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## Perfecting That Which Concerns Us

**D**O YOU lay hold of the unseen, the spiritual, with as much earnestness as you do the seen, the tangible? The things unhandled and unseen are more real than the things handled and seen. Jesus said, "Handle Me." The most unreal to the world was the most real to the Father, and even to Thomas the doubter. He was seen of the twelve and of upwards of five hundred at one time. He was in the world, and the world saw Him not. Was He any the less real? Can you handle the Word of God? It is more real than the heavens. They shall pass away, but the Word of God abideth forever.

First comes that which is natural and afterwards that which is spiritual. Do not stop at the first, the first is not the final. Man reverses the order: the last he sets at nought, and that which is natural he tries to make first and final. Man's thought is, "Let us build us a city and a tower whose top may reach unto heaven." That is man's way, linking earth to heaven with bricks. He himself is made of the dust of earth, and he thinks that he can make earth reach heaven. But Jesus declared, "Except a man be born again, he cannot see the kingdom of God."

In mercy God stopped man in the building of the tower, but he has not learned the lesson. Later on, one boasted, "Is not this great Babylon that I have built?" And man has been trying to build permanent habitations ever since. But we who believe have learned a secret. We know that if our earthly tabernacle be dissolved, we have an eternal building, not made with hands. The dissolving of the earthly can start now with us. If our outward man perish, we have a building of God.

Paul knew what it was to keep his body under, so that the superstructure might be built over. He testified, "The inward man is renewed day by day." Take time that the inward man may be built up and renewed, that it may be fitted for the eternal habitation prepared for it.

There was more work in the Temple of Solo-

mon than appeared on the outside. The stone, wood, the gold overlying, the curtains and all the appliances were all hidden within the temple. So in the spiritual habitation built up for God; hidden within, are the gifts, the graces and the fruit of the Spirit. The manifestation of the Spirit is given to every man to profit withal, the first profit being to ourselves, so that our profiting may appear to all. The new man within is Christ Jesus!

The tabernacle was useful in its time, but it had to give way to the temple. Although it was very precious, there were no regrets expressed at the dedication of the temple at the loss of the old. And though this outward tabernacle may perish, we have a building of God. The former things shall not come into remembrance. Take care that the building of God be thoroughly furnished and complete within. The tabernacle had its use in its day, but it had to give way to the glorious, beautiful, PERFECTED temple. Badgers' skins had to give way to cedar, and your badgers' skins have to give way to the wrought gold within. "The king's daughter is all glorious within." Look well to the in-furnishings; see that the flame at the altar goes not out neither day nor night, and that the morning and evening sacrifice is offered continually. You need the Blood in the morning, and you need the Blood in the evening, not only for yourself, but for the sins of the people. You must bring the sacrifice, the Lamb, before God morning and evening, not only on behalf of yourselves, the Israel of God, but on behalf of those who are without. Supplications, prayers, intercessions, and giving of thanks should be made for all men.

Look up to God in faith and declare, "He will perfect that which concerneth me. He will furnish and complete the temple within. He will do it all. Having commenced the good work, He will complete it!" If we only knew His infinite, tender care, we would never doubt again. Let go to Him, and trust Him. Job said, "He  
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## THE WAY OF SALVATION MADE PLAIN

Pastor Arthur W. Frodsham, Glendale, Calif.

Let me call your attention to two scriptures. They both refer to Christ. The first is in 1 John 3:5, "And ye know that he was manifested to take away our sins; and in him is no sin." The second is in 2 Cor. 5:21, "He (God) hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Now on the surface there appears to be a contradiction. In one statement we read, "In him is no sin," while in the other we read, "He hath made him to be sin for us." What is the explanation? In the life of Jesus Christ, God's Son, there was no sin, but in His death, the sin of the whole world was laid upon Him and He became that awful thing, SIN. Now please note it was FOR US that He was made sin, in order that we "might be made the righteousness of God in Him."

We have this in type in the 16th chapter of Leviticus. Aaron was to take two kids of the goats. One goat had to be offered for a sin offering. The other goat was to be presented alive before the Lord to make an atonement and to be a scape goat in the wilderness. Aaron was instructed to lay his hands on the head of the live goat and confess over him all the iniquities of the children of Israel, and all their transgressions, and all their sins, putting them upon the head of the goat, and the goat was to bear upon him all their iniquities. Now there was no sin in the goat. It was just an innocent little goat, but the sins of all the people came down upon that innocent little goat. The goat was made sin, and the sins of the people were borne away into the wilderness.

There was no fault in Jesus Christ. Pilate said, "I find no fault in this man." Judas who knew him well said, "I have betrayed innocent blood." God testified to this spotless One and declared, "This is my beloved Son, in whom I am well pleased." But on this spotless One was laid our sin. Isaiah tells us that Jehovah hath laid on him the iniquity of us all. John the Baptist bore witness of Jesus, declaring, "Behold the lamb of God which taketh away the sin of the world" (John 14:29). With one sweep He took away the sins of us all. But, oh, the cost of this salvation to the Son of God! It is written of Him, "All thy waves and thy billows have gone over me." All the waves and billows of divine judgment came upon Jesus at Calvary.

All the forces of Satan were arrayed before the Son of God as He went to the cross. They are described by Christ through the prophet when he said, "Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion." Oh, the suffering of the Lamb of God! Listen to this description, "I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels." We shall never know what He suffered in Gethsemane when He said, "O my Father, if it be possible, let this cup pass from me." The Holy One of Israel had to take the cup that was filled with the filth of our iniquity, but He said, "Nevertheless, not as I will, but as thou wilt."

It is written, "Cursed is everyone that continueth not in all things which are written in the book of the law to do them." Since we have all sinned and have

been disobedient to God's holy law, the curse rests upon the whole race. But it is further written, "Cursed is everyone that hangeth upon a tree." Christ accepted the curse that was due to us because of our disobedience. He not only was made sin, He was made a curse. He was cursed of God because you and I failed God. Watch Him as He hangs upon the cross under the blazing sun, mocked by the priests and scribes, the song of the drunkard, stripped of all His clothing, and a shame to all people.

You have perhaps seen a terrible accident. You have watched the mangled corpses taken from under a wrecked train. The faces of the victims of the accident have been so marred that they are utterly unrecognizable. The sight was so terrible that it haunted you for days, but the visage of Jesus was marred worse than that. "His visage was marred more than any man, and his form more than the sons of men" (Isa. 52:14).

But that was not the worst. A darkness came over the earth and God hid His face from His beloved Son. Jesus had lived in the bosom of His Father before the world was. He had lived in blessed fellowship with Him all of His life. Oh, the horror of the loneliness of that hour when His Father's presence was withdrawn, when in the depths of His agony, He cried out, "My God, my God, why hast thou forsaken me?" God had never before forsaken any that trusted in Him. The fathers had trusted and He had delivered them, and they were not confounded. Why did His Father forsake Jesus? He was MADE SIN for us, and a holy God could have no fellowship with sin, and so the Son of God had to cry out, "My God, my God, why hast thou forsaken me?" He cried thus for you, that you might never have to utter a cry like that; but if you do not accept Him and His sacrifice you will one day be uttering a wail like that when you are eternally abandoned and shut out from the presence of God.

The Son of God was MADE TO BE sin in order that He might rescue you FROM sin. He cried, "It is finished." He had completed for you and me the work of our salvation, and because of what He went through, everyone who reads these lines can be saved. Dante in his "Inferno," speaks of the sign placed over hell, "Abandon hope all who enter here," but praise God, there is another door, and over it methinks I see the legend, "Eternal hope for all who enter here." That door is Christ, He who says, "I am the way, the truth and the life." Because of His complete atoning work I can tell everyone I meet that they are "savable" and "baptizable."

Will you receive this Sin-bearer as your Saviour, and let the precious blood He shed on Calvary save you from all your sin? Fenelon has said, "Religion all revolves around the will." You can say, "I will" to God when He offers this great salvation. I remember a short while ago I went to see a man who had only been to church three times in thirty-five years. His wife and son had been converted, and I said to him, "I think it is time you got saved." He said, "Oh, you want to get me to church." I said, "No, I want to get you to heaven." After talking to him for a while I said to him, "Look here, all depends on your will. You

can reject the salvation God offers or you can accept it." I showed him the unreasonableness of rejecting that which was offered and the reasonableness of accepting, and at last he said, "I will." He then got down on his knees and repeated after me the words:

Just as I am! without one plea,  
But that Thy blood was shed for me,  
And that Thou bid'st me come to Thee,  
O Lamb of God! I come! I come!

"That man put his will on God's side, and his life was completely transformed. Everything is centered in the will. You can look up to God right now and say, "As for me, I WILL serve the Lord." But you say, "I don't know much theology." You don't have to know a lot of theology to get saved. If you will put your will over on God's side, He will teach you. Christ says, "If any man will do His will, he shall know of the doctrine" (John 7:17).

Peter told the household of Cornelius about Christ; how He went about doing good, and "healing all that were oppressed of the devil." He was manifested to destroy the works of the devil. He came to save His people from their sins. When He was on earth, heaven knew who He was, and the denizens of hell knew also, but He came to His own and His own received Him not. They crucified Him because He declared Himself to be the Son of God. He is just the same today, and He will destroy the works of the devil in you if you will let Him, but if you will not let Him, you yourself will be destroyed. If you will receive Him and let Him come into the tabernacle of your being, He will undertake for your complete freedom from sin and Satan.

Some time ago I was in Winnipeg and was dealing with a young man. He was under tremendous conviction of sin and cried out, "Oh, this whiskey!" He took a pipe out of his pocket and threw it across the hall. He yielded his will to the Lord, and took Christ as his Saviour, and oh, the transformation! He gave his testimony, "I am a great sinner. No, I was a great sinner." He told us how he had intended to beat his way on a freight train, but now he intended to walk to the place to which he wanted to go. I brought away his pipe as a souvenir, but it smelled so bad I had to throw it away. A quarter was offered to him but he refused saying, "No, I am going to work now." What made the difference? It was the expulsive power of a new affection. Christ had saved him and he was a new creature. And this salvation is open for all.

You can make your choice. It can either be Christ in you the hope of glory, or the devil in you the earnest of hell. Do you think you will escape if you neglect this great salvation? You cannot. You may not mean to reject it, but if you NEGLECT it, the same result will follow—your damnation. Christ was manifested to destroy the works of the devil, and the works of the devil in you will be destroyed if you will say "Amen" to Christ.

I remember going to one assembly where they told me that one of their members had gone crazy and had been put in an asylum. I said to the brethren, "You must have this young man delivered, and the Lord will deliver him if you will only believe. Christ has declared, 'In my name they shall cast out devils.'" I asked that we might have a meeting of the deacons, and we met together. I said to them, "I have never seen that young man that is away in the asylum, but I know we can loosen him in the name of Jesus from that demon power that is on him." We pled the blood of Christ for his loosening, and bound those powers of

darkness. Christ has said, "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." That young man was blessedly delivered and was out of the asylum in two weeks, and not long ago I had the pleasure of meeting him. This salvation means the destruction of the works of the enemy, and deliverance from all his power.

Some years ago when I was living in South Africa, I was acquainted with a young man named Alexander McClellan. This young man went to East London on the coast, and there he was continually practicing swimming. On one occasion there was a big storm at sea and the ship struck on the rocks. It was too rough for the lifeboat to be launched. The folks got out the rocket apparatus, but the boat was too far away for any rocket to reach. What were they to do? Unless something was done, destruction was certain for all on board that ship.

