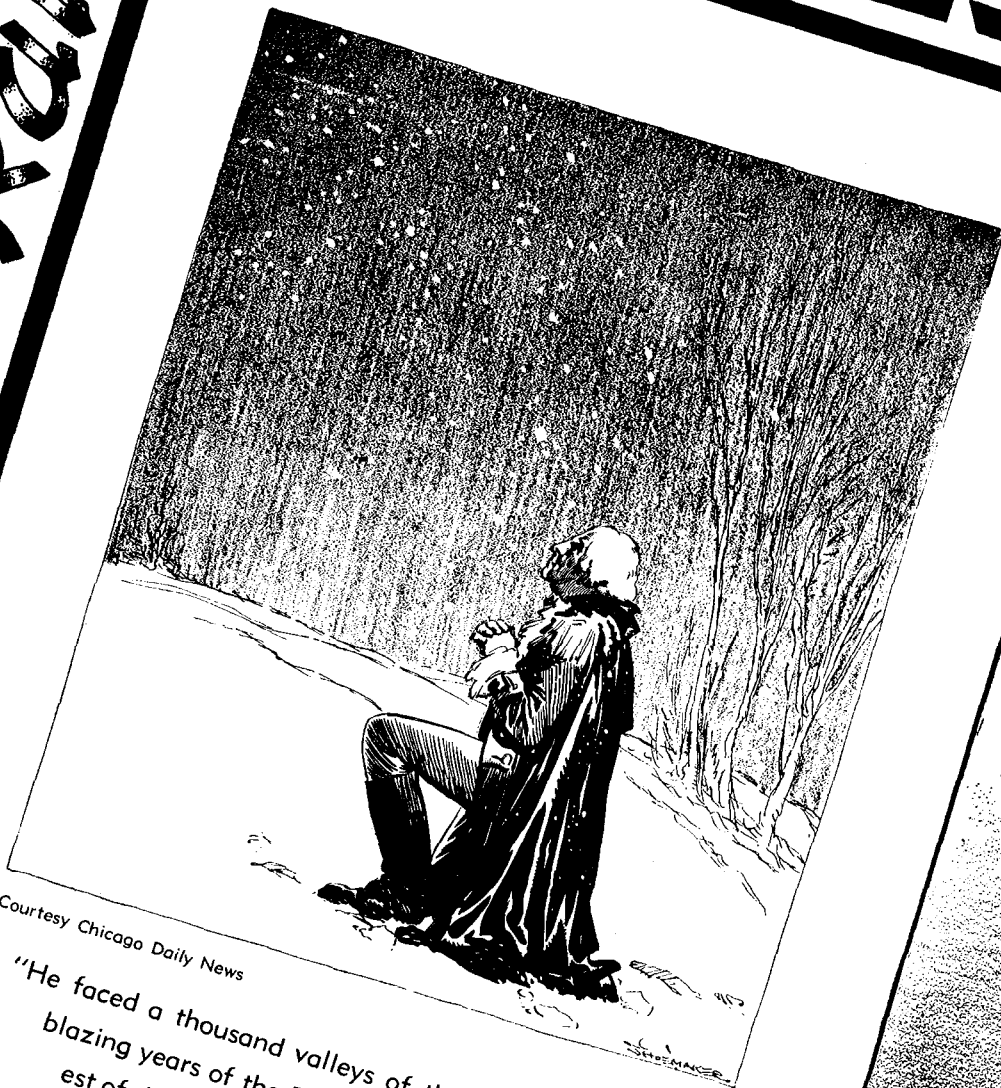


EVANGEL

The Latter Rain



Courtesy Chicago Daily News

"He faced a thousand valleys of the shadow in those blazing years of the Revolution, and in the deepest of the valleys he was always on his knees."

February, 1939

February is the birthday month of great heroes, national heroes, and truly worthy are these celebrities, such as Washington and Lincoln, of all the homage our nation can ever pay them. But in God's great Hall of Fame are countless others, whom the world may never recognize as heroes, and yet they have won that imperishable crown that fadeth not away. And these too, we join in honoring, as —

GOD'S HEROES

Not on the gory field of fame
 Their noble deeds were done;
 Not in the sound of earth's acclaim
 Their fadeless crowns were won.
 Not from the palaces of kings,
 Nor fortune's sunny clime,
 Came the great souls, whose life-work flings
 Luster o'er earth and time.

The foes with which they waged their strife
 Were passion, self, and sin;
 The victories that laureled life
 Were fought and won within.
 Not names in gold emblazoned here,
 And great and good confessed,
 In Heaven's immortal scroll appear
 As noblest and as best.

No sculptured stone in stately temple
 Proclaims their rugged lot;
 Like Him who was their great Example,
 This vain world knew them not.
 But though their names no poet wove
 In deathless song or story,
 Their record is inscribed above;
 Their wreaths are crowns of glory.

—Edw. Hartley Dewart.

To Our Readers

WE SHALL be glad to have our readers send us names for sample copies. We have on hand a limited supply of 1938 *Evangels* which we would like to have influencing lives. Some of these issues contain most exceptional articles, which will be equally beneficial to saints and sinners. May we send you a roll of these to give out? Perhaps you have been praying for some loved ones. We believe that God will use the paper to draw souls to Him, if it is given out prayerfully. We shall be most glad to send these out freely to those who will hand them out in His

Name. A contribution for postage will be most acceptable. If pastors are interested in having their church become a working church they might send for a roll of the January issue containing the special article entitled, "*The Secret of Church Growth for 1939.*" Mrs. Kortcamp tells how in two months at least ten persons have become saved as a direct result of visitation work. If people would read this article and put it into practice it would revolutionize their churches. Special price on January rolls, four cents a copy, while they last.

The Latter Rain Evangel
 VOLUME 30 - - - NUMBER 4

Published Monthly by
THE EVANGEL PUBLISHING HOUSE
 18 W. 74th St., Chicago

ANNA C. REIFF, Managing Editor
 MISS ROSE MEYER, Assistant Editor

Entered as second-class matter, April 8, 1909, at the Postoffice, Chicago, Ill., under the act of March 3, 1879.

SUBSCRIPTION RATES

\$1.00 per year in U.S.A. Canada and Chicago, \$1.12. All Foreign Countries \$1.20 (5 shillings). 10c per copy.

Special rates to Assemblies ordering twelve or more copies. Write for terms. Send drafts, express money orders payable to The Evangel Publishing House. Foreign Countries send international money orders. Do not send personal checks unless 10 cents is added for exchange.

Contemporaries wishing to copy any article from this paper will kindly quote "LATTER RAIN EVANGEL."

A red cross on your wrapper signifies that your renewal has been received.

A cross opposite this note means your subscription expires with this number.

TABLE OF CONTENTS

GEORGE WASHINGTON AT VALLEY FORGE -- Frontispiece

GOD'S HEROES ----- 2

WHAT DO YOU DO WITH YOUR SECOND CHOICE?-- 3

AT THE FALL OF CANTON---- 5

LIVES MARKED BY TRAGEDY AND SORROW ----- 7

SUNDAY SCHOOL LABORATORY 8

THE GET ACQUAINTED PAGE-- 10

THE JEW IN THE PRESENT DILEMMA ----- 12

PORTENTS OF A DYING WORLD 14

What Do You Do WITH YOUR SECOND CHOICE?

JOHN WRIGHT FOLLETTE
At the Full Gospel Church, Chicago

I BELIEVE the Lord has laid on my heart a message of encouragement and so I would like to talk to all those who have problems and difficult matters to settle. While we should all be spiritually minded and inclined, we should be able at the same time to translate that which is of spiritual value into material and worth-while living terms. For if my Christian experience is merely of a theological nature and too theoretical and does not become workable in my every day life I am sure it falls short of much of its purpose. Jesus Christ came not only to die but to teach us *how* to live. I believe He desires to help us translate our problems into opportunities for high living.

I suppose we all have troubles—I hope we do. I like people who have them; people who have blasted hopes, unrealized dreams, tumbled-down air-castles and seemingly wrecked lives. I always feel the possibility of getting somewhere with them. And what a leveler trouble is! It brings us all down to the same place—our common heritage, “but the Lord delivereth us out of them all.” Christian workers and evangelists who tell people that when they become Christians life is just one sweet song and a grand picnic I fear misrepresent the real life. I must say it is a very peculiar sort of *picnic*. So I hope I may help any who have not walked through the sunny dreams and whose lofty air-castles have no stronger foundations than the cloud they rest upon.

As we read the lives of people we have been impressed by this one fact at least: nearly every one has had to take a second or third choice as far as life's course was concerned. It seems to be almost a universal experience. Very few have moved along smoothly and had their first choice to perfectly materialize. You may trace this truth from many angles. They have had to take the fragments and pieces of their first choice in life which has been shattered, and mend them together and make a success. Just that has been done over and over again.

When I visited the World's Fair in Chicago a few years ago I went to the Art Institute for I am very fond of pictures and art in any form. I remember I went especially to see Whistler's beautiful picture, His Mother. It had been brought from Europe so that America, too, might see this lovely oil. As I looked at it I saw something more than the picture—I saw the marvel revealed in a *third* choice.

Whistler, the world-famous artist, never started out to be an artist. That was far from his thought. Do you know what he started out to be? A soldier at West Point. That does not sound very much like an artist, I am sure. It was his first choice. But while in training at West Point he flunked in his work in chemistry. That was one flunk that God could bless. I sometimes wish a lot of other folks would flunk so they might get started off on the right foot. Whistler then chose engineering and made a grand fizzle of that. Finally he started to paint, with the result that he became a world famous artist, giving to the world some of the very best in painting. His first and second choices crashed but he pieced his hopes together and became the Whistler who is known over the world for his contributions to his field.

Now let me give you an illustration of this truth from the Scriptures. It is an incident in the life of Paul. It is not recorded merely to give us an item in history but also to teach us a fine spiritual truth and lesson. For I believe the Word is Spirit and therefore behind the historic we may find the deeper spiritual teaching waiting for us. I am having a grand time keeping this in mind as I read my Bible. The Word is first spirit, but the truth is very often veiled behind a seemingly insignificant happening. Let us take the story of Paul as given in the 16th chapter of Acts. Here we find Paul on one of his journeys. He is saved, baptized in the Spirit, and has all the gifts, and is now out in the work. He has a burning zeal for the lost and longs to take the Gospel to the Gentiles, and have churches built here and there over the whole country. It is a godly ambition, wonderful and noble. But we read: “And after they were come to Mysia, they essayed to go into Bithynia, but the Spirit suffered them not. And they passing by Mysia came down to Troas. And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us.”

