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The Spirit of Man and the Spirit of God

WHAT man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given us of God" (1 Cor. 2:11, 12).

Here we have reference made to man's spirit and to God's Spirit. Man's spirit searches the things that pertain to man, but God's Spirit searcheth all things, yea, the deep things of God. What man knoweth the things of God except they are revealed to him by the Spirit of God?

"For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ" (1 Cor. 2:16). The spirit of man can be operated upon and taught by the Spirit of God. How? There is a chasm between the two—the spirit of man and the Spirit of God—and Christ is the Bridge. The apostle says here, "We have the mind of Christ," and He, Christ, has the Spirit of God. If we have the mind of Christ we can have the Spirit of God to teach, to illuminate, to unfold, and to search out the deep, mysterious things of God.

Theologians, scholars and deep thinkers fall down on this one thing. They need to have a spiritual illumination, a power beyond what they possess. They each have a spirit. Paul says, "Your spirit, soul and body." But this spirit needs quickening as well as the soul. "The natural man receives not the things of the Spirit of God," but the Spirit of God searches out, explores, delves into the deep things of God and conveys them to the honest, inquiring, simple, quickened soul.

Who can tell, who can record, who can find out the mysterious intercommunication between the Spirit of God and the spirit of man? No one knows the nature, the frequency, the depths of these communications. The individual himself will never know the extent in time. They are all part of the process, the building up of the

spiritual habitation, maturing the man in Christ and Christ in man. It is a temple within a temple, a building within a building, and the building, your building, forms part of the great building called the Church of God. Ye, through the Spirit of God, are being built up into "a habitation of God through the Spirit." The eternal process, unseen, often unconscious, that goes on within is amazing, and will form one of the surprises of glory.

"The King's daughter is all glorious within." Paul reveals the hidden mystery, "Christ in you, the hope of glory." How much is that understood by the world? See that poor old woman, with meager surroundings, scant education, a nobody in the sight of the world; and yet a habitation of God is being prepared within her through the operation of the Spirit. She is neglected, overlooked, ignored by society,—not the society of heaven but of this present evil world,—and yet she is all glorious within. But those in society are all glorious without—and within full of dead men's bones. One is a palace in preparation, the other is a sepulchre preparing for a worse fate. One's doings are recorded and lauded in the papers, the other's are being recorded in the heavenly book—"a book of remembrance was written before him for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

The external jewels of the society belle will be passed on to others when she is passed on to the grave. The other's hidden treasure in the earthly vessel is to be glorified, made manifest when He appears.

"I pray God your whole spirit . . . be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23). This mysterious, deep, hidden force, power, and life within the individual, capable of knowing God and communing with God, preserved blameless! It is that within man which God who is Spirit can

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WILL CHRIST RETURN TO THIS WORLD AGAIN?

Pastor A. W. Kortkamp

This question is one of the live issues in the Church of Jesus Christ today. It is a question which all denominations are discussing and investigating. For that reason, I think it would be entirely appropriate for us to see for ourselves just what the Word of God says on this important subject.

In our discussion I shall use for a text the words found in Proverbs, 14th chapter and part of the fifth verse, reading: "A faithful witness will not lie."

There are those who deny the return of our Lord to this earth. Scoffers and ungodly men are saying, "Where is the promise of His coming? All things continue as they were from the beginning," as in Peter's time. But as Peter again says in his epistle, "But, beloved, be not ignorant of this one thing. That the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth, also, and the works that are therein shall be burned up."

There is only one way to settle this great question and that is by the Word of God. It is not what I think; it is not what you think; it is not what anyone thinks of this subject. But it is what "Thus saith the Lord," that will determine this question.

Now I want this congregation to sit here as an impartial jury and hear God's witnesses, as they come forth and give in their testimonies. Then you can decide for yourself what you think the verdict ought to be.

First, we will have the testimony of Jesus Himself. Jesus had been telling His disciples of His approaching death. They were sad at heart, and in order to comfort them, Jesus pointed forward to His coming again, by saying, as recorded in Matt. 16:27: "For the Son of Man shall come in the glory of His Father with His angels; and then shall he reward every man according to his works." This is a direct, positive statement by Christ Himself that He will return.

Then Jesus gives us another plain testimony to His coming. When He stood on trial before the Jewish council, the charge was put to Him: "Tell us if thou be the Son of God. "Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven."

Shortly before this time Jesus had preached a sermon to His disciples on this question: "What shall be the sign of thy coming, and of the end of the age?" This sermon is found in Matthew, 24th chapter; Mark, 13th chapter; Luke, 21st chapter. Matthew has fifty-one verses, Mark thirty-seven, Luke thirty-eight, making a total of 126 verses, all telling us that Christ will return again. So much for Jesus: "A faithful witness will not lie."

Now let us see what the prophets say relative to this great question. The Word of God says: "He revealeth His secrets unto the prophets." First, we will call Enoch to the witness stand. Enoch lived long before the flood. He walked with God three hundred and sixty-five years. Let me stop right here and say that it is hard in this generation to get men to walk with God three hundred and sixty-five days

But here is a man, who not only "walked with God," but the Bible says, "He pleased God." Surely his testimony ought to bear great weight with us. Jude gives us these words: "And Enoch, also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousands of His saints, to execute judgment upon all." Sinner, beware. Let this serve as a note of warning that you be ready when He comes to judge all of us. So much for Enoch, and let us not forget, "A faithful witness will not lie."

Now we will call Job to the witness stand. Job was called the most faithful man in all the earth. Job had everything swept from under his feet: children, home, cattle, everything! Yet Job says, "Though He slay me, yet will I trust in Him." Surely here is a witness that will stand the test. "Job, answer this question: Will Jesus come again?" Listen! In Job 19:25, he answers: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth." Therefore, according to Job, the Redeemer will return and His feet will actually touch this earth again. Remember, Job was "a faithful man," and "a faithful witness will not lie."

Well, let's hear now what David has to say on this important question. David was "a man after God's own heart." He went from a sheep-barn, through the battlefields, to the throne of Israel. This is what David says in Psalm 50:3: "Our God shall come and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him." Here you have another "faithful witness" that "will not lie," who declares that Christ will surely come.

We'll now see what the apostles say about the Lord's coming again. The apostles were with Him three years. They saw Him heal the sick, raise the dead and heard Him speak His wonderful parables. They saw Him after He came forth from the dead. Surely, we have a number of witnesses here that can give in strong testimonies.

First we will call John, the beloved disciple, who seemed to stand a little closer to Jesus than any of the other disciples.

"John, what do you say, will Jesus come again?"

Listen, in Rev. 1:7 John gives us these words: "Behold, He cometh with clouds; and every eye shall see Him."

All right. Now let's hear what Peter says. Peter at one time denied the Lord Jesus Christ. Then, afterward, when he had come back to his Lord, like the Prodigal Son, he was as firm as the everlasting hills. In Acts 3:20 and 21, Peter says: "And He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God had spoken by the mouth of all His holy prophets since the world began."

Now then, we will hear Paul. Paul, as you know, at one time was the chief of sinners. He persecuted the disciples of Christ; he bound them and cast them into prison; he had a part in taking the life of Stephen. But God transformed his life in his miraculous conversion on his way to Damascus, so that Paul became the greatest of the apostles. With words of "no uncertain sound," the brilliant, scholarly, faithful Paul

testifies in 1 Thess. 4:16-18: "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first: then, we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words."

So we have the testimonies of three of the leading apostles, and "a faithful witness will not lie."

Our Lord Jesus not only told His disciples He was coming again, but He, furthermore, gave them a picture of that coming. You will recall that, at one time, He took Peter and James and John up on the Mount of Transfiguration. And while they were there these three disciples saw the Christ glorified. They also saw Moses and Elijah talking with Him in regard to His coming death or crucifixion. The experience was so wonderful that Peter said: "Let us make three tabernacles, Lord, one for Thee, one for Moses, and one for Elijah."

Years afterwards, Peter, writing of this event in the second of his epistles, said: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty . . . when we were with Him in the holy mount." By this we see that Christ gave the three a glorious picture of His coming kingdom when He shall return to this world.

Let us now call some witnesses from heaven. We will have the testimony of angels. The angels sang when Jesus was born in Bethlehem of Judea. They strengthened Him in the hour of temptation. It was an angel that rolled the stone away when Christ came forth from the tomb. So the angels are anxious to testify as to Christ's return to this world. Listen to what they have to say. In Acts 1:10,11, we have recorded these words: "And while they looked steadfastly toward heaven, as He went up, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

Now, summing up, we have the testimony of Christ Himself; the testimony of the prophets; the testimony of the apostles of Christ; the testimony of the angels; all of these witnesses cry out with no uncertain sound that Christ will return to this world again. "A faithful witness will not lie."

I cannot finish this subject without first saying to you that I believe that Christ's return to this earth is near. Everything around us indicates that His coming is even "at the door."

General Leonard Wood, the present governor of the Philippines, said in a recent speech, "This old world is on its last pegs."

Scientists tell us that strange things are taking place in the heavens.

Jesus said, "In the last days iniquity will abound." We see that today. In a single year over ten thousand murders have been committed in the United States alone. During the last year over twenty million dollars have been stolen from the banks of this country alone. This does not take into account the vast amounts stolen in holdups and pay-roll robberies of daily occurrence, and other forms of money thefts.

Again, the great world war was another link in the chain of prophecy, indicating the return of the Lord is near, as Jesus said: "Nation shall rise against nation and kingdom against kingdom." The world war caused a direct loss of one hundred and eighty-six

billion dollars, and three hundred and thirty-seven billion dollars, indirectly. If twenty thousand dollars were paid every hour since the birth of Christ, the debt would not be paid off today. It killed twenty million men; widowed five million women, and left nine million orphans.

Just take a look with me at the present political signs. God has said in His Word that nations would be in distress as the coming of the Lord draweth nigh. Isn't that true today? There never was a time when so much unrest, dissatisfaction and distress among nations of the world existed: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth."

The late President Wilson, one of the greatest thinkers of all time, said, "Civilization cannot survive unless it is redeemed spiritually."

The lamented President Harding said, in a speech at Denver, just a few days before his untimely death: "The world needs more of Christ. We are getting too far away from the spiritual and too much absorbed in our material existence."

Lloyd George of England, in recent utterances, has said in substance that the seeds of hatred and strife are being sown among the nations of the earth and that civilization is hanging in the balance. These are not words of pessimists, as some would fain to have us believe, but the utterances of world leaders, men who know the facts as they exist, not from second-hand information, but gained first hand as they have come in contact with actual conditions in seeking to guide the affairs of their nations.

We must not overlook the fact that God has foretold in His Holy Word that, in the last days the Jews will return to Palestine. A hurried glance at the progress of the great Jewish question today will reveal to us that Palestine today has a Jewish governor and Jerusalem a Jewish mayor. The Jews are going back to their homeland by the thousands and the Zionist movement is raising millions of dollars for the development of that country. This great impetus is the result of a decision reached during the great World War that Palestine should become a permanent home for the Jews.

But, perhaps, one of the great signs that we are living in the close of this dispensation and that Christ is soon to return to this earth is what we might call the League of Nations sign. God tells us in the Book of Daniel that in the last days there will be a federation of nations. Daniel was called upon to interpret the king's dream of a great image. The interpretation was that the head of that image which was of gold, represented the Babylonish empire. The breast and arms were of silver, which stood for the Medo-Persian empire. The loins were of brass, standing for the Grecian empire. The legs were part iron and part clay, which all students of prophecy agree, represented the great Roman empire. Daniel's further interpretation of the dream was that in the days of the kings represented by the toes of the image the God of heaven was to set up His everlasting kingdom and grind the nations of the earth to powder. These ten toes stand for the federation of nations that are to be revived out of the Old Roman Empire. The present League of Nations is the beginning of the formation of this "Ten-toed Confederacy."

Peter tells us, "The day of the Lord will come as a thief in the night," and as he warns us of things to come, he says, "What manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?"

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THE FIRST FUGITIVE

Would you like to be fugitive, bearing the burden of a convicting conscience, and suffering the sense of separation from God? Such is the sad plight of him who is before us. "Cain rose up against Abel his brother and slew him." "And wherefore slew he him? Because his own works were evil, and his brother's righteous."

The brothers met, and they met to worship. Altars were erected and offerings were placed thereon. "The Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect." Cain was zealous, but determined to worship in his own way: he prided himself on his own production, and brought of the fruit of the ground. Abel brought of the firstlings of his flock, honoring God and trusting atonement. Cain should have valued the lesson received, and humbled his heart; but instead, he became wroth and his countenance fell. Religion had become a confirmation to Abel, but a condemnation to his elder brother.

Soon after, God spoke to Cain, "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." The hand of hope was extended from heaven. God had not proposed his rejection, but only his correction. Acceptance was promised for well doing, a sin-offering for disobedience. Faith and atonement were as acceptable for Cain as for his brother Abel, for there is no respect of persons with God.

