

Not By Might, nor By Power

The Pentecostal Evangel

By My Spirit saith the Lord

HOLY BIBLE

The Whole Gospel to the Whole World

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A Solemn Warning Against Playing with Sin

Howard Carter, Eureka Springs Camp Meeting

HERE was a woman in a field who had a very remarkable experience. Before her was a man with a very terrible countenance. She looked in dismay, wondering what it could mean. The messenger said, "Behold, thou art barren, but thou shalt conceive and bear a son. Drink not wine nor strong drink, and eat not any unclean thing, for the child shall be a Nazarite from the womb." She went home and told her husband. He said, "I would like to meet him, too," and they prayed together that the messenger of God might come again. And one day this messenger of God returned, and the man also saw him and enquired, "How shall we order the child, and how shall we do unto him?" "Let thy wife drink no wine nor strong drink and eat no unclean thing; all that I have commanded her let her observe." "Let us make thee an offering." But the messenger said, "Though thou detain me, I will not eat of thy bread; and if thou wilt offer a burnt offering, thou must offer it unto the Lord."

And the man hastened and killed a kid and made an offering unto the Lord. And as the smoke ascended to heaven a very wonderful thing took place, for the messenger of God suddenly, mysteriously, amazingly, mingled himself with the flames and disappeared in the smoke. Terror stricken the husband looked at his wife and said, "We shall die. We have seen an angel of God face to face." "No," said the

woman, "we shall not die, but we shall see the fulfillment of all that God has spoken." I do not know what some husbands would do without their wives.

They waited and according to the promise of God the child was born. Time went on and the baby grew and became a boy and the boy grew and became a youth, and the youth grew and became a young

man. The next thing we read about Samson (for that was the name of the baby boy) was that the Spirit of the Lord moved him in the camp of Dan. It doesn't say what he did. It simply records the fact that the Spirit moved him. I think God is so delighted that if you have the slightest moving by the Spirit of God He writes it down. Let us pray God to help us to do more by the power of the Spirit of God.

Everybody knows about Samson. They say, "Samson is a great strong man." We have been deceived, and the artists have deceived us. They have pictured Samson as a man of great physique, a man with enormous muscles, an anatomical marvel. But he was not a giant nor a strong man. He was an ordinary man who had the Spirit of God upon him. His power lay not in himself, but in the Spirit of God. And that can be true of everyone of us. We may be very ordinary, and most of us are, but we can have the extraordinary power of the Spirit of God. Samson was mighty when the power of the Spirit came upon him. But Samson did things that he ought not to have done. He was not a man noted for holiness, unfortunately. We never hold him up as an example of a sanctified man. Listen to this little incident.

Samson moved among the enemies of the Lord's people, and one day he saw a Philistine's daughter who was exceedingly beautiful to look upon. She belonged to the enemies of the (Continued on Page Seventeen)



THE KEY IS IN YOUR HAND!

"---Your iniquities have separated between you and your God, and your sins have hid His face from you ---" ISA. 59:2.

Unprecedented Scenes in Poona City, India

*Mighty signs and wonders follow the preaching of the gospel by
L. Jeevaratnam*

DOUTBLESS the deep interest of our readers in our Indian brother Jeevaratnam was stirred by the likeness of his printed on the first page of the August 25th *Evangel*, with the account of his conversion. From being an entertainer able to command very large sums for entertaining he became a humble, poor-in-purse Christian. He gave up all money making, gave away everything he had of value, and began preaching the gospel.

The following further report of his activities, which was signed by ten missionaries, reprinted from *Redemption Tidings*, the organ of the Assemblies of God in Great Britain will, we trust, stir many to deeper consecration and a more lowly walk with Christ.

"And there was great joy in that city."
Acts 8:8.