That is the story for the background for this truth. It reveals one of the methods God uses in dealing with us in building Christian character. Here is Paul, wonderfully gifted, divinely called and commissioned of God; thinking how splendid it would be to go to Bithynia and carry the glad tidings to those who sit in darkness and wait the coming of the Light.

Surely there was a great need, and he had the light and the power and the truth; so he no doubt thought, “We have the power to communicate this light to those in darkness; let us go at once into Bithynia and save the lost.” It all sounded good. Many things do. It did not sound like the devil to be sure. It was a fine, noble objective to hold before him. But what did the Lord think about it? He said, “You just keep out of Bithynia.” We know it was the Lord for it reads: “but the Spirit suffered them not”; “and were forbidden of the Holy Ghost to preach the word in Asia.” How can you reconcile such a statement? Didn't the Lord love the souls in Bithynia? Certainly. But a missionary call must consist of something more than a consciousness of the need. There were heathen in Bithynia who needed to be converted and Paul had a real burden for them. He could have gone there and established some Pentecostal missions, and swung the entire country. That, no doubt, was very possible, and yet the Lord forbade him to go. How can you reconcile that with what we call our Pentecostal message of today? I don't try to. I don't have to prove the Bible or to explain God. Some people spend half of their lives proving the Bible, keeping God's glory bright, and holding Him on the throne. We were never called to do this. We are called to *live* for Jesus and let God take care of His work.

Here we see Paul, with all the enthusiasm of his heart and burning with a desire to carry the Gospel to the ends of the earth, checked abruptly by God. He *thinks* he has to go to a certain “end” of the earth, but the Lord says, “I want you at another ‘end’.” And so he, who had such a burden for Bithynia, has to turn around and go down to Troas. Notice that he *goes down*. There is usually a great going *down* after such an experience. But it is God's geography lesson and His road map.

Paul's first choice is ruined. His ambition, though godly and spiritual, is thwarted. Wanting Bithynia but landing in Troas. Did any of you having Bithynia for your objective ever find yourself landing in Troas, a city of which you never dreamed? This is quite a common occurrence and is continually repeated in Christian life and experience.

Paul wanted to go to Bithynia, but he went to Troas instead. Now since he hasn't had his wish fulfilled, do we find him getting into darkness or sitting down to cry over it? No! Paul is patiently waiting till the night season rolls around. Who brought on the night? The Lord. He brings it on out of mercy to create the proper atmosphere. He is getting Paul ready to enter the door that He is about to open. And when it is dark and he knows not which way to turn, Paul realizes his

desperate need of the Lord. He can but say, "Lord, you have led me to Troas. What now do you want me to do?" We see him sitting there, his faith, doubtless, tried to the limit, and all he can see are the towering walls of Troas. So he is wondering what he is to do there. As the shadows of the night gather about him he sees a vision and lo, he hears a voice saying, "Come over into Macedonia and help us." That was the field the Lord had for Paul, and we see something of tremendous importance there. This is the pivot upon which all Christian missions turn. It turns from Asia to Europe and thence to America, and the entire globe is girdled because Paul was obedient; God wanted the Gospel to travel from the East to the West.

What a wonderful day that must have been when Columbus started out from Spain! What a momentous journey that was, for it opened up a brand new country—just that one little trip of Columbus—and yet what great things hinged on his obedience. But how much more momentous was the decision which Paul made that day when he said farewell to Bithynia! His hopes were shattered and probably he said, "This is my second choice but since it is God's way I will make this choice to serve me." So he takes hold of the broken bits of his dream for Bithynia, puts them together and starts out to do the will of his Master; and through that obedience he girdles the entire globe. Is it not better to girdle the globe in God's will than to save a few souls in Bithynia?

What was the result of Paul's obedience? He became inseparable with the spread of the Gospel of Christ. We can never think of the great cause of Christianity moving on but that we identify Paul with it. Paul and the great missionary enterprise of that Early Church are inseparably bound together. Isn't it wonderful to think that he dared to let his life be so open to God's will that today Paul is always identified with the missionary enterprise? It was because of the complete surrender of his life.

There have been others who have had their ambitions blasted and have taken of the broken bits and made the second choice to serve them. We have just celebrated another Christmas and many of us have enjoyed the singing of that beautiful hymn which Phillips Brooks wrote,

*"O little town of Bethlehem,
How still we see thee lie."*

I am always glad when they announce that hymn and we can never sing it without thinking of the author, for he was such an instrument in the hands of God for light and truth. He filled a real mission. But was the ministry his first thought and choice? No, indeed! His Bithynia (first choice) was to be a teacher and he longed to follow that vocation! He finished his

college course and then taught school. That was his Bithynia. But he utterly failed as a teacher, broke down, and had to leave. I wish you could read some of the letters he wrote when he was so discouraged and ashamed of himself because he could not make a "go" of teaching—even though he loved it. He said, "The children are the worst I ever had to deal with." No doubt God permitted them to be unruly; He didn't want Brooks in his "Bithynia." Brooks was obedient to the call of God and landed in his Troas; there he finds that the Lord opens a door of great spiritual blessing which would mean much more to the Christian cause than a few village pupils in a school-house. His Bithynia crashed but he took up the broken bits, pieced them together and allowed God to sanctify his life in a fresh channel of spiritual ministry. How the people loved him! and what a power he was! Among the letters he treasured was one from a cobbler who wrote, "Dear Mr. Brooks: Every time I can I come to hear you preach, because when I hear you preach I forget all about who you are and I find God." Who could want a greater testimony than to have people say when they hear you preach that they forget all about you and find the Lord. He wanted his Bithynia, but he got his Troas.

You who are down in Troas, how are you able to react to your broken dreams, when you find that God has so arranged circumstances in your life as to make it impossible to enter your Bithynia? Can you take a second or a third choice and make it an opportunity in your life? That is a fine test of Christian character. Is your touch with God, and the power of the Holy Spirit in your life strong enough to take that broken first choice and out of it make a splendid chance where God can come in and be glorified afresh? That, I am sure, is a challenge to everyone as to the value of a true Christian experience.

Now what did Paul do and how did he gain the victory that he possessed? This Bithynia and this Troas are of course spiritual states, figurative of the Bithynia of your heart and life and the Troas of your landing. What did Paul do? First of all, he refused to allow this strange shock to turn him absolutely away from his seemingly prepared channel of expression; he would not allow this movement in life to wreck his faith in God. He would still believe in the supreme and sublime purpose for his life—that he was called of God. If I am yoked up with God then He must have some purpose for me and I must find my way out of my Troas to be a channel for God to use me. And so Paul says, "Troas, I shall use you as a means whereby a door shall open and I shall find my place where God will use me." It took great faith on the part of Paul to do that. It took courage not to

sit down and let self pity come in and eat up his faith and joy. Self pity will damn you quicker than tobacco will. He didn't sit down and say, "if only," "if," "if". Have you noticed that the "ifs" are always in everyone else but yourself? "If he had not failed," or "If she had not said that mean thing." No, Paul did not develop a case of the "ifs" as some would have done. That might have blotted God out of the picture. You can wreck your faith "if-ing" and by self-pity.

Come now, let us see who is back of all this maneuvering. Was it the devil that shut him out of Bithynia? Was it unbelief? Was it sin in his life? No, it was nothing short of God. So it didn't matter to Paul if all the people got whispering around and saying, "There must be something wrong with Paul. He had such a wonderful opening there and now there is nothing doing. We need to pray for him"; "Isn't it sad, Paul doesn't seem to be getting anywhere. I remember when the Spirit was on him and he had such wonderful gifts and now he can't even open up a little mission in Bithynia. He is just sitting down there in Troas. I wonder if the Lord has cast him off."

Just be patient. Let the night fall heavily upon him, for it is in the night that one gets a vision and it is in the night that one hears a voice. How does Paul meet this situation? He meets it in sublime faith, a faith that says, "I am walking before God and not trying to walk before 57 varieties of people; yes, God, You can carry out Your plan for me." And so Paul walks before God and stays in Troas while all the saints are wondering what could be the matter with him. I am glad for his courage. There he stays, waiting for the shadows of the night to deepen so he can see the vision and hear the voice.

Have you ever been in Troas? Could you by faith reckon, "My life is dedicated to God. I am intertwined and fastened to this supreme purpose of God and if He sees good to close Bithynia, I know He will open up a Troas sometime, somewhere. I shall wait and be patient." Does the door open immediately for Paul? Perhaps not, but he ties himself up to this supreme will of God, whether it be pleasing to his fancy or not.

Does he stay in Troas? No. It was but a doorway to all the rest of the world; a doorway for the rest of his life. The change was not easy, and yet he has become so bound up in the will of God and such a love slave to Jesus Christ that you cannot separate him from it anymore than you can separate the name Judson from Burmah. When you think of Judson you always think of Burmah and yet Burmah was not his first choice. He went to India but they wouldn't allow him to stay there. They put him on a boat and after some

(Continued on page 11)

At the Fall of Canton, China

MRS. M. A. BURNSIDE

AYAH!" Grandma Wong gasped, forcing her way along Shoe Street congested with people. The air was thick with smoke from fires in many quarters. The once thriving city of Canton seemed to have become a blazing *inferno*. Tai Sun's imposing departmental store was in flames, and the new Postoffice was already reduced to ghastly charred ruins.

Peasants, who had abandoned their morning rice, were fleeing *en masse* with such things as they could throw together and carry. Small children, finding themselves suddenly separated from their parents in the general confusion, screamed and ran wildly about, making a reunion most difficult. The panic-stricken mob was headed for the river where the shrill voices of steamers inspired hope. By water they would reach isolated country places—anywhere for safety—leaving the city in ruins, since they could not hold it against the aggressive Japanese.

Of the three sturdy sons which Grandma Wong had raised and seen surrounded with posterity, not one was here to help her now. They had been taken into the National Army, and their wives left to shoulder the burden of the family support. The youngest of these women, once very pretty, had succumbed early to an insidious fever. The second, expecting her fourth child in six weeks, had fled early to her mother in a distant village. Only the eldest daughter-in-law remained, a woman emaciated with work and worry. She would gather up a few essentials and follow at once with the three children to assist Grandma in finding a place of safety. "Delay not!" she had urged when Grandma hesitated. "Thy bound feet are incapable of speed!"

Grandma would have taken the clumsy child of three on her back—as she was accustomed to doing daily that its mother with the infant of eight months on her back be free to labor—but she needed her padded quilt against the cruel autumn winds. The bulky bundle impeded her progress, but she held to it tenaciously, lest an impudent looter snatch it away in an unguarded moment.

