

THE Pentecostal EVANGEL

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The Contrast

Infidelity

Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced nor cried aloud;
Under the bludgeonings of chance,
My head is bloody, but unbowed.

Beyond this place of wrath and tears
Looms but the horror of the
shade;
And yet the menace of the years
Finds and shall find me unafraid.

It matters not how strait the gate,
How charged with punishment
the scroll;
I am the master of my fate;
I am the captain of my soul.

Its Answer

Out of the light that dazzles me,
Bright as the sun from pole to
pole,
I thank the God I know to be,
For Christ, the conqueror of my
soul.

Since His the sway of circumstance,
I would not wince nor cry aloud;
Under that rule which men call
chance
My head with joy is humbly
bowed.

Beyond this place of sin and tears,
That life with Him! and His the
aid,
Despite the menace of the years,
Keeps and shall keep me unafraid.

I have no fear though strait the
gate.
He cleared from punishments the
scroll;
Christ is the master of my fate,
Christ is the captain of my soul.
Sel.



HOW wonderful it is to recognize, to acknowledge, to recall the blessings of the Lord—*I am a great people, forasmuch as the Lord hath blessed me hitherto.* It is only when the Lord in blessing pours the Holy Oil upon our souls, that we long for a larger sphere in which to serve, to minister unto Him. It is then that we find the hill country so insufficient and we crave, like the children of Joseph, greater power to go forward and conquer the very *fulness* of our inheritance in Christ.

The forty-first chapter of Genesis discloses to us the meaning of the names of these two tribes who must have a greater possession. Joseph, you will remember, had been separated from his loved ones and sold into the house of Potiphar in Egypt, where he was falsely accused and imprisoned. However, the God who faileth not, delivered Joseph and exalted him even unto the throne of Pharaoh. It was at this time that these two sons were born to Joseph. The firstborn Joseph named, Manasseh: *for God, said he, hath made me to forget all my toil, and all my father's house.* The name of the second he called, Ephraim: *for God hath caused me to be fruitful in the land of my affliction.* Joseph expressed the very sentiment of his heart in the naming of these two children, for there had been wrought out in his life, during all those years of suffering, a fidelity, a constancy, which prepared him for the office of power. I want to say right here that the secret of becoming great, of overcoming power, of fruitfulness in the land of our affliction, is loyalty, faithfulness to God, no matter what the condition may be in which we may find ourselves. Before a time of great blessing and exaltation, there always comes a time of conflict and deep humility. If you would have glory and blessing, then remember the suffering of the Cross must precede. That is why so few have reached the royal place of power; we are unwilling to bear the humiliation of the Cross.

The tribes of Manasseh and Ephraim, in complaining unto Joshua because only one portion had been allotted to them, may have felt that since they were the tribes of the sons of Joseph, they were entitled to a greater inheritance than that of the other tribes of Israel. Joshua, as the Spirit of God rested upon him, seemed to recognize this fact. He seemed to have a divine intimation of what their standing would be in the days to come, and so, in giving them this extra portion, he throws as it were the respons-

ibility of its acceptance upon their shoulders—"You say you are a great people! If you feel the one portion which has been allotted to you is too small, all right! you can have more; you can have the wood country. If that hill is not enough for you, you can have the whole mountain. It's

The Extra Portion

By MRS. ROBT. A. BROWN

"And the children of Joseph spake unto Joshua, saying, Why hast thou given me but one lot and one portion to inherit, seeing I am a great people, forasmuch as the Lord hath blessed me hitherto?"

And Joshua answered them, If thou be a great people, then get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the giants, if Mount Ephraim be too narrow for thee.

And the children of Joseph said, The hill is not enough for us; and all the Canaanites that dwell in the land of the valley have chariots of iron.

And Joshua spake unto the house of Joseph, even unto Ephraim and Manasseh, saying, Thou art a great people and hast great power: thou shalt not have one lot only, but the mountain shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong." Joshua 17:14-18.

thickly timbered,—but you can have it. Cut down wood and make room for yourselves! Inhabit the land, that it may be fruitful!" That meant work, hard work. It was no little thing for them to uproot those great trees, the massive shrubbery and weeds, and break the hardened soil and prepare it for planting—but that is what God is expecting of His own, *His heirs*. He has commanded a great uprooting, a mighty overturning in our lives, that we may become the Vineyard of the Lord, bringing forth fruit one hundredfold.

There cannot be found a soldier of the Cross who if he be willing can clear the land of every obstacle and every enemy that may inhabit it. No doubt, it was the hardest kind of timber these two tribes had to clear away. However, they had made claims of being "great," and God was willing to give them a chance to prove their challenge of greatness above their fellow tribes. God is giving Pentecost to-day an opportunity to prove her claim to being a "great people." The conquest lies ahead. If Pentecost is all she claims to be, then let her people go up to the *wood country* and clear the land of all that would keep

her from inhabiting the *fulness* of her inheritance—not just the one little portion she has been treading on for so many years, *but all there is for us in Christ Jesus.*

Ephraim and Manasseh, thank God, wanted more; but like a lot of us in this day, they did not want the job of acquiring it. We would all like the wood country and the mountain for our inheritance, if some one else would timber it off for us. Many Christians just love to see souls saved, and even *shout* when some one comes through to the Baptism of the Holy Spirit; but when it comes to doing some real personal work, to praying down some giant obstacle,—that's a different story. Nothing is so tiresome as walking round and round in a little circle. Don't you feel like spreading out and doing something *great* for God? Remember, you can never do it by camping on some one else's cleared patch. The only way for you and me to enlarge our borders, to increase our inheritance, is to go up to the wood country and cut down for *ourselves*.

D. L. Moody, in his early days, knew what it was to go out to the wood country, to cut down for himself, and to draw in the logs. He wanted to teach a Sunday school class. The board, however, did not think he was fit to teach and therefore would not give him a class. "Well," asked D. L. Moody, "if I go out and get my own class, may I teach?" "Yes," was the reply, "you may teach them." Moody went out and formed his own class—he *began to cut down wood and draw it in*, and that was the beginning of his wonderful ministry. You, too, may have a little piece of land that has been nicely cleared, but you have found that the place is too narrow for you. Then don't keep sighing, "If I only had a talent, some gift, in order that I might go out and do something *great* for God; nobody ever *calls on me* to do anything." If you really want to do something for God, enlarge your own borders; it's up to *you!* If there are enemies occupying your territory, such as backbiting, malice, hatred, evil speaking, etc., use the power God has given you in Jesus' Name to slay every one that stands between God and you. Thank God, we may *always triumph* through our Lord and Saviour Jesus Christ!

Bestir yourself! Don't be a lazy Christian! Bring in a log, or two! Where will you get them? Up in the wood country, the land of your enemies. Let those people you have been so afraid to witness to *know* that you

are a Christian. Let them *know* that you have received the Holy Ghost since you *believed*. "But, Joshua, I wish I had my inheritance now! I didn't expect I would have to go down among the Canaanites, or even up among the Perizzites, to get more land. Isn't there something you can just give me *now*?" How typical this is of many a Christian's prayer—Lord, I am sitting here so needy. What I want, is a blessing *now*! Do bless me, Lord, bless me! Send it *now*, I am *waiting* for it, etc. That is the way we generally go about it, isn't it? But it isn't gotten that way. It is only as we get the upward look and behold Him, knowing He goes before us as we go out to fight and to conquer every inhabitant of the land, that we are made more than conquerors. It is only as we let Him take out every bit of fault-finding and grumbling, only as we are enabled through Him to rejoice in every disappointment, looking up and away from those who would persecute and bear tales, that His mighty power is revealed in our lives. It is then that we begin to cut down timber, that we drive out the enemies from the land. "*Thou shalt have the mountain, and thou shalt have the valley too!*" Don't be afraid of the Canaanites, even though they have iron chariots, and though they be strong, for they are *bread* unto you—"No *weapon that is formed against you, shall prosper.*"

Brother, Sister, if we would only believe God's Word, it would be our privilege to rise up in the power and demonstration of the Holy Ghost and claim our inheritance—"Behold, I give you power over all the power of the enemy, and nothing shall by any means hurt you." That's His Word! Do you believe it? He says that we shall have *power*! When? After that the Holy Ghost is come upon you. If we were true to our claim to *greatness*, true to God Almighty's Word, there wouldn't be a Canaanite or Perizzite in our land. Some people when asked if they have received the Baptism of the Holy Spirit, reply, "Yes, it seems to me I have it." Let me say right here, you need never be in doubt about it, *for these signs shall follow them that believe*. "Yes, but you know there is a brother, and a sister too, who say they speak in Tongues, but they do things that I wouldn't do." God's Word says, "*Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me.*" You cannot witness without power, and neither can I. God gave us a tongue with which to talk and sing, we need not be dumb—but that is not *witnessing*. A witness tells what he *knows* has taken place. Multitudes are trying to tell of

things regarding the Kingdom of God that they know nothing about from a definite *experience*, but their words seem like sounding brass and a tinkling cymbal. It is only Holy Ghost power in our lives that will make our profession ring genuinely true. Regardless of what our claims to *greatness* may be, without Him, we can do nothing that will truly count for God.

I believe there are multitudes who have come into Pentecostal meetings and have received great blessing. Perhaps some of them may even claim to have spoken in tongues, and yet, as this party has said, to do things that another would not do who had never received that experience. It is an awful thing to be responsible for any *evil report* that may be brought upon this *goodly land*. I, myself, do not understand how one filled with the Holy Ghost could live an inconsistent life. The Holy Spirit never comes into an unclean vessel. Any man or woman, any child of God, who ever truly receives the Holy Ghost, must be pure. However, the Baptism in the Holy Ghost does not crucify this old carnal nature, for that is the work of the Cross. The Baptism is not given to make you instantaneously perfect, but it gives you *power to become perfect*. It gives you power to overcome, to yield your life to God, to walk to the Cross and then to stay on the Cross until "it is finished" in you. Your friends may talk about you and mistreat you, but the Holy Ghost gives you power to stand and bless them that spitefully use you.

