

Not By Might, nor By Power

The Pentecostal Evangel

By My Spirit saith the Lord

HOLY BIBLE

The Whole Gospel to the Whole World

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A Life of Thanksgiving and Praise

THE LORD has declared, "The just shall live by faith." And real faith in our faithful Saviour will constantly manifest itself in psalms of praise. Abraham was "strong in faith," and the result was that he was constantly "giving glory to God." Rom. 4:20. If our hearts are filled with faith, praise and thanksgiving will be constantly springing forth as water from a living fountain.

But where there is a heart full of unbelief, murmuring and complaining will be issuing out of the same. That is why it is so important that we keep our hearts with all diligence, for out of the heart come the issues of life. Songs come forth from a heart full of faith, and murmuring and complaining come from a heart full of unbelief. The children of Israel in the wilderness spoke against God and against Moses, making complaint, "Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread." Loathing the bread of heaven! Then the Lord let fiery serpents come into the camp of discontented complainers. And these serpents inflicted terrible bites so that as a result many died. Start to murmur and complain and you invite that old serpent the devil and his hordes of demons, who will surely make havoc of your life.

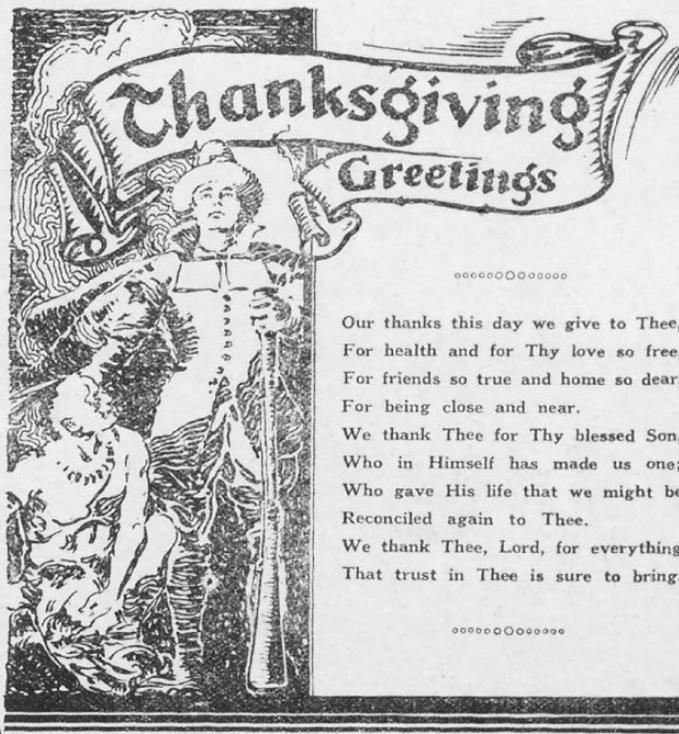
Israel repented of this evil. They said to Moses, "We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that

he take away the serpents from us." There is a greater than Moses to whom we can confess our sins, One who knows all our weaknesses and who ever lives to make intercession.

The Lord instructed Moses, "Make thee a fiery serpent, and set it upon a pole: and it shall come to pass that every one that is bitten, when he looketh upon it, shall live." Wonderful picture of Calvary, where that old serpent the devil, was brought to nought, and where sin was judged. Look away unto that Saviour who went to Calvary for you. There He was made sin for you that you might become the righteousness of God in Him.

What an exchange! Himself taking our sins and giving us His righteousness. Believe the record that He took your sin and then by simple faith take His righteousness. This is the remedy for all the bites of the serpents. As we look away to this wonderful Saviour and Redeemer and accept what He has provided, a song of praise will ascend from grateful lips to Him who has redeemed us out of the hand of the enemy. Henceforth let us take this attitude, and say like the man after God's own heart, "I will bless the Lord at all times: his praise shall continually be in my mouth." Psalm 34:1.

In Psalm 68:19 we read these words, "Blessed be the Lord, who daily loadeth us with benefits." What should be our attitude to Him who bestows on us these daily favors? David gives us the answer in Psalm 103:1, 2, "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." Did you ever command your sluggish soul to bless the Lord and to recollect all His benefits? You can. And you will find a response of praise within. It is a great blessing to continually do this. David then recounts some of the benefits the Lord bestows: "Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." Later
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Our thanks this day we give to Thee,
For health and for Thy love so free,
For friends so true and home so dear,
For being close and near.

We thank Thee for Thy blessed Son,
Who in Himself has made us one;
Who gave His life that we might be
Reconciled again to Thee.

We thank Thee, Lord, for everything
That trust in Thee is sure to bring.



Thanking God in Depression Days



The following letter, which appeared in the Sunday School Times, was written in 1933, when the depression was at its worst. It shows us that there is cause for thanksgiving in days of trial as in days of abundance.

We do feel that we should bear testimony even in the face of our shortness of funds, and perhaps what we have found for ourselves, if given to others who are facing discouragements, may help them to hold on just a little longer.

Our story is commonplace up to a certain point. The fat years were spent complacently enough, and when the depression swept away position, later the home, and all we possessed, and eventually wrecked the mother's health, it was hard to understand and adjust ourselves to face it.

We did have something inviolately ours, faith and a complete acceptance of His plan, whatever it might be. Almost overnight, we began to find His plan in operation. Friends offered us the use of a lovely home at the beach for caretaker service. In almost a few hours we were established here. An immediate improvement was noted in the health of Mother.

But it was early in the season, and there was no work, relief or otherwise, and no money to be had on any hand. Still, after a few weeks here, another friend looked us up who was just starting as salesmanager for a domestic cleaner line, and he drove a hundred miles down here to see if we would handle their line. We took it up, and for the past year have averaged five to ten dollars a month from it. Before the war we had acted as local correspondent for a city daily, and there being none here we applied and were given the assignment. Something unusual has transpired each month to take the pay check from the two or three dollar limit, which this little district might normally expect in news items, to the ten dollar average.

Our ten-year-old son had always hoped for a newspaper route in the city when he reached the age limit of high school years. A few months after coming here he secured the only regular year-round route and has completely outfitted himself and had his own funds to do with. Dad worked up another route which only pays two dollars a month, but he helps Billy anyway, so a little bit more is added to the family fund.

Our daughter has been an outstanding character all through her very full and beautiful life. Having an "E" average through grade and high schools, she was honored in her senior year at one of the largest city high schools for her personality and executive ability by election to one of the highest student body offices. Three scholarships were tendered her, and because she had consecrated her life to full time Christian service three years ago she selected a denominational college near here, which had offered one of the scholarships. We were unable to promise the help needed to make up the difference, and she requested work through the college board. The rules forbade first year scholarship students living off the campus or working, and when she was so advised she regretfully notified them of her inability to accept the scholarship. Three days before school opened she was called by long-distance phone and told that if she could find a position the rule would be waived. The Saturday before school opened a long-distance came, stating that if she could be at college Monday a woman would give her work, but would not hold the position longer than Monday noon.

It was over a hundred miles away, the bus fare was almost \$5, and we had no car, and the total cash on hand from all sources was *ten cents*. We had no recourse but prayer, and after a season of praise and waiting upon the Master, Dad loaded up his satchels to start "peddling cleaner." As he started out the door,

less than an hour after we had knelt before the Throne, the electricity man came upon the porch to read the meter and as he turned away, said "Oh, I have a check for you for \$1.60 for the work you did last month when the motor blew out at the station, and have been expecting to see you." Fine, \$1.70! Now watch this, as it is good. One dollar and fifty cents came from cleaner sales for the afternoon's work, and on the way home a letter in the post office to the mother contained a dollar bill from a distant aunt, who wished the mother to buy herself a little birthday gift, and the family had received \$1.05 for three sales made by them to users of the cleaner who had called at the home to get packages. Bus fare and a few cents over in just a few hours' time! And as it came in from such unexpected quarters, we grew almost hysterical in our excitement, but deep down underneath we *knew* we were grateful.

After church Sunday, I hastened up to the bus depot to ascertain the best connections, as she would need to transfer three times. Walking up the highway I fell in step with a stranger who remarked, "I certainly hate to leave on such a beautiful, sunshiny day here to go back to the city." I hesitantly asked him if he would mind taking our daughter to the first junction stop, which was on his way to the city, and explained why. He said his son and wife were driving through the college town and would be only too glad to take her. That night she was installed in her new home, and God had made it unnecessary for her to use even one cent of the fund we had received at his hands. We call that a "double portion"!

This girl worked for her room and board, majoring in certain courses in view of the possibility of a call to the foreign field service, and for four terms made the honor roll, leading her class twice during the year. In addition she was active enough in Christian Endeavor to be made Union Vice-President, and organized in the college with the help of three others a "Life Work Recruit" group.

This may seem pointless and somewhat lengthy, but it is a message that



we must tell, and if there is one reader who questions and has doubts, we want him to know what God *can* and *will* work. We fought the depression our way for two years—we are now willing to take orders from the High Command rather than try to be generals ourselves. We have not a great deal more in hand of material things than we had before, but we have had such spiritual gifts beyond price. We have literally licked the platter clean, and twice all our cupboard contained when we left the table at one meal was bread and milk. The first time it happened we wondered what our next meal would be, and before it was due a large salmon was delivered to us by a merely casual acquaintance, who had one fish too many; and the next meal, with no provisions in sight, we were not surprised when a dear friend delivered a part of a hind quarter of beef that had come to them and which they were unable to use. Neither one knew of our need, but even without a request to the One on high, He knew and met our need for us. We have had shelter, warmth, food, and raiment on a mere pittance—more than all these, we have had Him.

We know that we shall never want again for anything we need.

A Life of Thanksgiving and Praise

(Continued from Page One)

on in this psalm he says, "As far as the east is from the west, so far hath he removed our transgressions from us." That is surely something to bless the Lord for. All the way through this psalm he tells us the things for which we should praise, and he finishes up with the further command to his soul, "Bless the Lord, O my soul." By an act of will, constantly command your soul to praise. You will find this a great spiritual secret. Constantly sing to the well within, "Spring up, O well," and you will find the well of praise springing up.

How often should we praise? The Psalmist says, "From the rising of the sun unto the going down of the same the Lord's name is to be praised." That means a life of continuous praise. And a life of continuous praise means a life of continuous victory. The first message the writer ever heard in tongues and interpretation was this: "Praising the Lord puts the enemy to flight." It was twenty-eight years ago that I heard this message and for twenty-eight years I have been proving the truth of it.

There is one thing that will effectually hinder the praise-life—that thing is sin. David, the sweet singer of Israel, sinned with a most grievous transgression. And then his song ceased. In Psalm 51 we hear his prayer of penitence. Listen as he petitions for forgiveness,

"Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions . . . wash me, and I shall be whiter than snow." Hear him as he further prays on for a new condition within: "Create in me a clean heart, O God; and renew a right spirit within me." The joy-note had been absent for a long time but now he pleads, "Restore unto me the joy of thy salvation; and uphold me with thy free spirit." Hear him as he cries for the return of a life of praise: "O Lord, open thou my lips; and my mouth shall shew forth thy praise."

Have you lost the joy note, the note of thanksgiving and praise out of your life? Make a full confession of sin and failure to Him who delighteth in mercy. He will not fail to forgive, and when He forgives, remember, He forgets. He will not fail to restore your joy—it will come in greater fullness ever as your repentance is genuine and deep. And He will restore the lost song of praise to your lips.

Have you noticed the large place of thanksgiving in the Epistles? You will find this note everywhere. To Colossians, Paul wrote, "Be ye thankful." To the Thessalonians, he wrote, "In every thing give thanks: for this is the will of God in Christ Jesus concerning you." You may say, "That is absurd. How can you give thanks when everything is going wrong?" God declares, and it is positively true always, "All things work together for good to them that love God." Believe and



A Song of Thanksgiving

*I come with lifted hands to pray,
But all the words that I can say
Are, "Thank Thee, O my Father."
For all the good that has been done,
For all the glories 'neath the sun
My grateful eyes do look upon,
I thank Thee, O my Father.*

*With gen'rous hand Thou'st filled my cup
So brimming full, I but look up
With, "Thank Thee, O my Father."
I gaze from out my sheltered door
And count my blessings gone before
And those to come. Oh! more and more
I thank Thee, O my Father.*

—Irvine A. Wheeler, Newark, N. J.

know of a certainty that every circumstance that "seems all wrong" is working for your eternal good. They looked all wrong when Joseph was put in the pit, later sold to the Ishmaelites, taken down into Egypt, and because of purity and refusing to sin, cast into jail. But was it all wrong? No, a thousand times no. Hear his testimony, "God meant it unto good." And those testing circumstances, those shocking losses, those fiery trials, those tremendous upheavals, are working for your eternal good and God's eternal glory. Believe it—"all things . . . for good," and thank Him. Someone has aptly said, "Do not say, 'How can I get out of this hard circumstance?' but 'What can I get out of this hard circumstance?'"

I remember being with a missionary in South Africa who had lost his only son, a child of whom he had great hopes. He conducted the funeral service himself but as we parted he read in my eyes the words, "Oh, the pity of it!" He answered with these simple words, "My Father never makes mistakes."

Praise is the most practical thing I know of. Twenty-five years ago, when my dear wife and I were married, we had a large motto made, "In everything give thanks." We looked to the Lord that we might not only have that text on our walls but that He would put it into our heart also. Many times, in the years that followed, we have proved that praise and thanksgiving bring victory.

One time He put us to a special test. The house in which we were living caught fire, the roof was soon ablaze, and since a tremendous wind was blowing it looked as if in a few minutes the whole place would go up in smoke. Although the building was insured, our belongings were not.

But the Lord helped us to praise and give thanks. Someone on the outside had seen the fire before we had, and sent in the alarm. Soon three fire engines were on hand. We went into a quiet outhouse. Going up and down with arms upraised we gave thanks to God for this fire—one of the "all things" that was working for our good. Suddenly that fierce wind went down. Said one who watched the fire, "With that terrific wind blowing I knew the place would soon be burned to a cinder, but to my amazement the wind dropped in a moment." The Lord of miracles was on hand to rebuke that wind and there was a great calm. In a few minutes the firemen put out the fire.

What was the sequel? The insurance company was very generous and paid splendid compensation. Some saints came in and undertook repairs at a nominal cost, and there was a large and much needed sum put into the Lord's treasury over and above the sum spent for fixing up the home.

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It Was the Cushions

A Thanksgiving Testimony from Chas. E. Robinson



In this sad-faced, pessimistic world we occasionally hear the saying, "In the midst of life we are in death." A limp and broken body is brought in, the mutilated remains of what only an hour ago when the happy party of young people started out, was a beautiful, talented girl, just blossoming into glorious womanhood. The neighbors stand about the porch and yard in mute but real sympathy. The wailing cries of the stricken mother from time to time cut the quiet air, and the friends stir uneasily, regretting their helplessness and wishing they could think of something to say that would seem worth saying. One man with sad face and sorrowful tones, recalling the time when his own dead lay yet unburied in his home, remarks, "In the midst of life we are in death." Those who hear him nod assent, and the gloom seems to thicken.

But the message of the hour is far different. Man's thoughts, when terrible things take place, are thoughts of depression and discouragement. God's thoughts are not so. As high as the heavens are above the earth so high are His thoughts above our thoughts. In such distressing circumstances God says, speaking by His Spirit through lips of clay, "In the midst of death we are in life. Though she *be* dead, she shall live again. She lives *now*. 'He that hath the Son hath life.'" Our darling lives. She rejoices even now with a joy that she never knew before, in the possession of the life more abundant that Jesus came to give. Her tears will never flow again. **Never again will her safety be endangered by the attacks of the enemy.**

"Safe in the arms of Jesus,
Safe on His gentle breast,
There by His love o'er-shaded,
Sweetly her soul doth rest."

Twelve days ago the author stepped in front of a swiftly running car, the driver of which was speeding up to pass another car at a street intersection. I did not see the car until it was, say, only twelve inches away. Lightning quick the thought came, "I'm going to be hit." That was all. It was like the Rapture to take place with "twinkling-of-an-eye" quickness. There was not even an instant to get ready. There was only time for the thought, "I'm going to be hit." The car struck, and an instant later I was sitting on the pavement twenty-five feet away. Men were on

the side walk only three or four steps distant, but before they could run that far I was realizing my position on the car track and noting with satisfaction that with my voice I was praising my God and making love to Him. With not even a split second in which to think what I *ought* to do, I was praising and expressing my love to God.