What a comfort and strength Mae-lin would have been to her now, the grandchild of thirteen whose engagement to a promising merchant was being hindered by this unfortunate break. Because she was young and pretty they had sent her to her uncle in the country, a safe distance from the filthy hands of Japanese soldiers. This fact consoled the frail Grandma, struggling alone toward the bund.

"What stoppeth the throng?" cried a toothless veteran a few paces from Grandma, when, for no visible reason, she found herself wedged in unable to move either way. "Barred gates at the pier! How else could they keep the panic-mad mobs from being pushed into Pearl River?" replied a Chinese guard, attempting to keep order.

The sun mounting higher and higher was merciless. Yellow dust arose in clouds as the restless mob, each determined to be first in boarding the steamer, cursed and fought against being left to face the incoming enemies. What chance had the infirm and very young? Grandma's dutiful daughter-in-law with her numerous burdens was nowhere in evidence. How could she possibly locate Grandma in this mob, even if she was fortunate in finding the same route?

Faint from hunger, choked with dust, and scorched by the blazing sun, Grandma wilted in an unconscious heap in the dust, unnoticed and unshielded from the frenzied mob wholly occupied in making good their own escape. Instantly her padded quilt was snatched up and shoved into an already gorged open basket, then taken aboard the jammed steamer.

Later, two missionaries aiding the sick and suffering, found Grandma. "There's still hope!" declared the elder of the two men, having tried her pulse. "How she survived that frenzied stampede is a miracle." "Sure is! Hope we never again have to witness the like. They fought like mad-men to get aboard, and the wonder is that those steamers did not sink with such numbers. Pity those poor children, torn from their parents when the ship's capacity could not include them all! Will they ever be reunited?" "War is abominable! . . . Well, the next thing is how to get this woman across the river to the refugee camp at Pooi Ying. Got a plan?"

To carry her the half mile to their small boat anchored off Shameen, was out of the question. Motor cars were not doing business today, nor were buses in evidence. "Oh, boy! Look, there's a ricksha! Dropped by the coolie when the alarm was sounded, I suppose. Will it do? Think you can keep her supported with one hand as we go along, and push a little while I do the pulling?" The younger man, sighting the one-passenger vehicle so common in the city, dashed across for it. "Never know what can be done till it's tried, remember!" said the other, heaving the unconscious woman into the seat. "Onward we go rejoicing!" shouted the rear assistant, as they set forth puffing and panting,

drenched with perspiration before they had reached the anchorage.

"Give her some tea, Ah Szee!" the missionary said to the boatman who kept a pot of their good beverage always on hand. "She'll be less alarmed at seeing one of her own nationality when consciousness returns than if we did the job." It was true. A sip of the hot tea revived the exhausted woman, and she looked up into the face of the honest boatman with a sense of well-being. Then suddenly she remembered, and her face became distorted with fear.

The kindly boatman hastened to reassure her, however. "Thou art safe, perfectly safe, Grandma, with these strangers." "Those . . . demon . . . Japs?" she quavered, gripping the ledge as if ready to slip over the edge and end it all. "But these men are not Japanese, Grandma. They are Americans, kind men who have thy good at heart. Why else would they trouble to rescue thee, a matter requiring much labor?"

She shot him a dubious glance. Was the boatman paid by these "foreign-devils" to swindle the poor? Of course they had taken her padded quilt—she knew she had it when she fainted. And was it not current rumor that they took the eyes of the dead for medicine? Naturally they had potent drugs that could snuff out her life in a moment and get her eyes for their medicine, and how did she know but that this was their scheme?

The small boat had now reached the opposite bank and Grandma made an attempt to escape them. "Nothing is there to fear, Grandma! We're taking thee to a place of refuge where food will be provided freely, and thou shalt see nothing of these cruel Japs," the boatman assured her. She fixed her small eyes shrewdly upon him, her aged jaw set firmly. "And shall these foreign-devils return my padded quilt?"

The elder American spoke up, using good Cantonese which he had learned by labor and patience. "Friend, there was no padded quilt in evidence when we found thee—others probably needed a quilt, also," he smiled humorously, knowing that she would know what he meant. "But you'll have a padded quilt, never fear; there are some new ones just come from benevolent societies in Hongkong." Did he expect her to believe this? She grimaced. Having spent her life where "lies flow as water" she let it pass as mere words, used in saving face.

The refugee camp, overlooking the river, swung wide its gates to receive them. Others were coming. In fact a stream of peasants were pouring in from every quarter. Grandma felt more comfortable now that others of her own nationality were within the gates. Still, they might all be victims of some crafty foreign ruse.

Gingerly she sniffed the food. Hungry though she was, there was still a hesitation in partaking until she saw others surviving the portions which they greedily devoured, bowl after bowl. Her meal was interrupted by the arrival of her dutiful daughter-in-law. "Ayah... at last!" she gasped, dropping exhausted on the ground before Grandma. "Madly have I searched everywhere, fearing that ill had befallen thee!" Thoughtful workers helped her unbind the heavy child from her aching back, and gave her some tea, offering the little girl of six who clung to her mother's garments, her share also.

Before nightfall hundreds of refugees occupied the school compound, one of several relief camps under missionary supervision. Soon each camp was an orderly organized unit, each capable person assigned a part in adding to the comfort and well-being of all. A ton of rice was required for one day's need, and since the country peasants were not now bringing in their produce, the heads of each camp found themselves facing a grave problem.

Daily the small boat that had rescued Grandma nosed its way up inlets, and down rivers, searching near and far for food supplies. Farmers gladly sold their eggs, fowl, cattle, and vegetables, for who could tell but that the interfering Japs might raid them and take all? Once, while dodging the enemy, the small boat slid into a narrow channel and found themselves alongside a large junk laden with huge bags of rice. At once the entire shipment was bought, and the junk maneuvered to the various camps—a supply sufficient for one week.

Strenuous days lengthened into weeks for the missionaries. Not only were they burdened with the care of the refugees, but obliged to guard their own, and church properties with all vigilance against Chinese looters, parasites who seized upon the goods of others whenever possible. Came a day when the Japanese—now in possession of the abandoned city—came to investigate the largest unit of refugees. The American professor guarding the gate reluctantly granted permission for "three or four officers to enter."

No sooner had the gate been unlocked than "several tens" poured in before the astonished American guard could force shut the gate again. The Japanese squad proceeded at once in circulating printed propaganda, urging the Chinese to return to their various positions in the city. Having been allowed this freedom, one of their number, a Chinese puppet in Japanese employ, began lecturing the refugees, assuring them that there was nothing to fear; Japan was their friend; in fact, they were brothers, and should amalgamate for mutual benefits. The ones to fear—China's real enemies—were the Americans, English, and French peoples.

The disillusioned professor very courteously, yet with decided firmness, cleared the campus of the audacious intruders, and destroyed the offensive printed slips. A few retained the slips, and would doubtless spread dissension, but the majority were not deceived by the smooth-tongued aggressors.

With the best precautions, disease was cropping up in the camps and competent native physicians were proving inadequate in coping with the insidious epidemic. Again capable American and English doctors and nurses rallied to their aid from the neighboring British colony of Hong-kong.

Grandma Wong was one of the first to go down with dysentery, and doubtless would have recovered early had she taken the remedies provided, but she would have nothing of foreign methods. Patiently her daughter-in-law tended the frail woman (though far from well herself). Grandma had recovered to the point of sitting up an hour each morning when one of the English workers called upon her.

"Most happy are we to see thee improving, Friend Grandma. Daily we have prayed that it might be so, and that peace of heart as well, would be thine." "Eh? Can one have peace with a greedy enemy wasting our land—our city a ruins?" She wiped her eyes disconsolately. "Thou hast spoken truth—the city is dead. But there is another City that is solid, whose Maker and Builder is God. This present is not all there is to man—there is eternal life."

He saw the dubious glint in her eye—she did not try to hide it. He'd have to make it more simple for the poor old soul. "I've been very near that other land myself of late, Grandma, so I know. Cholera sweeps a man off in a few hours, but I was fortunate; the All-powerful One spared me to help thee and thy good people." "But I am poor," parried Grandma grudgingly. "We're all poor, Grandma. It's the poor who partake of His grace; the rich don't know their need. Our life, the air we breathe, our talents, and the ambition to work them out, all come from Him who is LOVE. This camp, and your daily food is evidence of His tender care. Nor is this all: after this life, if you love and keep His precepts, He'll admit you to a wonderful place where bombs cannot come, tears are wiped away, and hunger is unknown. Does this not appeal to thee, Grandma?"

Her eyes held a challenge. "But . . . is it . . . safe?"

"It's the ONE safe place I know of—certainly all else in this world seems to be crashing. The road to that city cost the life of Him who bids us come, and He guards you all the way from the first to the last step. He wants those who love Him to enjoy the grandeur of that Home with Him. Once He was poor like we

are, so He knows how to help us, and He will if you ask Him." Unbelief struggled for mastery. She wasn't going to be taken in by these "Foreign-devils" with smooth tongues and "cat's eyes." Not Grandma!

Yet many of her own nationality witnessed convincingly to the same story. Their sincere, unaffected love and self-sacrifice touched her. Then there was the singing—her years of idolatrous worship had lacked joy—yet these people sang joyously as they worked, little children joining in. When her granddaughter of six lilted, "Jesus loves me, this I know," she took her to task. "Mere sentiment!" she chided the child. "No, no, Grandma! On my card, received Sunday morning, I saw His kindly smile in blessing the children. And there was one from our land among them. The teacher said He loved me, too, and that I might join in loving Him. Now there is a joy inside my heart that makes me sing." The child spoke simply, then moved off to join others of her own age.

Unbidden tears came and threatened to spill over, but Grandma whisked them away hastily. Nobody must see her moved; it was silly, of course. Foreign-doctrines disturbed the mind.

But love won. And now Grandma sings; even though her city is a city of the dead, she is looking for that City whose Builder and Maker is God.

Hong Kong, China

STARTLING MESSAGES

The Coming Horsemen. War in the Sky. 48 Hours in Hell. Broad and Narrow Way. In the Grip of an Octopus. On Your Track. 5 Minutes After I Die. These and over 150 other titles, (many illustrated) Free, as the Lord permits. Send postage for a liberal sample package.

PILGRIM TRACT SOCIETY, L. R.
Randleman, N. C.

PIANO TUNING

Piano Tuning and Repairing, \$2. Guaranteed. 20 years experience. Recommended by Hamilton Piano Co. **Call Pullman 0167.**

BEAST IS ABOUT TO COME FORTH

New Light on Prophecy

Book Free
Send 2c Stamp to

DR. H. S. KEYES
832 So. Highland Ave. Los Angeles, Calif.