It is Holy Ghost Power we need to-day. Not more discourses about it, but a practical experience of possessing it. We sometimes think humility detracts from our greatness, but we are only truly great as we humble our hearts and say, "Lord, I do not possess the fullness of Thy blessing and power, but I need it! Oh, how I need it! Lord, please put it upon some one's heart to pray for me that I may get it!" It is that spirit which empowers your life and enables you to clear the mountain and conquer the enemies in the valley, *even though they be strong*.

A great price has been paid that we might have this power; and yet, so many of us are lean in our souls, with no touch of the Spirit of God resting upon us, no *pressing through*, no real zeal to go up and cut down wood for ourselves and bring in the timber. If suddenly called to glory tonight, how many sheaves would you have to lay at His feet? How could you look up into His lovely face, with no trophy to offer Him? It seems to me, I would want to run and find some little corner in Heaven where I could forever hide my face. Beloved, let me urge you, do not

get out of this wonderful place of power! The hill country, the mountain, the valley, are all there for us. Let us go in and clear the land, that we may possess our inheritance! We shall not go alone, for He hath promised, "*My presence shall go with thee!*"—*Glad Tidings Herald*.

THE PATH TO THE BUSH

St. Luke 11:1. It is the practice of some of the Christianized Bushmen of Africa to retire among the trees and bushes in the vicinity of their village, to carry on their devotions without being intruded upon by others. Each person selects for his own use a particular bush behind which he communes in secret with his heavenly Father. By the rest this bush is considered as an oratory sacred to the brother or sister by whom it has been appropriated. It is never violated by the foot or gaze of another during the season it is occupied by its owner. The constant tread of the worshipers wears a path in the grass which lies between their habitations and the scene of their communion with God.

On one occasion a Christian native woman said to another member, "Sister, I am afraid you are somewhat declining in religion?" These words were uttered with a look of affection and in a tone of tender solicitude. The individual thus addressed asked her the reason of her fears. "Because," replied this good and gentle spirit, "the grass has grown over your path to the bush." The undisturbed work of nature in its usual progress had disclosed the secret of neglected prayer. The one so gently reproved did not attempt to excuse it, but confessed, with deep sorrow and contrition, that her heart had turned back from her Lord. She turned once again to the bush.—*Expositor*.

NEVER WITHERING BEAUTY

"The autumn leaves give out in the autumn the wondrous color and glory they have imbibed during the sunny days of summer. The frost and the chill winds only bring out the color the more. Does the "beauty of the Lord" reveal itself in our character and demeanor in times of tribulation and sorrow and hardship; do our characters grow ever more and more lovely as we grow older; do we so learn of Christ day by day that, when the autumn of life comes, the grace that is ours in Christ shows in every word and act, beautiful, graceful, healing, Christlike?"—*Bible School and Missionary Association Review*.

The people who fear God most are least afraid of men.

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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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W. T. GASTON, Gen. Supt.

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

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Taking Heed

"I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon." The grace of God had made Paul a wise masterbuilder. To him was committed the task of laying the doctrinal foundation for the Christian church. The apostle set the standard for the ministry and although others might have some special functions along lines other than his, or like his, all must rise out of and rest entirely upon the doctrines and revelation of Jesus Christ as committed to the apostle by the Holy Spirit. It is upon this foundation that all faithful and true ministers build.

But of those ministers who hold to the fundamental doctrines of the redemptive and mediatorial work of Christ there are two classes. Both are spiritual enough to build upon a right foundation. However, one class builds substantially and permanently, while the other builds but a transitory structure which can easily be torn down and destroyed. The work of the first is likened to precious stones, which have the lasting qualities that will resist time and other destructive elements. The work of the second is compared to hay, wood and stubble. To all ministers Paul says, "Take heed *how* and with what material you build."

There are three things which the ministry should consider in this connection. First, the building which they are called upon to have a part in erecting is the church of Christ, which is not merely a visible organization, but a living body of believers in which God dwells and through which He manifests Himself to the world. "In whom ye also are builded together for an habitation of God through the Spirit." Jesus said, "I will build My church," and Paul informs us that we are coworkers with Him in the blessed work of building up the church.

Second, the material with which the minister is working on the one hand is composed of those who are attracted to God through the preaching of the Word. "It pleased God by the foolishness of preaching to save them that believe." Peter calls the members of the church "lively stones." Paul says that they are "no more strangers and foreigners, but fellowcitizens with the saints . . . and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone."

Therefore, the quality and degree of Christian experience depends a great deal upon the quality and vision of the ministry. A minister has no right to foster hobbies or foist human theories upon his people. He is dealing with souls. He is building them up in Christ Jesus by his teaching, preaching, contact and life. He will have to render an account for the manner in which he has builded. His works will be tested by the divine Judge. Will they measure up to the expectation of God? *Take heed how you build.*

Third, the material on the other hand with which the minister is building is the gospel which he is implanting in the minds and hearts of the hearers and upon which they are taught to act.

Those in the precious jewel class give out only the pure truths of the gospel. They seek the mind of Christ. They build with one end in view and that is a strong, spiritual, holy church that will stand the tests of Jehovah. Their work is unhurried and thorough for time is no factor with them; quality and not quantity is their aim.

The hay, wood and stubble class seek to build rapidly, thinking that success is measured by numbers, whereas in the church of Christ success is gauged by the depth of the spirituality of its members. How ashamed many ministers will be when their work is finally tested and they find that while they have led many souls to Christ they have not led them on in Christ. But what joy and rich reward will come to those faithful ministers whose every personal desire and thought have been put aside for the sake of using the truth to lead their people into all the fullness of Christ by the Holy Spirit. *Take heed how you build.*

THE REASON WHY

A minister observing a man on the road breaking stones, and kneeling to get at his work better, remarked, "Ah, John, I wish I could break the stony hearts of my hearers as easily as you are breaking these stones." "Perhaps, master, you do not work on your knees," was the reply.—Selected.

Like as a father pitieth his children, so the Lord pitieth them that fear Him.—Psalm 103:13.

The Lord is good, a stronghold in the day of trouble.—Nahum 1:7.

In all their affliction He was afflicted.—Isaiah 63:9.

Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength.—Isaiah 26:4.

The very hairs of your head are all numbered.—Matt. 10:30.

He said . . . My grace is sufficient for thee.—2 Cor. 12:9.

The Father Himself loveth you.—John 16:27.

He hath said, I will never leave thee, nor forsake thee.—Isaiah 41:17; Heb. 13:5.

Cast thy burden upon the Lord, and He shall sustain thee.—Psalm 55:22.

Wait on the Lord; be of good courage, and He shall strengthen thine heart: Wait I say on the Lord.—Psalm 27:14.

Rest in the Lord, and wait patiently for Him.—Psalm 37:7.

God is our refuge and strength, a very present help in trouble.—Psalm 46:1.

God dealeth with you as with sons.—Heb. 12:7.

Casting all your care upon Him; for He careth for you.—1 Peter 5:7.

Surely He hath borne our griefs, and carried our sorrows.—Isaiah 53:4.

Consider the ravens. . . . Consider the lillies. . . . Fear not.—Luke 12:24, 27, 32.

The Father of mercies, and the God of all comfort.—2 Cor. 1:3.

Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.—2 Cor. 4:17.

Let not your heart be troubled.—John 14:1.



OTHER, could God speak any plainer to you? If the dictionaries of the world were searched, could any words be placed together that would better cover the case of your aching, mother heart and that wayward boy? Though you may be waging a losing warfare with the enemy of souls, yet listen to the ultimatum issued by the God of battles: "I will contend with him that contendeth with thee!" Oh, don't you hear the tread, tread, tread of reinforcements marching down the Milky Way? They tell us that when the news was flashed to the camps of the Allies that America had entered the war and would soon come to reinforce their failing strength, many of those big, strong soldiers threw their caps up in the air and jumped and shouted, while others cried like babies for very joy. A greater army stands ready to fight for you, mothers; a shining, white-winged band, headed by the Lord of hosts. Your enemy, the devil, may have supernatural cunning and might, plus six thousand years experience in dealing with your race, yet one who is almighty has agreed to come to your rescue.

Just what may we mothers claim for our children? A rose-strewn path, with every rough place made smooth? Ah, no, but we may claim things infinitely more worth while than that.

A mother may claim for her child the best gift that has ever been given to a mortal—salvation of the soul. The most important event that has ever taken place on earth, or ever will take place, is the transaction whereby a sinner passes from death unto life—one of the few transactions of this earth life that is reported immediately in the heavenly land (Matt. 15:10), and that event, she can claim, *shall* come into the life of her child. "And I will save thy children." Praise the Lord for the salvation of our children!

How many cases I have seen right here in our church at Alton where the precious Blood Covenant has availed for some godless boy or girl and brought them down to the foot of the Cross. Sometimes it has been in the last hour of life that the parent's faith has been rewarded, and peace with God has been made by a dying child. But always, in some way or some time, God keeps His part of the contract.

Then she may claim for them if she will, the Baptism with the Spirit. Many a mother has held on to that one sentence in Peter's inspired sermon, "The promise is unto you, and to your children," until she has seen the endowment of power come upon each child of hers. Isaiah, too, leaves not a shad-

What a Mother Can Claim from God

By MRS. A. W. KORTKAMP

"I will contend with him that contendeth with thee, and I will save thy children" Isaiah 49:25

ow of doubt, "I will pour my Spirit upon thy seed." Isa. 44:3.

