all in service to those for whom Christ died. Having that, though they may lack education, training, pleasing address, they will find a place of service. Their very infirmities may be the means of reaching others. Even those whose characters are not all they should be, are made strong when they surrender and keep given up to God. There is divine knowledge, wisdom, grace, tact, and the very best of training for the particular field to which God has called for him who will give himself into the Lord's hands and do His will.

God asked Moses, "What is that in thine hand?" Moses answered, "A rod." God used Moses and that rod to do a mighty work in Egypt and among His people, when both Moses and the rod were surrendered to Him. Surrender to God. Lay your little all upon the altar to be used henceforth to His service, and He will make you the means of the salvation of souls.—*Christian Life Missionary.*

A little boy was taken to see the great preacher and looked at him so earnestly that C. H. Spurgeon said: "What are you thinking, little man?" "I am thinking how like you are to your portrait," replied the boy. "Now, am I like my portrait or is my portrait like me?" asked Spurgeon. "You are like your portrait," insisted the lad, "for I saw that first." We see Christ's portrait now in the Gospels, and we may imitate that, assured that when we see Him as He is, He will be like His reflection there.—W. W.

# A Perilous Trip

By MRS. J. C. MORRISON

Returned Missionary from China. Given at the General Council Meeting.

**I**HAVE often said that it is easier for a missionary to face the guns of battle than it is to flee from battle, and so it was with us. We had rather face the guns than we would to have to come home at this time, but it seemed that the conditions were such that we had to come.

We went to China, not that we decided to go of ourselves, but because we got the vision. "Where there is no vision the people perish." God gave us the vision of the little infants being thrown in the river because there was no food in the house. We saw mothers go back through the dark streets to their homes and there weep and wait for the little infant that had been thrown in the river. We saw the crucified Christ standing with outstretched hands asking us to go to China and help them. We gave up home, friends and comforts in order that we might take the gospel of Christ Jesus to those bowed down in sin and iniquity. Because God gave us this vision we said, "Here am I, Lord, send me." We can say from the depths of our hearts, "Lord, I will do what you will have me to do and go where you will have me to go." When God called us to the interior of China, it wasn't easy to give up our homes and friends, but we loved our Jesus enough to go where He called.

The natives in China came to us the first Christmas we were there—they came over the mountains, suffering many hardships, ragged, and dirty,—and they said, "Oh, won't you send a gospel missionary to tell our people about Jesus?" They came to us, and on their knees and with tears in their eyes they pleaded, "Come over and help us." Friends, it was because we caught the vision that we are willing to go and tell them the glad tidings of salvation.

Our stay over there was not easy. We were shut in 30 days. We didn't know what was taking place in other places, but we thought perhaps there was another uprising, perhaps another Boxer uprising. Our mail had been shut off. When the news reached us that we must return home we could hardly believe it. It was like a thunderbolt out of a clear sky. We asked God what His will was. We had to obey orders. There was fighting between us and the capitol for a long stretch of country and there had been fighting for weeks. There was only

## Editor's note:

*Across the wilderness wastes, almost impassable mountain fastness, the little band of missionaries made their way by torturous heroic effort. This article is but a fraction of the story of the hardships and privations these missionaries endured and of God's providential care for them.*

*Mr. and Mrs. Morrison are preparing a book which will give in detail the story of their journey.*

one road open to us. We heard that it would probably take us about six weeks to go over this road, but we thought we had better try it. There were very high mountains and the highest peak in these mountains was 15,500 feet. We packed our luggage on mules. We had only enough clothing and supplies to last six weeks. We put all of our luggage in boxes. As we said good-bye to the natives there were some pretty sad hearts. A native woman came to us before we left. She had a ring which she prized very highly. She hated to see us leave, but gave us the ring from her finger and said, "When you look at this ring, pray for me." To-day we have this ring and we are praying for that dear woman that she may be kept faithful.

Mr. Morrison rode horseback with our little boy with him. We had two children. Our Sister Lewer had her two girls and later another missionary family joined us who had two boys.

There were two scriptures that God gave us. One was "I will direct thy pathway, I will guide thee with Mine eye." The other was "Not a hair of your head shall perish." Surely God knew that we had to go through. He saw those high snow passes that we nearly perished on, He saw all the dangers, but He said, "Not one hair shall perish."

We went on our journey. We came to a river. It was a raging torrent, nothing but whirlpools and falls. It had never been bridged or crossed but by a rope bridge. We had never gone across a rope bridge and it frightened us very much. Just the day before when we were going around a very steep ledge of the mountain, I had looked down and seen a dead body floating on top of the river. It wasn't

very encouraging to cross that little bridge. The bridge consisted of a rope swung from one side of the river to the other. It had a little block of wood with a groove underneath. We were tied to that little block of wood. When we were ready to go, the natives just let us loose and we swung across that raging torrent. The heavier the load the farther across the river we went. I must not have been very heavy as I only went about half way across. A native came out and put his feet around the rope I was fastened to and pulled us across. The children were held between the knees of the natives. One of the children was not even fastened to the native. We didn't know this until they were already started. After that we made sure that each child was fastened to the native.

The snow was so deep that we had to unload all the horses and repack the goods for men to carry. We hired 64 natives to carry the load. The children sat in a little basket strapped to the backs of the natives and were carried mile after mile and day after day on the backs of the natives. Their little legs were cramped, being against the native's back, but the Lord said He would take care of us. The children were an inspiration to us as they were so bright and cheerful, even though they were suffering.

We went over that snow mountain and tried to take the mules over loaded but only one horse got over. The others had to be turned down. The sun was very brilliant that day and shone on the snow very brightly. I saw one of the natives gather the hanging moss and put it on his eyes. The missionaries were wearing dark glasses, but I thought I wouldn't need them and gave mine to my oldest boy. But when we got on the other side of the snow mountain, I was completely snow blind for three days; and our faces were as though they had been burned in the fire.

When we got to the top of the snow pass and down on the other side, a lot of the natives fell and many were injured. The first one that fell was a native who had a basket on his back. I heard a lot of noise and there came a native tumbling down with the basket on top of him. I cried and said, "There goes one of our children." But one of the missionaries said it was not a child but some supplies in the basket.

Mr. Morrison and the other men



were delayed on account of getting the mules over, so one of the men, who was a traveler, sewed a couple of leather patches on his trousers and slid all the way to the bottom. We found out that the next day when we were going back to the hills, we could not go because so many had been injured. However, the following day we started on and reached the bottom of the mountain. A French Catholic priest, who couldn't speak our language and whom we couldn't understand, was very kind to us. He invited us to a nice supper that night. Every day he brought us some nice fresh vegetables. When we left he gave us each a white rabbit, and just as we went out of the gate he gave us a great fat sheep.

After leaving this place, we traveled day after day in the rain. We didn't know what it was to have dry clothing on, but through the whole time, not once did any of us have a cold. We suffered very much. The natives were barefooted, and we all nearly froze to death. At times my feet were so cold that I myself couldn't help crying. The natives said we would have to stop, we couldn't go on. We put up the tents and they leaked and we got so wet that Sister Lewer cried one whole night long from rheumatism. One night our little boy waked up and said, "Daddy, I'm so cold." We covered him up but after a half hour he said, "Daddy, I am so cold." We got up and found that the rain had been dripping in and he was lying in 5 or 6 inches of water and he almost froze to death. It was hours before that little man was heated through again. Even then God didn't let him catch cold. We had to stay in bed all the time to keep warm. We stayed here three days, but knew we would perish if we did not go on. The wood was all wet and we could get no fires built; so we decided to push on.

We were two weeks going over the mountain top. Two natives went ahead to cut down the brush so we could get through, as there was no path. For three weeks, we women folks had to walk without having a rest only for a very little sleep at night. We had to clear away the underbrush in order to pitch our tents. Finally our clothing began to mildew and our clothes had to be left behind, piece by piece. Even our bedding had to be thrown away. Our food supplies began to run out. We traveled 42 days and it was a 72 days' journey to the railroad. We lived on rice and nothing else. Our natives' rice gave out and they came and begged us to give them some rice, but we didn't have it to give them. When we got to a village, we told them we had to have food, and at the point of a gun we made the natives give us

rice as we were starving. Of course we paid them well for the rice.

We went on and after a time had to make an appeal to the government to send us supplies and money to buy them with. I am only touching the high points and not telling the half we suffered, from insects and other things. The leeches sucked blood from the natives until they were just blood from their faces to their feet. We had all kinds of streams and rope bridges to go over, but when we were going through the country I was able to be carried part of the time. Mr. Morrison started out to walk as he couldn't get anyone to carry him. However, he was taken with fever and had to be carried and the last ten days of the journey I had to be carried in the same chair as we were both sick with this fever.

A friend took us in when we got to

the coast, and we were treated very kindly. Then our baby was taken sick, as we were going from Singapore to Hong Kong. I said, "Unless we get down and pray through our little boy will die." I prayed and the Lord said so sweetly to me, "I will never leave thee nor forsake thee." I said, "Lord, thank You, You have never forsaken me." We arrived in Hong Kong and gathered around and prayed for the two babies and instantly the oldest boy was healed from that moment. During all that time not a hair of our heads was hurt.

We are looking forward to returning to the field, and we want your prayers and help, and want you to stand back of us that Almighty God will see us through and will take us back in His own time that we may give the gospel of Jesus Christ to those who are sitting in the darkness of the shadow of death.

