

EVANGEL

The Latter Rain



"Did not our hearts burn within us while He talked with us by the way?"

April, 1939

RED HANDS

Barabbas in a prison lay — his hands with blood were red,
His thoughts were on the morrow — and all his hopes had fled.
He lay there in his dungeon — not daring e'en to hope,
Yet many things were happening — with his very death to cope.

He did not know — and yet the throng were bent to set him free
And in his stead the Son of God would go to Calvary.
As on that day of days, the world around the Cross would come,
And yet Barabbas was set free — to go back to his home.

The Son of God from Glory came, to cleanse a world from sin,
And yet the people could not see the trouble they were in.
Jesus' hands were pure and white — Barabbas' stained with blood!
But when the choice was made that day, they spurned the Son of God.

Today again this world makes choice — which one's can it be said?
Will it be Jesus' pure white hands — or Atheistic red?
For hands betray by color — the work they love to do.
So will it be hands which are red — or white ones pure and true.

So let us in these latter days — when choice again is made,
Put on the armour of our God — and we'll not be dismayed.
For angry hands again are thrust against the Lamb of God,
And they are red; let our's be white, to show His love abroad.

—Pauline Lorson.

Stone Church Has Pastor

THE STONE CHURCH has a Pastor, Brother E. C. Sumrall of Springfield, Ill. A number of friends in the Chicago area assembled in the church on Thursday night, March 23rd, at an informal gathering to welcome Brother and Sister Sumrall into our midst.

Pastor H. A. Stemme of Bethel Temple presided, and brief remarks were made by Bro. Paul Peterson of the Russian & Eastern European Mission and Pastor James D. Menzie of Gary, Ind. Bro. Sumrall in a few appropriate remarks said that while he might lack along certain lines, he was "built for service" and assured the congregation that he had come to do his best. It was a time of real rejoicing. The Stone Church has been without a regular pastor for nearly a year and a half and they are happy in the realization that God has sent them an under-shepherd who has a passion for souls and whose "hobby" is holy living. His keen interest in Sunday School work is a great encouragement to the Officers and Teachers of the Sunday School who are burdened for the boys and girls, the young men and women, who walk the streets of this great South Side and who do not go to any Sunday School.

The Bulletin of the Ill. Dist. of the Assemblies of God, contains the following paragraphs regarding our new pastor, from the Supt. of the District, Carl O'Guin:

E. C. Sumrall goes to Chicago

The historic Stone Church, the birth place of souls, a training ground for soldiers, the center of militant Pentecostal zeal, a place of holy gatherings and continent wide fellowships, from the days of its human founder, the venerated W. H. Piper, to the present, the scene of a thousand wars and as many victories, a place that lies close to the hearts of thousands of God's children, has now taken a Pastor from our District ranks. This has never happened before. May the church and pastor have happy and fruitful days together.

Thirtieth Annual Convention

The Thirtieth Annual Missionary and the Third Sunday School Convention of The Stone Church will be held May 19-June 4. The two Sunday School Conventions we have held have been so helpful and inspiring that we have made it a regular feature of our Spring Convention. Friday evening the 19th and Saturday afternoon and evening (May 20th) will be devoted entirely to Sunday School work. Pastor Ralph Riggs of Springfield, Mo., will be with us from Friday to Sunday, and for the remaining time Pastor J. O. Savell of Columbus, Ga., will be the speaker, besides a number of missionaries. Plan to be with us at this time. We can assure you a blessed time of refreshing in the presence of the Lord.

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Significance of the Resurrection

JAS. D. MENZIE
Of The Gary Gospel Tabernacle
In The Stone Church

AT THIS season of the year we turn so naturally to the wonderful and miraculous climax of the events of that last week which seemed to dash to pieces all the fond hopes of Christ's followers. With the resurrection came rays of a brighter day. It was all so strange and so utterly different than they had expected. As surely as the resurrection brought new light and hope to their fainting hearts, there is for us today the best grounds for christian encouragement in the fact of the resurrection. Indeed the resurrection is one of the great foundation truths of Christianity. There are a few cardinal truths upon which our salvation rests and the resurrection of Christ is by no means the least of these.

That the resurrection of Christ is a fact should be evident to every unbiased mind. The fact of the empty tomb leaves Christianity in a class of her own as compared with other religions of our day. Their founders have gone the way of all earth, but our blessed Saviour was not to be holden of death. He arose triumphant over it and its power. That the empty tomb was a witness not only to the Lord's disciples but it spoke loudly to his enemies as well. Hear them bargaining with the soldiers and offering them money saying, "Say ye, His disciples came by night and stole him away while we slept. And if this come to the Governor's ears, we will persuade him, and secure you." To Christ's enemies the resurrection was a fact for they had indisputable evidence. By their actions they testified to the fact of the empty tomb.

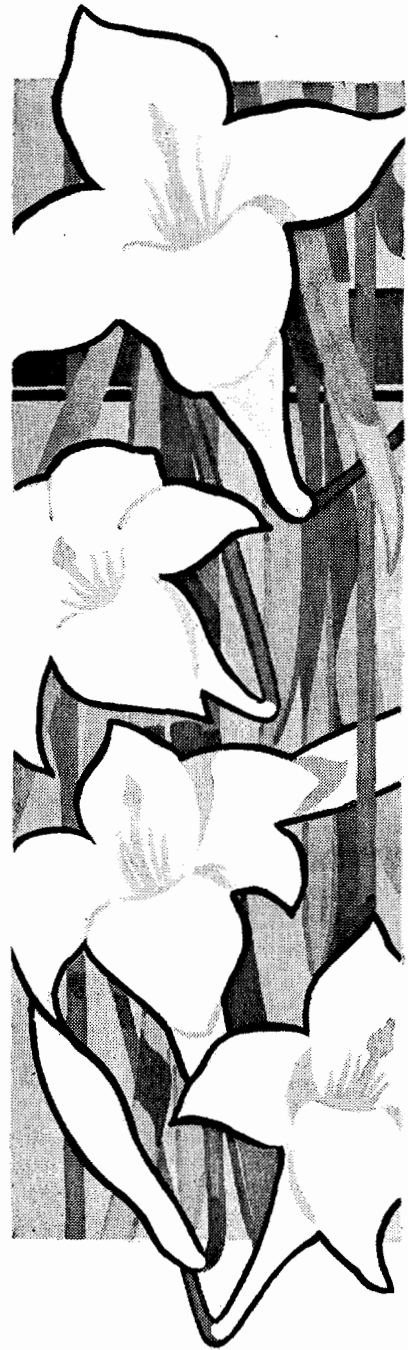
That the disciples were convinced beyond the shadow of a doubt that Christ had risen from the dead is evidenced by their relentless witnessing to this fact. There was in their testimony concerning the resurrection the strongest attestations of it. With them it was not relayed information. They had seen Him after His resurrection. He had talked with them and exhorted them concerning their carrying on the work he had begun. He had told them to go to Jerusalem and there tarry for the enduement of power which was to aid them in this work. This positive testimony is to be seen everywhere that the subject of the resurrection appears. And because they knew this to be a fact they laid down their lives for it.

Now men are not apt to die for something they do not believe if they have no selfish interests. Life is too sweet for that. A careful reading of the Book of Acts will

show that it was the preaching of the resurrection of Christ that always infuriated the enemies of the gospel. To preach His death did not trouble them for they gloried in his death, but the mention of the resurrection brought fire every time. The Jews recognized that the resurrection of Christ only tended to confirm this new teaching. To them, matters were now worse than before, and it was for this truth that all of the apostles laid down their lives.

So much then for the *fact* of the resurrection. Let us next consider its importance as it concerns our christian life. The resurrection of Christ means that Satan has been defeated. Although he knows a great deal it is evident that there are some things concealed from him. That Satan played an important role in the crucifixion can be seen by his influence upon Judas. Having incensed the Jewish leaders to put Christ out of the way at any cost, he must have been profoundly delighted to see Jesus put to death upon the cross. But the great victory he thought he had gained was thrown into complete defeat by Christ's resurrection from the dead. What was the victory of which we so lustily sing, "Up from the grave He arose, with a mighty triumph o'er His foes"? It is literally victory over the grave. Death had fallen upon all since Adam, as a result of the curse, but at last the Serpent-bruise had been manifest in mighty deeds and power, stamping down the works and the demon powers of Satan. And now as a final climax to all His mighty deeds He breaks the power of the sealed tomb and the gates of death. The powers of evil were shaken to their foundations that eventful morning. Satan had received a deadly wound from which he will never recover. In rising from the dead, Christ became the first fruits of them that slept. In other words He opened up the way from out of the dead. "Because He lives we shall live also." Although others were restored to life in both Old and New Testament times their resurrection was altogether of a different order. For they lived to die again after a few brief years—but Christ arose to die no more. "He that liveth!" So Christ's resurrection becomes our pledge of assurance that we, too, shall be raised from the power of the grave. Thus with Job of old we can boldly say, "After my skin worms destroy this body, yet in my flesh shall I see God."