It was then that my friend McClellan stepped forward and said, "I will volunteer to go out to the ship." The men saw his fine physique and they let him go. They put a rope around him and he plunged into the surf. He was soon lost sight of, but again and again his head would appear and they saw that he was making a little progress, but there was great anxiety. The task seemed absolutely superhuman, and they questioned, "Will he make it, will he reach the boat? Surely he cannot live in that terrible sea." Scores of lives were dependent on whether he could reach that ship. The progress was very slow, but at last he came up to the ship and the seamen helped him on board.

With the light line he carried they drew from the shore successively a rope and then a cable which they made fast to the mast, thus connecting the ship with the shore. By this means everyone on board was brought safe to shore, all through the heroism and strength of that young man.

We are on a wreck. The storm is terrific and the waves are running high. Is there any help for us? Noah, can you help us, can you save us? Abraham, can you do anything for us? Daniel, can you deliver us? John the Baptist, can we get any ray of hope from you? Gabriel, can you save us from our lost estate? Michael, with all your strength, cannot you succor us? Cherubim and Seraphim, can you bring us any deliverance? Alas, none of these can help. Is there none to help us? Yes, there is One. When there was no eye to pity, when there was no arm to bring us help, the Lord's eye pitied us and His arm brought salvation. He volunteered to come to our help. He left the glory. Oh, how He was buffeted and driven by the waves! How the billows and the waves went over Him! Will He succeed? He set His face steadfastly towards Jerusalem. All our salvation was dependent on His getting to the cross, but when He said, "It is finished," the line of communication was opened from earth to heaven. The way of salvation had been provided. Will you accept this proffered salvation? He offers you salvation, and it is all in Himself. He says, "Him that cometh to me I will in no wise cast out." Will you not come?

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## The Pentecostal Evangel

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Stanley H. Frodsham.....Editor  
Chas. E. Robinson.....Associate Editor

### PATIENCE

Pastor Ernest S. Williams, Philadelphia, Pa.

It has been said, "Patience is a virtue possessed by few." This may all be true, but patience in the meaning of Scripture is, happily, possessed by many. While it may not be perfected, its root is there. And what is patience? Its meaning is forbearance, longsuffering, endurance, without complaint.

Let us now look at some examples of patience. In Abram we find "patience in waiting." How hard it is to wait! But waiting develops this precious virtue. God promised Abram that he should become a great nation (Gen. 12:1). Years rolled by and though he never saw the promise actually fulfilled he died in faith. He was promised the whole land of Canaan, yet stood aside and allowed Lot to choose all its better parts. He was promised a son, for whom he was compelled to wait for twenty-five years. Was not his patience tried? It is not easy to wait but may we learn this needed lesson. "My soul, wait thou only upon God, for my expectation is from Him" (Psa. 62:5).

In Joseph we have an example of "patience in rejection." Think of his dreams! The sheaves of his brethren bowed before his sheaf. Later the sun, moon, and twelve stars made obeisance to him. Were his brethren to bow to him? Should both parents and brethren come in humbleness before his honor? For his dreams his brethren hated him and sold him into Egypt. And there his pure soul, which would not stoop to sin, was despised and falsified by the very sinner who had planned his ruin.

Removed from a place of trust he was cast into prison among the ruffians and thieves, with no source of succor. But he was a Hebrew youth sold to become a bondman, and that by his own brethren. But the prison was no proper environment for such as he. Scripture tells us "He was laid in irons," or, as it is more literally, "Iron entered his soul" (Psa. 105:18).

To be imprisoned was burden enough, for what is more lovely than freedom? But for the innocent form to be stripped, cast into the pit, then sold to the Ismaelites to be borne away while the receding forms of his brethren faded from view! And then to have to bear the reproach of a wicked lie and suffer indignation, unjustly received, with the belief around that he was guilty of a crime which his holy spirit abhorred, helpless to free himself from its shame and censure; these were some of the irons which God permitted to pierce his soul, greater, yea greater by far, than any iron of prison bond. But in it all Joseph remained loyal to the Lord. Beautiful example of patience in rejection.

In Moses we have an example of "patience in obscurity." You well remember his pleasures in Egypt;

his hopes and ambitions there. But he was rejected of his brethren and fled into Midian where he dwelt a stranger. Please note he became a stranger. In all the forty years of living there he was never really at home. He met people—no doubt some good people—but in his heart there was no blending. He longed for the old fellowships of Hebrew friends who had the promise and enjoyed the covenant of the Great Jehovah.

But, though Moses was separated from the ties he loved, he still performed his duties in faithfulness to man and fidelity to God. He was not in prison as was Joseph; he was unrestrained, and yet not free. His was the lot of many lonesome ones, imprisoned by circumstances. They are free as was Moses, and yet are not free. Whatever of comforts may be at hand they feel themselves but strangers. Blessed are they who, though so situated contrary to every wish of the human heart, still forbear, are longsuffering, and endure in the Spirit of Jesus, and, like the beloved John, although cut off from all they might hold dear, yet seek God's fellowship and live to do His will. For such, although deprived of the fellowships commonly enjoyed in the faithfulness of duty, many a burning bush flames on their desert for their light and consolation. Sacred communion may be continued between the trusting heart and its loving Lord. Our Great Redeemer hath said, "I will never leave thee nor forsake thee."

Then there is "patience in service." Many clamor for public place forgetting the warning, "My brethren, be not many masters knowing that we shall receive the greater judgment." Some start out, but without the spirit of forbearance, longsuffering and endurance, and before long, like Samson's foxes, kindle disastrous flames which are not confined to weeds and briars, but fire the fields of ripening grain. Souls are precious, they are God's ripening corn.

See the faithful Samuel whose life was spent in patient service. Hear his words in his twilight of life, "I am old and gray-headed . . . and I have walked before you from my childhood unto this day. Behold, here I am: witness against me before the Lord, and before his anointed." And they said, "Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand" (1 Sam. 12:2-4). What an example of sterling unselfish service! One would think that such as he would ever be loved and adored by all, but such was not so. The carnal clamored for a king and a change of administration. And why? They would be like the nations round about them (1 Sam. 8:5). This is but an example of the curse of worldliness, and in what danger is any spiritual people of its subtle blight. Although Israel would broach its desire in a beautiful disguise—your sons are bad, and you are old—yet God knew the secret motives of their worldly hearts, and He reassured the aged prophet letting him know it was not he they were really rejecting but the Lord. "They have not rejected you, but they have rejected Me."

To serve faithfully amid censure and discontent and to keep one's spirit free from contamination requires, indeed, abundance of heaven-born wisdom and the patience of God, but such is the only way to a successful ministry. The servant of God who meets contention with contention has spoiled his service and will find it well to at least move on.

Then there is "patience in suffering." Poor Job was seemingly stripped of divine protection. The hedge about him was, for a time, removed. Satan had access to his possessions which were destroyed, and to

his body which was torn and tormented. His wife seemed to tire of his forlorn condition and would have him curse God and die. His friends, who should have proved a comfort to him, most woefully accused him. His patience with men did well-nigh slip, and with his lot he murmured some, but deep within, his spirit was firm and he confessed, "But I know that my Redeemer liveth." "When he hath tried me I shall come forth as gold." His was the patience that endured although tried to the point of death. "Though he slay me yet will I trust Him."

We may suffer from bodily ills, from censure of friends, and cursings of foes; from spiritual need, or natural reverses and losses. Let us remember the ascription to Job, "Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy." "Be ye long patient, therefore, brethren unto the coming of the Lord, behold the husbandman waiteth for the precious fruit of the earth and hath long patience for it till it receive the early and the latter rain. Be ye also patient, stablish your hearts for the coming of the Lord draweth nigh."

#### SUITING THE ACTION TO THE WORD

Good intentions are better than bad intentions. Still it has been said, "Hell is paved with good intentions. Who has not intended and even said, right out loud, "I'm going to—" whatever it is. We intend to quit bad habits. We intend to seek the Lord. We intend to seek the Baptizer. We intend to begin distributing tracts, laboring with our sinner friends, testifying in prayer-meeting. Many, many changes we intend to make in ourselves.

I was talking with a gray-headed sinner about salvation and he said, "I intend to get saved." I said, "How long have you been intending to get saved?" "All my life," he answered. Do you not see that such good intentions have never gotten him anywhere? A spark-plug is a fine thing and most essential, but what good is it unless you have a car?

Just so Good Intentions are fine, and quite essential, but what good are they if we do not get up and do something? Good intentions without corresponding actions are as worthless for good results as a spark-plug without a car. Still some people, yes, I believe I may say many people, are excusing themselves for not doing the things they know they should do, and taking satisfaction in the fact that they have good intentions about those things.

In the story in Luke 15 the young man had good intentions. Read what is said about those good intentions in the 18th and 19th verses. But do you suppose he would ever have gotten into a Bible story, the finest Bible story there is at that, if good intentions had been all there was to it? Never. The thing that put him in the picture, the thing that has made him to be talked of by millions of people, was that he suited the action to the word. "He arose and came to his father."

Every improvement you ever made in yourself, every victory you have ever won, came because, after the thing came to mind and you had an intention about it, you put that intention into action.

May I not take the liberty to exhort you, even now, as you read these words—Do it. Dally no longer. Wait not. Do it. Begin now. Does it seem a great task? You will find that "Well begun is half done," and before you realize it you will be eating the grapes that grow on the vine of "Do it."

This is not only good sense but good Bible as well, for God has said that "Now is the accepted time."

Whatever you are expecting to do with reference to God, do not wait, do not think you need to wait for feeling, or for better surroundings, or for better conditions, for God is saying to you, "Now is the accepted time" (2 Cor. 6:2).

When was it the young man in the story got the relief he needed? When he got up and went to his father. No waiting for anything. Just so with you. Get up and go. That is all. God is waiting. We have a "Now" God. Whether it be salvation, healing, the Baptism, deliverance from evil habits, whatever it is, "Now is the accepted time." Do it now.

Just another word to encourage you. There is no possibility of your being rejected. Jesus, to whom you will come, loves you, no one can tell or think how much, and He has said He will receive you without fail when you come (John 6:37). Do not think either that you cannot succeed, or that you could not measure up to the correct standard for a child of God, for Jesus has said that whatever ability you lack, He will supply. Read it in John 1:12. He says, "As many as received him to them gave he power to become the sons of God." Take courage, dear one, and do it now. —C. E. R.

#### PERFECTING THAT WHICH CONCERNS US

(Continued from Front Page)

performeth the thing that is appointed for me," and cannot we say the same? Jesus said, "The work that Thou gavest me to do have I finished," and all His works are perfect.

Since every scripture was fulfilled concerning Him, and not till every jot and tittle was fulfilled could the Son lay down His life, can we not trust Him to fulfill every jot and tittle, and every detail to the completed, full and perfect work within us? "I have finished the work Thou gavest Me to do," preceded, "It is finished." Can we not trust a perfect Saviour to do a perfect, finished work within us? Let us trust Him to perfect that which concerneth us. He has said, "It is finished." He can say no more. Let us trust and thank Him. By so doing we acknowledge that He has perfected our salvation.

#### MANY HELPING

We desire to thank the many friends who are sending us new subscriptions to the Evangel. We are much encouraged by receiving over 1500 new subscriptions during the first three weeks of October. We praise the Lord for all these additions to the Evangel family.

During the next two weeks we shall be very grateful for any new subscriptions and renewals we can receive. Our bills are very heavy at this time of the year—we have recently paid \$6,750.00 for two carloads of paper—and that is why we appreciate the help of our readers in sending us new subscriptions just now.

If you can send us a dollar and the name of four of your friends, we will send the paper to each of these friends for three months. We shall be glad if you can do this the day you receive this paper. You can help also by buying your Christmas books early.

In our self-commitment to God, let us renounce, denounce and let God pronounce. Let us commit, submit and permit God to transmit.—J. T. B.