But Cain was unrelenting. He refused to repent. The evil within him increased until it finally mastered his being. He arose and slew his brother. The first murder was caused by religion! How many it has caused since! The accepted worshiper bore no hard feelings; he never does. Where there is true devotion and communion there is love. False religion and perverted piety alone fill the earth with the fruits of hatred. The martyrdom of Stephen, the human torches, the slaughter of the Huguenots, and present bitterness in religion tell us the way of Cain is not yet departed from us.

"Where is Abel thy brother?" "I know not: am I my brother's keeper?" Thus the question was asked; and thus it was sullenly answered. Kindness had been extended; atonement had been assured; the plan of redemption might have been chosen. But with the guilt of his brother's blood upon his conscience, Cain had the affrontery thus to answer God.

The kindness and love of God were now rejected.

Justice, stern justice, the price we pay for rejected mercy, must now take its place. "The voice of thy brother's blood crieth unto me from the ground. And now thou art cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand." Cain had not reckoned on the results of his doings. Self-will and sin had become his ruin. He awakened as one from stupor. Remorse now filled his soul. Dread and anguish burst upon him as billows of the mighty ocean. Heretofore God had been near him, had cared for him, and had spoken to him; but now what a change! "A fugitive and a wanderer shalt thou be." Only the pierced heart of a lost soul knows the awfulness. A fugitive from God, a wanderer from His presence! Writhing in anguish, the culprit cried, "My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid." Thus is sin: at the last it biteth like a serpent and stingeth like an adder. Could the doom of the wicked but be impressed upon the impenitent; could they but feel what separation from God and His Christ will mean, what an awakening and change of course would be effected!

Abel offered the blood of the firstlings of his flock, and found forgiveness. But the Scriptures tell us of the shed blood of Another, "the blood of sprinkling that speaketh better things than that of Abel." And whose is this blood of sprinkling? Amid the angry throng staggered a thorn-crowned Man up Mount Calvary bearing a cross on which He soon must die. Nailed through His feet and hands, He hung in anguish, while rocks rent, and darkness covered the face of a shocked and groaning creation. The blessed Man of Sorrows, the lovely Jesus, Son of God, bore the penalty of the wandering fugitive. Men pierced His hands and feet, but the doom of the lost pierced His heart. "My God, my God, why hast thou forsaken me?" was His cry as, for a moment, He felt the distress and darkness of separation from heaven and God. The Lamb of God that beareth away the sin of the world thus died and gave Himself a ransom for many. His is the blood that speaks. It speaks of forgiveness and cleansing from sin, of restoration to God and assurance of heaven. "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool," for whosoever cometh unto Him, He will in no wise cast out. In thy hardness and impenitent heart treasure not unto thyself wrath against the day of wrath and perdition of ungodly men, but "believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."—Ernest Williams.

Make the best use of what you have, and then you may look to the Lord with confidence for more.

"Why has the church lost power? Because she knows so little of the life of faith. The world's portion is all that it sees—all that it can grasp of the visible and tangible. The portion of the church is all the unseen—the invisible God, the invisible Saviour, the promised glory."

John Ruskin well said: "No one of my fellows can do that special work for me which I have come into the world to do; he may do a higher work, a greater work, but he cannot do my work. I cannot hand my work over to him, any more than I can hand over my responsibilities or my gifts."

AN OFT-REPEATED QUESTION

Men are prating about things they know nothing of. "What is the use of speaking in tongues?" Why do they ask it? Because they have never used it. Ask the Fiji Islander, "What is the use of electricity?" He says, "It is no use." Mark that man, that Islander. Bring him over to Mr. Edison and ask for a special interview, and this Islander will lay down the law emphatically to Mr. Edison that there is no such thing as electricity, and if there is it is of no use. Mr. Edison may argue; he may smile. Whatever he does he will have difficulty in convincing the Fiji Islander.

"What is the use of speaking in tongues?" Men have no need to ask the question for God has told us in His Word, "He that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries." "He that speaketh in an unknown tongue edifieth himself." "Wherefore tongues are for a sign . . . to them that believe not."

CHOOSING GOD'S WILL

What a beautiful old world we are living in! Everywhere we look, the beauty of it is seen. Any one who loves scenery will remark, "Isn't that lovely, how wonderful nature is!" I wonder how many people ever took time enough to think what nature really means. It is God's fancy work.

Look at the rocks and rills, hills and valleys, the flowers upon the hillside, and the lilies of the field. "And yet I say unto you, That even Solomon, in all his glory, was not arrayed like one of these" (Matt. 7:29); the lovely green grass that grows from year to year, and the beautiful trees that blossom and leaf out, that winter's cold blast does not kill. Did you ever study the sunrise of early morning? How its delicate rays tint the blue sky; also the setting sun, with its bright gorgeous colors. How many of us can look up every night and say, "I have obeyed God's will all through, like that old sun that is setting in the west."

Oh! how often have I stood and feasted upon the sky. We think this is grand to look upon. But there will be no comparison in beauty to the Second Coming of Christ, when He comes to claim His own. If God will decorate His footstool with such beauty, what will He not do with **human** nature if we will choose His will? If all we Christians would allow Him to take full possession and let Him adorn with righteousness, sinners would soon become dissatisfied with themselves and would turn from their sinful ways and seek the love of God.—Mary E. Coulter, Alexander, N. Y.

NOW AND FOREVER WITH THE LORD

The celebrated German mystic, Jacob Boehme, used to write in the albums of his friends this motto: "He to whom time is as eternity, and eternity as time, is delivered from all strife." The experience of every saint testifies to this truth. The Lord, who is from everlasting to everlasting, is the dwelling-place, the safe and peaceful home of His saints in all generations. Even now God is our portion, and the eternal life is begun. Our life is hid with Christ in God. We are strangers and pilgrims **on earth**; our citizenship is in heaven, and we are the inhabitants of an abiding city.

It is equally true that we are strangers and pilgrims **in time**, and that we are living the eternal life. We can more easily realize the local contrast, earth and heaven, than the contrast, time and eternity. Yet the life of faith is the life which breathes the atmos-

phere of eternity, which looks on the things unseen and eternal, and beholds the glory of God. And as the heavenly citizenship is ours while we are still walking on earth, so the eternal life is ours though we are still in time. In the most transitory and earthly things, such as eating and drinking, we are to keep in view the eternal ocean, the glory of God.

In the midst of cares and sorrows, toil and labor, conflict and struggle, we have a still deeper and more real possession, even that hidden life in which there is no pause and no change, but perennial sunshine and inexhaustible fulness, perfect rest and the peace which passeth understanding. Part of the daily bread, which our heavenly Father gives to His children on earth, is to enter daily into the secret place of the Most High, and to be in eternity. We must go many times every day into the unseen world, and realize that we are there, much more truly than in our room, and in this present evil world. Eternity is wrought into time. He who lives in eternity, finds time and strength for every good work which God lays before him.—Adolph Saphir.

TRUTH IN THE INWARD PARTS

The secret of weakness in your life and in mine nine times out of ten is in these unhallowed pictures of the imagination which we permit ourselves to dwell upon. You are not your own, and that applies to and comes into every single relationship of life, into the relationship of relaxation and pleasure, the relationship of the office and money, the relationships of family and society. All these relationships are touched and colored, modified and controlled, by the fact that if we are saved at all we belong absolutely to Jesus.—J. Russell Howden.

HUMILITY

Humility is perfect quietness of heart. It is to have no trouble. It is never to be fretted, or vexed, or irritated, or sore, or disappointed. It is to expect nothing, to wonder at nothing that is done to me, to feel nothing against me. It is to be at rest when nobody praises me, and when I am blamed or despised. It is to have a blessed home in the Lord, where I can go in and shut the door, and kneel to my Father in secret, and be at peace as in a deep sea of calmness, when all around and above is trouble.—Andrew Murray.

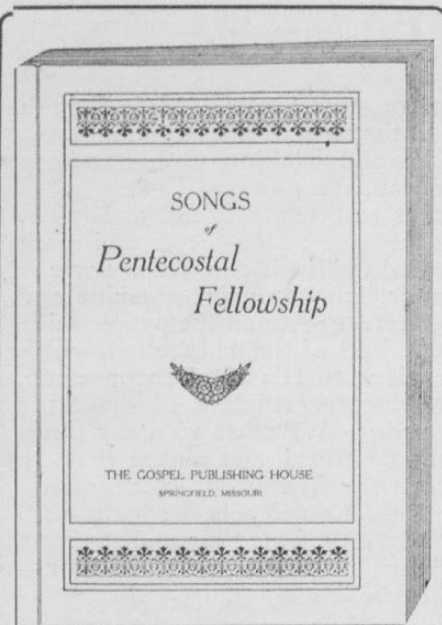
THE SPIRIT OF MAN AND THE SPIRIT OF GOD

(Continued from Front Page)

directly touch, communicate with, and be in accord with. The soul and body are operated upon in a different way, not so direct or mysterious.

Paul had a spirit attuned to and operated upon by the Spirit of God to a marvelous extent. And God is no respecter of persons. If the inner being, the spirit, cries, yearns after God, God will meet it and commune with it from time to time. David knew this. He said, "My heart . . . crieth out"—his inner being—"after the living God." David was a man after God's own heart. He longed for God and God longed for him. His cry was, "All my springs are in thee" (Psa. 87:7). "The Lord is my light and my salvation" (Psa. 27:1). David lived on God, with God, in God. If he had this, we with greater revelation, and, living in the period of grace, ought to have an experience in this inner life deeper than David had.

The Spirit searcheth all things, yea, the deep things of God; and they are revealed to us by the Spirit of God by and through Christ who is in us. Amen.



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Call to The Work

When I was twenty-three years of age I went one evening to hear a missionary from India speak. During her address I was led to feel I should go as a missionary to Africa. I had but five dollars in my possession since I had spent all my money arranging for my wedding which was to take place just ten days from that time. But knowing that the young man did not wish to go to Africa, and not daring to disobey the call of God, I determined to go to Africa by myself. At this time I was assisting Miss Mattie Perry in her Orphanage in Marion, N. C. After packing my trunk I told my friends that I was ready to start. Some of them handed me thirteen dollars to help me on my way. Just then I heard of a Missionary Conference being held in Pittsburgh, Pa., and I decided to go there and learn what I could of the different missionaries. In this way I hoped to discover to what part of Africa God was calling me.

I handed my money to Miss Perry for safe keeping. She put it in her desk, and her sister, not knowing that it was mine used it to pay a debt. I did not learn of this until I was ready to start for my train. My friends tried to help me out, but no one seemed to have enough money to make up the eighteen dollars. Some money was handed me but not enough to pay my way to Pittsburgh. As everyone was waiting to bid me good bye—for I was starting for Africa—I did not want to disappoint them by not going. Accordingly, I decided to go as far as my money would take me. Upon inquiry I found that I had enough to get to Washington, D. C. I had never been to that city and knew no one there. But Miss Perry said she had a friend there to whom she would give me a note of introduction, and with whom she thought I might remain until she could send me the rest of my fare money to Pittsburgh.

In due time I reached Washington, found Miss Perry's friend and handed her the note of introduction. "Oh, I am so sorry," she said, "but I cannot take you in as I am entertaining a missionary family from Assiout, Egypt; but come in and have some lunch." The missionary happened to be Mr. Brelsford to whom I was introduced as a missionary

to Africa. "What part of Africa are you going to?" asked Mr. Brelsford. "Why—I—don't know." "Oh, I see! What board did you say you were going out under?" "Oh, I'm not going out under any board." "Your family are sending you out, I suppose?" "Oh no, my family are not in favor of my going at all." "Well have you your fare?" "I have one dollar."

Perhaps I'd better not try to tell you all that Mr. Brelsford said or thought, but I can still hear him telling me to go home to my mother. But I didn't go home; I went to Africa, as God had called me. "Faithful is He that calleth you, who also will do it."

One of the ladies gave up her room to me and I remained there a day or two. Before I left Mr. Brelsford asked me to join his work in Assiout, Egypt. "Well," I replied, "since I had no intention of stopping in Washington, perhaps the Lord led me here just to meet you." I soon felt that I was to accept his offer and go to Egypt.

I then went to Pittsburgh. I had only twenty-five cents when I arrived. Besides, my trunk fell off the wagon and was badly smashed. But the Conference people entertained the missionaries, providing them with a tent to sleep in and with table-board, and I was comfortable and happy. Within a few days \$8.00 was handed me with which I bought a new trunk. When the Conference came to a close I had received enough money to take me to Philadelphia, where I was to remain with Mr. Brelsford's daughter until ready to sail for Egypt.

Quite contrary to expectation, God allowed me to go through another very strange test at this time. Mr. Brelsford was leaving a little sooner than I to go West, so I accompanied him to the train. When about to buy his ticket he discovered that he did not have quite enough money. I quickly said, "Oh, I can let you have that." So I gave him the needed money and he left. Now I found myself without sufficient money for my own ticket, and did not know what to do. I remembered that someone had given me the address of a party in Harrisburg telling me that if I ever happened to be in that city I should visit that one. So I counted my money and found that I had enough to get to Harrisburg and have one dollar left.