I recently heard of a minister who had passed away very suddenly in the midst of a busy life. His friends had gathered



FULLER LIFE

"Beneath the cover of the sod"
The lily heard the call of God;
Within its bulb so strangely sweet,
Answering pulse began to beat.
The earth lay darkly damp and cold,
And held the smell of grave and mold,
But never did the lily say,
"Oh! who shall roll the stone away?"
It heard the call, the call of God,
And up through prison-house of sod
It came from burial-place of gloom,
To find its perfect life in bloom.
"O soul of mine, cling not to earth!"
God calls thee to the glad new birth;
No coverlid of death or sod
Can keep thee from the will of God.
These things that seem to shut out day
Shall at God's voice be rolled away,
And thou shalt find that night and gloom
Were meant to help thy joy to bloom!
That through the ministry of death
We reach the ecstasy of breath.—Sel.

about his widow to comfort and console her for they were sure that she would be grief-stricken. They had been so devoted to each other and very united in their efforts for their Master. But these friends were greatly surprised at her attitude, for instead of giving comfort as they had intended they themselves were comforted. When the kind friends inquired of the young bereaved widow the cause for her being so sustained, she took them to her husband's study door. There they saw a small card hanging on the knob of the door which read, "Gone out. Back soon!" The young woman informed her friends that she felt just this way about it, "He had gone out but would be back soon." Their separation was not for long. Ah, here is the comfort that rightly belongs to everyone who knows the Living Christ! It is for this reason that we are not to mourn as others which have no hope.

Then again the resurrection means that the Father has accepted the atoning sacrifice of His Son. Here Jesus is the antitype of the high priest who on the day of atonement entered the holy place to make atonement for his sins. This he did by sprinkling blood upon the mercy seat, a very sacred service; everything depended upon the acceptance of the offering made. Doubtless the people waited breathlessly for the sound of the rustling of his garments as he would return from that holy service. His return meant that the sacrifice had been accepted and that their sins were pardoned. So Christ's return from the dead cries to the trusting soul, "Your sins are gone never to be remembered against you anymore." Into the heavenly tabernacle, not made with hands He entered with His own blood, to make atonement for our souls. All this possible because the chains of death were broken.

This in turn leads us to the fact that we have now therefore a Mediator in the person of Christ, who has entered into Heaven itself and is set down at the right hand of God. To have one to speak for you, to entreat and supplicate in your behalf means so much even in this life. But how glorious the thought that I have in Heaven One interested in me and One who has spoken to the Father in my behalf — He intercedes for me. Many years ago I heard that saintly man, E. N. Bell, say that in the darkest hours of his life he had found the greatest source of comfort in the fact that he knew that Jesus was praying for him. You will recall that Jesus said to Peter, "But I have prayed for thee." This should be a very encouraging truth to every Christian.

In order that Christ be a proper representative of yours and mine it is essential that He be one who understands us and our needs. He was such for He was tempted in all points like as we are and therefore knows how to succour us when

we are tempted. How encouraging it is to know that we have an understanding Saviour who will bear with us in our weakness and failure! But it is not enough that this Representative be One who has tasted of our humanity. He must likewise be divine in His being that He may have an audience with a holy God in our behalf. He must have high standing in the Heavens to rightly represent us there. This He has for His Father said of Him, "This is my beloved Son in whom I am well pleased." Job, in his day cried for such a one when he said, "Neither is there a daysman, that might lay his hand upon us both." Christ in His humanity stoops down to earth and lays His hands upon us; in His Divinity He reaches up to Heaven and lays His hand upon God in our behalf; thus effecting in and through Himself a reconciliation and we cry, "Abba, Father!" And in this way He becomes the "One Mediator between God and man, the man Christ Jesus."

Another direct result of the resurrection was the impartation of the Holy Spirit. You remember how Jesus said, "If I go away, I will send you another Comforter." The reception of the Holy Spirit was the direct outcome of the Resurrection and ascension of the Lord Jesus. The blessed Comforter was sent to take the place in the hearts and lives of His followers which was left vacant by the Saviour's departure. There does not appear to be the deep appreciation of the abiding Holy Spirit today that once was manifest among us, which is possibly due to the fact that many have been brought up in the midst of Pentecostal truth and blessing and they take it quite matter of fact. Those of us who were cradled in the unreality of religious creeds the blessed Holy Spirit has revolutionized our lives, our thinking and our theology. May we learn to appreciate the abiding presence of the Comforter whom Jesus sent to fill a particular need in every life.

What courage, what strength, what inspiration pours in upon us as we realize anew, that "He is not here!" but is alive for evermore; that in the Heavens He prays for us, and there He is waiting the signal of His Father to break through the clouds to fulfill His promise to us when He said, "I will come again and receive you unto myself." Thank God this Easter time for a LIVING, PRAYING, and COMING CHRIST!

If you receive a sample copy of **The Latter Rain Evangel** it is an invitation to subscribe for it. The price is now only \$1.00 a year (U. S.). It is an investment that you will never regret. Send us your order for it NOW!

Healed Thru Obedience

Mr. Liang for years had been suffering from consumption, and now a man on in years too, he felt an urge to go to the missionary's home and ask for medical advice, and to get some foreign medicine if they had any. We offered him the Divine Physician with some books to help to make the way of Salvation more clear to him. He was beautifully saved and had the blessed experience of a real change of heart. And fearing that his allotted span was speedily running out, he decided he would have nothing between him and the Savior, whom he soon hoped to meet, so became a candidate for water baptism. He cared not whether he lived or died, whether his cough became better or worse. Obedience to the Command was of paramount importance: "Repent, believe, and be baptized. . . ." It was a most impressive sight to watch the band of earnest believers, over 60 in all, each with a small bundle of new or clean clothes under his arm, wending their way down to the river side to be baptized of the missionary. The "old man" was to go down into the waters in his old clothes and the "new man" was to rise up and put on the *new clothes* to walk in newness of life in this crooked and corrupt generation! In his testimony, Mr. Liang concluded:—"I never even bothered to examine whether I had faith or no, but my one concern was to please my Savior; though it meant a tremendous step for me to take at my time of life, who had never before been dipped in any kind of bath, leave alone cold water and in my poor state of health. I cared not whether I had a worse cough or not after the baptism, but just to obey my Savior's Command . . . to 'be baptized.' I went down into the water a dying man, I rose up a perfectly healed man, without a single symptom of the old disease, for the Savior had brought me 'health and cure.' I have never enjoyed such good health in all my life." Obedience to the Command of Christ here wrought the great deliverance. It's a benediction to see his shining face in the meetings and his brave attempt to get into all the hymns, though he is often "over and above the song," but can make a joyful noise unto the Lord.

—Gladys Boyd, S. W. China.

Pastor H. A. Stemme of Bethel Temple is broadcasting every Friday at 2 P.M. over W C B D on "Pentecost Today." Tune in and listen to Pastor Stemme. He has a message that will grip your soul.

Death, There is no death.
It is an open door,
Through which you pass
To life for evermore.

—Grenville Kleiser

The Threefold Revelation of God

JOHN WRIGHT FOLLETTE

"For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little."
—Isa. 28:10.

WE FIND in the text before us a statement or declaration of the method which God adopts in the manifold display of His workmanship or in the revelation of His character to His people. When we consider this as a working method, we find at once that it implies four characteristic marks. (1) Purpose, (2) Time, (3) Exactness, (4) Carefulness.

When we look at the marvelous workings of God in nature or watch Him in the delicate and mystical work of redeeming and transforming a human heart—it matters not into what realm of His work we may move, we see these marks stand out in striking evidence.

The *purpose* of God in all He may do is indeed food for contemplation. If we think of Him in the dim beginning, in the eternity before time, we cannot think of Him as an unintelligent Being. He must have purposed before He created. There was design backed by infinite knowledge and wisdom long before the foundation of the world. The purpose of God covers not only the vast unfolding of His will concerning the great issues of life, but the same characteristic mark is found upon the simplest and most unnoticed detail of His work. Not only is there sublime purpose in creation and redemption, but also we find significant meaning in the falling of an Autumn leaf, which in itself is an epitome of life. There is no loss in God's work, "for every purpose of the Lord shall stand."

The purposes of God in regard to man are arranged in a program according to *time*—be it in ages, dispensations, centuries or even seconds as they flit by. God is never in a hurry so that He is ahead, neither is He slow that He misses an appointment. He is always exactly on time. How very evident is this mark when we consider the heavenlies. The very stars and planets are all moving in the most exact time and order. The scheduled movement of a planet may be computed to the fraction of a second, so perfect is time in God's system and plan. Prophecy itself is marvelously fulfilled to a day and hour.

God's wisdom and purposes always find expression in most *exact* measures. If there is a choice to be made or a line of demarcation drawn it is done so with concise and amazing exactness.

*"Though the mills of God grind slowly,
Yet they grind exceeding small;
Though with patience He stands waiting,
With exactness grinds He all."*

The fulfillment of His law is to the very jot and tittle.

How astonishing it is to note the *carefulness* displayed in His work in nature or upon the human heart. The omnipotent hand which holds in perfect control the unseen forces at work in the universe—hanging the world upon nothing and guiding even to a hair's breadth the fiery comets and thousands of stars in unerring flight, must move also in opposite extreme. He also touches with exquisite delicacy the common dandelion and powders the many stamens with fairy gold-dust or paints a filmy bloom upon the grapes.