## Follow Him

By Manford Evans

"Then Jesus . . . said unto him . . . come, . . . take up thy cross, and follow Me."

A young rich man had fallen down at the feet of Jesus, saying "Good Master, what must I do that I might inherit eternal life?" He had many good qualities; he had kept all the commandments from his youth. Jesus, perceiving that he was seeking to justify himself, said: "But one thing thou lackest!" The Master knew that the thing that stood between the young man and eternal life was his earthly wealth. This he was unwilling to surrender, take up his cross and follow the Lord. He went away grieved, for he had great possessions.

"Take up thy cross and follow Me." The Lord Jesus is still pleading with wayward men and women, boys and girls, and even professing Christians, to do that very thing today. As of old many hear the gospel message; they hear the call to surrender, but when they find that salvation and consecration to God means taking up the cross and following the Master in the strait and narrow way, the greater majority, seemingly, go away grieved, for they dislike to part with their worldly companions and their worldly ways. You know this is true. It is being enacted in the lives of those about you—and possibly you yourself are guilty of rejecting Christ and the cross for the transient enticements that are every-

where rampant in this age of cultured and popularized sin and shallow professions of Christianity.

"Take up thy cross and follow Me." Too many well-meaning people are deluding themselves with the idea that there is such a thing as a crossless Christianity. There are crossless religions, it is true, but there is no true Christianity without the cross of Christ. "Without the shedding of blood is no remission." It was on the cross that the blood of the Son of God was shed for the remission of sin. The subtle poison in the Modernistic, or Laodicean church to-day, is the universal attempt to dishonor the blood of Jesus as the only atonement for sin. Instead of preaching sin and the need of repentance and salvation, the Modernist is proclaiming a bloodless, lifeless doctrine that exalts the polished-up sinner and at the same time makes God a tolerant old grandmother.

"Take up thy cross and follow me," is the answer Jesus makes to such doctrines and such doctrinaires. The Son of God came to save that which was lost. He paid for man's redemption with His own life's blood. But the blood will not avail for the man who rejects it; who scoffs at what he terms "this blood stuff," who laughs at the idea of sin and the need of salvation, who virtually lifts his voice with the mob who spat upon the Saviour and

(Continued on Page Thirteen)

# ∴ Daily Fellowship With God ∴

By ANDREW MURRAY

"Our fellowship is with the Father and with His Son Jesus Christ." 1 John 1:3.

The first and chief need of our Christian life is *fellowship with God*.

The divine life within us comes from God and is entirely dependent upon Him. As I need every moment afresh the air to breathe, the sun every moment afresh sends down its light, so it is only in direct living communication with God that my soul can be strong.

The manna of one day was corrupt when the next day came. I must every day have fresh grace from Heaven, and I obtain it only in direct waiting upon God Himself. Begin each day by tarrying before God, and letting Him touch you.

## TAKE TIME TO MEET GOD

To this end let your first act in your devotions be a setting yourself before God. In prayer or worship, everything depends upon God taking the chief place. I must bow quietly before Him in humble faith and adoration. God is. God is near. God is love, longing to communicate Himself to me. God the Almighty One, who worketh all in all is even now waiting to work in me, and make Himself known.

## TAKE TIME TILL YOU KNOW GOD IS VERY NEAR

When you have given God His place of honor, glory, and power, take your place of deepest lowliness, and seek to be filled with the spirit of humility. As a creature it is your blessedness to be nothing, that God may be all in you. As a sinner you are not worthy to look up to God; bow in self-abasement. As a saint, let God's love overwhelm you, and bow you still lower down. Sink down before Him in humility, meekness, patience and surrender to His goodness and mercy. He will exalt you.

## TAKE TIME TO GET VERY LOW BEFORE GOD!

Then accept and value your place in Christ Jesus. God delights in nothing but His beloved Son, and can be satisfied in nothing less in those who draw nigh to Him. Enter deep into God's holy presence in the boldness which the Blood gives, and in the assurance that in Christ you are most well pleasing. In Christ you are within the veil. You have access into the very heart and love of the Father. This is the great object of fellowship with God, that I may have more of God in my life and that God may see Christ formed in me.

## BE SILENT BEFORE GOD AND LET HIM BLESS YOU

This Christ is a living person. He loves you with a personal love, and He looks every day for the personal response of your love. Look into His face with trust, till His love really shines into your heart. Make His heart glad by telling Him you do love Him. He offers Himself to you as a personal Saviour and Keeper from the power of sin. Do not ask, "Can I be kept from sinning, if I keep close to Him"? but ask, "Can I be kept from sinning, if *He keeps close to me?*" and you see at once how safe it is to trust Him.

We have not only Christ's life in us as a power, and His presence with us as a person, but we have His likeness to be wrought into us. He is to be formed in us, so that His form or figure, His likeness can be seen in us. Bow before God until you get some sense of the greatness and blessedness of the work to be carried on by God in you this day. Say to God, "Father, here am I for Thee to give as much in me of Christ's likeness as I can receive." And wait to hear Him say, "My child, I give thee as much of Christ as thy heart is open to receive." The God who revealed Jesus in the flesh and perfected Him, will reveal Him in thee and perfect thee in Him. The Father loves the Son, and delights to work out His image and likeness in thee. Count upon it that this blessed work will be done in thee as thou waitest on thy God, and holdest fellowship with Him.

The likeness to Christ consists chiefly in two things—the likeness of His death and resurrection. Rom. 6:5. The death of Christ was the consummation of His humility and obedience, the entire giving up of His life to God. In Him we are dead to sin. As we sink down in humility, and in dependence, and entire surrender to God, the power of Christ's death works in us, and we are made conformable to it. And so we know Him in the power of His resurrection, in the victory over sin, and all the joy and power of the risen life. Therefore, every morning, "present yourselves unto God as those that are alive from the dead." He will maintain the life He gave and bestow the grace to live as risen ones.

All this can only be in the power

of the Holy Spirit, who dwells in you. Count upon Him to glorify Christ in you. Count upon Christ to increase in you the inflowing of His Spirit. As you wait before God to realize His presence, remember that the Spirit is in you to reveal the things of God. Seek in God's presence to have the anointing of the Spirit of Christ so truly that your whole life may every moment be spiritual.

As you meditate on this wondrous salvation and seek full fellowship with the great and holy God and wait on Him to reveal Christ in you, you will feel how needful the giving up of all is to receive Him. Seek grace to know what it means to live as wholly for God as Christ did. Only the Holy Spirit Himself can teach you what an entire yielding of the whole life to God can mean. Wait on God to show you in this what you do not know. Let every approach to God, and every request for fellowship with Him be accompanied by a new, very definite and entire surrender to Him to work in you.

"By faith"—Here as through all Scripture and all the spiritual life, this must be the keynote. As you tarry before God, let it be in a deep, quiet faith in Him, the Invisible One who is so near, so holy, so mighty, so loving. In a deep, restful faith, too, that all the blessings and powers of the Heavenly life are around you and in you. Just yield yourself in the faith of a perfect trust to the ever blessed Holy Trinity to work out all God's purpose in you. Begin each day thus in fellowship with God, and God will be all in all to you.

## FORGIVEN

In a Scottish village lived a doctor noted for his skill and piety. After his death, when his books were examined, several accounts had written across them in red ink: "Forgiven—too poor to pay." His wife, who was of a different disposition, said: "These accounts must be paid." She therefore sued for the money. The judge said: "Is this your husband's handwriting in red?" She replied that it was. "Then," said the judge, "there is not a tribunal in the land that can obtain the money where he has written 'Forgiven.'" So when Christ says "Thy sins are forgiven," we are released from our spiritual debts.—*The Sunday School Chronicle*.





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*Peter, accused,***THE ACTS, 11**

40 Him God raised up <sup>37</sup> the third	CH. 10.	notl
day, and shewed him openly;	37 Mt. 28. 1, 2	ata
41 Not <sup>38</sup> to all the people, but	38 Jn. xx.	9
unto witnesses chosen before of	xxi	aga
God, even to us, who did eat and		clea

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*Numbering of the people***NUMBERS,**

16 And the LORD spake unto Mō'geg,  
saying,

17 Vex<sup>1</sup> the Mid'i-an-ites, and smite

1 ch. 31. 2.
2 Co. 7. 11.

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8 And he communed with them, saying, If it be your mind that I should bury my dead out

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## THE TEMPTATIONS OF PENTECOST

(Continued from Page Three)

churches which made me think of a theater, or a sacred concert. God save us. "Keep us true, Lord Jesus; keep us true!"

We do not want the crowds at any price! Do not think that I am afraid of the crowds. I want them. If we go on the lines of "Not by might, nor by power, but by My Spirit, saith the Lord of hosts," we shall get the crowds. The crowds are as hungry as ever for the Word of God, for salvation. Feed them the Word.

God save us from that last temptation. I thank God that Jesus kept true to the way of the cross. He did not shrink from earthly reproach. Save us from becoming ashamed of the genuine manifestation of the Holy Spirit.

If you are longing to have God use you in a supernatural way and if you are not being used that way, there is only one way that I know to get the real thing, and that is to live in the closest possible fellowship with God. Walk with Him as Enoch did. True Pentecost is an expression of the emotion of God. To be truly Pentecostal I must live and walk with God and share His emotion. The heart of God can then find expression through these lips of mine.