When the quickly-called ambulance had brought me to my home, and when the prayers of my loved ones had registered in heaven easing my pains, I began to realize two things:

1. I had been hit a blow which to a man sixty-nine years of age should normally have meant death, yet not a bone was broken. I said, "It was the cushions." I rejoiced in the promise that "Not a bone of him shall be broken," and I realized that He had given His angels charge over me, to keep me in all my ways. With what amazing quickness He had interposed cushions between me and the fast running car so that I not only was not killed outright but was not greatly hurt. How blessed it was to realize that when I struck the pavement with my forehead hard enough to knock off the skin, that harsh, unyielding pavement was so softened by the cushions, that no concussion was experienced. The jar was not enough to give me even a slight headache. Oh, my glorious Lord! As I had been walking across the street He had been with me. He had said, "Lo, I am with you always," and He was. He was quick enough and strong enough and alert enough and loving enough to interpose something which He knew how to provide, which would protect me from harm, only allowing me to receive enough of a jar so that I might get the lesson He had for me to learn.

2. In the second place, I realized that the incident was a blessed testimony that if, instead of the car's hitting me it had been the last trump, sounding in my ears no longer before the catching-up than the time it took the car to run twelve inches, I should have been safe, for there was nothing that I needed to do to be ready. Instantly, on the pavement, I was praising and loving God. If it had been the Rapture, it seems to me, instantly, in like manner, with nothing needing to be done by way of preparation, I should have been praising and loving God, as I rose to meet my Lord. That is, the incident, taken in its entirety was a divine assurance to me that at the mo-

ment I was struck I was at peace with God and ready to be translated.

Because of my realizing these two wonderful things there has not been a moment in these twelve days of much pain in which I have not been grateful with a heartfelt gratitude that I had had the experience. I have felt that the blessings received were cheap at the price paid. When, on the fourth day after the accident I went to church and stood to tell about the cushions, many others, as well as myself were blessed in their souls. Also the fact that on the fifth day I was back at my desk doing my regular work, was made a blessing to many who saw me, as a testimony that our God is in truth and reality the Healer of those of His people who will trust Him.

All of this brings to mind a scripture which to many has seemed difficult, and to some even unreasonable. It reads, "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Eph. 5:20. I have given thanks to God that I was hit, doing so involuntarily at first, and afterwards gladly.

The patience of Job is mentioned and we are reminded of his latter end in which he was so signally blessed of the Lord. James says, speaking of him, that we count them happy which endure, and he reminds us that God blessed the latter end of Job more than his beginning. At the *beginning* he was "the greatest of all the men of the east." Ezekiel twice, in listing men who are superlatively great with God, names Noah, Daniel, and Job. Evidently what Job endured has brought to him extraordinary favor with God in eternity. Job's losses were stupendous—all his children, the sympathy and helpfulness of his wife, and all of his property. Moreover he had to endure the long-drawn-out faultfinding and cruel accusations of his friends, on top of the misery of sore boils covering him so completely that there was no posture he could assume in which he could get even a moment's ease from his agony. But Job could have said, reasonably and wisely, and possibly he did say with Paul, My "light affliction which is but for a moment worketh for me a far more exceeding and eternal weight of glory."

Thus we see that it would have been reasonable and according to the dictates of ordinary common sense for Job to have

given thanks at every fresh item of bad news as it came. When the breathless messenger told that the Sabeans had fallen upon the oxen and asses, carrying them away, having slain the servants with the sword, Job could reasonably and wisely have said, "Thank You, Father. You do all things well. Not a sparrow shall fall to the ground without Your permission, and I know You allowed the Sabeans to do what they have done. I know too that You did it in loving care for me, for you *do* love me and so You will not let any evil thing befall me." As one calamity after another was announced, he could sensibly and reasonably have said again and again the same thing.

Paul, after setting down that extraordinary list of what anyone would have the right to call real trials said, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17. If any affliction that can be crowded into the narrow confines of one human life will make our weight of glory throughout eternity "far more exceeding," it is reasonable and sensible to give thanks heartily for such affliction.

To accept hardships and calamities with a smile and with a feeling of thankfulness takes patience. Hence James says that when calamities are coming thick and fast we are to let patience have her perfect work that we may be perfect and entire, wanting nothing, while Peter exhorts us to "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but *rejoice*, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

The day set apart as a day of Thanksgiving is a time when men who give thanks usually do so for those things that have come their way which have seemed pleasant and profitable. They give thanks for the right use of their minds and bodies, for good health, for business prosperity, for family felicity, for the joy of the Lord's filling their life, for food, clothing, and shelter, for the abundance

of spiritual blessings they have had, and generally for all the good things so richly enjoyed. That is good and surely almost anyone could and should be thankful for pleasant things bestowed; but I am urging that we, as children of God who believe in His love and kindness, make it a practice to consider *all* things good things, no matter how evil they may seem to the natural man, and give thanks for them. The need for our taking this course is made even more urgent by what God says about the way He deals with His beloved children. He says He "chasteneth and scourgeth every son whom he receiveth," and adds the statement that if one be without chastisement, whereof all are partakers,

thereby he is shown to be a bastard and not a son.

Thanksgiving

John Quincy Adams when he was 80, was met by a friend one morning who said, "Good morning, and how is John Quincy Adams today?" "Thank you," the old man replied, "John Quincy Adams himself is quite well, quite well. But the house in which he lives at present is becoming dilapidated. Time and the seasons have nearly destroyed it. The old tenement is becoming almost uninhabitable. I think John Quincy Adams will have to move out soon. But he himself is quite well, quite well."

A Cause for Thanksgiving

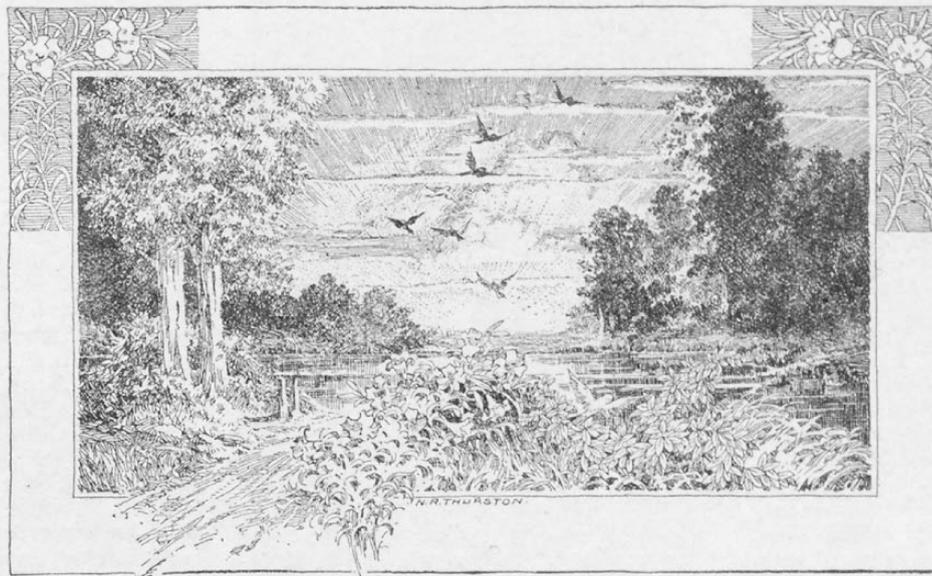
The biographer of Bishop Watts-Ditchfield relates that when a child he was one day in the house of a very old woman, who asked him to read a framed text, "Thou God seest me." Then she said, "When you are older, people will tell you that God is always watching you to see when you do wrong, in order to punish you. I do not want you to think of it in that way, but I want you to take the

text home, and to remember all your life that God loves you so much that He cannot take His eyes off you."

The biographer adds: "Old Esther Walmsley's gentle repudiation of the ordinary Christian's slander of the God of love merits for her perpetual honor to her name."

A Thankful President

When President Garfield was lying at the point of death at Long Branch, his wife, worn with anxiety and dread at the growing weakness of her husband, went out on to the piazza and began to sing: "Guide me, O Thou great Jehovah, pilgrim through this barren land. . . . Bread of heaven, feed me till I want no more." Looking up to Mr. Bliss, one of his cabinet officials, the President said: "Isn't that great, Bliss? That's where my hope is."



Every Good Gift

*"Every good gift cometh down from the Father—
Bounteous blessings He sends from above—
He, the Creator of gladness undying,
Maker of joyousness, Author of love.
Gleaming in sunlight or draped in the shadow,
Singing in every soft rivulet sigh—
E'en in the tempest blast we may behold Him
Painting a rainbow of hope in our sky."*

*Every good gift—yes, it comes from the Father
Whispering of love in yon heavenly place—
Coming to tell us of blessings unnumbered
Kept in His storehouse of marvelous grace.
Bread by His hand has been willingly broken,
Just for the asking a share may be thine;
Plenty for each of earth's famishing millions—
Sweetly He's calling to all, "Come and dine."*

*Every good gift—yes, it comes from the Father—
Comes like the falling of sweet summer rain;
Comes to the pilgrims that toil up life's highway
Bidding the weariest take heart again.
Countless—unnumbered as sands on the seashore,
Blessings which upward the languishing lift—
Wonderful, infinite, bounteous Giver,
Humbly we thank Thee for every good gift.*

—Clara M. Brooks

The Gospel in Foreign Lands

TRIALS AND VICTORIES IN AZORES

Two very interesting letters have been received from Manuel B. Sequeira, one of our ministers who recently returned to Azores to continue missionary work. Many and varied are the experiences he meets as he endeavors to plant the gospel seed in the islands.

In one letter he writes: "We visited the Islands of Terceira, San Jorge, Fayal, and Pico and the Lord blessed and gave us open doors everywhere. We distributed thousands of tracts and sold many Bibles, Testaments and portions of it. During their feast days, we had great victories among the people where hundreds heard the Word and bought it. Great mobs in the carnivals were worshipping an idol, but the Word of the Lord prevailed.

"In the village of Magdalena of Pico we had a peculiar experience with a mob of people who gathered about us to buy Gospels and New Testaments. A policeman came with an air of superiority, saying that the Bible was false and that one Bible contradicted another. We explained to him about the different translators, but that the meaning was the same. He said that he was an educated man and knew what he was talking about. He told us about God going to heaven on a beast of seven horns and that he was sure this passage was in the Bible. He went home and got his Bible to prove his point.

"At this the people became very nervous, making threats in a low tone, taking sides with the policeman. When he returned with the Bible the mob was rejoicing, but to their astonishment the passage could not be found, although he searched diligently page by page from Genesis to Revelation. The poor fellow was so humiliated and vexed that he went home and never returned to molest us again. The Lord gave us a great victory that day.

"The group in the picture are the believers here in Ponta Delgada. We are planning to build a church as soon as possible. Our present meeting place is too small. They ask the prayers of the Christians in America."

Meeting Place Destroyed

In a later letter Brother Sequeira tells of mob opposition and violence. He writes: "When we arrived at Agua D'Alto there was a mob of people waiting for us, making so much noise that we could hardly hear ourselves. We went to the church and had a service, while these people were outside disturbing all they could. After I preached my message I dedicated two babies to the Lord and we prepared to leave. The mob started to insult us, saying that if it were night we would not leave unmolested.



All that is left of the church building in Agua D'Alto. Upper view—the building with the roof torn away. Below—broken furniture strewn around outside.

ed. Some of our people were kicked and spit upon and in other ways mistreated.

"As soon as we left they began throwing stones at the windows while the local believers were still in the building. Soon they fled and the crowd entered the church and destroyed it completely. About thirty men climbed to the roof and in a little while all the tiling was broken to pieces. Then they destroyed the benches and broke the windows. The furnished apartment at the rear of the church was also destroyed.



Believers in Ponta Delgada, Azores, just outside their present meeting place, which is too small to accommodate them. They would like to build a suitable meeting place.

This happened on Sunday night. Monday night they continued their devilish work till nearly midnight. A few nights later the authorities from here went up to investigate as the authorities of that district did not do anything about the disturbance. When the people saw the police they sent someone to ring the church bell to gather the mob again. They came from everywhere and resisted the police, saying that if they arrested one, they would have to arrest everybody. Soon the Commander phoned to the city and a stage full of soldiers went up and stayed a few days to calm that infuriated mob. Several have been arrested but many people think that they will not be punished.

"The priest was called to appear before the Chief of Police, and a policeman told me that he excused himself marvelously. They are saying that we praised the Bolsheviks and threatened them that soon we would destroy their churches. Pray much that the gospel may be vindicated, for if these triumph with their destructive work, it will be very hard to preach here.

"The pictures are of the church after the vandals were through with it."

NEWS ITEMS

Word has been received from Miss Ada Reitz that she is coming home on furlough from South Africa, leaving there October 12. She is scheduled to arrive in New York November 11. Mail will reach her addressed in care of the Mizpah Missionary Home, 1003 Summit Avenue, New York City.

Miss Laura Radford has returned to the United States for her furlough after a number of years in Palestine. Her address while home is P. O. Box 292, Gulfport, Mississippi.

Mr. and Mrs. LeRoy Williams advise that they have taken over the work at Callao in the absence of Mrs. Minnie Williams, who was expected to leave shortly on furlough. Their address now is, Apartado 203, Callao, Peru, South America.

Correction

It was announced last week that Mr. and Mrs. Paul Weidman would be sailing November 19 to spend a few months in France before going on to West Africa. Upon receipt of further advice, however, it was thought best that they should go direct to Africa. Steamer letters will reach them addressed in care of the S. S. West Kebar, sailing November 24, Barber Steamship Lines, 17 Battery Place, New York City.

It is expected that Fred Glaser will leave on the same

boat and will also be working among the Mossi people in West Africa.

All funds for missions should be sent to the Foreign Missions Department, 336 West Pacific Street, Springfield, Missouri.

Offerings for the **Christmas Fund** should be in our office by the end of November if they are to reach the mission fields by Christmas time.

We forward all monies for missions exactly as designated, deducting nothing for the maintenance of our office. Offerings for this purpose should be designated "Expense of Missions Department." We greatly appreciate the help of our friends in the upkeep of the Missions Department.

Plan to share your Christmas joy with our missionaries this year. Send your special offering for the **CHRISTMAS FUND** early so that we may get it to the missionaries by Christmas time.

"THE EYES OF THE LORD YOUR GOD ARE ALWAYS UPON IT"

(Deut. 11:12)

"Always upon it," says Moses. But, as if this were not enough, he adds: "from the beginning of the year even unto the end of the year." Not one day or one dark night void of His watchfulness! Even in the shadows, His great love would illumine. Praise be to our God!

The Lord's Provision When, because of Mrs. Mueller's broken health, due to many strenuous years in India's trying climate, we were invited to assist in the Missions Department here at Springfield, knowing we would require a rather prolonged furlough, we longed that His work in our hands in Dehra Dun, India, might be shepherded. God graciously worked and gave us our beloved Brother and Sister Blakeney to oversee the work for us, upon whose hearts He laid the work in a real way.

We rejoice in Him for the fellowship we have with them and for the blessing they have been and are to our Indian workers and the work in general. All through the months, through our Brother and Sister, His eye has ever been upon the vine of His own planting at Dehra Dun.

The Lord's Invitation In writing of God's blessing upon the work, Mrs. Blakeney tells of a Doctor and his wife: "He was a convert from Mohammedanism. One day, he was passing along the hot, dusty road, seeing a paper fluttering on a heap of dried grass and other refuse, he stepped over, picked it up and began to read, 'Come unto me, all ye that labour and are heavy laden, and I will give you REST.' 'What is this?' he asked himself. This was the beginning of his seeking God. Today he is a pastor; his little wife and six of his eight children are safe in the fold."

The Lord's Instruments A number of years ago, the Lord definitely spoke to us about opening a hall and reading room. We had never known of one of its kind up to that time, and it was somewhat of a step of faith. But He has graciously used this Lighthouse, which is located at a strategic point, there being seven roads and lanes branching out

from the road immediately in front of the hall.

We desire "effectual fervent prayer" for the two Indian pastors laboring alternately in the hall, morning, afternoon and night. While one ministers in the hall, the other does city visitation following up the interested ones who visit the hall and reading room.

Our dear Sister Evans (wife of Brother J. R. Evans, so long general secretary of the General Council), now with Jesus, gave us a large picture of Jesus, the Good Shepherd. We had it framed, and there it hangs on the wall, portraying Jesus, the God of love, while many mottoes, in the various languages



A Sunday service at the Gospel Lighthouse in Dehra Dun. At the left is Gladwin, one of the pastors.

spoken by the people of that part of India, speak loudly to hearts.