STEREOPTICON SLIDES

Sermons. Lectures. Stories! Seeking the Lost; Prodigal Son; What Think Ye of Christ? Yellowstone Park; David Livingstone; Abraham Lincoln; Ben Hur; Other Wise Man; In His Steps; Sign of the Cross; Life of D. L. Moody; Pilgrim's Progress; Passion Play; Boy Scouts; Esther; The Man without a Country. Any song desired. Slides made to order. Special slides for special occasions. Postal card brings list.

STANDARD SLIDE BUREAU, Oberlin, Ohio

A BIBLE GAME

A fascinating study of the entire Bible for old and young. Entertaining, instructive, and helpful. When played a few times one is a master of the characters, cities, and countries of the Bible. A means of mental and spiritual development. The best Bible game out. Everybody who plays it once wants one of his own. Suitable for a gift. Price 40c. **EVANGEL PUB. HOUSE, 18 W. 74th St., Chicago**

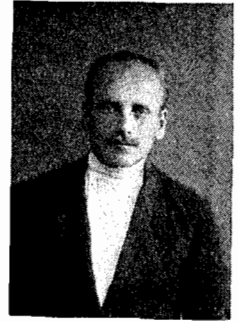


Onufri Mazalo

Lives of Christians Marked by Tragedy and Sorrow

G. HERBERT SCHMIDT, in the Stone Church

**Two Russian Evangelists who literally burned out for God.
The one to the right won about 4,000 souls.**



Karp Leonovich

"I must work the works of him that sent me, while it is day:
the night cometh when no man can work." John 9:4.

I AM THANKFUL that I have experienced the truth of Christ's words in my own life and have seen it demonstrated in the lives of hundreds of others—that when we come in actual touch with Christ we will be concerned about lost souls. As soon as we lose this personal touch with Christ and our communion with Him the concern for the lost will vanish from our hearts. It is not a question of how much we know, but of our close fellowship with Christ; and you can measure your spiritual life by finding how much concern you have for the salvation of the lost. It is a very simple test, and requires no theology. I am saying this as a result of my own experience and that of many others.

Let me take you with me today to God's great harvest field of Russia and Eastern Europe, which has been practically unknown until recent years. It is only since the World War that Eastern Europe and Russia have been approachable for missionary activity. And even since then, you have not heard a great deal about it because there are very few missionaries who go to Eastern Europe and as a consequence not many return to tell of God's visitation in the lands over there. We are working mainly with the help of national preachers who seldom leave their respective countries.

The Russian and Eastern European Mission has been active since 1927. The Lord gave me a call to work in Eastern Europe in 1916 while I was in Bible School at Rochester, N. Y. I was born in Russia; came over here and never intended to return, but God causes us to do things which we would not think of doing in the natural. And since 1920 I have been doing mission work in Eastern Europe and have seen the wonderful works of God manifested.

We felt a great burden on our hearts, not only for preaching but for Bible training as well, and surely the Holy Spirit knew the need. That is why in 1927 we organized, enlarged our borders, and ever since that time the work has grown by God's help till now we have about 150 missionaries and evangelists who are very faithful to God. They are willing, not

only to give their time but, if need be, to lay down their very lives for the Gospel's sake.

The story of the work of God over there and how it came about, is a tragic one. The conditions among the Russians and other Eastern European peoples are quite different from what they are here. Here, every denomination has equal rights but over there they have a State Church, either Roman Catholic or Greek Orthodox, which have the sole rights over the people. The priest has great authority, as also was the case in Russia in Tsarist times. You will see at once, that under these conditions, it is not easy to penetrate with the Gospel of Jesus Christ. Many of you have heard of how the saints had to suffer in the time of the Tsars; thousands were banished to Siberia or imprisoned because they had accepted Christ. But the dynamic power of the Gospel within them, expressed itself till others heard the story, were saved and the revival began to spread.

The priests called the attention of the press to their gatherings and officers came, arrested the leaders and imprisoned or exiled them. Because of this, a spirit of martyrdom has been woven into the very fibre of the Russian Christians. Even today, if you have a Russian audience before you, you may see in their faces the marks of tragedy and suffering. You detect it also in their songs. When a hymn is translated from the English by a Russian, the melody is changed until the character of the song is altogether different. Sorrow, pain and suffering characterize their songs. And when you touch their lives it is very noticeable. All this causes them to be very sincere in their Christian life. There is a note of earnestness which is seldom found in other countries where conditions are better.

When anyone in this country becomes saved he immediately finds help. He can attend Sunday School, become a member of a church and probably has Christian friends, but over there it is so different. The suffering and the struggles that some endure to find the light of the Gospel are sometimes beyond words. When a Russian feels a burden on his heart, he doesn't

understand what it means but he knows he does not have peace. He can hardly eat or sleep for days; sometimes weeks and months; he goes about sighing; goes into his church and calls on God for mercy. That sigh has gone up to God for centuries. The Russian knows there is something lacking but there has been no one to tell him what it is. Then he hears that there is someone far, far away who can help him. Sometimes a peasant has been known to walk a hundred miles or more to find the people of God who were able to make clear the way of salvation. Finding Jesus for himself, and with a wonderful joy in his heart, he has walked back to his village with the message of hope. The other villagers have been waiting for him because they know he has gone to find these strange people. Immediately he begins to unfold to them the story. He repeats it again and again until before he realizes it, he has become a preacher. Others, in turn, are saved and together they pray till at times hundreds and hundreds are saved.

There have been instances where someone has attended a Gospel meeting and upon his return with the wonderful message others have gone, numbers of them, to the same meeting to find God. I well remember one such service. When I went outside at its close I saw a man standing in a corner of the yard with his face toward the wall, and with his arm over his face. As I went nearer I found he was weeping and trembling. I asked him the reason. "Oh," he said, "I came from . . . (naming a village. He had walked for several hours.) I had heard of you and came to attend the meeting, but when I got here I couldn't get inside for the crowd, and didn't hear anything. And I was so anxious to hear the Gospel."

I escorted this peasant inside and to the front so that he would be sure to hear, and when the next meeting began I watched him as he drank in the message. How wonderful it is to see people who are hearing the Gospel for the first time! I saw him, later on, as he lifted up his face to God and prayed through to Calvary

(Continued on page 15)

The Sunday School Laboratory

MAN'S OR THE BIBLE METHOD

MARK FAKKEMA at a Sunday School Convention of the Calumet District

SO FREQUENTLY we are apt to think that the presentation of our Sunday School lesson is *the* all important thing but that, to my mind, is not the case. There is something far more important, and that is, *the planning of the lesson*. The presentation is nothing else but the fruit of the planning, and nearly everything depends upon your planning of the lesson.

Now there are two methods which I would like to describe very briefly. The first, which I shall describe, I consider to be the wrong method and I shall leave it to you to answer as to which method is the most commonly used. I would call this first method, the man, or artificial method. Let me explain:

It is Monday evening. For, of course, all planning of the Sunday School lesson begins at least on the Monday preceding the coming Sunday's lesson, and not on Saturday night. Now, according to this method, you say on Monday evening, "Let me see, what is the lesson about?" We shall suppose it is the Story of the Prodigal

Son. You hurriedly glance over the story and then you immediately begin to reach out. You lay aside your Bible and reach out for help No. 1, which may possibly give you some idea. You scan the pages hurriedly and you find something you can use and make a mental note of it. Then you turn to help No. 2, and glance over that and possibly there is nothing you can use there. You go to help No. 3, which gives two or three ideas and you say, "I want to remember these. They are good." You now turn to help No. 4, and there you find two or three stories in which you feel sure the pupils will be interested. So you jot these down and go over them a few times. You organize your material and when you have it all put together you are persuaded you can keep the class going for about twenty minutes and you consider yourself prepared.

Now what have you done? You have gathered your material from man; your first help was written by man, as was your second, and all down the line. You have a group of human ideas; it is quite artificial. You have collected something from here, there, and elsewhere and tried to organize and systematize it and patch it together to make it seem like a whole, although it really is more like a crazy quilt. And when you come to your class you hold up your patch-work quilt before your pupils with the result that some like one block and some like the other; but the sum and substance of it all is that it is apt to be a rather confused and blurred idea. Have I possibly described the method used by a few of you or not?

But there is another method which is in striking contrast to this first one, and that is what I like to call The Bible Method. You begin on Monday night, or possibly on Sunday evening. You say, "What is the following Sunday's lesson about? Oh yes, it is in Luke 15." You place the open Book on your knee and before you read anything at all, you lift your heart to God and say, "Oh God, guide me in the study of Thy Word." Then you read the passage carefully and prayerfully, verse by verse and if there is something which you do not understand—the name of a place or sentence which is not clear, you go to a commentary to see if that sheds any light on the subject. Your main source, however, is the Bible itself, the Word

of God. And you become saturated, as it were, with the thought in the Word. You spend at least half of your time in preparation just upon pondering the Bible passage. There are two ways of getting at truth; one is to study one passage by putting it alongside of another passage and then end it, feeling you have completed the study; the other is, after you have done all that, to then interpret it and get a grasp of the whole story from the first process. And that whole thought, your Bible knowledge should be basic; it should be fundamental and it should grow year by year as you teach. You will then feel that you have a knowledge of the Bible which is your own and which is true to the Bible because it has been dug from the Bible itself. If you study your Bible that way on Monday night, and then meditate on it on Tuesday and Wednesday and all through the week you will find you have something which will grip your pupils. That is having the Bible approach, and everything else should be nothing more than a help to the Bible source. I wish I could make people realize the value of this Bible approach to the lesson.

To understand the meaning and the beauty of it you must bear two things in mind: You must remember what the Bible really is. Unless we are convinced of what the Bible is we will never use that second method of planning the lesson; we will resort rather to the first.

What is the Bible? May I use an illustration? The radio is a most wonderful invention; I never grow tired of admiring it and thinking how wonderful it is that a man can speak in New York and every cubic foot is filled with his voice. You can go into a well and if you have a receiving set, his voice will be heard down there; climb to the mountain top and you hear his voice there. It is a wonderful thing. And yet I know of something still more wonderful and yet very similar and that is the receiving set of heaven's radio, with God presiding and speaking to us the very moment we tune in to listen.

Some may think that the Bible is an old Book, written hundreds and thousands of years ago and that the people who wrote it are all dead. They think to read the Bible is like listening to one of those old phonograph records of a man who has long since died and every time they read it, it is merely winding up an old record. Oh no! The Bible is the living voice of a living God, speaking to us just as truly as some man is speaking over the radio. I am sure that what God has put in this Book was intended for you and me in this present century, this present year.