I reached my destination at night, and with considerable difficulty finally found the home that had been recommended. They took me in though I am not sure that they were delighted to see me so soon. Here I was asked to speak at a Mission Hall night after night, but no one gave me any money. When Friday came I told them that I was going to Philadelphia the following afternoon. The gentleman with whom I was staying took me to the depot, and just as we approached the ticket office he asked me if I had money for my fare. I said, "No,

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but I am going to Africa and must get stared!" So he bought my ticket. I was glad, not caring who did it.

Upon arriving in Philadelphia I was invited to speak in the different Missions and Churches. After saving up forty dollars I went to Thos. Cook and Son in New York City and asked them what boats were about to sail for Egypt. They told me that the S. S. Berlin would sail October 8th, and that a second class passage would cost about \$100.00. I paid \$40.00 down to secure my berth, and wrote home telling my folks when I would leave. My sister, who is older than I, wrote and stated that she did not like me to take the trip alone so she was planning to accompany me and see me settled in Egypt. I wrote a reply stating that I would be delighted to have her company. But the letter could not be mailed for some days since I did not have a stamp nor the money to buy one. Upon visiting Mrs. Cox at the 42nd Street Mission, I saw a stamp on the floor. Handing it to Mrs. Cox, she said, "That is not mine, it must be yours." I replied, "No, it is not mine." But she answered, "Well, since it is not mine it must be the Lord's and He wants you to have it." I continued, "Well, perhaps so, I've been trying to mail a letter for several days but did not have a stamp."

The time had nearly come for my sister to arrive in New York. The thought of meeting her without money for my passage so embarrassed me that I became sick enough to take to my bed. But just then God sent a strange lady to visit me. After a little chat she knelt and thanked God for the way He had provided all my needs. I was puzzled to know what she meant, but soon learned that she had the money for me in her purse. She gave me sixty dollars, and immediately I felt better. Then I was asked to speak in the evening at the 42nd Street Mission and I received fifty dollars more. So by the time my sister arrived I had more than enough for my trip to Egypt. "My God shall supply all your need."

While having prayers in my cabin, just before sailing someone asked me to open my Bible and ask God to give me a verse. This I did, and noted the first verse that caught my eyes. It was Acts 7:34, a verse that I had never noticed before. It reads: "I have surely seen the affliction of my people that is in Egypt, and have heard their groaning, and am come down to deliver them: and now come, I will send thee into Egypt. In this unmistakable way God set His final seal upon my call and I was very happy in Him.

Beginning of the Work

I arrived in Assiout, October 26th, 1910, and went at once to Mr. Brelsford's Mission, and began to study the language. At first I became very homesick, but now I have come to feel more at home in Egypt than I do in America. After I had been in Egypt a little over three months I was asked to visit a dying woman. She had a tiny babe about three months old, and it was being fed from a tin bottle. The milk had become caked and green and stringy, yet the baby was trying to drink it. Soon the mother died and the baby was given to me. I took it home. The child had

Calendar for 1925



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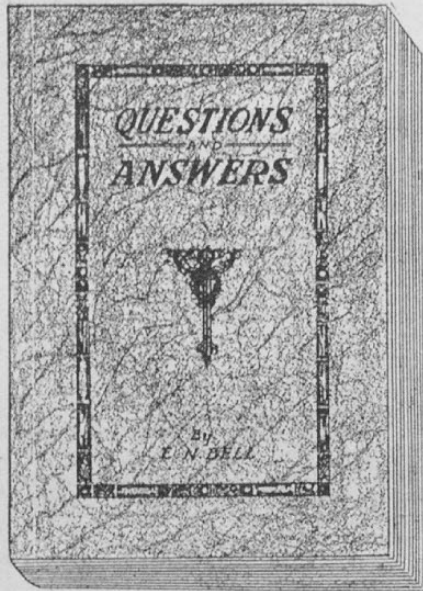
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never had a bath, and its clothes were sewed to its little body. You cannot imagine the odors that came from that little creature. The little thing would cry and cry making it hard for the missionaries to rest at night. They begged me to take her back, but I could not do that. So I went out and rented a house for twelve dollars and a half, spent my little all for a bit of furniture, and thus February 10th, 1911, marked the opening of Assiout Orphanage.

How God Provides

The support of the work at Assiout Orphanage is nothing short of a perpetual miracle. My first donation to the work was thirty-five cents. "Despise not the day of small things." But from that time to this our big family has never missed a meal nor have we gone into debt for a single thing. When I opened the Orphanage I made up my mind never to go in debt. I decided that if the Lord wanted the Orphanage, He would supply the needs. At one time our finances were very low so I talked to the head teacher and said, "The only thing we can do is to send home all who have a place to go to until the Lord opens the way to bring them back again." Then I called all the children into the prayer-room and explained to them that we could never go into debt, and that since God was not providing the needed money it was probably best for them to go to their families or relatives until the need was supplied. When I reached that point the children broke out in a wail as I had never heard before. Unable to go on with my explanation, we got down to pray, and the noise was like that of a great campmeeting. The poor little boys, how they cried! After prayer I arose and told them that I could never go into debt, and if God did not send in the money we would all have to suffer together. But to our glad surprise the next morning's mail brought a check for \$100 from America. Before that was used up other money began to come in from Egypt for which we were grateful.

One morning before I arose, our head teacher sent word that a man had come to bring syrup for the children which would cost fifteen or twenty dollars. It proved to be the man who usually brings our syrup on camels. I sent word back that we had only about \$30 in the Orphanage and could not afford to spend half of that amount for syrup. But the teacher persisted that it was very good, and since we would be needing it badly, we had better take it anyway. At last I said, "Oh, well, buy it. The Lord will provide somehow."

That very morning a boat of tourists, on their way to Luxor, stopped off at Assiout. Some of them came to visit the Orphanage, among them the governor of Rhode Island, who, when about to leave, handed me two fifty dollar bills. Then I was invited to lunch with the tourists on the boat, when I was handed thirty dollars more. I told the ex-governor the story of the syrup, and he was very much touched when he learned how wonderfully God had used him to meet our needs.

Progress of the Work

From the small beginning with one

infant our work has grown, through the blessing of God, till our family numbers more than three hundred. Through the generosity of American and Egyptian friends we have come to own our own land, a spacious building of more than forty rooms, and other Orphanage equipment. For years we had been very desirous of obtaining a piece of land adjoining the Orphanage, but were unable to do so. But last year a number of wealthy Egyptian families clubbed together and bought us two and one-half acres just south of the Orphanage, for which they paid \$2,600. It is very fertile land and will be very useful to us. It will produce vegetables for the children and food for the cows.

The children, in addition to their usual secular and religious training, are receiving an unusual discipline in faith. Everything about our work has a tendency to stimulate simple trust in God for everything. The following incident may well illustrate what I mean. At one time during the absence of "Mama," money was scarce and therefore the daily menu consisted mostly of beans and lentils. This monotony in their daily fare aroused a protest. The children between the ages of four and five, all marched into the kitchen and told the cook that they could not eat "Ads" (lentils) any more, but wanted meat instead. The cook gently replied, "My darlings, I cannot get you any meat, but if you want it, you should ask the Lord and He will give it to you." The baby deputation immediately retired to the nursery and began to pray, Ya Rob, Yebart lehn lahn" (O Lord, send us some meat). While they were still praying a knock was heard at the door and some one came in bringing half a beef. "Ask and ye shall receive."

Our Present Need

The present needs of our work are many. I will only mention one or two. You can easily imagine how crowded we are trying to house over three hundred children, including some grown ups, in about forty rooms. Our building was provided with a chapel, but this had to be appropriated also for beds for the little ones. We are receiving new applications all the time, but can take only a very limited number because of the lack of accommodation. So you see how urgent it is that we should have a new addition to our building and have it very soon. Owing to the inexpensiveness of building in Egypt the cost of such a structure with its furnishings would probably not exceed \$600.

The cost of the keep of each child is about five dollars per month when we have to buy our wheat. But during the past two years our Egyptian friends have donated the necessary wheat, thus reducing the cost for each child to about three dollars per month. With our bread sent in we still have an expense bill to meet of nearly \$1000 each month. But the work is not only dear to us, but is precious in His sight and He never fails us. "My God shall supply every need of yours according to His riches in glory in Christ Jesus" (Phil. 4:19).

LILLIAN TRASHER,
Supt. Assiout Orphanage.

Assiout, Egypt.

INCREASING INDICATIONS OF THE END

The Unrest in Jewry. The Jewries of the world are torn with an unrest that unsettles all classes in Israel. The anti-semitism of today stares the Jews in the face in nearly all lands. Jews are divided in their religious life. Incerititude is the state of mind of tens of thousands. They have no certain footing and are drifting further and further away from the eternal verities of the old Jewish faith. Within and without, the Jew finds no place. The awful uncertainty of life for millions in Eastern and Central Europe, with no outlet toward America, makes the problem of migration a thorny one. Whither shall the oppressed masses go? Louis Lipsky, American Zionist leader, asks:

"Shall it be Palestine—or Mexico—or the Crimea? These are flickering points that show light in the confused darkness. But in the meantime—intolerable economic conditions, political pressure that knows no remorse, undisguised antisemitism, no outlook for peace or for the return of normal conditions."

All this prepares Israel for Palestine and is a sign of the end.

The Rebuilding of Palestine. Never have the Zionists been so active as now. A real advance is being made on the soil of the Holy Land. Money has been poured out more lavishly than ever before. Colonists and institutions are being planted in many parts of the land. The Arabs begin to see the great benefit that the return of the Jews will mean to the economic life of the whole land. Again Louis Lipsky:

"Jewish life has undoubtedly taken a firm, tenacious hold in Palestine. It is digging itself into the soil. It is persistently building in a natural way upon every possible coign of advantage. . . . There is good reason for saying that in the course of a few years, say ten at the most, it will be possible for Jewish Palestine to take a predominant part in its own development. The political conditions are now practically better than ever before."

Here again we see a significant sign of the end.

The Russo-Mongolian Rapprochement. Many occurrences reveal a coming together of Russia, China and Japan. The difficulty of any real understanding between Russia and the nations of Western Europe is driving the Muscovite peoples to look Eastward for co-operation. The rebuff given by our Congress may result in a definite allying of the Japanese with Russia, while China finds a new sentiment among her people against the Western nations and in favor of the Reds of Russia. Thus the way is being paved for the future alliance foreshadowed in the prophets, an alliance that leads to the invasion of a regenerated Palestine.

This great sign points to the near ending of the Gentile times.

The Confusion in Islam. Blackened Smyrna, looking out from her sloping hills westward across the misty sea in reproachful grief for the faithlessness of so-called Christian governments, presents

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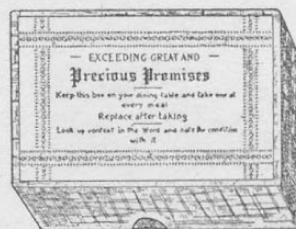
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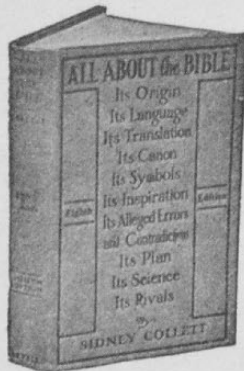
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a symbol of the helplessness of the West in dealing with Islam and the peoples shrouded in that darkness. The casting off of the Caliphate by Turkey, the restless ambition of Egypt after millenniums of "baseness" (Ezekiel 29:14, 15), the internal strife breaking out in Arabia and the seething ferment of Moslem India are all preparing for the final shaping of Islam for its last conflict against Israel and Christianity. What will be the result of all this remoulding of the Near East? No human mind can foresee the lines along which the peoples of Islam will march, but we know the end. And it is evident that the present breaking up of the old life of the former alignments is for the purpose of arraying Islam against the Redeemer of the world. The master hand of Satan is moving behind the scenes, seeking to frustrate the movements of the Holy Spirit among the central lands of earth. The battle forces are being drawn up to gain control of earth's center and of the whole earth.

In all which we see another sign of the swiftly approaching end.

The Hopeless Peace of the League of Nations. All that human wisdom can do to avert and banish war is being done today by the League of Nations. But their efforts cannot turn back the sure decree of the Almighty. He has appointed His beloved Son as the Prince of Peace, and neither men nor demons can rob him of that glory. God will permit men to exhaust their wisdom and energies in the effort to abolish war, but when they are saying "Peace and safety," then shall sudden destruction come upon them. The nations are seeking peace without calling on God. What can they expect but utter failure?

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The Climax of Human Sinfulness. Modernism, misnamed, is casting the real Saviour of men out of his world. Denying sin and the need of atonement, modernism makes man his own saviour. He is climbing Godward until pantheistic philosophy will lead the race to worship itself in its great head, the Antichrist. The armies of earth, gathered to fulfill or checkmate his ambitions, will fight together against the Son of God and perish at Armageddon.