To quote from a prominent missionary weekly magazine: "*Poona City, the home of Brahmandom . . . has this past week been moved as probably never before by an Indian Christian preacher. It takes something to move Poona, with its quarter of a million people, but so large have been the crowds attending evangelistic services, which have gone on for over two and three hours at a time, that the congregations have had to meet outside. Arranged at first unitedly by several Protestant Indian Christian Pastors in whose churches the week's services were to be held, sheer force of numbers led to the audiences gathering on the open space outside a church. . . .*"

Reaching All Classes

Such a wonderful scene it was, in that it consisted not only of many hundreds of Christians, but large numbers of people, including various castes of Hindus, from Brahmans to outcastes; many Mohammedans, yes, even some "purdah" ladies, shrouded in their long white robes; there were Jews, Sikhs, Pathans, Anglo-Indians, Roman Catholics, rich Parsees, beggars; the halt, the maimed, the blind, the deaf and dumb, the diseased, the devil-possessed—Oh, what a mass of needy souls! The rich and poor, high caste and low caste, and outcaste, sat together in a great crowd on the damp grass listening to the full Pentecostal gospel faithfully and fearlessly preached by our Indian brother. Mr. Stewart and Mr. Walters helped in the ministry also,

and many dear Indian pastors were most earnest in prayer and most enthusiastic in leading the singing. The missionary sisters were kept busy helping with the sick ones and with the crowds. A large band of Indian young men and women acted as volunteers in helping to control the crowds of sick who came to be prayed for. Outside were motor cars, carriages, horse traps, cycles, and bullock-carts bringing still more people all the time. They sat on the ground, at least 1,500 of them—they climbed the surrounding walls, looked over from balconies of houses, from tree branches—no one can estimate how many thousands of souls must have heard the full gospel—a constant stream of people kept coming in on the outskirts of the crowd.

Brother Jeevaratnam's language is Telugu, which is not spoken in this district, so he preached in English, and was very ably interpreted into Marathi by his co-worker, Brother Timothy, a dear Indian Presbyterian minister, who has left all to travel around with Brother Jeevaratnam. Brother Timothy is longing for the Baptism with the Holy Ghost—please remember him very specially in your prayers. They have a wonderful ministry—one seemed an echo of the other, as the interpretation followed the English sentence like shots from a gun!

Scores of Decisions

The theme running through all our brother's messages was, "I was a great sinner, but Jesus saved me." He told how he came to England to make much money as an artistic entertainer; how he was saved through an open-air meeting in Leeds, then went to Mr. Carter's Bible School, and was baptized in the Holy Ghost. He exhorts the heathen and nominal Christians to repent and believe on the Lord Jesus for salvation, and God's children to seek for the fullness of the Spirit, and to look for the Coming of the Lord. At the close of each evening's service, scores of hands were raised to signify a desire to receive Jesus as Saviour. Oh, the brooding Presence of the Holy Spirit upon that crowd as the appeal went forth—such a silence—so unusual for a heathen crowd.

Brother Jeevaratnam wears the saffron-colored robes of the Indian religious "sadhu," which is a great point of contact with this intensely "religious" race. A true son of India, but a messenger of

Jesus. He is building a Divine Healing home in his own district; Indian people are contributing towards the cost. Needy souls will come from all parts of India, and we all hope it will be ready in time for Mr. Carter to open it—we all hope to be there (D. V.).

Signs and Wonders

Not only was the Gospel preached, but God confirmed His Word by mighty signs and wonders. We saw the dumb speak and the deaf hear; the lame walked; severe internal pains vanished; the blind received their sight.

The scene in Acts where the people would have worshiped Paul as a god were literally repeated, for the heathen reverence anyone with any kind of supernatural power, but our brother always reproved them for this and told them to give the glory to the Lord Jesus. In every meeting he told them there was no virtue or magic in the oil or in his hands, and said they *must* believe on the Lord Jesus as the Healer and Saviour.

Demons Cast Out

In Acts 8:7, we read "For unclean spirits, crying with loud voice, came out of many that were possessed with them." And we have seen this in Poona. Here is a typical case:—A Hindu woman, wild-eyed, her clothes ragged, sat in the church and, as soon as the meeting started, began to shake violently; as soon as Brother Jeevaratnam started to preach she commenced to walk toward the front. Three of us held her and prayed and she quietly sat down, but still in her "possessed" condition. Next morning, the meeting was out side, and as soon as our brother rose to speak she went under the power of this evil spirit and staggered towards him as if drawn by a magnet. Brother Jeevaratnam commanded the spirit to be quiet, and continued his message, but one after another among the crowd went under the power of evil spirits, screaming and making their way to the front. Brother Jeevaratnam said it was the power of Jesus that drew even the devils.