In Search of God Again Mrs. Blakeney writes: "Passing the Gospel Hall . . . a weary traveler was wending his way to the railroad station en route to his home on the plains. Glancing up, he saw a man seated by a table on the verandah, and as he passed, his glance and that of the pastor met. The pastor called to him, 'Come, Brother, and rest.' Being weary, the traveler accepted the invitation and sat down. He soon fastened his eyes upon a motto. 'Who said these words?' he asked, 'This is what I want! Can He do what He says there? For this very thing I left my home, my father's house, my wife, my property and my profession (he is a doctor) three years ago. I have traveled thousands of miles all over the plains, visiting sacred rivers, bathing in them, worshipping at them, paying money to the priests by them, reading sacred books, doing penance, but I have come away EMPTY! I took

myself to the sacred mountains going far up to the everlasting snows, over a month's journey up hills and down valleys, way back to the sacred temples and to the holy men, or priests. Footsore and weary, heart-hungry and sad, I thought I should find rest here away from all the temptations of the world. I read and re-read the sacred books, fasted, paid money to these hill priests, bathed in the chilly, sacred rivers. I have meditated, without talking to another person for three months, still there is no peace, no comfort, and I have now come away EMPTY! Heart broken, I thought I should go back to the plains, and perhaps on the way home, I would meet someone who would be able to tell me THE WAY! Once more I would try our sacred rivers: for perhaps now our god, Ganesh, would see that I have done all that is possible to seek his pleasure and would come to me. So I have left the far off mountains to seek more on the plains.'

A Strange God "Daily on that long, cold trip back to the plains, he would take out his god, Ganesh, and worship before him. In the

midst of the conversation, he said: 'Brother, here it is.' With that he placed a tiny trunk, about 12x18 inches, on a table, and out came a four-inch, tiny, brass, ugly-looking god dressed in a tiny silk robe with tinsel edging. Here was also a small couch, a seat for the god, a tiny brass bowl, fan, looking glass, drinking glass, sandalwood powder, and a few other things. Then he said, 'I have bathed my god daily in the sacred waters, powdered him, dressed him, put flowers before him, rice and money, too, each morning; then I would go to the waters for my own sacred bath, read my books and then bow before my god in worship.'

The Lord's Unmerited Rest "He continued: 'Now Brother, I have come so far down the mountain side (Dehra Dun is a city at the foot of the Himalayas), traveling to the plains. I see that wonderful sign. Is this for me, this rest? Or is it for Europeans only?'

"All the time the traveler was speaking, the pastor sat silently letting the seeker pour out his weary soul. He was, however, praying that the Spirit of God would fill his own mouth with the right words for this poor, discouraged soul. When the hungerer had finished, the pastor began with the motto 'COME UNTO ME, ALL YE THAT LABOUR AND ARE HEAVY LADEN, AND I WILL GIVE YOU REST,' and preached unto him Jesus THE Way, THE Truth and THE Life.

"Our traveler stayed on with us. Daily our Bible women, girls in the school, pastors, and missionaries gathered together, morning by morning, for Bible study and waiting upon God. After some months of waiting and seeking, the Spirit revealed to him the power of the Blood as sufficient for cleansing the darkest soul and he became a NEW CREATURE in Christ Jesus. Idolatry and sin were gone. Hallelujah! Upon his knees, waiting before the Lord he kept finding something new and beautiful from THE BOOK, and from his face burst forth the
(Continued on Page Seventeen)

The Sunday School Lesson

Christian Brotherhood

Lesson for November 29, Lesson Text:
Philemon 4-20

I. THE SETTING OF THE LESSON

Usually important to a full understanding of a lesson, the circumstances and conditions under which this letter was written are uncommonly so. The author, Paul, was in prison—one of us would likely have said, a prisoner of Caesar. Paul however, by inspiration going back to ultimate causes said he was "a prisoner of Jesus Christ." Joseph's brethren sold him into Egypt but Joseph said to them, "God sent me before you to preserve you a posterity in the earth." Satan smote Job with sore boils, but the Holy Ghost speaking of the boils and all the rest of Job's calamities spoke of them as "all the evil that the Lord had brought upon him." Job 42:11. The lesson is vital. All things work together for our good (Rom. 8:28), and we are to give thanks therefore for all things (Eph. 5:20), because all things are of Christ, and He doeth all things well. Therefore rejoice. "Rejoice when it smites you, the chastening rod."

Roman Slavery—Slavery was an institution in the Roman Empire, so prevalent that sometimes one man would have thousands of slaves. Over the slave the master had the power of life and death. Slaves had no redress for any grievance no matter how great. They were deemed to have no souls. A slave was merely a "live chattel," "an instrument with a voice."

II. THE LETTER EXAMINED

Paul the prisoner of Jesus Christ wrote to his friend Philemon concerning a slave belonging to Philemon who had escaped and, seemingly, had stolen from his master. The slave was Onesimus. Onesimus was saved from his sins and brought into the body of Christ through the ministry of Paul, who calls him his child (same word used in 1 Cor. 7:14) "whom I have begotten in my bonds."

In the Missouri penitentiary there has recently been constructed a baptistry in which a stream of converts are from week to week being baptized. The warden, who put through the construction of the baptistry, openly speaks of the converted convicts as "brother," and walks unashamed with them, his arm encircling them. Thus he displays the spirit of Christ. Paul calls Onesimus his child; he loves him; and the fact that Onesimus is a slave in no way diminishes his ardent affection. Here is one of the chief lessons of this letter. The new man that we are is no respecter of persons, knows no less love for people of one race, condition, or position than for any other; but the *old man*, whom we reckon dead, but who ever tries to act as if he were alive, demands that, because of social, racial, denominational, or other differences we temper our love, at least our exhibition of it, according to who the beloved brethren are.

III. SOMETHING ABOUT ONESIMUS

Onesimus in being willing to return to his master Philemon, displayed Christian fortitude

and faith in God. Naturally he had a right to expect to be treated with the utmost severity. He had stolen his master's money and had run away from his service. As slaves were all but universally looked upon, he should have expected anything, even death at the hands of Philemon. But his father in the gospel told him to return to his master. With a degree of trepidation that we can only surmise he went, obeying him who had the rule over him.

A convert in the Springfield jail, Charlie —, guilty of highway robbery, and an old offender, having been saved, inquired what he should do at his trial. He was told to conceal nothing, to make no attempt to offer an excuse; but tell boldly that he had done the crime. He was told also to say that he had given his heart to Jesus Christ since he had been in jail, and was trusting in his God to receive just the sentence God wanted him to have. He obeyed. God helped. Instead of the long term in the penitentiary he had a right to expect from the judge, he received a few additional days in jail. God lives. Now for years Charlie — has been a successful evangelist.

IV. THE LETTER'S POLITE TONE

The letter to Philemon is called "The Polite Epistle." Not only does it display heartfelt Christian and brotherly love for Onesimus the slave, but it shows the same love for Philemon the master. Love is gentle and kind. Love is polite, does not behave itself unseemly, but is careful to avoid wounding or ruffling the feelings of others. Love thinks its beloved will do good things and be good—thinketh no evil. It may be that some who read these lines, if they carefully examine themselves will find they are sometimes rude, careless about hurting the feelings of others, and habitually expect others to do badly. When some brother falls they say, "Just as I expected." To such person, if such there be, this lesson is vastly

important. How do you think such a person would fit into the society of heaven?

V. OCCUPYING DIFFERENT POSITIONS

Sometimes when mention is made of our loving the brothers and sisters of the African race, we receive the reply, "I'm not going to meet them as equals on the social plane." The thought is that if we and our families associate with Negro Christians without keeping the difference between us and them plainly marked, marriages are likely to result. There is something of this feeling too when the question is as to our attitude toward menials of our own and others' households. These considerations do not seem to enter Paul's mind. He speaks to Philemon about Onesimus' being a servant again, and one of the highest order—a servant who is also a brother beloved. Moreover he is not to be beloved merely on the spiritual plane, that is when he is in church, for example, but "both in the flesh, and in the Lord." In matters of the slave's service he is to be obedient to his master with "fear and trembling" (Eph. 6:5), something like we are to work out our salvation "with fear and trembling." That is, fear and trembling lest we fail our Christ by omitting something we ought to do. Salvation makes us eager to fulfill perfectly every human obligation. Hence saved people make far better wives, better husbands, better sons and daughters, better parents, better neighbors, better employees, better employers, better everything. If employers and employees would get saved Labor Unions and strikes would fade out of the picture.

VI. LOVE NOT IN WORD ONLY

In our modern way of living there is much unreality. The familiar circumstance of the rich young man having a plethora of friends, but losing all when his money is gone, comes quickly to mind. Much friendship is unreal, being, in the final analysis, selfishness. Men and women marry—"with their fingers crossed," as we say—intending to be "faithful unto death" if it proves convenient and seems desirable. Brotherly love, so called, is often but a counterfeit, its falseness appearing as soon as the beloved brother needs financial help. This is not a new situation however, for long ago John said, in wonder, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3:17. Nothing unreal is going to pass inspection in that great day. Let us be solemnly warned. Paul sets us the Apostolic example, and says, "I beseech you, be ye followers of me." 1 Cor. 4:16. He wrote to Philemon that if Onesimus was in debt to his master, that debt was to be charged to Paul. The Apostle, calling attention to the fact that the promise is made over his signature, says, "I will repay it." The fact is everywhere recognized that blood kin will help each other. The Holy Spirit also recognizes the principle saying that if a man do not provide for his own household he thereby denies the faith and is shown to be worse than an infidel. When someone's home burns people say, "His brother will take them in." Ought not we as brothers in Christ to so live that it would become generally well known that when one of us gets in need our brethren in the church will come to our rescue?—C. E. R.

Not By Might, nor By Power,
By My Spirit, saith the Lord

The Pentecostal Evangel

By My Spirit, saith the Lord

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Long Hair of Submission and Purity

Alice E. Luce

The first six chapters of the book of Numbers give us the characteristics of God's own chosen people—those who were eligible to receive the divine blessing. We find that the man who was to be blessed by the triune God at the end of chapter six, must be one who could declare his pedigree, who was able to go forth to war, who pitched by his own standard, who was an active worker and burden-bearer, who was separated from all uncleanness, and who was consecrated wholly to God. These characteristics are the qualifications for blessing in all ages, and are full of teaching for the Christian of today.

In chapter five which is the one devoted to *separation*, we find some intensely interesting and suggestive points. First comes the command to put all lepers and others suffering from contagious diseases outside the camp. Not only so, but those ceremonially defiled by contact with death must also be excluded. The reason given is that *the Lord dwelt in their camp*, and therefore it must be kept *clean*.

Next comes a command for every man who had committed a trespass against another to *make restitution*. If the one he had wronged was living, the principal together with an added fifth was to be given to him. If he had died, the restitution must be made to his nearest relative, or if none of his family were found, to the priest. We see here how God *keeps accounts* of our lives and actions; and though we may forget unconfessed sins and failures, He does not. It is a solemn fact that carelessness in money matters, untruthfulness about small things, cheating, and misrepresentations have hindered the service and blighted the ministry of many of God's saints. It is good to wait before Him that His Spirit may bring to our memory anything that is hindering our fruitfulness in His service—especially sin of the lips, or criticism of our brethren—so that it may be confessed to God and man, and put away forever. Once confessed and put under the precious blood of Jesus, God promises to remember it no more for ever.

Immediately after these commands about putting away sin we find the remarkable ceremony called the trial of jealousy. If a man accused his wife of unfaithfulness to him, he was permitted to bring her before the priest with her head uncovered and her long hair loosed

(literal meaning of v. 18). In her hand was a meal offering of barley, and in the priest's hand an earthen vessel of holy water mixed with the dust from the tabernacle floor. He was then to charge the woman with an oath of cursing, to which she answered, "Amen, amen." The priest wrote the curses in a book and blotted them out with the bitter water, then caused the woman to *drink the water*, having waved her meal offering and burned a handful of it upon the altar. If the woman were guilty of adultery she was henceforth to be sterile. If she had children, her innocence was thereby proved.

God represented Himself in the Old Testament dispensation as a Husband to Israel, and His prophets again and again reproved the idolatrous nation as an adulterous wife. Our Lord Jesus Christ is shown as the Bridegroom of His church, and in these "last days" the Holy Spirit is preparing her to be presented as a chaste virgin unto Him at His Second Coming. 2 Cor. 11:2. While the symbolic application of the passage would be primarily to Israel, yet it contains deep teachings for all who would be members of the bride of the Lamb. The holy water speaks of the Holy Spirit's work, especially as He uses the Word of God for cleansing; and we see here not only cursing but also blotting out.

In the Song of songs the heavenly Bridegroom again and again admires the long hair of His bride. It was primarily

a sign of submission or obedience, and the root idea in 1 Cor. 11:6-15 seems to be that *the church belongs entirely to her heavenly Lord*. It also typifies the consecration of all the powers of mind and intellect to Him; and is justly termed the *glory* of a woman. But the most beautiful touch is found in Song 7:5 where the companions of the bride describe her long hair as *purple*—the royal, reigning color, which designates her as an overcomer. The symbol of her *submission* is also the symbol of her *power*. "If we suffer, we shall also reign."

Note that while the loosing of the accused woman's hair was symbolic of her having failed in allegiance to her husband, in the next chapter the Nazarine's long hair was symbolic of his entire consecration to God. We see that God is no respecter of persons, and in Christ Jesus there can be neither male nor female, but the teachings for all are alike. The Lord has one standard of purity, alike for men and women, and in these days when His Coming is drawing so near it behooves us to guard assiduously the long hair of purity and separation unto Him.

The drinking of the bitter water may be compared to the Spirit's cleansing us by His Word (Eph. 5:25-27), which convicts and reproves as well as purifies us. The admixture of dust reminds us how often the flesh ("dust thou art") creeps into our service for God. It came from the *floor*, which speaks of our *walk* before men—and it is there oftener than in our preaching or testimony, that the evil and impurity is found. The solemn lesson is for every Christian worker today that if we are not separated from the world, the flesh, and the devil in our daily life we shall be barren and unfruitful
(Continued on Page Sixteen)

Your Last Chance

to share in the privilege of giving for the needs of our aged and infirm ministers, this year. Offerings are accepted in all our assemblies twice a year and

Sunday, November 22nd

has been designated as the special day on which a thanksgiving offering will be taken for this purpose. Our ministers, as a rule, do not lay up worldly goods for the future. They have sacrificed all for the cause of Christ. It is only fair that we should do our best to make their last days comfortable. We cannot fail them. Your assembly will want to join all the other assemblies of our fellowship in this grace. Send your offerings to J. R. Flower, General Treasurer, 336 W. Pacific Street, Springfield, Mo.

The Passing and the Permanent

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

A GODLY KING

"It is said that all the public speeches and proclamations made by His Majesty, the late king of England, either concluded with a prayer to Almighty God or an expression of thanksgiving for His eternal mercy," writes Ernest Gordon in the *Sunday School Times*.

INTOLERANCE

It is reported that "at the insistence of the Italians, the resident Italian patriarch at Jerusalem has threatened with excommunication every Catholic daring to enter the Jerusalem Y. M. C. A. because it is a Protestant missionary organization."

WORLD JEWISH POPULATION

During the past century the Jewish population of the world has increased 400 per cent, according to Dr. Edwin Rawicz, as quoted in *Jewish Missionary Intelligence*. One hundred years ago the Jewish population numbered a little more than 4,000,000; today it is 16,291,000.

THE STATE AND THE SAINT

Mussolini is reported as saying: "Our formula is this: Everything in the State, nothing outside the State, nothing against the State."

The Christian formula is, "Everything in Christ, nothing outside of Christ, nothing in me against Christ, in short—for me to live is Christ."

THE LEAVEN OF ROME

Some years ago Dr. Orchard, a congregationalist minister, went over to the Roman church. The *Churchmen's Magazine* tells how as a result of his underground proselyting ministry there is a band of seventy-six Methodist ministers bound together in a Methodist Sacramental Fellowship, the purpose of which is to leaven English Methodism with Romish ideas.

THE COLLAPSE OF PROUD OPTIMISM

Dr. Per Pehrsson, a prominent Swedish churchman, spoke at the last Lutheran World Conference (Paris) on Swedish conditions: "A hopeful sign is the collapse of proud optimism. The social evolutionary theory lies in its death quiver, this idea that proud and mighty man can with his culture build a paradise on earth without God's help. This tower of Babel lies in ruins. The life without God has gone into bankruptcy, and there are significant echoes of this even in contemporary literature."

