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## How the Brahmin Pundit Became a Pentecostal Preacher

*Evelyn Leighton, Chapra, India*

UP to the age of thirteen I belonged to a Baptist church, but during the summer months my Sunday school was closed. Next door to where I lived there was a little wooden church that nobody used. Some Pentecostal people heard about it and rented it. They went around from door to door asking the different mothers if they had any children to send to Sunday school. My mother said she had three and that she would like to send them, but only for the summer months.

One afternoon the Sunday school teacher asked if any of her girls would like to be saved. I was rather timid in going forward, so I said nothing. On Sunday night someone from Brother Brown's assembly in New York came over to Brooklyn and spoke on the second coming. I had never heard about it before. He asked if everybody was saved and said, "If not, you had better get saved now." Then he told of some of the terrible things we would have to go through if we weren't saved.

That night I had a dream of Jesus' coming. The Lord adapted Himself to my childish mind. I dreamed that the sky opened and Jesus let down a big, thick rope and told all the people that were ready to hold on and He would pull them up. The rope was so full of people that I just grabbed hold of a man's shoe, and Jesus began to pull them up. But when we got about as high as the roof the man's shoe came off and down I came to earth. It taught me that I couldn't go to heaven on somebody else's good works. The next morning I was so glad to awaken and find myself in my own little bed. I began to pray, "O Jesus, if You will only stay in heaven till

Sunday, I'll get saved." I felt He was coming any moment.

The next Sunday the Sunday school teacher gave another invitation, and I was one of the first to go up and get saved. I didn't know how to pray, but said every word that was told me, and I accepted the Lord. When I was fourteen I was baptized in water. At fifteen I received the Baptism of the Holy Spirit.

When I was about sixteen it was my

greatest ambition to go over to New York and work in those big, tall buildings, so I got a position in a bank and was thrown with many worldly girls. I went on like that for a few years, losing out bit by bit in the business world.

Shortly after, the influenza broke out and my whole family was stricken. The doctor was called, and I heard him say that the daughter had it the worst. He said he didn't think I would pull through the night. When I heard that I became frightened because I knew I had grown a bit cold and away from the Lord. That night I said, "Lord, if You will only heal me I'll give the rest of my days to You." The doctor came in and prescribed some tablets, telling me to take them every few hours through the night. He wasn't sure they would help, but thought he would try. I looked at the tablet and then looked up to the Lord and said, "Lord, it is You or this tablet." All through the night I kept taking these tablets out of the box and putting them under my pillow, because I knew the doctor would come in the morning and he would notice if the tablets were in the box, and I felt too sick to be scolded. The doctor came in the morning, picked up the box, shook it and said, "Well, you have been a good girl. I didn't think you would pull through, but those tablets certainly did help." Then he went to see the rest of the family and he prescribed some more tablets for them. A day or so later I got up out of bed because the Lord touched me, and I began to take care of the rest of the family—and they were still taking their tablets and were not able to get up.

I had told the Lord if He would heal me I would give Him the rest of my days.

(Continued on Page Six)



*The Brahmin pundit, who is now a Pentecostal preacher, and his wife.*

# -:- Untimely Singing -:-

Donald Gee

*"As he that taketh away a garment in cold weather, and as vinegar upon nitre, so is he that singeth songs to a heavy heart."* Prov. 25:20.

Every one of us will admit the force of this proverb. There are times when a song is absolutely cruel, and a mirthful companion a mockery.

It is the essence of true sympathy that we share the emotions of (literally—"suffer with") the other party. Hilarity and exuberance in the house of sorrow are just as much out of place as a miserable voice and face at a wedding-feast.

To attempt mistakenly to "cheer up" an aching heart with some airy ditty, when it is longing for strength and guidance, is to offer stones for bread. Hungry men get little satisfaction from listening to a gramophone record being played. Music may be a pleasant accompaniment with a meal, but it is a poor substitute for it.

The New Testament is perfectly clear about sympathy being a definitely Christian virtue and duty. *"Rejoice with those who rejoice; weep with those who weep. Have full sympathy with one another."* (Rom. 12:15; Weymouth). Our Lord did so. John 11:35.

However full our hearts may sometimes be of exuberant joy, there are places and occasions when it is a sheer duty to keep at least our visible gladness under rigid control, lest we only make the bitter cup of some sufferer yet more bitter. The love of God shed abroad in our hearts will instinctively lead to such a course, and will provide all needed grace and power for it.

At funerals, or in the house of sickness and sorrow, it is often unwise to attempt singing at all, unless some hymn is specially requested by those who are "weeping." Singing can lighten the darkest hour, and *should* have a place for the true Christian even in his deepest distress; but it needs to be appropriate, and inspired by the Divine Comforter.

## Untimely Singing in Meetings

One of the most delightful features of a revival is that it sets everybody singing. Burdens have rolled away, new life has come; the glory of God in the face of Jesus Christ has been revealed afresh; and the resultant joy finds expression in an outburst of song. This is just as it should be. The fullness of the Spirit means that we should *"converse with one another in the music of psalms, in hymns,*

*and in songs of the spiritual life,"* and *"praise the Lord heartily with words and music."* (Eph. 5:18-19 Moffatt) Hallelujah!

But the Pentecostal Baptism finds its true outpouring not only in outbursts of spiritual intoxication, but also in doing all things *"in the Spirit."* This will include our singing.

*"Singing in the Spirit"* not only means singing either in a *"tongue"* or in prophecy under inspiration at the moment, but also singing *"with the understanding also"* (1 Cor. 14:15) in such a manner that it is in perfect accord with the mind of the Spirit for the occasion and circumstances.

Even directly inspired *"singing in the Spirit"* will never be untimely if it is *in the Spirit*. Directly it becomes embarrassing to spiritual people present, attracts attention to itself, and monopolizes the time of the whole assembly for the sake of one individual, we may be almost sure it has ceased to be under the inspiration of the Holy Spirit, and is merely the activity of the human spirit, or possibly the soul.

Singing *"with the understanding"* becomes untimely when it ceases to fit in with the mind of the Spirit for the occasion. This may be equally true, even when the congregation are thoroughly enjoying a good shout on some popular hymn tune or favorite chorus. To keep singing in the meeting timely and appropriate is an important part of the work of a true pastor.

There are times when the power of the Spirit is working mightily—but silence is golden. An ill-timed song at such a moment can shatter the possibility of a spiritual atmosphere charged with blessing. Such occasions occur at the close of an evangelistic appeal, or when a spirit of prayer and consecration is resting upon a convention. To raise a chorus, or start a hymn, at such a time, one should be very carefully in the Spirit.

In breaking-of-bread services also there can be a singing of ceaseless chorus after chorus which becomes an absolute nuisance, and a positive hindrance to personal devotion. In very large Assemblies, it is sometimes profitable for a choir to sing softly well-chosen hymns; in smaller gatherings it can be left open, but a wise leader will see to it that there are times of silence for undisturbed devotion for individual hearts. Our hearts

are not necessarily *"heavy"* at the Lord's supper, indeed they should be very thankful and glad; but we are nevertheless *"remembering the Lord's death,"* and too much singing, except of a very appropriate nature and in just the right spirit, is decidedly out of place.

## More Serious Evangelism

The dominant note of practically all modern Evangelism is that of joy. Of the attractiveness of joy there can, generally speaking, be no question. It was also necessary to shatter once and for all the mistaken idea that religion was a doleful business, wrapped up in black clothes, darkened windows, and long faces.

But it almost seems as if there is a danger of overdoing the *"sunshine"* element in present evangelism. Campaigns are worked up by a ceaseless singing of chorus after chorus until congregations are left almost literally breathless, and the waving arms of some song leaders must surely ache! Moreover, it is questionable how far we are right in getting numbers of the unsaved to sing *"I've got the joy, joy, joy, Joy down in my heart";* or to say *"Amen"* when we ask if everybody is happy.

If the spirit of true revival is resting upon a community, or upon a campaign and an evangelist, there will be many who are *"heavy"* in heart because of sin. To such as these the application of constant high-pressure *"sunshine"* by means of ceaseless singing of light choruses to catchy airs must be little less than mockery. Our proverb says it will be like vinegar.

It may be argued all too truly that the people today have no sense of sin, and to base an appeal on that line will meet with no popular response. But if sin is still a reality, as we are sure it is, then *repentance* must remain a reality also. The time seems ripe for a return to more serious evangelism. The world is still *"heavy-hearted,"* in spite of its veneer of frivolity and pleasure. Ultimately, in the certain hour that is coming when its anguish and pain can no longer be hidden, it will justly spurn a church that has only appeared to aim at being a *"jolly good fellow,"* and has recommended a good sing-song rather than tears of repentance.

## "Songs Without Words"

The full heart has its songs without words, even as it can also have its prayers with only the lips moving but no sound being heard. *"Singing and making melody in your heart to the Lord"* is the happy experience of the Spirit-filled Christian continually. Because the song is not always vocal we need not conclude that it has ceased. Like some African rivers, it may flow underground for a time; but it is there.

The very fruit of the Spirit—love, or

gentleness, or self-control (temperance), will sometimes constrain us to subdue our singing while in the company of the heavy hearted. But the fact that there is a song in our hearts all the time will bring a deep power into our sympathy. The constrained music of the soul will find expression in the light of the eye, the tone of the voice, and the very tread of the foot. An audible song might give real pain, but the song in the heart, though unexpressed in words, will be felt by the depressed and afflicted, and will convey

its own precious message of hope and comfort.

Thank God that the end of such silent, yet eloquent ministry is the starting of the song in a heart, and ultimately lips also, that at one time thought they could never sing again. *Then our own song* can burst forth once more in unrestrained fullness, as we praise, together, the Redeemer who gives "*beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.*"

## Speaking in Known Tongues

The following testimony, written by Douglas Scott, a missionary to France, is taken from *Redemption Tidings*. In the Editor's book, "*With Signs Following*," the price of which is now reduced to a dollar, there are some thirty or more similar instances.

When waiting upon God for leading as to the acceptance of an invitation received from Mlle. Biolley of Le Havre, France, to go there for some time to hold a campaign, my wife and I definitely asked the Lord to confirm His will in a supernatural way at a meeting we were going to at Sion College, London, in the month of December, 1929.

I had not been long in the meeting when the Spirit gave me a message in tongues and Mr. Howard Carter, the Chairman, interpreted. The interpretation was this: "Yes, take the step that presents itself to thee, and thou shalt see the second step clearing when the time comes, for the Lord will lead thee step by step, for with Him it is one step at a time." With our hearts burning within us we thanked the Lord; but imagine our surprise when a little later in the meeting a lecturer from Liverpool University got up to give his testimony, confirming what he had heard. He had come to the meeting a saved man, but with doubt as to the Baptism with the Holy Spirit and this supernatural gift of tongues; but God moved to convince him as well, for he stated that the message I had given had been in perfect Arabic, and that the interpretation given in the Spirit was exact. Thus he was convinced and we also were convinced; all glory to the Lord Jesus.

I was in a meeting in the town of Bienne, Switzerland, on the platform with the pastor, when in the middle of the time of prayer he started to speak in tongues, and I was able to understand what he was saying as he spoke slowly in the Spanish tongue. Now, thought I to myself, I will check up your interpretation in the German when you give it, which I did, and say to the praise of God

that it was the same as he had given in tongues.

I also remember my wife, in the middle of a season of private prayer, praying and praising the Lord clearly in the Latin tongue. Also a French sister who has now gone to be with her Lord, Mme. Letouzey of Tergnier. When she was baptized in the Spirit, she spoke very clearly in Latin for about ten minutes, and although she was clearly under the unction of the Holy Spirit, I wondered whether she was just repeating some of the Catholic prayers, learned by heart naturally in Latin; but I found that she was a Protestant from birth and thus knew nothing of Latin, at all, and it was the Spirit that was speaking and praising God through her.

I remember also listening to the wife of M. Lemaire, the pastor of the Frileuse Assembly, in France, speaking in tongues. Although she does not know one word of English, she was saying clearly—"My Lord is so strong."

One day when at Rouen with a young evangelist, I was praying for the sick, and the assembly were also praying, when Mme. Nicolle, the wife of the pastor, who knows both French and English, heard the young evangelist, who came from a poor family in the South of France, say under the unction of the Spirit—"Lord, touch his body, heal him." The urge of the Spirit was upon him to pray for the deliverance of the sick ones.

At the very commencement of the work at Le Havre, I heard also a poor illiterate woman saying, when fully under the power of the Holy Ghost, in the English tongue, "*Praise His Name.*"

There was also a woman at Dampremy, Belgium, who spoke freely in German when receiving the Baptism with the Holy Ghost. Wanting to be perfectly sure of her baptism, I questioned her afterwards to see if she knew any German at all, seeing that the German troops had been in Belgium for four years during the War; but I found that in the natural she could not speak or under-

stand anything of the German language, and that she had been speaking by the Holy Ghost.