Young people today are like Samuel; when Samuel was awakened that night he thought the prophet Eli was calling him. Many people read the Book and they say, "That is Moses speaking," or "It is John,"



"I am the child. You hold in your hands my destiny. You determine largely whether I shall succeed or fail. Give me, I pray you, those things that make for happiness; train me, I beg you, that I may be a blessing to the world."

or "Jeremiah speaking." Would to God that we could all have the experience of Samuel where Eli tells him, "Don't think I am calling you. *God is speaking to you.* When you hear Him again say, 'Speak, Lord, for thy servant heareth.'" If we approach the study of the Bible in this way we will have something living to pass on to our pupils. That would be my first thought—that we must think infinitely high of this Book; it must be real.

Then too, we must not have the idea which seems so prevalent today, that this is a Book only for the clergy and not for the laity, and that you have to take it second-hand. Make the Bible your real source and let everything else be merely a help.

There is one other thought I wish to emphasize—that the Bible is not just the creation of a lot of distinct and separate ideas. This Book is a unit and has a definite center and everything else must be grouped around that center. Let me illustrate it in the form of a story:

I suppose you did not know I had a criminal record. To my shame I must admit it but I thank God that it is all over although I was pronounced guilty. You will find somewhere, in the record of the court, the name of Fakkema, charged with a terrible sin, worthy of death, pronounced guilty. But it is all over. And when was it settled? In the year 29 A.D. You know Christ died on the cross about 29 A.D. And when Christ died He took this guilt of mine and paid for it. In fact He did more than pay for it; at Christ's resurrection I was fully restored. It is this record that is at the heart of this Book; it is the record of the great court case. The Old Testament as well as the New, all center around it.

The big thing in planning a lesson, is to be tremendously conscious that this is the Word of God and that God speaks to us through its pages. When once we get in that frame of mind we will *love* to read this Book.

In the second place, I believe that as we approach it as an organic whole and try to get away from the idea that it is what a lot of different men have said, but tell what God has said, and put the Cross in the center, the lesson will grip hearts. Fundamentally, this Book is God's self revelation; not merely a plan about Himself. The fact of Christ dying on the Cross shows a merciful God and all that the apostles did was merely to declare the mighty works of God. So in the final analysis, it is God opening up His heart to a fallen race.

In presenting a lesson which has been planned in this way, your pupils will not say of you after you have taught them, "My teacher has been in touch with great

scholars this past week and he must have studied a great deal," or, "My teacher has been talking with men during the past week." Do you know what they will

say? "My teacher has been with God." "He told us the truth of God."

Then your presentation will be a success because your planning was a success.

These pictures thru courtesy of Ill. Children's Home & Aid Soc.



WHAT IS A BOY?

He is one who will carry on what you have started. He is to sit right where you are sitting, and attend, when you are gone, to those things you think so important. He will assume control of your churches, your cities, states and nation.

So it might be well to pay some attention to him.

Out-Going Missionaries

On January 8th The Stone Church held a farewell service for one of our missionaries, Miss Lydia Vaux, who is returning to India on the M. S. *Witchita*, sailing from New York, February 3rd. Our Sister Lydia has been in The Stone Church since babyhood, and is much beloved for her consecration and faithfulness. Our prayers go with her as she enters her second term.

Quite a company of missionaries are sailing for India on this same date: Miss Anne Eberhardt, Mr. and Mrs. Ketcham, Mrs. Barbara Cox (whose husband laid down his life in that land) and Miss

Katherine Vogler, a new missionary. May God bless these messengers of the cross and use them for His glory.

Miss Minnie Madsen, after a perilous journey, has reached Sagamoso, her destination in Colombia. The rainy season was on when she reached South America; there were dangerous land-slides and wash-outs, and on one occasion she was obliged to climb a mountain on her hands and knees, with tons of debris above and below. She writes, "A mis-step could have buried me in tons of rock and earth." She is rejoicing that God took her safely through.

The Get Acquainted Page

Conducted by ZELMA ARGUE

Presenting the Story of Bethel Pentecostal Church, Ottawa, Ontario, of which C. B. Smith is Pastor, and his wife, Beulah Argue Smith, Assistant

OTTAWA, ONTARIO, the Capital city of the Dominion of Canada, is a city noted for its beauty. The Parliament Buildings, located on Parliament Hill, overlook the Ottawa River. Just across this river lies the Province of Quebec. Beside the distinguished Chateau Laurier, which hospitably receives the elite and the leaders of the Dominion, the Rideau Canal, through its locks, empties its waters into the Ottawa River. Twenty-two miles of

is depicted in fourteen carved granite tablets, from, the call to arms, trips overseas, and outstanding battles in which Canadian soldiers won decisive victories, to the return of the boys. This room is in charge of one of the scarlet-coated Royal North-West Mounties.

It is in this city of historic interest, just off the busy thoroughfare of Bank Street, one may observe a conservative electric sign, announcing "BETHEL PENTECOSTAL CHURCH." Here is the newly completed and dedicated house of worship that gladdens the hearts of those who have followed the course of this work through the years, until this day.

Pastor C. B. Smith (District Superintendent for Eastern Ontario) sends the following history of the Pentecostal work in Ottawa, the Canadian Capital:

Bethel Pentecostal Church came into existence about 30 years ago. Two brethren came to Ottawa, and through personal work, house to house visiting, and cottage prayer meetings, interest was aroused in the message of the Baptism of the Holy Spirit. These workers were Brother Randall and Brother Lawler. About this time Brother R. E. McAlister, now of London, Ont., had heard of the outpouring of the Spirit in Los Angeles, and had journeyed to that city to see what was taking place. God filled him with the Spirit, and he returned to Ottawa, and opened public meetings in a rented hall.

For a short time he was assisted in these meetings by the two brethren, but as they were both missionaries at heart, and felt called to foreign fields, they soon took leave, and went to Egypt and China respectively.

Large conventions were called, and people came from all parts of the district. Some very outstanding meetings were held, and among them several conducted by Evangelist A. H. Argue, at which miraculous healings took place, creating interest in the Pentecostal message. On one occasion he brought with him a baptized Indian from a Manitoba Indian Reserve, who was made a blessing, proving the

promise was for "all flesh", and that every tongue and race were included.

Brother McAlister continued as pastor of the assembly for five years, and was followed in the work by Brother G. A. Chambers, who remained in charge of the church for three years. Brother McAlister came back to pastor the assembly for another three years. He was assisted by other workers, and openings were made in nearby towns and villages.

A number of well-known ministers, among whom were: Brother Wm. Pocock, A. S. McCready, L. C. Hall, and J. D. Saunders, all pastored the assembly in the succeeding years.

There were periods of growth, and times of trials and adversity. Each one contributed to the development of the assembly, until today we can thank God for a steady, spiritual body of people who love God's Word.

It will be six years the first Sunday in May when we began our ministry in Ottawa, as pastors of the church. Two years previous to our coming, the assembly had suffered a loss through their building having been partially destroyed by fire. It meant that the congregation had moved from one hall to another, and was carrying on under a handicap, with no permanent home.

What remained of the old church building was sold by the former pastor, and sufficient money was left from the wreckage to purchase the lot on which the present structure stands.

Upon accepting the pastorate of the assembly we were confronted with the need of a church home. The burden for it was from the Lord, so with the help of a loyal group of saints and a co-operative church board our vision became a reality.

A basement church, 44 x 94, was erected, and beautifully finished, at a cost of about nine thousand dollars, above the price of the lot upon which it was built. Shortly after the dedication of the basement church Brother A. H. and Sister Zelma Argue came for special meetings. God blessed their efforts in baptizing above forty people with the Holy Spirit, and saving quite a number of souls. We were then away to a good start, and other evangelists and special speakers added to the strength of the work through faithfully ministering. The entire debt was cleared away in five years from the time of opening.

On December the fourth past, just five years to the very day and date from the dedication of the first unit, we were delighted to be able to open the upper auditorium. Pastor R. E. McAlister of London, Ont., dedicated the building to the service of God. There were several in the congregation who remembered his first services in Ottawa about thirty years ago.

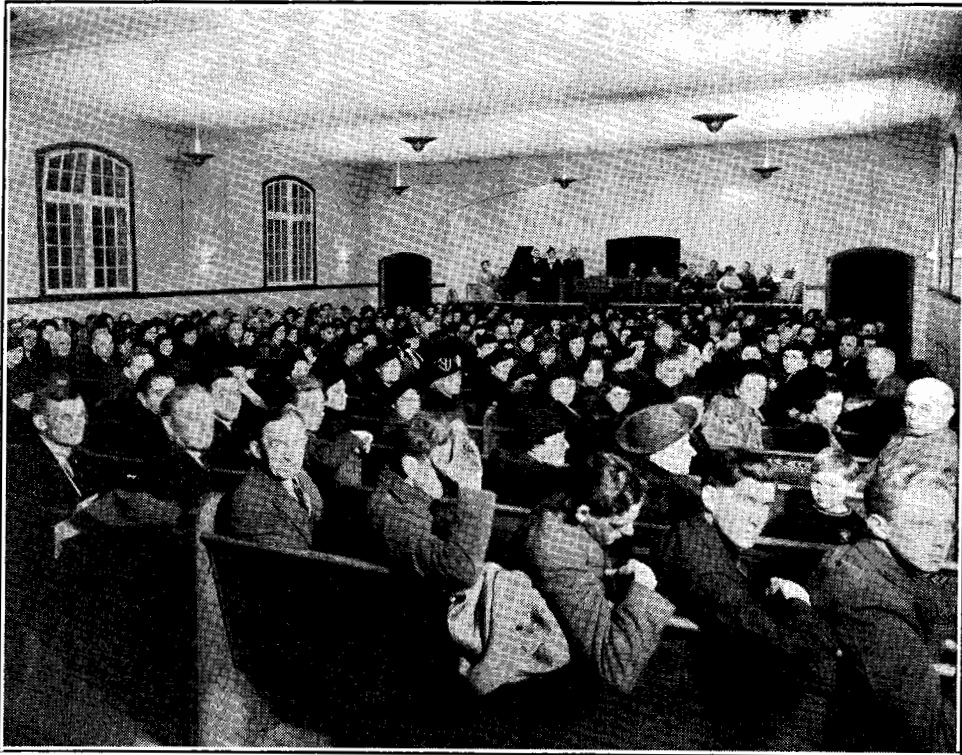
The whole building is well finished, and fully equipped for a gospel centre. The



Pastor and Mrs. C. B. Smith, Catherine and George

beautifully parked driveway, partly follow the course of the Rideau Canal, through the city. Ottawa also has the residence of the King's representative to Canada, who at present is Lord Tweedsmuir.