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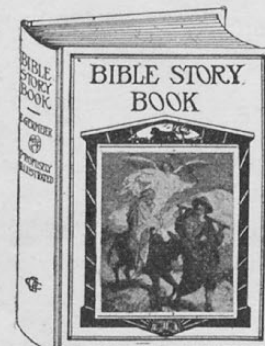
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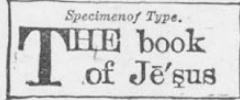
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THE GIFTS OF THE SPIRIT

Carefully study these articles on the Gifts of the Spirit. They contain much timely truth for Pentecostal saints. We suggest that our readers preserve them for reference.

The first of these articles appeared in the issue of Sept. 27. That in Nov. 1 was No. 2.

The second question arising out of this passage (Isa. 8:18) is, For what use were He and His children to be gifted with these supernatural powers? This is the chief question which we have taken upon us to examine; and I think we have full satisfaction upon it in the passage and its commentary. It is said that they were to be "for signs and wonders in Israel from the Lord of hosts, which dwelleth in mount Zion;" and it is immediately added, "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and mutter; should not a people seek unto their God? for the living to the dead?" (Isa. 8:19). In these words are contained another use of signs and wonders, to be for the distinguishing of the servants of God from the servants of the evil one.

There were some who would have sent the people to those who have familiar spirits, and unto wizards who peep and mutter. God, to deliver the people out of the hands of such necromancy and devil-worship, sends forth His witnesses, endowed with His own gifts of supernatural power, that the people might seek unto them, and receive the law and the testimony from their mouth. Isaiah's prophecy had in view, not only the distant event of Immanuel's coming, but also the near event of Israel's rejection from her inheritance; and therefore he names the forms of idolatry which prevailed in those times, of which the particulars are given in 2 Kings 17:16, 17. The form, indeed, was changed in our Lord's time; but it was not the less opposed to the truth, standing in traditions, severities and observances, which "made void the law and testimony of God." And so our Lord caused His disciples to receive the sign of tongues to put to shame the peepings and mutterings of the wizards; to prophesy, to bring to naught the divinations of the enchanters; to have the discernment of spirits in order to cast the demons out by means of which the people were deceived; to heal the sick of diseases, to make void the pretensions of their fabulous shrines.

Now, it is manifest from the test, that these holy witnesses of the law and the testimony of God were thus miraculously gifted and sent forth as another resource of mercy for preserving the poor, blinded, and deceived people from their own destruction, and delivering them out of the hands of their blind guides.

In like contrast with the scribes and

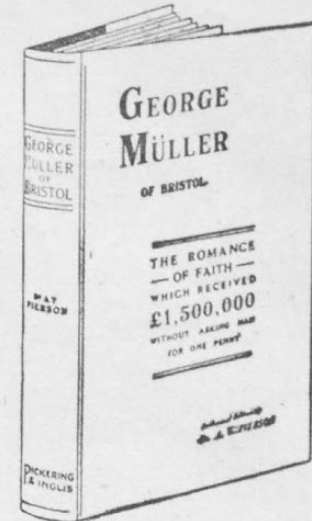
Pharisees and doctors of the law, Christ sets prophets and apostles whom He was about to endow from on high; and for the same end, of endeavoring to reclaim the wicked people. After having pronounced manifold woes upon the false teachers and perverters of the people, He thus expresses the same thing with our prophet: "Wherefore, behold, I send you prophets, and wise men and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city" (Matt. 23:34). In the Gospel by Luke, apostles also are mentioned; and it is introduced by these words, "Wherefore also said the wisdom of God." I know not whether this be a name of Christ, or intended as a loose reference to some of the prophets: if the latter, I should think it is to this very passage of Isaiah the reference is made, "signs and wonders" being the endowments of those who filled the prophetic and apostolic offices. Be this as it may, the passage shows, that, though the effort which Christ made in person had failed, there was another still to be made for reclaiming the Jewish people, by endowing those their children and brethren with the same powers, and sending them forth over the cities of Israel.

And if we now turn to the commentary of the apostle in the 2nd of the Hebrews, we shall find this idea confirmed. Having shown Christ's superiority in all respects to the angels, he requires of the Hebrews to give more earnest heed to His word than even their fathers had done to the word spoken by angels through the meditation of Moses: "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" (Heb. 2:3, 4).

In this passage the use of these miraculous endowments is, as in the prophet, made to be for confirmation of the word which they spoke; being God's witness in them, God's manifesting Himself to be working in them. Then he connects this with "the world to come," of which Christ is the ordained Lord (verses 5-10), whence, in chapter 6:5, they are called "the powers of the world to come," being the same with "the earnest of the inheritance" of Eph. 1:13, and "the first-fruits of the Spirit" of Rom. 8:23. After this, Paul, having shown the causes of Christ's humiliation, and made the quotation from our prophet, and shown how Christ works in us what first He completed in Himself, proceeds in the 3rd chapter of Hebrews to treat of Him as the builder-up of a house unto God; "which house," saith he, "are ye, if ye

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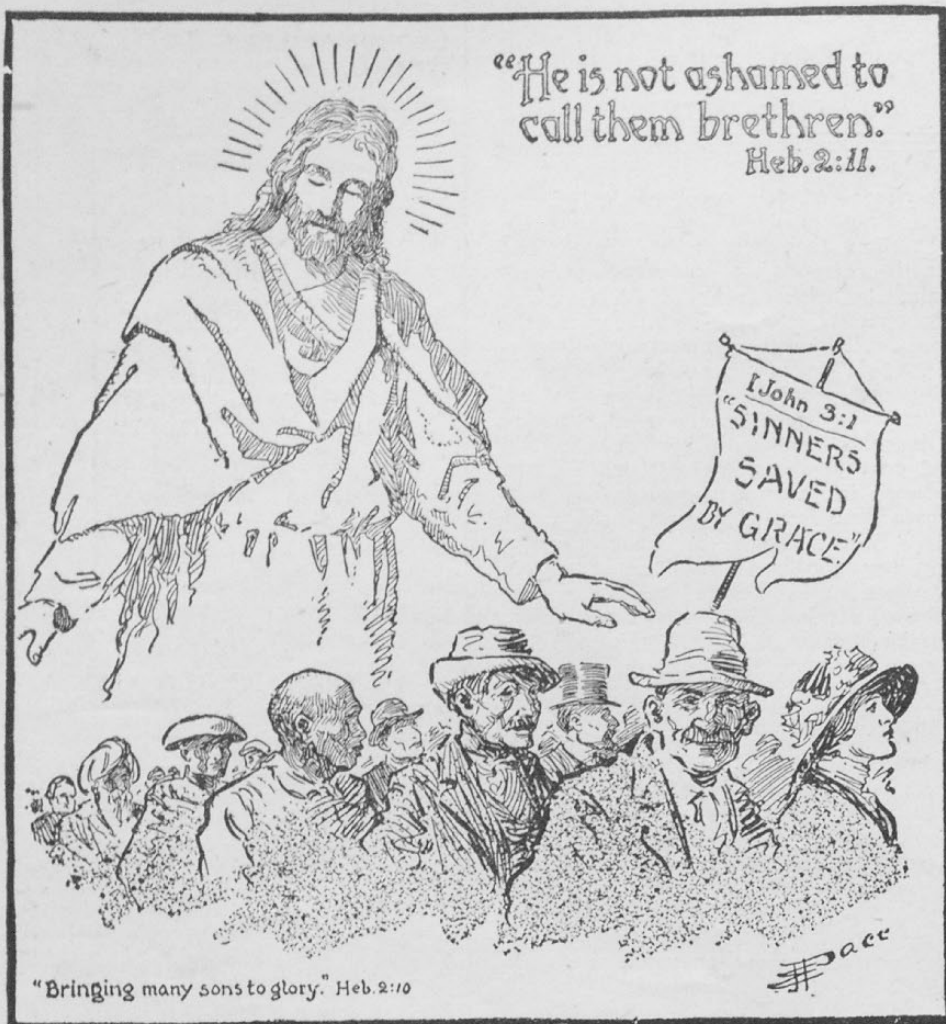
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hold fast the confidence and the rejoicing of the hope steadfast unto the end."

From the examination of this passage of Isaiah, along with the several comments upon it given by the Holy Spirit in the New Testament, we ascertain two things further with respect to the end of these miraculous endowments. The first, that God would not cast off the Jewish people into their long abasement and misery, until He had given them a ministry confirmed by supernatural witness. To have rejected Messiah was not enough; they must also reject Messiah's children set up among them "for signs and wonders." God must put His difference upon those who give heed to others than Himself; between those on whom are placed His own seal of the Holy Spirit, and the others who are bringing confusion and darkness and misery. For it is a thing well recorded, and confessed even by the heathen themselves, that from thenceforward their oracles became dumb, and their deities or demons impotent. Now if God, by raising up and sending forth a body of witnesses, did thus testify to the Jewish people that Jesus was indeed the Christ, before casting them out; will He not do the same by the Gentiles also, amongst whom He sent His witnesses when the Jews rejected them: "If you refuse to hear us, we turn to the Gentiles?"

God taught Peter both by word and sign, that He was no respecter of persons, "but in every nation he that feareth Him and worketh righteousness is accepted of Him." God in His dealings with the Jews was not partial, nor more favorable than He is to any other nation. By them He revealed His tender mercy and long-suffering unto all. If, then, His principle of treating mankind be one and the same, and He did see it good to furnish His witnesses to the Jews with these signs and wonders, He will see it necessary to do the same by His witnesses to other nations; what should introduce a difference? It was not enough for His mercy and goodness, that Christ's disciples should have the law and the testimony; they must have signs and wonders, with which to make it apparent that Jesus is the Christ: why should it be considered sufficient to give less to another nation?

The prophet Isaiah is showing what controversy and argument God would maintain with a nation for the testimony of Christ; and he asserts it to be twofold—the internal testimony of truth and holiness, and the external testimony of signs and wonders. Those who, sending missionaries into foreign lands, will assert less to be necessary now, must find their warrant for it somewhere else than here, where there is a distinct contradiction of it. Not less, but more, seems to be necessary with a heathen nation: for the Jews had already Moses and the prophets, and believed them; whereas the heathen have neither knowledge nor belief of the Word of God, but are preoccupied in general with the false writings of men.

The Jew is a parallel case with ours. They had the Scriptures, and believed them; we have the Scriptures, and believe them. But because they had the

Word, did God say they shall not have the miracle? Quite the contrary: He says, they shall have the miracles also. But people say today, because we have the Word we shall not have the miracle. Where learned you to say so? And, in point of fact, how was it with the Gentiles? Was not the Corinthian church as full of signs as the church of Jerusalem? But we must forbear from teaching, and keep to our work of learning from the oracles of God.

(To be continued)

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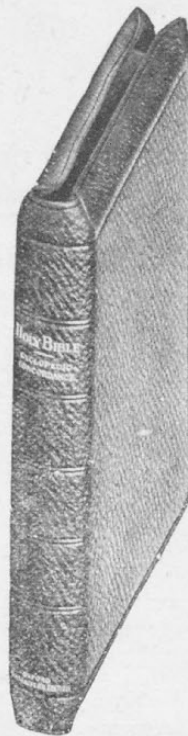
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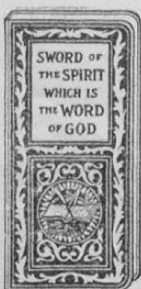
This booklet contains eight of Mr. Rader's sermons, which are full of inspiration and illustrations. They are as follows:

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PRAYER POINTERS

A "THREE-DAYS PRAYER GATHERING." Such a gathering is announced to meet in Chicago during the last three days of December; and a well known evangelical leader in Philadelphia is also voluntarily undertaking the arranging of similar meetings in Philadelphia, New York and Washington, the primary object being-prayer for Church revival and world evangelization. WHY NOT SUCH A GATHERING IN EVERY CITY IN AMERICA?

A CERTAIN COMMUNIST PAPER IN CHICAGO said editorially during October: "The churches are making strenuous efforts to revive the dying interest in religion. But the times are against them." (OF COURSE "the times are against them." The times and the devil are ALWAYS against God, BUT HE IS SOVEREIGN!)

THE LATE GENERAL WILLIAM BOOTH once declared that the chief dangers confronting the twentieth century were:

"Religion without the Holy Ghost;
Christianity without Christ;
Forgiveness without Regeneration;
Morality without God, and
Heaven without Hell."

IS GENERAL BOOTH'S FEAR BEING REALIZED? Read the following paragraph from a recent report of a conservative body of Christians—the National Council of the Protestant Episcopal Church:

"It is paralyzing to think of the average American family going on from the rising of the sun to the retiring hour as if God had no existence. Sunday is a day of extra sleep, motoring, Sunday papers in many volumes, comic supplements. If American children are not taught of God in the schools, and He is unnamed in the home, what can we expect but at this moment the United States is actually developing into a non-Christian nation?"

In view of the foregoing, WOE, WOE, to the Christian that is "AT EASE IN ZION"! Is it not a time to "CRY ALOUD AND SPARE NOT"? Sha! Christian watchmen sit idly by and let the despoiler spread havoc and ruin on every hand? Oh, that the Church would AWAKE and rise in her GOD-GIVEN MIGHT! May a "double portion" of the Spirit of God be upon the watchmen who slumber not; this is our prayer—the prayer of one of the least worthy of God's many instruments.