He made them sit there quietly until the end of the service and then he dealt with them. We never saw such a manifestation of the mighty power of God. The first woman stood staring and shaking. He asked the spirit, "How long have you been in this woman?" "Since childhood." "How many are you?" "One." "What is your name?" "S—i" (The name of a Hindu goddess). "Who is greater, you or Jesus?" "How can I be greater! Jesus is greater!" "Who is Jesus?" "Jesus is God above all gods." "Are the idols gods?" "No, they are false." (This from a Hindu idolater). The assembled crowd witnessed this, the spirits acknowledging the supremacy of the Lord Jesus. Then we all prayed, and Brother Jeevaratnam commanded the spirit to de-

part from this woman to the pit and never return. She began to scream and wail and the spirit said, "Going, going, going!" Then, Oh, what a change! The wildness went from her eyes, she awoke as if from a dream; looked round, not knowing what had happened; but—she was free! We all shouted "Hallelujah!" heathen included! They have learned that blessed word this week! That dear woman came to every meeting after that, clothed in a clean sari, her hair tidy, "clothed and in her right mind." No Hindu god-mark painted on her forehead now; she promised to cease idol worship and to attend the church services.

Another woman under possession stood swaying and hissing exactly like a cobra snake—the demons stated they were seven, and gave each name and the name of the woman herself—all were names of Hindu goddesses—they said they had killed two of her children. (You know how babies are killed in various ways, in India, surely at the prompting of the devil). After prayer, and repeating after us "Victory through Jesus' blood," the demons came out, contorting the poor body of the woman, as in the Bible. But her face changed—peace came, she smiled; she was delivered! Case after case like this, until we stood around moved to tears and the power of God filling us mightily—Yes, *Jesus is over all the power of the enemy* and we have seen and know it. In every case, the victims had no knowledge of what had happened from the time they went under the power of the devils until they were delivered—they denied having spoken or screamed or answered any questions—but they knew they were free! In one case, the demons preached the Gospel through a heathen woman—it was an amazing thing.

Great Procession of Christians

Indian pastors of the denominations have been greatly blest, but some of their missionaries would not even attend the meetings. However God has set the pastors on fire and they are hungry for power from on high.

Brother Walters and the Supa people went to prepare the way in prayer for Brother Jeevaratnam's visit there, while Brother Stewart stayed on a few days in Poona to take Bible classes with these pastors, instructing them in the truths of Divine healing and the Baptism with the Holy Ghost. The climax to these meetings was a wonderful procession of hundreds of Christians, with music and singing as they slowly marched through the streets of Poona city. We walked for over two hours; surely that city never saw such a sight. Please pray much, until India is shaken by the power of God.

The following has been extracted from "The Illustrated Weekly of India," July 22d, 1934:

Remarkable Scenes in Poona City

Indian Christians in Poona are hailing a Christian Sadhu named Jeevaratnam of Gudawada, in Madras, who appeared in Poona some days ago, clad in flowing saffron robes and armed only with a syringe of oil.

Thousands of people thronged the vicinity. The streets nearby teemed with traffic of all descriptions. In almost every vehicle lay an invalid tended by relatives while the compound was filled with the sick and the halt, turning hopeful eyes to the dominating figure of the gentle-faced bearded Sadhu in the center of a picture which could well have been 2,000 years old.

A Motley Crowd

Deaf, blind, and dumb people predominated among the hundreds lined up in long queues seeking the blessing of the Sadhu, but there were many cripples, women with withered limbs, children diseased since birth, and many held in the grip of "devils."

Addressing the people, the Sadhu told them that it was not he who would heal them but the Spirit of Christ through him, and that unless they had faith he would be powerless. So with shining eyes and fluttering hearts they filed slowly up to him, suffered him to lay his hands on them to move their twisted limbs; pour balm into their deaf ears, raise their closed eyelids, touch their silent tongues, and deal with those possessed of "devils."