CRUSHING ARAB RESISTANCE

Reports *Time*: "To crush Arab resistance to the policy of making Palestine a 'national homeland' for Jews, King Edward signed an Order in Council submitted by His Majesty's Government, making it possible for grim-jawed Lieut. General John Greer Dill, commanding the New British Expeditionary Force in Palestine to: impose censorship of the press and all communications; issue regulations which, so long as they are in the form 'for public safety,' may be of any kind General Dill thinks best and unchallengeable in any court of laws; order the arrest, detention or exclusion from Palestine of anyone; order private property forfeited to the Crown or destroyed as a punitive measure. Arab leaders last week offered a reward of \$2,500 for the death or capture of General Dill."

A PROPHECY CONCERNING AMERICA

More than a century ago the great historian Macaulay stated: "Your republic will be pillaged in the 20th century, just as the Roman empire was by the barbarians of the fifth century, with this difference, that the devastators of the Roman empire came from abroad, while your barbarians will be the people of your own country and the product of your own institutions."

With the picture of the increasing irreligion, and spread of communistic teaching before us, we wonder whether that prophecy will come true.

"JACOB" WILL NOT LET GO!

"What would the suspension of Jewish immigration mean?" asked a journalist of a Jewish leader.

"Of this possibility we think not at all"—and now his voice rose with passion—"we reject the idea completely. We have not made our infinite sacrifices for the 400,000 Jews now living in the country, but for the millions abroad for whom Palestine means hope, and more hope: a last refuge. We have not drained the swamps, reduced child mortality by 50 per cent, for the Arabs—although they have benefited by it."

Words of Counsel from Daddy Welch

Whether you are overcome by the flesh in self or in someone else you are beaten.

Praise is like a rubber ball thrown against a wall. It will return to you again.

If you are subject to pride and sensitiveness for God's sake get rid of it. Pride is of the devil and it belongs in hell.

The man who will live the life, be true to God and just plod on, will be allowed to build something before he gets through.

Just as soon as you get your head an inch above anyone else's head you are out of place. Leaders in the church are not to be exalted above the rest. There is plenty of room to go down but there is no room to go up.

Most of our trouble comes to us by the way of our minds. Satan himself has access to the mind. It makes so much difference what you think. Every sin involves the mind. A Holy-Ghost-cleansed and controlled mind is a wonderful thing.

You cannot manipulate the blood of Christ. God handles the blood. Putting things under the blood is not Scriptural. When God puts the blood over a thing He will witness that He has done it. The way to put things under the blood is by the way of repentance. It takes the white-hot holiness of Christ to determine where the cleansing of the blood belongs.

ROME AND ETHIOPIA

"The Vatican has appointed an Ethiopian bishop and is training Ethiopian priests in the Ethiopian college in the Vatican City," writes Ernest Gordon in *Sunday School Times*. "The spiritual quality of the religion that Italy proposes to give to Ethiopia comes out in an incident of the recent war. The city of Faenza presented the Italian expeditionary force with an image of the Madonna which was kept in the Naples Cathedral for the encouragement of embarking troops. Processions of clergy and thousands of women and children with lighted candles accompanied it to the ships. Men knelt in the streets as it passed. There were shouts and cheers when the Crown Prince and Princess drove up to the quay and went on board to pray for the lives of those on board before the Madonna was on the sea. The decks of the ship crowded with troops resounded to the cry, 'Madonna, help us' as the big ocean liner slowly moved away."

THE VATICAN AND ZIONISM

The Vatican is opposed to the activities of the Jews in Palestine. It has protested concerning the Arab-Jewish riots, insisting that its opposition is directed not against the Jewish faith but against Zionism. "Never," says a report emanating from the Vatican, "can the Holy See agree to this process, opposed to the fundamental dictates of justice, of a minority asserting itself over the natives by means of immigration and special privileges." The secret of the Vatican's attitude, claims a Catholic news agency, is that "the Holy See has been striving for some time for a permanent and satisfactory solution of the problem of the Holy Places, which it regards as a precious religious treasure of all Christianity." Comments *Revelation*: "However earnest the desire to preserve Christian holy places, which after all are for the most part sacred to the Catholics, the Vatican cannot prevent the restoration of the Jews to their own land. What God has said He is able also to perform, no matter what hindrance is offered by any secular or clerical organization."

MODERN NEHEMIAHS AND THEIR OPPONENTS

When Nehemiah began his work of reconstruction he encountered the enmity of the heathen inhabitants of the land, who were stirred up by leaders such as Tobiah the Ammonite and Geshem the Arabian, and Sanballat the Horonite (Nehemiah, chapter 4). History repeats itself. Witness the following from the *New York Sun* (quoted in *Alliance Weekly*).

"The writer, A. G. Gardiner, names two men as the prime movers in the revolt against the Jews and the British. One of these is the head of the Moslem Church in Palestine, Mufti Haj Amin Hussein, who is 'an uncompromising foe of a concordat between Jew and Arab, and is the intellectual and spiritual force behind the campaign of violence and murder.' The second man he names is a notorious rebel, Fawzi Kauji, who was trained in the Turkish army and gave so much trouble to the French during the Druze revolt in Syria ten years ago. It was he who issued the inflammatory proclamation calling the Moslem world to a holy war against Jew and Christian in Palestine, and it is his sinister genius that has inspired the cunning strategy of the campaign."

Seed Thoughts

Gathered by Alice E. Luce

Whatsoever things are true, honest, just, pure, lovely, of good report; if there be any virtue or any praise, *think* on these things. Phil. 4:8.

How little care we bestow on our thought life—yet it is *there* that our whole being becomes contaminated or uplifted.

An old proverb says, "He is never alone that is in the company of noble thoughts."

We are told that the distance from ear to ear in an average man is six and a half inches. What do those inches represent in you?

Is that small space an empty tube that just lets things go in at one ear and out at the other?

Or is it like a *filter*, allowing the evil and worthless thoughts to escape, and retaining only those that are pure and scriptural?

"Our thoughts are capable of determining the whole trend of our life; our mental attitude determines our outward program; therefore to control our thoughts is to direct our deeds."

"Remember that we become like the pictures which we hang on the walls of our minds. Set a stern watchman at the entrance of your mind, and admit only those thoughts that will help."

EFFECTIVE PREACHING

The Preacher's Material

The first condition of effective work is an efficient workman. There is no element in preaching so important as the preacher. If a man is going to be an effective preacher, *he must live to preach*. It must be the one serious business of his life, having the first place in his thoughts and the first claim on his time. A preacher who makes anything else his work, and preaching his pastime, has mistaken his calling.

There are some accessories of the preacher's work that should not be overlooked. Many a man's work is hindered by trifling defects that might be easily remedied. Nothing in or about a preacher is unimportant. His dress, style, and manner all count for or against the effectiveness of his ministry. Slovenliness and a slouching habit close many a door against both the man and his message, and, on the other hand, aloofness and affectation are equally prejudicial to success.

Sometimes mere accessories make all the difference between success and failure. Professional pleasantness, studied dramatism, and rehearsed elocution are unpardonable in the pulpit, but there is no reason why any man should prejudice his mission by want of discipline, training, and care. There are no trifles in the service of God. Everything leads back to the man. The quality of the preacher determines the level of the preaching. Even in the accessories it is the man that counts. There is no instructor of the voice like an impassioned heart, in gesture there is no art like the artless impulse of the soul, and in manner there is no tutor like a sincere and gentle spirit. There is no surer way of becoming an effective preacher than that the preacher himself be a true sermon.

Truth borrowed may be either above or below the borrower, but masquerading in other men's possessions is not worthy to be called preaching. Truth must come from the depths of a man's own soul if it is to be the Word of God upon his lips. It is truth vitalized by experience that is quick and powerful, and such truth must be apprehended by faith and realized in the life of the soul. An average man alive with divine energy, moved with divine compassion, and impelled by a divine urgency is a mighty force for righteousness in the hands of God. The outsider has little respect for clerics, and less reverence for priests, but he knows a man when he sees him, and a man of God he will hear. The pulpit must get rid of its unreality, effeminacy, and cant if the outsider is to be reached. When there is a true, strong, manly man of God in the pulpit, there will be no lack of men in the pews. Unfortunately seminaries cannot make men, and it is men, men, men we want. Every man has to grow his own manhood, and that solemn task should be every man's care. Preacher, "take heed to thyself."—Samuel Chadwick.

THE VALUE OF TIME

General Mitchell, the great astronomer, said to an officer who apologized for being only a few minutes behind time: "Sir, I have been in the habit of calculating the tenth of a minute." Men who have accomplished great things have learned the value of time. Large results can often be achieved in a little while. Dr. Cuyler says:—"The atonement for a world of perishing sinners was accomplished between the sixth hour and the ninth hour of darkened Calvary. That flash of Divine power from the Holy Spirit which struck Saul of Tarsus to the ground was the work of an instant, but the great light of the converted Paul has blazed over the world for centuries. A half-hour's faithful preaching of Jesus Christ by an itinerant exhorter at Colchester brought the young man Spurgeon to a decision for his Lord, and launched the mightiest ministry of modern times." In the United States mint they coin eagles out of the sweepings of the gold dust from the floor. We ought to have so much to do that we could not afford to lose a minute. Is not every minute of life as precious as the dying moments? In a moment a decision may be formed that will fix a destiny. Therefore let us be faithful in toil, for the night cometh when no man can work.

Questions and Answers

In Jer. 3:14 God says "Turn O backsliding children . . . for I am married unto you." Does that refer to Israel only, or does it refer to us also?

In Jeremiah 3 God is showing His faithfulness and love for Israel and Judah and to show it in its intensity He reveals that it exceeds anything human. For example, If a man put away his wife and she then married another it was a violation of propriety for him to take her again to himself, v. 1. But God's love for Israel was so great that He was willing to restore her to Himself even after she had "played the harlot with many lovers." Israel is spoken of as the estranged wife of Jehovah, who will be restored to His fellowship. Hosea 2:7. The Church is spoken of as one espoused to Christ (2 Cor. 11:2), to be presented to Him "a glorious church" (Eph. 5:26, 27), that it might be united with Christ at "the marriage of the Lamb." Rev. 19:7. We would warn, however, against playing on these metaphors dogmatically for while the Church is spoken of as an espoused virgin, Paul also uses the figure of marriage to symbolize the present union of Christ and the Church. Eph. 5:22-32. In using these symbols God is not establishing set doctrines, but is using earthly relationships as types of those which are spiritual, or heavenly.—E. S. W.

LIGHT IN THE DARK CONTINENT

"Africa, known but a few years ago as the Dark Continent, is now numerically the most Christian continent of the non-Christian world," reports *Revelation*. "Protestant Christians number 8,638,514; their children under fourteen years total 2,616,890, and scholars enrolled in Sunday Schools 2,087,989. The stronghold of Protestant Christianity is the Union of South Africa where Christians number 4,000,000 and their children 1,500,000. The old established and highly organized religions of Asia are not here to impede progress except in North Africa, Northern Nigeria, and areas of West and East Africa where Islam offers an unyielding opposition to Christian penetration.

Help us spread Christmas joy into the dark corners of the earth by contributing to our Christmas Fund.

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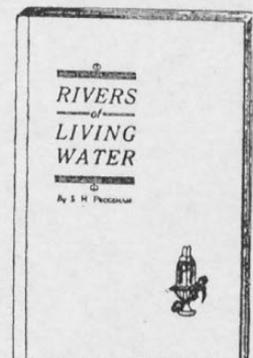
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that it is the fruits of A-chá'ia, and at they have addicted themselves to the ministry of the saints.)
16 That ye submit your-

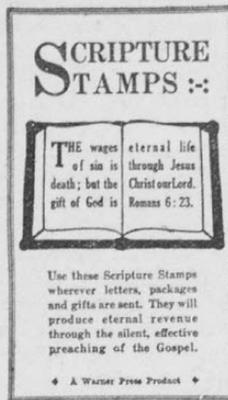
II CORINTHIANS 1

the church that is in their house.
23 All the brethren greet you. Greet ye one another with an holy kiss.

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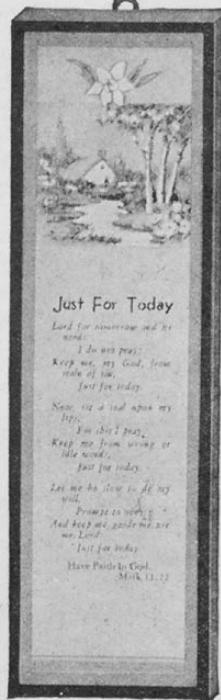
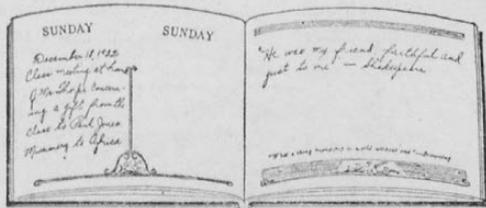
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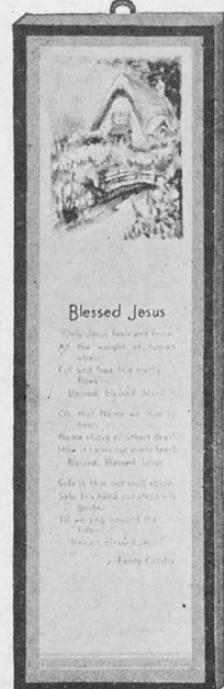
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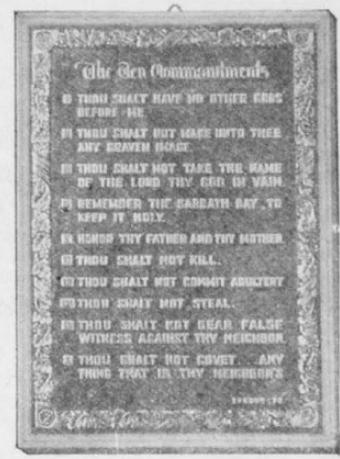
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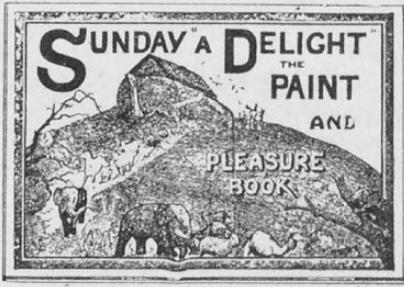
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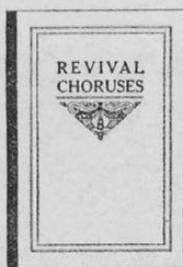
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A Pastor's Unique Message

One of our pastors has had printed and is circulating among his members a tract which reads, in part as follows:

TO THOSE SEEKING HEALING FROM GOD

In James 5:15 the Lord, in speaking of healing says, "If he have committed sins, they shall be forgiven him." Thus, in such cases, God has joined the forgiveness of sins with the healing of sickness. What God hath joined together, let not man put asunder. Matt. 19:6. We know that confession should be made where forgiveness is needed. Therefore God warns the sick one who is seeking healing to confess his sins to those who are to pray for him. James 5:16.

Confession, to be genuine, must be accompanied by the forsaking of the sins confessed. Often too, restitution is also required. Most people will at once think of things they should confess and forsake. If you do not know anything you are doing that is wrong, or if you have made some things right, been prayed for, and still are not healed, a glance at the appended list of sins may assist you in finding the thing which God is particularly interested in having you confess and forsake.

Things Earnest Christians May Need to Confess "One to Another"

Anxiety.
Being Sad.
Fruitlessness.
Indulging in Self-pity.
Serving God Listlessly.
Carrying Tales of Evil.
Forgiving Half-heartedly.
Not Keeping the Body under.
Allowing Compassion to Dry up.
Being Lukewarm in Serving God.
Speaking Evil of Political Rulers.
Making Money Gifts Reluctantly.
Not Trying to Get Sinners Saved.
The Sin of Asa (2 Chron. 16:12).
Obeying God Slowly or Hesitantly.
Indulging a Spirit of Resentment.
Preferring Own Will to God's Will.
Being Hard or Exacting in Trading.
Entertaining a Spirit of Criticism.
Not Being Thankful for Chastenings.
Finding Fault with Church Dignities.
Scant Appreciation of Jesus' Sacrifice.
Being Ungentle to Others in the Home.
Failing to Give Forth Joyfulness at Home.
Having but Slight Compassion for the Lost.
Failing to Lovingly Pray for Our Enemies.
Indulging the Desire to Have Men Praise Us.
Holding on to Money That Should Be Given to God.
Not Seeking First the Prosperity of God's Kingdom.