After that boy of hers has received the Baptism with the Spirit, will he sit back the rest of his life with arms folded and with an "I've got it," attitude? Not if she holds God to the rest of the promise: "And they shall spring up as among the grass, as willows by the water courses." On a recent drive through the country, I saw a willow that some one had planted on top of a hill—a sickly-looking object, with dry and ragged leaves, and I remarked, "It's been so dry, even the willows can't find any water for their feet." But as we sped along, we crossed a winding river, willow-bordered—and *those* willows! they were bright, fresh, green, and healthy-looking. Claim that for your children! "Thy children, whom thou mayest make princes in all the earth," princes, to have power with God and with men, like the wrestling Jacob of old. Oh, it is not just for "our seed and our seed's seed" this precious covenant was given, but that "in thee shall all the families of the earth be blessed." You are opening up streams of blessing that will flow out to other lives.

And many another blessing will come into the life of your child, for the Lord "blessed all the house of Obed-edom" while the ark was under his roof.

How blessed to hear God offering Himself as "the God of all the families of the earth." Let us sign up on the dotted line right now and make Him the God of *our* family. Abraham did it, and you know, God has no pets. We are as dear to Him as Abraham was, and so He is saying to us parents to-day, "I will be a God unto thee, and to thy seed after thee." Oh, the tenderness of His love, to gather our children into His arms because our hearts are set upon those boys and girls of ours! The glory and the wonder of it, to think we can stand some day on that golden pavement, and lift our eyes to the sapphire throne, and say, "Behold, I and the children which God hath given me."

So mothers—and fathers too—let's gladden the heart of God by becoming the "party of the second part" in this glorious contract He has drawn up. Let's delight in His service ourselves,

and train our boys and girls in the same way. Pray for them, and with them, teach them the good and the right way, love them, take an interest in their hobbies, and in their pleasures. If they get a little obstreperous now and then, and I'll promise you *they* will, just punish them, and if that doesn't take effect, turn them over to the heavenly Father and let Him chastise them.

And if some brother in the church takes you aside some Sunday morning, and tells you he saw your little Johnny smoking a cigaret—well, don't get excited and say you know it isn't so, and then get mad at Brother Jones for telling you, and stay at home and pout until you are almost backslidden and little Johnny has cut out Sunday school altogether. Just go on an exploring expedition through Johnny's pockets, you may find some circumstantial evidence there and be able to nip the habit in the bud. Maybe God was answering your prayers through Brother Jones. Oh, you say, I wouldn't care if he had told me in the right way, etc., etc. Oh, yes, you would, for news like that can't come to us mothers "in the right way." But you'd better take it like God sends it if you want to get your boy saved. Many a mother fails right here and either delays her child's conversion several years, or else sends him to hell, because she took the wrong course at those critical times. Of course you will have your tests all along the line. Satan isn't going to let them walk right into the kingdom without putting a straw in their way. But isn't the prize worth it?

And if you never knew the promises so as to claim them while the children were with you, then step out to-day upon them. It is a more strenuous task to bend the old tree than the little sapling, but "with God all things are possible." So, commit them to Him, and don't get in the way when He begins to deal with them.

From the depths of a grateful heart I praise God for the full provision He has made for our children. I am glad that no Christian mother if she takes God at His word and meets the conditions, need ever stand in icy horror while her boy or girl is being lowered into a Christless grave.



HILE the doctrine of healing for the body through faith in Jesus has been believed and taught by men in all ages, it is now being emphasized more than at any other time since the days of the

Apostles. Divine healing, as taught in the Scriptures, is not to be confounded with the many counterfeits that are in the world to-day. Neither should it be rejected because of the false shepherds, who profess to be God's ministers of healing and are not; men who are ignorant of the Scriptures, and of how to pray the prayer of faith, and who are either insane on this subject, or wilful deceivers of the people.

Let us examine some reasons for believing in divine healing.

First.—*From the testimony of God.*

While the children of Israel were encamped by the waters of Marah, God appeared unto them, and in an everlasting covenant with them, declared Himself to be "Jehovah, thy Healer." In Exodus 15:26, He says: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." It is plainly taught in the New Testament that sickness does not come from God, and as the original will allow that this clause, "I will put none of these diseases upon thee, which I have brought upon the Egyptians," may with equal accuracy be translated in the permissive sense, a correct translation, and one that harmonizes with other portions of Scripture, would be: "I will permit none of the diseases to be put upon thee, which I have permitted to be put upon the Egyptians, for I am the Lord that healeth thee." In this passage God declares Himself to be the healer of His people, and states the conditions under which they may expect healing.

Again, in Exodus 23:25, He says: "And ye shall serve the Lord your God, and He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee." God is not only the healer of His people, but in this passage He goes still farther, and declares Himself willing to take sickness away from their midst, so that there may be no need for healing.

Second.—*From the testimony of Jesus Christ.*

In Christ's commission to His dis-

Ten Reasons Why I Believe In Divine Healing

By THOMAS G. ATTEBERRY

ciples, as recorded in Mark 16:15-18, He says: "Go ye into all the world, and preach the gospel to every creature. . . . And these signs shall follow them that believe; in my name shall they cast out devils. . . . They shall lay hands on the sick, and they shall recover." The promises given in this passage were not for the apostles alone, but for "them that believe," and includes Christ's faithful followers in the nineteenth century as well as those in the first century.

Again, He says in Luke 10:9, "And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." These words are found in Christ's commission to the seventy, which He called and sent forth to preach the gospel. They were not apostles, but were men simply called by the Lord to assist Him in His work, and it can not be proved from the Scriptures that He gave them any more authority to perform miracles than He is willing to give to His servants to-day.

Again, the Lord says in John 14:12, "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father." Matthew tells us that Jesus healed "all manner of sickness and all manner of disease among the people"; and in the passage quoted above Christ Himself says: "He that believeth on Me, the works that I do shall he do also." If the Lord meant anything at all by these words, He must have meant exactly what He said. And this promise is for the believer in all ages.

Third.—*From the testimony of inspired men.*

1. Moses. He believed in God's readiness to heal, and in Deut. 7:15 says: "And the Lord will take away from thee all sickness."

2. David. In many of his Psalms David sings of God's willingness to heal. In Psalm 103:2, he says: "Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases." And again, in Psalm 107:17, 19, 20, he says: "Fools because of their transgression, and because of

their iniquities, are afflicted. Then they cry unto the Lord in their trouble and he saveth them out of their distresses. He sent His word, and healed them, and delivered them from their destructions."

3. Isaiah. In the fifty-third chapter of his prophecy and the fourth verse, Isaiah says: "Surely, he hath borne our griefs (Hebrew, sicknesses) and carried our sorrows."

Fourth.—*From the experience of the apostles and the early Christians.*

When Christ called His twelve apostles, He sent them forth not only to preach the gospel, but to heal the sick. We read in Mark 3:14, 15, "And he ordained twelve, that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses, and to cast out devils." The following passages show how they carried out their commission: Mark 6:13, "And they cast out many devils, and anointed with oil many that were sick, and healed them." Also, Luke 9:6, "And they departed, and went through the towns, preaching the gospel, and healing every where." The following passage will show that the twelve apostles had the same power to heal after Christ ascended into heaven that they possessed while He was with them. Acts 5:16, "There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one." It is objected by some who are ignorant of the teaching of the Scriptures on this subject, that the gifts of healings were only for the twelve apostles. Paul was not one of the twelve, yet he possessed these gifts. We read in Acts 28:8, 9, "And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid hands on him, and healed him. So when this was done, others also, which had diseases in the island, came, and were healed." The Scriptures clearly teach that not only the twelve apostles possessed the gifts of healings, but many others as well. The seventy appointed by Christ held no office whatever in the church, yet He gave unto

them the gifts of healings. He thus commissions them in Luke 10:9, "And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you."

Not only the seventy and those that filled the apostolic office in the church possessed the gifts of healings, but others also. Philip, appointed by the apostles to fill the office of deacon in the church, received these gifts. We read in Acts 8:5-7, "Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed." This was not Philip the apostle, for the first verse of the eighth chapter of Acts states that the apostles remained in Jerusalem.

Fifth.—*From the testimony of Scripture that Christ came to bear our sicknesses as well as our sins.*

After His baptism by John, Jesus returned to Nazareth, where He had been brought up, and in the synagogue, on the Sabbath day, He began His address to the people with the following declaration, as found in Luke 4:18, 19: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." In this passage He distinctly states that He was anointed by the Lord to heal the sick, as well as to take away sin. Again we read in Isaiah 53:4: "Surely, He hath borne our griefs (Hebrew, sicknesses) and carried our sorrows." In Matthew 8:16, 17 we are told how this prophecy was fulfilled: "And when the even was come, they brought unto Him many that were possessed with devils: and He cast out the spirits with His word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." These passages clearly teach that Christ's mission in the world was to take away our sicknesses as well as our sins.

Sixth.—*From the works of Christ, which prove that it is God's will to heal all that are sick.*

Christ's mission in the world was to do the will of the Father. He says in John 6:38: "For I came down from heaven, not to do mine own will, but the will of him that sent Me." He forgave sin because it was God's will.

He went about doing good, raising the dead, casting out demons and healing the sick, in accordance with the will of God.

We read in Matthew 4:23, "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." No one ever applied to Christ in vain for healing when He was in the flesh. In many places in the Scriptures we are told that He "healed all that were sick." When the multitudes sought Him for healing, He did not say to some: "It is the Father's will that you should be made whole," and to others, "You are glorifying God in your sickness"; but He healed them all. In all ages God has declared Himself to be "The Unchanging One." Under the same conditions He deals with His children in the same way in every age. We read in Hebrews 13:8, "Jesus Christ the same yesterday, and to-day, and forever." Then, if God never changes, and Jesus Christ is the same to-day, it must still be His will to heal all that are sick.