GREAT COMMISSION PRAYER LEAGUE,
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INTERCESSION

A tender and profound word comes to us from William Law, on love springing out of prayer for one whom we may never have loved before. "There is nothing," he says, "that makes us love a man so much as praying for him; and when you can once do this sincerely for any man, you have fitted your soul for the performance of everything that is

kind and civil towards him. This will fill your heart with a generosity and tenderness that will give you a better and sweeter behaviour than anything that is called fine breeding and good manners. By considering yourself as an advocate with God for your neighbor and acquaintance you would never find it hard to be at peace with them yourself. It would be easy to you to bear with and forgive those for whom you particularly implored divine mercy and forgiveness." In the words of the Coptic Liturgy:—"O God of love, Who hast given a new commandment, through Thine only-begotten Son, that we should love one another, even as Thou didst love us, the unworthy and the wandering, and gavest Thy beloved Son for our life and salvation; we pray Thee, Lord, give to Thy servants, in all time of our life on the earth, a mind forgetful of past ill-will, a pure conscience and sincere thoughts, and a heart to love our brethren."

SPURGEON'S CREED

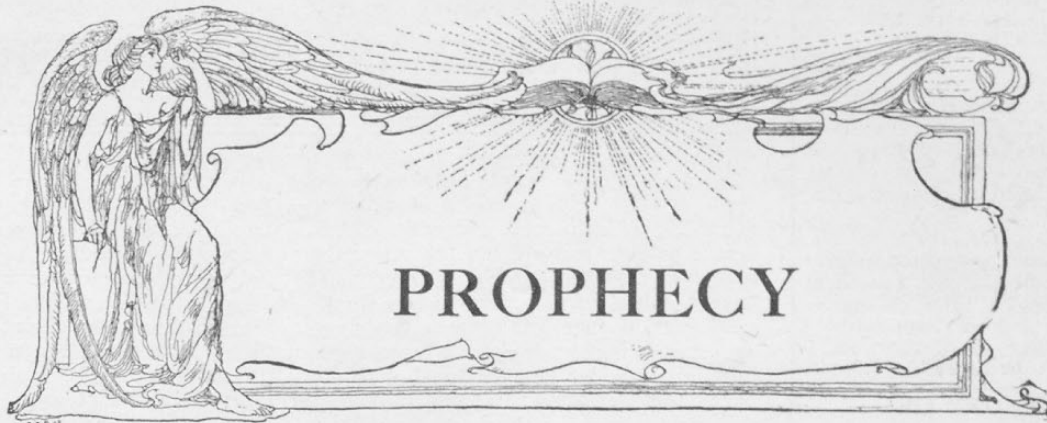
"Brother," whispered C. H. Spurgeon a little before his death to a visiting minister, "my creed has become very short. Only four words! Not long enough for a sermon, but I can die on them. **Jesus died for me.**" He who can say that, holds the key of all earth's problems.

THE LORD REIGNETH

When Lincoln had been assassinated, and word of the tragedy came to New York, the people were in the state of mind which urges violence. A man appeared on the balcony of one of the newspaper offices with a small flag, and a clear voice rang through the air, "Fellow-citizens,—Clouds and darkness are round about Him. His pavilion is dark waters, and thick clouds of the skies. Justice and judgment are the habitation of His throne. Fellow-citizens, God reigns!" It was the voice of General Garfield. That voice proclaimed the Divine sovereignty, even when the heavens were black with the menace of destruction. Lincoln had been assassinated, but God lived! Human confusion does not annihilate His throne. God liveth.

GOOD FOR EVIL

Anthony Blanc, one of Felix Neff's converts, was very earnest in winning souls to Christ. The enemies of the Gospel were angry at his success, and used alike scoffs and threats against him. One night, as he was returning home from a religious meeting, he was followed by a man in a rage, who struck him a violent blow on the head. "May God forgive and bless you!" was Anthony's quiet and Christian rejoinder. "Ah!" replied his assailant, "if God does not kill you I'll do it myself!" Some days afterwards Anthony met the same person in a narrow road where two persons could hardly pass. "Now I shall be struck by him again," he said to himself. But he was surprised, on approaching, to see this man, once so bitter towards him, reach out his hand and say to him in a tremulous voice, "Mr. Blanc, will you forgive me and let it be all over?" Thus this disciple of Christ, by gentle and peaceful words, had made a friend of his enemy.



PROPHECY

THE SIGNS OF THE TIMES

By Paul Rader

The Lord's coming is here dealt with by Mr. Rader in a way which is his own. It grips attention to the end. "The Signs and Sins of the Times" are faithfully and fearlessly presented.

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While the author professes to offer nothing in this work attractive in subject or edifying in matter, yet he is strongly impressed that every true-hearted gospel representative, especially the ministry, should gain the thorough acquaintance with the doctrine and philosophy of this apostate system which this volume alone affords. Paper cover.

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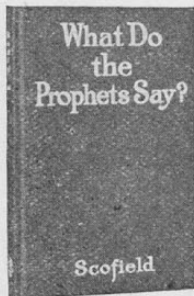
By A. B. Simpson

Of particular interest to those who believe in the premillennial second coming of Christ. It is a commentary on Paul's Epistles to the Thessalonians, in which the apostle refers to the truth of the Lord's coming. There is no stronger incentive to holy living than the thought of Christ's returning to this earth to reign. Paper cover.

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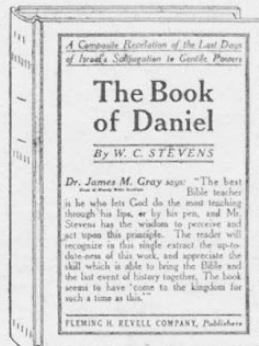


In this book Dr. Scofield gives the result of his life-time study of the Bible in relation to God's foretelling of His purposes for Israel, for the church, and for the world. The Scripture references are printed at the bottom of the page. Sane and guarded. Complete topical and scriptural indexes. Cloth binding.

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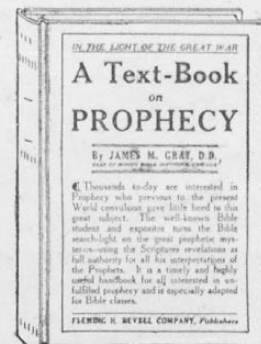
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A view of the "Last Things" through the medium of past things. Already God has personally and repeatedly come down to the earth. Why should it be thought incredible that He will do so again? He has so promised. But what will this event signify to the world, to you? Each world-crisis of the Bible mirrors all similar crises. Those of the future will be like those of the past, only surpassingly more sublime and awful, replete with swift judgment and justice, but also with wondrous deliverances and for both Jew and Gentile. 222 pages, cloth cover.

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The following are the headings of a few of the chapters in this book:

A Personal God; God Is Spirit; There is Only One God. Are There Three Persons in The One God? God Is Everywhere. Is He Anywhere in Particular?

The author cherishes the hope that this book may not only be read once but reread often and deeply pondered with ever-increasing joy and profit. It might be profitably used in family worship.
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This book is for the use of adult Bible and teacher training classes, Bible study circles, educational institutions and private study.
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INFIDELITY IN OUR UNIVERSITIES

It is at times a delicate matter to uphold freedom of speech and religious neutrality. In the state universities there are at present many signs that the latter is being sacrificed to the former. We have no state religion, but we are threatened with a state irreligion. Taxpayers are supporting professors whose teaching is a blow in the face to all they believe; their children are subjected to a spiritual corrosion which would destroy the chief things they treasure for this life and the life to come.

"The Next Step in Religion" is a little book by Professor R. W. Sellars of the University of Michigan. The next step is a step into the abyss. "Do miracles happen?" he writes. "I am often asked the question by young people who are trying to combine religious tradition with modern thought" (p. 123), and he makes it abundantly clear to his pupils that in his opinion they do not. "The belief in the death and resurrection of a saviour-god was very prevalent in Tarsus, Paul's own city . . . There can be little doubt that this whole cycle of ideas represents a development of the primitive ritual of eating the sacred animal or plant in spring (p. 23). . . . The leaders of the Reformation accepted the stories in Genesis as revelation. They believed that there was a God and that he had revealed to man what he had done and what his plan of salvation was. These myths fitted into their view of the world as an essential and harmonious ingredient of it. . . . Of course no really educated man of today can accept this attitude unless he wishes to sin against his reason" (p. 40).

"Those early thinkers did the best they could do with the ideas they had at hand. They were innocent of our modern understanding of nature as a scene of impersonal causal processes. . . . To assign to a hypothetical agent called God, powers sufficient to produce what experience tells us exists, explains nothing" (p. 41).

Theism is to Professor Sellars but "a developed form of primitive animism" (p. 58). "There is no need of a rabid, anti-theism. The truth is rather that mankind is outgrowing theism in a gentle and steady way until it ceases to have clear meaning" (p. 217). Christianity is treated with insulting contempt. "Paul's God was an Oriental monarch; to the modern he is a cad" (p. 182). "Into the psychology of Paul's conception of Christ it is difficult to enter. He was probably an enthusiast with the tendency to exalted moods peculiar to epileptics. . . . We have completely outgrown the primitive notion of sacrifice and the Jewish belief in the necessity of an atonement. . . . After all is said we are descendants in the spirit of those Gentiles for whom Paul's message was nonsense" (p. 70).

In other words Professor Sellars classifies himself as a Pagan of the pre-Christian centuries. "Today science and philosophy have lifted us back to the serener heights of classical times." (So modern is modernism!) Which simply means that so far as the chair Professor Sellars fills is concerned paganism is the established faith at the University of Michigan. It would seem as if the time were ripe for Christian laymen in Michigan to undertake a dis-establishment campaign.

To speak of Jesus as ideally perfect and sinless is, Professor Sellars declares, "absurd" (p. 94). "He was not the Messiah for the simple reason that there is no such person. He was not the Messiah any more than Mohammed Ahmed was the Mahdi" (p. 84). The Gospels must be "rid of their fairy-story accompaniments" (p. 82). Jesus was not "a god who foreknew his role, but a human being hurried to issues he had not at first dreamed of. . . . He did not dream of the use history would make of his name." (p. 82). "Christianity was not the creation of a single man (i. e., Jesus), but the flowering out of religious mythology" (p. 88).

Prayer, too, is an absurdity. "Surely a million petitions at the same time would distract any conceivable kind of deity" (p. 112). A future life is incredible and undesirable. "The belief in immortality and the wish for it will die out very slowly. The vague appetite for another life will persist as an undercurrent of half-understood desire for a god whose nature has not been thought out" (p. 149). "I cannot feel that the belief (in a future life) was ever a very healthy one for the human race. During the coming period of transition many who have been trained to hold false expectations will experience grievous pain. People who become used to a narcotic recoil from the idea of giving it up" (p. 151).

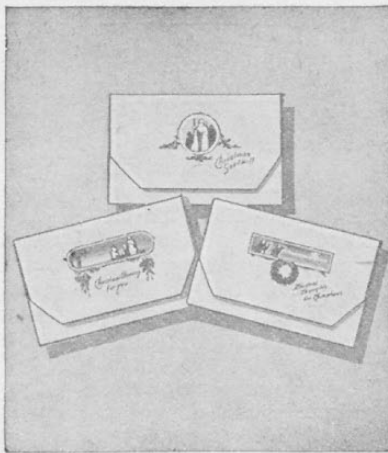
"I must confess that I have little sympathy with the gross exaggerations associated with the word 'sin.' I know too much of personality" (p. 181). Of "the doctrine of God's saving grace" he remarks: "The man today who is sincere with himself knows that this religious world-ethics is a meaningless fiction" (p. 181).

And so on and so on! Hydrophobic anti-Christianity which would dishonor a soap-box on Union Square. And as uncritical as offensive!—Ernest Gordon, in Sunday School Times.

"In the days of primitive Christianity it would have been deemed a kind of apostasy not to sigh for the return of the Lord."

Have you read Brother Perkin's book "The Brooding Presence"? It will help you. Price 50c. Gospel Publishing House, Springfield, Mo.

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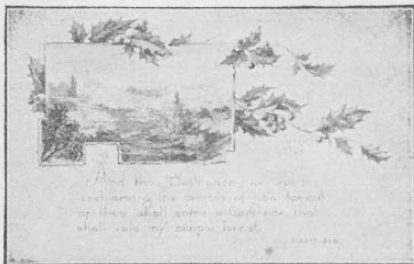
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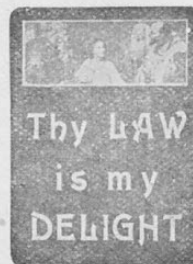
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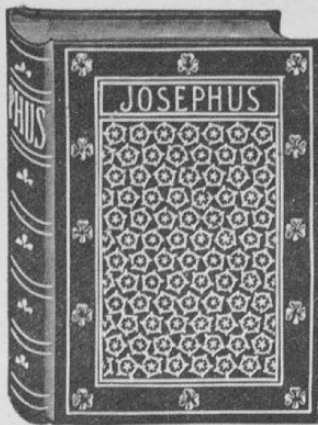


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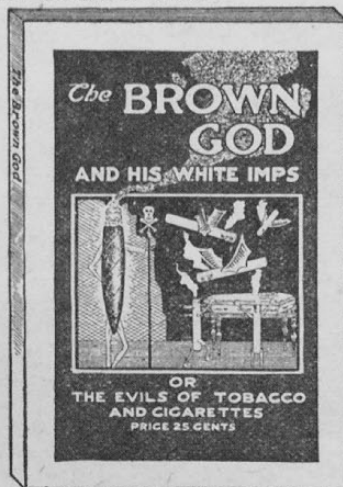
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Christ! of tender lambs the Leader,
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Of our young the Guide and Pleader,
Let our song to Thee be heard;
While sweet praises each voice raises
To the everlasting Word.