If we were quiet and yielded enough our hearts would be ravished with wonder, awe and adoration as we traced these four characteristic marks in nature and redemption. Let us praise Him that He is our God and that we are His people—even His little children.

Now I would like to take the words of the text and see how perfectly they portray God's method in His revelation to mankind. This may be considered as threefold. First we have God's revelation in nature. Second we have that given in His Word. Third we have the personal revelation to the human heart. Our God is a seeking God. He has since the beginning sought the fellowship of man in order that he might share in His thoughts and purposes. So in His approach to man He has made and continues to make disclosures of Himself.

To give this study a background let us use the 19th Psalm. This I consider to be one of the clearest pictures of this revelation in the Bible. It covers the ground perfectly from nature through the Word and ends as God always desires it should, in the human heart. The Psalm may be divided into three parts. The first six verses show us the revelation of God in nature. Verses 7, 8, 9, and 10 show the continuation in the Word and verses 11, 12, 13, and 14 carry it to the individual in a very personal way.

The first and most ancient manifestation is that in nature. It is the most simple, most easily discerned and yet to many perfectly unintelligible. In these verses we hear the inspired minstrel (directed by God) sing out his heart in bold declaration. He is telling us to look up into the heavens if we seek a discovery of God. If one doubts the personality of a Supreme

Being, look upon this superb manifestation of His power and glory stretched through unknown spaces across the firmament. Behold the testimony of the earth in the varied phenomena of nature before whose wisdom, power and mystery we stand dumb. Are we too stupid to recognize personality and intelligence back of it all?

"There is no speech nor language where their voice is not heard." Much of the beauty and force of this verse is lost by the interpolation of the word *where*—printed in italics—showing that it is not in the original. By leaving it out and adhering to the literal translation of the Hebrew version, the whole meaning is altered, and we have not only truth but most significant poetry. "There is no speech nor language, their voice is not heard." How true! The universe of visible things has no faculty of speech—no articulate language and yet it has the power of declaring the glory of God, and proclaiming the message to every age, country and people. It is the silent witness appealing to the mind of man in a way not less—but, when understood, even more forcible than an audible voice. It is really a picture and sign language. Think of the centuries that this unique picture book of God has been unfolding page by page in the celestial regions and also upon the face of the whole earth! Each page and picture in perfect order proclaim His secrets, impart His solemn lessons, and minister in song the music of divinity. I am convinced in my own heart that there is a peculiar and sacred ministry in nature, mystical and highly spiritual. Could we but see, could we but hear, our hearts would be mightily moved by very impressive lessons if some of her commonplace manifestations were interpreted to us. St. Paul tells us that "from the very creation of the world His invisible perfection—namely His eternal power and divine nature—have been rendered intelligible and clearly visible by His works, so that these men are without excuse" (Rom. 1:20, Wey.). The faith and religious life of the American Indian show this in a very significant way. His very instinct and intelligent observation of nature over and about him brought forth a faith and belief in a Supreme Being whom he called, the Great Spirit. He also recognized by the movement of the seasons in perfect cycle and the many picture-lessons taught by nature that he was dependent upon and subject to, God. Being ignorant of correct terms or technicalities, he called God, the Great Spirit and to Him he prayed, gave thanks, and rendered obedience. And in ceremonies picturesque and poetical, he gave expression to his religious emotions.

*"Lo the poor Indian! whose untutor'd
mind
Sees God in clouds, or hears Him in the
wind;*

The Need for Servants in the Ministry

E. C. SUMRALL

At the Illinois Dist. Fellowship Meeting, Lakeview Assembly

THE TEXT from which I wish to speak is Romans 1:1, Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God.

When Huey P. Long, the Senator from Louisiana, was living, he advocated, "Every man a king." I am not advocating that, but I will plead, "Every Pentecostal Christian a worker." I am fully persuaded in my heart that what we need is people who are willing to become servants of the Lord Jesus Christ. A minister said to me one day, "I just cannot understand why everybody takes me to be a servant." Listen, friends. That is the trouble today with God's people; they love to have the pre-eminence. God help us to be willing to be servants.

We read in the first chapter of Romans, "Paul, a servant." I love that. Let me tell you God hasn't any place in His cause for a lazy person, but sad to say, there are many such hanging around. They will not get up and push the old Gospel wagon along but they say to the preacher, the Board and the S. S. workers, "Show us what you can do." God has saved every one of His children to serve in the church of the living God. You have a place in the body of the Lord Jesus Christ and when you are not there to fill that place there is a great possibility of some soul slipping out into eternity's night without God.

When I was in High School I worked during vacation days. One summer as I was working in a planing mill I caught my hand and cut one joint off of one finger. The young lady who is now my wife, had known me for at least two years and she didn't know that I had part of a finger missing. You scarcely notice it. Perhaps you are only a finger in the body of Christ; you may not be noticed among the more important parts of His body but you have a function to perform and there will be lack if you are not at your post. You say you have nothing to do. What about speaking to the man who leaves the milk? What about the newsboy? Friends, there are plenty of opportunities if we will embrace them.

"Paul, a servant of the Lord Jesus Christ." A great man of God said, "I study to be little." We need more little men in Pentecost today instead of big ones; people who feel they are nothing and that God is everything. The Savior of the world, demonstrating this truth I am bringing you tonight, when the last supper

was ended laid aside His robe and washed His disciples' feet. He was among them as one that serveth. May God give us more servants!

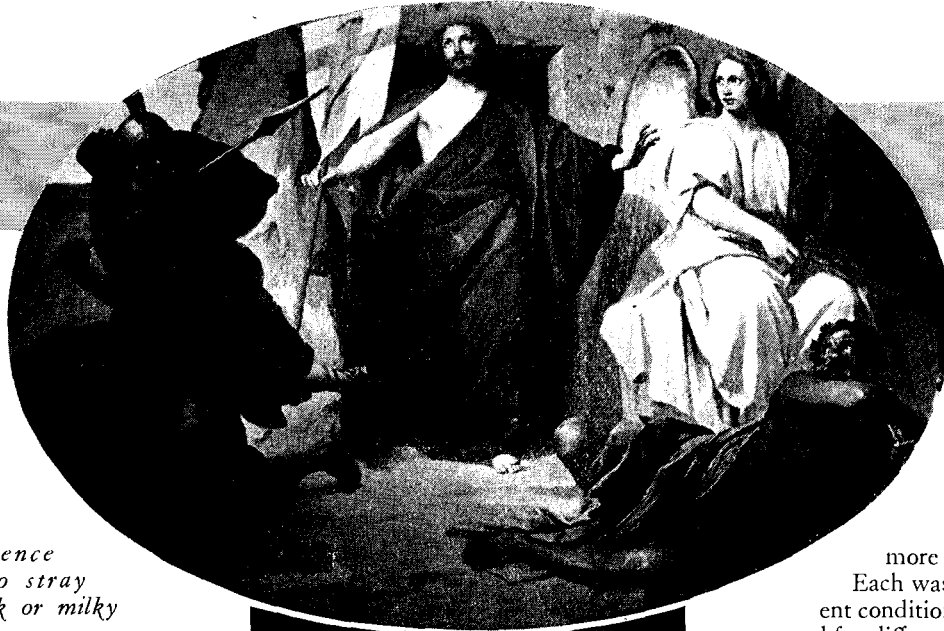
The next thought in that text is "called." Everyone of us who has ever been called at all has been called unto holiness, called to a life of sanctification, a life of separation. That great company John saw coming back to take up the reins of government of this old world, were called, "Faithful and True." One of these days I expect to be in that number that John saw. They were called and chosen and faithful. Do you know what the word "faithful" means? The dictionary says, "One on whom another may safely lean." Are you faithful? Can God depend on you?

It isn't a matter of whether we want to preach the Gospel or not. I talked to God about that in the early part of my ministry when I was in the school of adversity. I haven't gotten out yet; it is a glorious experience when one can look back upon it. The times when you have to brave the storm will cause the roots of your Christian life to go deeper and deeper into God. I remember one time in Mississippi: I had graduated from Bible School and had been preaching five years and one day walking down the street of a certain town I cried out, "Oh God, I wish you would let someone else do this job and let me go free! This is hard work." And God said, "I haven't asked you for what you do not have. You tell me you cannot preach like So-and-so, and that you cannot even play a Jews-harp. I am only asking you for what you have." David had nothing but a sling-shot. He gave it to God and God killed the giant. God must have a vessel that is wholly yielded in His hands. It may not be anything but an old shepherd's staff, but yielded and raised in obedience over the old Red Sea she will roll back and make a path for God's children to march thru. Give Him that which you have. I am not talking only to ministers now. I said to my people in Springfield, "Every one of you are called to be preachers." Two or three said "Amen." God expects every member of the church of the living God to witness for Christ. "Called to be—" What? "Called to be an apostle." Apostle means "sent one." "Separated"—thank God! Separated at Calvary where we died to the things of this world, and became separated unto the Gospel of Christ. May we know what it means to

be separated. Many a woman is tied to her home. Years ago my little wife said to me, "When I am not walking as close as I should to God my home gets in the way. I am interested in my home but when I see the call that God has placed upon my heart then my home takes a secondary place." I ask the ministry, "What is it that occupies your hours, day and night?" If we are separated unto the Gospel of Christ let us make His work the business of our life. God wants people who are not afraid to work. If you desire to be an efficient workman you need to have every fibre of your being filled with the Spirit of God. I am told there was a man preaching in a tent in a rural community. He had been preaching long enough to make the devil angry. One night a man said to him, "Brother Allis, they are waiting outside to whip you. Come and go with us and we will shield you." He said, "I am not going with you." He got his coat and shouted, "Here comes Tom Allis, 180 lbs. and filled with the Holy Ghost." God is looking for men of courage and backbone; men whose lives have gone deep in the Word.