Seventh.—*From the testimony of Scripture that all sickness is the work of Satan, and that Christ's mission in the world was to destroy Satan's work.*

When the woman who was "bowed together" came to Jesus and was healed, He said her affliction was the work of the devil. And when the ruler of the synagogue became indignant because He had healed on the Sabbath day, Jesus said: "And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?" Luke 13:16. Peter, in the house of Cornelius, in summing up the work of Christ said (Acts 10:38): "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him." Here the inspired apostle distinctly states that all the sick that Christ healed were oppressed of the devil. We read in 1 John 3:8, "For this purpose the Son of God was manifested, that He might destroy the works of the devil." Then, if all sickness is Satan's work, and if Christ's mission in the world was to destroy that work, He must still be the healer; for He must reign until He has put all enemies under His feet.

Eighth.—*From the testimony of Scripture that God has given to His church the gifts of healings.*

Paul, in speaking of the return of our Lord into heaven, says in Eph. 4:8, "Wherefore He saith, When He ascended upon high, He led captivity

captive, and gave gifts unto men." In 1 Cor. 12, he enumerates the nine gifts that were given to the church. It is stated that these nine gifts, including the gifts of healings, are "in the Holy Spirit." Then, so long as He remains in the church, the gifts of healings must remain. And the Spirit's mission in the world is to carry on the Lord's work until he shall come again. If these gifts are not exercised in every age, that does not prove that they do not exist, but rather that the faith to exercise them is lacking in God's servants. Paul tells us, in 1 Cor. 13:8, that the time will come when some of these gifts shall "vanish away." When that time shall be he does not say. It cannot be proven from Scripture that these gifts will be taken away from the church until the need for which they were given shall have ceased to exist. The science of medicine can never take the place of God as our healer, any more than can civilization take His place as our Saviour.

Ninth.—*From the promise given that the prayer of faith shall save the sick.*

We read in James 5:14, 15: "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." The promise in this passage is unlimited. It includes all sickness, and it assures us that the prayer of faith will always prevail for the healing of the sick. Those who claim this promise must believe that it is always God's will to heal them that are sick. If they do not, they can not pray the prayer of faith. If there is a question in their minds that what they are asking may not be in accordance with God's will, their prayer is not a prayer of faith, and they should not expect to receive anything from the Lord in answer to that prayer. If we would receive answers to our prayers, there must be a sure word of God on which our faith may rest. If there is not, we pray in vain. "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." James 1:6, 7.

Tenth.—*From the testimony of the healed in this age.*

I have seen and now know a great many persons who have been healed of divers diseases through faith in Jesus. In my own experience I have seen sight restored to the blind, hearing to the deaf, and the lame made to walk. I

(Continued on Page Nine)

DEACON LEE, who was a kindly, silent, faithful, gracious man, was one day waited upon by a restless, ambitious, worldly church member, who was laboring to create uneasiness in the church, and especially to try to drive away the preacher.

The deacon came in to meet his visitor, who, after the usual greeting, began to lament the low state of religion and inquire as to the reason why there had been no revival for three years past.

"Now, what do you think is the cause of things being dull here? Do you know?" he persisted in asking him.

The deacon was not ready to give an opinion, and after a little thought, frankly answered:

"No, I don't."

"Do you think the church is alive to the work before it?"

"No, I don't."

"Do you think the minister fully realizes the solemnity of his work?"

"No, I don't."

A twinkle was seen in the eye of this troubler in Zion, and taking courage, he asked:

"Do you think his sermon on 'Their Eyes Were Holden' anything wonderfully great?"

"No, I don't."

Making bold, after this encouragement in monosyllable, he asked:

"Then don't you think we had better dismiss this man and hire another?"

The old deacon started as if shot with something, and in a tone louder than his wont, shouted:

"No, I don't."

"Why," cried the amazed visitor, "you agree with me in all I have said, don't you?"

"No, I don't."

"You talk so little, sir," replied the guest not a little disturbed, "that no one can find out what you do mean."

"I talked enough once," replied the old man rising to his feet, "for six praying Christians. Thirty years ago I got my heart humbled, and ever since that I've walked softly before God. I then made vows solemn as eternity; and don't you tempt me to break them!"

The troubler was startled at the earnestness of the hitherto silent, immovable man and asked:

"What happened to you thirty years ago?"

"Well, sir, I'll tell you, I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in which He had planted him. In my blindness I fancied it a little thing to remove one of the 'stars'

which Jesus holds in His right hand, if thereby my ear could be tickled by more flowery words, and the pews filled with those turned away from the simplicity of the gospel. I and men that led me—for I admit that I was a dupe and a tool—flattered ourselves that we were conscientious, thought

"Touch Not Mine Anointed"

A great many requests have come to us asking that we print this story in the Evangel. It appeared in a recent issue of our Gospel Gleaners. We are glad to comply with these requests and trust that the Lord will make it a real blessing to all who read it.—Editor.

we were doing God's service when we drove that holy man from his pulpit and his work and said we considered his work ended in B—— where I then lived. We groaned because there was no revival, while we were gossiping about and criticizing and crushing, instead of upholding by our efforts and our prayers, the instrument at whose hand we harshly demanded the blessings. Well, sir, he could not drag on the chariot of salvation with a half dozen of us taunting him for his weakness, while we hung as a dead weight to the wheels; he had not the power of the Spirit, and could not convert me; so we hunted him like a deer, until, worn and bleeding, he fled into a covert to die. Scarcely had he gone when God came among us by His Spirit to show that He had blessed the labors of His respected servant. Our own hearts were broken and our wayward children converted, and I resolved at a convenient season to visit my former pastor and confess my sin and thank him for his faithfulness to my wayward sons, which, like long-buried seed, had now sprung up. God denied me that relief, that He might teach me a lesson every child of His ought to learn, that he who toucheth one of His servants touches the apple of His eye.

"I heard my pastor was ill, and taking my oldest son with me set out on a twenty-five mile ride to see him. It was evening when I arrived and his wife, with the spirit any woman ought to exhibit toward one who had so wronged her husband, denied me admittance to his chamber. She said, and her words were arrows to my soul:

"He may be dying and the sight of your face might add to his anguish."

"Has it come to this, I said to myself, that the man whose labors had, through Christ, brought me into his fold, who had consoled my spirit in a terrible bereavement, and who had, until designing men had alienated us, been to me a brother—that this man could not die in peace with my face before him? 'God pity me,' I cried, 'What have I done?' I confessed my sins to that meek woman, and implored her for Christ's sake to let me kneel before His dying servant and receive his forgiveness. What did I care then whether the pews by the door rented or not? I would gladly have taken his whole family to my home forever, as my own flesh and blood, but no such happiness was in store for me.

"As I entered the room of the blessed warrior, whose armor was falling from his limbs, he opened his languid eyes and said:

"Brother Lee! Brother Lee!"

"I bent over him and sobbed out:

"My pastor! My pastor."

"Then raising his thin white hand, he whispered in a deep impressive voice:

"Touch not Mine anointed, and do My prophets no harm!"

"I spoke tenderly to him, and told him I had come to confess my sin, and bring some of his fruit to him, calling my son to tell him how he had found Christ. But he was unconscious of all around; the sight of my face had brought the last pang on earth to his troubled spirit.

"I kissed his brow and told him how dear he had been to me; I craved his pardon for my unfaithfulness, and promised to care for his widow and fatherless little ones; but his only reply, murmured as if in a troubled dream, was:

"Touch not Mine anointed, and do My prophets no harm!"

"I stayed by him all night and at daybreak I closed his eyes. I offered his widow a house to live in the remainder of her days; but like a heroine she said:

"I freely forgive you. But my children, who entered deeply into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left us with his covenant God and He will care for us."

"Well, sir, those dying words sounded in my ears from that coffin and from the grave. When I slept, Christ stood before me in my dream, saying:

"Touch not Mine anointed, and do My prophets no harm."

"Those words followed me until I fully realized the esteem in which Christ holds those men who have given up all for His sake; and I vowed to love them evermore for His sake, even if they were not perfect. And since that day, sir, I have talked less than before and have supported my pastor, even if he is not a 'very extraordinary man.' My tongue shall cleave to the roof of my mouth and my right hand forget her cunning, before I dare to put asunder what God has joined together. When a minister's work is done in a place I believe God will show it to him. I will not join you, not join you, sir, in the scheme that brought you here; and, moreover, if I hear another word of this from your lips I shall ask my brethren to deal with you as with those who cause divisions. I would give all I own to recall what I did thirty years ago. Stop where you are and pray God, if perchance the thought of your heart may be forgiven you. Shall we pray now?"—Adapted from *Florida Christian Advocate*.

TEN REASONS WHY I BELIEVE IN DIVINE HEALING (Continued from Page Seven)

have known large numbers to be healed of cancer and consumption, and of almost every other disease that is common in this country. Many of these persons have, on oath, testified to the healing of their bodies through faith in Jesus, and their word can not be doubted. They are to-day living witnesses to what God is willing to do for them that walk uprightly before him, in answer to the prayer of faith. From my experience I can testify that God is just as willing to heal all that are sick to-day as He was nineteen hundred years ago. Greater numbers are seeking Him to-day for healing than have ever sought Him at one time in the history of the church. "And ye shall seek Me, and find Me, when ye shall seek Me with all your heart." Jer. 29:13.

GOD'S WAYS OF HEALING

First.—By the direct prayer of faith offered by the one desiring to be healed.

The Scriptures clearly teach, as has been shown, that it is God's will to heal all that are sick. We read in 1 John 5:14, 15, "And this is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." Then, with this assurance, given by the apostle John, any one who is abiding in Christ, and who is in need of healing, may pray the



In sending your question for this column address your letter: Question and Answer Editor, 336 W. Pacific St., Springfield, Mo.

NOTICE

Owing to the fact that Brother E. S. Williams is preparing to assume his responsibilities as General Superintendent, it will be impossible for him to conduct the Question and Answer column. Questions which have not yet been answered will receive a personal reply.