In the tower of the central Parliament building, is the carrillon, or chimes. Not only the hour of day, is marked by the pealing of these great bells, but special events are marked by playing of these magnificent bronze bells. They peal out the New Year, and on Armistice day or Christmas, appropriate hymns are played. Just below them, in the tower, is the Memorial Chamber, where the World War



The newly-dedicated Bethel Pentecostal Church of Ottawa, Ontario (Waverly, just off Bank St.)

floor is elevated, paneled ceiling, with perfect acoustics, concealed radiation, indirect light, forced ventilation, and a lovely baptistry, with adjoining rooms. We now have eight separate Sunday School rooms, as well as the two auditoriums and the pastor's study. The total cost of the whole building is about twenty-seven thousand dollars.

Our opening campaign was held by Brother Arne Vick of Rochester, N. Y. His ministry was well received, and the results of the special effort were very gratifying. He was followed by Brother Stanley Comstock of Sioux City, Iowa, and we are also pleased with our brother's faithful ministry.

Ordinarily, when we have no special meetings in progress, my wife and I minister to the people. It is usual for me to have charge of the Sunday morning meeting, which is devotional in nature, the praise and prayer service on Tuesday evenings, a Bible Teaching meeting on Thursday evening, while my wife very often preaches an evangelistic message on Sunday evening. Our associations with the saints have been pleasant, a foretaste of what heaven will be. In nearly six years we have never had an unkind word from the board, and have been shown every courtesy by the church members. Naturally we love our pastorate.

Each summer, Pentecostal people and friends from various parts of the Eastern Ontario and Quebec district, gather on the shores of Lake Ontario, at Cobourg, where our district campground is located, to enjoy

together the rich fellowship of the Lord and of His people. Our speakers for the camp of 1939 are Bro. D. P. Holloway of Cleveland, Ohio, and Bro. J. O. Savell, of Columbus, Georgia. We praise the Lord for every token and evidence of His favor, as we endeavor to exalt His worthy Name among the people.

What Do You Do With Your Second Choice?

(Continued from page 4)

very painful experiences he finally landed in Burmah. He decided that he might just as well be in the will of God in Burmah as any other place and today, his name spells Burmah. Like Paul of old, he was able to meet his broken dreams and piece them together, and in the will of God, with the grace of God he was able to make it a *finis*.

Can you do that by faith? Can you keep your life surrendered to the special purpose that God has for you? What does Paul do next? He is obedient to this call that says, "Come over into Macedonia." Now, he doesn't know what Macedonia means, nor is he enlightened as to its great privileges. He knows that Bithynia was at that time one of the richest countries, a most inviting field, but as for Troas he knew nothing. Did you ever have the Lord close the most inviting field, bar you from the richest opportunities, and put you into a school-house? put you into a corner to labor with four or five people to listen to you? And that, just about as you were to go to Bithynia? Never mind

—Bithynia is not for you; it may be your Troas is a school-house. You had better go through and keep the lamps trimmed, the floors clean, the fires tended, and preach the everlasting Gospel to the four or five, for they may prove to be the door that opens up Macedonia for you later on. In the meantime Paul is willing to live and serve and pour out his life for everyone who comes his way. Can you do that, or will you wait till you can go out with your brief-case and preach? Can you serve some other way? It takes more than a brief-case and white necktie to make a true servant of the Lord. Can you stand your Troas? Then stay there till the vision shapes itself before you and you hear the voice of the man of Macedonia.

Paul could have felt sorry for himself and so confused over the unkind things the people were saying that he might have developed an ugly spirit toward them. I like those lines of Edwin Markham:

*"He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win,
We drew a circle that took him in."*

Can you be *big* enough to say, "I will love you in spite of it. I will make a circle that shuts you in with God and me?" That is being like the Lord. Don't sit down in Troas and *mourn*, but sit through your hour of darkness and listen for the Voice, and as sure as you live, God will open the door which He wants you to enter, where you may serve Him far better than you could have done in Bithynia.

We find the same true even in the life of Jesus Christ. His first great desire was a ministry among His own people, to pour out His heart for His own nation, but "His own received Him not." He wanted Israel but that Bithynia never opened to Him. He found Calvary instead—His Troas. What did He do? He made Calvary, made Troas, to become the doorway to Macedonia and to all the ends of the earth.

Dear hearts, take courage! If your life is truly dedicated to God, and He has accepted your gift, you need not fear. Let *Him* direct your life. Even though in your *natural* religious life a Bithynia may look most inviting, it may be God's will to turn you to Troas. Wait patiently there, and though the shadows deepen, keep praying.

O Bithynia, it is not for me to enter your fields though they be rich. Troas, here I am. Shelter me in the night that I may rest in your streets. And oh, gentle night, be kind to me. Give me the strength and the grace to say "Yes" to the man of Macedonia, for out of the broken fragments of my first choice I shall mend together a most glorious opportunity in which God may rest and delight Himself.

The Jew in the Present Dilemma

J

HE GREATEST living miracle in the world today is the Jew. Without parallel or superiority the Jew stands out from all else. Religiously, ethnologically, culturally, and spiritually he is without an equal in the annals of history, both past and modern.

Many attempts have been made to supply the reason for the outstanding characteristics of this ancient people. Although literature and archaeology shed light upon them and to some degree explain their uniqueness, the basic reason of the Jew remains unsolved. The only authentic source of information on the Jew pertaining to his past, present and future, is to be found in the Bible. This Book alone is the key to all Jewish problems.

In studying the Jews from history there is an unmistakable fact which stands out from all the rest, and that is, they are a supernatural people. No other reason is adequate enough, or can even attempt to explain their course in history. Since they are a supernatural people, guided by the Omnipotent, the supernatural Book, the Holy Bible, is the only logical method of interpretation.

In order to have a clear picture of the Jew in the modern world it is essential to know something of his history. In the beginning we find God establishing a covenant with Abraham: "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great: and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12: 1-3).

God's command to Abraham has affected the entire history of the world. Out of his loins was to spring forth the chosen race. Without this promise no Savior!

In a land given over to idolatry and the worship of the Sun god, Abraham heard the voice of God and traveled in a north-westerly direction to the land of Palestine. Thus the Jewish race (Israel) was founded, and the land of Palestine given exclusively to the Jews. "For all the land which thou seest, to thee will I give it, and to thy seed for ever" (Gen. 13:15). A definite relationship had been set up between God and the nation that was yet to come into being. At a later date this covenant was confirmed with a grandson of Abraham.

The colorful pageant of Jewish history marches on: In Egypt for 400 years! Moses

the leader! Joshua the conqueror! Saul the mighty! David the king of God's choice! Solomon in all his splendor! Then followed chaos and darkness. The major and minor prophets then became the mouthpiece of God.

Note the march of the mighty empires in their attempt to crush the Jew: The Egyptian, Assyrian, Babylonian, Persian, Grecian, and Roman Empires. All failed. The Jew survived. God's Word is true: "I will bless them that bless thee, and curse him that curseth thee" (Gen. 12:3).

The failure to keep God's commandments brought on the oppression by might, which led to the ultimate dispersion of the Jews (Israel). Homeless, downtrodden, and despised for nearly 400 years

Turn our captivity, Lord God Almighty! Turn our captivity, bless us again! Long in our exile our spirits have languished, servants of cruel, idolatrous men. Captives of evil, our souls in their prison longing for Zion and hungry for home,—oh, the delight when our exile is over, safe in Jerusalem, never to roam! Black was our wickedness, Lord God Almighty; dark was our sin as the darkest of night. Rise in the sun of Thy morning of mercy; bring us, O God, to the life of Thy light. Now, O Redeemer, while now we are praying, draw thy salvation triumphantly near; close Thy long penalty, banish our sorrow; patiently, lovingly, healingly hear! Turn our captivity, Father Eternal! Bring us to Zion like sleepers that dream. Out of our misery lift us to blessedness. Out of our sinning forever redeem.

—Amos R. Wells.

they still existed as a remnant under the iron heel of the Roman Empire. And out of Israel's darkness came One whose birth was prophesied: "Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel" (Isa. 7:14). The Son was born—Jesus the Christ. His message was revolutionary to Jewish thinking. His offer to lead them back to God was refused, and when condemned to die, the Jews cried, "His blood be on us, and on our children" (Matt. 27:25).

The Gospel was then given to the Gentiles and God set aside His ancient people, temporarily, to deal with all (both Jew and Gentile) who would accept His Son. "For God so loved *the world*, that He gave

His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

Although God had set aside the Jews there was coming a day when He would deal with them again. Time went on. The Dark Ages of Europe saw the chosen people banished, imprisoned and tortured. The world forgot about the Jews, but God still remembered them. The turning point came when General Allenby marched into Jerusalem and delivered it from the hands of the Turk. Since that date events have been rapidly taking place that point to the fulfillment of prophecy concerning the Jew.

The world in its present state is Jew conscious, though he, himself, is in a dilemma. What will the answer be? God's prophetic program gives this answer.

During the time when the Jews are away from God instead of being a blessing, they will become an irritation to the Gentile nations. "A reproach and a taunt, an instruction and an astonishment unto the nations that are round about thee" (Ezek. 5:15). "Thou makest us a byword among the heathen, a shaking of the head among the people" (Psa. 44:14).

Without this condition the prophetic program would not be in operation. Today the Jews are a disjointed people who are in the throes of prophecy-in-the-making. Even some of their leaders openly acknowledge their position in the Gentile world.

Dr. Oscar Levy, a Jew of outstanding literary ability writes in the preface of a book by George Pitt-Rivers, the following amazing analysis of the Jew today: "We have erred, my friend, we have most grievously erred. And if there was truth in our error 3,000, 2,000, nay 100 years ago, there is now nothing but falseness and madness, a madness that will produce an even greater misery and an even wider anarchy. I confess it to you, openly and sincerely, and with a sorrow, whose depth and pain an ancient Psalmist, and only he, could moan into this burning universe of ours. . . . We who have posed as the saviors of the world, we who have even boasted of having given it "*the*" Savior, we are today nothing else but the world's seducers, its destroyers, its incendiaries, its executioners. . . . We who have promised to lead you to a new Heaven, we have finally succeeded in landing you into a new hell."

The Bible, in Isaiah 66:4, tells of this "delusion" that the Jews now live under.

Another prominent Jew, Samuel Roth, in his book "Jews Must Live," points out that it is their "evil leadership" that is responsible for their present condition. I quote two excerpts from his book.