When holding meetings in the South of France, the ground held sacred by the memory of the Huguenot martyrs, and the Camisards, I was assured that at that time when the Spirit was falling on these persecuted people, many times it was known that infants at the breast would suddenly break forth in prophecy, speaking in perfect French, which of course they had never done in the natural. Such prophecy could never be doubted, for God was using the mouths of babes and sucklings, and no human suggestion could possibly come in.

A tongue which I have found to be in use much by the Spirit in this outpouring is the Hebrew, and many times when the Spirit has been upon people I have clearly distinguished Hebrew words.

May the Lord use this testimony to convince those who still doubt the manifestations of the Spirit in these last days, and bring them to see that the tongues we have in the Pentecostal movement today are from Him, and while they are in many instances tongues unknown to the one who speaks, they are known in the world today.

### A Warning

A celebrated preacher of the 17th century in a sermon to a crowded audience, described the terrors of the last judgment with such eloquence, pathos, and force of action, that some of his audience not only burst into tears, but sent forth piercing cries, as if the Judge Himself had been present, and was about to pass upon them their final sentence. In the height of this commotion the preacher called upon them to dry their tears and cease their cries as he was about to add something still more awful and astonishing than anything he had yet brought before them. Silence being obtained, he, with agitated countenance and solemn voice, addressed them thus: "In one quarter of an hour the emotions which you have just now exhibited will be stifled; the remembrance of the fearful truths which excited them will vanish; you will return to your carnal occupations, or sinful pleasures, with your usual avidity, and you will treat all you have heard as a tale that is told!"

Emotion that is produced by mere human means will never result in changed lives; but the emotion that comes from the outpouring of the Holy Spirit will reprove of sin and result in lives being transformed.

"I am de-nationalized—a brother to all men; Arab, African, Mongol, Aryan, Jew; seeing in the Incarnation a link that binds us up with all men."—Dan Crawford.

# The Editor's Notebook

## A Matter of Multiplication

Uzziah came to the kingdom as a lad of sixteen, and it is written of him that "he sought God in the days of Zechariah, who had understanding in the visions of God; and as long as he sought the Lord he prospered." But a day came when he began to multiply things. He should have learned the lesson from Solomon who multiplied houses, multiplied vineyards, multiplied gardens, multiplied cattle, multiplied silver and gold, and then found that all these things were nothing but vanity and vexation of spirit. And moreover Solomon multiplied wives and later multiplied idols. And at his death the people complained of their multiplied taxes and multiplied burdens, and said to his son Rehoboam, "Thy father made our yoke grievous; now therefore make . . . his yoke which he put upon us lighter, and we will serve thee." And because Rehoboam refused, they rejected his rule.

## Multiplied Magnificence

Uzziah did not learn the lesson\* from Solomon and began to multiply things. He multiplied towers, he multiplied wells, he multiplied cattle, he multiplied husbandmen; he multiplied vine dressers, he multiplied fighting men, he multiplied officers, he multiplied munitions of war. The Lord greatly helped him until he became strong and then when he was strong, instead of putting his trust in the Lord, he put his trust in the multiplied magnificence of his multiplied army. Then he became vain and proud. He not only became proud, but he also became presumptuous.

## Uzziah's Abasement

When men become proud they will always become presumptuous. God exalted Uzziah to a great office, the office of king. He had been anointed for this. But he presumed to enter into an office for which another had been anointed, the office of the priesthood. He took a censer and went into the house of God to perform the rites which God had given to the priesthood; and the priests, who were valiant, withstood him. He was doing what he had no right to do. Just as Korah, Dathan, and Abiram presumed to enter an office which God had not given them and were punished, so the king was doing likewise, and the priests withstood him. And God withstood him and smote him. The mighty king became a leper, isolated, unclean.

## The Striking Contrast

There came to earth a lowly One, born of a virgin. His mother was allowed to see in the Spirit the purpose of God concerning the Son He was giving her. What would He do? He would scatter the proud in the imaginations of their hearts. He would put down the mighty from their seats. He would exalt those who were abased. He would provide for the humble, the lowly, the hungry, and they would have that which was good; but the rich He would send empty away. That One, born of a virgin, who was He? He was King of kings and Lord of lords. He made the whole of creation. He was the very Son of God. But when he came, did He have multiplied comforts? Did He have multiplied lands? Did He have multiplied servants? Did He have multiplied homes? "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

## God's Ideal King

Solomon had multiplied servants. Did the Son of God multiply servants? No, He declared, "I am among you as he that serveth." Solomon had multiplied gold. Did the Son of God have multiplied gold? No, when the taxes were due there was nothing in the treasury, and a miracle had to be wrought to secure the needed wherewithal to pay the tax. Even when He wanted a boat He had to borrow one. While Solomon made the yoke of

the people grievous and their burdens heavy to keep him in his selfish magnificence, this lowly One of whom God says, "Yet have I set my king upon my holy hill of Zion," gives a yoke that is easy and a burden that is light. And because of such He is the ideal King. And God who puts down the mighty from their magnificent thrones will exalt this lowly One, this utterly unselfish One, this humble One, to be King of the whole earth. If you would be exalted with this exalted One, know this—that you should seek to be of like nature, of like humility, and of like poverty.

## Of Like Mind

This King will gather to Himself men of like character. Did the disciples multiply lands and multiply money? No, Peter and John, when the man at the Beautiful Gate wanted an alms, said, "Silver and gold have we none." But they did have something. They had faith in the name of the One who had died at Calvary, this lowly One, and they knew there was power in that name. They had the power of the holy Christ with them and they were able to say to that lame man, "In the name of Jesus Christ of Nazareth, rise up and walk." And in His name, through faith in His name, was this man made whole.

## Sharing His Abasement

In the Scripture we have the picture of those who multiplied their wealth, and trusted in the things which were multiplied around them. Solomon failed God. Uzziah failed God. Uzziah was abased and his son had to sit upon his throne while he, instead of being on a throne was in a pesthouse. Contrast the Son of man who, though rich, for our sakes became poor. He did not have multiplied horses as Solomon had, but had to borrow a colt on which to ride. But this One who was debased and abased by man has been exalted to the very throne of God, and those who share His abasement, His poverty, His lowliness, shall be exalted to reign with Him. To everyone of them who leaveth all for Him there is a throne. Paul the apostle said, "I know how to be abased." It is good to be abased, for it is the abased ones God will exalt in His own time, in His own way, for His own glory.

## Alive Unto God

To one who asked him the secret of his service, George Muller said: "There was a day when I died, 'utterly died'"; and as he spoke he bent lower, until he almost touched the floor; "died to George Muller, his opinions, preferences, tastes and will; died to the world, its approval or censure, died to the approval or blame even of my brethren and friends; and since then I have studied only to show myself approved unto God."



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# I Am the Lord that Healeth Thee

Testimonies of those who have proved Him

## Healed of Consumption of Throat and Lungs

For two years I was very ill with consumption of the throat and lungs, and the last year was bedfast. I was in Evergreen Sanitarium at Chestnut Hill, Pa., under the care of two doctors, who had no hope of my recovery. I was so reduced that I weighed only ninety-eight pounds. I am a member of the Baptist Church in Haddon Heights, N. J. My sister, a member of Highway Mission Tabernacle, Philadelphia asked her pastor to send someone to pray for me. In April 1931 Mr. McClay and Mr. Waggoner responded to that request. They prayed for me and anointed me with oil in the name of the Lord. The Lord undertook and healed me, although my restoration to health was gradual. In July I felt that I was a healed woman. However I was not discharged from the Sanitarium until September 20, 1931. When the brethren returned to see me a few weeks later they found me greatly improved, and when they came again I was up. The doctor said in speaking of my healing, "To my surprise I can say that this lady has been cured."—Mrs. H. Turner, 47 Central Avenue, Audubon, New Jersey.

Ed. note. The above testimony is vouched for by Flem Van Meter, Pastor of Highway Mission Tabernacle Assembly of God, 6641 N. 17th Street, Philadelphia, and by Miss Maud Nethery, 8125 Roanoke St., Chestnut Hill, Philadelphia, Pa. She visited Mrs. Turner in the Sanitarium. She says: "Her healing was not instantaneous but as she stepped out in faith the Lord wonderfully delivered her." In a letter received October 17, 1934 written by Mrs. Turner in response to our inquiry she says, "I have no symptoms of consumption. I now weigh 134 pounds."

## A Remarkable Healing

On May 16, 1932, I had a hospital operation for gall bladder trouble. The first two weeks I improved very rapidly, then adhesions formed in the small intestines and I began to vomit. From that time I was unable to retain any nourishment, not even water. The X-Ray showed an obstruction in the small intestine bound by adhesions. A tube was inserted in the stomach and an effort made to force a passage but it did not succeed.

Three doctors told me that it was necessary to perform a second operation to remove the obstruction. I said, "No," and I meant just what I said, for I felt

the Spirit prompting me to stand and trust the Lord. When I told the doctors that I would trust the Lord their reply was that there is no such thing as a modern miracle. Isa. 53:5; Matt. 8:17. They were very much peeved with me because I was refusing the only chance for life as they thought. But in reality I was taking the only chance, as I knew.

However, I was not afraid to die; in fact I was a little anxious to go. It is wonderful to have a clear record and be not the least bit disturbed at the thought of going, with perfect submission to the will of God. I knew that a band of people were praying for me, people who believe God hears and answers prayer. I knew too that, like Jacob of old, they would not let go.

The next day the doctor told my family that I could not live through the day. The Spirit spoke this scripture to my heart: "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8:11. I think that is strong enough for any one to stand on, don't you?

When my son and daughter were called to my bedside, my daughter asked if I wanted some of those who were praying for me to come. I said, "Yes, I want Brother and Sister A. J. Richey and Brother Gerhart." At the time I did not know why I was calling for them but when they came and the loved ones were gathered around my bed, I realized that the time of my departure was at hand. I told them I was going and thought of my daughter having no mother. I asked Sister Richey to be a mother to her and Brother Gerhart to look after my son. I think all young people need a spiritual adviser.

I seem to hear the pitiful cries of my daughter even now, though at the time I was not disturbed. I knew that my Lord loved her better than I possibly could and that He would take care of the situation. I would just lay my hand on her head and say "Praise the Lord." The nurse stood by me timing my pulse and said it would be only about fifteen minutes. She turned to the dresser and took out a fresh gown to put on me as soon as my heart stopped beating. The stage was all set for the veil to be lifted when I would be with Him who loved me and gave Himself for me. I was ready, waiting.

Then the scene changed. The people all disappeared and a cloud of glory filled the room. The presence of my Lord was glorious. I lay in that condition ten

days or longer. All during that semi-conscious period light and darkness seemed to be waging a conflict above and around me. I knew that these forces were fighting for my life. Then I began to improve a little and could retain some nourishment though the doctors still said there was no hope whatever. It seemed to me that I had been asleep for a long time and had just awakened.

I wanted to go home and told the doctor I was going. He told me to go ahead as I was running my own show anyway. Another doctor came and wanted to X-ray me again, but again I said, "No, I am going home." Any slight movement had been causing me to vomit and there was fear that an ambulance ride would increase this trouble, but my friends were praying and I made the trip home without vomiting at all.

Up to this time I had not eaten anything except liquids. The first thing I asked the nurse for after going home was corn bread and cabbage. The doctor said, "She will die anyhow, let her have anything she wants to eat." The corn bread and cabbage had no ill effects. My bowels had not yet moved because of the obstruction in the intestine. My friends were praying that this would be removed so that there could be a normal elimination. On the third day after my return home this prayer was answered. I continued to improve rapidly. A week from the time I returned home I was up walking around the house. In four weeks I returned to the hospital for an examination. Although the doctor said that he had never expected to see me alive again, he pronounced me in perfect health. I have remained so ever since. If I were offered a million dollars for this experience I would not accept it for it has made God a great reality to me.—Mrs. M. V. Curtis, 624 West 18th Street, Houston, Texas.

This testimony is confirmed by Mrs. W. J. Holt, 304 Milby St., Houston, Texas.

Readers of the Evangel:

I have known Mrs. Curtis for many years also all the circumstances attending her illness and recovery. The above is a correct report of her healing. She is a tower of spiritual strength today because of it.—E. G. Gerhart, Associate Pastor, Evangelistic Temple, Capitol and Reisner Sts., Houston, Texas.

## Un-Scriptural Excommunication

"We excommunicate you from the Church militant upon earth," cried the priestly executioners of Savonarola. "But not from the Church triumphant in heaven!" answered the lonely hero.

If God smote the perfect One that bore our sin (Zech. 13:7), how will He smite the guilty one that rejects His love?

# The Passing and the Permanent

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

## The Milk Diet

According to an exchange, Mussolini touches no intoxicating liquors, but since he wants to be strong, he drinks quantities of milk. Christians who want to be strong should drink plenty of "the sincere milk of the Word," (1 Peter 2:2) and should also eat quantities of the "strong meat" therein contained. Heb. 5:14.

## The Spirit of Antichrist

"When I was an infant, I rebelled against my nurse; when I was a child, I rebelled against my teachers; when I was a young man, I rebelled against my father; when I reached mature years, I rebelled against the State; when I die, if there is a heaven, and a God, I'll rebel against Him." So wrote Louis Blanc, who died on the scaffold. This is the spirit that is being fostered not only in Russia, but also in America.