264. *Is it wrong for girls or boys to use powder, or for girls to paint?*

See what the Bible says about our apparel in 1 Tim. 2:9, 10; 1 Peter 3:34. Then see what the Bible says of the one woman who stands out prominently for painting her face. 2 Kings 9:30. Your face is much more pretty without paint than with it.

265. *Is it all right to read other books than the Bible, I mean books that are educational?*

It is right that one should read good books, and without such the world could not well get along. But one ought to have definite time for reading the Bible carefully for the strengthening of one's spiritual life.

prayer of faith that will prevail with God.

Second.—By two faithful disciples praying in perfect agreement.

We read in Matthew 18:19, "That if two of you shall agree on earth as touching any thing they shall ask, it shall be done for them of My Father which is in heaven." These are the Lord's own words, and they assure us that any two disciples of His who are walking uprightly before Him may unite together in claiming His promises, and in answer to their prayer receive from Him the things asked for.

Third.—By the anointing of the elders and the prayer of faith.

We read in James 5:14, 15: "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." It is the duty of elders who are living in such relationship with God that they can pray the prayer of faith, to anoint the sick with oil, and claim this promise of healing.

Questions and Answers

Conducted by ERNEST S. WILLIAMS

266. *Please explain Zech. 14:16-19.*

These verses tell us that during the Millennium corrective measures will still be needed, and names some of them.

267. *Please explain Ezek. 38:14, 15.*

These verses refer to a powerful enemy of Israel that will invade Palestine just before the Millennium begins, and toward the close of the Tribulation. I believe you will get help toward a clearer understanding by reading together all of Ezek. 38 and 39; Zech. 14; Rev. 19. Am sorry I cannot help you much in this small space.

268. *Please enlighten me on Acts 15:20. Are we to understand now that we should eat nothing strangled, and abstain from the eating of blood?*

Animals were strangled with all their blood retained in their bodies, it being thought that this gave them a better flavor. And the eating of blood is known to create ferocity of disposition as is shown by the fierceness of blood-eating animals in contrast to the docility of others. Dr. Adam Clarke gives many reasons why Christians should abstain from things strangled and from blood, and I am sure the Spirit knew the wisdom of this when He inspired the apostles to include these things in their prohibition.

269. *If we are not to eat things strangled, or blood, how shall we do when invited to dine where blood is served in some form such as blood sausage. Does not the Scripture say to eat such things as are set before you?*

While the scripture does say, "Eat such things as are set before you asking no questions," it also says, "But if any man say, This is sacrificed to idols, eat not." Paul would not have Christians in bondage, always fearing lest they were eating to offense. But when it comes to eating of blood, almost every one knows what he is eating, and it is not necessary in order to have a good meal to indulge in that which Scripture forbids and which tends to promote unchristian tempers.

270. *Is it wrong to go to a public school program?*

Most such programs are innocent and pure. If one is such I do not see why it should be wrong to attend it.

The Gospel in Foreign Lands

NEWS FROM MANY LANDS

LUNG SHAN, NORTH CHINA

Sister Pauline G. Ferm reports that all mail sent to her should now be addressed to Lung Shan, Shantung, China. We are also happy to announce that God has blessed the home of Brother and Sister Ferm with a baby boy. David Stephen Ferm was born in Tsingtao, N. China on September 24th.

NAWABGANJ, INDIA

Esther Harvey

We shall be starting a revival meeting in about two weeks (letter dated September 18) during the school holidays, and are looking to the Lord to pour out of His Spirit upon the new ones. Our mission would be very glad for good books for the school library, lives of missionaries, or on the subject of prayer, and the deeper life. Books that are suitable for children are also acceptable. Many people have books lying around that they have read and probably will not reread that they could pass on for the benefit of others. The books should be sent by book post direct to Mrs. Esther Harvey, Sharannagar, Nawabganj (Gonda), U. P. India.

CAIRO, EGYPT

C. W. Doney

The meetings for the month of September have been very encouraging. We have splendid Sunday congregations, conviction seems to be gripping the people, and there are evidences of a revival among some. We are looking to the Lord for a genuine outpouring of the Spirit in our midst. Sunday, September 22d, in the morning service, we baptized seven of the congregation in water, in the Name of the Father, of the Son, and of the Holy Ghost. In the evening service we received six more, five brethren and one sister. The services through the day were truly blessed and owned of God. To Him we ascribe all the

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.

praise and all the glory. Amen and amen! The school is again going on well. We trust it will be a good year.

BETTIAH, INDIA

Grace L. Walther

This is the last month of the extreme hot season, and we are looking forward to a good season of work when we shall be able to get out into the wide district about us that we have longed to reach, but which has been impossible before this time. Now, however, with the car, we shall be able to touch many villages hitherto untouched, and cover a much wider territory. Praise God. However, in spite of the other work, we were able to get out the other day to a distant village with our workers and had a precious time giving forth the Word. We visited a little village school, and the schoolmaster gave us the opportunity of preaching Jesus to the boys, and also gave them leave to listen again as we preached to the village people out-

side of the schoolhouse. It was in a village controlled by a big Sadu, and as we sat on the running board of the car, singing and preaching to the crowd around us, the Sadu with body besmeared with ashes, his hair wadded on top of his head, sat on his veranda within hearing distance listening to the gospel message. Before we went, he bought a Gospel of John and we sold many books in the village. We visited the village from which the Lord has given us so many souls, where they always listen gladly, and accept the message. We are trusting the Lord will give us this entire village.

LIBERIA, WEST AFRICA

Ada M. Gollan

The Lord is still moving upon hearts here. It is truly precious the way the Spirit speaks to the people here. Last night two of our boys met in a little mud house to pray and they prayed all night until 5:30 a. m. It was sweet to hear in the midnight hours praise and supplication going up to God.

On a recent preaching trip, telling the story of the sacrifice of Jesus, one man cried out, "That Word of God catch hold of our hearts good this time and now we see why God had to sacrifice His Son, that it is only as God sees the blood of Jesus upon us can we catch God's country." There was much joy in that little company of people who for the first time saw Jesus

as their Saviour. Do hold with us for these that they may press on in God. From this same town one of the men named Abie came to our Sunday meeting and told us of a wonderful vision the Lord had given him of a beautiful country, beholding a bright light, and where there was singing and praising God. Another man came from the same town during the past week in time for early morning prayers, a journey of three hours, and we have prayers about 6:30 a. m. He told us he



THE JEWISH CITY OF TEL-AVIV

During the recent rioting in Palestine, two attempts were made to attack Tel-Aviv, but the invaders were driven off by the defending Jews and soldiers. These attacks resulted in the death of six Jews from Tel-Aviv and many Arabs.—W. J. Fuchs.

Brother and Sister Fuchs have a mission station at Tel-Aviv and are endeavoring to reach the Jewish population with the gospel.

came to hear the Word of God. Praise the Lord! hungry souls are coming to the knowledge of our blessed Saviour. These people are from the town of Gittuka from where our precious mission man Matthew came. These people have been watching Matthew's life. Praise the Lord that in Matthew He found a faithful witness of the gospel of Jesus Christ. Just a week ago a woman came to us to burn her ju-ju (idol). It was a precious sight as we made a fire in the yard, praying while the ju-ju was burning and ending in praise. This woman and her husband are considering coming into our mission town.

HILO, HAWAIIAN ISLANDS

Frank F. Fisher

Much of our work is with Filipino laborers in the plantation and our greatest hindrance is having the interpreters return to the Philippines with the gospel just at a time when they could be of great value to the work here. Nevertheless the gospel is being spread in that way. God's way is best. Therefore we desire that the will of God be worked out in our lives and also in the gospel work here in Hilo. It is necessary to use interpreters in Filipino meetings as there are about thirty dialects in the Philippines and many of them are represented here in Hilo.

CHAPRA, INDIA

Violetta Schoonmaker

We have had one remarkable case of healing, that of the wife of one of our preachers. Two doctors examined her and pronounced her trouble tubercular and recommended that she be sent away to a cool climate at once. She was anointed and prayed for and all the distressing symptoms have disappeared and she is gaining rapidly in health and strength.

SHANGHAI, CHINA

Emma Daechert

We have had wonderful revival meetings. Sins have been confessed and a deep work is going on among the people. Our meetings have often lasted until 2 and 3 o'clock in the morning. The believers have set their faces as a flint to go all the way. We have quite a number who are hungry for the Baptism with the Holy Spirit and who are seeking at each meeting. A man who was out of his mind was healed and is now in his right mind. He smashed his idols and turned to the Lord. Pray for him that he will give God all the glory for it and follow the Lord in a true way.

PALESTINE

Serena M. Hodges

During a few days spent in rest at Mt. Carmel Missionary Rest Home, I have had the blessed privilege of witnessing to various Christian workers of the deeper things of God. This has been a blessing to me as well as others. But the greatest joy was in being able, in some measure at least, to re-establish the faith in a young Palestinian

school teacher who had lost all faith through Modernistic teaching. She is only one of many who need a special personal touch. Pray for them that they might find out the "depth of the riches both of the wisdom and knowledge of God."

JOHANNESBURG, SOUTH AFRICA

Anna Richard Scoble

During the past month about ten new ones have been added to the believers' class. One of these is a young man who came up from a distant home to work in the mines. He was disappointed with civilization since he saw so many roads, as he put it, that he did not know which way to go. Most of these roads were headed by a white man and this made him afraid. He was hungry for something but was bewildered. One night while Mr. Scoble was speaking at the mine compound the light broke in upon him and he rushed to the front crying to God for mercy. His was a real bright conversion and now he is trying to win others.