Three temptations came to our Spirit-filled Lord. They have come to this Movement, and they come to every one of us individually: the temptation to be selfish, the temptation to become fanatical, and the temptation to become popular.

Thank God for our apostles and evangelists who keep us from becoming selfish. Thank God for our teachers who keep us from fanaticism; thank God for our prophets who keep us from drying up. May we realize that the Spirit of the living Christ is with us, battling against the same tempter, but also leading us on to the same victory.

## FOLLOW HIM

(Continued from Page Seven)

cried: "Away with Him! Crucify Him."

"Take up thy cross and follow Me." Can't you hear Jesus speaking those words to you just now? What are you going to do about it? Somewhere on Life's trail every man comes to the *crossroad*! Perhaps you have "arrived." The crossroad leads home. The pleasure road of fame, the road of amusement, the road of great possessions, the road of selfishness, the road of hatred of the gospel, of evangelists and revivals, the road of dancing



## Questions and Answers

Conducted by ERNEST S. WILLIAMS

238. *If a woman has a non-Christian husband who does not believe in tithing and who gives her only a small allowance for clothing, handling the rest of the money himself, what should be her tithe?*

I should think her tithe would be taken from that which is given to her.

239. *Are those mentioned in 2 Peter 2:22 real backsliders, or were they never saved?*

I believe they had been saved and were backslidden. They had been washed and separated, now they returned to the old things.

240. *Please explain, Does the bride of Christ go through the tribulation?*

I believe the bride of Christ has the promise of escaping the tribulation.

241. *Are Spiritualist mediums demon-possessed when they go into trances and write about the dead?*

They are.

242. *Can a person be saved, yet have no real witness of being saved, although he feels the presence of God? Do sinners feel the presence of God?*

If one is living free from sin and feels the presence of God I should think that sufficient witness to salvation. You are most likely mistaken in that you are looking for some certain manifestation of God that you have pictured in your own mind. Try believing God. Faith brings assurance and this assurance is witness enough. Sinners may feel the presence of God, but in conviction and not in the sense of inward blessing.

and the road of daily disobedience to God are simply the highways that lead to destruction. But there is the *crossroad*. Jesus stands there, and when you take up the *cross* and follow Him you will know that "He is the Way, the Truth and the Life." He tasted death for every man. But man is a free moral agent. He can accept the atonement that Jesus made, take up the cross and follow Him, or he can reject it and be forever banished from the presence of God. Have you taken up your cross, and are you following Him? "One thing thou lackest," said Jesus to the rich young man. What is He saying to you?

243. *Since I have received the baptism with the Holy Spirit almost all my praying is in another tongue. My spirit is edified but my understanding is unfruitful. I am puzzled about this and wish light.*

I suggest that in your private devotions you allow the Spirit to move upon you as it would seem He is doing, as it is perfectly in keeping with Scripture. 1 Cor. 14:2, 4, 14. In public worship, however, where the edification of the church is to be kept in mind (1 Cor. 14:19) you will not be grieving the Spirit by holding the unknown tongue in check.

244. *Ought one who speaks in an unknown tongue pray for interpretation?*

Yes. 1 Cor. 14:13. But even when one has interpretation let him abide by the rule laid down in 1 Cor. 14:27.

245. *What are the seven pillars of Prov. 9:1?*

Seven is the perfect number expressive of harmony and unity, completeness and rest.

246. *Who were the sons of God who took daughters of men for wives? Gen. 6:2-4.*

It is not important to us that we should know. Many believe the sons of God were the godly line of Adam's descendants through Seth. Others believe they were angels. The great objection to this latter belief is, How could spirits, which have no human body, beget human seed?

247. *Please explain Eccl. 7:17, "Why shouldest thou die before thy time?"*

The verses before are warning against indulgence in wickedness. Eccl. 7:17 warns that such wickedness is likely to result in premature death, which could be either through God's meeting the offender in judgment, or the natural result of excesses.

248. *Please explain Matt. 5:20, "Except your righteousness exceed the righteousness of the scribes and Pharisees."*

The scribes and Pharisees did their righteousness to be seen of men. It was outward, and hypocritical, and did not come from the heart. The righteousness that is acceptable to God is inward, that of the heart, righteousness which is not so much concerned as to what men think of it, but what God thinks of it.



## The Gospel in Foreign Lands



### A GLIMPSE OF MOSSI LAND

Mrs. Vivian Smith

"Advise immediate sailing—Meet you at Dakar with trucks."

So read the cablegram received from the mission at Ouagadougou, French West Africa, just before we left France. We had been in Paris for six months studying French and each day our hearts were longing to start out on the last long lap of our journey toward the land of our calling. Then God graciously spoke this message to our hearts which confirmed the fact that it was now His time for us to go forth. "Arise . . . for we have seen the land and behold it is very good; and are ye still? Be not slothful to go and enter to possess the land, for God hath given it into your hands: a place where there is no want of anything that is in the earth." Jud. 18:9, 10.

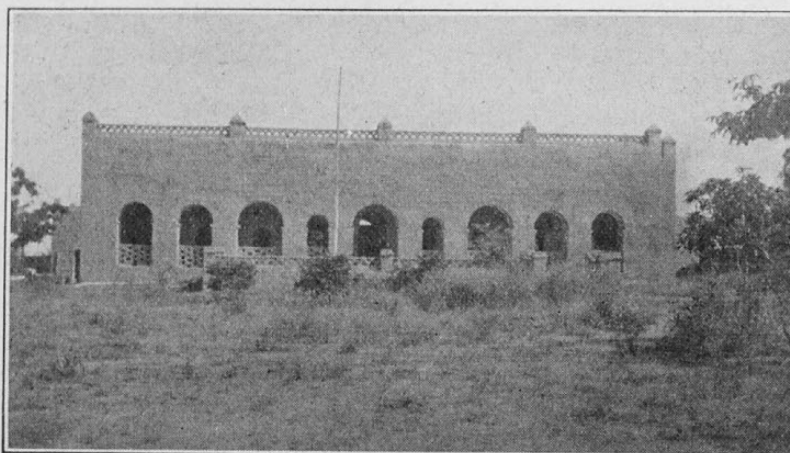
How happy we were as we made last preparations for sailing. We left Paris the evening of January 16th. A number of other missionary students gathered on the depot platform to bid us Godspeed. We waved good-bye to the tune of "When the roll is called up yonder I'll be there." Truly it is not at all likely that we shall ever be together on earth again as we were from many mission societies and bound for different parts of Africa, but "on that bright and cloudless resurrection morning" we shall be there to recount to each other the varied experiences, to tell of battles fought, and to praise and worship Him who hath given us the victory in all things. Hallelujah!

A few hours brought us to Marseille, France, where we embarked on the S. S. Hoggar, January 17th. The voyage of ten days was quiet. Each day brought fresh joy to our hearts as we realized we were drawing nearer and nearer to Africa's shore. Just at sunset the evening of January 27th, we were towed into port and there, stretched out on the sand, was the port city of Dakar.

Such a busy scene—each passenger must pass before the immigration officers who had boarded the ship, black boys running up and down the narrow gang plant, shouting, vying with each other as to the amount of baggage they would carry, queer little carts, drawn by little, bony horses, loaded with baggage until one feared both cart and horse would fall over; black drivers cracked whips and yelled to pedestrians to clear the road as they started toward hotels. Yes, and there were the modern taxis with black chauffeurs to take the passengers sight-seeing all over the town. Amidst all this I heard my husband's voice, "There's Brother

*All offerings for Foreign Missions and for expenses of conducting the Missionary Department, should be sent by Check, Draft, Express or Postal Money Order, made payable to Noel Perkin, Missionary Secretary, 336 West Pacific St., Springfield, Mo., U. S. A.*

Chastagner," and there he was coming on board ship to find us. Who can tell the praise to God in our hearts at that meeting as we knew he had traveled more than fourteen hundred miles by truck to meet us. As soon as greetings were said he told us that Brother Wilson was on shore. Down the gang plank we went and—why, yes, it was Brother Wilson, but he has grown much stouter and has a heavy, black mustache. They tell us the white man has much more prestige with the blacks if he has a mustache, so I am resigned in the matter. Several days of shopping, a call on the



Ouagadougou Mission

American consul, attending to little matters of business,—and here may stop to say that we began to realize that Africa cannot be hurried,—loading the two ton truck and trailer and the party moved out of town the second of February. The party was composed of Brothers Wilson and Chastagner, Sister Ida George, my husband and myself; also two black boys to handle the baggage, carry water, cook, etc., while on the road. We had camp equipment, so whenever night overtook us we found a clear place at the roadside and pitched camp.

And now how shall I describe the trip? Two weeks of traveling from early morning until late evening. Truly the joy of the Lord was our strength as we went. Many times our hearts overflowed in song. Were we not again proving that the sweetest place on earth is in the will of God and were we not realizing afresh the precious truth of Jesus' words, "Lo, I am with you alway, even unto the end of the world"?

Every day brought new scenes. We

passed through many different tribes, each one having its own peculiar markings. Some had deep scars on their faces or other parts of the body. These are caused by cuts at an early age and often times ashes are rubbed in to hold the wounds open that deeper scars be made. Some of the women had little wire rings along the edges of their ears or rings in their noses. Others had white stones buried in the lower lips. These are all marks of beauty to the native mind. How we longed to give them the gospel, but could not as we knew not their language. Oh, what opportunity here—much untouched, neglected territory. Surely there is no need for one to build upon another's foundation.