## Monkeys and Men

We learn from the *Evangelical Christian* that "an interesting experiment, conducted by an American professor and his wife concerning the upbringing of a chimpanzee with their own child, was explained to the British Association at Aberdeen, Scotland. After attempting to rear the ape in every respect as a child was reared, the scientist confessed that "the chimpanzee remained a chimpanzee, and the child a child."

Any Christian child who knows the first chapter of Genesis could have predicted that outcome.

## The Church's Need

It is refreshing to read the following utterance made by Dr. Manning, leader of American Episcopalians: "We are on too low a level of faith and life. We do not hear much in our pulpits today about holiness. Some of us seem almost afraid to mention the word for fear we may be thought old fashioned. 'But without holiness no man shall see the Lord.' Any church that is not calling every man and woman and boy and girl to holiness of life is failing in its most sacred trust."

## Protectors of Israel

When many Jews fled from the Dardanelles because of persecution, the Turkish government issued the following decree (quoted in *Dawn*): "The Turkish government strongly disapproves of anti-Jewish sentiments, and will deal severely with all who are found to have persecuted the Jews."

Shall the Mohammedan Turk be more

large-hearted than our "Christian" nations? Said a godly Swiss officer, who was being ridiculed by his companions, "Gentlemen, when I consider the Jew, I hear a voice saying, 'Be a Christian.'"

## Anti-Semitism

"No racial force in the modern world is more bitter than the hate toward the Jew," writes Panton in *Sunday School Times*, "and already as foretold (Psalm 83:4) it seeks Jewish extermination." He quotes Herr Kobe, the Nazi leader, as saying, "There will be no peace for the nations unless the Jews are expunged. From a moral point of view the Jews are for the white race what plague, consumption and syphilis are for the health of humanity, and part of our bequest to our children must be the fight to annihilate the Jews."

## The Coming Thunderbolt

We read in *Dawn* that "the next war, Marshal Petain has just said, will break on Europe like a thunderbolt. A British Government White Paper says that 4,000,000 peace-time soldiers are now guarding the frontiers of Europe; 32,000,000 trained men, the military experts say, would be summoned immediately to the colors; and the Red Army of Soviet Russia—1,300,000 peace-time men—would be swollen at the first shot to 7,500,000."

"But when ye shall hear of wars and commotions, be not terrified," said the Lord Jesus.

## "Bankrupt in Moral Stamina"

Roger Babson, the statistician, is not very optimistic of world conditions. Speaking on the subject of Germany's repudiation of her financial obligations, he says: "Surely the world is in an awful financial mess. The promises of governments, communities and individuals seem to be valueless. We are more than ever convinced that only a great spiritual revival can clean up the situation. This spirit of nationalism now, sweeping the world is the lowest form of selfishness. Yet our United States which pretends to stand for the teachings of Jesus the Nazarene, is perhaps the most guilty of all. The only bright side is that the worse conditions become, the sooner we all will come to our senses. . . . The world is bankrupt in moral stamina. . . . The Dawes Plan is dead, the Locarno Pact is in the wastebasket, Disarmament Conferences have collapsed. Man-made agreements and pronouncements have all failed."

## How the Brahmin Pundit Became a Pentecostal Preacher

(Continued from Page One)

It is one thing to promise when you are ill, but it is another thing to carry it out when you are well. I went to church and they were having Communion. I knelt at the altar, consecrating my life anew to the Lord, and the word "India" flashed before me. All was quiet and I felt God was doing a deep work. Then I saw many brown faces with hands outstretched toward me, and it seemed their long, scrawny fingers just clasped themselves around my heart, and they all began to pull at once. The Lord spoke, "Will you go and help them?" At first I couldn't answer. Then they pulled a little harder, and the Lord spoke again, "Will you go?" I still couldn't answer. They pulled harder and I felt that if I didn't do something quickly they would pull my heart right out, the burden was so great. Finally I said, "Yes, Lord, I'll go." They let go and the burden lifted. Real joy and peace flooded my soul. I said, "Lord, all You want me to say is yes, and I know if You want me in India You will do the rest." I knew my parents wouldn't help me, for they didn't want me to go to India.

A few years later my grandmother died and left me enough to go through Bible school. This was the beginning. The day I graduated from Beulah Heights Bible training school, Sarah Cox, missionary to India, happened to be in the audience. As I was speaking for Commencement she said God spoke to her and said, "Ask Miss Leighton to go to your station." Before that I knew I was to go to India, but I did not know where. She spoke to me and gave me an invitation to Chapra. She said, "Now start out and trust God. Ask God for a thousand dollars." When she said that it about took my breath away. She really didn't mean a thousand dollars, but she meant to ask largely. I took her literally. Soon after we were having a testimony meeting at Bible school and different ones heard me say that I was asking God for a thousand dollars. Someone handed me a dollar bill, and another said, "How much more to you need?" I said, "Only 999 more." Others gave me a dollar or two and I kept saying 998, 997, 996, until I could say 990. I had ten dollars in my hand toward India, going out to trust God for the rest.

One of my schoolmates asked me to go home with her to Ohio as she thought perhaps her assembly would help. I looked at my ten dollars and thought, "That would take about all I have on hand." I felt like Abraham, not knowing where I was going. I went to that assembly, and the ladies got together and sewed for me, and gave me most of my outfit. I stayed there for about a month and received

about \$100. This made me very happy. I thought it would be very easy to get to India, for the very first place I went they gave me \$100, but this was the only place that it happened like this. After about a year I had about \$25 per month pledged toward my support, I had most of my outfit, and most of my fare. The night before I sailed I still needed \$25 toward my support. Sarah Coxe said she would take me anyway and share what she had with me. That night I spoke in Glad Tidings Tabernacle, New York, and while speaking someone handed me a telegram. It was from Camden, New Jersey. I took time to open and read: "The rest of Leighton's support pledged." This made a great difference in my speaking.

I was still lacking about \$100 on my fare. That night I received an offering of \$50 from Brother Brown's church, and Sarah Coxe also received \$50. She handed her offering over to me, and with my \$50 it made the \$100 that I needed. The next day we were to sail, and I had everything I needed. God didn't stop here. He thrust me out a little more on the faith line. I can say I never lacked, for He provided everything I needed. I am glad to say that I have spent six happy years in India, working with Mrs. Schoonmaker.

Sarah Coxe took the four new missionaries, whom she had taken with her to India, down to a big mela to introduce us to the tens of thousands who had come to this great religious feast. We noticed her standing looking at the people, the tears streaming down her face, and she said, "These people shall be my people," and could say no more. We only had her with us a short time, but she took us out to carry on the work she laid down. Within nine months after returning to India she was promoted to higher service.

It is the custom of every new missionary to study the language for two years. I was up in the hills studying, and had a Brahmin pundit. One day I asked him if he would go down to the plains to teach me. He said, "Yes, but don't start preaching to me." He knew what missionaries usually do. In the beginning, when we are studying Hindi we usually study something about the Hindu religion as well as our Bible. One day he was teaching us about the Hindu religion, and he went on explaining and explaining about their gods and goddesses, the underworld, and all sorts of mystical stories. I let him talk as long as he wished, for I knew that would give me more time to talk the next day when we studied the Bible. I was studying the book of John, and when I came to John 3:16 I tried to emphasize it. A few days later, after studying in this fashion, I said, "Pundit, I am going to pray for you." He threw up his hands and said, "Please don't," for they know

our God answers prayer. He said, "If you want me to preach for you I'll do that. I have been teaching Bible to many missionaries and can explain it to my people." I said, "No, you must have a definite experience yourself before you can preach it to others."

He wouldn't live among us for fear he would be contaminated or polluted. He lived in a little house in a near-by village. One day he went home, after a religious discussion, all confused and mixed up, wondering just what was right. He sat in his room and said, "God, if Thou be God, reveal Thyself to me." And God did. A light burst in his room and God revealed Himself and spoke to him and he said, "Enough, I know now." He came back to the bungalow and told the missionaries what had happened and that he had found Jesus. Soon after, he was baptized in water and later on baptized in the Holy Spirit.

One day he said, "I want to go right straight through and be a preacher," and he asked us to arrange for him in some Bible school. He received his training in Dehra Dun under Brother Blakeney, who was very pleased with the way he came out. I have had the privilege of working with him for the last few years in village work. Pray that God will keep him humble, as he comes from a very fine family. Being a Brahmin he is in the highest caste in India. Before he was saved he had a name that belonged to some god, but when he became a Christian he chose the name of Paul, because his experience was so much like that of Paul's. Pray that God will make him a real Paul. Perhaps some assembly or individual might like to undertake the support of this brother. About \$14.00 per month would cover this.

We had a man and his wife come to us through one of our outstations. They had a little boy who was sick for six months with dysentery. One evening when we came back from the village meeting, this man came up to the bungalow crying, asking us to go down and pray for the little boy, who had been unconscious for some hours, and cold up to his waist. If anybody in India is cold up to their waist in the month of July there is something wrong with them. I turned to the father and said, "This is your baby. Do you not want him healed?" He said, "Yes." I said, "You pray for the first time in your life." "I don't know how to pray," he said. "I use bad grammar, poor Hindi, my language is all broken up." I asked him, "What do you want God to do?" He started in by saying he wanted God to make him well, robust, so he could run around like the other children. I said, "You just look up and tell that to Jesus. He'll understand." Then his wife prayed a broken prayer in Hindi. I had only been out in India two years and could not speak the language

very well, but God put our three broken prayers together and answered. When we said Amen to our prayers the baby's eyes opened and he began to get well from that night. Now he is four years old, one of the healthiest little children we have, a testimony to what God can do.

The father just grew by leaps and bounds through this. One Thursday afternoon I was speaking on the eleventh hour Christians. I drew a little clock on a piece of cardboard and held it up before them with the hands pointing to eleven o'clock, saying that we only had one more hour left before Jesus comes, and what we do we must do quickly. I had forgotten about this new convert, and he took everything I said literally. A little before eleven o'clock that night he pulled his bed out under the starry heaven, waiting for Jesus to come. He waited until twelve, one, two, and Jesus came and sat on the bed and communed with him and told him He loved him and gave Himself for him. We knew nothing about this until the next morning when we rang the bell for morning worship. When all the Christians came into the room this man's face was radiant. He asked me for five minutes to speak as he had something to say. I was a little bit afraid because when an Indian asks for five minutes he usually means an hour, but I said, "All right, but remember only five minutes." He stood up and told us what happened the night before. He said, "Miss Sahib, when the missionary said we had only one more hour left before Jesus was coming, I thought she meant something else. So I waited and waited. But Jesus really did come and He talked with me. He told me many precious things and as I was sitting there, I was so full of joy that my body began to move and some queer words came forth that weren't English and it wasn't my own language. I don't know what it was, but it was so good. It seemed to come from my innermost being. It just bubbled out. I was just filled to overflowing." No one was there when it happened, but it sounded just as though Jesus baptized him in the Holy Ghost. Today he is a fine Christian going on with the Lord, testifying whenever he has an opportunity. His wife also is growing in the Lord and there is a marked change in their lives.

We have a happy little band of Christians in the Chapra work. We have two preachers at present who go out faithfully every day in the villages, and since the earthquake occurred they report a marked change in the people. Some have even been heard to say, "What must I do to be saved?" Pray for this work that the Lord will send a mighty revival as we have over two and one-half million people in our district and only three little lighthouses. The people must be reached!

## A Three Minute Sermon

### Without Carefulness

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

Do you see that mocking bird singing from the topmost bough? Is there any strain in her praises? Do you see that babbling brook that tumbles down the mountain side? Is there any strain in its progress as it flows and brings life to all around? Do you see yonder lamb gamboling upon the mountain side? Is there any strain as it jumps about in fulness of life? Watch those two kittens playing. Is there any strain as they play and tumble? But man is ever on the strain in his efforts to be more holy, to be more upright, to be perfect.

Israel was in a hard place with the Philistines pressing them sore. It was arranged that at a certain time Samuel was to come and offer sacrifice. But Saul, after seven days, feeling that Samuel would not come, got on the strain, and, usurping the priestly office, offered the sacrifice. Then came God's priest. He was not behind time. God is never behind time. Samuel asked Saul, "What hast thou done?" Saul said, "I forced myself, and offered a burnt offering." And Samuel told him that since he had failed in this crisis, the Lord would choose another in his place to be captain over His people.

There is a work that is exclusively the work of the High Priest in glory. It is His work to produce the burnt offering. He Himself at Calvary was the perfect sacrifice, and through that offering alone is there perfection. (Heb. 10:14.) When man strains at making himself more righteous, more holy, and strains at being perfect, he is usurping the authority and office of the High Priest in the glory, whose business it is to perfect that which concerns us. It is through His perfect offering and that alone that there is perfection. It is through Himself and Himself alone there is righteousness. It is through Himself and Himself alone there is holiness. Any strain, any self-effort, any attempts of the flesh toward perfection are as valueless and as harmful as Saul's forcing himself to do that which was the work of another. The offering of the burnt offering was only acceptable when done in an acceptable manner by God's accepted priest. And the work of the perfection of a soul is only done in the right manner when it is done in the perfect manner by God's perfect Priest.