A FORWARD MOVE IN VENEZUELA

Theodore Bueno

For some time we felt the call of God to occupy the town of Carora. We were at times fearful to enter, however, because Carora is a very fanatical town, often spoken of as "the overflowing of fanaticism" or "the most fanatic town in the world." This town has produced several priests and at least one bishop, and so many of the inhabitants are related to some priest.

Our first problem was to find a house. At first it seemed an impossibility. People told us "you will never get a house in that town," and indeed we never would had it not been that the God who doeth wonders was with us. One day, after spending some time in Carora looking for a house but failing to find one, Brother and Sister Bender arrived to take us back to Barquisimeto. We hated to go back without finding a house so I went out to see what I could find. The Lord led in the most wonderful way and in about forty-five minutes we had the house, and returned to Barquisimeto rejoicing. Two days later we received a telegram from the landlord stating he could not rent us the house. You may well imagine how we felt. There was nothing to do but pray. We prayed, and three days later we received another telegram telling us we could have the house. Oh, praise God, He can change the hearts of men. He can do things which are impossible in the natural through prayer.

Since we moved here the priest has done everything imaginable to get us out. He told the people from the pulpit they must not give us even a glass of water or a piece of bread, etc. The other day I received a written notice to appear before the District Judge. I appeared at the appointed hour. They read a writing signed by our landlord saying that in sixty days we were to vacate the house. They asked me to sign the writing thus declaring I had received the notice. I refused without our landlord being present. (The landlord had already told me they had compelled him to sign the writing). I was permitted to get the landlord. When he came he made them annul the writing and told us we could have the house as long

as we wanted. This is truly wonderful for the landlord is himself a strong Catholic. The Lord has also been good to us in giving us favor with the chief of police. He has been very kind to us.

We know God who has hitherto helped us will continue until many in Carora will find Christ. Some have already come asking for Scripture portions and seem to be very hungry for something real in their souls. Please pray with us that God will save many souls in Carora.

NEEDS OF PARTABGARH
INDIA

K. A. Timrud

We are daily busy with meetings in the villages, bazars, and melas. Last week we went to a mela (Hindu religious festival) where about 25,000 people had gathered to worship a snake, thus to offer thanksgiving for the abundance of rain which fell during our last rainy season. In this mela we preached, and distributed and sold a large number of tracts and Gospels.

The rains are over and as soon as the thermometer falls below "blood heat" we plan to go on tour through the Patti subdivision on the northern side of Partabgarh district. Patti has a population of about three hundred thousand souls who have never heard the gospel of Jesus Christ. As far as we know there has never been a white missionary nor native preacher there. There are thousands of villages, hamlets, and huts between the rivers and lakes. I have had the burden of the Patti people on my heart for some time, but we have been too busy in our two other subdivisions to reach them. We plan to spend months among these people this coming winter. We praise God for the privilege of being able to give them the message of salvation through Jesus Christ.

Our coming campaign will also mean a lot of extra expense. We would ask you to stand by us that all our needs may be supplied. Please also pray for Kunda, our western subdivision, where we have our outstation. This subdivision, too, has a population of more than three hundred thousand souls. Pray for Partabgarh district. We could employ a large number of native evangelists and open up several outstations if we only had sufficient support for the work. Will you not help us evangelize Partabgarh district before Jesus comes?

"If you shift onto the shoulders of another the burden that belongs to you, you will find at last that you have also surrendered to him your crown."

Christian giving should be on the plan of a spring of water and not on the plan of a pump.—Unknown.

-:- In the Whitenened Harvest Field -:-

REVIVAL SPIRIT ON

Brother J. C. Terry writes: "There is a revival spirit in Kaw City, Okla.; 20 souls have been saved and reclaimed and one baptized with the Spirit, 7 baptized in water, during the 3 weeks' meeting conducted by Brother Dan McNally, of Kansas City, Mo. Our brother has a wonderful message."

A NEW CHURCH

Evangelist May Miller writes: "Just closed a 3 weeks' meeting at Goodlett, Tex., where God blessed in a wonderful way. Seven received the Holy Ghost and a number were saved. We organized a Sunday school with 80 enrolled and the assembly was set in order. The church building was under construction when we left and will be dedicated soon."

THRIVING WORK

Paul D. Pittman writes: "Just closed a 5 weeks' meeting in Seward, Kansas in which 14 young people came to the altar for salvation. The little village was noted for its wickedness; only the Catholic church was active, but we were happy to leave, in the charge of Brother Chelsea Melvin, of Springfield, Mo., a thriving work with a nice Sunday school and an energetic congregation."

MISSIONARY RALLY

Mrs. O. P. Shirar writes: "The Woman's Missionary Council was held Oct. 15, at Goose Creek, Tex. The welcome address was given by Sister Anderson. Special songs from each council stirred our hearts to better service. Messages by Sisters Hatter and Calhoun were encouraging. The report from each council showed an increase of our work for both home and foreign missions."

MINISTER BAPTIZED

Brother and Sister Geo. Hanson write: "We praise the Lord for all He has done at Burnt Cabins, Pa. Ministers and people said it was no use to pitch a tent in such an out-of-the-way place; but from the first service crowds began coming. Saints were revived, 31 saved and a number baptized in the Holy Ghost, among them, a United Brethren minister who is now preaching the full gospel."

SUCCESSFUL CAMPAIGN

Pastor Wm. K. Bouton, Flushing, N. Y., writes: "Just closed a very successful campaign, in which the power of God was manifest from the beginning. Quite a number were saved. Several backsliders who had been away from God for a number of years, came back. The floor around the altar was literally covered with the slain of the Lord in every service and quite a number were baptized with the Holy Spirit according to Acts 2:4. The evangelists, Meyer and Alice Tan Ditter, felt at home and their ministry was a real blessing and uplift. Their gospel singing was an inspiration."

PROGRESSIVE WORK

Pastor Fred Eiting writes: "We are glad to report that the Okmulgee assembly continues to make progress. We held a tent meeting for 6 weeks during the summer. Our Sunday school work is also encouraging, the attendance being near the two hundred mark. The two weeks' Bible lectures held during October by Brethren Childe and Kennedy were profitable to the assembly. They left for Monrovia, and expect to be in Lodi, California, November 19 to December 1, Nearby assemblies are growing, and spirit of prayer and unity is increasing, presenting a good outlook for the near future."

LOUISVILLE REVIVALS

Pastor A. E. Baker, Louisville, Ky., writes: "We have just closed a 3 weeks' revival with Evangelists Wm. Emenegger and L. C. Hicks. The Lord blessed in a very precious way. Some were saved and reclaimed. The last night of the meeting about 75 held up their hands for prayer. Evangelist Wm. F. A. Gierke was also with us in July and the Lord richly poured out His Spirit upon us. Some were saved and 3 received the Holy Ghost. Several nights there were from 5 to 6 prostrate under the power at one time. God is blessing among our young people. We have a real wide-awake Christ's Ambassadors class."

AGED PERSONS SAVED

Brother Henry Nicolaison writes: "Miss Addie M. Chadwick, of Bethel Bible Institute came to Appleton, Me., July 11, assisting the pastor, Brother Elbridge Davis, in ministering the Word, and had the joy of helping to bring 27 souls to the altar for salvation. Fourteen were buried with Christ in water baptism and one received the Holy Ghost. Two aged persons, 89 and 79, drove 18 miles to services and were gloriously saved. We have excellent attendance considering the bad roads. Services at Appleton, Sundays, 2:30 and 7:30 p. m.; Wednesday, 7:30 p. m.; Somerville schoolhouse, Friday 7:30 p. m."

CLIFTON REVIVAL

Pastor Abram K. Brubaker, Clifton, N. J., writes: "Through the summer months we had open air meetings in the vicinity of the mission which resulted in the breaking down of much prejudice. October 2, Brother L. A. Hill came to us for about 11 days. Souls were saved and God's presence was manifest in a wonderful way. During this meeting we were also glad to have with us Miss Grace Smith who is now on her way to the Assiout Orphanage, Egypt, and Misses Thelma and Beatrice Hildebrand, who are making preparations for China. We welcome any Council brethren, out-going or in-coming missionaries, to the Open Door Mission, 300 Burgess Place, about 55 minutes' ride by bus from New York City."

DEAF GIRL HEALED

Pastor L. G. Moore, Lansing, Mich., writes: "Following the Christ's Ambassadors' meeting in September, the Lorraine Tyler evangelistic party started a meeting in our Woman's Club House of Lansing. Many souls found the Lord and there were some remarkable healings, among the number a girl who had been deaf since she was 3 years' old. The last evening of the meeting about 50 people from the leading churches in our city came to the altar to receive the Baptism with the Holy Spirit."

SAVED AND CALLED TO PREACH

I began firing an engine on Rock Island at Fort Worth, Texas, when sixteen years of age, and recall that while firing a passenger run one night I began to cry and wonder why I could not have a mother like other boys. I once had a good, Christian mother, and could not understand why she had to be taken away.

Saloons were open those days. My life, young and tender, Satan soon had a strong hold on. As the years and months went by my heart became more cold and hard, and one after another of the enemy's fangs sank into my soul and body. First, it was just an oath or two, then a few cigarettes; later a little lying, then smutty stories, then just a glass of beer occasionally; next learning the card game, and stealing, until I had become one of the ringleaders in oaths and smutty stories. Tobacco also had fastened its clutch on me permanently. The card game and gambling had its hold on me until I spent nights at it, Satan getting his victim a little more and more under his control.

In the meantime I had married a nice girl. Often I would tell her I was going to lodge (belonged to two at that time, Masonic and Engineers), but instead would go look up a game. My heart became so hard that for years, I could not shed a tear, even though sickness and sorrow came into the home.

One morning after an all-night poker game, while engineer on a work-train, as we were going to breakfast, I began to think of the life I was living, and of its injustice to my family. I looked up to the stars believing there was a God and actually smote myself on the breast and said, "O God, help me to quit gambling." I believe that God began to deal with me from that moment.