I love this book. I have wept over its pages and have laughed over them. I told the people in my church that I have not been guilty of going into a service not knowing what to preach about. God's Word is a library. If you are going to give God's message to the people let His Word dwell in you richly. When you become dry in your soul you know the reason, but will not admit it. I can hear you say, "We haven't time for prayer this morning. I have to go and have the car greased." Brethren, you had better take time for prayer. God has called us to this beautiful ministry of service. May He help us to be true and faithful.

Down in the South my father-in-law has a large pecan orchard, and they are the best paper-shell pecans, large and well-filled. We always get a bag of them in the fall. This year my father-in-law said, "Son, the pecans are not as large as they usually are." I asked what was wrong. He said, "There has been a drought down thru our section and the pecans have suffered. Last year this tree had twice as many pecans as this year and they were very much larger." I looked at that tree and I thought of the Word of God that said we were like a tree. When the roots of your Christian life go down into the hidden streams, the fruit is bound to be plentiful. Do you wonder why your Christian life is barren and unfruitful? Have you lost the desire to go to church and to do personal work? If your life is not fertile as it used to be water it with the hidden springs of prayer. Then the fruit will be plentiful and your life productive, thru the Word and the Spirit of God.



*His soul proud Science
never taught to stray
Far as the solar walk or milky
way.*—POPE.

Now let us note how this revelation in nature comes. Is it in one specific or local realm? Does it shine forth alone in one single gleam? Never! The method He adopts in this revelation is given in the text, "precept upon precept, line upon line, here a little, there a little." Look with the Psalmist into the heavenlies. There are stars and stars, myriads and myriads. They are scattered like dust; they are grouped in perfect clusters; they are massed in superb order, gleaming, twinkling, dancing, quivering and sparkling. They are infinite in number, color, and magnitude; yet "He calleth them all by their names."

Look at His manifestation in nature. Is it confined to one tree or mountain? Not at all. The same rule is again applied, "precept upon precept, line upon line, here a little and there a little." Even in the formation of the crust of the earth we have layer upon layer and strata upon strata. There are the mountains rising in solemn and majestic grandeur thundering their message of strength and stability while at their feet flows a *broken* singing brook. Both enter into the parts designed by God to make the revelation complete. It is star upon star, rock upon rock, wave upon wave and thus when perfectly massed we have a perfect manifestation.

But God is not satisfied to make one revelation and confine it to the natural creation. He has also given us one in His Word, the Bible. In it we read that Christ "who is the image of God" is also the Word. So in the Word we have a perfect revelation of God the Father. Let us look at the Psalm again.

Verses 7 to 10 give us a comprehensive grasp or idea of the power, effect and value

Today, as ever, the Lord
of Life is bursting from the
tombs of indifference,
malice and ignorance in
which men bind Him.
Christ cannot be holden!

of the Word. This shows us God as He appeals to us through Christ by way of the Bible. This is indeed a marvelous and sacred revelation. This blessed Book contains all the light and instruction needed to bring a man from sin into a new creation and fit him for heaven. The doctrines, so precious to our hearts, are all found between the two covers. Someone may ask, "Where is there a systematic and orderly statement of truth about such and such a doctrine?" We must confess (and gladly) that God did not intend the Bible should be written in *style* like that of a systematic theology book. Had the Spirit made a series of definitions, arranged them in logical order and with perfect system of thought, man would certainly say the Bible is man-made. But the very style the Spirit uses is quite proof of the spiritual inspiration and divine origin. The doctrines are all there, but marvelously strewn from cover to cover. Hardly a book but yields a verse or chapter bearing upon one or more of the fundamental doctrines of the Christian faith. We have the New Testament composed of 27 books of which

more than 20 are epistles. Each was written under different conditions, to different people, and for different purposes. The Old Testament covers a period of over 4,000 years and was written by more than a score of different writers. Yet by careful selection of verses bearing upon the doctrine in hand, gleaning them from book to book from both the Old and New Testaments we get our material in hand. Then by thorough analysis and careful synthesis we are able to deduct a systematic, orderly and truthful statement of facts concerning the doctrine. Of what other group of books or single book upon earth could this be true? Some have asked, "Where do you find the doctrine of the Bride? Show me the chapter and the verse." To those who have anointed eyes and are able to read, such a question is amusing. The teaching of the Bride is not confined to one chapter or verse or even book. It is like the doctrine of Sin, Salvation or the Second Coming, it runs from Genesis to Revelation and is found in nearly every book. We all know that any or all of the Christian doctrines are founded and built up by the application of the same rule, "precept upon precept, line upon line, here a little, there a little."

Now in the last four verses of the Psalm we find the revelation of God to the individual—the personal touch. This is the ultimate purpose of God and the desired result of the preceding manifestations. This was His thought even in the beginning when the morning stars sang together and the whole realm of nature was started out upon its ministry of preaching, declaring, admonishing, and singing with grandeur and eloquence which defy human art. In these verses we find personality introduced by way of the word *servant*. In the

(Continued on page 9)

The Get Acquainted Page

Conducted by ZELMA ARGUE

The Story of the Founding and Growth of the Pentecostal Work at Clarkfield, Minn., as viewed by one who ministered there at different times. Bro. Arthur Johnson, Pastor at Detroit Lakes, has been looking after the work while Miss Jepsen has been having a much-needed rest.

IN THE SUMMER of 1938 Evangelist Helen Jepsen, a converted cabaret dancer, received an urgent request from a young lady at Clarkfield, Minnesota, to come for meetings. Previous to her conversion, Helen Jepsen and also her sister Ruth were widely known in the Twin Cities as the DeVoe Sisters, Billy and Bobby. As such they entertained at night clubs, banquets, etc., for several years. Through the personal efforts of two Christian women whom Ruth met one day on a street car, she was saved in her own home. She called Helen by telephone to tell her the "good news" to which Helen responded with a laugh and said her religious notion would not last, but she soon found that Ruth's life had been really transformed.

Through the influence of bad company Helen had been led into the boot-legging racket which brought more grief and misery to her life. At one time when her partner was being sought by detectives she happened to be "listening in" and overheard they were about to capture him. He was expected to return at any moment. In desperation she cried out and found herself for the first time in her life praying. As a child she had attended Sunday School and could repeat the Lord's Prayer, but never before had she *prayed*. She heard herself promising God that if only He would help just then she would live differently. God miraculously undertook for her even that day but it was not until some time later that she surrendered her life to Him.

One night very late she received a telephone call to come at once if she expected to see Ruth alive. As she rushed into the room where it seemed that her beloved sister lay dying, she was greeted by the request to give her life to God. Tired of sin with its misery and woe, and facing this calamity, she dropped to her knees and cried out a prayer of repentance. Of course God heard her. Later, both she and Ruth came into the light and possession of the Pentecostal experience and soon after started out together to play, sing and preach this glorious gospel message which had so changed their lives. They labored in evangelistic work for a number of years.

A tent campaign had just been concluded in the town of Clarkfield, and a young lady burdened for a real Gospel work in her home town, sent word to Miss Jepsen to come immediately. Feeling

the call was from God she at once accepted.

And thus it was that on September 4, 1933, she drove into the little town and was cheerfully welcomed into the farm home of the sister who had written of the need. The City Hall was secured, a man and his wife obtained to assist in the services, and Gospel meetings began. News soon spread about the town that a "lady preacher" was holding services in the City Hall and the crowd came. Night after night there was a steady increase in attendance; one night the crowd was so great there was not even standing room. Week after week the services continued, and the Gospel of Jesus Christ went forth in power, God confirming His Word with signs following inasmuch that men, women, and children's hearts were melted. Many found peace with God, and sick bodies were healed in answer to prayer! Later the Pentecostal power fell, and many of these new believers were filled with the Holy Spirit.

As the weeks lengthened into months, the need was felt for a permanent place in which to worship, and in response to the need pocket books were opened as well as hearts (it usually works that way). Soon a lot was selected and the digging of the foundation actually begun. Of course the enemy was stirred. Opposers of the work said, "They are digging a hole, but they



Miss Helen Jepsen

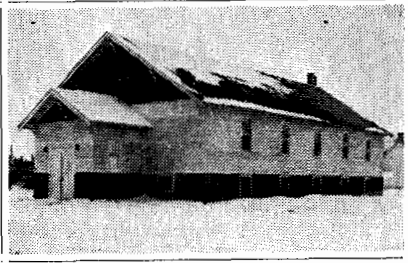
will soon have to fill it up." To which Sister Jepsen responded, "Yes, praise the Lord, we will soon fill it—with cement!" And they did. Sometimes things looked discouraging since they were building during the depression and one of the worst years of drought in that part of the state. One day as Sister Jepsen drove away from the partly-constructed building, she looked back and sighed from her heart, "How and when will it ever be completed?" Then God whispered, "Just as you have need I will provide." And how true!