Learn to cast all the care of your spiritual welfare over on to the High Priest who careth for you. Said Paul, "By the grace of God I am what I am"—not by straining. Put away straining. Put away

self-effort. Put away all forcing yourself to do this, that, and the other, to produce your own perfection. Trust in the infinite grace of thy God. Commit the whole of the welfare of your life unto Him, who loves you, unto that High Priest who alone, through His own sacrifice at Calvary, can make you perfect and make you what He has purposed you shall be.

## Questions and Answers

*Does Eph. 5:22 mean that wives should stay away from church if their husbands want them to?*

It is true of women as well as of men, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Acts 4:19. "We ought to obey God rather than men." Acts 5:29. The Bible tells us not to forsake the assembling of ourselves together, Heb. 10:25, therefore we ought to attend the house of worship. But let there be wisdom. Unsaved husbands do not like their wives coming home at late hours of the night, neither do they like to be left alone night after night. It is the duty of the wife to try to make home inviting for the husband. For his sake, and for the sake of her family, she could deprive herself, if necessary, the pleasure of going "all the time" but on the Lord's day specially, we believe the wife ought to attend the place of worship. But let her principal policy be, "To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." Tit. 2:5.

*What did Jesus mean when He said, "Blessed are the eyes which see the things that ye see?" Luke 10:23.*

The eyes of the disciples were opened to see that Jesus was the Christ, the Son of the Living God, the Messiah of Israel. As a result of this revelation they had just had a successful ministry in which signs and wonders were done. Upon their return to him telling of their success He had rejoiced in spirit thanking the Father for His revelation to these simple disciples whom Jesus likened unto babes, v. 21. See in contrast to their open eyes the blindness of the lawyer, who well represents the general condition of the people. vv. 25-29.—E. S. W.

### NOTICE!

Any one desiring one of our 1934-35 general catalogs may have same upon request.

Gospel Publishing House  
Springfield, Mo.

## The Way of Salvation

### A Preacher's Conversion

By P. Stott

I had been ordained a minister and had been often preaching to a congregation of a thousand people. I was a modernist, having in my university days, decided that the Genesis account of the creation was a fable. I preached the doctrine of good works and the necessity of following the example of Christ. The Bible I only read when I was obliged to in the preparation of sermons, but otherwise it was to me intolerably dry.

One day I received an invitation to a special meeting. William Haslam was to give the address. He commenced his talk in a characteristic manner by saying: "Don't suppose that because you're preachers you are converted." This made me extremely annoyed, because I hated all this talk about conversion and could not bear the word "saved."

I resolved that I must have a talk with Mr. Haslam. We, therefore, went back to the breakfast-room and he sat beside me. "Do you believe that Christ died for you?" he asked me. "I believe He died for all the world," I replied. "I did not ask you that," he said. "I asked you whether you know that He died for you." "Well, I suppose He must have done so, since He died for the world," I answered. "Then thank Him for it," he said.

Then I seemed to see Jesus sitting at the right hand of God and myself there, the sinner who deserved eternal punishment. And it seemed as if God said to me, "Is there any reason why you should not be condemned?" And seeing things in their true light I replied, "No." Although until then I had contended that punishment, especially eternal punishment, was certainly unjust. And then God seemed to say to me, "Trust my Son." And Mr. Haslam repeated his request, "Thank Him for it."

And so I prayed and thanked God.

"Go on thanking Him," said Mr. Haslam, and then in his blunt fashion he bid me goodbye.

I walked two miles back to my house without feeling the slightest emotion, but just thanking God all the way, and when I got in I went straight to my bedroom, knelt down and thanked God again for saving me. The next Sunday, after I had preached, a Sunday school superintendent came up to me and said, "Ah, Mr. Stott, I can see you have been saved."

Have you really thanked Christ for dying for you?

Full half pound of assorted tracts, 25 cents.

# At Central Bible Institute

## The Holiday Season at C. B. I.

To the Evangel Family:

"Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." Col. 3:15.

Every day is thanksgiving day in the Christian's heart and home, and it is particularly so in Central Bible Institute where the very choicest of many homes are assembled. Yet at this time of the year when our nation has set aside a special day for thanksgiving, our hearts overflow with appreciation and gratitude to our heavenly Father who giveth us richly all things to enjoy.

This year, more than ever, we have cause for thanksgiving at C. B. I. Nowhere on this fair earth of ours could you find a finer group of consecrated, young people, who, having given up worldly ambitions and pleasures, have caught the vision of the world's need of a Saviour and are preparing to carry "this same Jesus" to the uttermost parts of the earth. God bless them! I love them, every one, and you would too if you knew them as intimately as I do.

I wish it were possible for every reader of the Evangel to visit C. B. I. and see at first hand what is being accomplished in the lives of these precious young people; attend our morning chapel services where a volume of praise and worship rises to the throne of grace, and where choice nuggets from the Word are discovered. Then into the classrooms, where consecrated teachers make their lessons so vital and real that very often the students break down and weep, and long to go "right now" to share the *Living Word* with those who know Him not.

You would like our cheery dining rooms where the physical wellbeing of our students is cared for, and where sweet and blessed fellowship is enjoyed by all. If you stayed long enough you might "catch" your breath in wonder and dismay at the magic disappearance of great quantities of food. The glorious climate of these beautiful Ozark hills, and the splendid health of our student body is responsible for that.

And that reminds me of something I should like to talk over with you. The Bible says the wise and virtuous woman "looketh well to the ways of her house. She bringeth her food from afar" and "giveth meat to her household."

Every mother is concerned about her children's food, and I am sure many are planning for a sumptuous Thanksgiving dinner for them. It is in the heart of

the C. B. I. mother to do likewise, but when the cook said it would take 170 pounds of turkey and 35 pounds of cranberries to provide a Thanksgiving dinner for this large family, we almost despaired until we were reminded that "God can set a table in the wilderness," and we were directed to read Nehemiah 8:10. Immediately our thoughts went out to the other members of this great family and we believe that you would like to share in giving the students a real feast on Thanksgiving Day.

"Many favors which God giveth us ravel out for want of hemming through our own unthankfulness; for though prayer purchaseth blessing, giving praise doth keep the quiet possession of them." Perhaps you have some special cause for thankfulness. What better way to express it than by giving a special treat to these prospective missionaries, ministers and Christian workers. If this suggestion reaches your heart, please send an offering to our president, Brother J. W. Welch.

The student body join me in wishing you a blessed Thanksgiving.

Yours in the bonds of Christian love and fellowship.—Mother Bowie.

## Recommended Books

### A Successful Sunday School

By Ralph M. Riggs

Every pastor knows that the greatest asset to his church is a strong and spiritual Sunday School. The problem always before him is, How can I best develop my Sunday School?

Brother Riggs has just written a book to show how best to promote Sunday School work. In this new book, "A Successful Sunday School," he brings forward some things that are not mere untried theory with him, but plans that have been tried and tested and proved to work in the Sunday School at Springfield, Mo. For since Brother Riggs accepted the pastorate of the Headquarters Church, three years ago, the Sunday School has grown to be practically three times the size that it formerly was.

This new book, which is just off our press, can be obtained for 50 cents (add 5 cents for postage), from the Gospel Publishing House, Springfield, Mo.

Scatter tracts everywhere. A full half pound of well assorted tracts, costs only 25 cents.

## GENERAL COUNCIL FELLOWSHIP

The following names were added to our General Council ministerial list during the month of October, 1934.

Beaty, Harold E., Woodward, Okla.  
Bell, Jonas, Geneva, Ala.  
Carmichael, Christine, Duncan, Okla.  
Cossey, Olen F., Fort Cobb, Okla.  
Coxe, Jr., William A., Huntsville, Ala.  
Ethridge, Hildreth, Enid, Okla.  
Ferguson, Walter S., Forsan, Tex.  
Fowler, George G., Mattoon, Ill.  
Green, B. L., Oklahoma City, Okla.  
Green, Irene, Oklahoma City, Okla.  
Hall, Virgil W., Enid, Okla.  
Harper, J. W., Rush Springs, Okla.  
Henderson, John G., Bonifay, Fla.  
Hopkins, Harry L., Commerce, Okla.  
Hornsby, Luel J., New Brockton, Ala.  
Hurston, William W., Columbus, Ga.  
Hutto, George L., Laurel Hill, Fla.  
Jacobs, Tomy T., Fort Towson, Okla.  
Jewell, B. F., Commerce, Okla.  
Johnson, Webster B., Havana, Fla.  
Kennedy, Charles D., Midland City, Ala.  
Laffoon, Joe, Konawa, Okla.  
McCoy, George W., Jones, Okla.  
May, Mrs. T. E., Muskogee, Okla.  
Mayo, Jr., James G., Enid, Okla.  
Medford, Harry S., Carter, Okla.  
Medford, Lee F., Carter, Okla.  
Miller, L. Sigsbee, Elizabeth City, N. C.  
Mitchell, Harmon C., Geneva, Ala.  
Moore, Leslie J., Tulsa, Okla.  
Morgan, John A., Wewoka, Okla.  
Nelson, James W., Yeager, Okla.  
Palmer, Gordon, Bixby, Okla.  
Pierce, Talmadge B., Glencoe, Md.  
Pullen, Louis M., Evergreen, Ala.  
Reed, Park W., Canton, Okla.  
Rich, Corbie, Tuttle, Okla.  
Riggs, Paul E., Chickasha, Okla.  
Rumbaugh, William M., Erick, Okla.  
Scharf, Henry, Yugoslavia, Europe  
Scott, Samuel J., Norman, Okla.  
Selph, Opal, Drumright, Okla.  
Shumaker, Joe T., Chipley, Fla.  
Smith, Perry Z., Cedar Springs, Ga.  
Smith, Robert D., Malden, Mo.  
Strickland, Harry M., Newport News, Va.  
Thomas, Oscar L., Lee, Florida  
Torrans, L. Madison, La Junta, Colo.  
Tyler, James J., Checotah, Okla.  
Walker, Henry L., Eakly, Okla.  
Wilson, M. W., Millville, Fla.  
Wilson, William E., Talihina, Okla.

The following names were removed from our General Council ministerial list during the month of October, 1934.

Cummins, Mrs. Tracy, Dyer, Tenn. (deceased)  
Elsom, John R., Fresno, Calif. (withdrew)  
Perry, Samuel C., Westernport, Md. (withdrew)  
Sisson, Elizabeth, New London, Conn. (deceased)  
Smith, Milton A., Fresno, Calif. (withdrew)

HORNELL, N. Y.—We have just closed a 10 days' meeting, in charge of Evangelist W. F. Duncan, of Jamestown. The church was benefited and encouraged by this ministry. Many of the saints received a fresh touch from God and are laying hold in a new way. One outstanding case of conversion was that of a man who had made a profession for 20 years. He testified that this was the first time he had ever known Jesus Christ as His personal Saviour.—W. F. Voodre.

# The Gospel in Foreign Lands

## MISSIONARIES ENTER NEW TERRITORY

A very interesting letter has come to us from H. C. Osgood, one of our missionaries in Southwest China, telling of his recent trip into new Tibetan territory. We want to share a part of it with our Evangel readers. He writes: "How good it is to feel underneath us the everlasting arms of the Father, and to experience for ourselves His ever present keeping!

"While we were in Lee Jiang this summer for a little rest I met a young missionary from England, Ray Colley, who also has a burning desire to get into Tibetan territory. After much prayer and through the advice of one of the native evangelists, we felt it to be the will of the Lord for us to make a trip together to look over the prospects of entering the country with the gospel, and also to spread what we could of the message as we went along.

"It was not many days before we were all a-bustle to be off. The party consisted of Brother Colley and myself, Shwen Ming Shan, who was to be our guide, interpreter and cook, two Tibetan horsemen, and seven horses. The route lay up the Yangtse River from Chi Tien, not so far in actual miles, but we were assured that it would likely take eight or nine days to accomplish the journey over the arduous mountain roads. Eventually it took eleven days to get into the Bong Dz Rrah Valley, our destination.

"Our first stop of importance was at Lah Poo Lamasery. The Lamas build these places very high in the mountain fastnesses, so that they are very difficult to reach and far from the disturbing elements on the plain below. From a distance their grouped dwellings are most impressive with their whitewashed walls rising one above another. Nightfall came on before we finished the ascent to the 'Priests' Nest' as the Tibetans phrase it, so we pitched camp on a grassy spot for the night.

"I must say that the camping was the most delightful part of the trip. The patter of the soft rain on the canvas roof; the sizzling of the food in the Chinese frying pan out over the open fire, where the cook happily hums while preparing supper in spite of showers; the contented munching of the tired horses as they feed after a hard day's work—all seem to cause one to lift his heart in praise to the heavenly Father for His provision. In this country we appreciate the open air, especially after we have visited in a lamasery. We always welcome the clean, fragrant out-of-doors, away from the filth of men's lazy housekeeping, away from the stench of old butter, away from the sound of gongs, drums,

horns, and the loud recitation of prayers that seemingly never cease.