## THE CONFLICT OF THE AGES

By Morris Kullman

The Bible depicts a battle-ground whereon the forces of God are marshalled against the forces of Satan. God created Satan, "full of wisdom and perfect in beauty" (Ezek. 28:12). But after he fell and was cast out of heaven, he was not only determined to oppose God but to induce men to worship himself and the one of his appointment rather than to worship God (2 Thess 2:4; Rev. 13:4).

Immediately after man had listened to the contemptible advice of the enemy and had passed from life to death, God made provision whereby he might be born again through the promised "REDEEMER," the "VIRGIN-BORN SEED OF THE WOMAN." This started the age long and still raging conflict. God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed" (Gen. 3:15).

This enmity has been evident from that day to this.

Satan's aim was to prevent this Messianic seed from ever coming to rescue man from his deplorable fallen estate. And so the CONFLICT OF THE AGES started, Satan versus God. While Satan knows his ultimate defeat, he has been relentless in his attack against God, and every one who desires to worship God. This is the reason for the Satanic persecutions that come against the true servants of the Lord. Satan's aim is at God, and if you worship God, Satan at once becomes your bitter and relentless foe.

When Eve gave birth to Cain, her first-born, she said "Koniisi ish es adonoi—I have gotten the man, the Lord." And Satan at once began on Cain, and as the New Testament says, "He was of that WICKED ONE" (1 John 3:12); i. e., he yielded himself unto Satan.

Satan knew CHRIST, the ETERNAL SON OF GOD (Luke 4:41), and wherever he thought Christ had appeared to accomplish God's work, or wherever he thought the MESSIANIC LINE was to be seen, he persecuted unto death.

Satan made his next attack against Seth and his descendants. By getting the godly line of Seth intermarried with the ungodly line of Cain, (See Gen. 6:1-4 and note on this in Scofield Bible) he hoped to make the race so wicked, that the arrival of the promised Redeemer would be prevented. He did succeed in making the race so unlike what God had made, that the people had to be destroyed in the flood (Gen. 6:6,7), but God preserved Noah and his three sons for the Messianic line, and Satan was foiled again.

The aspiration to build a tower to reach unto heaven (Gen 11:4), was another scheme on the part of Satan to overthrow the Messianic line, by getting the ill will of God against men, because of their human efforts to reach heaven. Babel was the disastrous conclusion of this plan of the devil. Thus it has been ever since. Every human effort to reach

God has resulted in BABEL (Confusion). But among the scattered posterity of the Babel-builders God found Abram, and through him undertook to bring the Messianic line to fulfillment (Gen. 12:2).

Ishmael, the child after the flesh but not after the promise, was Satan's effort again to hinder God in developing the Messianic line. But in due time, according to promise, Isaac was born, and Satan's plans again were blocked.

Two children were born to the wedlock of Isaac and Rebekah. Satan knew the promise was made to the younger of the two children (Gen. 25:23), wherefore he got up an enmity between the children, hoping to and well nigh succeeding in getting Jacob killed. No doubt he would have accomplished his purpose but for the timely interference of the wrestling God-man, who as the day was breaking gave Jacob the blessing whereby he prevailed and was saved from Esau his brother (Gen. 32:24-28).

Satan knowing that Judah would be in the line of the Messianic seed, (Jehudah—Praise, Heb.—referring to the praise God would receive in this tribe through the Messiah's birth), deceived him into committing the shameful crime of having children by Tamar, his daughter-in-law (Gen. 38:26).

After the children of Israel came down to the land of Egypt, in an effort to prevent the arrival of the "Seed of the woman," Satan put it into the heart of Pharaoh, to kill all the male children of the Hebrews. But again he was foiled. Israel came out of Egypt over 600,000 strong, not counting women and children.

Later on, after Samuel had gone up at the direction of the Lord, and anointed one of Jesse's sons to be king (1 Sam. 16:13), Satan again got busy to destroy the anointed One. But it turned out that Goliath (a type of Satan) was no match for the stripling, David, (a type of Christ as the Shepherd) for God helped him, and so Satan's first effort to kill David failed. Undiscouraged and unrelenting, Satan time after time sought the young man's life to take it away, through the hell-born envy and malevolence of Saul. But always his escape was made possible and the truth of the text, "If God be for us who can be against us," time after time was illustrated.

But the devil is resourceful as well as vengeful and persistent. He made another attack on a different front, and he thought surely he had succeeded, when he induced David to lust after another man's wife as he glanced from his window and saw the woman bathing. He did succeed in getting David to commit first adultery and then murder, and so was certain he had things going his way at last. However he overlooked the fact that God is a gracious God who forgives

if we repent. David repented (Psalm 51:1-4 and 2 Sam. 12:13) and God forgave, although the child died; and thus again God won the battle.

Satan's efforts to destroy the Messianic line did not stop with the temptation of David, but we can see him relentlessly pursuing his fell purpose in seeking to annihilate the seed of David by stirring up the wicked heart of Queen Athaliah to destroy all of the Seed Royal (2 Kings 11:1). But Jehosheba saved the baby Joash and kept him, until seven years later he was crowned king by Jehoiada the Priest. Athaliah was put to death, the Messianic line was preserved and again the devil was defeated.

In the book of Esther another effort of Satan to destroy the Messianic line is described. What strange things we find when we search God's Word! This Book of Esther would never have been written as it is, had it not been for the disobedience of King Saul in sparing some of the Amalekites, as Haman the son of Hammedath was an Agagite (Esther 3:1). But once again Satan was defeated through the wisdom God gave to Mordecai and the favor he gave to Esther in the eyes of King Ahasuerus, whereby the Messianic line was again spared to accomplish its future purpose.

Finally over on the plains of old Judea, one beautiful night, the shepherds heard the angel chorus singing, "PEACE ON EARTH, GOOD WILL TOWARD MEN" (Luke 2:14). Thus the announcement was made to the world by heralds from heaven that the hope of the ages, the promise of a coming Redeemer, had at last been fulfilled by divine might.

But Satan went on in his relentless warfare, now directed against the SON OF GOD. He put it into the heart of the envious King Herod to go to Bethlehem with the fixed and wicked purpose of killing the Christ child. But the Holy One who neither slumbers nor sleeps warned Joseph and Mary to go to Egypt with the babe till after this wicked king was dead. So the life of the child was preserved, and again Satan's plans to wreck God's purpose were brought to nought.

When Christ had become a man (as far as His body was concerned), Satan came into personal conflict with Him, and tempted Him in every point as we are tempted (Heb. 4:15), i. e., He was tempted through the lust of the flesh, the lust of the eye, and the pride of life (Compare 1 John 2:15-17 with Matt. 4:1-11 and Gen. 3:6).

This was the crowning day of victory for the Son of God, in which his satanic majesty (?) was forced to acknowledge defeat in his effort to induce the God-Man to obey his evil suggestions.

It was for us that this victory was won, "For in that HE HIMSELF hath suffered being TEMPTED, He is able to SUCCOR them that are tempted" (Heb. 2:18). Since Christ is Victor, ours are the trophies. Some day we shall be able to lay them down at His feet and sing resplendent praise through all eternity, for redeeming us from the power of the enemy.

## Homely Things from a Pastor's Diary

Chas. E. Robinson

Lest a mis-conception may grow out of the words with which this department was introduced to Evangel readers last week, I desire to explain that the things appearing from time to time while often actual occurrences in my life, are not always so. By carefully selecting the material it is my idea to cover in this department just about everything that pastors meet in a homespun way, thus teaching the best methods of soul winning, seeking the Baptism, getting healed, Bible study, practicing the presence of God, dealing with denominational pastors, treatment of evangelists, maintaining church unity, training children, carrying on Sunday Schools, cottage meetings, house to house work, and so on.

Tuesday: I have now been in Sparkman a week. My home situation is ideal this year. I have a room to myself. I can come or go at any hour; get up in the night to pray or receive my callers day or night, without disturbing the family. I am fifty now, but not getting old, for so long as a man keeps growing and learning he is still young. By God's grace, and calling on Him hourly for help, I expect to grow and learn all this year, and so stay young!

Inez Jones came this morning to get me to come over and pray for her brother Joe. He is about 15; when I asked him, he said he had not been converted. I told him as kindly as I could (looking earnestly to God to give my words power), that he ought to seek the Lord. I explained to him that healing is given usually according to the faith of the one that is sick. His mother seemed to think that I should pray for his healing at once, and with some slight show of feeling said, "He has been healed lots of times." I explained to her very gently that babies do get healed on the faith of others, but when those babies grow larger they themselves should begin to have faith. That they may be able to do this they should give their lives to Jesus, who is the Author of the faith in the hearts of His little ones. I told her, too, in Joe's hearing, that since for one to get saved is so very important, no chance to lead a sinner to repentance should ever be neglected. When a boy needs healing, a good chance is presented to urge him to give up at once to God.

Sister Jones is a good woman at heart, and she saw the reasonableness of what I was saying, although it appeared new to her. Our efforts were soon rewarded by hearing Joe say, "I want to be saved. Pray for me." What a joy it is to help sinners through to salvation! Joe was soon happily converted and gave a good testimony. His healing came without further prayer,—thrown in, as one might say, by the Lord, for good measure. What a wonderful Saviour we have! What a wonderful thing it is to be entrusted with

this full gospel for spirit, soul and body! Hallelujah!

I talked to Joe about beginning at once to pay tithes. I told him that there is possibly nothing else that prevents so many people from succeeding in living happy, overcoming lives, as failing the Lord in money matters. I urged him to begin now, while he is young. I told him that people who put off being generous with the Lord till they are getting along in life, almost always get so set in their stinginess that they live and die that way. This spells disaster and eternal defeat, for there is no such thing as a "stingy Christian." It is a contradiction of terms. You may have stingy church members, and there are many of them, but a stingy Christian! Never. You had as well talk of sour sugar or cold heat. I told him that all the men who pay large tithes, like John D. Rockefeller, Mrs. Russell Sage, William Colgate, Samuel Inslee, William E. Dodge, John Stewart Kennedy, M. W. Baldwin, John H. Converse, Maurice K. Jessup, and many others, so far as I have known about them, began paying tithes in their youth.

Sister Jones listened carefully to what I said to Joe about tithes, but didn't say anything. I do not know yet whether she pays tithes or not. There is an appalling number of our saints who are not faithful in the unrighteous mammon. I wonder who they think is going to see that they are given the true riches? Perhaps they have never read the sixteenth chapter of Luke. May God help me to be faithful in warning the flock against the love for money which keeps so many from paying and giving what they should. Truly every kind of evil has its root in the love of money. I must preach about it from time to time, but I have found that excellent progress in teaching the people to be generous, can be made in my rounds of pastoral visiting.

### THE DIRTY CLOTHES AND DIRTY HEARTS

One Monday morning I pulled out my box of dirty clothes and started sorting them for the wash as usual. There they were just as they were thrown into the box—a white napkin, not really soiled; then a dirty stocking; then one of baby's dirty dresses; and so on. Such a mess and Oh! the odor of those dirty clothes was astonishing. It all seemed so much more noticeable on this particular Monday.

Suddenly the thought came to me that our hearts were pure and white and that sin darkened them just as the dirt had spoiled those clothes that were once clean and that the odor of our sins must be going up into God's nostrils just as the odor of the dirt on those clothes was going into mine. Then the words of Isaiah 65 came to me; where the Jews' sins

were as smoke in the nostrils of God. Now really the smell of smoke is much worse than the smell of dirt as it affects the eyes too, so you see sin is very sickening to God.