If you have confessed and forsaken such of the above as you may need to confess, and yet the prayer for healing does not bring deliverance, ask God to reveal to you by His Spirit the sore that He wants healed.

It is that pastor's belief that the sickness of a church member may be a chastening of that member by which God hopes to bring him to a higher state of grace. Therefore he feels that sick people should be assisted in search-

ing their hearts for things that need changing. The list may be of value to readers of the *Evangel* who are desiring to purify themselves even as He is pure. 1 John 3:3.

HEALED AND BAPTIZED IN THE HOLY SPIRIT

February 10th, 1936, I suffered a stroke of paralysis. A few minutes later my husband came and found me unable to get to the bed and scarcely able to speak. The stroke affected my left side and my left arm was completely paralyzed, as limp as a rag.

After carrying me to my bed, my husband called the saints to pray for me. Soon I could raise my left arm above my head and a little later was able to lift our baby with the same arm. Although I could walk and use my hand normal feeling had not yet returned. By the next night the normal feeling had returned almost perfectly.

The stroke was on Monday. The following Friday night the symptoms reappeared. We spent most of the night in prayer resisting the devil. It seemed I would have another stroke. I was so weak I could hardly stay up. Saturday morning we called the saints again; they stayed most of the day. Late in the evening after most of them had left the devil attacked me again. We sent for more of the folk to come and went to prayer again. As the saints continued in prayer at this time I became so ill it seemed I would have to leave this world.

I asked my husband to have the pastor anoint me with oil and pray again for me. Soon the power of God flooded the room. Some were slain before the Lord; two messages in tongues were given. One of these was very helpful to me. Soon after this prayer the Pastor asked me to sit in a chair while they laid hands on me and prayed again. The pastor encouraged me to roll off my burdens on Jesus. I did so, and it was not long until Jesus seemed to appear before me, and I just gave Him my burdens. Presently I received my Baptism and began to speak in tongues, and was healed. That has been about seven months ago. Today the healing stands and I am quite well and strong.—Mrs. C. T. Graves, Clark, Mo.

We have been Sister Graves' pastors for some months and can testify that she is now quite well. If we had not been told, we should never have known that she had been paralyzed.—Pastor and Mrs. F. R. Davidson.

I was Sister Graves' pastor at the time of her healing and can say that the foregoing testimony is entirely true. A large number of the saints were there at the time of the healing, all of whom gave glory to God for the wonderful working of the Spirit. "This thing was not done in a corner" but was common knowledge in the neighborhood.—Cleo Tapp, Dexter, Mo.

HOME CONFESSION

During a meeting in Ireland Mr. Moody found a young man, who had found peace with God, returning again, three days after, to the inquiry room. "What's wrong?" Mr. Moody asked. "I was too precipitate," he answered; "there is no change in me." "No, Sir," an-

swered Mr. Moody, "that is not the reason. You have not confessed Christ." The young man started, and said:—"How do you know? Who told you?" "Nobody told me. When a man goes away trusting one night, and comes back doubting the next, it is an infallible sign that he has not confessed Christ." "It is true," the young man answered sorrowfully; "my mother is a Christian; but my heart failed me that night, and I thought I would tell her in the morning. Then when the morning came, it seemed harder, and I thought, she will ask why I did not tell her last night. Then I came to the conclusion it was all a delusion: if I had been saved, I would have confessed." Mr. Moody led him again to his Saviour; and the next night, as he saw him pointing a soul to Christ, Mr. Moody touched him on the shoulder and said, "How is it with you now?"—he looked up with a bright smile, and said, "I told mother!"

PUBLIC CONFESSION

Baratan, a student in the law college, had done splendidly so far in his examinations. He was a Hindu. Then for some reason or other he started to come to our service in Madras with a fellow student, but he still wore the caste mark painted on his brow. Sunday after Sunday I saw him sitting there. It was as though he were saying: "I am interested in your Christianity but I am loyal to my father's gods." You can imagine my feelings when one Sunday evening the caste mark on his brow had been washed off. After the service he came and asked me to baptize him, but to do it secretly. Secretly, for if he became a Christian openly his career was ended. His family would disinherit him. His examination fees would not be paid.

As tenderly as I could I tried to explain to him that baptism is an open confession of Jesus. I left it there. I felt tempted to tell him to wait until his examinations were over, but a voice warned me to say no more. He went away, like another young man, sorrowful, but he came back within a week or two. "Whatever it costs," he said, "I feel that I must be baptized." In a packed church—the service was held; tears of joy ran down the boy's face. Everything happened as he said it would. His father stopped his allowance, turned him out of the house. He got a job as a clerk 150 miles from Madras. The brilliant career was over. On the day I left Madras he came on to the platform and gripped my hand. "It is worth it," he said. He has lost caste. He has lost social position. He is thrown out of the circle of his friends. But he has found Christ.

DYING MOMENTS

It is related of the saintly Frances Ridley Havergal that on the last day of her life she asked a friend to read to her the forty-second chapter of Isaiah. When the friend read the sixth verse—"I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee"—Miss Havergal stopped her. "Called—held—kept," she whispered. "Well, I will just go Home on that." And she did go Home on that, as on a celestial chariot.

The Christmas Fund will be disbursed among our missionaries the end of this month. We are looking for your help.

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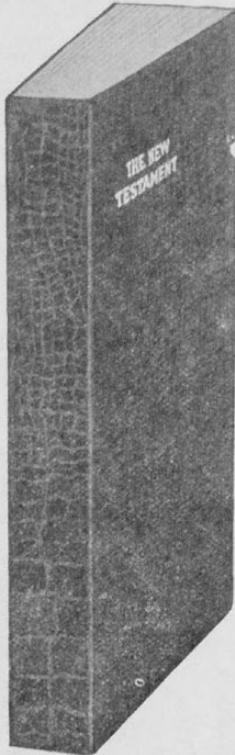
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REV

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GOSPEL PUBLISHING HOUSE
Springfield, Missouri

The Way of Salvation

AN ARAB'S DEVOTION

Let a young Arab woman speak. I had only been in Muscat a few days when a messenger came running over to us saying that Mirash was dying. He was our only Christian convert in the whole province of Oman. I rushed over to the men's hut and found it empty. During the night a fanatical Mohammedan brother had come and stolen the body, carrying it to his own hut with the idea that if Mirash died in his house, he could tell to the city that Mirash had died a Mohammedan. He could then claim the widow, would be in a position to dictate as to her future, and would gain money from her remarriage.

We went to the brother's house and found the door barred. Finally, through a friend, we were admitted and spent the last few hours with Mirash before he was called home. The brother refused to allow him to have a Christian burial and tried to get friends to help him bury Mirash. They all refused, saying that since Mirash was a Christian during life they would have nothing to do with him now. The brother was about to tell us to bury Mirash when the mother stepped to the doorway and with a face like stone and, pointing to the rocks behind Muscat, said, "I would rather have my boy carried to those rocks and the birds eat his body than to have the Christians bury him." The brother became more fanatical and finally got help to give Mirash a Moslem burial.

As my colleague and I came back from the cemetery we noticed a great commotion about the courtyard. They were forcing the young widow through the Mohammedan ceremony of widowhood. In our section of Arabia, as the men come back from the cemetery they bring the widow out to the threshold of the door and throwing over her a black cloth they ask her to repeat the first chapter of the Koran, thus declaring her intention to follow the religion of her husband. Then she is ushered back into a dark room, where for four months and ten days she remains in utter seclusion. She sees no one and food is handed through the door. After that she is brought out and the oldest male relative has the right to arrange a wedding.

We found the relatives forcing the young widow through this ceremony. In front of her were a fanatical group of women. A religious judge was trying to force her to repeat the required words. My colleague stepped up to the old man and said in Arabic, "There is no compulsion in religion." The judge looked around and said, "You are right, we will let her speak for herself." At these words Miriam stood up and faced the crowd of men who had been jeering at her and said, "I am a Christian and am going to be a Christian."

That was over three years ago. I remained on in Muscat for two years and saw Miriam nearly every day. She was despised by all her friends and relatives. Poisoned food was sent to her. A fanatical brother threatened her life if he should ever see her on the street. But under conditions like these she remained true, never once denying her Master. She willingly went through all this because Christ

meant so much to her. She was willing to pay the price even if it should mean death. Today out there in Muscat she is the only baptized Christian in the whole province of Oman. She sends a challenge to us!—W. Harold Storm.

FORGIVEN

For us, who were too poor to pay, the Lord Jesus laid down the price of our pardon—His own life: He gave "His life a ransom for many." Matt. 20:28. In a Scottish village lived a doctor noted for his skill and piety. After his death, when his books were examined, several accounts had written across them in red ink: "Forgiven—too poor to pay." His wife, who was of a different disposition, said: "These accounts must be paid." She therefore sued for the money. The judge said: "Is this your husband's handwriting in red?" She replied that it was. "Then," said the judge, "there is not a tribunal in the land that can obtain the money where he has written, 'Forgiven.'"

The Long Hair of Submission

(Continued from Page Nine)

in our ministry. But praise God, the same Spirit who reveals our sins and uncleannesses is able to blot them all out by the power of the precious blood of Jesus.

We are asking the Lord to make us overcomers, and we read Revelation 2 and 3 to see the characteristics of those who will be caught up in the Rapture of the saints. The qualifications for the whole bride must be the same for every member of that blessed company. The spirit of the Antichrist is anarchy or disobedience; the spirit of the bride of Christ is obedience and submission in all things to her Beloved. Let us learn so to yield to the Holy Spirit in His searching and cleansing, that our daily lives as well as our ministry may manifest the long hair of purity, separation, and submission. Thus will Jesus see of the travail of His soul and be satisfied, as He presents His bride unto Himself a glorious church, not having spot or wrinkle, or any such thing, but holy and without blemish.

Send your Christmas missionary offering early.



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Use Scripture-text seals on your gift packages, envelopes, etc., and spread true Christmas cheer. New, appropriate designs are embossed on metallic, gummed material and then die-stamped in two sparkling Christmas colors. Thirty seals are in a cellophane envelope—one sheet of 15 silver seals in red and white, and one sheet of 15 gold seals in ivory and blue. Sure to please. Order package No. 6. Price 15 cents

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**"THE EYES OF THE LORD YOUR GOD
ARE ALWAYS UPON IT"**

(Continued from Page Seven)

glory and peace and rest which had come into his heart. Wonderful, wonderful Jesus!"

Pray for our Bible women, who are daily taking the gospel to the zenana women who are shut in and have no other way of hearing the wonderful story of Jesus. Mrs. Blakeney verifies our own knowledge of the situation when she says: "India is so different from the India to which we came twenty-four year ago. Now English is spoken freely, and we can pass on English tracts, magazines, etc., and they are all understood" (by the better educated.) But while the English literature reaches that class, funds are needed to purchase Bible portions and tracts in the native languages. So please send all offerings for the work and literature to the Foreign Missions Department, 336 West Pacific Street, Springfield, Mo., but send S. S. Rolls, cards, Christian papers, magazines, and books, appropriate for hungry souls, direct to Brother and Sister A. A. Blakeney, A. G. Mission, Dehra Dun, U. P., India.

Co-Operation Although home on furlough, we are praying and trusting for the needed funds required for the work and workers supervised by our Brother and Sister Blakeney. We deeply appreciate their labors of love, but feel He would have us continue to relieve them of the financial strain of the work. Some of the evangelists are still unsupported, and we also want to send out funds to purchase Bibles and literature in the vernacular languages read by the residents and pilgrims passing through our sections. This is a real need.

We praise the Lord for your co-operation during the years and know you will continue your interest. In His own time, we are looking forward to returning to Dehra Dun and His work among the heathen.

Present Mrs. Blakeney further writes: "Our cold season will soon be here when we shall be able to launch out into new villages and cities for Him. The people of the cities will be returning to their homes there from vacations in the hills. We are planning on some definite work among some larger cities this season. We long for souls, souls to be set free from the deep darkness and bondage. Jesus CAN DO IT!"

"O, the growing, widening wonder
Of the gospel of His grace;
In its world encircling service
Every worker finds a place.
For we only turn dark natures
T'ward the brightness of His face.
Our Christ is strong to save."

We deeply praise Him that indeed His eye has been always upon the work so dear to our hearts. Let us trust together for the touch of His pierced hands upon the heathen lost.

In His wonderful fellowship and service.
—Jacob and Jennie Mueller.

EFFECTIVE PREACHING

The Preacher's Message

Nothing makes for a preacher's effectiveness more than a true conception of his calling.

He is a messenger. He delivers an open message which he has received from God for men. It is not handed to him from without; it comes to him from within. God spake it to him in the depths of his own soul. His first business is to wait for that message, and his next is to see that it is faithfully delivered.

Once it is realized that every hearer has a personal interest in the message there will be no difficulty in securing a hearing. I have heard a judge sum up a case without any attempt to secure attention, but there was a breathless stillness, so eager was the anxiety to hear. I have heard a lawyer read a will in a most slovenly fashion, but there was nobody asleep. Alas, we have to speak to people who have no desire to hear! The preacher has to *make men understand* that they are personally concerned in the Word of the Lord.

Every man has a personal interest in the questions of sin and grace, God and devil, heaven and hell. If Christ be faithfully preached, every man must take heed. In Him are all the treasures of wisdom and knowledge; with Him is the solution of every problem in every age. It is the preacher's fault if the hearer does not understand that he comes to him with a message of vital interest, and pregnant with eternal issues.

The message must be intelligible. It must be spoken to the people for whom it is sent. Many preachers never speak to their congregations—the sermon is a soliloquy spoken in the hearing of the people for the satisfaction of the speaker. One well known preacher confessed that for years he was more interested in truth than the people.

It is a waste of time to argue with adversaries that are dead or distant. Talk to the people who are there. The preacher must speak in the language of the people. The message must be direct as well as intelligible. Every available help must be used to interpret its meaning and enforce its authority. Never be afraid of illustrations. It is by the things with which they are familiar men will best understand the things of which the preacher speaks. This is no plea for shallowness or carelessness in preparation. Obscurity is no proof of depth.

Simplicity is the mark of perfection. The Epistles were written to new converts, and they may be preached to new converts still if they have first glowed in the soul of the preacher. It is in the heart truth is clarified, vivified, and fired.—Samuel Chadwick.

**INJECTING THE WAR SPIRIT INTO
EDUCATION**

The following two sums are "taken at random from the new Nazi schoolbooks" and quoted in *The Observer* (London, July 5, 1936).

"A squadron of 46 bombing aeroplanes throw bombs at a town of an enemy. Every aeroplane possesses 500 bombs weighing 1,500 kilograms each. Calculate the weight of all the bombs together. How many fires will the bombs cause if every third explodes and every twentieth causes a fire?"

"Bombing aeroplanes, flying during the day, go at a speed of 280 kilometres an hour. Night bombing aeroplanes can only fly at 240 kilometres an hour. How many hours will each class of bombing aeroplanes need to cover the area between Breslau and Prague, Munchen and Strassburg, Kiel and Metz?"

Recommended Books

GUIDE TO GUIDANCE

Mr. Donald Gee's new booklet "Studies in Guidance" will be welcomed by all who are seeking to know God more perfectly in His character as Guide, or to understand more fully His mysterious ways in leading (and sometimes *seeming* to neglect leading) His people. The chapter titles indicate the range of the studies. They deal with Guidance from the Bible, by the Holy Spirit, by Spiritual Gifts, through Circumstances, through Counsellors, through an Inward Witness, concluding with Unconscious Guidance. The studies are brief and clear, forming a useful nucleus for full enquiry to those who wish to pursue this delightful subject.

Mr. Gee discusses the prerequisite for guidance, giving the instance of Moses, one of the most guided of the guides in the Scripture, discovering the secret of his "guidability" in his habitual meekness. The genuine Pentecostal touch is present, of course, in those chapters which deal with direct supernatural guidance through the Presence and the gifts of the Holy Spirit. Wise safeguards against using the supernatural as "a form of fortune-telling and character-reading" are also present, including gracious exhortations concerning relying too much upon direct heavenly interposition in the details of life. Those who have learned to "walk in the Spirit" will recognize "that their Father in heaven has given them a large sphere of things in which they can please themselves." Concerning "unconscious guidance," Mr. Gee concludes that "Heaven will be full of happy recognition of the guiding hand of God in many things in life's pathway that seemed at the time all to happen by mere chance." Every Pentecostal reader will add a resounding "Hallelujah!" to that!