The huts through F. W. A. are of various sizes, and shapes. Some are made entirely of grass, others are of mud with thatched roofs. In some towns we saw remains of old stone buildings and walled cities.

The principal crops are native grains, cotton, peanuts, and sisal. Sisal is known in America as century plant. We saw large plantations of it. The fibre is used for making rope. Much bamboo grows along the water courses. We saw large fields planted to calabashes. These are used to carry food and water in and are always carried on the head. In fact all loads are carried on the head except the babies, which are swung on the backs of the mothers in a long strip of cloth. Baby is rocked to sleep by the mother jiggling up and down on her toes. He is content to sleep there while the mother goes about her work.

Near the desert camels are used for transportation but farther interior we saw many donkeys, oxen and small horses. All the cattle are small and usually have a hump on the back. We saw many monkeys in the bush and one evening saw a tribe of possibly seventy-five leaping across some big rocks near a beautiful waterfall on the Faleme river. Most of the birds have bright colored plumage. The country abounds in wild guinea, quail and deer. We passed through leopard country but saw only a dead one which some natives had shot.

Much of the country was burned over, this being the dry season. The wood ashes are used to make soap and to preserve the native grain.

We passed through several good sized towns, government centers, where there are many white people. Here the natives had no fear of the white men, but out in the bush often the natives ran quite a distance off the road when they saw the cars. Many times the children cried when we stopped



in villages and mothers came out to see the white people. They were especially afraid of our sun glasses. No one can convince the native that we do not wear glasses as jewelry.

We were quite surprised to find good auto roads through most of the country. They are not as well kept as far as the railroad goes, but in this section there are fine dirt roads. We are 550 miles from the railroad.

All journeys have an end so after two weeks of these new scenes, sights and sounds along with some car trouble we were told, "This is the last day. We shall get to Ouagadougou this afternoon." We had stopped to put grease on a trailer wheel because a bearing had broken, when in the distance we sighted a touring car. Soon handkerchiefs were waving, and we knew it was the rest of the missionary family come out to meet us. What a meeting! Brothers Chastagner and Wilson had been gone from home more than a month; the reunion of husbands and wives, old friends greeting, new friends meeting and all together praising God!

On we came—there! Yes, that's the Mission Station. The low mud wall all around, the church in one corner at the front, the long mud mission house in the center and we rolled up the driveway lined with mango and oleanders in full bloom. And then—black faces everywhere, the yard was full of them and each was coming forward to meet us. The greeting was "Yela, yela," which means "Welcome." One old Christian man ran about half a mile when he saw the trucks in the yard.

Sunday morning at the service each of us gave a short word of testimony, then one of the native Christians arose and gave us a few words of welcome in behalf of all the Christians. He said they were glad of the news of our coming, that they had prayed daily for God to bring us safely here, that they had nothing to offer us but they would pray that we might learn the language quickly. Nothing to offer us? Was not our cup of joy full as we looked into their dear faces and as we heard them sing, true enough the same song sung in many different keys all at the same time, but sung out of full hearts.

The following Thursday we went to Kaya to take Miss George's baggage as it was decided she should be stationed there with Brother and Sister Wilson. Oh, what opportunity there! Every night Brother Wilson, Sister Wilson, or the native evangelist preached from the verandah to a crowd of two or three hundred.

On the route of 65 miles between Kaya and Ouagadougou there are many villages where Christ has not been preached and as I sit here and look out in all directions I can see other villages and beyond that there are other villages—yes, hundreds of villages, two million souls without a Saviour. This is Mossi-land, black with sin, but white with opportunity. Need? the word is not adequate. Need for women to sit in the villages and minister to the women; need for girls and women to gather the children and tell them of Jesus; need for men to preach to the men; need of teachers for the Christians; NEED, the supreme need of this people is Christ. Will you pray? Will you seek God to know your part in this work?

# DAYS OF TERROR IN PALESTINE JERUSALEM THE SCENE OF BLOODY MASSACRE. HEBRON AND SAFED FILLED WITH INDESCRIBABLE ATROCITIES *Laura Radford*

We thank God He permitted no evil to befall our mission during the past two weeks of trouble, and though most of the houses between our street corner and the Damascus Gate have had all their doors and windows broken, yet He did not permit one stone to be thrown towards our building, and in an extraordinary way all our family and the visitors in the mission home, who usually do not come back from their sight-seeing trips until about one o'clock, all seemed impelled on that dreadful Friday of the outbreak, to return home before twelve. In less than fifteen minutes after the last one had come in, our street and neighborhood



*Workers in Transjordan  
These two men are faithful witnesses for  
Christ, one a soldier and the other a  
former policeman but now a  
merchant.*

were filled with a raging mob of several hundred men, armed with knives, daggers, "lathis," and stones, intent upon killing every Jew in Jerusalem. During the preceding night, August 22, about 2,000 ruffian Moslem youths from the surrounding villages had, by the direct order of their religious leaders, gathered in Jerusalem for this purpose, and after going to the Mosque about 10:30 on Friday morning to pray, the crowd divided, part going out of Damascus Gate to destroy the Jews in that neighborhood and thence on to Mea Shearim; the other crowd going out Jaffa Gate intent upon looting all the shops in Jaffa Road. Though for more than a week previous the talk all over town had been that the Grand Mufti had ordered a massacre of the Jews on that day, no one believed the reports and the police were unprepared for the attack. By one o'clock panic reigned throughout the city, and though the police fired again and again on the mobs, yet the men only scattered to go in smaller groups throughout the town, stoning or killing every Jew they met, and breaking into many houses, killing men, women, and children alike.

The success of their efforts in Jerusalem was soon phoned to other towns where the work of devastation and death was carried on, there not being enough armed police in any town to protect the Jews. During the next three days nearly all the Jewish colonies were looted and burned, and in some cases entire families were killed. In Talbiyeh, a suburb of Jerusalem, the people were by the police taken to a place of safety but most of those beautiful homes were looted and some burned. Pianos were deliberately smashed to pieces and valuable libraries burned.

But it was in Hebron where hate and lust raged uncontrolled for many hours. The Rabbinical school was attacked and most of the young men killed, some in a most horrible manner. One woman, afterwards brought to the hospital in Jerusalem, told of how a ruffian grabbed her baby from her arms and with relentless hands rent the mouth asunder and then tore the body limb from limb. Another woman in the hospital told of how the ruffians flung her husband across her knees and there cut him to pieces; then they seized her twenty-year-old daughter and abused her and then cut her in pieces; then they began cutting the woman's arms and body and left her for dead. She has perhaps twenty separate deep cuts on her arms and body.

A week later the rioters had gathered in the north of Palestine and were repulsed from Beisan and Tiberias with some casualties but for some hours they ruled supreme in Safed and many of the horrible scenes in Hebron were re-enacted there. In one building a group of Jews had barricaded themselves and the rioters poured through the windows tins of kerosene and gasoline and thus burned the buildings with all the Jews within it.

The total loss of life throughout the land is well over 600, and the hospitals are crowded to the limit with those seriously wounded, while out-patients with minor wounds, number several hundred. The prisons are crowded to the limit with the ruffians thus far captured. Eight American citizens, all Jews, have been killed, also two British government officials who were trying to save some men hard pressed by the rioters. Eight rabbis were killed in Hebron. The loss caused by the colonies being burned, including houses, crops, farm implements, and two large factories, besides synagogues and orphanages has not yet been estimated.

But greater than all this financial loss is the loss of confidence, one in another. Pray for the rulers of the land for the outlook before them is very dark. The Grand Mufti and his political party deny all responsibility for the uprising, and have taken a very defiant attitude towards the Government, demanding that the Balfour Declaration must be revoked, and declaring that there can be no peace restored to the land until this is done. They have even entered a defiant protest against the high commissioner for publicly announcing that the perpetrators of the awful crimes in Hebron would be sought out and punished. Will the people of God in the homeland pray daily for the rulers of Palestine, that they may be enabled to deal wisely at this time of crisis.

"Ashamed of Jesus! Sooner far—  
Let midnight blush to own a star!"

## -:- In the Whiten'd Harvest Field -:-

### GOOD MEETING AT BOYNTON

Pastor John Tressler, Boynton, Pa., writes: "Brother H. A. Nunley has just closed a 3 weeks' campaign here, during which several started on the narrow way, 2 were filled with the Holy Spirit and 9 baptized in water."

### SOULS SAVED AND HEALED

The Grindell-Elliott Evangelistic party write: "The Lord led us to Sevierville, Tenn., where 8 souls were saved and several healed. Also had a 3 weeks' meeting with Brother and Sister Baker in Louisville, Ky. God was present in saving power and the saints were drawn closer to Him."

### CHURCH BUILT UP

Pastor Nannie Mae Sappington, Palmyra, Ind., writes: "Just closed a 2 weeks' revival with W. O. Singletary and Lon Holland, of Galena, Kansas, in charge. The town was stirred as never before. Souls were saved and one was baptized with the Holy Spirit, also one reclaimed. The church was built up."