Sometimes two soiled garments were thrown in at the same time. Yes; sometimes one sin comes hand in hand with another. When once we start there is no end. Then there is the tablecloth with only one spot on it; where the chocolate was upset, yet it had to go to the wash even though it was only used once. Now how about our hearts if we sin just once? It separates us from God and we have to be washed and cleaned in the precious Blood before we can have fellowship with Him.

There they are now. All separated and sorted into little piles ready for the cleansing. First the whitest and least soiled, then the next whitest and so on. How do our sins now compare with those dirty clothes? Sin is sin whether great or small and God is no respecter of persons. It makes no difference to God if we be black or white, educated or ignorant. He has given us the rule that we must go by and just as those white clothes go through the cleansing so must all our sins go under the Blood.

Now dear ones, we must take the words written in Ecc. 9:8, "Let thy garments be always white," to our hearts and keep under the precious Blood of Jesus that cleanses us from all sin, then we are "Unto God a sweet savour of Christ" (2 Cor. 2:15).—Mrs. W. M. Sewall, Fresno, Calif.

### AN IMPORTANT LESSON

I feel led to tell a vision the Lord gave me lately at a prayer-meeting. I saw how indifferent God's children were. Instead of being on their knees interceding for lost souls, they would talk. And how many things they would say that did not glorify God! They would criticize, and they would talk about something someone said about one of God's dear ones, but how little they would talk about the wonderful goodness of our Master. Time for everything else, but no time for God!

I saw the Saviour appear with outstretched hands, calling, "Oh, My people, how oft would I have gathered you together as a hen doth gather her brood under her wings, but ye would not." His countenance was sad. He seemed troubled, for this great lot of talk was what caused the schism in the church. Oh, the compassion, the love, the tenderness we find in Him is more than tongue can tell. Even though He called them in such wonderful love, yet it seemed as some far-away echo to them, and they kept talking instead of praying.

They kept on talking until Jesus came in the clouds to receive His people that had kept themselves unspotted from the world, that had for a motto, "Absolute surrender." Those who had talked so much, began to scream. They ran to and fro, not knowing where they went or what to do. It was too late to mend! Loved ones were gone, those they had talked about were gone, and oh, what anguish!—Evangelist Helen Johnson, Escalon, Calif.

## YOUNG PEOPLE'S MEETING

### Subject: Joy Robbers

One of the greatest assets in the Christian life is joy. Real Heavenly joy is what makes life so much worth living.

"The joy of the Lord is your strength." Take away the joy and where is one's strength? Now if the joy of the Lord is our strength, then where is the strength of those who profess to be His children who have no joy?

Real joy is the fruit of the Spirit, according to Galatians 5:22. What a tremendous shortage there is in this fruit in some Christians' lives!

In this world of trials and tribulations, sorrows and bereavements, losses and disappointments, how can one stem the awful tides and outride the storms, unless he has the ballast of joy on board? Seeing that this joy comes with the Spirit into one's life, is promised by the One who never breaks His Word, is a part of our Christian possession, is freely bestowed upon all who yield their hearts to Christ, why should any one think for a moment of passing through one day without this blessed equipment? Why should one ever allow any robber to break into his spiritual home, and run off with such a valuable jewel? Those who have valuables—costly gems, much money—see to it that they are properly guarded, lest the thief break through and steal. But what is so precious as the joy of the Holy Ghost? Ought we not to guard this jewel, lest the robber break in and steal it away?

While it is true, that any sin which one might commit would be a Joy Robber, yet it is not supposed that Christians are going to dabble with that which had so cursed them before they were saved. One has to quit the sin business before he can ever become a Christian. Then, when is he supposed to go back into that business again? The answer is emphatic—Never! But inadvertently, many find themselves overtaken in a way that shows them that their hearts have not been completely cleansed from the old desires. They yield to temptation, and behold, their joy has flown.

Something has happened; what is it? Simply this: a Joy Robber has stolen in and run off with it. No one can neglect prayer or Bible reading for any reason and hope to retain his joy. Better neglect some other things, even legitimate things, than to neglect that which really means one's life. We know that to abstain from eating too long will mean physical death; so will it mean spiritual death if we too long neglect praying and feeding on God's holy Word.

Another Joy Robber is foolish talking, joking and jesting. How it saps the real vitality from a Christian's life! Many a one would have a far better experience, build up a stronger character, and have a better reputation if he would eliminate this foolishness from his life. More

than once has this writer started to say something, or had it partly told, when a check came on his conscience, and he felt that he could not talk longer on that line. He even had to stop in the midst of something he was telling, and say he could not longer speak on that line. These are lessons well calculated to teach us not to get into such embarrassing position the next time. It is well to pay attention to the checks. Only by doing so can one keep the conscience tender and sensitive. By being alert to hear and quick to obey these checks, the Spirit has some chance to notify one when he starts out on a wrong trail.

Another Joy Robber is over-sensitiveness. This does not mean in its relation to the Holy Spirit, but in its relation to humanity. There are Christians who are frequently, if not continuously, hampered and hindered in their spiritual lives, just by being over-sensitive to the actions or non-actions of others. This super-sensitive make-up becomes a Joy Robber, ever ready to steal away any blessing which might fall into their hearts. If these people are not noticed as much as they think they are worthy of; if others are promoted and they are forgotten; yea, if they are not coddled, and petted, and noticed, and handled just right, they feel slighted. They would have joy, if they would get an experience that would cure them of their super-sensitiveness.

The next Joy Robber is an overplus of social functions. While it is true that we have a social nature, and it is proper and right to look after that element of our being, yet it can easily be over-indulged. Young people must be on their guard, especially in school life, or the school functions will sap their spiritual life, and they will be dry and dead and joyless. Let me not be understood to say that all social exercise must be eliminated from the Christian life; but I do mean to say that all must be done to the glory of God. If this is followed out, there will be no loss of joy.

Another Joy Robber is some neglect of duty. Duties are constantly confronting the Christian. Thank God, the life is not made up alone of duty, duty, duty, but blessed privilege and joyful service. It is both our privilege and duty to witness for Christ. How many times this is neglected and a heavy heart is the result. The joy has flown. The Spirit suggests to one to pray in public. He neglects. Result: the joy has slipped away. One is led to speak to another about his soul. It is a cross. He fails to respond. The joy does not fail to leave. The Spirit suggests to give so much money for a certain cause. He fails to give it, or as much as the Lord said. Away goes his joy. He has lost something many times the value of the money he was asked to give. Watch for neglect. It stands

ready to rob you, if you are not watchful.—W. E. Shepherd in God's Revivalist.

### TOO LATE

A man once raised his hand in one of Mr. Moody's meetings. The evangelist went to him and said, "I am glad you have decided to be a Christian." "No," said the man, "I have not; but I will later on." His address was taken; and Mr. Moody visited him when he was ill, and pressed for decision. "No," said the man, "I won't decide now; people will only say I was frightened into decision." He recovered; but later he suffered a severe relapse. Mr. Moody visited him again. "It is too late," he said. "But," Mr. Moody replied, "there is mercy at the eleventh hour." "Mr. Moody," he replied, "this is not the eleventh hour, it is the twelfth." A few hours later he was dead. Mr. Moody says: "We wrapped him in a Christless shroud, we put him in a Christless coffin, buried him in a Christless grave, and he went to spend a Christless eternity."

### THE DAILY TEACHER

By William Luff

"I sat daily with you teaching." Matt. 26:55.

And He is sitting daily with us still,  
If we have ears to hear,  
And ready hearts to do His gracious will,  
As He to us draws near.  
He sitteth daily by the wayside well  
To tell of other drink;  
And make our thirsty bosoms gladly swell  
As we stoop to its brink.

He sitteth daily in the market-place,  
And bids us, "Buy the truth:"  
The wine of His rich vintages of grace,  
And milk for growing youth.  
He sitteth daily by the temple gate,  
And maketh temples rise,  
Where temples are not, to the souls that wait  
And learn beneath His eyes.

He sitteth daily near us in our home,  
And teacheth sweetly there:  
Giveth "Home lessons" unto all who come  
And fill the learner's chair.  
He sitteth daily teaching! and the art  
He understands so well  
That no one else such wisdom can impart,  
As His kind whispers tell.

He sitteth teaching daily! but, alas,  
As in the olden days,  
How little we retain! how much let pass  
Of what our Teacher says!  
He sitteth teaching daily! yea, today,  
He sitteth waiting now  
For waiting hearts. My soul, a moment stay,  
And to His teaching bow.

One of the mistakes of Modernism is the idea that the Bible is man's best word about himself and God, instead of being God's best Word about Himself and man.—A. Z. Conrad.

It may not be what we give, but what we withhold that tells of our unfaithfulness.



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## THE CHILDREN'S CORNER

### "JUST ME"

A missionary of the Central District of the great American Sunday School Union told a story, illustrating what a boy can do. He said:

"I had organized a Sunday School in the fall, in one of the outlying districts of my field, and the effort gave promise of much usefulness, the locality being a needy one, although only a little way out of the city.

"One stormy Sunday, in the winter, I wended my way to the locality through quite a fall of snow. When I came in sight of the school-house, I could see the white smoke curling up from the chimney, and felt sure that there was a warm welcome awaiting me. As I drew near, the bell was being rung; the hour for the session had arrived.

"Entering the school-house I found the gathering made up of one lad, about fourteen years old, and myself. I greeted my young friend cordially, and asked, 'Was that the last bell for Sunday School?'

"Yes, sir,' was his polite response to my question.

"How has the Sunday School been getting along?' I inquired, by way of keeping up the conversation.

"Oh,' said he, 'it was doing first-rate till the bad weather came; but since then it hasn't been doing so well.'

"We chatted pleasantly for some time, enjoying the warm fire he had built. No one else appearing, I said to my young friend: 'Do you think there will be any one else here today?'

"No,' he said; 'it's a pretty bad day, and they don't come out very well when it is bad weather.'

"How many were here last Sunday?' I asked, recalling the fact that the weather of the several previous Sundays had also been bad.

"Just me,' was his reply.

"Well, that's not very encouraging, is it?' I suggested.

"No,' was the reply; 'but I thought if I came and built the fire, and rang the bell, somebody else might come.'

"And you stayed here all alone, did you?'

"Yes, sir, till the hour was up; then I locked up the house and went home.'

"How far from here do you live?' I asked.

"About a mile across there,' he said; pointing to a place across the fields, and through a patch of woods over on another road.

"How many were here two weeks ago?' I ventured to inquire.

"Just me,' was his reply.

"And this is the third Sunday in succession you have come here, built a fire, rung the bell, and waited for an hour for some one to come?'

"Yes, sir.'

"Well, how long are you going to keep this up?'

"Till they tell me to quit,' was his reply, as he seemed to realize the importance of his position and how great was the responsibility laid upon him.

"Well, you are the stuff they make successful Sunday School workers out of,' I said, patting him approvingly on the shoulder.

"I don't want to see the Sunday School go down, and it shan't if I can help it,' was his reply.

"You are all right, my boy,' I said. 'You just keep right on doing your duty, whether any one else does or not, and you will have your reward. Have you a Bible all your own?' I asked.

"No,' he said, 'but I mean to have one some day.'

"All right, here is one that shall be yours,' and I gave him a good Bible I had with me, and wrote his name in it, accompanying the gift with a few words of advice.

"The next Sunday, 'Just Me' went as usual, built his fire, and rang the bell. Some of the people and the children came out and the Sunday School was saved.

"I have got my eyes on that boy, and some day I am of the opinion that there will be another chapter written in his life's history, and it will tell of other and greater responsibilities, and their faithful fulfillment, because, 'He that is faithful in that which is least, is faithful also in much.'