And the Christian in Pentecost or out of it will surely utter a glad "Amen" to the statement that "the miracles of an audible voice, a heavenly vision, a prophetic utterance, an inward 'witness,' an emphasized Scripture, compelling circumstances, unified counsel, or striking opportunity are only part of the greatest miracle of all—the miracle of redeeming grace that turns rebellious sinners into men and women who can say continually from hearts washed in the precious blood of Christ, "I delight to do Thy will, O my God"; and because they are now led by the Spirit of God know that they are sons of God.—H. Horton.

This book can be obtained from the Gospel Publishing House, Springfield, Mo., Price, 25 cents, postage 3 cents.

In Christ's death He accomplished a three-fold work. He perfected Himself, His own human nature and character. He perfected our redemption, perfectly putting away sin from the place it had in heaven, and in our hearts. He perfected us, taking us up into His own perfection, and making us part-takers of that perfect human nature, which in suffering and obedience, in the body prepared for Him, and the will of God done in it, He wrought out for us."

Share your Christmas joy with the missionaries and send a special offering NOW.

A Life of Thanksgiving and Praise

(Continued from Page Three)

You ask, "How can I praise when I do not feel like it?" The Lord has not said, "The just shall live by feeling," but "The just shall live by faith." Rom. 1:17. Faith recognizes that the Lord never changes. He is just the same in fine weather and in what folk call foul; for many folk do not recognize the truth

that Ruskin emphasizes, "There is no such thing as bad weather, only different kinds of good weather." And because of the continual goodness of our Lover-Lord we can render "the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name," having full assurance that with such sacrifice God is well pleased. Heb. 13:15, 16.

You want to please Him, don't you? I know you do. Then offer the sacrifice

of praise to Him continually. As your heart longs and desires to do this, He will pour in the Spirit of grace to enable you to do so.

It is written, "We know not what we should pray for as we ought." Rom. 8:26. We must all confess this. We also read, "Likewise the Spirit also helpeth our infirmities." The blessed Holy Spirit will enable us to pray as we ought, and will enable us to know what "praying in the Holy Ghost" really is. And what is true of the prayer life is also true of the life of praise. We know not how to praise as we ought, but the blessed Holy Spirit will provide the enabling. Eph. 5:18 is translated by Weymouth: "Do not indulge in wine—a thing in which excess is so easy—but drink deeply of God's Spirit." What will be the effect of taking great draughts of God's Holy Spirit? The song of praise will start. Our mouth will be filled with psalms, hymns and spiritual songs, and we shall find ourselves singing and making melody in our hearts to the Lord; and through the blessed Spirit's presence we shall find it easy to "give thanks for all things unto God and the Father in the name of our Lord Jesus Christ."

Once more let us look away to our blessed Lord Jesus, the smitten Rock, and drink and drink and drink of the blessed stream of the Spirit that flows from His wounded side; and the song of the Spirit will soon arise from our heart and our lips. A constant looking to Jesus will bring a constant stream of the Spirit and result in a constant song of praise.

This is the simple secret of a victorious, Spirit-filled life—coming constantly to the Lord for a fresh filling of His Spirit. As a result you will find yourself constantly giving thanks to the Lord for His goodness and for His wonderful works to the children of men.

The above is a chapter from a new book entitled "Spirit-filled, Led and Taught," written by the Editor of the Evangel. This book will be offered as a free premium with the Pentecostal Evangel after December 1. The book is expected to be ready for mailing by December 10. Additional copies can be obtained for 25 cents each, or 5 copies for \$1.00.

Standard Bible Story Readers

By Lillie A. Paris



Six books, substantially bound in blue art vellum cloth, with outer jackets in full color. They are graded for children from six to eleven years of age. Book One for children of six or under, and on to Book Six for children of eleven. Carefully graded for each age in wording, kind of story, size of type and nature of illustrations, according to approved standards.

Bible stories predominate, with nature stories, childhood's poems, patriotic lessons, and songs for little voices introduced with sufficient frequency to add zest, newness and variety.

The profuse illustrations, in full color by the delicate offset printing process, really must be seen to be appreciated. The world's best in sacred paintings, and beautifully colored sketches and studies especially made, are shown in rich color on a restful, blue-white paper stock.

The author, Lillie A. Paris, for years the first-grade critic teacher in the training-school, College of Education, Ohio University, and repeatedly elected president of the Ohio Elementary Teachers' Association, also served for many years as editor of Elementary Sunday-school supplies for one of the largest religious publishing-houses in the world.



Book 1—The Primer (first grade). Eighty four-color illustrations; 128 pages. Blue art vellum cloth. Price, 80c.

Book 2—First Reader (second grade). Seventy-five four-color illustrations; 144 pages. Blue art vellum cloth. Price, 90c.

Book 3—Second Reader (third grade). Eighty four-color illustrations; 160 pages. Blue art vellum cloth. Price, 90c.

Book 4—Third Reader (fourth grade). Fifty-four four-color illustrations; 176 pages. Blue art vellum cloth. Price, 95c.

Book 5—Fourth Reader (fifth grade). Fifty-nine four-color illustrations; 192 pages. Blue art vellum cloth. Price, \$1.00.

Book 6—Fifth Reader (sixth grade). Fifty-six four-color illustrations; 208 pages. Blue art vellum cloth. Price, \$1.00.

Expressing Her Thanksgiving

A lady overpowered with joy after listening to the Word of God, said, "I feel like a cat in catnip." "Catnip!" exclaimed the preacher; "I don't know what you mean." It was then explained that cats love to roll in a certain herb, which they eat when sick; and that they are so pleased when they find themselves in catnip that they roll and gambol for very joy. It was a very expressive way to denote her joy.

Pray for Revival

W. C. Moore

Someone has said that no work for God can prosper except it be supported and defended by definite, believing prayer.

It is Revival or ruin as far as the *spiritual* life of the individual Church is concerned.

And Revivals are born in prayer and only flourish in a prayer atmosphere.

It is very important to have Group prayer meetings at the Church regularly, and to attend these services just as faithfully as the usual Church services.

For a work to be successful, not only must the Gospel be preached in the power of the Spirit, but God's Word must be obeyed, and God's continuous help must be maintained by the persistent prayers of His people.

In the middle of the nineteenth Century the *North Carolina* lay in the harbor off New York. She was manned with about one thousand men. Among these were four Christians who agreed to meet for prayer. They met far below deck. One was an Episcopalian, another a Presbyterian, and two were Baptists. As they knelt to pray their hearts were overflowing with the joy of salvation and they began to sing His praises.

The sweet strains of their song arose high above deck and their ungodly shipmates ran below to scorn and to mock. But so great was the power of God manifest in the rejoicing faith of the four praying men that the laughing of the ungodly was changed into the cry of penitent sinners. As a result Revival broke out in the depths of the *North Carolina*. Prayer meetings were held every night. Conversions took place every day. The battleship became a veritable Revival Center. Ministers from ashore were called in to help deal with the men. And since the *North Carolina* was a receiving ship, from which men were assigned to other battleships, the converts of this Revival were scattered throughout the Navy. Ship after ship left the harbor for foreign seas, each carrying its band of soul-winning converts. Thus the prayer meeting of the four below deck precipitated a revival that reached to the ends of the earth.

And as this revival came in answer to believing prayer, so God will do like things, or far greater things, today if the conditions of believing, prevailing prayer are met by Christians everywhere. Let us pray and believe for the Greatest Revival the World has ever known.

Christ's Practice of Prayer

The earthly ministry of our Lord was begun in prayer (Luke 3:21), continued in prayer and ended in prayer. Luke 23:34. The heavenly ministry of our

Lord was begun in prayer (John 14:16) and is now continued in prayer. Heb. 7:25.

"Lord teach us to pray." Luke 11:1.

Prayer was more important than rest, for "in the morning a great while before day He rose up and went out into a desert place and there prayed." Mark 1:35.

Prayer was more important than sleep, for "He went out into the mountain to pray and He continued all night in prayer to God." Luke 6:12.

Prayer was more important in securing workers than either money or machinery, for He said, "Pray ye the Lord of the harvest that He send forth laborers into His harvest." Matt. 9:38.

Prayer is as important as His other ministries, for "He ever liveth to make intercession for us." Heb. 7:25.

The trying time for the Atheist is when he feels thankful but has nobody to thank.

1937 -- Scripture Text Calendars -- 1937

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Some One
Gets
Ahead of
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A Beautiful Calendar

Particularly inspiring is the cover of the Scripture Text Calendar for 1937. It's a very lovely painting by Hacker entitled "The Quest of the Magi." The coloring is exquisitely rich, the theme compellingly spiritual—and the art work so exceptional as to merit preserving and framing.

Inside are twelve religious pictures—one at the top of each monthly page—each adopted only after careful study so that all may be in keeping with the dignity, beauty and standards of the Scripture Text Calendar.

Exceptional features include the TOPICALLY ARRANGED YEAR WITH THE BIBLE—the THREE-MONTHS-ON-A-PAGE calendar page—the INTERNATIONAL SUNDAY SCHOOL Lesson Assignment and Golden Text—the carefully chosen PRAYER MEETING TEXT for each Wednesday—FLOWERS and BIRTHSTONES of each month—MOON PHASES—and the story of each picture.

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GOSPEL PUBLISHING HOUSE, 336 West Pacific Street, SPRINGFIELD, MISSOURI

In the Whiten'd Harvest Field

CACHE, OKLA.—We are very grateful to the Lord for the good revival which He has just given us. C. C. Comer, of Eakly, was with us 2 weeks. Sixteen were saved, some received the Holy Ghost, and we feel that many of the walls of prejudice were broken down. Brother Comer has a very timely message, which is so helpful to the church in these last days.—Mr. and Mrs. R. H. Bishop.

TOLAR, TEXAS—We started a meeting with Brother and Sister O'Shields about August 8, and continued it for 4 weeks. About 12 were saved, 4 were filled with the Holy Ghost, and 12 were baptized in water. The saints in Tolar are among the finest and most consecrated in the State. Their fellowship and co-operation will never be forgotten.—Chas. and May Miller, Box 583, Hartford, Ark.

STONEHAM, COLO.—We have just come to the close of a 5 weeks' revival, Harry Sherman of Denver, Evangelist. Members from denominational churches knelt at the altar hungry for more of God. Nine were saved, 6 received the Baptism in the Holy Spirit, and on the last night 8 followed the Lord in water baptism. The names of 6 new members were placed on the roster. All the saints were uplifted and strengthened.—Mildred Gililand, Pastor.

LOS ANGELES, CALIF.—Evangelists Meyer and Alice Tan Ditter have just closed a 4 weeks' revival at the Full Gospel Tabernacle. We have had a splendid meeting. Souls have been saved, reclaimed, and filled with the Holy Ghost. God graciously blessed us during this meeting. Brother and Sister Tan Ditter's messages in song and in word have certainly been beneficial to our people. We have grown in grace.—John Bunyan Lilley, Pastor.

DOVE CREEK, COLO.—We came here July 3rd and found a little burnt-over field. No established work. We held a 6 weeks' revival. Ten prayed through to salvation, 6 received the experience of Acts 2:4, and 24 followed their Lord in baptism. We had a wonderful refreshing through our two-day fellowship meeting, October 6th and 7th. Our church was set in order on October 7th, with 22 names on the roster. Will begin our new church next week. We have the ground already paid for.—Madeline and Opal Justice, Pastors.

NEW CASTLE, PA.—We recently closed special services conducted by Evangelist Jack D. Saunders and Sister Saunders at the First Pentecostal Church. Much good seed was sown by the fearless preaching which will continue to bear fruit. The meetings were especially marked by the exercise of the gifts of the Spirit which ministered edification to the body and brought deep conviction upon the cold-hearted and unsaved. A number were saved and 10 received the Baptism.—Boston W. Turner, Pastor.

SUDDEN HOME GOING

We have just learned the news of the sudden death of James A. Banton, of Red Bluff, California, who passed away to be with the Lord on August 2, 1936. Brother Banton was one of our Council ministers. Our tender sympathy is extended to Sister Banton in her great loss.

GRENORA, N. DAK.—On October 11, we concluded a very successful campaign. Kenneth Olson, L. Jorgenson, and H. Kingsriter, a trio from the North Central Bible Institute, were the evangelists in charge. God blessed in a wonderful way. Nine came to the altar to seek salvation. The Christians, as well as the entire community, were deeply stirred through these services.—G. L. Riffe, Pastor.

EDGEWOOD, TEXAS—My husband and I came here the last week in August and commenced a campaign, Margaret Coopinger, of Greenville, assisting as singer. The meeting continued 5 weeks and the Lord blessed in a wonderful way. There were large crowds. Some were saved, and a man 76 years old received the Baptism in the Holy Spirit. Others are seeking. We have rented a building, have the rent paid for 5 months, and are trying to establish a work here. We have regular services on Saturday night, Sunday morning and Sunday night, as well as prayer meeting on Thursday night. We have also organized a Sunday School.—Mrs. Verena Holcomb.

TACOMA, WASH.—We have recently closed a special campaign at the Pentecostal Tabernacle, where Frank Gray is pastor. The blessing of the Lord rested mightily upon the people at times. A number were saved, healed, and baptized in the Holy Spirit. Brother Gray, through his years of faithfulness, has built up a strong assembly. He and his people have built a splendid tabernacle with a gallery circling three sides. They have a fine Sunday School, choir, and orchestra. We greatly appreciate Brother Gray's faithfulness, which has meant much to this great Northwest District, and has been a source of strength to the Movement in general.—A. H. Argue.

BRISTOW, OKLA.—We have come to the close of another good revival, Homer Boyd, of Holdenville, Evangelist. Sixteen were saved, 4 received the Baptism in the Holy Ghost, and 9 new names were added to our assembly roll. During the 4½ months we have been pastor here, 67 have been saved, 34 have received the Baptism in the Holy Ghost, 20 have been baptized in water, and 41 new names have been added to our assembly roll. We are located on highway 66, and any of the Council brethren passing this way will find a hearty welcome. We have meetings on Wednesday and Friday nights, as well as the usual services on Sundays. The evangelist is gone, but the revival continues. Two older men were saved last night, though it was a young people's meeting.—Pastor and Mrs. J. I. Miller, P. O. Box 366.

TUCSON, ARIZ.—We now have with us our new pastor, S. H. Robertson, and his wife, of Delano, California, who arrived September 2, since when our work has shown a great increase. Much interest has already been inspired among our own people. Those who live in the neighborhood of our church and yet have never attended services during the two years our assembly has been here, are now coming to our meetings. One has been saved and baptized in water, and 3 have been gloriously reclaimed. Our services are being noised abroad by sinner-friends. The increase in attendance has become so great that an additional section of seats has been added, which was filled to capacity last Sunday night. Our Sunday School attendance has grown from about 20 to 58.—Myrtle Tatum, Secretary.

JASPER, ARK.—September 20, we came here for a revival, and the Lord moved in a wonderful way. A few were saved. Two weeks later, Brother Burris, District Superintendent, set the church in order with 25 charter members. We praise the Lord for sending us Sister Lelah Smith, of Winslow, to carry on the revival for 2 weeks. Six were saved, one was filled with the Spirit, 5 were baptized in water, and 6 were added to our assembly roll. Our Sunday School attendance increased from 27 to 67 in 3 weeks. We organized a C. A. class with 16 members; since then the membership has grown to 29. Brother Vent Bowlin's ministry has been a blessing in our Sunday School and C. A. work. We have a nice stucco church 40x60, and a 4-room stucco parsonage. We have taken the pastorate here. Council brethren passing this way will find a hearty welcome.—Mrs. L. Taylor, Pastor.

ARKANSAS-LOUISIANA DISTRICT COUNCIL

The Arkansas-Louisiana District Council has just closed its 23rd annual session at Russellville, Ark., in the newly constructed church where L. L. Riley is pastor. Brother Riley and the good citizens of Russellville are to be commended for their splendid arrangement in taking care of this gathering. It was said by many that this Council was the largest and best of any gathering of its kind in the history of our District. David Burris was re-elected to serve his sixth consecutive year as Superintendent. C. A. Lasater was elected Assistant Superintendent, and Charles Pepper was elected Secretary-Treasurer. Other officers elected are as follows: Sectional Presbyters, S. A. Merrill, L. L. Riley, A. W. Tanner, T. J. Gotcher, Chas. F. Parker, E. L. Tanner, H. E. Simms, and A. N. Burns. General Presbyters, C. A. Lasater and E. J. Bruton. Mrs. Agnes Stokes was re-elected Christ's Ambassador and Sunday School President.—Chas. Pepper, Secretary.