### REVIVAL SPIRIT CONTINUES

Pastor H. D. Anderson, De Leon, Tex., writes: "Evangelist Floyd L. Hawkins held a 2 weeks' meeting here which closed Sept. 15. The Lord blessed in a very precious way. Five received the Baptism with the Holy Spirit, 3 of whom were Methodists in good standing. A number were saved and reclaimed. The closing day was given to a Christ's Ambassadors rally, and it was a day never to be forgotten because of the marvelous presence and power of the Lord. The revival spirit is still in our midst."

### TWENTY-SEVEN BAPTIZED

Pastor Wesley Goodwin, Davenport, Okla., writes: "The Lord has graciously met us in a 3 weeks' campaign with Evangelist Mae McCarty, of Fresno, Calif., in charge. Twenty-five were saved and reclaimed and 27 baptized with the Holy Spirit. Two prophesied of the Lord's soon return while being baptized with the Holy Spirit. The young people were organized as Christ's Ambassadors. The Lord has quickened these young people with a real spirit of service and it has been a blessing to see them bringing others to Christ."

### THE WORD IS HONORED

Brother W. B. McCafferty writes: "Before meeting of the General Council we held services for some time in Arcadia, Kansas. The work was in a run-down condition but a number of God's people were holding the fort as best they could. During the meeting several souls were saved or reclaimed and the church was built up in faith and renewed in courage. A child was healed after a doctor had said an operation was necessary at once. We are now holding a short term Bible school in Malvern, Ark.—Baker Hill Assembly—and God is blessing the Word. Three were at the altar last night, two of whom were gloriously saved."

### LOUISIANA REVIVAL

Evangelist E. M. Blount writes: "Just closed an 18 days' revival at Pendleton Church, 14 miles from Many, La. Good interest. Four saved, 2 reclaimed, 1 baptized with the Holy Spirit. Any minister passing through who is in fellowship with the Council will receive a hearty welcome."

### PROSPEROUS CHURCH

Brother L. M. Rittenberg, Oakland, Calif., writes: "Brother J. T. Betts, of New York just closed a 15 days' meeting in the Glory Barn. A revival broke out among the young people the week before Brother Betts arrived and since then many have been saved, filled with the Spirit and healed. Many young people were baptized with the Holy Spirit. The church is in a prosperous condition with many new members coming in."

### HELPFUL CAMPAIGN

Pastor Thomas T. Latto writes from Brandon, Manitoba: "We believe the Watson Argue campaign recently closed was the most helpful campaign our assembly has had; our people are much encouraged. A total of 200 answered the altar call for salvation; this includes the young and old, and some who sought salvation in a jail service. Several received the Baptism of the Holy Spirit. Sunday services were conducted in the city hall auditorium and week-night meetings in Congregational Church. Capacity crowds attended. We expect to soon build a beautiful church of our own to seat 500, to be known as Brandon Gospel Tabernacle."

### BRIEF MENTION

Word comes from Fair Play, Mo., that the meeting conducted there by Brother W. A. Bishop was a great blessing, one being filled with the Spirit and the saints revived.

Brother V. R. Jackson reports a time of refreshing at Grygla, Minn. In the 4 nights' revival there sinners wept their way to the Cross, and the Holy Spirit was poured out.

### HEALED OF APPENDICITIS

My nine-year-old granddaughter Vera Sneath was taken sick in my home with a contagious disease, for which a doctor was called. Before she was well she was attacked with what the doctor said was appendicitis and he advised an operation. However, at the little girl's request we called instead for the minister, Brother Sturgis, and committed the case to the Lord's hands. Brother Sturgis came with his wife and another sister and they all prayed and he anointed with oil. The child was healed. The next day she was playing jacks on the floor. A pain struck her and she cried to God to drive out the devil. After that she had no more trouble. The doctor, when he saw her, was greatly amazed and asked with much interest as to just how the preacher did. He said she had no trace of the trouble remaining. This was in last March.—(Mrs.) Fannie A. Maple, 2024½ W. 6th St., Davenport, Iowa.

### THE FAMILY PHYSICIAN

I was taken sick the 12th of last January with pneumonia. I had had pneumonia before and I knew from the high fever, the pains, and the spitting of much blood that I had it again. This was our first experience in trusting in Jesus for healing. The pastor, Brother Terlizzi, came with some of the saints and anointed me with oil and prayed for me. I was healed. A few hours later I sat up in bed and Brother Terlizzi shaved me. The fifth day the fever was all gone, and I continued to improve until I was well. The same month our 14-year-old son broke the large bone in his arm cranking a car. My wife anointed him with oil and we called upon the name of the Lord. In about one and a half hours he felt the healing power go through his arm. His hand had turned dark and cold but as soon as the healing went through it regained its natural color and warmth. The next day it was still swollen but the third day the soreness and swelling were nearly gone and he could use his hand almost as well as before. Two years before his older brother suffered the same sort of accident and his arm was in a cast for six weeks. The arms of both boys showed the ridge around the bone where the bone was broken, one just like the other. From this fact, as well as from the fact that the bone was buckled, and plainly broken, we are sure the younger boy had a broken bone.—E. D. Norton, Route 3, Le Mars, Iowa.

Editorial note: After receiving this testimony we wrote to our pastor in Le Mars, Brother Joseph Terlizzi, about the testimony. He replied:

"Just a few lines to attest the above statements about Brother Norton and the boy. He had all the symptoms of pneumonia, spitting blood, etc. It took us about two hours of praying before we had the victory. About nine in the morning I shaved him. He looked altogether like a different man. The boy's arm showed a ridge around the big bone, characteristic of a break.—Joseph Terlizzi, pastor.

### BROKEN BONE HEALED

On September 8th, I had the misfortune to fall from a wagon. Not being able to walk, my son carried me over to a little Pentecostal church near Arifton, Ala., for prayer, but, finding there was to be no service that night, he carried me to my daughter's in Brundidge, Ala. When they moved me from the car to the house I screamed until the neighbors came out to see what was the matter. My children had Dr. John David Johnson of Brundidge to come out and examine me. He said there was a broken bone in my hip and that I would have to lie on my back very still for three weeks. I wrote Sister Martha R. Joiner and several others to pray for me. After one week on my back, praying day and night for deliverance, on September 15th, I believed I was healed and the Lord told me to get up. I did so and stood by my bed and prayed, clasping my Bible in my arms all the time until I could pick up my



foot on the crippled side. Next morning I went to walking.—Pearl Jordan, Tennille, Ala.

Accompanying this testimony is a certificate of Dr. John D. Johnson, Brundidge, Ala., saying, "My diagnosis was, a broken right pubic bone."

Also accompanying the testimony is the following word from Sister Jordan's daughter:

My mother was in my home on the afternoon when the Lord healed her. She helped me do the ironing the next day.—(Mrs.) A. L. Dyess, Brundidge, Ala.

## TWO MISSING—GO YE

Some years ago I was a guest at a small wedding dinner party in New York City. A Scotch-Irish gentleman, well known in that city, an old friend, spoke across the table to me. He said he had heard recently a story of the Scottish hills that he wanted to tell, and we all listened as he told this simple tale. I have heard it since from other lips, variously told. But good gold shines better by the friction of use. And I want to tell it to you as my old friend from the Scotch end of Ireland told it that evening.

It was of a shepherd in the Scottish hills who had brought his sheep back to the fold for the night, and as he was arranging matters for the night he was surprised to find that two of the sheep were missing. He looked again. Yes, two were missing. And he knew which two. These shepherds are keen to know their sheep. He was much surprised and went to the outhouse of his dwelling to call his collie.

There she lay after the day's work suckling her own little ones. He called her. She looked up at him. He said, "Two are missing," holding up two fingers. "Away by, Collie, and get them." Without moving she looked up into his face, as though she would say, "You wouldn't send me out again to-night?—it's been a long day—I'm so tired—not again to-night." So her eyes seemed to say. And again as many a time doubtless, "Away by and get the sheep," he said. And out she went.

About midnight a scratching at the door aroused him. He found one of the sheep back. He cared for it. A bit of warm food, and the like. Then out again to the outhouse. There the dog lay with her little ones. Again he called her. She looked up. "Get the other sheep," he said. I do not know if you men listening are as fond of a good collie as I am. Their eyes seem human to me, almost, sometimes, and hers seemed so as she looked up and seemed to be saying out of their great depths—"Not again—to-night? haven't I been faithful?—I'm so tired—not again!"

And again as I suppose many a time before, "Away by, and get the sheep." And out she went. About two or three, again the scratching and found the last sheep back; badly torn, been down some ravine or gully. And the dog was plainly played. And yet she seemed to give a bit of a wag to her tired tail as though she would say, "There it is—I've done as you bade me—it's back."

And he cared for its needs, and then before lying down again to his own rest, thought he would go and praise the dog for her faithful work. You know how sensitive collies are to praise and criticism. He

went out and stooped over with a pat and a kindly word and was startled to find that the life leathar had slipped its hold. She lay there lifeless, with the little ones tugging at her body.

That was only a dog. We are men. Shall I apologize for using a *dog* for an illustration? No, I will not. One of God's creatures having a part in his redemption. That was to save sheep. You and I are sent, not to save sheep, but to save *men*. And how much then is a *man* better than a sheep, or anything else!

And our Master stands here to-day. Would that you and I might see His face with the thorn marks of His trip to this earth. He points out with one hand, and you can't miss a peculiar hole in His palm. He says, "There are *two missing*—aye, more than two—that you know—that you touch—that you can touch—that I died for—go ye. —From Quiet Talks on Service, by S. D. Gordon.