"When the Book is opened and the roll is called in Heaven, 'Just Me' as I have chosen to call him, will be there, I hope, and able to lay many trophies at the Master's feet."—The Watchword.

### THE RIGHT ROAD HOME

By Mrs. J. Goforth

"He stayeth His rough wind in the day of the east wind" (Isa. 27:8).

True it is that "God moves in a mysterious way His wonders to perform."

In all these thirty-six years of proving God's great goodness in China in hard pioneer service, perhaps no incident that I can recall ever brought to me a more perfect sense of the reality of God, His real promise, His love, and His tender compassion for His children as the following:

It was in the late winter of 1922. My husband and I had spent the winter leading a band of Chinese evangelists, men and women, through a region most terribly affected by the great famine of 1921. When we reached about the twentieth center or outstation I found myself struggling with a fearful cold which seemed to grip every part of my being. We found the place we were to live in for the six days of our stay a veritable ice house of a barn. A bitter north wind swept through dozens of holes in roof and walls. The

floor was of damp earth; outside a misty rain kept one from ever opening the door. Then came, unexpectedly, three hungry travelers, who left us with our larder absolutely empty.

Just after these friends had departed I gave way to a sense of deep depression. Too ill to go to the meeting, I paced the rough earthen floor, trying to keep warm and longing, oh, so intensely, for some place where I could get warmth, specially longing that the sun would shine. As I paced as quickly as my strength would permit, I looked up and cried aloud, "Oh God, why, oh why should I be called to bear such hardness when so many of my sisters know nothing of a life like this?" Yes, that great "why" seemed for a moment to eclipse everything else.

Just then a man appeared at the door with a box and a letter. It seemed our friends who had been with us, on reaching home, had their wives make up a box of fresh provisions (they evidently had seen more into our circumstances than I thought for), and had sent the things overland at once to us.

Now these friends were from a station some distance to the north of our field and were really quite strangers to us. I do not even know their nationality. So, as I tell the following, try to keep before you these circumstances, that you may feel as I did the wonder of what followed.

As I began to unpack the box I took out a bottle of grape juice, which was wrapped well in an old torn paper. Tearing the paper roughly off, I threw it to one side, and in doing so I saw it was an old number of the Life of Faith, five years old. I picked up a piece, and on this piece my eyes were attracted by a little poem, with the heading: "Is this the right road home?" And oh, the thrill of hope and joy and peace which came as I read and afterwards memorized the verses below. They are as follows:

Is this the right road home, O Lord?  
The clouds are dark and still;  
The stony path is hard to tread;  
Each step brings some fresh hill,  
I thought the way would brighter grow,  
And that the sun with warmth would glow,  
And joyous songs from full hearts flow.  
Is this the right road home?

Yes, child, this very path I trod;  
The clouds were dark for Me;  
The stony path was sharp and hard;  
Not sight, but faith could see  
That at the end the sun shines bright  
Forever where there is no night,  
And glad hearts rest from earth's fierce fight.  
It is the right road home!

This timely and blessed message lifted me into a place of sweet rest in God—out of despondency and hopelessness, and into a dependency upon Him which carried me through the week that followed till I reached the main station, where loving hands nursed me back to health and strength.

"I will love the Lord because He hath heard the voice of my supplication."—From The Way of Faith.

## MISSIONARY DEPARTMENT

All offerings for Foreign Missions and for expense of conducting the Missionary Department, should be sent by Check, Draft, Express or Postal Money Order, made payable to Wm. Faux, Missionary Secretary, 336 West Pacific St., Springfield, Mo., U. S. A.

### THE GRACE OF GIVING

Giving what? Let us see.

"And this they did, not as we hoped, but first gave their own selves to the Lord and unto us by the will of God" (2 Cor. 8:5). First give self to God, without which all giving is without reward. What material things we give to God are all first received from Him. Paul inquires, "Or who hath first given to Him, and it shall be recompensed unto him again?" (Rom. 11:36).

If a cup of cold water be given in the name of a disciple it brings a reward. If a whole life be spent in gathering wealth other than for the Gospel's sake, it results in absolutely no reward. Many things are judged with reference to a reward, not as a matter of personal salvation. "Freely ye have received, freely give."

Our Lord Jesus gave His life a ransom for sin; and in the same verse it is said we ought to lay down our lives for the brethren (1 John 3:16). Our Lord Jesus became poor and needy that we through His poverty might become rich. He came to give—to minister. Let the same mind be in us. With what measure we mete, it shall be measured to us. Do we want God to give unto us as sparingly as we are giving to others? To pay one-tenth is absolute duty; above that, is gift. Give and it shall be given unto you.

Our spirituality is measured, not by what we enjoy, or feel, or profess; but it is measured by the self-denial and sacrifice we make in giving. A heart of love will give all. Jesus said the poor widow gave more than all those rich men who gave of their abundance. So we see it is not the amount of money, but the degree of sacrifice that counts.

It should not be a question of how much **must** we give; but of how much **may** we give... A gasoline tank has a gauge to show how much is in it; so likewise our giving-gauge shows how full or empty our hearts are—of love.

A poor man and his family once undertook to emigrate from Maine to Illinois in a one-horse wagon. While crossing a bridge in New York State his horse broke through the rotten timbers and was drowned. Many people gathered. Some said, "It is too bad." Others pitied them very much. One man stood up and said, "All of you seem to pity this poor family, I want to know how much. Here," said he, holding in his hand a five-dollar bill, "is the amount of my pity." Setting the example and thus reducing sentiment to action, he soon had a good collection for the traveler. What is the amount of our love for the unsaved, the heathen, the self-sacrificing missionaries? Let us get practical, too. Sympathy is good. Words

are good. But it is money that pays traveling expenses and buys flour.

It is greatly to be desired that all the Latter Rain saints may have fruit to their account by whole-hearted giving. It is more blessed to give than to receive. Giving carries a reward. Receiving does not. How can saints live in plenty and luxury while many missionaries are suffering for—actually going without—good, plain food and getting along without reasonable and necessary protection against adverse climate. Worse than all that, they are hindered by the lack of funds in extending their work.

God does not want, and no right-minded saint wants, the foreign worker to suffer more than one in the homeland, surrounded by plenty. How much heart have we in the evangelization of the whole wide world? How much do we love the missionaries and the heathen? Many missionaries are not only suffering physical infirmity on account of having been deprived of proper food, shelter, and rest, but also are hindered in progressive and efficient labors. This is because many dear ones in the homeland are not denying self and giving as they would desire others to give, if they themselves were on the foreign field. Read the words of Jesus about this in Matthew 7:12.

A great number of whole-hearted, God-called, Spirit-filled, prospective missionaries are waiting patiently to leave all and go as quickly as the money is provided. Many are fearful of growing past the age limit before funds for their going are forthcoming. Apparently the prayer now should be for funds instead of laborers. There is something wrong somewhere. What a privilege to lay up treasure in heaven by cutting down living expense! The god of this world so blinds the eyes of many that they do not see this great privilege of getting immortal souls pulled out of the fire by the comparatively trifling sacrifice of giving money. Missionaries gladly give everything, money, home-comforts, home-ties, ambitions, their very lives to get these perishing multitudes saved. "What is that in thine hand?" Can you hear the Lord speaking? "A government bond," you say. Or stocks, and shares and buildings for rent. Speaking again and sadly He says, "I died for them; I never cease to pray for them; I love them more than you can understand. How can you keep those useless, hoarded dollars, when by giving them so many would be saved?"

The day is rapidly wearing to its close. It will soon be over. So soon the great privilege of serving and pleasing God with our money will be gone forever. Oh, do let us come up to the help of the Lord against the mighty. Let it be said

of us. "RICH IN GOOD WORKS."—  
J. M. Borley, Canton, Ohio.

### DISTRESS IN CHINA

Brother M. Anglin of Taianfu, Shantung, China, writes: "I wish you could be with us today and see and hear what we have seen and heard. My heart has been overflowing with joy and gratitude to God for the wonderful love He has given to us all. You have read and heard so much about the anti-foreign and anti-Christian spirit in China. I wonder if you think it is really possible for the Chinese to love the foreigner. When we are baptized in the same Spirit, and have become part of the one body, it is possible.

"My wife and I have been away for two and a half months trying to rest up some and regain strength for our worn-out bodies. Last night about half past 10 o'clock we came back home to our dear children and co-laborers. Even though it was late there were several girls up and praying out in their school room and when they heard we had come they came to see us and were so happy. This morning as the dear Chinese workers came around to greet us I seemed to realize more than ever how much they love us. The eyes of strong men were filled with tears as they greeted us, the joy of seeing each other again was so great.

"When I look on this company of men and women and boys and girls my heart rejoices more than ever as I recall how nearly every one of our workers came to us to learn of Jesus and His power to forgive sins, and how they are saved and baptized in the Holy Spirit and are efficient workers in the large Home God has entrusted to our care.

"I am sure that your heart would be moved as never before if you could see some of our girls as they go into their school room and begin to pray early in the evening and continue on in earnest prayer through the night until the light of a new day dawns upon them. There has been a revival spirit in the Home all the summer. Since the first of July, 37 have received the Baptism of the Holy Spirit. There has been a very precious spirit of unity among the workers. It is so refreshing to see the work of God in our midst when all on the outside is darkness and upheaval.

### PENTECOST IN INDIA

Robert and Helen McClay write: "I am sure you have heard how the Lord has been blessing among the Church Missionaries, many are hungry for the Baptism of the Spirit and many have received. Miss Lee was up here for some time this year and we had some good meetings. She has now gone down to the plains but we still have tarrying meetings in the different houses. Most of the hungry hearts have returned to their different stations, but there are still about five or six left. We trust that the Lord will soon meet with them. They are meeting with persecution, but we know that is sure to come when the Lord is working."

### IN PERILS OF ROBBERS

Because of the unsettled condition in South China during the past few months, our missionaries have been compelled to live in Hongkong. The following letter written by Sister Mary Rasmussen depicts conditions in South China today:

"A number of us missionaries made a trip to Canton and I wish to write you of our experience.

"We took the English steamer to Canton and arrived there safely. We had a little trouble to get off the boat, but after some waiting, the American gun-boat sent out a launch to take us ashore. We thought we would get all finished with what we had to do in a couple of days. We decided we would take the train, and we succeeded in getting our baggage over to the train by the help of the Christians from the boat mission. We had to be hid away in one of the boats, as the boat people were afraid to take us.

"On September 18th, at nine o'clock we started for Hongkong from Taai Sha tau. I think it was about half-past one o'clock when we arrived in a place we call Sheklung. We heard that we could not go any farther as at one station the robbers had broken up the railway. We waited in Sheklung until seven that evening. Then we returned to Canton that night. We were fortunate to have so many soldiers on the train for protection.

"There was no light in the train except some one had a little candle lit once in a while. About eleven o'clock a robber band came and fired upon the train. First they threw a bomb, trying to kill the engineer. After that there was a continual shooting for about fifteen minutes. We were in the baggage car and had been all day, to look after our things, and too, we did not want to be seen by the Chinese. We certainly did look to the Lord for help. I was the only one that prayed out loud. I said, 'Lord, take me now,' and yet I had a feeling I was not to die. The train did not stop until later. Then the soldiers went on before, because they were afraid that the robbers might have done something to the railway. We went on very slowly and got back to Canton that night about half-past one. We were told that five were killed, but the Chinese paper only stated one killed and four wounded. I was told that some of the robbers went on the train before, but as they saw so many soldiers they were afraid to do anything.

"I could never tell you the praise I had to God for delivering us out of the robber's hands. As I was sitting in the dark meditating, the Lord brought to my mind the story of Daniel in the lion's den, and how God delivered him. I praise the Lord that He is the same God today as He was in the days of old. He is the same yesterday, today and forever.