TULSA, OKLA.—H. E. and Roxie Alford, of Pasadena, California, were with us 3 weeks, and God abundantly blessed. The first week we were hindered as to attendance because

of heavy rains, but those who came found great blessing, as Sister Alford gave some wonderful lessons on the Song of Solomon; the Lord made His presence very real, and the reality of His soon coming was deeply impressed upon us by His Spirit. Brother Alford taught the book of Romans in the morning meetings, and all who attended reported great blessing in their own spiritual lives, and increased faith in prayer. Both these servants of God are sincere believers in, and preachers of, old-time holiness; they hold a high standard for God's people. They are excellent Bible teachers, making the Word so plain and clear as they dig into its depths, that the people are fed richly. Sister Alford's evangelistic sermons were stirring, and her sermons on the Baptism in the Holy Spirit and the Coming of the Lord, in every service sent hungry ones to the prayer room to wait for the power from on high.

During the 3 weeks, 18 were saved, and 14—ranging in age from 7½ to 90—were filled with the Holy Spirit. Several had visions of the Lord as they tarried in the prayer room. There were a few times when the preacher could not preach, because the glory of God came down in such might and power, and such waves of blessing rolled over the congregation that all we could do was to worship Him.—W. F. Garvin, Pastor.

CONFERENCE OF GERMAN BRANCH OF ASSEMBLIES OF GOD

The 15th annual conference of the German Branch of the Assemblies of God convened in Cleveland, Ohio, October 11-18. The visitors' list revealed that at least 245 persons attended the conference, and that 10 States and Canada were represented. Visitors came from States bordering on the Atlantic and Pacific coasts.

The blessing of the Lord rested upon the conference from the beginning and the tide rose higher from day to day. It was indeed a sweet time of fellowship, consultation, and of being edified in the Word of God, as the Spirit of God rested upon its ministry. The vision of the great field yet to be entered and occupied in the large German-speaking centers of our land was solemnly impressed upon the conference. It became a firm conviction that God is laying upon our shoulders the task of reaching the unevangelized German-speaking people of the United States and Canada with the message of the gospel.

There are at the present time 13 German assemblies affiliated with this branch of the Assemblies of God, and in other fields missionary work is being carried on which will ultimately result in the establishing of new assemblies. Seventeen ministering brethren have affiliated with the German Branch of the Assemblies of God, and the number is increasing from year to year as the blessing of the Lord makes possible the opening of new fields.

The following officers were elected for the ensuing year: C. W. Loenser, Superintendent; E. C. Steinberg, Secretary; L. W. Drewitz, Treasurer. The brethren, C. W. Loenser, H. A. Ulrich, and E. C. Steinberg were again elected to act as General Presbyters.—E. C. Steinberg, Secretary.

Christmas offerings for the missionaries will be sent to the foreign fields the end of November. Send yours early.

GENERAL COUNCIL FELLOWSHIP

The following names were added to our General Council ministerial list during the month of October, 1936.

Baker, Kenneth D., Bassett, Nebr.
Bell, Jonas, Geneva, Ala.
Bruton, Joseph P., Macomb, Ill.
Chitwood, Andrew B., Anniston, Ala.
Connett, Owen C., Tahlequah, Okla.
Craighead, Chas. S., Cayce, Ky.
Ferguson, A. Herman, Paris, Ill.
Ferguson, Clarence A., Paris, Ill.
Goodin, Ben F., Beardstown, Ill.
Hargis, Raymond M., Ponca City, Okla.
Heflin, Wallace H., Deer Park, Md.
Heflin, Edith W., Deer Park, Md.
Helms, Troy B., Brewton, Ala.
Herndon, Mrs. Pearl, Seminole, Okla.
Hickman, Mrs. A. T., Birmingham, Ala.
Hicks, Robert W., Birmingham, Ala.
Hoak, Wilbur W., Belvoir, Va.
Holdridge, H. B., De Leon, Texas.
Humphries, James J., Campton, Ky.
Jensen, Alfred J., Athens, Wis.
Kennedy, Mrs. Chas. D., Midland City, Ala.
Kessinger, Edra L., Oklahoma City, Okla.
King, Elvis E., Mason City, Ill.
Koenig, William O., Daly City, Calif.
Lefkovitz, Morris, Oklahoma City, Okla.
Leming, Charles, Cutler, Ill.
Lenon, Wilma E., Tulsa, Okla.
Lerch, Nickolaus, Hebron, N. Dak.
Linn, James O., Chelsea, Okla.
McGinness, Chas. S., Witt, Ill.
Martin, Carl E., Chicago, Ill.
Mathenia, Newt G., Kane, Ill.
Mitts, Gladys LaVerne, Quincy, Ill.
Nelson, John W., Marietta, Ill.
Norton, Chas. F., Enterprise, Ala.
Norwood, Mrs. India, Seminole, Okla.
Pinkston, Joseph, Seminole, Okla.
Reins, William F., Jacksonville, Fla.
Sawyers, William J., Lincoln, Ill.
Schwalbe, Elmer E., Milwaukee, Wis.
Skondeen, William, Wildwood, Fla.
Stevens, J. D., Jr., New Brockton, Ala.
Trotter, Chas. D., Keck, Ky.
Wells, John D., San Jose, Calif.
West, Garnet R., Covington, Ky.
Wigfield, Kelley, Edenton, N. C.
Williams, John E., Falco, Ala.
Windle, Morris E., Ninnekah, Okla.

The following names were removed from our General Council ministerial list during the month of October, 1936.

Banton, James A., Red Bluff, Calif. (deceased)
Joiner, Mrs. Martha, Hartford, Ala. (deceased)
Matthews, Edward E., Elmira, N. Y. (withdrew)
Sexton, Joseph R., Heavener, Okla. (withdrew)
Slavens, Edward L., Kansas City, Kans. (withdrew)
Solomon, George A., La Porte, Ind. (withdrew)
Tapscott, A. N., Meridian, Miss. (dropped)
Thompson, Thomas, New Rochelle, N. Y. (deceased)

Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Matt. 20:26-28.

Forthcoming Meetings

BUTLER, MO.—Nov. 29—; Ralph I. Salzman, Evangelist.—Ruth Johnson Henley, Pastor.

HUMBLE, TEXAS—Assembly of God; Nov. 8—; M. E. Conner, Evangelist.—E. W. Pickel, Pastor.

ALPENA, ARK.—Dec. 2—; Alvin Walls, Evangelist.

DAYTON, O.—Nov. 10-29; E. A. Schink, Evangelist.—Howard Schlemmer, Pastor.

MASSILLON, O.—Peniel Chapel; Anniversary Campaign, Nov. 1-Dec. 6; Clifford A. Miller, Evangelist.—Robt. A. Miller, Pastor.

CAVALIER, N. DAK.—Gospel Tabernacle; Nov. 24, for 2 weeks or longer; Homer Rugwell, Evangelist.—A. M. Selness, Pastor.

AMARILLO, TEXAS—Nov. 15, for 3 weeks; Evangelist Stanley Comstock and Party.—E. R. Foster, Pastor.

GARY, IND.—New Gospel Tabernacle, 8th Ave. and Connecticut St.; Nov. 17-Dec. 20; Evangelist and Mrs. Watson Argue.—James D. Menzie, Pastor.

ALTON, N. Y.—Nov. 8, for 3 weeks; Mary Louise Page, Evangelist.—Geo. W. Clement, Pastor, East Williamson, N. Y.

MOOSIC, PA.—Full Gospel Tabernacle, corner Springbrook Ave.; Nov. 8-29; Mrs. Etta Reckley, Cumberland, Md., Evangelist.—J. E. Jenkins, Pastor.

ALTON, ILL.—Gospel Tabernacle, 5th and Spring Sts.; Nov. 18, for 2 weeks; Dr. J. N. Hoover, Santa Cruz, Calif.—Robert L. Hillegas, Pastor.

MINNEAPOLIS, MINN.—Gospel Tabernacle; Nov. 15 Dec. 13; Otto J. Kliuk, Evangelist.—F. J. Lindquist, Pastor, 3015 13th Ave. S.

CHAMBERSBURG, PA.—Bethel Pentecostal Chapel, 3rd and Washington Sts.; Nov. 15-Dec. 6; Nimrod Park, Evangelist.—Leo S. Starnier, Pastor.

SOUTH FORKS, PA.—Pentecostal Assembly of God; Nov. 8, for 3 weeks or longer; Twila Young, Evangelist.—H. Zuch, Pastor.

RUSSELL, KANSAS—Nov. 15, for 3 weeks or longer; Clifford Miller of Oklahoma, Evangelist.—Hannah Steidle Johnson, Pastor.

MONTREAL, QUE., CANADA—Bethel Tabernacle, 5118 Papineau Ave.; Nov. 24-Dec. 20; Peter Jepsen, Evangelist.—C. F. Day, Pastor.

PASADENA, CALIF.—Layne Memorial Church, 42 W. Walnut St.; Nov. 25—; Meyer and Alice Tan Ditter, Evangelists.—J. C. Hall, Pastor.

BELLINGHAM, WASH.—Pentecostal Tabernacle, 1311 I St.; Fellowship Meeting, Nov. 23; services 2:30, 6:30, and 7:30. Dinner served.—W. D. Swanson, Pastor.

BELLFLOWER, CALIF.—Fourfold Gospel Church, Olive and Ardmore Sts.; Nov. 15-Dec. 1; Geo. Hayes, Houston, Texas, Evangelist.—Clifford Andrews, Pastor.

ALBUQUERQUE, N. M.—Assembly of God, 1120 N. 2nd St.; Dec. 1—; Evangelist W. M. Panos, a converted Greek Orthodox, and wife.—W. A. Vanzant, Presbyter and Pastor.

HAMBURG, PA.—Church on Pearl St.; Nov. 28, for 2 weeks; Evangelist and Mrs. Quabush. C. A. Rally, Nov. 28, in Armory Hall.—H. C. Jacobs, Pastor, 309 S. 3rd St.

WILMINGTON, DEL.—9th Annual Thanksgiving Convention, Nov. 15, for 3 weeks or longer. All-day meeting Thanksgiving Day. Meals on freewill offering plan. Near-by pastors, workers and assemblies invited.—M. W. Richards, Pastor.

GALESBURG, ILL.—C. A. Rally, Thanksgiving Day, at Calvary Pentecostal Church. Three services; special speakers; basket dinner. S. P. Bell, Pastor.—G. H. Hollister, Sectional Vice-President, P. O. Box 324, Cuba, Ill.

WAYNESBORO, MISS.—District C. A. Convention, Mayner Creek Assembly, 7 miles west of Waynesboro on Highway 84; Nov. 26-27. Opening service, 10:00 a. m. All pastors and ambassadors urged to attend. Bring musical instruments. Rooms and meals on freewill offering plan. Registration fee upon arrival 25 cents.—Harvey L. Smith, Secretary-Treasurer, Box 25, Noxapater, Miss.

OTTAWA, KANSAS—Assembly of God Tabernacle, 4th and Poplar; Nov. 29, for 3 weeks; Russell Rexroat, Evangelist.—Leonard Palmer, Pastor, 218 W. 10th.

WHITNEY, NEB.—Assembly of God; Nov. 24, for 3 weeks or longer; Jack and Esther Martz, Reading, Pa., Singing Evangelists.—Loyal Miller, Pastor.

BLOOMINGTON, IND.—South Side Church, 1200 S. Walnut St.; Nov. 18, for 3 weeks; Evangelist and Mrs. Clyde C. Goree, Amarillo, Texas.—Marvin L. Smith, Pastor, 105 West Grimes Lane; Phone 2845.

KANSAS CITY, MO.—Full Gospel Tabernacle, 3100 E. 31st St.; Pre-Thanksgiving campaign, Nov. 8—; Renfrow and Rogers, Evangelists. C. A. rally, Thanksgiving Day. A group from C. B. I. will be present for the rally.—A. A. Wilson, Pastor.

ROCHESTER, N. Y.—Bible and Prayer Convention, Elin Tabernacle, Broadway near East Ave.; Nov. 22-Dec. 6; daily, except Saturday, 7:30 p. m. Theme of convention: "The Nature, Purpose and Use of Spiritual Gifts." Evangelist Benjamin A. Bauer in charge.—Benj. A. Bauer, Acting Pastor.

INDIANAPOLIS, IND.—Woodworth-Etter Tabernacle, 2114 Miller St.; Homecoming Week, Nov. 22-29. A special invitation to all the saints and preachers to attend these meetings. Special speakers; old-fashioned meeting.—Mr. and Mrs. Thos. Paino, Pastors.

ATLANTIC CITY, N. J.—Grace Pentecostal Church, 205 Atlantic Ave.; Nov. 23-Dec. 6; Wesley Jaeger, of California, Evangelist. C. A. Rally Thanksgiving Day, 2:30 p. m.; lunch served in the evening. All neighboring assemblies invited to attend.—Jacob Heinrich, Pastor, 130 N. Richards Ave., Ventnor, N. J.

FELLOWSHIP MEETINGS, S. S. AND C. A. RALLIES

BYESVILLE, O.—All-day Fellowship Meeting, Thanksgiving Day; services 10:30, 2:30, and 7:30. All neighboring assemblies invited. Bring basket lunch.—C. E. Jones, Pastor, 283 W. Main St.

HOXIE, ARK.—Fellowship Meeting, Northeast Section, Nov. 27-29. C. A. Meeting Saturday night. Let every class come prepared. Brother David Burris and others are expected to be present. Arthur C. Tilly is the pastor.—Chas. F. Parker, Presbyterian.

TEXARKANA, ARK.—Fellowship Meeting, Southwest Section, Nov. 27-29, at Assembly of God; first service, Friday night, basket dinner at church on Sunday. J. C. Snyder is pastor.—A. W. Tanner, Presbyterian.

TRIMBLE, TENN.—District C. A. Rally, Thanksgiving Day. Every one invited. Bring musical instruments. Dinner served. Those coming on Wednesday will be provided with rooms. Paul McKeel, District President.—Elton E. Noland, Pastor.

FIRST ANNIVERSARY CELEBRATION
The Latin American Bible Institute of Sasparuco, Texas, will celebrate its first anniversary at its new location on Thanksgiving Day. Elder J. O. Savell of Goose Creek will be the main English speaker. Dinner served free on the grounds.—H. C. Ball.

WARRIOR, ALA.—Fellowship Meeting of North Alabama, Nov. 29. All assemblies urged to attend; brethren from neighboring districts invited. Pastor R. C. Watts will welcome one and all. Basket lunch.—W. A. Coxe Jr., Sectional Representative, Box 8, Sayreton, Ala.

PHENIX CITY, ALA.—Assembly of God, 2nd St. and 7th Ave.; Nov. 22-Dec. 6; H. P. Money, Bagdad, Fla., Evangelist. Young People's Rally Nov. 29. Co-operation of near-by assemblies appreciated.—H. F. Freeman, Pastor; R. Burke, Secretary-Treasurer.

KANSAS C. A. CONVENTION
KANSAS CITY, KANSAS—Convenes Thanksgiving Day afternoon, at 7th and Riverview. For further information write Howard R. Davidson, Secretary-Treasurer, 509 S. 17th, Independence, Kansas.

FLEMINGTON, W. VA.—Fellowship meeting, Nov. 26; services 10:30, 2:30, and 7:00. All ministers and assemblies in this section invited to take part.—Olan Knotts, Presbyterian, Fairmont, W. Va.

AVA, ILL.—Illinois C. A. Rally, Southern Section; Thanksgiving Day. Services 10:00, 2:30, and 7:30. Basket dinner to be served. Bring baskets. Amelia and Catherine Schewe, Pastors.—Opal Shaffer, Sectional Vice President, Mounds, Ill.

HASTINGS, NEB.—State-wide C. A. Rally; first service Nov. 25, 7:30 p. m.; then 3 services daily, Nov. 26 and 27; 10:00, 2:00, and 7:30. Evangelist Guy Shields, Ft. Worth, Texas, Main Speaker.—M. F. Brandt, C. A. President, Milford, Neb.

LOCKNEY, TEXAS—Cedar Hill Church will have a Homecoming on Thanksgiving Day, for all, laymen, pastors, and evangelists who have started out from here. Dinner on grounds. Everyone urged to attend.—Mrs. Eddie Strickland, Pastor.