"The next morning we went on up the mountain and finally reached the gates of the Lah Poo Lamasery. We found that most of the Lamas were at home for the summer, leaving very few to keep up the place. Contrary to all the rules of the order, these Lamas at Lah Poo have married and have their wives and families in the valley below, where they spend about half of their time. Such a course will eventually mark the death of this false religion, for it means that Lamaism is losing power, which ought to mean a greater opportunity for the heralds of the true religion.

"We preached to the few who were there and gave them tracts. We also visited the

couraged about this matter, she was one day tempted by some person from the nether world who said could never attain to becoming a man and should therefore break her vow by eating crab meat. Scarcely had she done so when she was informed she had committed so terrible a sin that in her next incarnation she must become a worm!

"Before her death she gave birth to this illustrious son. Some time after her death and burial a person dressed in white, came and found a worm upon the mountain. He brought it to the temple, declaring it to be this woman. When the worm died, it was buried with great ceremony in the temple and now a whole table full of idols is seated above the venerated spot. How dark is the heart where the light of Christ and freedom from superstition have never shined.

"When we left the temple we climbed for forty-five minutes to get to the very peak of the mountain, and the view obtained fully justified the effort. We felt impressed to kneel and pray and claim the people on these mountains and in the valleys between for Jesus. On these peaks the Lamas build little prayer shrines and erect stone piles to hold their multitudinous prayer flags. We asked the dear Lord to grant the day might soon come when men would climb these peaks to commune with the true God through the merits of Jesus, His Son. When we came down we spent the night in a temple where an old deaf monk spends his time turning an immense prayer wheel which

contains a million prayers. He thinks that each revolution causes a million prayers to be said. May the tracts, Gospels and catechism we left with him enlighten his way to true prayer!

"There are many interesting incidents which I should like to mention but space will not permit, such as the beautiful but strange valley of the Jew Chuh, where the scenery is wonderful, but the people are all sick with goiter, deaf or dumb, blind or starved or stupid. There we gathered nineteen into our little mess tent and through Ming Shan told them of the Savior, of whom they had never heard. Then there was the terrific climb up to Gay Rree Lah, where scores have lost their lives in the snows of the winter.

"We were entertained for five days in the beautiful home of the great living Buddha by the riverside, where we worked out in the country round about. It is surprising to find the articles of modern civilization in this home so far away from their places of manufacture. In the village we were welcomed by the head



Missionaries Ray Colley (left) and Howard Osgood (right) with the Great Living Buddha of Tibet. Standing are the Head Lama and the cook.

sacred cave and meditation room of the Living Buddhas, still higher up in the mountain. We were entertained for dinner by an old monk who has succeeded in building a most ingenious temple right under the tremendous rock formation that forms the very peak of the mountain itself. To show you the superstition of the people and their manner of worship, I want to tell you the story of the building of this temple.

"Long ago a monk came here to pray, and found a small cave. Here he meditated for more than thirty years. Finally he became so holy, as the story goes, that he took flight to the sacred Himalayas of India, where heaven is supposed to be. He left only his clothing and seven articles. These seven articles are encased in a little tower about seven feet high up in the top story of one section of the temple. In the same room is the supposed tomb of this prophet's mother. She was a third generation of women which had abstained from meat eating in the hope of attaining to being a man in the next life, but in each generation the first child was a daughter instead of a son. Feeling much dis-

men and had the opportunity to speak to about two hundred monks. The Buddha and the head men promised to do all in their power to secure a place for Brother Colley to come to live, even though we warned them that he meant to preach Christ. We believe that he is hungry for something better and more satisfying than the contact he has had with the demons of hell.

"May God grant that the seed of the gospel, sown on this trip, may bear fruit! We are happy to be at home again in our regular services. Only the Lord, Himself, knows what the future may hold, but we are pressing on into the ways He opens, knowing that the center of His will is the happiest place on earth."

### NEW DISTRICT CLAIMED FOR CHRIST IN CONGO

An encouraging letter comes from Mr. and Mrs. Leonard Gittings of their work in Africa, especially among tribes which have never before heard the gospel message. Brother Gittings writes: "Another busy month has slipped by and we look back over it with deep gratitude for the Lord's blessing and the progress we have seen. A few glimpses will lead you to give thanks with us over the increase evident in our work among the Basongi people.

"Some time ago we wrote you concerning the work opened among the group of Northern Songi villages, known as the Bena-Kibumbu, and of the need and opportunity in the districts adjoining them. I have just returned from another journey to this district. Evangelist Petelo Kasongo, of whom I told you before, has been doing a splendid work there. Not only were there a number baptized—the first in that district—but also the general interest and response of the people in these large villages were very sincere, promising further fruit.

"In one of these villages, where the people have put up a neat little building, a fine young fellow, a baptized Christian, who has been under our influence for some little time, asked to be allowed to look after the work as an unpaid evangelist. He has been doing splendidly and has good influence among the villagers.

"Leaving the Bena-Kibumbu, we traveled west for two days and entered a hitherto unvisited country, where again we had the joy of preaching our message for the first time to large crowds. In one big village, through which we passed one day about eight o'clock in the morning, the eagerness of the people was almost pathetic. We had already passed through, thinking that they would all be out in their plantations, when suddenly a great outcry arose behind us, and the people came streaming out of the village, shouting to me to stop. I jumped off my cycle, and they surrounded me. They had heard that I was coming, and had been waiting for me to preach to them. A young fellow quietly took my cycle from my hands, and turning it back toward the village said to me, 'Bwana, you can't pass us like that. We have heard about your message. You must tell us to-day.' What could I do but follow?

"After preaching to them, I found that they had recently been hearing the gospel through a young man, whom I had baptized some four or five years ago. He had just come to live in this village and had been a faithful

witness. His first convert was his own wife, who desired to be baptized. We have placed a regular evangelist in a centrally located village to assist this young man, and they will have a parish of a few thousand people.

"The local work here on our main station is also being blessed. In spite of the fact that this is the poorest time of the year to accomplish much because of so many being away carrying their cotton to the buying centers, we were unable to get all the people into our local chapel last Sunday. We plan to commence building this week so that we may have a place large enough to hold the increasing number of those who wish to hear. This afternoon we are to conduct a baptismal service, and we expect to have another next week. We are sure you will rejoice with us over this news, and hope that you will continue to pray earnestly for a great outpouring of the Holy Ghost upon the entire field. We are grateful for all you are doing practically and prayerfully to co-operate with us in this great work."

### MISSIONARIES SAIL



Anna Tomaseck

India. We are also pleased to announce that Mr. and Mrs. Carl D. Holleman of Oklahoma will be sailing for India on the same boat with Miss Tomaseck. We shall make a further announcement regarding these new missionaries in the next issue of the Evangel. Steamer letters for either Miss Tomaseck or Mr. and Mrs. C. D. Holleman, should be addressed c/o White Star Line, 25 Broadway, New York City, marking the envelope "On Board 'S. S. Majestic' sailing November 23."

Another missionary returning to India is Miss Mollie Baird who will be sailing on "S. S. American Importer" leaving New York November 24. Steamer letters to Miss Baird should be directed to her c/o United States Lines, 1 Broadway, New York City, marking the envelope, "On Board 'S. S. American Importer' sailing November 24." May God richly bless all of these dear workers as they set forth to their difficult fields of service.

### MISS BYERS COMING HOME

Word has just come from Florence Byers that she was to have sailed from Japan on the Kiyosumi Maru, October 30, scheduled to arrive in New York November 28.



Mollie Baird

### CALAMITY IN JAPAN

Mrs. Mary Taylor writes that she had just returned to Kobe, Japan, when the terrible typhoon struck Shikoku, where the had been visiting. The typhoon was said to have struck at the rate of 135 miles per hour when it swept along the coast of the main island, wiping out several villages. Kobe was protected by the mountains, but the full force fell on Osaka where many schools were laid flat and numbers of children killed. Boats were washed up into the streets.

At the time Mrs. Taylor wrote there had not been an authentic estimate of the loss of life and property, but the death toll was mounting. This storm is supposed to be the worst Japan has ever known. She writes: "Please pray for those who are left that they may repent, and for us as missionaries that we be faithful. We never know when we are giving the last message to some soul. We are thankful for the opportunity of going to Shikoku and giving out the Word of Life to those who shortly after perished. Eternity will reveal the results. We are praising God for keeping our 'Door of Hope' safe through it all. Not one of the children was hurt."

### MISSIONARY HOME, ENGLAND

Report comes to us from missionaries stopping off in Southampton that Mr. and Mrs. W. H. Tucker have a very comfortable Missionary Rest Home, located in a quiet spot, for the convenience of those who wish to spend a little time in England. Splendid accommodations are offered at a minimum cost. The address is "Bethshan," 6 Clifton Road, Regents Park, Southampton.

### NEWS ITEMS

#### Missionary Conventions

It was a real pleasure for the Missionary Secretary to attend the missionary conventions held this past month at Zion, Illinois and Cleveland, Ohio. In each of these assemblies there is every indication of a healthy spiritual condition and steady growth which we feel are due in part to the fact that the Master's commission to preach the gospel to every creature has been recognized by the local church and definite efforts are being made to take part in the fulfillment of this commission. We were happy to meet representatives from the different fields at these conventions. At Zion were Vera Swartztrauber of Palestine, Mr. and Mrs. J. E. Perdue of South China who are hoping to return to the field soon, and J. J. Mueller of India; and at Cleveland, Mr. and Mrs. Frank Nicodem, and Anna Tomaseck, of India. Also Mr. and Mrs. B. T. Bard of North China, were present.

#### Congratulations

Mr. and Mrs. Charles D. Seale (Mrs. Seale was formerly Miss Bella Militscher) announce the arrival of a little baby girl Margaret Ann on October 25. Mr. and Mrs. Seale are at present home on furlough from South China.

#### A Note of Sympathy

We sympathize deeply with our brother and sister H. W. Cragin who report the passing away of their older daughter Rebecca who at the age of eighteen passed into the presence of the Lord on October 7, from the mission field of Peru.

# In the Whiten'd Harvest Field

PORUM, OKLA.—Evangelist J. Horace Williams and party, Portland, Ore., have just closed a 3 weeks' revival here. Between 12 and 15 came to the altar to be saved or reclaimed.—Dave Harris.

GOFF, KANSAS.—God is still blessing at Goff. Our Sunday school is growing. October 28 we had a precious baptismal service jointly with the Wetmore people. Brother Claude Utley, of Topeka, was with us. Ten were baptized.—Jane E. Finnell.

LINCOLN, CALIF.—We praise God for His blessings to us during 3 weeks of constructive ministry by District Presbyter, R. L. Brown. God blessed in a marked way by definitely saving a number and filling one with the Holy Spirit.—E. L. Lassegues, Pastor.

ALVORD, TEXAS.—We have just closed a wonderful revival here, Evangelist Margaret Edwards, of Greenville, in charge. About 29 prayed through to salvation, and 15 received the Baptism in the Holy Spirit, "speaking in other tongues as the Spirit gave utterance"; 22 followed Christ in baptism, and 20 were received into the assembly.—J. E. Inlow, Pastor.

BASTROP, LA.—We just closed a 6 weeks' revival, conducted by W. A. Lawson, of Brinkley, Ark. A good number were saved and filled with the Holy Ghost and 16 received Christian baptism. I have been in Pentecost nearly 20 years and this was as sublime a baptismal service as I ever witnessed.—F. C. Weaver, Pastor.

WILLOW, OKLA.—We closed a 3 weeks' meeting Sept. 23, Evangelist M. B. Wyatt in charge. About 11 were saved, 4 received the Baptism with the Holy Ghost, 15 received Christian baptism, and 6 united with the assembly. All present experienced a great spiritual uplift.—Pastors E. E. and Callie M. Fullerton.

CHICAGO, ILL.—We have from 25 to 30 young people interested in prison work. Each Sunday we meet at the assembly at 5 P. M., and at 6:00 we go to 5 different jails. We sing and testify and close with an invitation to the prisoners to accept Christ. Personal work among the inmates is permitted. Thus during the last 1½ years many have heard the gospel, and a number have confessed Christ. In a number of instances the change of heart has been noticed even while praying with the convicts. The fifth jail, at Shakespeare Avenue, was opened to us just a few weeks ago. We have three organs in use and one group uses stringed instruments. The fifth group needs a portable organ. We distribute our Sunday school papers and Evangelists, in the County Hospital and Municipal T. B. Sanitarium.—Harold A. Spong, Young People's Leader.

ENTERPRISE, ALA.—Evangelist Monette Andrews Creel, of Abbeville, has been with us for one week. About 24 have been saved and 4 have been baptized in the Holy Ghost. Oct. 21, 25 rushed to the altar before a sermon could be given, and 17 were gloriously saved. The meeting is continuing and souls are still hungry for God.—Mrs. L. J. Taylor, Secretary.