"I was in Canton for nearly two weeks and I stayed in the Ming Sam, a school for blind girls. It is under the Presbyterian Mission. God is wonderfully working there through Miss Schulty, a blind Bible woman, who received her Baptism in Lo Pau in a meeting. Many of the girls have received their Baptism. The Chinese were so nice to me during the

time I was there. I had to eat Chinese food all the time, and I also had a good chance to use my Chinese."

### IMPROVED CONDITIONS

The Missionary Department has just received word by cable that the situation in South China is somewhat improved. Some of the missionaries are returning to their stations. Let us continue in prayer that all difficulties may be speedily adjusted and the way opened for the free preaching of the Gospel. Also pray that our missionaries may win the favor of the people.

### BACK IN JAPAN

Sister Jessie Wengler writes: "It is with a happy heart that we greet you once more from the Land of the Rising Sun.

"On September 17, the Japanese boat, 'The Raiyo Maru,' brought us safely into the Yokohama harbor. As we pulled slowly into the harbor and up to the pier, my heart welled up in gratitude and praise, and a great joy surged through my whole being, because of the privilege He has given me of being once more at the battle's front to labor for the Master among the dear Japanese.

"Many of the Missionaries were on the pier, and some of the Christians from Hachioji; and then what a happy meeting. After the meeting on the pier, there were two lovely welcome meetings—one in Tokyo, at Brother Juergensen's; and the other in Hachioji in our own little assembly there. Blest be the tie that binds our hearts in mutual love.

"As we take up the work again in Hachioji, we have a fresh vision of the great need of the people of this city, steeped in sin and degradation, bowing down to idols and bound by superstition. Our hearts yearn over them that they might come into a knowledge of the truth as it is in Jesus—something akin to the yearning that Jesus had for the city of Jerusalem when He said, 'How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.' Our love can not possibly cover them nor gather them, but God's own love as made manifest in Jesus Christ is able to cover them, gather them, and bring them out of darkness and make them new creatures in Him, bring light and happiness and eternal life. Dear reader, will you not ask the Lord to give you too, a fresh vision of the need of this people; and pray with us and believe with us that a greater work shall be done and His name glorified? We rejoice because He has worked and some have tasted of His goodness and have been filled with His Spirit; but we long to see a greater ingathering of souls and work done that will stand throughout eternity.

"Please pray for the village work. Nishi Nakano is a village just outside of Hachioji and dear to our hearts because it was from this place we had our first converts. We have Sunday School and evangelistic meetings there. Souls have been saved and filled with the Spirit. Pray that the entrance of His Word shall bring light and life to many more in this little village.

"Moto Hachioji Mura is another little village near Hachioji where Miss Dithridge has taken the Word of life faithfully during the past year. I am continuing the work—Sunday School and evangelistic meetings. These people are known in Japan as the 'Eta,' and are outcasts—poor and despised. Up until recently, they have always lived in separate villages and have not been permitted to intermarry with the other Japanese. Although they are poor and despised, His love reaches them. If you could only see how happy they are to have the missionary come to their village and bring them the Word of life. How we rejoice to take them the good tidings!"

### PROGRESS IN JAPAN

Sister Harriet Dithridge writes: "In the summer in Japan, one does not do very much work. The various meetings continued until July 20, when we closed down everything for the summer. It was necessary for the missionary and the Japanese workers to go away for the hot weather. So the work had to stop for the time being. The expenses of salaries and rents go on just the same during the summer; but God met us, and provided generously for every need. Praise His dear Name!

"The meetings were resumed in Hachioji and outstations on September 6. The attendance was not very good at first, as it was still very hot. On September 17, Miss Jessie Wengler returned from America, and on the 23rd we had a welcome meeting for her in the church. It was a splendid meeting and the Christians came out in full force. The Spirit fell on the after prayer meeting and many were under the power of God though no one came through to the Baptism that night. In our first meeting, September 6, one young man received the Baptism of the Spirit. The Spirit first fell upon the Hachioji Church one year ago, September 1924, and during the year just 26 have received the Baptism in the Spirit."

Dr. Rendel Harris has said of the Biblical critics, "They may tear the volume to shreds, but they can never rub the light of God off the faces of His people."

### A PRESENT DAY CHALLENGE TO PRAYER

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Every Christian should possess a copy, read it and then pass it on to others. All Christian work that "remains" is born, and nurtured, and developed by prayer. Help to enlist more Intercessors!

Price, postpaid 60 cents.

Send for a copy of Brother Kerr's book, "Waters in the Desert." It is most helpful. Fifty cents postpaid.

## THE WORK AND WORKERS

**MALDEN, MO.**—Pastor P. T. Huffman of Dexter, Mo. writes, "Wife and I are here at Malden in a revival. God is wonderfully blessing. Brother Hillman of Chaffee was with us several nights. There have been about 18 saved and 5 received the Holy Ghost."

**WINONA LAKE, IND.**—Sister Flora F. Miller reports that a church is now being erected between Warsaw and Winona Lake. A series of meetings are planned to be held from time to time, and it is expected that soon there will be a strong work established there.

**MARIONVILLE, MO.**—Brother Alex. Benjamin reports, "The Lord has been working in Marionville in a mighty way by saving souls and baptizing believers in the Holy Ghost. Pray for this place. We praise the Lord for what He is doing in our midst."

**GARNER, ARK.**—Pastor W. E. Mardis of Grand Glaise, Ark. reports, "A few days ago I closed a successful meeting near Garner, Ark. Eleven were saved and 1 baptized with the Holy Ghost. We now have a move on foot to build a house for the Lord. This is a new field and a number of denominational folks have lined up with Pentecost. I commenced a meeting at Harmony, Ark. Saturday night, this is a needy field and a good interest is being manifested."

**BANNER, VA.**—Brother Patrick E. Snodgrass of Dooley, Va. reports, "Just closed a great revival at Banner in which the Lord wonderfully blessed. Twenty-three were saved and 2 received the Holy Ghost. The good Baptist people gave us their church-house and they helped in the meeting. Lots of people were made to believe in Pentecost. We had a baptizing at Coburn, Sunday the 18th and 22 were baptized. There was a large crowd of people. Brother Thomas Kidd was with us the last week of the meeting. Pray God to keep those new converts pressing onward."

**ROCKLIN, CALIF.**—Pastor C. B. Hurlbut writes: "We have just closed a series of meetings in Rocklin and Roseville with Evangelist John Bernhard. Brother Bernhard truly preaches the full gospel without fear or favor. As a result of the meetings we have opened a permanent work in Roseville, a railroad town of 6,000. The interest is good, and we are encouraged to believe God for many souls in this reputable hard town. The feature of the meetings that proved the greatest blessing was the afternoon Bible class conducted by Brother Bernhard; even business men would lay aside their business to attend these classes. All were blessed and built up in the Word."

**CERES, CALIF.**—Pastor H. Pershing of Modesto, Calif. writes: "At present we are having special meetings. Sister Olive Humphreys is the evangelist. We started these meetings Oct. 25 with a full house. There is a revival spirit brooding over us. Already God is saving souls. Praise God."

**CHICAGO, ILL.**—Pastor S. A. Jamieson writes: "The revival campaign conducted by Evangelist Mae E. Frey was a success. Six received the gift of the Holy Spirit. Several were saved, and a large number of the saints revived. Her messages are clear, scriptural and bring conviction to her hearers. She has certainly proved a great blessing to our church."

### ALABAMA REVIVAL CAMPAIGN

Brother C. H. Johnson writes: "The large Dothan, Alabama, October meeting has come to a triumphant close—down among the cotton fields of Dixie. Evangelists A. Watson Argue and Zelma Argue conducted the revival series. Evidently the enemy had foreseen a great victory, and worked to forestall it. A tabernacle seating 1500 was in readiness for the meeting, with several hundred dollars' worth of improvements completed, when shortly before the date set, after midnight one night, it was burned to the ground. This was a hard blow, but faith went ahead. A tent was secured and erected, the McPherson tent, formerly used in Florida. The meeting opened, and visitors gathered from three states to enjoy its blessings. Crowds came until autos were parked in solidly for two and three blocks. The numbers of people swelled to two or three thousand, until there were more gathered around the tent outside than could possibly get in. The joyous singing of Southern revival songs will not soon be forgotten. Healing services were remarkable in demonstration of power. The results in those receiving salvation and the Holy Spirit were greater than in any meeting we have ever had here."

### UNCERTAINTY, AND CERTAINTY

We had rooms connecting; just a door between us, and it was open most of the time. Dr. Griffith Thomas was always engaged in work, and I am a man with enough to keep me employed. As we sat together in the hotel we would talk through the open door. I shall never forget the last season together, both ministering in a southern city. Dr. Thomas looked up from his desk, and said, "Oh, Tucker, we don't know what is in the future, do we?" "No, Dr. Thomas, thank God, we do not!" All was silent for a time; then again he cried, "Oh, Tucker, we know Who is in the future, don't we?" —Leon Tucker in *The Wonderful Word*.

### A WEEK AT SCRANTON, PA.

For one week, from October 18th, to 25th, the Assembly at Scranton, Pa. had the ministry of Brother J. R. Flower, of Springfield, Missouri. There was a good attendance at all the services and it was reported that three souls were saved during the week. The assembly at Scranton is now enjoying their annual convention. Brother Ben Hardin is in charge of the services for three Sundays ending with November 15th.

**TORONTO, CANADA.**—Sister Sara Coxe sends the following report, "The special missionary convention at the Assembly in Roberts St., Toronto, closed on Sunday night, Oct. 18. Brother Ernest Williams of Philadelphia ministered the Word during the first week of the convention. His messages were a great blessing to the whole assembly and were just full of the old-time glory and power. Brother Spence of China came for the first week and stirred the hearts of the people concerning China's great needs. Other missionaries attending were Miss Ruth Bender and Florence Brisbin of Liberia, Africa, Miss Luella Morrison of China, Mr. Chalner and Mr. Morrison, new missionaries for Africa and Miss Coxe of India. The Spirit of God settled on the assembly in the morning meeting on the last day until men and women all over the house were weeping before God. The afternoon meeting was given over entirely to the needs of leper colony in Uska Bazar, India. Mr. Tommy Brooks of Toronto and Mr. George Waggoner of Warren, Ohio, both new recruits for this leper work, gave helpful messages, and an offering was taken which covered their outfit for the field, while in the morning meeting a man was moved to pledge the support of both boys while on the field. When we came up for the last service on Sunday night, we found the church just crowded. We had a missionary platform meeting, each missionary speaking a few minutes and singing a chorus in the language of their own field. The hearts of the people were stirred as they listened to the messages of these ambassadors of Christ from Africa, China and India. At the close of this service, there was a consecration meeting in which it was estimated that over 25 young people offered themselves for service. It was a cause for rejoicing when it was learned that the cash and pledge offering from this small assembly amounted to over \$6,000. To the Father be all the praise."