Don't be occupied with your miseries. Be taken up with Christ's mercies, and you will find His mercies outweigh all your miseries.—Marsh.

## Forthcoming Meetings

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

IRVINGTON, N. J.—Meyer and Alice Tan-Ditter will be at the Irvington Pentecostal Church, 58-60 Paine Ave., Oct. 30-Nov. 17.—Pastor Jos. R. Potter.

PHILADELPHIA, PA.—Augustine P. Rose, Italian preacher, will conduct revival services at the Latter Rain Gospel Mission, 6126 Market St., Nov. 1-10. Services every night at 8:00.—Peter Sivas, pastor, 5654 Hazel Ave., Philadelphia, Pa.

TEXARKANA, ARK.—Revival campaign at the Assembly of God, beginning Oct. 20, Evangelist Wm. F. A. Gierke, of Los Angeles, Calif., in charge. For further information write, Pastor Bettie Morgan, 1224 Dudley Ave., Texarkana, Ark.

ZION, ILL.—Beginning October 18th and continuing until November 20th, Mr. and Mrs. Lloyd Shiner, of French West Africa and Philadelphia, Pa., will conduct a series of evangelistic services in the Christian Assembly.—William A. Cox, pastor.

ENID, OKLA.—The 12th annual meeting of the Oklahoma District Council will convene at 316 E. Cherokee St., Oct. 29-31. Matters of importance are to be considered. Every minister and one delegate from each assembly are urged to be present. Candidates for license or ordination must make application in person, with reference. Come prepared to take care of yourself in so far as possible.—James Hutsell, district superintendent.

EVERETT, MASS.—The seventh annual convention of the New England District Council at Glad Tidings Mission, Symphony Hall, 134 School St., Nov. 8-10, opens at 2:30. The business session at which officers will be elected convenes Nov. 9, at 10:30. It is very important that all ministers and delegates be present. Rooms and restaurants near by. For further information address W. H. Mitchell, 56a Highland Ave., Everett, Mass.

### MISCELLANEOUS NOTICES

WANTED.—At once, pianist and song leader to help in tabernacle meetings in new fields.—Evangelist Ethel Musick, Box 354, Lone Wolf, Okla.

TEMPORARY ADDRESS.—Until further notice Evangelist and Bible teacher, W. B. McCafferty, and wife may be addressed, c/o Box 884, Malvern, Ark.

CHANGE OF ADDRESS.—Brother Edward Jones who has been in Florida for 6 months, has again taken up his duties as pastor of Midland assembly and may be addressed, 553 Ohio Ave., Midland, Pa.



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**HOME ADDRESS.**—Brother Ferdinand Ewald, home from the mission field on furlough may be addressed, 10 Penfield Place, Bridgeport, Conn.

#### OPEN FOR CALLS

Brother Joseph Sugar, 1906 Oakdale Ave., Chicago, Ill., a returned missionary on furlough from India, will visit any assembly where a missionary meeting is desired.

**PASTORAL.**—Oklahoma preferred. Small family. In General Council Fellowship.—N. B. Rayburn, Box 28, Reydon, Okla.

**PASTORAL OR EVANGELISTIC.**—Anywhere in the States after Nov. 15.—Wm. S. Pearle, R. 3, Mt. Vernon, Ark.

**PASTORAL OR EVANGELISTIC.**—Brother and Sister A. H. Wetter, 4414 37th St., San Diego, Calif.

**PASTORAL.**—In Oklahoma, Texas, or New Mexico.—Haynie Nichols, c/o H. W. Woods, R. 4, Hollis, Okla.

**EVANGELISTIC.**—In any of the Southern states. Am in fellowship with General Council.—Chas. F. Parker, 503 W. Central St., Picher, Okla.

**PASTORAL OR EVANGELISTIC.**—Ten years' experience. Thirty-five years' old. Wife plays piano.—F. A. Toller, 2107 Bluff, Wichita Falls, Texas.

**EVANGELISTIC.**—Having finished our work in Kentucky and Tennessee, we are working our way back to California through Texas, New Mexico and Arizona. We are in fellowship with the Assemblies of God and any one desiring our services may write us, Gen. Del., Levita, Tex.—L. K. Elliott.

#### DISTRIBUTION OF SEPTEMBER, 1929, MISSIONARY FUNDS

<b>CONGO BELGE FIELD</b>			
Allowances of Missionaries	\$ 407.00		
Allowances of Missionaries on furlough	130.00		
Mission Station Expense	90.00	627.00	
<b>EGYPTIAN FIELD</b>			
Allowances of Missionaries	341.00		
Allowances of Missionaries on furlough	50.00		
Mission Station Expense	50.00		
Native workers	40.00		
Lillian Trasher & orphanage	178.39	659.39	
<b>FRENCH SUDAN FIELD</b>			
Allowances of Missionaries	378.51		
Allowances of Missionaries on furlough	10.00		
Mission Station Expense	37.00	425.51	
<b>LIBERIA &amp; SIERRA LEONE FIELDS</b>			
Allowances of Missionaries	555.30		
Allowances of Missionaries on furlough	117.00		
Mission Station Expense	7.00		
Native workers	68.00	747.30	
<b>SOUTH AFRICAN FIELD—TRANSVAAL</b>			
Allowances of Missionaries	317.00		
Native workers	6.00	323.00	
<b>TOTAL DISTRIBUTION—AFRICA</b>			
	\$2,782.20		
<b>CHINA</b>			
<b>NORTH CHINA FIELD</b>			
Allowances of Missionaries	843.32		
Allowances of Missionaries on furlough	60.00		
Mission Station Expense	176.00		
Native workers	60.00		
L. M. Anglin & orphanage	924.00	2,063.32	
<b>WESTERN CHINA &amp; TIBET</b>			
Allowances of Missionaries	525.52		
Mission Station Expense	6.00		
Famine funds	570.31		
Native workers	62.17	1,164.00	
<b>SOUTHWESTERN CHINA—YUNNAN PROV.</b>			
Allowances of Missionaries	196.00		
Allowances of Missionaries on furlough	83.00	279.00	
<b>CENTRAL CHINA</b>			
Allowances of Missionaries	135.00		
Mission Station Expense	13.00		
Native workers	20.00	168.00	
<b>SOUTH CHINA</b>			
Allowances of Missionaries	475.00		
Allowances of Missionaries on furlough	140.00		
Mission Station Expense	15.00		
Native workers	39.00		
South China work & workers	381.00	1,050.00	
<b>TOTAL DISTRIBUTION—CHINA</b>			
	\$4,724.32		
<b>INDIA</b>			
Allowances of Missionaries	3,127.32		
Allowances of Missionaries on furlough			

lough	225.00		
Mission Station Expense	685.78		
Native workers	165.00		
Almyra Aston & orphanage	128.00	4,331.10	

<b>SOUTH INDIA &amp; CEYLON</b>			
Allowances of Missionaries	478.90		
Mission Station Expense	20.00		
Native workers	21.00	519.90	

**TOTAL DISTRIBUTION—INDIA** \$4,851.00

<b>JAPAN FIELD</b>			
Allowances of Missionaries	726.00		
Allowances of Missionaries on furlough	50.00		
Mission Station Expense	345.00		
Native workers	40.00	1,161.00	

<b>PALESTINE &amp; SYRIA FIELDS</b>			
Allowances of Missionaries	416.00		
Allowances of Missionaries on furlough	80.00		
Mission Station Expense	121.00	617.00	

<b>PORTO RICO FIELD</b>			
Allowances of Missionaries	290.00		
Porto Rican work & workers	150.00	440.00	

<b>CENTRAL AMERICA</b>			
Allowances of Missionaries	240.00		
Mission Station Expense	131.00	371.00	

<b>SOUTH AMERICA FIELD</b>			
Allowances of Missionaries	561.00		
Allowances of Missionaries on furlough	80.00		
Mission Station Expense	12.00		
Native workers	10.00	663.00	

<b>PHILIPPINE &amp; FIJI ISLANDS</b>			
Allowances of Missionaries	96.00	96.00	

<b>WEST INDIES FIELD</b>			
Allowances of Missionaries	48.00	48.00	

DO YOU KNOW—OR

## DO YOU GUESS?

How often we are requested to explain some Bible incident; comment on a passage; tell where a text may be found—only to realize that WE DO NOT KNOW—WE CAN ONLY GUESS!

The price of success for Jesus is study—we must study to show ourselves approved unto God. Without study we will be failures—we will never be certain—we will never know—we will always GUESS.