VIDA, MO.—We praise the Lord for His blessings in a 2 weeks' revival in the union church near Vida. Evangelist W. L. Stephens, of Rolla, was in charge. The Lord was present to anoint His Word and His messenger. Large crowds attended. Ten were saved and 9 received Christian baptism. This is a new field for Pentecost. Brethren in the fellowship passing this way will be welcomed.—Mrs. Otis Waller.

BUTLER, MO.—Late in August we had a tent revival here for 5 weeks. Evangelist B. A. Farrel, of Kansas City, conducted the first 2 weeks and Evangelist R. A. Ezell, also of Kansas City, the last 3. Nine were saved and 16 received Christian baptism. The favor of God was on the meeting throughout and much interest is still being shown. We meet twice a week in a home.—Mrs. W. D. Ball, Treasurer.

EL CENTRO, CALIF.—After 5 years and 9 months of faithful service our pastor, C. E. Shields, has resigned to take up the work in Santa Maria. He came here when the work was in its infancy. Under his leadership the church was built and later brought into the Council. The work at Santa Maria has just been started. N. D. Davidson is acting pastor at El Centro.—Mrs. O. M. Stark, Church Secretary.

TAHOKA, TEXAS.—We are greatly encouraged over the way the Lord is helping us. I accepted the pastorate in August. Our Sunday school has gained about 12 or 15 members and our crowds are increasing. On Saturday night we had a wonderful service, when almost every unsaved person in the house, some in tears, came and gave their hands for prayer. Council ministers passing this way will be welcomed.—Mrs. Clara Newton.

LEWISTOWN, PA.—We are glad to report a steady rise in the spiritual tide during the past summer season. In answer to persistent prayer by the saints God gave a real spirit of revival among us. Sister Twila Young, who was with the flock during my absence, was a great blessing to the work. Several were saved and baptized in the Spirit. In our meeting with Brother C. S. Tubby, just closed, rich showers were sent from God especially on each Friday night during the healing services. In all some 40 or 50 were saved. There were 31 baptized in the river, and 44 new members were added to the assembly.—H. A. Christopher, Pastor.

YORK, PA.—We have just closed a 3 weeks' campaign with Evangelist Wm. H. Nagel, west New York, N. J., in charge. Considerable interest was shown, especially in the messages on "The Jew and Prophecy." The Christ's Ambassadors of the South Central District of Pennsylvania gathered on the second Friday for a regular rally and time of fellowship. Interest among our young people is ever increasing and we are moving forward.—Pastor First Pentecostal Church.

HOMINY, OKLA.—Since taking over the work here in August, Brother S. A. Merrill, of Tulsa, has been with us 5 weeks. About 70 found the Lord in a "born again" experience, and 47 were filled with the Holy Ghost. The entire town is stirred, some are coming from the other churches, seeking to go deeper with the Lord; and of these some have received the Holy Spirit Baptism, as in Acts 2:4. Our Sunday school is growing, having reached a new high mark of 340 in attendance. We are building an addition to our church 24x40, with basement of same size. Council brethren passing this way are invited to stop with us.—H. C. Mears, Pastor.

NOVA SCOTIA.—We praise the Lord for the young pastors who have come into these difficult pioneer fields trusting God to supply their needs. From Halifax we went down the coast 150 miles to Country Harbour, where John Owens is pastor. Rough planks served for a floor and boards for seats. Oil lamps were used. People hungry for God filled the church, some coming 18 miles, and the Lord gave us some real fruit.

From there we went to Mullgrave where we crossed to Cape Breton Island. Sydney is a seaport and mining town; Pastor and Mrs. Esler have the work there. We remained with them 2 weeks. God is blessing their labor of love and deep sacrifice for souls in this city of 22,000 people.

At Glace Bay, a fishing town of 8,000 people, Brother and Sister Chorley are holding the fort. They have a fine tabernacle overlooking the bay, with living quarters in connection. Here a great number were saved. At a remarkable meeting one night people came running to the altar crying for salvation before we were through giving the message. A number were definitely healed and several were baptized with the Holy Spirit.

At New Waterford on the seacoast is a Pentecostal tabernacle, with Sister Grace Prosser as pastor. God gave us another outpouring in a week's meeting. We went on east to Truro, an inland city, where the Pentecostal work is not yet established, but a door was opened to us to give the Pentecostal message. We are now beginning a campaign in New Glasgow at the Pentecostal assembly. We sail for the States Nov. 6. Address us, 618 E. 26th St., Paterson, N. J.—Mae Eleanor Frey.

Full half pound assorted tracts, 25 cents.

# The Sunday School Lesson

## The Christian Steward

Lesson 8, Nov. 25; Matt. 25:14-30.

Our lesson is based upon the parable of the Talents, the message of which may be stated as follows: Equal faithfulness in the use of unequal endowments shall be equally rewarded in Christ's coming.

### I. THE PARABLE INTERPRETED

The parable of the Talents is evidently based upon a common custom of those days. A rich man prepares to make a business or pleasure trip to a far land. Because of the slow methods of travel in those days, his absence will be prolonged so that he will not be able to personally look after his business. What does he do? He calls his three servants and entrusts them with his affairs. To the first, evidently the most capable of three, he entrusts five talents. (A talent was worth about \$1200.) This servant followed the market closely, was right on hand at the arrival of caravans, marked the movements of troops, and on the basis of the information thus gathered he invested his talents so shrewdly that he realized a profit of one hundred per cent on his investment. Another servant was entrusted with two talents. He was not as gifted as the first, but he was a plodder. Whether he invested his money in a farm or in a vineyard he worked faithfully from morning till night until he made his talents yield four. The third servant was of a different character. Discerning his master to be of an exacting type he buried his one talent for safety rather than risk failure and the wrath of one whom he considered to be a hard, unreasonable master who made no allowance for mistakes. On his return the master squared accounts with both the faithful and unfaithful servants.

The Lord Jesus makes this common custom the vehicle for a lesson on spiritual service. The master going to a far country represents the Lord Jesus, who before ascending to heaven, places the members of His church in charge of His earthly affairs during His absence. The talents represent primarily the spiritual gifts that He imparted after His ascension; but we may also view them as opportunities for spiritual service. The Lord's return "after a long time" foreshadows the second coming of Christ when He shall judge His followers, every man according to his work.

### II. THE PARABLE APPLIED

**Unequal Endowments.** Experience confirms what our parable suggests, namely, that persons are unequally endowed in the matter of spiritual gifts. But this fact does not imply that God is a respecter of persons. He bestows gifts according to capacity; He gives to every man just as many talents as he can use with advantage. If He gives us one talent it is because He sees that we cannot handle more. If He has given five it is because He sees that we are competent to manage them. The light that burns in a fifty watt electric bulb is the same that burns in a ten watt bulb; but the light is brighter

in the first because it has a larger capacity than the other. Jealousy has no place here. Each has what is fitted to his ability and spiritual capacity.

But the point to be emphasized is that everyone has one God-given talent. As if to demonstrate the justice of heaven the parable represents every man as possessing a talent. There is something each can do—and do well. And the first step in the overcoming of an "inferiority complex" is to recognize that fact.

**Endowment and Responsibility.** The greater the talents the greater the responsibility. The five-talent man has to produce five talents in order to satisfy his lord. On the other hand the two-talent man has done his duty if he has produced two. The one-talent man is not required to realize five talents on his scanty capital, and neither the five or two-talent man can escape censure if he presents one or four. A talent is like a coin; it has two sides. On one side is the word "endowment" and on the other "responsibility." We perhaps covet the hundred talents of our neighbor, but do we as intensely covet his responsibility? We may secretly envy the ministry of a gifted evangelist, but do we crave his burden for souls or the disappointment that comes from ignored altar calls? "Why did not the Lord allow me the honor of being a pastor?" someone may ask; but he might change his mind if the Lord granted him a vision of the cares, burdens and responsibility of a shepherd of souls. And if we are inclined to bemoan the fact that the Lord has not given us the talent of teaching, let us hear the inspired writer saying, "My brethren, be not many masters (teachers), knowing that we shall receive the greater condemnation." James 3:1. "With every load of jewels there is delivered a load of care. Our gifts are not detachable from their commensurate burden."

**Reward According to Faithfulness.** On his return the master received the report of the servants. "Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents more," said the first servant. Answered the master, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." And the two-talent man who had gained two more talents received the same commendation; not a word is changed, not an accent of the voice is different. Thus we learn that the Lord judges our work not by what we consider success, not by the amount of the returns, but by our faithfulness. A widow woman cast her two insignificant mites into the offering box, and Jesus said, "This poor widow hath cast in more than they all." Judging her gift by its money value she gave less than anybody; but judging it by the love-value and by the spirit of faithfulness behind it, she gave more than the total gifts of all the worshippers. The Lord Jesus has His own measure for computing success. Writes Dr. Buttrick, "The demand is not 'What treasure?' but 'What faith-

fulness?' The question is not, 'How many talents have you earned?' but rather, 'How many compared with the number entrusted to you?' Surely the judgments of heaven are without a flaw! There is no penalty for poverty of endowment, and no acclaim for access of gifts. Instead there is a scrutiny which searches life not for fame but for enterprise of fidelity, not for genius but for goodness." Said Christ, "Well done, thou good and FAITHFUL (not clever or successful) servant."

**The Buried Talent.** Perhaps the main role of the parable is played by the one-talent man, for notice how much space is given to describe him, and notice also that the parable concludes with a warning against imitating his unfaithfulness. Why did he bury his talent? (1) He did not see that his talent was needed. Fourteen talents had been presented, but the anger of the ruler knew no bounds when he discovered that one talent was not used. And thereby we learn that every talent, no matter how small, is needed in the Divine work. The Lord might have chosen a five-talent man as an example of faithlessness; but He chose the one-talent servant because such a one is tempted to minimize the importance of his task. But the rough hands that dig the foundation of a building are as much needed as the skilled fingers that work the elaborate carvings. (2) He had a morbid dread of his employer. "I knew that thou art an hard man, reaping where thou hast not sown and gathering where thou hast not strawed and I was afraid, and went and hid the talent in the earth." Serving God becomes a difficult task if we visualize Him as a kind of celestial Pharaoh who expects us to make bricks without straw and then lashes us when we fail. But God is not like that; He is a kindly, reasonable and helpful Master, concerning whom it is written, "Like as a father pitieth his children, so the Lord pitieth them that fear him."

After rebuking his slothfulness and sweeping away his excuse, the master pronounced the sentence: "Take therefore the talent from him, and give it unto him which hath ten talents." God's gifts are multiplied by use, and lost by neglect. Use or Lose is a law of a spiritual service. What we do not use we do not really possess. As Shakespeare puts it, "For if our virtues did not go forth of us, 'twere all alike as if we had them not." The parable concludes with the master's dismissal of the worthless servant: "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." Whatever the specific and exact application of these words, we know that they at least describe the torment of conscience in one who has neglected and lost an opportunity, and the dark despair and vain regrets of one who sees others enjoying the rewards that might have been his. But this need not happen. The spiritual law of repentance can become operative in the sphere of service, so that while it is yet called Today, buried talents may be dug up and made productive before the coming of the Master. —Myer Pearlman.

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## Forthcoming Meetings

MIDLOTHIAN, MD.—Nov. 4-25. Oda B. Teets, Evangelist. A. R. Ark, Pastor.—O. T.

KENNETT, MO.—Nov. 18 for 5 weeks; Otto J. Klink, Evangelist.—H. E. Waddle, Pastor.

CORTEZ, COLO.—Nov. 24—; Edward M. Herrman, Evangelist.—A. R. Brown, Pastor, Box 153.

OTTUMWA, IOWA.—Nov. 18—; Stanley Comstock, Evangelist, A. D. McClure, Pastor.—S. E. C.

ARCADIA, KANSAS.—Nov. 13—; Johnson Evangelistic Party.—E. E. Templeton, Pastor.

DELANO, CALIF.—Nov. 13-27, P. E. Robertson, Evangelist.—S. H. Robertson, Pastor, Box 704.

NEWTON, IOWA.—301 First St. S., Nov. 6—, King's Musical Messengers.—W. E. Longdin, Pastor.

LOS ANGELES, CALIF.—Bethel Temple, 1250 Bellevue Ave., Nov. 18—; Emma Taylor, Evangelist.—Louis F. Turnbull, Pastor.

BEDFORD, PA.—Bethel Pentecostal Church, Nov. 11—, Betty Howard, Girl Evangelist.—Fred H. Huber, Pastor, 507 E. Pitt St.

ALTON, ILL.—Edwards Street Assembly, Nov. 13-Dec. 2, Guy Shields, Evangelist.—H. E. Bowley, Pastor, 2025 Park Ave.

WINDSOR, ONT.—Nov. 18-Dec. 9, Evangelists A. H. and Zelma Argue.—J. Swanson, Pastor, 85 Oak Ave.

ROCHESTER, MINN.—Nov. 25-Dec. 9; Christian Hild, Evangelist; A. H. Ruehman, Pastor, 311 Fourth St., S. E.—C. H.