The Full Gospel Tabernacle, Clarkfield

Man's extremity is often God's opportunity, and today an attractive Gospel Tabernacle stands as a monument to God's faithfulness, proving that even in times of depression His promises hold good!

In the meantime a parsonage was rented for the pastor and they were privileged to conduct their services in the city hall until the much-awaited day came when the new church home was dedicated. That was Thanksgiving Day of 1935. It might be well to mention that at the time of the dedication the new church was almost debt-free! The rapid growth and splendid



The Tabernacle

improvements in the work are a constant puzzle to the business men of town, but the general sentiment is largely that of respect (not, of course, free from some persecution and "wild stories"). Thank God, we still have a gospel that stirs people! When it is preached without compromise, they will say of us as they did of Paul and Silas, "These that have turned the world upside down are come hither unto us."

The new Tabernacle has an auditorium with 250 stationary seats and a seating capacity of 300, a lovely platform which was beautifully decorated before Easter last year as another miraculous answer to prayer, and four cozy living rooms in the rear of the building which comprise the

parsonage. Improvements are continually being made both in the building and on the grounds surrounding it. At present work is in progress in the finishing of the basement where there will be a lower auditorium, prayer and Sunday School rooms.

There have been some remarkable conversions in Clarkfield. One man, a drunkard for over 25 years, was wonderfully delivered and is a living testimony to the community. Other drunkards as well as some who had unlawful business dealings, etc., have made restitution and are truly changed, giving God the glory continuously.

A happy family is the congregation of the Clarkfield Tabernacle and continuously showing evidence of "healthy growth." In addition, the surrounding towns are now being evangelized by the assembly and pastor. During the summer of '37 a large tent was purchased to aid in this work. There is a splendid band of zealous, active young people who help with the outstation work and street meetings conducted throughout the summer months in various places.

May all who read this article relating God's wondrous workings in this particular field be encouraged to believe and realize that God's power is not limited! Depressions may come and go, but His promises are the same. One promise in particular which was made so real to Sister Jepsen at a time when she, together with others, was earnestly seeking God's will concerning the building of the Tabernacle, was Ezekiel 36: 9, 10, "For behold, I am for you, and ye shall be tilled and sown; and I will multiply men upon you, and the cities shall be inhabited and the wastes shall be builded." How truly these very promises are being fulfilled on that spot of once desolate waste land. To all who visit the church the fine group of genuine saved men is a marvel to their eyes. Yes, precious promises God has given—and fulfilled! And the end is not yet.

—*Esther Cofield.*

A young missionary in China had adopted the native dress to get nearer the people. He had himself photographed in this garb and sent the picture home. His sister was shocked when she saw it, and said, "What a gulf this strange dress has made between my brother and me!" A friend replied, "It may seem so, but what a gulf was placed between God and His Son when our Lord put on our dress by assuming our flesh and blood! He did it for your sake. Why object to your brother dressing like a Chinese to win the Chinese?"

—*S. S. Times.*

The Threefold Revelation of God

(Continued from page 7)

first six verses we find the revelation is universal in scope. Also in the next group (concerning the Word) it is still general in character—for mankind. But here we find He touches the individual. Through this revelation man is made to see his sin (need) and also to find a remedy (by prayer). The coming of God by way of the Holy Spirit into the human heart is a wonderful triumph. He accomplishes what the Bible of Nature could not do; neither the letter of the Word. They both have their ministry and are to *lead to* God. But the Holy Spirit is needed to *interpret* the first (nature) and to *quicken* the second (the Word).

He now seeks to manifest Himself in and through His people. This is His final purpose now in process of development. We are made partakers of the divine nature and are to show forth the character of Christ and to manifest the fruit of the Spirit. This is indeed a mystery. How can such a revelation be made? The Holy Spirit is put in charge of the work and by a constant, unreserved yieldedness on our part, He is able to reproduce in us as much of the Christ life as we truly desire. Is the revelation made in one day? We are not so unwise as to suppose that such a transformation could be experimentally realized at once. The Lord uses the whole Christian lifetime to accomplish this. The revelation of Christ and the glorious possibilities of the Christian life may flash across the heart in one *moment* of time, but the outworking of the same will take many a day. What was His rule or method of revelation in nature and in the Word? Was it not "precept upon precept, line upon line, here a little and there a little"? Think you that He has a new rule for this revelation? No, my friends, it is lesson upon lesson, trial upon trial, blessing upon blessing and thus through manifold operations of the Holy Spirit, until the image of the Son of God shines forth in grace and beauty. We are in the school of the Holy Ghost, and we are here to *learn*. Learning implies time, application and perseverance.

Listen to Paul in Phil. 4:11, "I have *learned* in whatsoever state, etc., to be content." This came not by sudden revelation, neither was it a gift bestowed upon him. He passed through numbers of hard places before he reached this place of grace. Think of this strange statement concerning our Lord. "Though He were a Son, yet learned He obedience by the things which He suffered" (Heb. 5:8). Another translation reads, "... He learned to hearken by the things He experienced." Can you imagine such depths of humiliation?

(Continued on page 12)



Is the Vow of Separation upon your Head?

Lesson taken from Numbers 6.

HIS story of the Nazarite, to me, is a thrilling picture. It is an Old Testament picture of New Testament life in the Spirit, and I wish to direct your meditation to this law of the Nazarite. I want you to see four classes of individuals to which we find Israel related. We have the Gentiles, who are outside all the covenant blessings and are looked upon in Canaan, as an enemy to be wiped out. Then we have the mixed multitude, which is self-explanatory. Then we have the Israelite himself, who belongs to the commonwealth of Israel and comes under the covenant blessings which were vouchsafed to him through the blessing of Abraham, Isaac, and Jacob. And last of all, we have here the spiritual minority, the comparatively small group of men and women who were not satisfied in merely being members of the commonwealth of Israel. They are grateful for all the blessings which are theirs through the Abrahamic covenant, but there seems to be a restless something within them, which is reaching out for a deeper insight into the ways and the heart of God—it is this group which we have pictured here.

Let us get a moving picture scene. Down one of the well-trodden ways of Palestine comes a group of Israelites, walking along and discussing the various problems of the day. Then, all of a sudden, we see coming down the pathway, a devout soul, or a group of devout souls. The hair of their separation has grown very long. Somehow they seem oblivious to all the problems as to whether they will have a good crop, or whether or not a certain deal is to go through. If you listen attentively, you can almost hear them repeating the Psalms. Perchance they are saying,

"As the hart panteth after the water brooks, so panteth my soul after thee, O God."

Can you not just picture them as they reach out after the living God? And since we all are creatures of influence, something about the appearance of these Nazarites, as they walk along that road in Palestine, must have gripped the others. What a wonderful band was this band of Nazarites! A spiritual group within a spiritual group, seeking for just a little closer place as they nestled up to the side of the Lord God of Israel, their Covenant Father, and their Covenant Blessor!

But let us transfer it to the situation as we have it today. I trust it is not spiritual pride that prompts me to say that I cannot

but believe that those who have received the blessed Baptism of the Holy Ghost, those who have reached out for the promise of the Father, forgetting to eat and sleep, laying everything upon the altar that the anointing might come upon them—those are the spiritual Nazarites in the body of the Lord Jesus Christ today.

Now note some interesting things in connection with the vow of the Nazarite. We find in verses 4, 5, 6, and 8, reference made to the quotation, "All the days of his separation." You will find that there are two negative things which come into this vow of separation unto the Lord and one of them is, "He shall not partake of the grape in any form, from the kernel to the husk." Then, it forbids not only strong drink, but the raisin as well. Now why did the Holy Spirit give all these minute specifications with reference to the prohibitive elements in this separating experience of the Nazarite?

We all understand, of course, that strong drink is related to the raisin in its advanced stage, for it has the capacity for fermentation and corruption which will eventuate itself into strong drink. That teaches me that in the Old Testament the Nazarite was forbidden to touch anything which was fermenting or corrupting, whether it be in its inception or in advanced stages. Nothing is to go into him which will, in any way, produce corruptness.

A lady from a distant city, recently wrote and asked to have an interview with me. She was a cultured and refined person, but do what I would, I could not seem to help her. I discovered there was something of a deep, depressing atmosphere about the poor soul that made it almost impossible to create faith in her heart, and then she finally unburdened. She told of a certain experience and said, "It was begun innocently enough," but that thing had the capacity and trend towards corruption and as it worked itself out it left her a disillusioned, heart-broken soul. In the language of Numbers 6, the raisin had developed into strong drink. It is but the old story. This lesson from the Old Testament teaches us that there are certain approaches to sin, which, if they are dealt with in the beginning and refused, when we see with spiritual insight, that they are tricks of the enemy though apparently innocent, we will be that type of a Nazarite which will not even trifle with the raisin before it ever develops into the strong drink stage.