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**GENERAL COUNCIL FELLOWSHIP**

The following names were added to our ministerial list during the month of October, 1925:

- Abbott, Alfred T., Greenville, South Carolina.
- Ardenrieth, Gus, Herculaneum, Missouri.
- Armstrong, Ray S., Hornell, New York.
- Ault, Martin L., Everton, Arkansas.
- Birchall, Peter, Los Angeles, California.
- Butler, William B., Van Buren, Arkansas.
- Carr, Jacob A., Hector, Arkansas.
- Chastagner, Emile G. H., Glendale, Calif.
- Childers, Mrs. Gertrude, Eureka Springs, Arkansas.
- Dodd, Noel, Blackburn, Arkansas.
- Gotcher, Thos. J., London, Arkansas.
- Hampton, Wilford H., Benton, Arkansas.
- Hardcastle, George W., Lamar, Arkansas.
- Hodges, Charles E., Colorado Springs, Colorado.
- Hydanus, Mrs. H. Violette, Chicago, Ill.
- Lonsford, Charles G., Waco, Texas.
- Moore, L. G., Charlotte, Michigan.
- Musick, Mrs. Ethel, Childress, Texas.
- Pearle, William S., Mt. Vernon, Arkansas.
- Petrat, Karl F., Detroit, Michigan.
- Raby, Anna, Pasadena, California.
- Robinson, Mrs. Daisy K., Springfield, Mo.
- Still, Elizabeth S., Los Angeles, Calif.
- Wennermark, Olga M., Pueblo, Colorado.
- Williamson, Ed., Spadra, Arkansas.
- Chas. A. Wooley, St. Louis, Mo.

The following names were removed from our ministerial list during the month of October, 1925:

- Clark, C. B., Castroville, California.
- Freeman, Robert U., Chickasha, Okla.
- Gerhart, Elmer, Houston, Texas.
- Hurley, Ora D., Holly, Colorado.
- Miskell, Thos. J., Dallas, Texas.
- Schell, William G., Fostoria, Ohio.
- Shreve, Albert C., Malden, Missouri. (Withdrawn).
- Swift, Samuel, San Marcos.
- Thames, Fletcher I., Elba, Ala., (Deceased).
- Williams, Bert, Perry, New York, (Withdrawn).

—J. R. Evans, Sec.

**THE SHADOW OF ROME**

It is now a crime in Italy for any person or newspaper to criticize in any way the Roman Catholic faith or Church. In Mussolini's own organ there is an astounding article in which the Holy Inquisition is glorified without stint. The article speaks of "the barbarous principles" of Protestantism; and goes on to say that "so inquisition, tortures, wholesale slaughterings, appear to us now as truly heroic acts, accomplished for the greatest glory of God." The extermination of the Huguenots in France is especially mentioned as a meritorious act. "The position of Protestants in Italy," says the Christian World (Aug. 20th, 1925), "may at any moment become tragic. What does all this portend?" Students of prophecy could have answered that question decades ago. For the Roman Church in the moment of her still unarrived judgment (Rev. 17:1), will be drunk (verse 6) with martyr blood. And slowly, very slowly, thoughtful observers are growing apprehensive.—The Dawn.

**THE POWER OF ROME**

Since the world-war, the Roman Catholic Church has made rapid strides toward regaining "temporal" power over the nations. The following, from the Pope's "secretary of state," shows how swift has been the rise of Catholicism back to world-power: "There are 300,000,000 Roman Catholics in the world. The great war obliterated, without the lifting of a finger by the Pope, the three principal enemies of the Roman faith—the Kaiser, the Czar, and the Sultan. Today, ten years after

the commencement of the war, there are more than twice as many foreign states which maintain formal diplomatic relations with the Holy See than there were before the war. In 1914 only eleven states had envoys at the Vatican. Today twenty-four are thus represented. There will shortly be three more."

All this goes to show that the day is not far distant when Rome, allied with apostate Protestantism, as the "Scarlet Woman" of Revelation, will domineer the nations of the world.—Prophetic News.

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## Forthcoming Meetings

**CANTON, ILL.**—Nov. 1st to 15th. Gospel Tabernacle, Chestnut St. and Second Ave. Evangelist Louise L. Nankivell and Chorister Alfred Nankivell of Chicago.—Chas. H. Gray, Pastor.

**SIDNEY, OHIO.**—Nov. 22nd to Dec. 13th. City-wide campaign to be conducted in the large Armory by Evangelist Louise Nankivell and Chorister Alfred Nankivell of Chicago.—Chas. C. Shie, Pastor.

**The Ninth Annual Session of the Latin American Convention of the Assemblies of God will be held in Laredo, Texas, November 17 to 20 inclusive. While most of the business will be transacted in the Spanish language, all are welcome to come and see what the Lord is doing for those who speak Spanish along our borders and in Mexico.**—H. C. Ball.

**CORTLAND, N. Y.**—At our new place of worship, 23 Port Watson Street, Cortland, N. Y., the Bethel Pentecostal Assembly will hold special series of meetings with Ben Hardin as the evangelist, Nov. 20-29 and followed by A. H. Jamieson of Detroit to continue as the Lord leads. Other ministers also expected. Services each night except Saturday, at 8 p. m. Sundays 11 a. m., 3:30 and 7:30 p. m.

**KANSAS CITY DISTRICT.**—The annual meeting of the Kansas District Council meeting will be held in Wichita, Kans., December 1 to 4. We are expecting one or more missionaries to be present. Entertainment will be furnished for all Kansas ministers, and as many delegates as possible. Rooms and meals can be had close to the church, at very reasonable prices. The church is located corner of Kellogg & Market. For further information write F. L. Doyle, 121 East Kellogg, Wichita, Kans., or Fred Vogler, Chairman Kansas Dist., Burlingame, Kans.

**THE NEBRASKA DISTRICT COUNCIL** will hold a Convention at Chappell, Nebr., Nov. 19 to 29 inclusive. Good speakers are expected. Suitable accommodations to be provided on the free-will-offering plan. There will be two or more meetings daily with three meetings on Sundays. The forenoon sessions on Nov. 26, 27 and 28 will be devoted to our District Council work, and a good attendance is desired. For further information address Pastor Evang. Otto J. Klink, Chappell, Nebr.—G. W. Clopine, District Chairman.

**GRAND RAPIDS, MICH.**—Commencing November 12, fourfold Gospel convention, salvation and healing revival. The revival meetings will start with a four-day Bible convention conducted by Pastor D. M. Wellard, Bible teacher and lecturer of Syracuse, N. Y., and be followed up with three weeks revival and Divine healing meetings conducted by Evangelist P. C. Nelson of Galesburg, Ill. Pastor Paul J. Aneis, returned missionary from South America will have charge of the missionary program. Other pastors and evangelists are expected to be with us at that time. Workers will be entertained. For further information address local pastor, Thos. W. Wellard, 869 Second Street, Grand Rapids, Mich.

**FREY EVANGELISTIC CAMPAIGN, EAST ST. LOUIS, ILLINOIS.**—A Pentecostal revival campaign under the direction of Evangelist Mae Eleanor Frey, of Los Angeles, Calif., will be conducted at the Assembly of God Tabernacle, 26th Street near State, November 1 to 22. We are expecting a great meeting at this time. Dr. Wm. K. Towner, pastor First Baptist Church, San Jose, Calif., says of Sister Frey, "Of all the evangelists I know, with the exception of Sister McPherson, she has the most evangelistic note and spiritual appeal in her message that brings souls to the altar, and her ministry is remarkable for the number of Christians who receive the Baptism with the Holy Spirit."—John F. Bryan, pastor.

**THE NORTH CENTRAL DISTRICT COUNCIL** of the Assemblies of God will hold its annual meeting with the assembly at Minot, N. D., Nov. 25-29, 1925. At this meeting election of officers will take place, and other important matters will receive attention. Those desiring ordination or license are requested to be present. All the brethren are urged to attend, and every assembly is invited to send a delegate. The Minot assembly has kindly offered to entertain all visiting ministers and delegates who send notice of their coming. Please write Pastor Fred G. Frank, 815 Second Ave., N. W., Minot, N. Dak., giving date of arrival, if possible. Come praying that God's blessing may rest upon this meeting.—Herman G. Johnson, Sec.

### THIRTY-FIRST ANNUAL THANKSGIVING CONVENTION, PHILADELPHIA, PA.

Highway Mission Tabernacle will hold its thirty-first annual Thanksgiving Convention in their new church, corner of Nineteenth and Green Streets, Philadelphia, Pa., November 22 to December 6, inclusive. It is with pleasure that we are able to announce that Evangelist J. S. McConnell and Brother Joseph Tunmore will be the invited workers. Meetings will be held twice daily during the week, 2:30 and 8:00 p. m. Sundays 10:30 a. m., 3:30 and 7:30 p. m. Visitors wishing assistance in securing entertainment should write to Mrs. Charles Reinhardt, 2338 Nicholas Street, who will gladly assist in securing such at the best possible rates.

### GREAT INTERNATIONAL GLAD TIDINGS CONVENTION AT 1441-1471 ELLIS STREET, SAN FRANCISCO, CALIF., NOVEMBER 29 TO DECEMBER 21, 1925.

This holy convocation will meet in the new Glad Tidings Temple and Bible Institute. The Auditorium will seat 2,500, and has a capacity of 3,000. Three hundred voices, plus a forty piece orchestra, under the leadership of Brother G. P. Andrews, will furnish rare music. The Radio Broadcasting Station K G T T, will also be in operation during the Convention carrying this fourfold message in sermon and song to thousands beyond our Temple. Revival fires are burning and the power of God is falling. You cannot afford to miss this wonderful event. Evangelist Charles A. Shreve of Washington, D. C., will be the chief speaker, supported by a large staff of able ministers, students, and workers. Come and hear the soul-stirring messages, live testimonies, and wonderful music for the Lord hath prepared a feast of fat things. Come for all things are ready. Come to hear God speak. Come to hear from Heaven.—Pastor R. J. Craig, Evangelist M. R. Tatman, Conveners. For further particulars write or wire Secretary O. C. Smith, 1556 Ellis St., San Francisco, Calif.

**NEW YORK CONVENTION.**—The Eighteenth Annual Pentecostal Convention will be held at Glad Tidings Tabernacle, 325-329 West 33rd St., New York City, for 17 days beginning November 6 at 2:30 p. m. There will be two services daily, 2:30 and 7:45 p. m., except Mondays when there will be no afternoon service.

We have in God's plan secured Evangelist J. S. McConnell (The Fiery Irish Evangelist), and David H. McDowell, better known as the "Midwest Cyclone," as the principal speakers. Other speakers will include William K. Bouton (Hero of Delmont), Joseph Tunmore, Pittsburgh, Pa., and many other ministers. There will be a special missionary day and offering on the second Sunday of the convention, November 15, at which time missionaries from different parts of the world will speak.

The last Sunday of the convention has been set apart for the burning of the mortgage. Four years ago we entered the Tabernacle carrying two mortgages, a first mortgage of \$45,000 and second of \$25,000, a total of \$70,000, and yet God has so wonderfully undertaken that we expect to burn both mortgages on Sunday 22 at 2:30 p. m. Come and rejoice with us. Amen.

How to reach the Tabernacle: From Jersey or Brooklyn, take Hudson Tubes or B. R. T. to 33d St., New York City, and walk two blocks west. All elevated and surface car lines stop at 33d or 34th St. From up or down town New York, take subway to Pennsylvania Station, 33d St. and 8th Avenue, and walk half block west.

For further information as to accommodations, etc., please write Miss Marie Burman, 311 West 111th St., New York City, Convention Secretary.

**NOTICE.**—All ministers and licentiates in the Central District Council will kindly send in their latest address to the Secretary, G. E. Smith, 124 St. Louis Ave., Youngstown, Ohio.

**PASTOR WANTED** at Seymour, Texas. A Spirit-filled man of God, none other need apply. Write Dave Lambert, Box 616, Seymour, Texas.