SCRANTON, PA.—Green Ridge Street and Monsey Avenue, Nov. 13-Dec. 2, Stanley Cooke, Evangelist.—Fred D. Drake, Pastor.

HEBRON, N. DAK.—Bethel Tabernacle, Nov. 11—; Ronald and Alice Nichols, Evangelists.—R. A. Griep, Pastor.

ILLIANA FELLOWSHIP MEETING  
ATTICA, IND.—Nov. 19; Basket dinner; George A. Solmon, Pastor.—Clarence Ferguson, Secretary.

DEDICATION SERVICE  
SOUTH GRAND RAPIDS, MICH.—Full Gospel Tabernacle, 4100 S. Division, Nov. 26, 2:30 P.M., special speakers, dinner and supper free.—A. P. Rudenko, 134 Gregg St., S. W.

WILKES-BARRE, PA.—First Pentecostal Church, Nov. 13—; 10:00 and 7:45 daily Radio WBRE, 9:00 A. M., Evangelists Smith Wigglesworth and Mr. and Mrs. James Salter.—Byron D. Jones, Pastor.

CAMBRIDGE, MASS.—Full Gospel Church, 12 Howard St., Nov. 11—; Mabel Willetts, Evangelist, Dec. 5-23, J. D. Saunders, Evangelist.—Richard A. Babcock, Pastor.

LANCASTER, PA.—Smith Wigglesworth, James Salter and wife, Nov. 20-25, Pentecostal Tabernacle, W. Orange and Concord St. Ministers' day, Nov. 23. Each day 10:30 and 7:30. Walter I. Palmer, pastor.

THANKSGIVING CONVENTION  
PHILADELPHIA, PA.—40th Thanksgiving convention, Highway Mission Tabernacle; Nov. 18-Dec. 2; Evangelist and Mrs. Watson Argue, special Speakers; rooms and meals reasonable near church.—Flem Van Meter.

MIAMI, FLA.—Seventh Avenue and 36th Street, N. W., Nov. 11-Dec. 2. Thanksgiving day, at 10:00, 2:30, and 7:45. William F. McPherson, Evangelist. Address A. A. Allen, Secretary, 725 N. W. 42nd St.—C. C. Garrett, Pastor.

8TH ANNUAL THANKSGIVING CONVENTION  
WILMINGTON, DEL.—Pentecostal Tabernacle, Twenty third and Pine Streets, Nov. 18-Dec. 9; Nimrod Park, Evangelist, nightly, 7:30, all day Thanksgiving Day, District Superintendent J. R. Flower, morning Speaker; Dinner 1:30, freewill offering plan. Over night accommodations upon request.—M. W. Richards, Pastor, 3118 N. Harrison St.

SECTIONAL CHRIST'S AMBASSADORS RALLY  
MATTOON, ILL.—Thanksgiving Day, at 10, 2:30, and 7:00, free entertainment to all.—Address K. A. Auten, Vice-president, 1777 E. Cantrell St., Decatur, or Harry E. Stemme, Pastor, Mattoon.

CHRIST'S AMBASSADORS' RALLY  
PRATT, KANSAS.—7th annual convention in connection with District Council. Business session, street parade, and rally Nov. 30. E. S. Williams, Night Speaker.—Silas S. Rexroat, President.

CHRIST'S AMBASSADORS' THANKSGIVING RALLY  
KANSAS CITY, MO.—3100 E. 31st. St., Nov. 28, 29, opening Wednesday, 7:30 P.M. Three services Thanksgiving Day, with basket dinner. Among the speakers are Mr. and Mrs. Arthur H. Graves, from Central Bible Institute, also a group of musicians from the School. Free entertainment. Pastor, A. A. Wilson, 2930 Bales.—Fathe Johnson, President.

TRI-STATE FELLOWSHIP MEETING AND CHRIST'S AMBASSADORS' RALLY  
SHENANDOAH, IOWA.—Full Gospel Tabernacle, 1108 West Lowell Ave., Thanksgiving Day. Three services. Basket Lunch. Broadcast, 11:45 a. m., Station KFNF. Speakers announced later.—Ben Comp-ton, Pastor.

INDIANA CHRIST'S AMBASSADORS' RALLIES  
THANKSGIVING DAY

Northern Section, Full Gospel Tabernacle, 5547 Sohl Ave., Hammond, Wilbur Cox, 547 Detroit St., Pastor in charge.

Southern Section, Woodworth-Etter Tabernacle, 2114 Miller St., Indianapolis, Pastor and Mrs. Thomas Paino in charge. Opening evening of 28. Special speakers. Old and young may attend. If convenient bring baskets, if not come anyway. Bring musical instruments.—Herman R. Rose, President.

DISTRICT MEETINGS  
DISTRICT FELLOWSHIP MEETING  
SHAWANO, WISC.—City Armory. Nov. 27, 10:30, 2:30, 7:30.—D. M. Carlson, Pastor.

FELLOWSHIP MEETING  
(Near) AMBER, OKLA.—Bethel Chapel, 4 miles south and one east of Tuttle, Nov. 25, all day. Basket dinner.—Mrs. Cora Baker, Pastor, Route 2.

FELLOWSHIP MEETING  
RICE LAKE, WISC.—At Gospel Tabernacle, across from Omaha Depot, Thanksgiving Day. Several ministering brethren and workers will participate.—R. S. Peterson, Pastor, 417 W. Allen St.

TEXAS SECTIONAL CONVENTIONS  
Lufkin Section, Lufkin Church, November 22-23; Tyler Section, Bascom Church, 6 miles east of Tyler, Nov. 27-28. Meetings open at 10 A. M. Ministers and workers requested to attend the convention in the section where they reside.—E. L. Newby, District Superintendent, 2621 W. 26th St., Ft. Worth, Texas.

SOUTH FLORIDA DISTRICT COUNCIL  
LAKE LAND, FLA.—First Methodist Church, 209 Kentucky Ave., Dec. 3-6. Night of Dec. 3, Christ's Ambassadors' rally, with business meeting Dec. 4, 8:30 a. m. Council proper opens 9:30 a. m. Dec. 4. Elder Stanley H. Frodsham, Editor of the Evangel, will speak throughout the entire Council. Address Fred A. Voight, Pastor, Lakeland, or A. G. Voight, Supt., Route 3, Plant City.

KANSAS DISTRICT COUNCIL  
PRATT, KANSAS.—Municipal auditorium, Nov. 26-30. Opening Monday night, 7:30; Council sessions daily, 9:00 A. M. and 1:30 P. M. Program: Sunday school session Thanksgiving Day. Christ's Ambassadors' convention Friday. E. S. Williams, General Superintendent, main Speaker. All District ministers and one lay delegate from each assembly will be given free sleeping room. Breakfast to all delegates as far as possible. Rooms for others reasonable. Evangelistic meetings every night, 7:30.—Fred Vogler, District Superintendent, Wichita, S. L. Palmer, Pastor, Pratt.

| WORLD MISSIONS CONTRIBUTIONS                          |         |
|-------------------------------------------------------|---------|
| October 25-31 Inclusive                               |         |
| ALABAMA. Personal Offerings .....                     | \$ 7.00 |
| Glenwood Assembly of God .....                        | 1.20    |
| Millport Gospel Tabernacle .....                      | 3.80    |
| Opp Union Grove Assembly of God .....                 | 1.22    |
| Rutledge Busy Bee Band .....                          | 1.70    |
| Siluria Love Light Gospel Temple .....                | 5.00    |
| ARKANSAS. Personal Offerings .....                    | 2.00    |
| Delaware Christ Ambassadors .....                     | .69     |
| Monette Sunday School .....                           | 15.39   |
| Russellville Assembly of God .....                    | 9.21    |
| CALIFORNIA. Personal Offerings .....                  | 141.06  |
| Bakersfield Christ Ambassadors .....                  | 9.70    |
| Eureka Pent'l Tabernacle .....                        | 18.50   |
| Fullerton Full Gospel Sunday School .....             | 35.00   |
| Glendale Bethel Chapel & C. A.'s .....                | 12.00   |
| Graham Church of the Full Gospel .....                | 6.00    |
| Huntington Park Full Gospel Church .....              | 21.50   |
| Kingsburg Christ Ambassadors .....                    | 5.00    |
| Kingsburg Full Gospel Assembly & S S .....            | 23.00   |
| Los Banos Full Gospel Church & S S .....              | 5.64    |
| Ocean Beach Elim Pent'l Tabernacle .....              | 4.00    |
| Pacific Grove First Pent'l Church .....               | 14.51   |
| Pasadena S. Calif. Bible School Miss'y Society .....  | 25.00   |
| Pasadena S. Calif. Bible School Pilgrim's Class ..... | 25.00   |
| Reseda Full Gospel Bible Class .....                  | 2.05    |
| Sacramento Full Gospel Tabernacle .....               | 89.92   |
| San Bernardino First Pent'l Assembly .....            | 22.31   |
| San Diego Pent'l Full Gospel Tabernacle .....         | 102.64  |
| San Diego Pent'l Full Gospel Tabernacle C. A.'s ..... | 5.00    |
| San Diego Pent'l Full Gospel Tabernacle S S .....     | 20.00   |
| Santa Monica Highland Temple .....                    | 3.00    |
| Selma Full Gospel Tabernacle Y M P C .....            | 3.00    |
| Sunnyvale Highway Pent'l Assembly .....               | 18.81   |
| Watsonville Assembly of God and S S .....             | 38.95   |
| COLORADO. Personal Offerings .....                    | 36.00   |
| Ramah Stem Sunday School .....                        | 4.38    |
| CONNECTICUT. Bridgeport Calvary Pent'l Ch. .....      | 24.00   |