Pastor of Bethel Temple
In The Stone Church
H. A. STEMME

I have had conferences from time to time with men and women, and have learned that many a tragic story is enacted because the eyes of a lot of Pentecostal people seem to be in the back of their heads. They fail to realize where they are drifting, till finally they wake up with a shock to find that they have been travelling a dangerous road. If they had only claimed God's help in the beginning, they would not now be weeping bitter tears because of having been tricked by the enemy. I cannot but believe that there are areas of red-light, or danger signals which the Holy Ghost, our faithful Comforter, flashes before us every day we live. Happy is that Nazarite who does not defile the vow of his separation; because he knows enough to take warning from the danger light. Looking neither to the right hand nor to the left, but unto Jesus Christ, the Author and Finisher of his faith, he escapes the corruption that is in the world through lust, and becomes, in an ever-increasing way, a partaker of the divine nature. We need to learn this lesson. Note that this grape and strong drink prohibition is a prohibition from within.

Now the second prohibition is one from without, for we read, "Thou shalt not come at any dead body." Although this could be developed at length, let me just say that there is a *life* side to the experience of every Christian in his relationship with the Lord Jesus Christ, and there is a *death* side. For instance, Paul says in Romans 6, "What then, shall we continue in sin that grace may abound? God forbid. . . . Therefore we are buried with him into death . . . so we also walk in newness of life." Notice how strictly this Nazarite vow deals with touching any dead body or coming in contact with such. He was not to defile himself—not merely the exclusion of some stranger or even a friend, but father or mother or the dearest relationship that life holds. Everything in life, no matter how sacred or intimate, must be dealt with on the basis of the Nazarite vow. Beloved, there is something about this New Testament Nazarite vow, which comes upon those who truly have New Testament reality, that enables them joyfully to lay down every relationship, unto the end that they might keep the consecration of their God upon their heads.

I was deeply touched when bidding farewell to some of our missionaries, because they were leaving behind a twelve-year-old boy and an eight-year-old girl, perhaps never to see them again. But the call of God was upon them, and Africa was beckoning. Be assured, that your consecration, somewhere along life's way, will apply itself to some things that are very dear and close to your life, but this glorious fulness of the Holy Ghost, this experience which is wrapped up in the New Testament Nazarite experience, makes every

relationship in life come under that one consuming passion, to keep undisturbed that consecration of your God that is upon your head.

You and I are dealing every day with things which would defile that separation, coming from without. We cannot ride very far on the street car, or walk far in any direction till bill boards or placards begin to challenge that consecration through the avenue of the eye-gate. Then those who work midst ungodly conditions, find it hard to resist at times, certain impressions because of the filthy conversations that they hear. There are people in every avenue of life, who are so spiritually dead, so remote from a life in God, that even though they do not say anything, the very atmosphere they create makes you to look up at times and say, "Oh God, enable me to rise above this deadening atmosphere!" With the Nazarite vow upon your head, there is the enabling power of the Holy Ghost, through faith in Christ, that keeps your consecration even while in the grip of a sinful generation among whom you shine as lights in the world. Do I have this victory tonight? Do you? It is available for every one.

You will notice that the mark of the Nazarite's consecration and separation, was external and visible; others could see

that he was a Nazarite. And while it is beautiful to think that every Nazarite had within his heart secrets which his lips could never express, yet there was something, expressed in terms which all around could see and understand and appreciate.

I rejoice in that, for I would hate to think that this wonderful Nazarite experience of the fulness of the Holy Ghost could only make me good, and not good for something; that I was only the type of person that could shake off condemnation, but that I could not be a *positive, evangelizing, sin-convicting* force wherever I went, with a visible consecration, so that those around me could see and understand it.

We find a possibility here that you and I do not care to acknowledge, but it is this—that this beautiful Nazarite vow may be lost, and when it is lost, there are some very definite things which must needs take place before it is regained. Let us see what happens when a man defiles the head of his separation. Three definite acts are demanded of him.

First there is the sin-offering. Let us say, that something happens, after I have received the Lord Jesus Christ as my personal Savior and have been filled with the Spirit—I get into some sort of a compromise and begin to yield to the influences

which are around me, till finally I have grieved the Holy Spirit out of my life. I reach for Him, but He is gone, and in place of joy, come pain and sorrow; in place of that sweet consciousness and fellowship with Him and sense of inward cleansing, there is a sense of inward sin and defilement. And just as the stars in their courses, fought against Sisera, so it seems the whole universe is fighting with that inward and smiting conviction of the Holy Ghost. Somewhere, he drops at an altar and becomes deeply conscious of the great gulf that separates him from a holy God, and there, on his face before God, he offers a sin offering as he says, "My God, what a sinner I am!" He confesses his sin and then reaches up and offers the burnt offering—his consecration. He renews it and brings it to the place where it was before. Then he offers the trespass offering, which has to do with that particular avenue of approach, by which the world, the flesh, and the devil got into his life and defiled his separation.

Is there a precious soul who feels that somehow you have lost the keen edge of your surrender, your vow of consecration to the Lord Jesus Christ? And you feel the Nazarite vow is no longer upon your head? How beautiful to know that God has made a sin-offering; then, you may

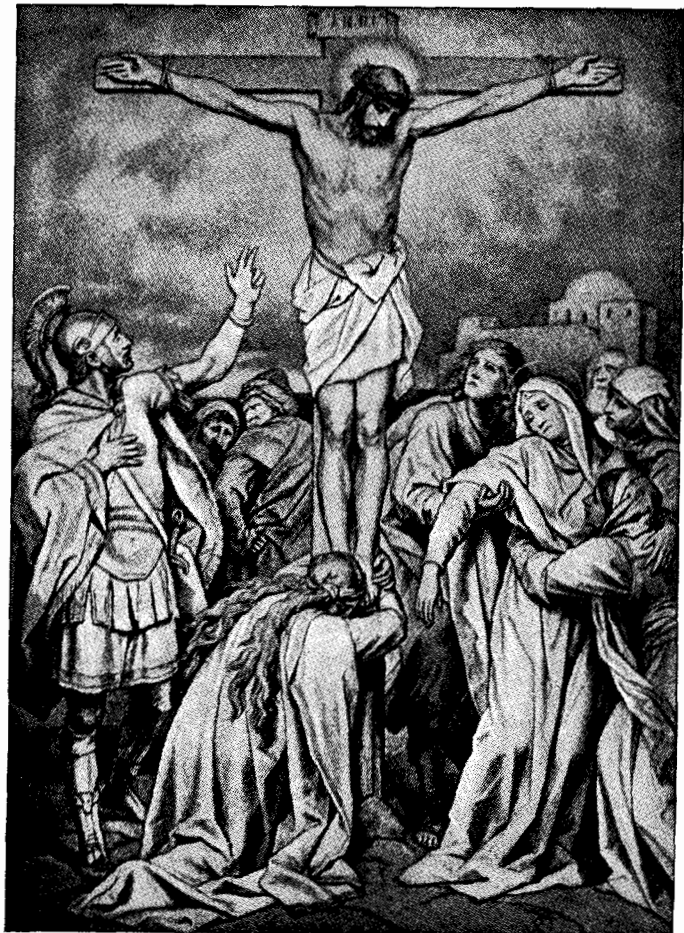
The world was at the Savior's cross
That day of days of old,
The nations of the earth were there
Before His gaze unrolled,
With hostile or with friendly eyes,
With shrinking gaze or bold.

The world is at His cross today
To worship or deride,
And love of Him and hate of Him
The hearts of men divide;
He dominates the world-thought still
As on the day He died.

Some pelt Him with assailing words,
Some seek Him to adore,
Some hail Him as the Son of God,
Some call Him man—no more;
But they can not forget the Christ
And they can not ignore.

With tongues that laud Him or decry,
With lips that scorn or pray,
With hands that crown or crucify,
They cannot keep away;
For men may choose Him or deny,—
He draws them all for aye.

—Annie Johnson Flint.



offer again the burnt offering and the trespass offering and say, "I turn away from this thing which cursed my life. I reject it. Burn it out of me by the Spirit of burning and purging." Many a precious soul has remained at the altar till the Spirit of God has borne witness and the Lord Jesus Christ has come with a fan in His hand, thoroughly cleansing that threshing floor and burning up all the chaff with the unquenchable fire of the Holy Ghost.

Notice what happens to the Nazarite after the hair of his separation continues to grow again, when he starts from that point and continues to yield to this glorious Nazarite vow which is upon him. When the days are fulfilled and he has completely met all the conditions which were involved in that vow, then he comes and presents himself to the priest. This time he offers a sin offering for he recognizes that he is still a sinner; he offers a burnt offering as he brings his consecration up to date, but in place of the trespass offering this time he offers a peace offering. And this is a picture of that one who while he recognizes his sin and that the heart is deceitful and desperately wicked and in continual need of the cleansing power of the Lord Jesus Christ, yet he is truly conscious of the fact that he is on speaking terms with the Father, and there is nothing between. I am glad that, by faith in Jesus Christ, some are in that place where they do not have to offer a trespass offering.

Then the Nazarite takes off all the hair of his separation and puts it under the fire; there is the peace offering on top, and this, with the fire, creates the heat that goes up to make this offering well-pleasing to the Lord Jesus Christ.