"Jewish history has been tragic to the Jews and no less tragic to the neighboring nations who have suffered them. Our major vice of old, as of today, is parasitism.

We are a people of vultures living on the labor and the good nature of the rest of the world. . . . But, despite our faults, we would never have done so much damage to the world if it had not been for our genius for evil leadership."

These excerpts represent the cry of the Jews today who are without the leadership of their King, the Lord Jesus Christ. Jews, whether apostate or orthodox, implicitly believe they are the chosen race.

Out of the apostate group has evolved the philosophy that a state created by Jews would be able to fulfill their destiny and rule Gentile nations. This became a reality in Communism, which was produced by perverted Jewish intellectualism with Jewish capital.

In *The Jewish Chronicle*, April 4, 1919, we find the following statement, "There is much in the fact of Bolshevism itself, in the fact that so many Jews are Bolsheviks, in the fact that the ideals of Bolshevism at every point are consonant with the finest ideals of Judaism."

True Jews denounce their Communistic brothers and refuse to subscribe to such principles. From Communism came the illegitimate child of Fascism. This became the antithesis to Jewish Communism. At the beginning Benito Mussolini was pro-Jewish in thinking. Finally he turned against the Jew.

This attitude of Fascism throws additional light on prophecy concerning the Jew. Under the guidance of Mussolini, Fascism is attempting to revive the old Roman Empire. This is in direct harmony with prophecy. Antichrist, who will arise out of the Roman Empire, will make a covenant with the Jews. "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease" (Dan. 9:27).

Since Fascism is at present against the Jew racially, Antichrist will accept the Jew religiously and racially only to break the covenant with them. This recent trend of Mussolini points distinctly to the relationship between Rome and the Jew.

It remained for Adolph Hitler, and his brown shirted Nazism to turn the tide against the Jews. Locked in a struggle against Communism, Nazism triumphed in Germany and the Jews found themselves being driven out.

Among the Gentile nations at large, a wave of resentment has risen against international Jewish bankers. With the depression striking in a world-wide manner, Jewish industry and life are being examined by Gentiles to discover the secret of their success.

With anti-Jewish tension mounting as the days go by, the Jews of the world have lifted their eyes to the Promised Land. Immigration in the last few years has been heavy. In 1933, the figures totaled 35,000;

1934, 48,000; 1935, 65,000. A great number of Jews also entered illegally. Today out of a total population of Palestine which numbers about 1,300,000, there are 450,000 Jews.

Even in their attempt to return to the Promised Land, obstacles are placed in their way. The Arabs are against heavy immigration because they fear they will lose status in Palestine and become a minority group without any representation. Aided by Fascist propaganda the Arabs definitely do not want any more Jewish immigration.

The great tragedy of the chosen race, a people wandering without their God!

H. G. Wells, the noted author, writing in *Liberty Magazine* on "The Future of the Jews," states: "The accepted tradition of the Jews is largely nonsense. They are no more a "pure" race than the English or the Germans or the hundred-per-cent Americans. There never was a "promise"; they were never "chosen"; their distinctive observances, their Sabbath, their Passover, their queer calendar, are mere traditional oddities of no significance whatever. There is nothing to prevent their living in equal and happy intercourse with other equally civilized people, if only the world could get rid of an incubus of prejudicial mental matter. We need only a reasonable and possible elevation of the educational level of the world for the Jewish Question to vanish altogether . . . if only they would forget they are Jews and remember that they are men."

Such suggestions as advanced by Mr. Wells are utterly absurd, yet show how blindly and what little knowledge the atheistic minds really possess in regard to the Jewish question. According to Mr. Wells we must disregard all history and scientific facts in relation to the Jew. The reason for H. G. Wells' outlook and findings is that he does not believe the Bible as the inspired Word of God.

His article closes with a sentence which breathes with prophecy. "The future of the Jews is like the future of the Irish, Scotch, Welsh, English, Germans, and Russians—and that is, common humanity in one large and varied world order, or death." A world order will come and it will result in death for all who subscribe to it. The Jew will return to Palestine and a remnant will be saved.

In a reply to the article written by Mr. Wells, Mrs. Franklin D. Roosevelt, in a later issue of *Liberty Magazine*, gives as her solution to the Jewish question, "co-operative, mutual assistance, gradual slow assimilation, with justice and fairmindedness toward all the racial groups living together in different countries." Such suggestions are bound to fail. All these methods have failed in the past. The world has tried to solve the Jewish problem by elimination, education, reformation,

segregation, repatriation, boycott, and even extermination.

Only one method will work and solve the Jewish question. God alone can bring the Jews back into Palestine. They must accept the Messiah who came and died for them.

The prophetic horizon is aglow with a new light and hope for the Jew.

Today he is oppressed by Nazism, Fascism and the Gentile nations and is being forced by the events which mold prophecy to return to Palestine, where God will once more deal with His ancient people.

"Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors" (Matt. 24: 32, 33).

The fig tree is symbolical of the Jew. It is putting forth its leaves. God is moving. The coming of Jesus draws nearer. He is almost at the door now! Pray for the Jew.

Do Christian Service

INCREASE YOUR INCOME

Combine service and profit acting as our representative in your locality. Real opportunity — unrestricted territory. Sell "Sunshine Line" Everyday and Easter assortments with Scripture texts. Big 50c and \$1.00 values. Also new line Mother's Day Folders, "Bit-O'-Sunshine" Plaques, Bible-Text Stationery, etc. Full or part time.

Most Complete Religious Line

New liberal commissions. All prices POSTPAID. Write for proposition—a surprise awaits you!

GOSPEL TRUMPET COMPANY
Sacramento, California Anderson, Indiana



Christian . . . do you wish to become a soul winner? Do you wish to defend the Faith, and otherwise stand as a Faithful Warrior for Christ? Then learn to use the Tract weapon!

The ministry of distributing Christian literature offers a great opportunity for Christian service. However, the matter of being a Tract distributor is optional, as we can arrange the circulation of literature by others in needy fields.

Send 15 cents today for samples of our sparkling new Tracts, catalogue, and full details of the Tract Club.

MESSENGERS TRACT CLUB
P. O. Box 1571 Wichita, Kansas

Portents of this Dying World

ALBERT J. LEBECK, Sacramento, Calif.

France and Italy

Premier Deladier and Premier Mussolini are still at odds. Mussolini is determined to obtain certain strategic positions in the Mediterranean and France is just as determined, with England's support, that she will not have them. England and France realize that Tunisia would be a great advantage to Italy and in time of conflict would enable her to sever the life-line of Great Britain to her colonial possessions.

However, while they are fussing about the territory in Northern Africa, Germany can have free course in Southeastern Europe and continue her advances toward the Ukraine.

In political quarters, Hitler is accused of having prompted Mussolini to become entangled with France for Germany's benefit. The Germans intend to start their Ukrainian campaign in the Spring and are not loath to have France and Great Britain occupied with a solution of the "Italian Problem."

Stalin May Barter With Hitler

Stalin isn't through by any means. Though his people are half starved, his industries and railroads broken down and his army impotent, he has other "irons in the fire."

There is every evidence of a deal with his arch-enemy Hitler. The price of German military support against a revolution is said to be the Ukraine. After all, there is no fundamental difference in the ideals of the totalitarian states and they have a common hatred of democracy.

The moment a deal is closed, the Spanish War will probably end; the Nazis and Reds, now working against each other in the North and South American Democracies, will probably unite to destroy them. France, already half communistic, might quickly become totalitarian and England might not be able to lag long behind.

Berlin Advances Turks 60 Million

Germany and Turkey signed a credit-agreement by which 150,000,000 marks (\$160,000,000) was made available to the Turkish Government for purchase of German industrial products.

This is another step in the direction of Bagdad. First economic penetration and then military, if necessary.

Nazi and Holland

A recent news report states that Germany could utilize to great advantage the colonial possessions of Holland. Holland could profit by an *anschluss* with Germany

by having her to protect her colonies from the avaricious grasp of the Japanese. England also would rather see a European power in the Dutch Settlement, as a bulwark to aid her against the aggression of Japan.

Lindbergh Sends Secret Reports

The Lindbergh Memoranda stressed the following points:

1. Germany's airplane production and laboratory research facilities and activities far exceed those of any other power.

2. The Nazi "air-might" makes Germany ruler of the skies.

3. Germany's "unprecedented" advances in airplane construction constitute a serious threat to America's air lines which ply in foreign commerce, as well as giving the Nazis a sharp military advantage over the United States.

4. In many phases of aviation research, Germany has progressed so far ahead of other nations that it will be years before the full import of this technological advance can be digested.

Germany's "Mass Plane" Production

Another reporter states that last spring Germany was making airplanes at the rate of 400 per month. Now she has increased the rate to 1,200 a month and is *still* building new airplane factories.

German Submarine Plan Gives John Bull a Headache

Herr Hitler has given his British pal, Prime Minister Neville Chamberlain, another bad headache.

This has been produced in acute form by the announcement of Germany's plans to build a submarine fleet equal in strength and numbers to that now possessed by Great Britain.

That, if anything, is well calculated to cause more concern in "Little Island" than almost any step "*der fuehrer*" could take. What the submarines did to British shipping in the World War is still too fresh in the memory of the British people to make them anything but "jittery" at the possibility of a repetition of that experience.

As revealed in the memoirs of Lloyd George, it was only by the narrowest of margins that the German submarine campaign failed to deliver a solar plexus blow to the Allies.

Britain's Dilemma

Even if she wished to keep Europe forever divided, Britain realizes that she would have to stand ready to wage a com-

bination of air, sea and land war simultaneously on a Far Eastern, a Near Eastern and a European front. For Germany, Italy and Japan have perfected an insidious technique: when Britain is engaged at any one spot along its life line, the chiselers go to work on the other two. The prospects of an Indian revolt, an Arab revolt, and a "China gone Communistic," is enough to make any British Prime Minister walk warily.—*Reader's Digest*, January.

"For Sale"—Bombproof Shelters

"Seven rooms, two baths, and bombproof shelter."

This advertisement of a house for sale in England is one of many signs of the new industry created by Europe's consciousness of what the next war will mean.

No longer are admiring guests ushered to the garage to view the shiny, new automobile or into the kitchen to inspect the new refrigerator, or the living room to hear the new radio. Nowadays, the proud head of the family pulls up what looks like a sewer manhole, in the back yard and leads them down an iron ladder into the bowels of the earth where his bombproof shelter is buried.

Italian Urging "Home Coming"

Italy, the land of teeming population which once sent a half million emigrants yearly to foreign countries, now is calling them back.