### FOREIGN MISSIONS CONTRIBUTIONS

October 23 to 31, Inclusive

This does not include offerings sent in for the expense of the Foreign Missions Department. \$ .50 S H Rockwood Canada; .60 I W Pretoria S. Africa; .75 Mrs G L Blythe Canada; .85 Mrs J G Cincinnati Ohio  
 1.00 Mrs J M W Fresno Calif; A B M Louisville Ky; Mrs W J S Baltimore Md; J M G & wife Eureka Springs Ark; Mrs J M W Fresno Calif; Mrs J W S Floyd Knobs Ind; Mrs L E C Ft Tawson Okla; Mrs A M H Hinchley Minn; M J McInnekeah Okla; A Sister Ithaca N Y; Mrs. S R F El Dorado Ark; D B Tulsa Okla; Miss E O Carthage Mo; 1.50 Miss E C Hornbeck La; Mrs O K Harvey Ill; J A F Abbeville Ala  
 2.00 M B Reedley Calif; S A G & L E L Puxico Mo; D B Ninnekah Okla; Mrs R L S Loveland Colo; Mrs D A Beech Fork W Va; M A M Ritchey Mo; Union S S Deer Ridge Mo; Mrs J M H Cash Texas; Mr R E I Washington D C; 2.16 Assembly of God S S Eldon Ia; 2.32 W B Guernsey England; 2.50 Mrs D B Genda Springs Kans; 2.80 S S Heavener Okla; 2.85 J M R Dante Va

3.00 Young People's Class Russellville Ark; Senior Class of West Canaan N H; B H C Coffeyville Kans; S S Guthrie Okla; H K Clarkdale Ariz; Pastor A F J Gonzales Tex; Young Ladies Bible Class Bethel Temple Dayton Ohio; 3.50 S S Savannah Okla; Mrs A B Ft Smith Ark; 3.55 S S Weskan Kans; 3.71 Artesia Pent'l S S Lake Arthur N M  
 4.00 Mr & Mrs W A T Mead Colo; C W L Mt Hope W Va; P T Salinas Calif; S S North Canaan N H; Mrs C M H San Antonio Tex; Miss E M W Patterson N Y; Mrs W H C Abbeville Ala; 4.04 Hendley Assembly Franklin Nebr; 4.70 Assembly of God S S Wesson Ark; Mr G M Ventura Calif  
 5.00 Mrs D E H Tulsa Okla; M S Spokane Wash; Mrs T A H Marienville Pa; R S J Washington D C; E B Russellville Ark; W F R & wife Goose Creek Tex; Mrs F B Brooklyn N Y; Assembly National City Calif; Mr & Mrs E A K Cincinnati Ohio; Miss A A Springfield Mo; Mrs M E C B Ashland Ore; C E S Mt Vernon Wash; J B Kennewick Wash; Mr S J H Toledo Ohio; K McWoodhull Ill; F R Atwater Calif; Mr & Mrs L S B Coffeyville Kans; Rev F F Arcade N Y; Mrs C E A Miami Fla; East Side Gospel Mission Davenport Ia; F A P Vacaville Calif; L L Pangburn Ark; Mr B C Evansville Ind; Mr & Mrs J L M Whitt Tex; Mr F J D Joliet Ill; J D Deer River Minn; 5.61 Assembly Yakima Wash; 5.75 A Friend Caldwell Kans  
 6.00 Mr & Mrs J M S Thunder Hawk S Dak; J L P Rosbor Ark; Mrs L E San Diego Calif; D G & S G Montreal Canada; 6.35 Assembly Meridian Miss; 6.50 Missionary Circle of Glad Tidings Mission Gilroy Calif; 7.00 Assembly Hornbeck La; 7.25 Mayfield Assembly Cedardale Okla; 8.00 L M C Woodland Calif  
 10.00 C S Bridgeport Conn; Pent'l Young People Joplin Mo; Mrs G F C Granton Nebr; The Little S S Detroit Mich; M H New Castle Pa; Mrs A J F Indianapolis Ind; C D St Louis Mo; Mrs A M M Cloverdale Calif; Mrs J S Newport Ky; Mehida Pent'l Assembly Canaan N H; H A Mc Bakersfield Calif; Mr & Mrs C F O Denver Colo; O J Stockton Calif; Gospel Mission National City Calif; E L Puxico Mo; 10.05 Glad Tidings Assembly Newburgh N Y; 10.18 E Mc Blytheville Ark  
 11.00 Assembly of God Galena Kans; 11.36 Mrs S A Altus Ark; 11.90 Mrs M Z Coldwater Kans; 12.15 Sunny Vale Pent'l S S Athica Kans; 12.50 Mrs A C Genda Springs Kans; 12.79 Emanuel Chapel Assembly Whittier Calif; 13.00 Miss J A C San Jose Calif; J G Calgary Canada; 14.00 Full Gospel Assembly & S S Columbia Pa  
 15.00 N T Vashon Wash; S S Edwards St Pent'l Assembly Upper Alton Ill; G U Great Bend Kans; 15.14 S S Goose Creek Tex; 17.00 Mr S B S Quincy Mass; 18.00 United Pent'l Church Bridgeport Conn; Assembly of God Ft Morgan Colo  
 20.00 Assembly Auburndale Fla; German Pent'l Mission New Castle Pa; Miss F A A Boston Mass; A G V Springfield Mo; C L W Alton Mo; Mt Hermon Womens Mis Council Electra Tex; Bethel Pent'l Assembly Juneau Alaska; Mission Sidney Mont; Pent'l Young People's Band Wesson Ark; 22.00 Pent'l S S Wilton N Dak; 24.00 Mrs R K Mishawaka Ind; 24.10 Assembly Wibaux Mont; 25.00 A F Parlier Calif; Dr. J N R Brooklyn N Y; Mr M C W Rutledge Ala; Mrs N S Independence Kans; Dr J N R Brooklyn N Y; Mr & Mrs H N Petrel N Dak; H P E Richmond Va; 26.10 Bethel Assembly Arton Ala; 27.56 S S Assembly of God Kennett Mo  
 30.00 Young People's Bible Class Dallas Tex; Mr. & Mrs A R S Colfax Calif; Assembly Oshkosh Wis; 30.05 Assembly Findlay Ohio; 31.18 S W Va W Va & Ky District; 31.60 Prayer Band Allentown Pa; 36.00 A T U Great Bend Kans  
 40.00 Mr & Mrs A R S Colfax S S Assembly of God Tulsa Okla; Eorse Pent'l Assembly River Rouge Mich; 41.85 People's Tab Ft Collins Colo; 45.00 Young People's Prayer Band Tulsa Okla; Full Gospel Assembly of God Minneapolis Minn  
 54.00 Mr & Mrs V Findlay Ohio; 55.00 A Friend  
 63.35 Assembly of God Tacoma Wash; 75.86 Rosen Heights Assembly of God Ft Worth Tex; 87.00 Wells Memorial Assembly Tottenville N Y  
 100.00 Lighthouse Pent'l Church Brooklyn N Y; Assembly Hagerstown Md; C A M Enid Okla; 118.62 Southern Missouri District Council; 160.05 Full Gospel Mission Houston Tex; 400.00 Eastern District Council; 432.00 Assembly of God—German Branch Milwaukee Wis; 700.00 Estate of I M W Binghamton N Y; 1118.00 Highway Mission Tab Philadelphia Pa  
 Total amount minus \$227.08 amount given direct .....\$ 5,009.30  
 Amount previously reported .....11,904.97  
 Total amount for month of October.....\$16,914.27

### HOME MISSIONS CONTRIBUTIONS

October 23 to 31, Inclusive

\$1.00 Mayfield Assembly Cedardale Okla; 5.00 Full Gospel Mission Houston Tex; 8.10 Southern Missouri District Council  
 Total amount .....\$14.10  
 Amount previously reported .....27.71  
 Total amount for month of October .....\$41.81

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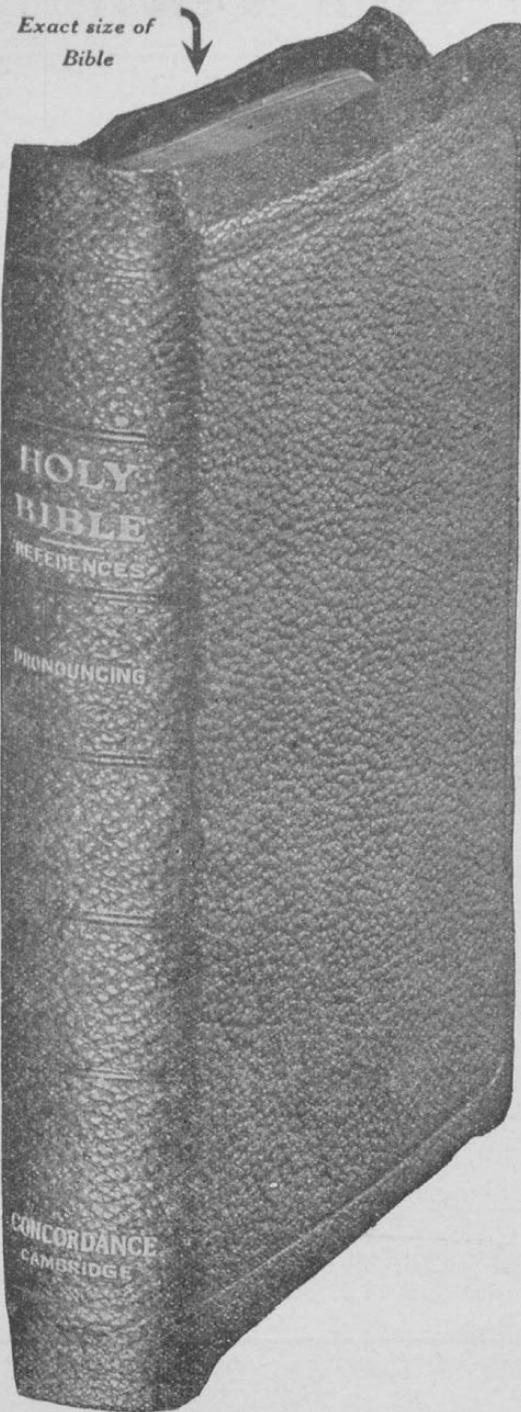
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Battle of the kings. Abram rescueth Lot

GENESIS 13, 14

if a man can number the dust of the earth, then shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

18 Then Abram removed his tent, and came and dwelt in the plain of Mām-rē, which is in Hé-brōn, and built there an altar unto the LORD.

14] CHAPTER 14

AND it came to pass in the days of Am-rā-phēl king

same is Zō-ār;) and they joined battle with them in the vale of Sid'-dīm;

9 With Chēd-ōr-lā-ō'-mēr the king of E'-lām, and with Tī'-dāl king of nations, and Am-rā-phēl king of Shī'-nār, and Ar'-i-ōch king of Ēl-lā-sār; four kings with five.

10 And the vale of Sid'-dīm was full of slimepits; and the kings of Sodom and Gō-mōr-rāh fled, and fell there; and they that remained fled to the mountain.

11 And they took all the goods of Sodom and Gō-mōr-rāh, and their victuals, and went their

they took Lot, Abram's son, who dwelt in his goods, and de-

there came one that, and told Abram the or he dwelt in the Mām-rē the Amorite, Esh'-cōl, and brother and these were conth Abram.

when Abram heard other was taken captured his trained born in his own house, red and eighteen, and em unto Dan.

he divided himself em, he and his ser-night, and smote pursued them unto which is on the left amascus.

brought back all the also brought again Lot, and his goods, omen also, and the

And the king of Sodom out to meet him after his urn from the slaughter of r-lā-ō'-mēr, and of the that were with him, at the valley of Shā'-vēh, which is the king's dale.

of Sodom, and the king of Gō-mōr-rāh, and the king of Ad-māh, and the king of Zē-hōi-im, and the king of Bē'-lā (the

Heb. plains. So ch. 12. 6 & 14. 13 & 18. 1. & ch. 11. 3. & ch. 19. 17, 30. & ver. 16, 21.



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