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<b>MEXICO &amp; MEXICAN BORDER FIELDS</b>			
Allowances of Missionaries	368.00		
La Luz	20.00		
Latin-American Institute	48.00		
Co-Laborers	1.00		
Mexican workers—Border	200.00		
Mexican workers—Mexico	125.00		
California work	75.00		
Mexican truck	2.00		
Publishing House	45.00	884.00	

<b>MISCELLANEOUS FIELDS</b>			
Alaska	Allowance	20.00	
Hawaii	"	100.00	
Straits Settlements	"	105.00	
Persia	"	260.00	
Poland	"	184.00	
Russia	"	102.00	
Latvia	"	50.00	
Bulgaria	"	80.68	
Greece	"	45.00	
Hungary	"	77.00	1,023.68

Non-Council missionaries (designated)	525.95		
Total amount missionaries' allowances	\$18,187.15		
Missionary Rest Homes	160.00		
Fares, Buildings, Etc.	2,451.05		
Foreign Missions Conference	300.00		

	\$21,098.20		
Missionaries at General Council	250.00		
Credited to special accounts	12.00		

	21,360.20		
Borrowed from October Funds	180.88		

**TOTAL OFFERINGS SEPTEMBER** \$21,179.32

<b>HOME MISSIONS DISTRIBUTIONS</b>			
Northern California District	\$ 23.19		
Southern California District	1.00		
Eastern District	28.33		
Illinois District	33.79		
Iowa & N. Missouri District	25.77		
Kansas District	52.45		
Mississippi District	7.14		
New England District	50.07		
North Central District	125.37		
Oklahoma District	20.11		
Potomac District	31.35		
Rocky Mountain District	24.95		
Southeastern District	10.69		
Southern Missouri District	15.66		
Appalachian District	24.59		
Tennessee District	3.98		
Texas District	12.12		
	\$490.56		

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

California	\$3756.87
Washington	2466.43
New York	1886.98
Pennsylvania	1681.76
Missouri	1432.24
Ohio	1360.90
New Jersey	1165.70
Illinois	1054.21
Iowa	781.34
Michigan	761.46
Texas	646.40
Oklahoma	643.82
Kansas	530.04
Minnesota	437.98
Wisconsin	318.50
Massachusetts	315.23
Oregon	301.17
Delaware	266.00
Colorado	263.82
Montana	239.92
Indiana	216.95
District of Columbia	175.00
North Dakota	158.06
Nebraska	136.89
Connecticut	134.66
Arkansas	134.29
Canada	115.80
Maryland	110.74
South Dakota	108.07
Florida	101.35
Alabama	93.46
Kentucky	90.69
Arizona	64.37
New Hampshire	60.79
West Virginia	58.63
Virginia	43.64
Maine	43.02
Georgia	43.00
Alaska	40.07
Mississippi	37.85
Idaho	36.83
Louisiana	30.50
Tennessee	29.92
New Mexico	24.10
Nevada	16.00
Wyoming	11.18
Vermont	5.00
South Carolina	2.00
North Carolina	1.50
Rhode Island	1.00
Foreign Countries	69.56



Total amount reported minus \$1326.37, given direct and designated for expenses, or \$21,179.32—Total for September.

## HOME MISSIONS

Minnesota	\$91.59
Kansas	57.29
Missouri	45.52
Illinois	37.94
Massachusetts	35.33
California	31.62
South Dakota	26.91
Colorado	23.41
Texas	21.67
Oklahoma	20.11
West Virginia	19.72
Maryland	18.99
North Dakota	16.87
Iowa	16.21
Alabama	16.12
Pennsylvania	16.06
New Jersey	14.27
New Hampshire	10.91
Kentucky	8.78
Virginia	5.86
Mississippi	5.73
Connecticut	4.83
Tennessee	3.98
Georgia	2.73
New York	2.00
Wyoming	1.54
Louisiana	1.25
Canada	1.00
Nebraska	.30

Total amount reported minus \$19.05 given direct, or \$539.49—Total for September.

## WORLD MISSIONS CONTRIBUTIONS

Oct. 4th to 10th inclusive

All personal offerings amount to \$1,882.48.

1.00	Lavoye S S Columbine Wyo
1.00	Full Gospel Assembly Moro Ore
1.05	Assembly of God Wheeler Tex
1.18	Pentecostal Assembly S S Yale Okla
1.26	Assembly of God S S and Church Woodward Okla
1.30	Christ's Ambassadors Arcadia Kans
1.50	Assembly of God Church Ava Ill
1.63	Assembly S S Hertford N C
1.70	Ringling Busy Bee Band Ringling Okla
1.70	Assembly of God S S Paris Ill
1.90	Birthday offering Assembly of God Lawton Okla
2.00	Christ's Ambassadors Chappell Nebr
2.00	Assembly of God S S Chester Ill
2.21	Trinidad Assembly Trinidad Colo
2.21	Assembly of God S S Pratt Kans
2.24	Pentecostal S S Van Buren Ark
2.25	Bethel Assembly of God Elkhart Ind
2.40	Bethel Mission Melrose Ore
2.43	New Bethel Assembly of God Fort Smith Ark
2.47	Assembly of God Dexter Mo
2.62	Primary Department Elgin Ill
3.00	Dardanelle Assembly Dardanelle Ark
3.00	Young People's Society Dorothy N J
3.00	Christ's Ambassadors Fort Collins Colo
3.19	Assembly of God West Point Nebr
3.25	Bear Creek Assembly Atlanta Mo
3.35	Assembly Guthrie Okla
3.40	Young People's Class Sacramento Calif
3.84	Assembly of God S S Campbell Mo
3.95	Assembly of God S S Picher Okla
4.00	Assembly of God Bristol Va
4.00	Newark Missionary S S Newark S Dak
4.00	First Pentecostal Church Lancaster Calif
4.12	Assembly of God S S Booneville Ark
4.42	Pentecostal Assembly of God Stillwater Okla
4.46	Enid Christ's Ambassadors Enid Okla
4.48	Assembly of God Mission Emerson Nebr
4.56	Assembly of God Shawnee Okla
4.75	Assembly of God S S Davenport Okla
4.85	Assembly of God N Miami Okla
5.00	Assembly Jasonville Ind
5.00	Bear Creek & Columbia Assembly Franklin Tenn
5.00	Christ's Ambassadors Hammon Okla
5.00	Grace Pentecostal Church Atlantic City N J
5.00	Ladies S S Class Goose Creek Tex
5.00	Magnolia Park Women's Missionary Council Houston Tex
5.00	Fairhaven Gospel Mission S S So Bellingham Wash
5.00	Assembly of God S S Chinnville Ky
5.00	Assembly of God Mercer Mo
5.00	Christ's Ambassadors Russellville Ark
5.00	Assembly of God First View Colo
5.00	Pentecostal Assembly S S St Petersburg Fla
5.15	Pinedale Assembly Clanton Ala
5.15	Second Assembly of God Topeka Kans
5.25	Port Arthur Assembly S S Port Arthur Tex
5.32	Assembly of God S S Arcadia Kans
5.36	Portia Pentecostal Church Portia Ark
5.41	Assembly of God Gray Ia
5.75	Assembly of God S S Tahlequah Okla
5.85	Wiser Chapel Alton Mo
5.88	Assembly of God Church Colony Okla
6.00	Ladies' Bible Class Full Gospel Tab Watertown N Y
6.21	Monette Sunday School Monette Ark
6.50	Busy Bee Missionary Band Walthill Nebr
6.50	Maumee Prayer Band Maumee Ohio
6.52	Assembly of God S S Warrior Ala
6.90	Christ's Ambassadors Shreveport La
7.00	Assembly Portsmouth N H
7.00	Pisgah Farm Riverside Calif