Premier Mussolini wants to get as many as possible of the Italians living abroad (Italy estimates the number at 10,000,000) to come under the Italian flag once more.

She eventually will settle many of them in the New Italian Empire. But perhaps at the start, plans call for absorbing them in the home territory. (More ammunition fodder, we say.)

War in Spring of 1939

America's two ace ambassadors—William C. Bullitt and Joseph P. Kennedy, envoys to France and Britain, respectively, report the specific prediction that Japan and Germany will precipitate a new world war this Spring.

They said Japan is preparing to attack the Soviet Union of Russia in the Far East this summer, now that major phases of its China conquest are concluded, and at the same time Germany is expected to make a powerful thrust through Czechoslovakia to grab the rich Ukraine.

The two diplomats appeared before a joint meeting of the House and Senate Military Affairs Committees.

Lives of Christians Marked by Tragedy and Sorrow

(Continued from page 7)

and he left that meeting, rejoicing in the Lord.

It isn't hard to understand that such souls would appreciate their salvation much more than people in this country, who are Gospel hardened. Some people here have such a shallow experience; there is no power, no love for God in the heart, and no love for souls because they themselves never had a deep sense of sin or misery. But in those virgin fields of Eastern Europe people are pressing thru to salvation and their whole beings are crying out for that wonderful message. I have watched them when it seemed the entire congregation was in the presence of the Lord, weeping, both men and women. Men over there do not weep very easily. They have been eye witnesses to nearly every horrible thing that can be seen in the world, without weeping; but in the presence of God they weep like children.

Not infrequently we have to remove all the benches from the meeting place in order to make room for as many people as possible. And at the close there are so many wanting to seek God that it is

difficult to find room. In one village I tried to get the people to sit in a certain way, but before long everyone of them came to the front and I hardly knew what to do. I asked them to kneel where they were and just look to God and follow me in prayer. For months they had tried to get rid of the anguish of their hearts and now as I explained the way of salvation to them, we could see the look of pain and distress on their faces disappear and in its place came an expression of joy.

If you follow them into their homes, as I have done many times, you will see their great poverty—an earthen floor and two or three small windows. There is scarcely any furniture, perhaps a table and now and then a chair. Some may own one table-cloth. Some of the people do not have sufficient food. Occasionally when we go into a home we have to give them a little money so they can buy bread; and they are willing to give of their last bit; also to vacate their house in order to give us room. In winter, when it is very cold, we have shared the home with them and slept, all in one room. In some homes the snow will blow in through the windows, but in spite of all these adverse circumstances the people still rejoice in the Lord. You may say, "Well, they never knew anything better," but I know of some

who, before they were saved, lived in comfortable circumstances.

It is among such people that we have been working these years, and today, as a result of the work we have in Poland over twenty thousand Pentecostal people who are not only saved, but most of them have also received the Baptism of the Holy Spirit; in Roumania likewise we have several thousand who are saved and filled with the Spirit and going on with the Lord. In the last named land the preachers have been jailed again and again; beaten so cruelly that they could hardly walk home, but they have remained faithful to the work of Christ in spite of all the hardships. I have made quite a few trips to Roumania where we always have to hold our meetings in secret. At one place I had just left when the police came and asked for the foreigner. The people told them I was already on the train going to the next place. They said, "He seems to be very lucky, for he would not have gotten away from us." They fully intended to arrest me.

Our God is mindful of the workers who are willing to sacrifice their lives for Christ. I find the people as a whole have an unlimited hunger for God and are willing to go with Christ all the way, but they possess little with which to support their

Rev. Chester Hastings

AVAILABLE FOR

Evangelistic Campaigns

"Sermons dealing with the Times"

Large Prophetic Chart Used in Services

OPEN FOR ENGAGEMENTS

It is our policy in all addresses to present God's Word as the World's Greatest Living Book. We believe and without apology in the close return of Christ. We have no desire to preach a complicated Bible, and present an open Bible in the simple language in which it was written. We are chiefly interested in holding campaigns where they will do the most good. No Church or Mission really interested in the salvation of souls can be too small.

OUR CAMPAIGNS ARE CONDUCTED ON THE FOLLOWING BASIS AND TERMS :

1. We desire our campaign to be not less than two weeks.
2. Entertainment should be provided by the church.
3. Advertisements, such as cards, posters, handbills or newspaper insertions, should be handled by the church.
4. Auto expense (about 4c a mile) from Pittsburgh, Penna., to town of campaign must be guaranteed by the church.
5. For our services no definite amount is set. We pray and look to God for openings. However, Scripturally the evangelist deserves something for his labor, so we offer two methods the church can select; one is to give the evangelist an offering each service, or each Lord's Day a special offering is given for the campaign.

If your church has been considering having a revival, write at once for open dates, to:

REV. CHESTER HASTINGS
Box 116 - - - Prospect, Pennsylvania

preachers. Some of our workers have actually laid down their lives; one of our brothers passed away a few years ago because of the terrible hardships he had endured. He had insufficient clothing to keep him warm, walking in the snow and rain without proper protection. Finally he succumbed through exposure, at a very young age.

I am convinced that God loves not only us here who live such comfortable lives, but He is also concerned about the people in Eastern Europe and desires them to have food too. Today we are supporting approximately 150 foreign and national workers who are winning souls for Christ. One worker won over four thousand souls for the Lord, and many through his ministry have also received the Baptism of the Spirit. He is in eternity now; laid down his life in God's service.

Let me urge you, when you go to your well-furnished homes and sit down to a well-prepared meal, not to forget the other saints of God who serve the same Master and who are willing, should it be required, to lay down their lives for Him. It is my deep conviction that a time of sorrow will come to the United States and to the entire world. Let us prepare for it so that we

will not have to mourn over neglected opportunities to labor for Him. May this message ring in our hearts as it rang in the heart of our blessed Master, who said,

"I must work the works of him that sent me, while it is day: the night cometh when no man can work."

A church visitor from Bethel Temple, Chicago, called on a Jewess and left some literature. A young man came in and noticed a Bible lying on the table. He said, "My God! A Christian Bible! What are you doing with that here?" The Jewess, who had received Christ as Savior, said, "Sit down and read it. It won't kill you." After reading it quite a while he told her he got a kick out of it.

The Jewess told the visitor that in that small apartment building there were two boys who locked themselves up in the lavatory and eagerly read their New Testaments in secret for fear of their parents' opposition.

The church visitor was also informed that the young Jews in the neighborhood had so completely abandoned the synagogue that there were hardly a dozen who attended the fairly large place of worship. Some are becoming rabid Fascists and

social revolutionists, while others with deeper spiritual penetration are reaching out after a definite religious experience. An astonishingly large number of Jewish young people are carefully examining the New Testament teachings and many of them have become secret believers. What an opportunity these days to preach the Gospel to the Jews who are more open at this time than they have ever been! Bethel Temple have four full-time workers among the Jews who are devoting themselves exclusively to this ministry and making hundreds of contacts.

1000 Business Cards—\$1.25 Delivered

Standard size business or personal cards, good white stock. Up to 8 lines of copy allowed.

THEODORE R. WILSON — Publisher
425 Robert Street East Akron, Ohio

MEN AND WOMEN

who left high school or college before graduating, ask for the

FREE HOME-STUDY BULLETIN

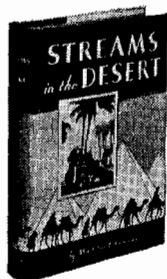
Complete your education at home

CAPITAL CITY COLLEGE
Washington, D. C.

**1939
SCRIPTURE
TEXT
CALENDAR**

REDUCED
TO
CLOSE
18c Each

**A SPLENDID
GIFT**



Price \$1.50

**International Self-Pronouncing
CONCORDANCE and REFERENCE BIBLE**

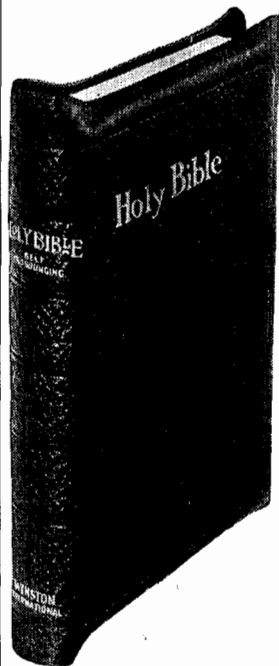
PRINTED FROM LARGE, CLEAR, BLACK-FACE TYPE

Containing the King James or Authorized Version of the Old and New Testaments with 60,000 References in center column and Maps printed in Colors

THE SMALLEST LARGE-TYPE CONCORDANCE BIBLE PUBLISHED

An exceptionally small, light-weight Bible, yet printed from large, clear, easily read black type.

This Bible contains the latest and most up-to-date concordance with new, practical features. The complete Bible is of a size that will fit the average pocket. Size 4 1/2 x 6 3/4.



SPECIMEN OF TYPE

<p>775 CHAPTER 30 1 Word of the Lord concerning Israel and Judah. 10 Jacob comforted. 18 Their return promised.</p> <p>THE word that came to Jer-e-mi'ah from the LORD, saying, 2 Thus speaketh the LORD God of Is'ra-el, saying, Write thee all the words that I have spoken unto thee in a book.</p>	<p>U LUUL. ov. o. ch. 27. 22. ch. 29. 14. ch. 31. 23. Amos 9. 14. c ch. 18. 15. 1 Or, there is fear, and not peace. 2 a male. d Isa. 22. 4, 5. Joel 2. 11. Amos 5. 18. Zeph. 1. 14.</p>	<p>12 For thus saith the LORD, Thy bruise is incurable, and thy wound is grievous. 13 There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines. 14 All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the</p>
--	---	---

STYLES AND PRICES

- *8290 French Morocco, divinity circuit (overlapping covers), round corners, red under gold edges, silk headband and marker, grained lining. . . . **\$4.00**
 - INDIA PAPER EDITION**—Same Bible as described above printed on India Paper
 - *8290X French Morocco, divinity circuit (overlapping covers), round corners, red under gold edges, silk headband and marker, grained lining. . . . **\$5.00**
- Bibles supplied with "International" Patent Index for 50 cents Additional

Order From
EVANGEL PUBLISHING HOUSE
18 W. 74th St., Chicago, Ill.

THE STONE CHURCH, 70th St. & Stewart Avenue. Sunday, 11, 3 and 7:30; Tuesday, Prayer Service, 8:00; Thursday, Evening Service, 8:00; Young People's Meeting, Friday, 8:00. Tel. Wentworth 2355.