HOXIE, ARK.—Fellowship Meeting of N. E. Section Arkansas-Louisiana District Council, Midway Assembly of God, Nov. 27-29; C. F. Parker in charge. Dinner served Sunday. Bring well-filled baskets. First service 7:30 p. m., Nov. 27.—Arthur C. Tilley, Pastor, Walnut Ridge, Ark.

DAYTON, O.—Nov. 26; C. A. Rally, Bethel Temple, Buckeye and Pulaski St. In charge of Cecil Good, C. A. Vice President; services 10:00, 2:30, and 7:30. All pastors in this section urged to come and bring their young people. Bring instruments and each group have a special. Arrangements will be made for meals at low prices.

ASHTABULA, O.—Nov. 26; C. A. Rally, Full Gospel Assembly, Hiawatha St. In charge of Glen Horst, C. A. President; services 10:00, 2:30, and 7:30. All pastors in this section urged to come and bring their young people. Bring instruments and each group have a special. Arrangements for meals at low prices.—Thelma Brown, C. A. Secretary, R. D. 4, Pulver Road, Mansfield, O.

KANSAS DISTRICT C. A. CONVENTION
KANSAS CITY, KANSAS—9th Annual C. A. Convention of the Kansas District will be held in conjunction with District Council on Thanksgiving Day, in Full Gospel Tabernacle, 7th and Riverview. Each local association is entitled to send as its representative its president and one elected delegate besides its pastor.—Silas S. Rexroat, State C. A. President, 420 S. 8th, Humboldt, Kansas.

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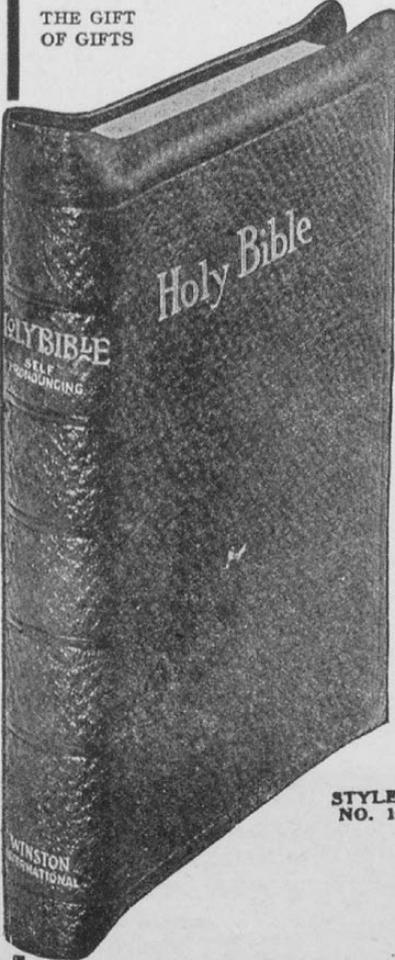
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SHAMOKIN, PA.—Gospel Center, on Independence St.; Nov. 8—; H. E. Hardt and Party in charge. This is a new work. Neighboring assemblies asked to co-operate.—H. E. Hardt.

BIRMINGHAM, ALA.—Hickman Full Gospel Church, 47th Place and 2nd Ave.; Dec. 1, for 3 weeks or longer; Wm. F. McPherson, Evangelist. Neighboring assemblies asked to co-operate.—A. T. Hickman, Pastor.

FLINT, MICH.—Riverside Tabernacle, 2215 Lewis St.; Nov. 15-Dec. 6; Anna C. Berg, Sioux Falls, S. D., Evangelist. Broadcast Tuesday 11:30 a. m. to 12:30 p. m., WMPC—Lapeer, Mich., 1200 kilos.—Chas. W. H. Scott, Pastor.

WARREN, O.—First Pentecostal Church; Nov. 22-29; Missionary and Evangelistic services; W. Lloyd Shirer of Gold Coast, Africa, Speaker. Afternoon service also on Thanksgiving Day.—Chas. R. Shuss, Pastor, 243 Highland Ave.

WILKES BARRE, PA.—Church of the Lighted Cross, 280 Parrish St.; Nov. 25-29; Elder and Mrs. Flem VanMeter, Evangelists. Broadcast Station WBRE 1310 kilos., 9:00 a. m. Fridays; Thanksgiving Day services 10:00 and 7:45; Sunday 11:00 and 7:30.—Byron D. Jones, Pastor.

PHILADELPHIA, PA.—Highway Mission Tabernacle, 19th and Green Sts.; 42nd Annual Thanksgiving Convention, Nov. 15, for 3 weeks or longer; H. Earl Winburn, Winnipeg, Canada, Evangelist. W. R. Steelberg is Pastor. For further information write Clara M. Payne, Church Secretary, 1927 East Atlantic St.

NEWBURGH, N. Y.—Church of God, 4 Avoca St. Nov. 22, for one week or longer; Mrs. Emma Dickerson, Elizabeth, N. J., Evangelist. Meetings every night except Saturday, 7:30. Special Thanksgiving Day service 3:00. All ministers and Christian workers of the Hudson Valley Zone are asked to co-operate.—Pastor and Mrs. Wm. Van Dam, in charge.

NEW YORK, N. Y.—29th Annual Convention, Glad Tidings Tabernacle, 325-329 West 33rd St.; Nov. 8-29; Hattie P. L. Hammond, Evangelist, assisted by ministers and missionaries from different parts of the world. Meetings daily 7:45 p. m., except Mondays; afternoon services Wednesdays and Fridays, 3:00. Special Thanksgiving Day services 3:00 and 7:30. Missionary Day, Nov. 22; Young People's Rally, Nov. 28, 7:30 p. m. Tabernacle Orchestra and Choir will play and sing throughout convention.—Robert A. Brown, Pastor; M. E. Brown, Associate Pastor.

KANSAS DISTRICT COUNCIL MEETING
The annual meeting of the Kansas District Council will convene in Kansas City, Kansas, November 23-26, at 7th and Riverview. First service Monday night. Business session opens Tuesday 9:00 a. m. All ministers and one lay delegate from each assembly will be provided with free sleeping room. J. R. Flower, Secretary of General Council, expects to be with us. For further information write Pastor Wm. E. Long, 1412 N. 26th St., Kansas City, Kansas.—Fred Vogler, District Superintendent, 1017 S. Market St., Wichita, Kansas.

OPEN FOR CALLS
Evangelistic or Pastoral

Mrs. Ruth Mossburg, 119 E. First St., Uhrichsville, Ohio. "In full fellowship with Council."

Will D. Sides, Route 3, Grand Saline, Texas—"Fifteen years' experience as licensed preacher in the Methodist church. Reference, D. D. Lewis, General Delivery, Overton, Texas."

MISCELLANEOUS NOTICES

NEW ADDRESS—301 N. Patton St., Huntsville, Ala.—A. E. Hughes.

NEW ADDRESS—Asher, Okla. "We have accepted the pastorate of the Assembly of God here."—Geo. M. Patterson.

NEW ADDRESS—"My field of labor has been changed from Concord, Fla., to Hartford, Ala."—W. J. Hurst.

NEW ADDRESS—614 Forest Ave., Kalamazoo, Mich. Am in Brandon, Manitoba, at present. Will be home for Holidays.—Evangelist Asa F. Miller.

NEW ADDRESS—Greenwood, Ark. "We have accepted the pastorate here."—Brother and Sister L. L. Hull.

NOTICE—Have old Evangels, can be had for the postage.—Mrs. Mary C. Coy Ellis, 208 N. Main St., Forest Grove, Ore.

WANTED—Gospel Gleaners, Pentecostal Boys and Girls, Pentecostal Little Folks, and S. S. literature.—A. D. Nichol, Anastasia Island, St. Augustine, Fla.

WORLD MISSIONS CONTRIBUTIONS

October 28-31 Inclusive

ALABAMA. Personal Offerings	\$ 1.75
Newton Mt Carmel Assembly	1.75
Opp Opine Assembly	3.75
ARIZONA. Kingman Full Gospel Church	4.00
ARKANSAS. Personal Offerings	11.00
Russellville Assembly of God	53.45
CALIFORNIA. Personal Offerings	61.00
Bellflower Ambassadors for Christ	15.00
Chico Assembly of God & C A's	10.00
Hermosa Beach Gospel Tabernacle	10.00
Highgrove Full Gospel Church	4.00
Huntington Park Assembly	36.00
Lincoln Full Gospel Church	6.38
San Diego Pent'l Full Gospel Tabernacle	184.13
San Diego Pent'l Tabernacle	111.37
Taft Full Gospel S S	6.00
Watsonville Bethel Tabernacle	38.92
COLORADO. Personal Offerings	22.39

Aguilar Assembly of God	5.50
Denver Pent'l Assembly of God Church	23.67
Keenesburg Assembly of God & S S	29.31
Proctor Sunny Slope Assembly	12.14
CONNECTICUT. Personal Offerings	5.00
DELAWARE. Wilmington Calvary Pent'l Ch.	277.53
Wilmington Calvary Pent'l Church S S	62.00
FLORIDA. Personal Offerings	1.10
GEORGIA. Georgia-South Carolina Dist C A's	12.10
IDAHO. Personal Offerings	8.41
Firth Tabernacle	6.55
ILLINOIS. Personal Offerings	26.00
Belleville Junior C A's	1.00
Bethalto Full Gospel S S	1.35
Danville Full Gospel Tabernacle	7.00
Granite City Full Gospel Tabernacle	47.60
Peoria Full Gospel Church	99.35
Zion Christian Assembly	220.00
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Clay City Assembly of God Church	9.05

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2 A'brā-hām begat I'saac; and I'saac begat Jā'cob; and Jā'cob begat Jū'das and his brethren;	b Ps. 132, 11 Isa. 11, 1 ch. 23, 42 ACTS 2, 30 Pom. 1, 3 c Gal. 3, 16 d Ruth 4, 18 1 Chr. 2,	to C 18 was er M befor

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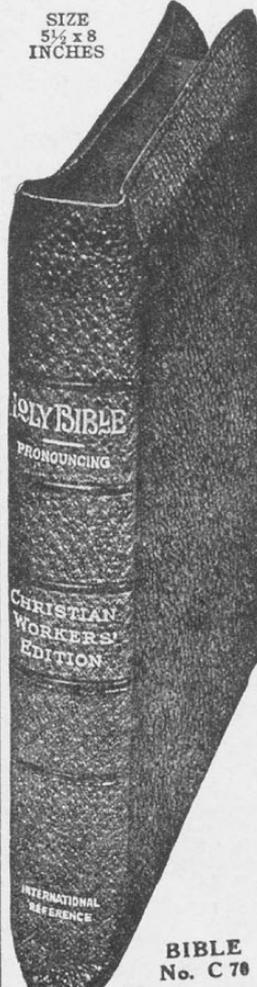
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Hammond Full Gospel Tabernacle	66.00
Whiting Assembly of God	1.17
IOWA. Personal Offerings	9.00
Eagle Grove Assembly of God	3.10
KANSAS. Personal Offerings	115.00
Attica Camp Meeting	128.00
Kansas District Council	895.00
Kansas City Full Gospel Tabernacle	8.04
Muscotah Camp Meeting	53.57
Woodston Camp Meeting	75.81
KENTUCKY. Lakewood Full Gospel Mission	5.00
LOUISIANA. Personal Offerings	2.50
Bastrop Assembly of God	5.00
Hornbeck Christ Ambassadors	5.00
MARYLAND. Brunswick Assembly	4.00
Pasadena Beginners, Primary & Junior Dept's	3.36
MASSACHUSETTS. Personal Offerings	4.00
MICHIGAN. Personal Offerings	4.00
Coldwater Emmanuel Pent'l Chapel	3.83
Lansing Hungarian Pent'l Assembly	4.60
MINNESOTA. Faribault Gos Tab S S	10.00
Mahnomen Full Gospel Mission	36.82
Minneapolis Fremont Tabernacle, S S & Y P	94.00
Pillager Casino Full Gospel Assembly	5.75
MISSOURI. Personal Offerings	107.91
Bucklin Assembly of God	1.74
Carrolton Assembly	1.00
Crane Assembly of God S S	7.08
Edina Assembly of God	6.50
Joplin Assembly of God	8.09
Springfield Assembly of God	2.50
Springfield Assembly of God S S	8.00
Springfield Assembly of God C A's	10.00
St Joseph Assembly of God	13.30
St Louis Bethel Temple	132.16
Sullivan Assembly of God	10.00
MONTANA. Ft Peck—Midway Gospel Tab	32.64
Livingston Gospel Tabernacle	10.00
NEBRASKA. Long Pine Pent'l S S	2.00
Whitney A of G Crusaders' Class	1.00
NEW JERSEY. Personal Offerings	5.00
Asbury Park Gospel Lighthouse Tabernacle	73.00
NEW MEXICO. Roswell C A's	1.00
NEW YORK. Personal Offerings	103.25
Akron Full Gospel Mission S S	5.00
Buffalo Pent'l Tabernacle & C A's	30.00
Jamaica Bethel Gospel Mission	1.00
New York Glad Tidings Tabernacle	1,106.00
Rochester Elm Tabernacle	45.00
NORTH DAKOTA. Personal Offerings	15.00
OHIO. Personal Offerings	21.50
Cleveland Pent'l Church	581.30
Dayton Berea Tabernacle C A's	4.50
Girard Summit Pent'l Mission	5.00
Warren First Pent'l Church	61.00
West Carrollton Bethel Mission	3.50
OKLAHOMA. Personal Offerings	17.86
Cyril Assembly of God S S	5.24
Fairview Assembly of God S S	8.18
Hominy Assembly of God	5.00
Miami Christ Ambassadors	3.00
Oklmulgee Assembly of God Church	7.50
Sayre Assembly of God S S	2.37
Seminole 1st Assembly of God W M C	4.00
Skiatook Assembly of God S S	1.35
Tulsa Home Gardens A of G S S & C A's	5.00
Tulsa Springdale Assembly of God S S	6.00
Wewoka Ladies' Missionary Council	2.00
Wirt Assembly of God Church	1.00
OREGON. Personal Offerings	41.00
McMinnville Full Gospel Church	4.00
Roseburg Rexton Assembly of God	15.00
PENNSYLVANIA. Personal Offerings	31.00
Bradford Assembly of God S S	32.00
Chester Pent'l Young People	4.00
Hamburg Full Gospel S S	3.00
Hyndman Pent'l Church	4.31
Lancaster First Pent'l Church, S S & Y P S	372.64
Mercersburg First Pent'l Church & S S	17.00
Mt Morris Assembly of God S S	10.00
Philadelphia Pent'l Mission & C A's	73.00
Reading Glad Tidings Tabernacle	13.00
Scranton Pent'l Assembly of God & S S	100.00
Wrightsville Pent'l Church	45.04
SOUTH DAKOTA. Langford Full Gospel S S	4.00
Wall Gospel Tabernacle	2.45
TEXAS. Personal Offerings	5.50
Borger Christ Ambassadors	3.65
Freer Assembly of God	4.52
Galena Park Assembly of God S S	10.73
Hereford Assembly of God	17.52
Houston West End Gospel Tabernacle	6.00
Humble Assembly of God S S	5.00
Orangefield Assembly of God	3.00
Sachse Pent'l Church	4.26
VIRGINIA. Personal Offerings	3.00
Bluefield First Pent'l Church	4.24
Buckland Assembly of God	6.00
Norfolk Glad Tidings C A's	5.00
WASHINGTON. Personal Offerings	30.00
Lynden Pent'l Church	10.00
Seattle Pent'l Tabernacle S S	5.00
Tekoa Full Gospel Mission	3.14
WISCONSIN. Personal Offerings	2.00
Calumet and Black River Falls Assembly	7.00
Elton Assembly of God Tabernacle	4.00
Milwaukee Bethel Tabernacle (German)	275.00
Oshkosh Gospel Tabernacle	30.00
Shawano Full Gospel Tabernacle	41.00

FOREIGN. Personal Offerings	19.90
Total amount reported	\$6,818.58
Home Mission Fund	\$ 81.37
Office Expense Fund	75.36
Literature Expense Fund	2.82
Reported as given direct for Home Missions	235.74
Reported as given direct to Missions	1,774.96 2,170.25
Amount received for Foreign Missions	\$ 4,648.33
Amount previously reported	25,188.23
Total amount received for Foreign Missions to date	\$29,836.56

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