I want to remind you now of that to which I called your attention in the beginning—that the consecration of this Nazarite was upon his head. What does that involve? The eyes are in the head, consequently there is the Nazarite separation of the eyes, as we yield to the Lord. Then the ears are there and that has to do with all that the Lord speaks to the children of Israel about hearkening unto the voice of the Lord. And then your tongue, and many can remember God dealing with them about that last unruly member, as they were about to receive the glorious baptism from heaven. Have you ever been on the verge of saying something and the check of the Holy Spirit held you back? Have you ever been under such a heavy anointing of that same wonderful Spirit that the tongue was loosed for witnessing and it seemed that the words came with power and great blessing? That was because the Nazarite vow was upon your tongue. Then, there is the mind, with all will force issuing from this central nerve system, giving impulse and direction to your hands and your feet and controlling the tongue as well. The Nazarite vow, in

a glorious New Testament sense, separates the mind unto the Lord.

The 6th chapter of Numbers repeatedly speaks of "the days of his separation." And herein we find, not a likeness, but perhaps a difference between the Old Testament Nazarite and the New Testament type. They were alike, in that they were both voluntarily taken, for, of course, we do not have to take such a vow; we do it because we love Him. The Old Testament type had its completion within a certain designated period, whereas, when you and I, by faith in the Lord Jesus Christ, put our hands in His and surrender to Him, the term, "all the days of our Nazarite vow" takes in from that moment until the time that Paul was talking about when he said, "I know that He is able to care for that deposit which I have committed unto Him against that day." It is a perpetual vow.

I believe that the crying need of this hour is to have more children of God in our Movement that will yield to all the requirements that are involved in this New Testament vow of the Holy Ghost upon them. I want to say, not in a boastful way, but to be honest with my own soul, that there is an ever-deepening consecration of all my ransomed powers, to the great Head of the church, and life becomes a continual delight and blessing, as each new challenge arises, and my cry is, "Lord, You can have that too! Thou art worthy!"

You will notice that when the Nazarite brings his offering to the Lord at the completed time of his vow, the priest eats and thus shares in the blessing as well as the one who makes the vow. That gives me this beautiful picture: Where is the Lord getting His delight? Is it not in the fact that in the surrender, the waving of these things before Him, we are also feeding Him as well as our own souls. There is something remarkably precious to the Lord Jesus Christ when He looks down with delight into your heart and mine and finds there a consecration like unto His own; when He, "for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the majesty on high." I am reminded of that beautiful couplet,

*"He who feeds his hungry neighbor,
Feeds three.*

Himself, his hungry neighbor, and Me."

And there is something about this precious consecration which feeds the Lord Jesus Christ, which reacts with infinite blessing upon my own soul and ministers to a hungry world, which today needs so much to see men and women presenting fruits before Him of which they first have become partakers. Let us feed Jesus. He is the Bread of Life and we are feeding on the fruits of that consecration. Let us make it mutual and let Him feed upon our consecration, upon our surrender.

There are two beautiful ways in which this may be done. On that offering which was brought, there was poured the anointing oil and then there were also the wafers mingled with oil; which means that it is not enough for us to be blessed and anointed on special occasions, but there should be a continual commingling. Just as you put a certain amount of shortening into a cake, or salt into the bread; it must diffuse itself throughout the cake, or the loaf, so the Word mixed with the oil, mingles itself through every part and parcel of the offering that is presented to the Lord Jesus Christ Himself. I am glad that you and I can not only be an offering that is anointed with oil, but also mingled with oil, so that our whole personality shall be diffused with it.

The Threefold Revelation of God

(Continued from page 9)

We all desire to be like Christ in every department of our nature. We long that a fuller manifestation of His heavenly character may find expression in us. Then let us *learn* by the rule He has given, "precept upon precept, line upon line, here a little, there a little." Do you not remember your early school days? To how many did the ability to read come as a special gift or revelation? Did we not all have to learn our A B C's? Then we moved on from words of one syllable through lesson and book to the last reader. Our teachers may have loved us dearly and may have devoted hours of attention to our needs, but that alone could not make us readers. We had to learn personally by application and patient study. The teacher's love could not impart ability. Do not think it is otherwise in the spiritual life. God's love even though it cannot be measured cannot in one moment transform us into full-grown sons, neither can He put a babe in Christ upon a throne to reign—even though He loves us tenderly. The babe must grow, develop and let the Holy Spirit give him the needed training requisite to make possible such a position. His purpose now is to transform us and to make this revelation of Christ in us. Do we need to learn patience, love, obedience or humility? Then let us yield to His order of working and again to this sin-sick, weary, worn, dying world there will be made a fresh revelation of God even in His people.

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The Baptism in the Spirit - IS IT REGENERATION?

PERCY G. PARKER

OUR beloved friend, Mr. J. Edwin Orr, has given us a series of books which has become world-wide in its influence. The books contain the story of his travels, as in obedience to God, he has gone forth carrying the message of Revival. The present writer, amongst thousands more, has been greatly blessed through Mr. Orr's experiences.

This article, however, is designed to negative a viewpoint which he expresses in his book, "The Promise is to You." Speaking of the Baptism of the Spirit, he says:

"I am, increasingly, disposed to accept the opinion that the BAPTISM of the Spirit is the same as the baptism by the Spirit into the Body of Christ—Regeneration."

A number of comments on this statement will enable us most easily to deal with the problem raised.

(1) If Mr. Orr is wrong in his contention, it does not alter the fact that God guides and blesses him. It is good, therefore, to remember that the blessings of God are not entirely governed by our theology. It has been abundantly proved in the history of the Church that the motives of the heart are more precious to God than the decisions of the mind. A man may have a very vague and confused idea of 1 Corinthians 14, but if he has a practical experience of 1 Corinthians 13, the Lord will greatly honor him.

(2) Mr. Orr does not say that his conclusions are felt to be final, but that he is "increasingly disposed to accept the opinion." Most of us have had changes of view on this question, and, therefore, it may be that in the light of further study, Mr. Orr will modify his view.

(3) The root difficulty in approaching this subject seems to be over the word "Baptism." It has usually been taken by those who believe in adult immersion that the word exclusively means "to dip." But it does not! We can immerse by dipping, but *that is not the only way*. The word "Baptize" means to *completely whelm*. It is possible to completely whelm in two ways: (a) by dipping; (b) by pouring.

Dr. Young in his Concordance confirms this. He says: "Baptize means to consecrate by pouring out, or putting into." "Pouring out" is baptism by *pouring*. "Putting into" is baptism by *immersion*.

Take the simplest of illustrations. The housewife uses both these methods in washing up. Sometimes the crockery is placed into an empty bowl, and then the water turned on until the crockery is covered with water—that is whelming or

baptizing by pouring. At another time she fills the bowl with water, and then dips the crocks into the water—that is whelming or baptizing by dipping.

Step under Niagara Falls and that would be immersion by pouring. Bathe in the sea, or to use a common phrase, "go for a dip," and that would be immersion by dipping.

(4) It is a remarkable thing that the two figures for baptism are used in the New Testament. Whenever Scripture is expressing regeneration, or our baptism into Christ, then the figure is that of dipping. We are baptized, or immersed, into Christ. Or to use Dr. Young's thought: "We are consecrated to God by being put into Christ." Romans 6:3; 1 Cor. 12:13; Gal. 3:27.

This figure is confirmed by baptism in water. Water baptism is a physical sign of a spiritual fact. We are immersed, or dipped, into water, as a sign that we have been put into Christ. When by the operation of the Holy Spirit we are put into Christ, and Christ's life enters into us, then the baptism is in the figure of *dipping*. The figure for receiving Eternal Life is dipping.

But when it is receiving power for service, then the figure is that of *pouring*. "I will *pour out* a blessing, and there shall not be room enough to receive it" (Malachi 3:10). "I will *pour My Spirit upon thy seed*" (Isaiah 44:3). "I will *pour out of My Spirit upon all flesh*" (Acts 2:17). "On the Gentiles also was *poured out* the gift of the Holy Ghost" (Acts 10:45). "He hath *shed forth* this, which ye now see and hear" (Acts 2:33).

I suggest that the order of Scripture is this:

(1) The Holy Spirit works around us, and convinces us of sin, and our need of a Savior, until we surrender our lives, and then immediately the Holy Spirit puts us (or immerses us) into Christ, and the life of Christ flows into us and through us. We are regenerated—we have received Christ.

Take the simple illustration of the 11th of Romans, and let us make the branch speak. Says the wild olive branch, "I yield myself to the husbandman. I agree to be grafted into the Olive Tree." The husbandman grasps the yielded branch. He immediately counts it a part of the Olive tree. It is now *legally* a part of the Olive. Then the husbandman makes a slight gash in the Olive tree, and the branch is grafted into (put into) the garden Olive tree, and the life of the garden

Olive enters into the wild Olive. It is now experimentally a part of the Olive tree.