King of saints, the all-prevailing
Message of the Father's grace,
Lord of wisdom, grief-assailing
Saviour of our mortal race;
Shepherd Jesus, guide and lead us
To Thy heavenly pasture-place.

Fisher in the sea of mortals,
Whom Thy grace alone can save,
Luring us from death's dark portals,
Luring from the hostile wave;
With Thy life so sweet and tender,
Save Thy saints, O Christ, we crave.

Lead, O King, to life eternal,
In the footsteps Thou hast trod,
In the heavenly way supernal,
Strength of those who worship God;
Fount of mercy, virtue's Author,
Lead us with Thy staff and rod.

For Thy lowly life of teaching,
Find Thou here Thy blest reward.
While the children, heavenward reaching,
Sing the praises of their Lord;
Children tender, their defender
Praising in divine accord.
—From the Greek of Clement of Alex-
andria, but of still earlier date.

FROM MEXICAN CUTTHROAT TO
PRAYING EVANGELIST

This conversion of a Mexican criminal is narrated in the S. S. Times. A certain Salvador, cutthroat and thief, languished in a Mexican prison, full of hatred against society and everything decent. So thoroughly was he a child of the devil that he was actually made captain of a band organized in the prison to repress and exterminate everything that might suggest virtue or goodness. Two years ago permission was granted evangelical workers to preach in the state penitentiary, and Salvador was among the first to come under conviction. At this time he had reached the end of his rope, was an addict to the *mariguana* weed (which like Indian hemp sets its victims crazy) and was shunned by all of his fellow-prisoners. But Christ reached down his hand and saved him. His nights as well as days began to be spent in Bible study and prayer. He soon acquired a remarkable mastery of the Scriptures and started to preach to the jail-birds about him. When his sentence was served he became a preacher of convincing power in military hospitals, prisons, and elsewhere. He spends hours each day wrestling with God for lost souls, and this is the secret of his ministry.

"One night," says the narrator, "Salvador came to me and asked for the key of the church. He said he wanted to pray. I saw that he was unusually burdened. The church was opened for him. About 2:30 in the morning I was awakened by a strange noise. It was Salvador still praying and pleading. It went through me like fire. Shame brought me, too, to my knees."

Salvador and his wife, a trained Christian worker, are now evangelizing the Indians of the Wazteca mountains, Mexico.

LOST OPPORTUNITIES

A prominent clergyman in New England tells this experience of his. In the course of his pastoral work he was called to conduct the funeral service of a young woman who had died unexpectedly. As he entered the house he met the minister in charge of the Mission Church, where the family attended, and asked him, "Was Mary a Christian?" To his surprise a pained look came into the young man's face as he replied, "Three weeks ago I had a strong impulse to speak to her, but I did not; and I do not know." A moment later he met the girl's Sunday school teacher and asked her the same question. Quickly tears came, as she said, "Two weeks ago, Doctor, a voice seemed to say to me, 'Speak to Mary,' and I knew what it meant and I intended to **but did not**, and I do not know." Deeply moved by these experiences a few minutes later he met the girl's mother, and thinking to give her an opportunity to speak a word that would bring comfort to her own heart, he said quietly, "Mary was a Christian girl?" The tears came quick and hot to the mother's eyes as she sobbed out, "One week ago a voice came to me saying, 'Speak to Mary,' and I thought of it, **but did not** do it at the time and you know how unexpectedly she went away, and I do not know." How pathetic, beyond expression, that the Spirit tried to get the use of the lips of three persons, a pastor, a teacher, aye, a **mother!** to speak the word that He longed to have spoken to her, **and He could not!** Has He tried to use you **like that?**

TO MY LORD

Be Thou my swift, inflooding Light,
My laughter, and my inward glow;
The Sun that makes my whole world
fair,
And all glad things to grow.

Be Thou my tears,—for tears must be,—
My soul awaits Thy quickening rain:
But be Thyself the rainbow, too,
Swung over hill and plain.

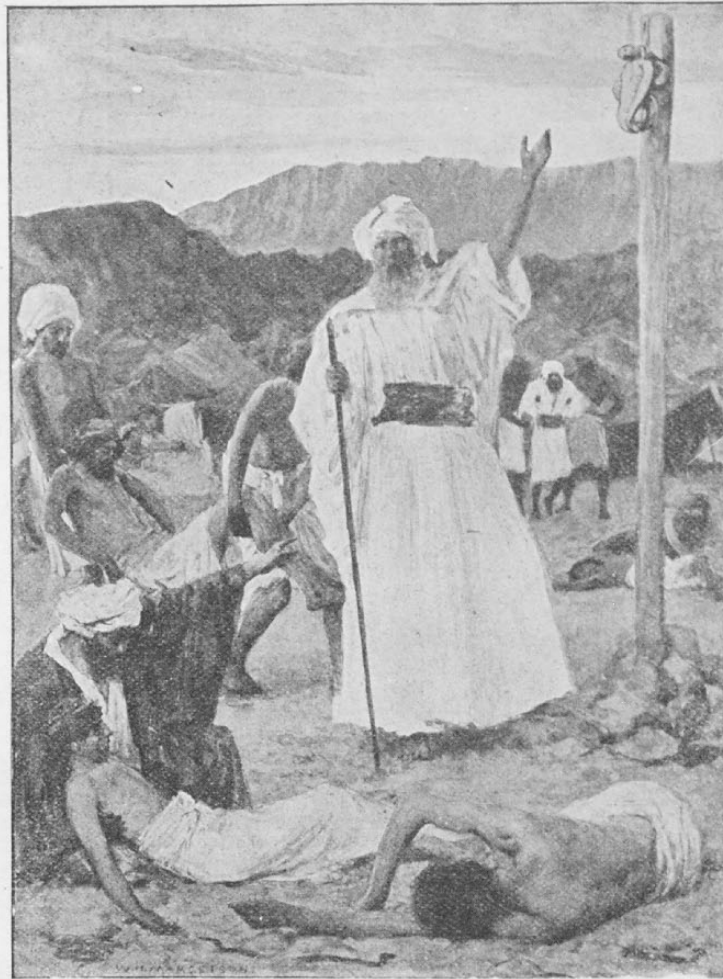
By day be Thou my Guiding Cloud,
And when the evening glory dips,
My radiant Light of Fire be Thou,
And my Apocalypse.

Be Thou, O Lamb of God, the Life
That triumphs over death in me;
My Wisdom, Righteousness, and Truth,
My Faith, my Victory!

Divine, Redeeming Love, be Thou
Of every other love the Spring;
The Altogether Lovely One,
Saviour and Lord and King!

Be Thou my Host as well as Guest,
The Source of all my joy and mirth;
The Rapture and the Mystery
Of my "New heaven and earth!"
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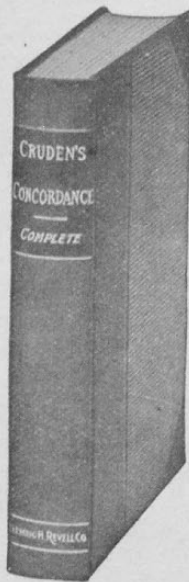
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MASSACRE OF JEWS

The item below, which has appeared in many journals, gives some idea of the awful sufferings of the Jews in the old Russian Empire since the World War closed. One cannot imagine the terrible fear, suffering and desolation wrought by the hands of men against these poor wanderers who can call no land their own so long as they remain outside of Palestine and in rebellion against God.

"1,235 pogroms against the Jews population have occurred on the territory of the former Russian Empire since 1918, according to a summary published today in the official organ of the Soviet Government Pravada..

"70,000 Jews were killed during these pogroms. 200,000 children were left orphans, several hundred towns, villages and colonies, formerly inhabited by Jews, were exterminated, countless houses, live stock and implements were burned. Five hundred thousand Jews were compelled, during this period of unrest, to flee from their native towns. The inhabitants of some places had to experience seventeen pogroms, according to the data collected by the Soviet Government."—Jewish Missionary Magazine.

HIGH TIDE OF PALESTINE IMMIGRATION

According to official statistics, 2,670 Jews entered the ports of Palestine during the month of August, the largest number on record since the days of the return from Babylon. In September the new arrivals numbered 2,400.

The emigration of the Jews from many lands is growing rapidly and is only hindered by the lack of money for taking care of all who desire to return to the Holy Land. Yet it is stated that there is now no Jewish unemployment in Palestine, and much money is flowing in as the private possession of the immigrants themselves.

It is reported from Warsaw, that the emigration of Polish Jews to Palestine is growing continually. Parties of emigrants, consisting of artisans, workers, as well as some manufacturers and people of means leave weekly on their journey to Palestine. The tide of emigration which has now practically stopped owing to the restrictions and difficulties for gaining entrance to other countries will likely produce a larger movement to Palestine if proper facilities are granted and technical obstacles removed.

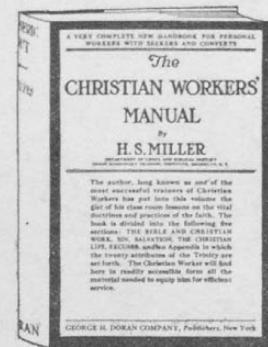
The Jewish Tribune.

LENIN WORSHIP

"It is difficult for us," says Mr. Lancelot Lawton, lately returned from Moscow, "to realize in this country, situated so remote from Russia, the enormous reverence in which Lenin is held by the Communists. It is a reverence of a kind which in the past has only been bestowed upon the founders of great religions; it is more than canonization, it is an attempt at deification." How much more will that great Lawless be worshiped who, visibly a corpse, will spring back into life, to receive the wondering homage of mankind (Rev. 13:3).

THE CHRISTIAN WORKER'S MANUAL

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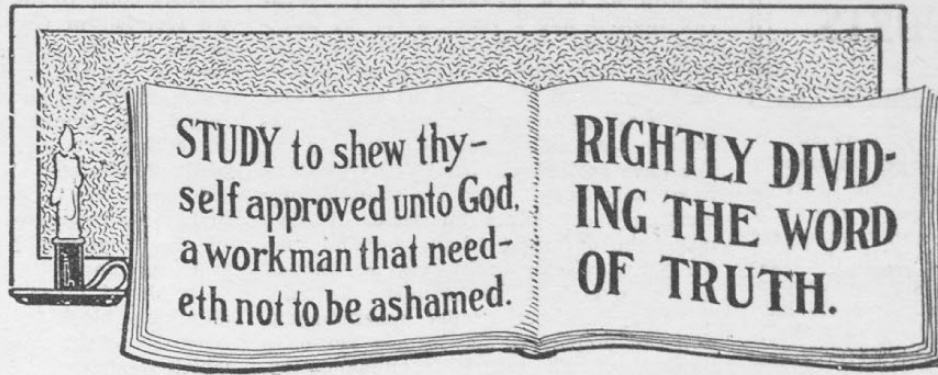
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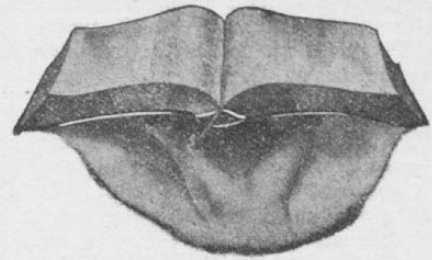
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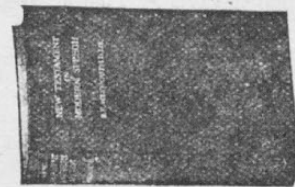
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THE GOSPEL PUBLISHING HOUSE

FIELD REPORTS

WALLACE, NEBR.—Just closed a 3-week meeting in the large community hall, where 14 souls gave their heart to God; 1 received the Baptism in the Holy Spirit as in Acts 2:4; and there were several cases of healing, which the doctors had given up: one old man of paralysis of two years' standing; 1 old lady of two tumors; 1 young lady was healed of epileptic fits and there were several other cases. The people were aroused as never before. Brother and Sister Reeves helped in this meeting. We begin meeting in Perry, Okla. Sunday, November 9.—Evangelists W. O. and Etta Thornberry, Holdrege, Nebr.

COTTAGE GROVE, ORE.—We are praising God for victory in our souls and for His approval on the work here. We came here and opened a work the latter part of August. There have been some saved and baptized in the Holy Spirit according to Acts 2:4; several others seeking. Also there have been some wonderful healings wrought by the power of God. At present we are holding services in the W. O. W. Hall, but are praying God to give us a building that we can dedicate to His service. There are about twenty baptized saints here. Any minister or missionary in fellowship with the General Council, passing through, will be welcome to stop with us. We request the prayers of the Evangel family for this new field.—R. W. Griffin, wife and daughter.