7.00	Full Gospel Mission Washington Mo	
7.10	White Bear Assembly White Bear Lake Minn	
7.15	Full Gospel Church Los Banos Calif	
7.16	Assembly of God S S Electra Tex	
7.58	Pent'l Assembly Eldred Ill	
7.61	Pentecostal Assembly Fort Madison Ia	
7.81	Assembly of God Thayer Mo	
8.00	Polytechnic Assembly of God S S Fort Worth Tex	
8.33	Assembly of God Church & S S Ilmo Mo	
8.60	Attica Pent'l Assembly of God Covington Ind	
8.70	Magnolia Park Assembly S S Houston Tex	
8.83	Christ's Ambassadors Miller Assembly Hill City Kans	
9.20	North Utica Assembly of God Tulsa Okla	
9.69	Assembly of God Ripon Wis	
10.00	Glad Tidings Tabernacle Pueblo Colo	
10.00	Morrell Assembly Dallas Tex	
10.00	Assembly of God Church & S S Sheridan Wyo	
10.00	Full Gospel Assembly S S Alexandria Va	
10.00	Christ's Ambassadors Springfield Mo	
10.11	Pleasant View S S Coy Okla	
10.13	Bascom Assembly Tyler Tex	
10.20	Assembly of God S S Coldwater Kans	
10.24	Pentecostal S S Port Lavaca Tex	
10.30	Assembly of God Picher Okla	
10.69	Calvary Pent'l Church & S S Galesburg Ill	
10.88	Assembly of God S S Vernon Tex	
11.00	Busy Bee Band Turtle Creek Pa	
11.00	Assembly of God S S Wellington Tex	
11.25	Assembly of God S S Kansas City Kans	
11.61	Assembly of God Florala Ala	
12.00	Russian Polish and Ukrainian Assembly Chelsea Mass	
12.13	Assembly of God Pilot Point Tex	
12.50	Holland Assembly of God Maumee Ohio	
12.50	Rush Springs S S Rush Springs Okla	
12.62	Edgemont Full Gospel Mission Edgemont Ill	
13.05	Wynona Mission of Love Wynona Okla	
13.85	Assembly of God Monroe Ia	
13.95	Full Gospel Assembly S S Springfield Ill	
14.00	Assembly of God Collinsville Okla	
14.25	Ottawa Assembly and S S Ottawa Kans	
14.93	Assembly of God Miami Okla	
15.00	Full Gospel Mission S S Corcoran Calif	
15.25	Pleasant Hill Assembly Mt Ayr Iowa	
15.50	Clovis Gospel Mission Clovis N Mex	
15.63	Full Gospel Mission S S Sawtelle Calif	
15.68	Full Gospel Assembly Longmont Colo	
16.00	Granada Gospel Tabernacle Granada Minn	
16.75	Assembly of God S S W Monroe La	
17.00	Stem Full Gospel Church Calhan Colo	
18.00	First Pentecostal Assembly Savannah Ga	
18.00	Peniel Assembly of God Massillon Ohio	
19.14	Assembly of God Malvern Ark	
20.00	Church of Philadelphia Los Angeles Calif	
20.18	Assembly of God & S S Sorento Ill	
20.75	Pentecostal Church Midland Pa	
21.15	Pentecostal Assembly Fredonia N Y	
21.70	First Assembly of God Fort Worth Tex	
22.25	Pent'l Full Gospel Assembly Chula Vista Calif	
22.30	Rosen Heights Assembly of God Fort Worth Tex	
25.00	Calvary Tabernacle S S Camden N J	
25.00	Bethel Pentecostal Assembly Nutley N J	
25.00	Calvary Tabernacle Camden N J	
25.00	Bridgeport Assembly of God S S Bridgeport Nebr	
25.50	Assembly of God Noonan N Dak	
28.25	Busy Bee Band Newville District Pa	
30.35	Assembly & S S Peak & Garland Dallas Tex	
31.85	Pent'l Church Framingham Mass	
32.95	Altoona Pentecostal Tab Altoona Pa	
34.90	Portland Gospel Tabernacle S S Portland Ore	
36.00	Full Gospel Church Morgan Hill Calif	
39.70	Portland Gospel Tabernacle Portland Ore	
40.00	Four Fold S S Taft Calif	
40.50	Highland Park Pent'l Assembly Los Angeles Calif	
44.30	Pentecostal Church Latah Wash	
44.95	Sunday School Enid Okla	
45.00	Full Gospel Assembly Black River Falls Wis	
45.00	Glad Tidings Tabernacle New York N Y	
50.00	Free Gospel Church Corona L I N Y	
51.14	Pentecostal Assembly Appleton City Mo	
56.10	Assembly of God Bethel Church Quincy Ill	
60.00	Turlock Assembly Turlock Calif	
73.63	Full Gospel Tabernacle Cuyahoga Falls Ohio	
75.00	Bethel Temple St Louis Mo	
101.00	First Pent'l Church Chelsea Mass	
115.00	Pent'l Tab & Y P Society Lancaster Pa	
125.51	Full Gospel Tab S S & C A Tulsa Okla	
130.00	Lighthouse Pent'l Church Brooklyn N Y	
154.86	Ohio State Christ's Ambassadors	
200.54	Assembly of God & S S Springfield Mo	
226.50	Pentecostal Assembly Scranton Pa	
400.00	Stone Church Chicago Ill	
450.00	Four Fold Gospel Church Battle Creek Mich	
628.00	Bethel Temple Los Angeles Calif	
Total amount reported		\$6,428.66
Home missions fund		\$142.00
Office expense fund		63.87
Deputational expense fund		38.29
Reported as given direct to missionaries		374.36
Reported as given direct to home missions		4.46 622.98
Total for foreign missions		\$5,805.68
Amount previously reported		2,522.51
Total amount to date		\$8,328.19

## LAST WEEK OFFERED AT 25 Cents

Just seven more days—to help spread the FULL GOSPEL message to your friends and loved ones—by sending them the EVANGEL at the special rate of THREE FULL MONTHS for only 25c.

### USE ONE OF THESE TWO PLANS

There is a way for you to help in this campaign. Use one OR BOTH of the two plans below—and help make this campaign a big success:

**PLAN NO. ONE:** Take a copy of the EVANGEL—make a house-to-house visitation—enlist every friend and loved one as a subscriber at the low special rate of 25c for THREE FULL MONTHS (10c more in Canada). Many of our friends are sending in big lists under this plan. Your friends will be glad to spend 25c when you ask them. This is a wonderful way to do PERSONAL WORK for Pentecost. Send in your list to-day.

**PLAN NO. TWO:** Make out a list of your friends—then send them the Evangel at your own expense. One dollar will pay for FOUR PEOPLE for three months—FIVE DOLLARS WILL PAY FOR TWENTY PEOPLE!! You can't spend a small amount of money in any wiser manner. Pay for all you can yourself, then ask others to pay for themselves. They will be glad to do it. Get the Evangel into the homes of your loved ones and let them know the joy you know. Get to work to-day.

We are calling on every loyal friend to the FULL GOSPEL to send in a list of subscribers at the special rate. The harvest is white—laborers are few! Ask your friends to subscribe—none of them will miss 25c. Pay for all you can yourself. Let's reach 20,000 new homes with the Pentecostal message during the next ten days. IT CAN BE DONE IF YOU WILL DO YOUR PART! Make out your list this week and RUSH it back before Saturday, November 2nd.

**WILL YOU HELP YOUR NEIGHBOR?**

**Get Busy Today**

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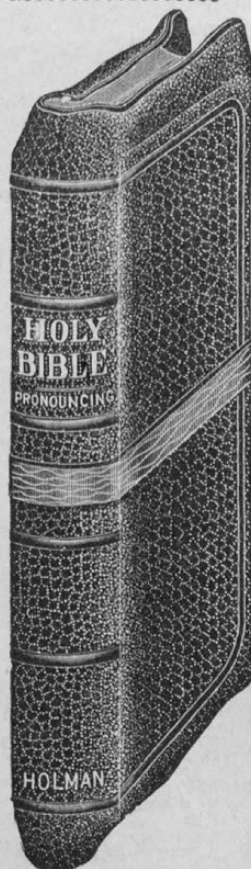
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Specimen  
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Page

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ZECHARIAH, 4.

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B. C. 519.  
s Deut. 32. 9.  
t ch. 1. 17.  
u Hab. 2. 20.  
Zeph. 1. 7.  
z Ps. 68. 5.  
Is. 57. 15.  
2 Heb. the  
habitation of  
his holiness,  
Deut. 26. 15.  
Is. 63. 15.  
a Hag. 1. 1.  
b Ps. 109. 6.  
Rev. 12. 10.  
3 That is, an  
adversary.  
4 Heb. to be  
his ad-  
versary.  
c Jude 9.  
d ch. 1. 17.  
Rom. 8. 33.  
e Amos 4. 11.  
Rom. 11. 5.  
Jude 23.  
f Is. 64. 6.  
g Is. 61. 10.  
Luke 15. 22.  
Rev. 19. 8.  
h Ex. 29. 6.  
ch. 6. 11.  
i Lev. 8. 35.  
1 Kin. 2. 3.  
Ezek. 44. 15.  
5 Or, ordi-  
nance.  
k Deut. 17. 9.  
Mal. 2. 7.  
6 Heb. walks.  
l ch. 4. 14;  
6. 5.  
m Ps. 71. 7.  
Is. 8. 13;  
20. 3.  
7 Heb. men  
of wonder,  
or, sign, as  
Ezek. 12. 11;  
24. 24.  
n Is. 42. 1;  
49. 3. 5; 52.  
13; 53. 11.  
Ezek. 34. 23,  
24.  
o Is. 4. 2;  
11. 1.  
Jer. 23. 5;  
33. 15.  
ch. 6. 12.  
Luke 1. 78.  
p Ps. 118. 22.  
Is. 28. 16.  
q ch. 4. 10.  
Rev. 5. 6.  
r Jer. 31. 34;  
50. 20.  
Mic. 7. 13, 19.  
ch. 13. 1.

neighbour <sup>t</sup> under the vine and un-  
der the fig tree.

## CHAPTER 4.

By the golden candlestick is foreshadowed the good  
success of Zerubbabel's foundation.

AND <sup>a</sup> the angel that talked with  
me came again, and waked me,  
<sup>b</sup> as a man that is wakened out of  
his sleep,

2 And said unto me, What seest  
thou? And I said, I have looked,  
and behold <sup>c</sup> a candlestick all of  
gold, <sup>d</sup> with a bowl upon the top of  
it, <sup>e</sup> and his seven lamps thereon,  
and <sup>f</sup> seven pipes to the seven  
lamps, which are upon the top  
thereof:

3 <sup>e</sup> And two olive trees by it, one  
upon the right *side* of the bowl, and  
the other upon the left *side* thereof.

4 So I answered and spake to the  
angel that talked with me, saying,  
What are these, my lord?

5 Then the angel that talked with  
me answered and said unto me,  
Knowest thou not what these be?  
And I said, No, my lord.

6 Then he answered and spake unto  
me, saying, This is the word of the  
LORD unto Zê-rûb'ba-bêl, saying,  
<sup>f</sup> Not by <sup>10</sup> might, nor by power, but  
by my spirit, saith the LORD of hosts.

7 Who art thou, <sup>9</sup> O great moun-  
tain? before Zê-rûb'ba-bêl thou shalt  
become a plain: and he shall bring  
forth <sup>h</sup> the headstone thereof <sup>i</sup> with  
shoutings, crying, Grace, grace unto  
it.

8 Moreover the word of the LORD  
came unto me, saying,

9 The hands of Zê-rûb'ba-bêl <sup>k</sup> have  
laid the foundation of this house;  
his hands <sup>l</sup> shall also finish it; and  
<sup>m</sup> thou shalt know that the LORD of

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