So with us. The Holy Spirit grafts us (or immerses or baptizes us) into Christ, and immediately the life of Christ flows into us. We are regenerated—born of God. The moment we surrender to God, we become *legally* sons. We receive the Son-place. We are justified by faith, and then because we are *legally* sons, God immediately sends forth the Spirit of His Son into our hearts whereby we cry, "Abba, Father,"—we are now *experimentally* sons, for we have received the Son-nature. (Gal. 4:5,6). "The Spirit of His Son" is not the Holy Spirit. The Holy Spirit never calls God, Father. It is the Son who does that. The Spirit of His Son is Christ. (Seeing that Mr. Orr does not seem to be clear between the Spirit of Christ and the Holy Spirit, a final note is added to this article.)

(2) Having been baptized into Christ, we have life—Eternal Life. But what about power—power for service? "Ye shall receive *power* after that the Holy Ghost has come upon you" (Acts 1:8), said the Risen Lord—and He said it to disciples who had already received life, for in the previous months and years He had taught them to call God, Father, and He had spoken of them as His own—His brethren. To those who had life He gave power. The power was given by the outpouring of the Holy Ghost. This outpouring did not give them life, it gave them *power*.

I believe that the student having once seen the two methods of baptism, will be able to trace the subject out for himself, and he will find that, uniformly, the figure of "dipping" is used for the Holy Ghost putting us into Christ, and the figure of pouring for Christ baptizing us with the Holy Ghost for power in service.

A practical and beautiful illustration, however, will help. Miss Ching, a missionary in India, received a remarkable vision at the time of her baptism in the Spirit—an experience received at Pundita Ramabi's well-known Christian Homes.

In her vision she saw crowds, dressed in white, flocking towards the Savior, who stood at the gate of the New Jerusalem. They were all linked to Him by ribbons of blood red. Likewise they were linked together by the same ribbons. The blood of Jesus Christ links the whole ransomed Church together with Him.

Another huge company, dressed in black, was hurrying in the opposite direction, and in the darkness falling over an awful precipice. The saints in white were throwing out the blood ribbons to the figures in black. A few of the lost clutched them, and they were drawn into the company of the redeemed. But very, very few

(Continued on page 15)

Portents of this Dying World

ALBERT J. LEBECK, Sacramento, Calif.

Germany Marches On

In the middle of March, Germany's armies took control in Bohemia and Moravia and were on guard on Slovakia. The Hungarian forces, with apparent German approval, have taken possession of Carpatho-Ukraine, the remaining fragments of free Czechoslovakia.

By the time you receive a copy of this paper Hitler may have moved on and taken possession of Danzig and Memeland. Before many more days pass it seems likely that Germany will continue on her march eastward, taking Hungary and Rumania into her grasp, thus putting her into possession to make her final thrust for the Russian Ukraine. By that time Russia may be ready to submit herself to Germany.

Russian and German Alliance

Russia is in a terrible condition, with a great deal of internal strife and facing another great revolution. Stalin is able to maintain his position only by terrorism and force. The time may arrive when he can no longer maintain his position and may make a deal with Germany.

Russia is an agricultural country and Germany an Industrial one, therefore one would supplement the other. Germany needs Russia's raw materials and her large territory for expansion and on the other hand, Russia needs Germany's industry and technicians to develop her industry. So it would be of mutual benefit for them to consolidate.

A short while ago the world was startled by the news that the first steps toward such a reunion had been taken by German and Russian representatives, who met at a closely-guarded conference in a Scandinavian city.

If Germany cannot at least obtain the Ukraine territory of Russia by peaceful negotiations, then she may have to resort to force, but thus far Hitler has been able to obtain his desires by the mere threat of war. After all what has Russia to gain by war with Germany? No one wins in a war, whether they are the victor or the victim, they both lose. So Russia might come to the conclusion that in the long run, it may be better to unite forces with Germany and become a greater force than to face the terrible calamity of war and all that follows in its wake.

So many surprising things have happened this past year that the "seeming impossible" has become the "possible"!

It can readily be seen, that by one means or another, the formation of the Northern

Confederacy as predicted in the 38th chapter of Ezekiel is not far hence.

A Powerful Northern Confederacy

Fifteen years ago, a High School history teacher stated that an alliance, composed of Germany with her knowledge, Russia with her man power, Japan with her cunningness would be a hard alliance to beat. If the talk in high Nazi circles may be taken seriously, such a "bloc" extending from Rhine through two continents to Tokio, embracing pan Germany, Russia, Siberia, Japan and a greater part of China, and eventually all of China, is their conception. Such a "bloc" would embrace between 600,000,000 and 800,000,000 of the 2,000,000,000 inhabitants of this earth. It would represent a force as has never existed in the world. It is a dream of such colossal magnitude, indeed so fantastic that one is impelled to the conclusion that it is only a "dream". On reflection, however, one is immediately startled by the realization that the British Empire, made up of the heterogeneous races, colors, creeds, and religions, embrace 500,000,000 people. So Hitler's dream may not be so impossible after all.

Germany vs. Italy

At present Germany and Italy have formed an Alliance known as the "German Berlin Axis." This fascist alliance cannot last, because Germany's future lies toward the east, and secondly, Germany's program, if carried out, will eventually conflict with Mussolini's program of reviving the old Roman Empire. In time these two leaders, Hitler and Mussolini, who have been working together for their mutual benefit, will eventually become the heads of two opposing confederacies, that is, the Confederacy of the North and the Confederacy of the South or the Roman Empire.

England and France and Italy have common interests in Africa and in the Mediterranean and it would be of mutual interest for them to consolidate their forces to protect themselves from the menace of the great Northern Confederacies.

France Fearful Lest John Bull Desert Her

The nightmare that disturbs leaders of the French Republic is not caused by the shadow Mussolini casts over the peaks of the Alps, but the greater fear of what the Chamberlain government will do should it become a question of sacrificing French interests in the pursuit of the policy of appeasement.

If there was one Munich, why not another? If London must be safeguarded against air raids at any cost in 1938, would the surrender of Tunisia in 1939 be too high a price to pay?

France has lost all her eastern allies. Russia has been thrown to the dogs. Her whole dependence now is on Britain. How much is that dependence worth?

France and England's Predicament

The European situation has become worse every day in spite of all efforts made by England and France to improve it. Where lies the real cause of this evil?

It lies in the position England and France would have to take with regard to Italy and Germany in case a war should break out between these two groups of powers.

What actually would be the position of England and France in such a conflict?

Taking the most optimistic view—that is of a short and victorious war—*both powers would have much to lose and nothing to gain.* They would have to sacrifice many lives, spend a part of their still considerable wealth, and repress dangerous upheavals which inevitably would break out in their colonies.

But after the victory, they would not have anything to take from the vanquished worth the sacrifices they made—neither territories nor indemnity.

On the contrary, they would have to accomplish a task still more difficult than that which they failed to solve in 1919.

For Italy and Germany, the situation is just the opposite; the economic exhaustion of both countries today already is so considerable that a defeat would mean but a last step in a ruin already largely accomplished.

A victory could bring them important benefits, moral, political and economic.

A victory over England and France would increase considerable the prestige of the Fascist and Nazi Governments.

Moreover, after the victory, if they could apply to a part of France and of England the methods which Germany used with regard to Austria after the Anschluss, both totalitarian states could acquire immense wealth. This would be very useful to them in their economic difficulties.

For France and England to go to war knowing that if they lose it, they would be completely ruined and miserable and in case they win it, they would be half ruined and half miserable, is a most desolate situation. France and England today are in just such a situation.

The Baptism in the Spirit

(Continued from page 13)

were thus saved. But suddenly from Christ, along the ribbons of red, there speeded lines of golden fire. And, lo, when the ribbons of red re-enforced with the golden fire, were thrown into the crowd of the wicked, many of them clutched the blood life-line, and were changed into saints marching to Heaven, instead of sinners plunging into hell.

The vision is clear. The golden fire was the power of the Holy Ghost. First, life through the blood—then power through the Spirit.

I trust the foregoing is sufficient to show that there is a distinct difference between the Holy Spirit baptizing us into Christ—which is regeneration, and Christ baptizing us with the Holy Ghost—which is power for service.

A final word on the difference between the Spirit of Christ and the Holy Spirit.

By the Spirit of Christ, we mean Christ Himself. At conversion we receive Christ (or the Spirit of Christ, or the Spirit of God's Son, whereby we cry, "Abba, Father"). Christ is received by the operation of the Holy Spirit upon us, influencing us to open our hearts to the Savior. Thus we are born again by the Holy Ghost causing Christ, our new life, to enter into us, and to join us with Himself in the Glory. But there is a subsequent experience whereby from the Ascended Lord the Holy Ghost is poured down upon us, enters us, and fills us, giving us power in service. This is the baptism of the Holy Ghost.

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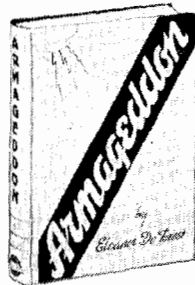
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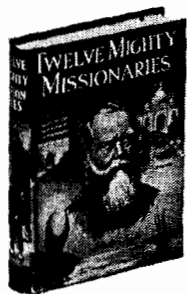
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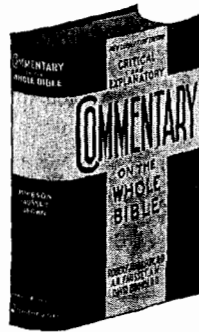
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