About two weeks before my conversion, when I hadn't been to church for twelve years, while on a run and in a tunnel, something seemed to say, "Throw away your tobacco." I instantly threw it away and have not tasted it since in any form.

In the meantime a real Holy Ghost revival had started in San Diego. My wife was going, but I did not know it. One afternoon at the end of my run my wife began to tell me of the meeting, of

the cripples leaving their crutches, the crooked limbs straightened, of the deaf being made to hear, and a number of other things happening. After she had left me for a few minutes for me to think it over, she said, "Would you like to go and hear this evangelist?" I answered that I would; I wanted to see these things happen.

I went with the intention of leaving if I could not get a seat, but even though I had to stand in a small room near the pulpit, I stayed. I could hear all of the message. I had never seen or heard anything like it. The people sang as if they meant it and as if they knew something about God that I did not know.

The evangelist preached on the Second Coming of our Lord. And as the message drew to a close, I knew that should He come I would not be ready to meet Him. Then as the call was made for those to put up their hands for prayer, my thought was this, "If the preacher looks out here in this little room, I will put up my hand, and if she has such power as wife says she has, then before I die sometime I will give myself to God." And sure enough she looked out in the little room and said, "God bless you, brother." I felt that was said to me only, although there were a number of others who had their hands up.

She then asked those who had their hands up to go to the altar and kneel. I thought, "Oh, that is the scheme, is it? Not me." I would not think of going down. But there was a young sailor standing right next to me. He began to reason with me to go forward for he had seen my hand raised. I said, "No; some other time will do." He said, "Now is the time. To-day is the day of salvation." By this time people were moving in the aisles, and I said, "There are too many people in the aisles." I thought he would leave me alone, but instead he took me by the arm and pulled and began to move the people out of the way. I did not want to make a demonstration in the presence of so many people, so I went with him with the intention of leaving as soon as he let loose of me. But he didn't let loose.

When my knees touched the floor a real battle took place, a battle of only about ten minutes, but it was something that I had neither realized nor experienced before. The devil said, "Here you are, down on your knees in church. Suppose the railroad boys that you drink and gamble and joke with, could see you now? They would surely give you the laugh. And besides you know that you could not live the Christian life. You are too big a sinner."

It was not my battle, but God's. The tables turned, and a voice whispered maliciously to my heart, "You are lost! You believe there is a God; you believe there is a heaven, and you believe there is a hell—but you are lost."

No one had ever told me to call upon God. No one had ever told me of a born-again experience. I began to suffer in soul and body as God spoke to me. So I just looked up amid great suffering and said, "O Lord, have mercy on

me," and instantly something happened. I was almost thrown to the floor, and I could actually feel the devils tear the flesh of my body as they came out. This only lasted about two minutes. I hardly knew the meaning of what was going on.

As the battle ceased a real, sweet, peaceful feeling swept over me. Afterwards I read that when Jesus Christ cast the devils out of a child he lay as if he were dead, insomuch that some said he was dead.

I was born of God right then. I went home and told my family, told the railroad boys, wrote it to relatives, and began to tell it on the street corners. I returned money that I had stolen, and wrote to an only brother whom I had offended, asking forgiveness. There is now no more drinking, no more gambling, no more taking the name of our Lord in vain, no more tobacco; old things have passed away and all things have become new.

Since then I have been baptized in the Holy Ghost and called to the ministry. While I have been tempted, and cursed, and had the Bible cursed, have been separated from the company of men for the gospel's sake, yet I have been permitted to witness to many and have had the privilege of seeing God bless their souls. I have also had the privilege of witnessing to a number of railroad officials as well as many others. Praise the dear Lord.—C. H. Austin, Route 1, Box 2219, Sacramento, Calif.

I HAVE NEVER INJURED ANYBODY

When I was told that a youth in a neighboring town was dying of consumption, I embraced an early opportunity of visiting him. On entering the room, I found him seated by a table. A pillow was laid upon it; and with his arms folded, and his head resting upon them, he tried to rest. He thought his breathing was easier in that position. On my entrance he looked up. Disease had made sad inroads in a countenance once handsome and intelligent. My attention was arrested by an indescribable expression about his eyes: there was a bold, self-willed character before me.

I addressed him somewhat abruptly: "You are very ill, my lad, and with little prospect of ever getting better."

His reply was: "You are plain-spoken, at any rate."

I paused for a moment, when I added, "Do you know, in the event of your death, where you will go?"

He answered immediately, "I expect to go to heaven."

I asked him the grounds of his confidence. He gave me them readily: "I have never injured anybody. I have always done right between man and man; and the man I worked for would give me a recommendation any day."

His eyes kindled as he spoke; and he looked a sort of defiance, as his convictions of security strengthened. I was silent. After a short pause, I asked him for further reasons for his hopes. He gave them pretty fully; but they were briefly summed up in the fact that he had injured no one, neither stolen or lied, and he did not know why he should fear.

I scrutinized his features, but there was unbending decision of purpose. I rose from my seat, as if taking my leave, and said to him: "My poor lad, I am very sorry for you; for though there is unspeakable comfort in the gospel—blessed joy for those interested in it—yet it is not for such as you."

He asked me angrily, "What do you mean?"

I replied, "The Lord Jesus Christ came into the world to save sinners. He came not to call the righteous, but sinners to repentance; and, from your own account, you are not one. You are intending to stand before God in the strength of your own character and it will utterly fail you. If you were honest and true-hearted, you would admit that your conscience accuses you, and that to stifle its cries you are seeking to prop up a character for goodness, which, so far from serving you, will only shut you out of the blessing the gospel offers. God presents mercy and forgiveness to you, a sinner, through faith in Jesus. What do you, *having nothing to fear*, want with the Saviour? My poor lad," I proceeded, "hide not your necessity from yourself; you can not hide it from God. Be open and honest; unburden your heart. Seek to tell the worst you know about yourself; spread it all out before Him, and then plead, that for such as you really are, Christ died."

As I spoke, his countenance lighted up. He had evidently understood my meaning. He stretched out his hand, which disease had made white and delicate, and exclaimed with some energy, "I've been a rare fool.

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You have let the light into me. Now leave me alone a bit, and be sure and come back again soon."

I left him with confidence and hope. His case then called for sympathy and prayer—*ere long* for thanksgiving and praise. The light of the knowledge of the glory of God was revealed to him in the face of Jesus Christ. His conscience was purged by the application of the blood shed upon the cross. He saw himself a poor, lost sinner; God gave him to see that Jesus died for such. Poor fellow, the little time he was spared was hallowed indeed. He spoke of his Saviour with raptures, of his great need of Him, and of the grace that found him. I saw him one morning later. He had spent a restless night. He was sitting on his bed gasping for breath; yet his spirit was tranquil and calm. "I know," he said "Jesus died for me." Shortly afterwards he expired.

To Him (Jesus) give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins. Acts 10:43.

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins." Acts 13:38; Luke 19:10).

IT WORKS WONDERS

Some years ago, says the *Public Leader*, a lady, who tells the story herself, went to consult a famous physician about her health. She was a woman of nervous temperament, whose troubles—and she had many—had worried and excited her to such a pitch that the strain threatened her physical strength and even her reason. She gave the doctor a list of her symptoms, and answered the questions, only to be astonished at the brief prescription: "Madam, what you need is to read the Bible more."

"But, doctor," began the bewildered patient. "Go home and read your Bible an hour a day," the great man reiterated, with kindly authority. "Then come back to me a month from to-day." And he bowed her out without a possibility of further protest. At first his patient was inclined to be angry. Then she reflected that, at least, the prescription was not an expensive one. Besides it certainly had been a long time since she had read the Bible regularly, she reflected with a pang of conscience. Worldly cares had crowded out her prayer and Bible study for years, and though she would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the physician's remedy. In one month she went back to his office.

"Well," he said, smiling, as he looked at her face, "I see you are an obedient patient, and have taken my prescription faithfully. Do you feel as if you needed any other medicine now?"

"No, doctor, I feel like a different person. But how did you know this was just what I needed?" For answer, the famous physician turned to his desk. There, worn and marked lay an open Bible. "Madam," he said, with deep earnestness, "if I were to omit my daily reading of this book I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible."

"I never attend a distressing case without

finding help in its pages. Your case called not for medicine, but for source of peace and strength outside your own mind, and I showed you my own prescription. I knew it would cure." "Yet I confess, doctor," said the patient, "that I came very near not taking it."

"Very few are willing to try it, I find," said the physician, smiling again. "But there are many, many cases in my practice where if tried, it would work wonders."

This is a true story.

The physician has died, but his prescription remains. It will do no one any harm to try it.—Selected.

Forthcoming Meetings

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

PALCO, KANS.—Revival meeting beginning Nov. 10, to continue as long as the Lord leads.—Albert L. Sparks, Plainville, Kans.

JAMESTOWN, N. Y.—Evangelistic meetings at Full Gospel Tabernacle, 205 E. Third St., Nov. 27-Dec. 15, Evangelist Jas. Roland Hummel and wife in charge. Meetings every night except Monday at 7:45.—Pastor Venna P. Curtis.

WICHITA, KAN.—Kansas District Council, Corner South Main and Lincoln Streets, Nov. 26-29. Christ's Ambassadors meeting Thanksgiving Day. Brother Harold H. Moss will be with us. Ministers and delegates will be entertained as far as possible.—Fred Vogler.

NORTH BERGEN, N. J.—Evangelist R. M. Shearer, of Springfield, Ohio, will conduct a revival campaign at Beulah Heights Pentecostal Church, 4741 Hudson Boulevard, Nov. 20-Dec. 1. For further information write Alex. Lindsay, pastor.