HONAKER, VA.—We are in the midst of a revival here, the people having seated the skating rink to a capacity of 800. The Lord is blessing much. The altar is full of seekers, some coming through to salvation and others receiving the Baptism in the Holy Spirit. We just closed a three-week meeting at Finney, Va. in the Baptist church. Five or six received the Baptism, some were healed and many saved. Pastor Willie T. Millsaps of St. Paul has charge of the singing and O. A. Lint has wakened the people by his fine piano playing. In our visit to this state I find a splendid group of brethren who are wide awake, have fine assemblies and also many good church buildings. Among them is Brother L. L. Wynn and his very spiritual assembly at West Graham. They have a fine, large, brick church. We will be in this meeting until November 9 and then at home for a few weeks. Pastor W. T. Millsaps has rented a large ball room and is seating it to accommodate 1000 people and we will open our campaign in St. Paul Dec. 3 continuing, D. V., until the 21st. The St. Paul business men feel very proud of their little Pentecostal preacher, in so much that they say he has accomplished things which others have not been able to do. He has also built a nice cement block tabernacle that adds greatly to the beauty of their little city.—Evangelist A. J. Berry.

PITTSBURG, OKLA.—I want to sound a note of praise as the dear Lord is with us in a wonderful way. About two months ago I found a few of God's dear children scattered around here, all covered with false doctrines; but thanks be to our God, He gave us the victory over it all, and now we have a blessed assembly here and a good Sunday school. We have set every third Sunday aside as missionary day. God is wonderfully blessing every effort for good. I have taken the oversight of the assembly for the year. Council ministers are invited to stop over with us. Ministers coming this way without proper recommendation can prepare to stay over a few days until they can secure recommendation from reliable parties; so if you haven't time to wait, pass on. We covet the prayers of God's people everywhere. My address will be Pittsburg, Okla., for the year.—J. W. Hudson.

BAKER, OREGON.—Last June we were led to this field on what we thought was other business than the Lord's. But soon after we arrived we found a number of saints, who insisted on our taking the work. We thought at the time that it would be impossible; but as they were without a shepherd, I consented to stay over for a short time. It seemed to be the leading of the Lord that I should return, so I did so last August. Soon after that I had Brother Kelly Campbell come and help me in a meeting, in which quite a number were saved. Since then eight men and women have been saved and 4 have received the Baptism as in Acts 2:4. When we came here the attendance was about 25, now it averages about 75, and the interest is fine, the altar being filled nearly every night with seekers. We are expecting Brother E. J. Axup, from Stockton, Calif. to be with us Nov. 9 to conduct a revival. We earnestly solicit the prayers of the readers for this place. It is a new work, and has been a struggle, but God is wonderfully blessing now. We have a hall seating 200, and we are expecting a mighty tidal wave to come this way.—T. A. Wayne, pastor.

BILOXI, MISS.—Just a few lines to let you know that we are still in the service of the great Head of the church and that we have VICTORY. God has

been so good to us and has so marvelously worked in this city and so wondrously come to the rescue of the church, we feel led of God to sound a note of praise to His great name for His goodness to the children of men. When we came to Biloxi in the early spring we found the church that we had begun something over two years ago in a very badly shaken and scattered condition, and the house that God had helped us to build (the largest of its kind in this part of the Southern States) deserted, and standing upon the hill unfinished and with closed doors. It was not only a stumbling block to the lost world, but a reproach to the greatest of all causes for which we have suffered the loss of many things to faithfully represent. The few of the flock left were taking refuge in cottage prayer meetings. As we looked over the situation we felt like Nehemiah did when the enemies of God had brought Jerusalem to the ground. After much affliction, prayer, suffering, and meditation, we pitched battle in the name of Jesus Christ the Son of the Living God. And truly our cannonading brought retaliation from the camp of the enemy, and Sanballat and Tobiah roared; but we continued to pour in hotshot until the bulwarks and barricades of the enemy crumbled, and God lifted a standard against the spirit of the wicked one and gave us the VICTORY, and today instead of a deserted and empty house lying under the reproach of the enemy, the church that had a \$1500 debt hanging over it has been cleared, the building practically finished on the outside, piano paid for, the breach has been repaired, the altar rebuilt, true worship restored, the scattered flock regathered, lost confidence has been restored, spirituality has been renewed, the devil has been rebuked, hell has been defeated, our enemies have been found liars, and, with a goodly fellowship, a splendid congregation of saints, and large Sunday school, spiritual prayer meetings and anointed preaching services, we are marching on to certain VICTORY. Praise God for ever. Jesus did it all. Praise His precious name. Our church is seventy feet long with a large seating capacity. And we extend a hearty invitation to all true ministers of the full gospel to lend us a helping hand when coming this way.—J. L. Slay.

I Am on My Way to the Central Bible Institute

Since getting on the train, I have come in contact with many packages going to all parts of the world. Some contain large sums of money for evil purposes, fighting against the very thing I am working for. They look down on me and nine others that are with me as though our mission will be a failure. I don't feel a bit embarrassed over the cutting remarks, but I am only delighted to know that I have been given for a cause that will live throughout eternity. I have suffered much persecution on this trip, but I rejoice in it all, knowing that we will decrease the debt \$1.00 more. I am very thankful that I fell into the hands of a good man and that he sent me on this journey. If you haven't a dime container, just send my big brother, Mr. Dollar Bill. He is as big as ten of us. Good-bye until next week.



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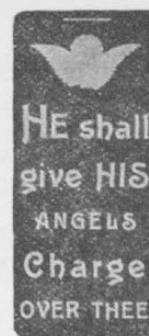


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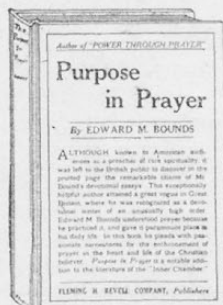
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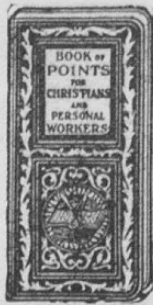
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Field Reports

ORLANDO, FLA.—We want to sound a note of praise that God is working here. He is saving, healing, and baptizing in the Holy Spirit and fire; bless His dear name. Pray for us.—P. M. Stokely and wife.

GALESBURG, ILL.—The Nelson Evangelistic party are still here. We now have a tabernacle built on a lot leased for four months, and the work still continues for the glory of God.—L. K. Bonham.

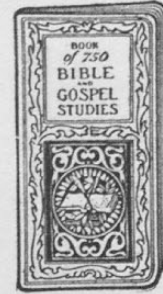
MORRIS, OKLA.—I want to sound a note of praise for the revival just closed, held by Evangelist Jacob Miller and wife. The Lord blessed, 6 or 7 receiving the Holy Spirit, and 3 or 4 being reclaimed. We still stand for Pentecost and love the old-time power.—Pastor E. M. Jones.

OSTRANDER, OHIO.—J. Clark Soules held a ten-day tentmeeting at this place. We welcome all evangelists and pastors passing this way to stop and preach for us. We have meeting on Tuesday and Friday evenings. We are located on the Big 4 railway, 8 miles west of Delaware, Ohio.—J. B. Lamme.

ALTUS, ARK.—We praise God for the promises to His children and for the 2-week meeting, with Brother Luther D. Riley of Paris, Ark. giving the Word. Conviction seemed to rest upon the audience. Only one was saved, but many were led to the light of the fourfold Gospel. We give God all the glory and desire prayers for the place that God will give souls to work in His vineyard.—J. I. Moore and wife.

WESSON, ARK.—Just closed a 13 day revival meeting (Nov. 6) 15 miles south of Ringgold, La. God gave wonderful victory, and 6 were saved, some were reclaimed, and 4 received the Holy Spirit in the old-time way—with glory in their souls, with dancing and speaking in tongues under the anointing of the Spirit. Seven followed the Lord in water baptism. We left a happy band of saints, for which we truly praise God. All were grown and settled people except one young man of 15 or 16 years of age.—Elliott and Bradley. Per. J. W. B.

MIZE, KY.—We are praising the Lord for what He has been doing for the people here. Brother Blanton of Relief, Ky., who is a licensed preacher of the Assemblies of God, was with us eight days (Sept. 9-17). Three were wonderfully saved and large numbers came forward for prayer. Several brethren of different denominations were in attendance and all seemed to like the way the Word was given. Any minister in good standing with the Council, feeling led of the Lord will be welcomed to preach for us.—H. M. Halsey.

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Specimen of Type

7 Now the rest of the acts of Jō'tham, and all his wars, and his ways, lo, they are written in the book of the kings of Is'ra-el and Jū'dah.

8 He was five and twenty years old when he began to reign, and reigned sixteen years in Je-ru'sa-lēm.

9 And Jō'tham slept with his fathers, and they buried him in the

2 Ex. 34. 17;
Le. 19. 4
3 Jn. 2. 11;
Ho. 2. 13, 17
a or. offered
sacrifice
4 2 K. 23. 10
5 ch. 23. 6;
Le. 18. 21;
Pa. 106. 37;
Je. 32. 35;
Eze. 16. 20,
97.

into heaven.

10 And now ye purpose to keep under the children of Jū'dah and Je-ru'sa-lēm for bondmen¹² and bondwomen unto you: but are there not with you, even¹³ with you, sins against the LORD your God?

11 Now hear me, therefore, and deliver the¹⁴ captives again, which ye have taken captive of your brethren: for¹⁵ the fierce wrath of the

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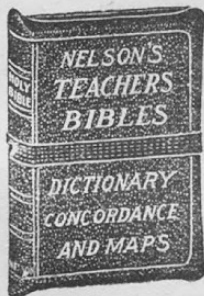
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AUBURNDALE, FLA.—I arrived here October 18 and found Brother and Sister L. S. Miller in charge of a nice work in this place. We put on a meeting and the Lord is blessing in a wonderful way. This is a white field. I expect to stay in South Florida during the winter. Anyone desiring me to hold evangelistic meetings for them may reach me at Auburndale, Florida. I have had salvation for 17 years, and 16 years of experience in evangelistic work and am in full fellowship with the General Council and stand for a four-square gospel.—Z. W. Bullock.

VAN BUREN, ARK.—The assembly here is starting this Council year with this prayer, "Lord, let this year be the best that we have ever known." This will depend upon our willingness to work and pray, as were the Jews in rebuilding the wall around Jerusalem (Nehemiah 4:6). October 5 was a sad day for us, when we had to say good-bye to our beloved Brother C. A. Lasater, who had served us as pastor the last three years and who seemed like a father to us all. On returning from the Council a party of our people had an automobile accident, in which our new deacon came near being killed; but earnest prayer was made for him, and he was able the following Sunday to baptize six people in water. We praise God for touching so many bodies who have been sick and afflicted here. It has fallen to the lot of Brother Roy Hoyer to be our pastor this year. Please pray for us, that we may always be found in the work of the Lord, heeding His admonition, "Occupy until I come.—Rosa Ross, Sec.

KANSAS DISTRICT COUNCIL.—The seventh annual meeting of the Kansas District Council will meet in Topeka, Kansas, December 3, 4, 5. All those making application for license or ordination will please come to this meeting. Kansas preachers should feel it their duty to attend this Council. Brethren, let us all come. Entertainment will be free. For further information write Pastor Chas. Sheall, 1412 E. 6th St., Topeka, Kansas.—Fred Vogler, chairman.

CAMPMEETING AT AUBURNDALE, FLA., will begin December 18, and continue until January 4. We ask the prayers of all the saints, and extend a hearty welcome to all. Come and camp; everything will be made as convenient as possible. Anyone desiring to spend the winter in Florida will be welcomed to Auburndale, where God is blessing. Anyone desiring further information write Mr. & Mrs. L. S. Miller, pastor, or J. A. Garber, deacon.

SOUTHEASTERN DISTRICT COUNCIL.—The Fourteenth Annual Meeting of the Southeastern District Council of the Assemblies of God will convene December 2 to 6 at the Assembly of God Mission of Pensacola, Florida, of which Elder D. P. McDonald is pastor. Brother Geo. M. Kelley of Sainam, South China, will be with us and deliver some interesting missionary addresses, also Pastor J. O. Savell of Hattiesburg, Miss., our General Presbyter, will be present and take part in the deliberations of the Council. We are expecting this to be one of our best Council meetings. All affiliated brethren are requested to be present and participate. Those desiring license or ordination should be present and appear before the license and ordination committee for examination. Entertainment will be furnished free by the local assembly to all ministers and delegates. All trains will be met. For further information write Pastor D. P. McDonald, c-o 1211 E. Jackson St., Pensacola, Fla.—W. F. Hardwick, chairman, Hartford, Ala.