|                                                  |        |                                               |             |
|--------------------------------------------------|--------|-----------------------------------------------|-------------|
| Milford Assembly of God Church                   | 2.00   | Miami Christ Ambassadors                      | 3.00        |
| DELAWARE. Wilmington Calvary Pent'l Ch.          | 112.80 | Pawhuska C. A.'s                              | 5.00        |
| Wilmington First Pent'l S S                      | 13.25  | Porum Assembly of God S S                     | 2.39        |
| DIST. COLUMBIA. Personal Offerings               | 30.10  | Red Fork First Pent'l Assembly of God         | 6.46        |
| FLORIDA. Personal Offerings                      | 2.00   | Stillwater Christ Ambassadors                 | 1.00        |
| Leesburg Assembly of God                         | 3.55   | Tulsa Home Garden Assembly of God S S & C A's | 7.35        |
| St Petersburg Full Gospel Tabernacle             | 2.00   | Tulsa Springdale Assembly of God              | 6.20        |
| Tampa South Florida Camp Meeting                 | 40.28  | Woodward Assembly of God S S                  | 2.30        |
| GEORGIA. Personal Offerings                      | 3.25   | OREGON. Personal Offerings                    | 57.23       |
| Columbus North Highland Assembly of God          | 14.40  | Ashland Full Gospel Temple                    | 38.22       |
| IDAHO. Personal Offerings                        | 2.10   | Bend Full Gospel Mission                      | 6.25        |
| Idaho Falls Glad Tidings Assembly                | 4.90   | Corvallis Bethel Temple Young People          | 3.00        |
| ILLINOIS. Personal Offerings                     | 63.30  | Hillsboro Pent'l Assembly of God              | 6.75        |
| Belleville Full Gospel Tabernacle Junior C. A.'s | 1.00   | LaGrande Gospel Mission                       | 50.00       |
| Hartford Assembly of God S S                     | 4.36   | Lebanon Full Gospel Assembly S S              | 3.00        |
| Mattoon Assembly of God Junior Church            | 6.60   | Pendleton Bethel Pent'l Church                | 4.00        |
| Reno Assembly of God                             | 1.78   | Prescott Sunday School                        | 1.00        |
| Rock Island Bethel Church Assembly of God        | 5.00   | Salem Evangelistic Full Gos Assembly & S S    | 66.68       |
| Zion Christian Assembly                          | 15.00  | Silverton North Howell Community Church       | 11.63       |
| INDIANA. Personal Offerings                      | 26.50  | Westport Pent'l Assembly of God               | 4.29        |
| Gary Gospel Tab                                  | 50.38  | Yoncalla Calvary Full Gospel Church           | 2.00        |
| Hammond Full Gospel Tabernacle                   | 111.80 | PENNSYLVANIA. Personal Offerings              | 42.00       |
| Indianapolis Woodworth-Etter Tabernacle S S      | 11.00  | Allentown Assembly of God Pent'l Prayer Band  | 36.25       |
| Mishawaka Pent'l Assembly of God                 | 3.65   | Columbia First Pent'l Church                  | 13.00       |
| IOWA. Personal Offerings                         | 2.00   | Jeannette Pent'l Church                       | 103.00      |
| Grand River Assembly of God S S                  | 3.34   | Lebanon First Pent'l Church C A's             | 7.00        |
| Oxford Mills Christ Ambassadors                  | 1.25   | Martin Monroe Sunday School                   | 2.00        |
| Sioux City Full Gospel Tabernacle                | 35.11  | Monessen Busy Bee Missionaries                | 5.00        |
| KANSAS. Personal Offerings                       | 25.00  | Philadelphia Pent'l Mission and S S           | 90.00       |
| Arkansas City Bethel Mission                     | 10.00  | Pittsburgh Bethel Pent'l Tabernacle           | 30.00       |
| Coffeyville Assembly of God Church & S S         | 30.12  | Pottsville First Pent'l Church                | 7.00        |
| Kansas City Christ Ambassadors                   | 2.50   | Waynesboro Calvary Tabernacle                 | 25.00       |
| Kiowa Sunday School                              | 1.85   | RHODE ISLAND. Personal Offerings              | 3.00        |
| Ogallah Cedar View Assembly of God               | 1.74   | SOUTH DAKOTA. Personal Offerings              | 9.00        |
| Topeka Kansas District Council                   | 322.00 | Lucas Gospel Tabernacle S S                   | 4.67        |
| KENTUCKY. Prayer League Members                  | .40    | Midland Missionary Society                    | 20.00       |
| MAINE. Westbrook Full Gospel Assembly            | 14.56  | TENNESSEE. Union City Full Gos Ch & S S       | 5.57        |
| MARYLAND. So Cumberland Assembly of God          | 12.74  | TEXAS. Personal Offerings                     | 26.10       |
| MASSACHUSETTS. Chelsea Christ Ambassadors        | 8.00   | Ablene Assembly of God                        | 9.92        |
| Haverhill Glad Tidings Assembly                  | 5.00   | Amarillo Assembly of God                      | 16.69       |
| MICHIGAN. Personal Offerings                     | 12.65  | Aransas Pass Assembly of God                  | 5.23        |
| Benton Harbor Bethel Assembly                    | 2.86   | Austin Assembly of God Church                 | 5.26        |
| Coleman Full Gospel Assembly                     | 4.70   | South Austin Assembly of God                  | 5.97        |
| Detroit Berea Tabernacle                         | 40.00  | Brady Assembly of God                         | 1.61        |
| Detroit Pent'l Gospel Mission Children's Ch.     | 2.00   | Brownsville Assembly of God                   | 11.47       |
| Grand Rapids Pent'l Mission Sunday School        | 5.00   | Bruni Assembly of God                         | 5.00        |
| Greendale Full Gospel Assembly of God            | 19.45  | Cleburn Assembly of God                       | 4.24        |
| Lansing Pent'l Tabernacle                        | 15.06  | Corpus Christi Assembly of God                | 7.80        |
| Muskegon Gospel Tabernacle                       | 4.20   | Cuero Assembly of God                         | 8.35        |
| Shepherd Full Gospel Assembly                    | 19.45  | Dads Corner Assembly of God                   | 2.60        |
| Shepherd Glad Tidings Tabernacle S S             | 3.00   | Dallas F R King's Church                      | 2.86        |
| South Haven Assembly of God                      | 2.75   | DeLeon Assembly of God                        | 6.65        |
| Three Rivers Full Gospel Assembly                | 5.11   | Donna Assembly of God                         | 1.64        |
| MINNESOTA. Personal Offerings                    | 11.50  | Edinburg Assembly of God                      | 2.06        |
| Minneapolis Glad Tidings Mission                 | 3.00   | Edna Assembly of God                          | 6.67        |
| Mountain Lake Full Gospel Tabernacle             | 15.77  | El Campo Assembly of God                      | 4.76        |
| Pillager Full Gospel Assembly                    | 8.05   | Elgin Assembly of God                         | 1.60        |
| MISSOURI. Personal Offerings                     | 8.05   | Godley Assembly of God                        | 3.50        |
| Elvins Assembly of God                           | 3.17   | Grand Prairie Assembly of God                 | 2.20        |
| Ewing Assembly of God                            | 9.35   | Harlingen Assembly of God                     | 5.68        |
| Herculaneum Assembly of God S S                  | 5.70   | Haskell Assembly of God                       | 2.18        |
| Ioplin Assembly of God                           | 14.30  | Highlands Assembly of God W M C               | 5.00        |
| Kansas City Full Gospel Tabernacle S S           | 10.00  | Houston Magnolia Park Assembly of God         | 11.00       |
| Kansas City Gospel Center C. A.'s                | 11.30  | Karnes City Assembly of God                   | 7.16        |
| Malden Assembly of God                           | 10.00  | Lexington Gospel Tabernacle                   | 3.50        |
| Novelty Lone Star S S                            | 1.00   | Luling Assembly of God                        | 8.71        |
| Palmyra Assembly of God                          | 5.00   | Malakoff Assembly of God                      | 2.00        |
| Springfield Assembly of God                      | 89.60  | Matador Assembly of God Church                | .80         |
| Springfield Assembly of God S S                  | 143.44 | Miranda City Assembly of God                  | 5.26        |
| Springfield Christ Ambassadors                   | 10.00  | Nocona Assembly of God Church                 | 3.41        |
| Springfield Faith Mission                        | 5.00   | Port Arthur Assembly of God & S S             | 5.07        |
| St. Charles Glad Tidings Tabernacle              | 5.12   | Poteet Assembly of God                        | 2.77        |
| St. Joseph Assembly of God 27th & Olive          | 6.85   | Rio Hondo Assembly of God                     | 1.17        |
| St. Louis Assembly of God 8311 S Broadway        | 5.00   | San Angelo Assembly of God                    | 4.60        |
| St. Louis Bethel Temple                          | 60.00  | Santa Anna Assembly of God                    | 5.89        |
| St. Louis Glad Tidings Gospel Tabernacle S S     | 27.00  | San Antonio Assembly of God                   | 28.21       |
| Tarkio Assembly of God                           | 4.58   | San Antonio Mexican Assembly of God           | 1.81        |
| MONTANA. Personal Offerings                      | 36.00  | San Antonio Mexican Assembly of God           | .91         |
| Choteau Gospel Tabernacle                        | 8.75   | San Antonio Mexican Assembly of God Sion Ch.  | .41         |
| Sonnette Full Gospel Church                      | 10.00  | Sea Drift Assembly of God                     | 10.38       |
| NEBRASKA. Personal Offerings                     | 5.00   | Smithville Assembly of God                    | 4.50        |
| Bassett Assembly of God                          | 2.25   | Smithville Assembly of God S S                | 2.75        |
| Maxwell Assembly of God                          | 4.00   | Southerland Springs Assembly of God           | 1.37        |
| Wayne Full Gospel Assembly                       | 1.14   | Tolar Assembly of God                         | 2.65        |
| NEVADA. Personal Offerings                       | 6.00   | Winters Assembly of God                       | 4.28        |
| NEW JERSEY. Personal Offerings                   | 70.74  | Yonkum Assembly of God                        | 5.43        |
| Neptune Full Gospel Church & S S                 | 28.79  | VIRGINIA. Personal Offerings                  | 4.00        |
| NEW MEXICO. Personal Offerings                   | 1.43   | WASHINGTON. Personal Offerings                | 25.00       |
| Carlsbad Assembly of God                         | 2.20   | Auburn Pent'l Sunday School                   | 3.00        |
| NEW YORK. Personal Offerings                     | 13.00  | Battle Ground "Fellow Workers"                | 10.00       |
| Buffalo Pent'l Tabernacle                        | 41.05  | Bremerton Assembly of God                     | 39.31       |
| Carthage Calvary Evangelistic Tab S S            | 15.00  | Seattle Hollywood Temple                      | 100.00      |
| E Rochester Sunshine Rescue Mission              | 1.50   | Tacoma Pent'l Tabernacle & S S                | 210.25      |
| Oncota Pent'l Prayer Band                        | 2.00   | Toppenish Pent'l Assembly of God S S          | 10.00       |
| Rochester Elim Tabernacle                        | 75.00  | WEST VIRGINIA. Personal Offerings             | 5.25        |
| NORTH CAROLINA. Avon Assembly of God             | 2.00   | Shriver Pent'l Mission                        | 1.50        |
| NORTH DAKOTA. Personal Offerings                 | 57.00  | WISCONSIN. Personal Offerings                 | 35.00       |
| Alamo Fellowship Meeting                         | 25.25  | Baraboo Gospel Tabernacle                     | 2.95        |
| Beulah Full Gospel S S                           | 4.50   | Madison Gospel Tabernacle                     | 10.00       |
| Lisbon Fellowship Meeting                        | 17.50  | Milwaukee Bethel Tabernacle German Branch     | 282.50      |
| OHIO. Personal Offerings                         | 22.69  | WYOMING. Personal Offerings                   | 3.00        |
| Cambridge Assembly of God                        | 3.00   | CANADA. Personal Offerings                    | 23.00       |
| Cleveland Pent'l Church                          | 440.00 | FOREIGN. Personal Offerings                   | 2.22        |
| Dayton Bethel Temple Church                      | 50.00  | Total amount reported                         | \$5,290.35  |
| E Liverpool Pent'l Church                        | 8.00   | Home Mission Fund                             | \$ 65.93    |
| Eaton First Pent'l Assembly                      | 8.00   | Office Expense Fund                           | 59.23       |
| Mallet Creek Gospel Church                       | 10.00  | Deputation Expense Fund                       | 9.05        |
| Salineville Prayer Band                          | 25.00  | Reported as given direct to Home Missions     | 137.99      |
| Youngstown Highway Tabernacle                    | 17.75  | Reported as given direct to Missionaries      | 718.70      |
| OKLAHOMA. Personal Offerings                     | 6.96   |                                               | 990.90      |
| Afton Assembly of God                            | 1.25   | Amount received for Foreign Missions          | \$ 4,299.45 |
| Amber Bethel Chapel S S                          | 2.00   | Amount previously reported                    | 16,516.13   |
| Duncan Christ Ambassadors                        | 5.00   | Total amount received for missions to date    | \$20,815.58 |
| Enid Assembly of God and S S                     | 18.76  |                                               |             |
| Enid Christ Ambassadors Annual Donation Rally    | 32.82  |                                               |             |
| McAlester Assembly of God S S                    | 1.27   |                                               |             |

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By E. S. Williams



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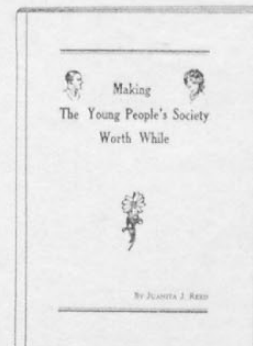
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## Seed Thoughts

Gathered by Alice E. Luce

God had a plan when He created the universe; and though sin entered to hinder and defile, by His almighty power He will overcome it in the end, and will overrule the devil's work to bring more glory to His Name, more blessing to mankind, and more perfection to the works of His hands than if Lucifer had never sinned.

The greatest honor and privilege a human being can have is to be a partner with God in the carrying out of His plans. "We are laborers together with God." 1 Cor. 3:9.

In the natural sphere God took man into partnership with Him. He created the earth, put into it the coal, the iron, all the potentialities of steam, electricity, radio, etc., but He left man to continue and perfect their work of development, and endowed him with the necessary intellectual powers.

In Job 28 R. V. we read a graphic description of the work of a miner, searching for the treasures hidden in the earth and obtaining them for his own use. Job then goes on to declare how this is a picture of the diligence with which the children of God should seek for the hid treasure in the spiritual realm, enduring hardship and taking infinite pains to know God, to fear Him, and to depart from evil.

How can we enter into God's plans for the world? In other words, how can our whole lives be consecrated to *do His will*? First we must see to it that our own lives are wholly yielded to Him, and that we use all diligence as miners in His Word, that we may be built up and made strong in the faith.

Our thoughts then go out to the great world of the lost around us. There too God has a plan, and He has included every one of His people in it. His purposes for the world cannot be fulfilled until each of them fulfils his part.

Jesus worked out a perfect salvation for every creature; but He did not entrust to the angels its proclamation. He commanded the *saved sinners*, His own disciples, to go into all the world and preach the Glad Tidings.

What diligence and endurance business men, explorers, and scientists manifest in the development of the hidden riches of the natural realm. Shall not God's children be even more ready to endure hardness and to persevere in the face of great odds, in order to take the Gospel to every creature?

### A Last Call

During a tent revival held in Cherryvale, Kansas, this summer a young cou-

ple became very much interested in the meetings and attended night after night. A few nights after the young lady was saved, the evangelist walked down the aisle during the altar call and beckoned the young man to come forward, but he only shook his head, "No." Then suddenly there was a message in tongues and interpretation given which said that this was someone's last call. "That's for me," the young man said, and fairly ran to the altar. He was gloriously saved and stood upon the altar and gave further exhortation and invitation to the un-

saved, urging them to come to the Lord.

Three weeks from that day this same young man lay a corpse. The warning given in tongues and interpretation had truly been his last call.

McCheyne once said to a group of friends, gathered for evening converse: "Do you think Christ will come back tonight?" One after another they replied, "I think not." McCheyne then said very solemnly, "Be ye also ready, for in such an hour as ye *think not* the Son of man cometh."

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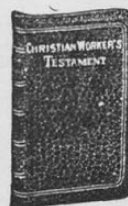
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