MIAMI, FLA.—The 5th annual session of the Florida District Council will convene at the First Pentecostal church Nov. 13-15. For full information write Pastor G. E. Smith, 676 N. W. 46th St., Miami, Fla. Every minister and one delegate from each assembly is urged to be present. Reports from pastors and evangelists must be written. Evangelists away who wish to send reports mail to Walter J. Pollard, 2100 Broadway St., Fort Myers, Florida, district secretary.

WILMINGTON, DEL.—Revival and Thanksgiving convention at First Pentecostal Tabernacle, 23rd and Pine Sts., Nov. 10-Dec. 1. Services every evening, except Saturday, at 7:30. Miss E. D. Reese, of New York, evangelist. An all-day meeting will be held in the church on Thanksgiving Day. A good dinner will be provided free to all. Special music by the Messenger Sisters, of Philadelphia. Special offerings for the new tabernacle will be taken Thanksgiving Day.—M. W. Richards, pastor, 915 West 29th St.

TOLEDO, OHIO.—The third annual Prayer Conference of the Central District Council will be held in the Toledo Assembly of God at the First United Brethren Church, Corner Palmwood and Lawrence Avenues, November 19-21. We urge all who are hungry for God to attend this meeting, as we are expecting a mighty outpouring of the Holy Spirit. Brother Harold Moss, who has been acting editor of the Pentecostal Evangel, will have charge of the evening services, and the morning and afternoon services will be for prayer. Rooms and meals can be secured at reasonable prices. For further information write Pastor Hermon L. Harvey, 840 Fernwood Ave., Toledo, Ohio.—Flem VanMeter, District Supt.

NEW YORK, N. Y.—The 22nd annual convention will be held at Glad Tidings Tabernacle, 325 W. 33rd St., beginning Nov. 15, continuing 14 days. Pastor Donald Gee of Edinburgh, Scotland, will be the principal speaker. Many other ministers and missionaries from different parts of the world will be present. Seasons of special prayer for the sick and for those who are waiting for the Baptism of the Holy Spirit. Evangelist Joseph Tunmore will have charge of the tarrying services. Services at 7:45 p. m. each day except Monday. Afternoon meetings, Tuesdays, Wednesdays, Thursdays, and Fridays at 3:00. November 24, will be Missionary Day, at which time missionaries from different parts of the world will speak. The tabernacle orchestra, quartette, and chorus choir, under the leadership of Ben Cockerhan, will play and sing throughout the convention. For information as to accommodations, write Miss Elizabeth K. Schuster, secretary, 325 W. 33rd St., New York City.

OPEN FOR CALLS

PASTORAL OR EVANGELISTIC.—In full fellowship with General Council. Been in the ministry more than 4 years.—F. M. Shreve, R. 1, Lexington, Ind.

EVANGELISTIC.—Keith Sisters' Gospel Trio—singing, playing—violin, cello, banjo, and piano. Edna Keith, Jacks preaches from large chart on "Revelation." Address 725 N. Alabama St., Indianapolis, Ind.

MISCELLANEOUS NOTICES

WANTED.—Old Evangels in good condition.—A. A. Black, Davis City, Ia.

FOR SALE.—First-class Martin trombone, 8-inch bell. Price, \$65.00.—Agnes Farrell, Sullivan, Mo.

CHANGE OF ADDRESS.—Pastor M. L. Smith has accepted the pastorate at Bad Axe, Mich., and may be addressed, 119 S. Heisterma Ave.

NOTICE.—Brother J. T. Smalling has accepted the pastorate at Bethel Mission, North Fort Smith, Ark., and invites passing Council ministers to stop over. His address is, 1309 N. T St.

WANTED.—To learn the whereabouts of my brother, James Alfred McCrey Wilson. Last heard from Sept. 16, 1918, then in Calexico, Calif.—Mrs. Chas. A. Weibley, Fayetteville, Pa., R. D. 2, Box 150.

WORLD MISSIONS CONTRIBUTIONS

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 - 3.39 Assembly of God Bourbon Mo
 - 3.46 Assembly of God S S Arcadia Kans
 - 3.63 Assembly of God Ault Colo
 - 4.00 Assembly of God Brashear Mo
 - 4.20 Ash Grove Assembly Ash Grove Mo
 - 4.72 Full Gospel Assembly Lebanon Ore
 - 5.00 N Peoria and Haskell S S Tulsa Okla
 - 5.00 Willowbrook S S No Long Beach Calif
 - 5.00 Full Gospel Pent'l S S Passaic N J
 - 5.50 Auburn Pent'l S S Auburn Wash
 - 5.63 Pentecostal S S Jefferson Ore
 - 6.00 Christ's Ambassadors Elk City Okla
 - 6.50 Busy Bee Band Stamford Conn
 - 6.50 Missionary Society Auburn Wash
 - 6.62 Gospel Mission and S S La Grande Ore
 - 7.20 West Cabin S S Birthday offerings Vinita Okla
 - 7.83 Busy Bee Band Tuolumne Calif
 - 7.88 Assembly Whistler Ala
 - 8.00 Busy Bee Band Portsmouth N H
 - 8.65 Busy Bee Band Humboldt Kans
 - 9.00 Christ's Ambassadors Hammond Ind
 - 9.76 Creston Assembly Creston Iowa
 - 10.00 Pentecostal Mission Germantown, Phila Pa
 - 10.00 Assembly of God Mission Santa Barbara Calif
 - 10.00 Christ's Ambassadors Springfield Mo
 - 10.00 Christ's Ambassadors Kingsburg Calif
 - 10.00 Assembly of God San Antonio Tex
 - 10.00 Junior Class Full Gospel Foundation Church So Pasadena Calif
 - 10.40 Assembly of God Hyndman Pa
 - 10.50 Assembly of God Church Cape Girardeau Mo
 - 11.00 A Group of Friends Bradford Pa
 - 11.80 Assembly of God Melcher Iowa
 - 12.11 Assembly of God Miami Okla
 - 12.25 Full Gospel Mission Livingston Calif
 - 12.68 La Crescenta Pent'l Church La Crescenta Calif
 - 15.00 Pent'l Prayer Band Assembly of God Allentown Pa
 - 15.00 First Pentecostal Church Lonaconing Md
 - 15.00 Pentecostal Assembly Clarks Summit Pa
 - 15.00 Gospel Tabernacle Muskegon Heights Mich
 - 15.56 Full Gospel Church Medford Ore
 - 16.00 Columbus Assembly Columbus Ga
 - 16.58 Dunsmuir Pentecostal S S Dunsmuir Calif
 - 17.00 First German Pent'l Assembly So Akron Ohio
 - 17.85 Pentecostal Mission Concord N H
 - 19.00 Central Park Assembly Central Park N Y
 - 19.87 Pentecostal Mission Redlands Calif
 - 20.50 Mount Zion Gospel Mission Newark N J
 - 20.65 Sultana Mission Sultana Calif
 - 21.00 Full Gospel Crusaders St Louis Mo
 - 21.50 Gospel Tabernacle Memphis Tenn
 - 21.89 Assembly of God S S Mattoon Ill
 - 23.20 Mehida Pent'l Mission Canaan Center N H
 - 23.91 Evangelistic Full Gospel Tabernacle Salem Ore
 - 25.00 Witherbee Pent'l Assembly Witherbee N Y
 - 25.00 First Pentecostal Assembly Jamestown N Y
 - 26.00 First Pentecostal S S Wilmington Del
 - 26.05 Trenton Pentecostal Assembly Trenton N J
 - 28.41 Gospel Tabernacle Alton Ill
 - 30.55 Assembly of God Pittsburg Kans
 - 33.00 Apostolic Faith Church New Rochelle N Y
 - 33.05 First Pentecostal Church San Bernardino Calif
 - 34.60 Glad Tidings Assembly Huntington Station L I N Y
 - 36.28 Bethel Pentecostal Assembly Juneau Alaska
 - 38.67 Pentecostal Church Escondido Calif
 - 40.00 Central Gospel Tabernacle Long Beach Calif
 - 42.00 Church of Philadelphia Los Angeles Calif
 - 45.00 Sherburn Gospel Tabernacle Sherburn Minn
 - 50.00 Pent'l Prayer Band Assembly of God Allentown Pa
 - 50.00 Students' Missionary Band Enid Okla
 - 66.50 Full Gospel Assembly and S S Monrovia Calif
 - 68.55 Pentecostal Door of Hope Youngstown Ohio
 - 75.00 Enid Gospel Tabernacle Enid Okla
 - 75.91 Full Gospel Church Baltimore Md
 - 100.00 Elim Memorial Church Rochester N Y
 - 108.68 First Pentecostal Church Wilkes-Barre Pa
 - 150.00 Pentecostal Tabernacle New Castle Pa
 - 200.66 Pentecostal Tabernacle Wilmington Del
 - 210.00 Students' Missionary Band Springfield Mo
 - 215.00 Pentecostal Church Scranton Pa
 - 253.26 Christian Assembly Cincinnati Ohio
 - 420.00 Bethel Tabernacle German Branch Milwaukee Wis
 - 429.13 Pentecostal Tabernacle and S S Tacoma Wash
- | | |
|---|-----------------|
| Total amount reported | \$5,026.05 |
| Home missions fund | 76.42 |
| Office expense fund | 34.89 |
| Deputational expense fund | 12.23 |
| Reported as given direct to missionaries | 1042.13 |
| Reported as given direct to home missions | 14.07, 1,179.74 |
| Total for foreign missions | \$3,846.31 |
| Amount previously reported | 21,301.16 |
| Total amount to date | \$25,147.47 |

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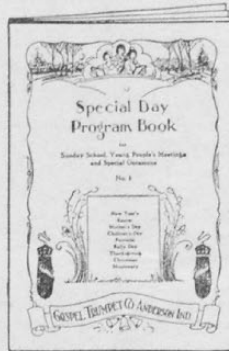
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