OPEN FOR EVANGELISTIC WORK.—I am giving up the pastoral work in Oswego, Kans., and will be open for calls in evangelistic work the first of December. Anyone desiring my assistance please write me at Oswego, Kans., Box 1131.—B. H. Caudle, Oswego, Kans.
Brother Caudle is heartily endorsed by Elder Fred Vogler, chairman of the Kansas District Council.—Ed.

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No. 5311—Draw nigh to God, and He will draw nigh to you.

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No. 5506—Your Father Knoweth What Things Ye Have Need Of.

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276M. Seek the Lord and His strength.
276N. Let the Word of Christ dwell in you richly.
276O. Thy Word was unto me the joy of my heart.

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Christ Is Risen. He Died for You. Draw Nigh unto God.

Star Shaped

Come unto Me. My Best for Christ. Rejoice in the Lord.

Shield Shaped

I Will Watch and Pray. Be of Good Courage.

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No. 5225—God Hath Power to Help.
No. 5226—Be Strong in the Lord.

LILY-OF-THE-VALLEY SERIES



Text

No. 5320—Let not your heart be troubled.
Text No. 5320 has a panel showing Christ the of lily-of-the-valley.

No. 5510—Be ye kind, tenderhearted, forgiving others as God forgave you.
No. 5511—All things work together for good to them that love God.



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No. 5515—Not My Will but Thine Be Done.
No. 5516—Even Christ Pleas'd Not Himself.

Forthcoming Meetings

SMITH WIGGLESWORTH AT SAN JOSE, CALIF., at the Upper Room Mission, 4th and San Antonio Sts., December 7 to December 17.—Max Freimark, pastor.

LOCAL FELLOWSHIP COUNCIL OF EASTERN ARKANSAS—To be held with the Assembly of God Church, at Monette, Ark., will begin on Friday night, Nov. 28, and continue until Sunday night, Nov. 30. All ministers and saints, especially of eastern Arkansas, are cordially invited.—W. E. Lindsey, presbyter of Eastern Arkansas.

NORTH CENTRAL DISTRICT COUNCIL MEETING.—The annual meeting of the North Central District Council will be held at Egeland, N. Dak., November 25 to 30. All the brethren of the district are urged to attend, and we would like to have every assembly represented. Election of officers for the coming year will take place. Those desiring license or ordination must be present in person. There will be three sessions a day. The mornings will be devoted to the business on hand, the afternoons to Bible Study and Prayer, and the evenings will be evangelistic. Meals and lodging will be provided by the Egeland Assembly.—F. J. Lindquist, chairman.

THE ANNUAL SOUTHEASTERN DISTRICT COUNCIL of the Assemblies of God will convene with the Assembly at Pensacola, Fla., 609 North Devillers St., Dec. 2 to 6, 1924. The Council proper will open Tuesday morning at 10 o'clock, December 2. Each assembly is urged to send at least two delegates and all ministers are urged to be present for the opening services, as the election of officers for the ensuing year is the first item on the program to be disposed of. We promise to entertain all ministers, delegates, and visitors that come, and we will meet all incoming trains December 1 to 4 with conveyance to carry the people to the church, or, visitors may take East Hill Street car going west, transfer to North Hill Street car and get off at 609 North Devillers St. For further particulars address Pastor D. P. McDonald, 321 Brent Bldg., Pensacola, Fla.

FOREIGN MISSIONS CONTRIBUTIONS November 7 to 13 Inclusive

This does not include offerings for the expense of the Missionary Department.
 \$.50: Mrs G K Glendon Can; .75 W W H Cold Springs Okla
 1.00: D I Olive Branch Ill; Mrs D A J Bessemer City N C; Mrs J W J Steelville Mo; Mrs J S Roanoke Va; Mrs I L Brawley Calif; Mrs J M W Fresno Calif; Mrs T W W Broken Bow Okla; M J W Phoenix Ariz; A Friend Stephen Minn; M & D W Springfield Mo; Mrs M H Garland Tex; Mrs L E C Ft Towson Okla; O N El Canipo Tex; 1.43 Passover S S Greenbrier Mo; 1.50 D D L Tyler Tex; 1.55 H C B Decatur Tex
 2.00: C H M Eñid Okla; Mrs I S Auburn Wash; C E C Dallas Tex; JB V Old Forge Pa; Mrs L F W Colt Ark; Mrs O S R Hugo Okla; 2.25 H G B Cazadero Calif; 2.30 Assembly & S S Thayer Mo; 2.36 Mrs A W Toledo Ill; 2.42 Assembly Pennville Mo; 2.50 Church of God Oneonta N Y; 2.65 Assembly Beaaumont Tex; 2.85 Mrs S A Altus Ark; 2.90 Assembly Wynne Ark
 3.00: W L Morehouse Mo; H A H Portales N M; Mrs L H S Spokane Wash; Mrs J L E Bagley Iowa; Miss R E W Canton Ohio; A Friend in Ohio; D G M Warren Ill; Mrs O I T Summerfield La; Primary & Intermediate classes of Grace Chapel S S West Canan N H; 3.05 Assembly Newcastle Tex; 3.16 Mrs E E N Elton La; 3.25 Glad Tidings Assembly Paso Robles Calif; 3.39 Assembly & S S Bridgeport Tex; 3.50 Mrs A E K Brooklyn N Y; S S Conneaut O; 3.55 Assembly Baker Ore; 3.75 Mrs E L D South Plainfield N J; 3.85 S S New Haven Conn
 4.00: Tab S S Overton Tex; P C S Maumee Ohio; Melcher Assembly Chariton Iowa; R C O Los Angeles Calif; W D Noxen Pa; 4.05 Whosoever Will Tab S S St Louis Mo; S S Grafton Ill; 4.50 Assembly Whistler Ala; 4.51 Flat Wood S S Edom Tex; 4.63 Magnolia Park Assemblies of God S S Houston Tex; 4.74 First Local Assembly of God Gooding Idaho
 5.00: W R M South Fork Pa; Welcome Mission S S Millville N J; Mrs F S J Denver Colo; W K B Houston Tex; A Sister Medford Mass; B F S San Antonio Tex; Mrs S A H Callahan Fla; Mrs J S B Reedley Calif; Girls S S Class Bethel Temple Dayton Ohio; M J MaC Ninnakah Okla; S S Minturn Ark; E D P Newark N J; H J Y Minter Ala; W S Y Minden Nev
 6.00: S S Franklin Nebr; Mrs W D Denver Colo; O H Spokane Wash; Full Gospel Assembly & S S Monrovia Calif; Assembly of God Tab Toledo Ohio; C E J Caruthersville Mo; Misses M H & M U San Francisco Calif; Mrs F B A El Paso Tex; C F V Jr Springfield Mo; 6.15 Assembly Bucklin Mo; 6.25 N Buie Assembly Dallas Tex; 6.35 Mayfield Assembly Cedardale Okla; 6.43 Assembly Massillon Ohio; 6.50 Pent'l Assembly Forest Grove Ore; 6.52 Mizpeh Pent'l

Tab Harrisburg Pa; 6.60 Full Gospel Assembly Eureka Calif; 6.75 Mrs M B Garland Tex; 6.77 Assembly Ilmo Mo; 6.80 Highway Pen'l Mission Sunnyvale Calif
 7.00: D P H San Antonio Tex; Assembly Puxico Mo; Assembly Miami Okla; Assembly Algona Wash; E K Corona N Y; Assembly Oroville Calif; Sayles Assembly Granville Summit Pa; Full Gospel Tab Hillsboro Ore; 7.65 E Assembly of God Perry Iowa
 8.00: Assembly Columbia Pa; L L S Fayette O; Mrs F L Evansville Ark; Kiowa & Keenesburg Assembly Roggen Colo; 8.26 Lynden Pen'l Mission Lynden Wash; 8.50 Assembly Galena Kans; 8.65 Pen'l Church of God New Haven Conn
 9.00: Assembly Warrior Ala; J C McR & Wife Smithville Tex; Assembly Lamesa Tex; Beginners Class S S Eagle Bend Minn 9.64 Assembly Lewis Del
 10.00: M P New York N Y; Assembly Douglas Ariz; J W H Whistler Ala; Christ Covenant Bible School Chicago Ill; G M P Broken Arrow Okla; Missionary Society Pacific Grove Calif; M E D Auburn Maine; Mrs N H W El Dorado Springs Mo; G B Youngstown Ohio; A Friend in Georgia; H E Elmout Mo; P W Cleveland Ohio; M C E Sherburn Minn; Mrs A N G Iola Ill; E R Detroit Mich; Mr & Mrs G L H Laurel Hill Fla; M H Boone Iowa; Mrs W W S Albuquerque N M; Mrs & Mr L M L Bucyrus Ohio; 10.29 Assembly Yakima Wash; 10.50 Assembly Eagle Bend Minn; 10.80 Assembly Black Rock Ark
 11.00: Assembly Chinnville Ky; 11.18 Assembly Phoenix Ariz; 11.62 Assembly at 7th & River-view Kansas City
 12.00: Y P Meeting Calvary Pen't Church Miami Fla; Mrs L R Y Los Angeles Calif
 13.00: Missionary Prayer Band Millville N J; Assembly Martinsburg W Va; Mrs J C M Almena Kans; Mr & Mrs C K Turlock Calif; 13.25 Assembly Dallas Tex; 13.27 Miss B V G Basti U P India; 13.92 Full Gospel Assembly & S S Springfield Ill; 14.20 Pent'l Assembly Lankershim Calif; 14.50 Glad Tidings Tab Reading Pa
 15.00: W B E Ripon Calif; Mrs R L R Fort Morgan Colo; Gospel Tab S S San Diego Calif; Assembly Monrovia Calif; A K Winterthur Del; New Castle Y P New Castle Pa; C L F San Diego Calif; Mr & Mrs B Tampa Fl; Assembly & S S Minot N Dak; 15.75 Full Gospel Assembly Walker Minn
 16.00: J E S Kennett Mo; 16.25 Assembly Mishawaka Ind; 16.30 Assembly North Bay Wis; 17.71 Assembly Ioplin Mo; 18.00 Assembly Lockhart Ala; 19.00 Reader Culpepper Va; 19.50 Kent Assembly Turkey Tex; 19.61 Assembly Live Oak Calif
 20.00: Mrs O P Colfax Wis; Assembly Sedalia Mo; From a Friend; B T Seattle Wash; Y P Class Full Gospel Tab. Granite City Ill; C C Riverside Calif; Assembly Turlock Calif
 21.00: Pen'l S S Dunsuir Calif; 24.10 Bethel Tab Assembly & S S Watsonville Calif
 25.00: J M R Dante Va; Bro & Sister E C Chicago Ill; Assembly Two Harbors Minn; Lighthouse Mission Brooklyn N Y; 25.65 Maranatha Mission & S S Buckley Wash; 26.00 Assembly Freeland Pa; 27.28 Assembly Jasonville Ind; 27.60 Pent'l Assembly Denver Colo
 30.00: C T C Byers Tex; Assembly Tulsa Okla; Pen'l Tab New Castle Pa
 35.00: Calvary Pen't S S Miami Fla; F & M S Coalhurst Can; 39.50 Bethel Temple Cincinnati Ohio
 40.00: Full Gospel Mission Pomona Calif; 42.00 Pen'l Th Denver Colo; 48.00 Pen'l Gospel Mission Millvale Pa
 50.00: First Pen't Church Pittsburgh Pa; G M K Magnolia N C; 50.90 Four Fold Gospel Mission Wasco Calif; 57.31 Bethel Tab Canton Ohio; 64.00 Assembly Wetumka Okla
 70.00: Brothers & Sisters in Christ Concord N H; 73.30 Assembly Central Parks N Y; 74.64 Assembly & S S Houston Tex
 95.00: Glad Tidings Revival Assembly Oakland Calif
 100.00: Ecore Assembly River Rouge Mich; L & J E T University Place Nebr; 136.71 Central Bible Institute Springfield Mo
 140.00: Bethel Assembly Pasadena Calif; 150.00 A L So Pasadena Calif; 160.97 Gospel Tab San Diego Calif
 216.00: Assembly Wilkes Barre Pa; 260.00 Glad Tidings Tab New York N Y; 311.00 Christ-Covenant—Glad Tidings Assembly Chicago Ill; 440.36 Eastern District Brooklyn N Y; 575.00 Miss L I B Bushey Herts England; 600.00 Assembly Cleveland Ohio
 Total minus \$268.92 amount given direct to missionaries\$5,433.06
 Total previously reported2,764.85
 Total amount received in Nov. to date.....\$8,197.91

HOME MISSIONS CONTRIBUTIONS November 7 to 13 Inclusive

\$1.00: R F R Renzi Miss; 4.20 Mayfield Assembly Cedardale Okla; 9.00 M C Winter Garden, Fla
 Total amount received Nov. 7-13, inclusive.....\$14.20
 Total amount previously reported4.50
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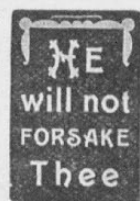
Texts
 320A—Stand Fast in the Faith.
 320B—Watch Thou in All Things.
 320D—Beware Lest Thou Forget the Lord.
 320C—My Son, Forget Not My Law.

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 Jesus Only.
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 Lo, I am with you always.



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