It was an unique and extraordinary procession, Brahmans rubbing shoulders with Parsees, followed by Christians and unbelievers, Harijans and Mahomedans. Rich people took their places in the queues beside the penniless.

I saw a wealthy Government servant, whose salary is more than Rs. 2,000 per

month, bringing a stricken relative who had faith and hope that she might be cured. A police Havildar, who had helped to control the crowd for three days brought along sick members of his family. Men whom I have met in many walks of life, and who hold responsible positions in Government and public life were there lending a helping hand. European missionaries were kept busy. Thousands have passed under the outstretched hands of the Sadhu since he came to Poona.

Many Testimonies

Wonderful stories of cures are told, and written testimonies are pouring in by post. Many people who claim to have spoken for the first time for years were induced to mount a platform and give vocal evidence of the miracle the Sadhu is said to have wrought.

The Passing and the Permanent

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

Anti-Semitism

The clouds of Jewish crises grow darker. We are informed of an alarming advance of anti-Semite propaganda in South Africa as a result of Nazi literature.

Revival of Hebrew

"Palestine Oriental Tours (New York) headed by a Jew has now arranged to give a course in conversational Hebrew aboard boats *en route* to Palestine," we learn from *Prophecy*. The revival of the Hebrew goes hand in hand with the revival of Jewish nationalism.

Ready to Listen

Daniel A. Poling, noted religious leader, after a tour of fifteen European countries, says: "Haunted by political fears, and hounded by economic uncertainties, people are turning to hear the voice which cries, 'Thus saith the Lord.'" He stated this was especially true in Scandinavian countries.

Militarism

"We must become a military nation," declared Mussolini, "even a militaristic nation, even a warlike nation." And these words were put into action when a plan was drafted whereby every Italian would undergo a course of military training beginning at the age of 8 and lasting till the age of 33.

Mussolini is preparing for the inevitable. "Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near," declared the prophet Joel as he envisioned the last days.

A Reminder

Do not forget that you can send the *Evangel* to a friend from now until the end of January next for the sum of 25 cents. (Add 12 cents for foreign subscriptions.) Why not send a dollar bill and four names today?



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The Editor's Notebook



Lofty Ambitions

There are proud, presumptuous spirits who long for the place of pre-eminence. Such were Korah, Dathan, and Abiram. They said to Moses and Aaron, "Ye take too much upon you . . . wherefore then lift ye up yourselves above the congregation of the Lord?" They considered themselves just as qualified to fill high positions as Moses and Aaron. So they wanted to abase these two leaders and to exalt themselves to the position of pre-eminence.

God's Method of Making Meek

It is written, "Now the man Moses was very meek, above all the men which were upon the face of the earth," and God chose him to a place of leadership because he was meek. We see his strong spirit before he left Egypt when he slew an Egyptian in his anger, but what a change God wrought in those forty years of testing and trial that Moses had on the backside of the desert. God had purposed to make him meek, and for those forty years he was in the crucible until he was refined as fine silver is refined, and he came forth minus the tin of human pride and all the dross of human vanity. He came forth a lowly and meek man, and God exalted this meek and lowly man to be ruler and commander of His people Israel.

Man's Choice

Korah, Dathan, and Abiram were men of strong spirit, and the proud heart always despises the meek and lowly ones that God puts in authority. They say, "We need men of ideas. We need men who will put things over. We need men at the top who are 'go-getters.' We need leaders of outstanding personality and capability." And they reject those whom God has chosen. They will always choose Barabbas in preference to Christ. And how did God deal with those proud, self-seeking men? They wanted to exalt themselves, but He brought them down in abasement. They wanted to be high, but He brought them down to the depths, for the earth opened her mouth and swallowed them, and they went down alive into the pit that John tells us is bottomless. And so shall everyone be who exalts himself, but he that humbleth himself shall be exalted.

A Warning for Us

The people who knew not the thoughts of the Lord and understood not His ways began to murmur against Moses and

Aaron when this judgment fell. They said to them, "Ye have killed the people of the Lord." But God was displeased with these murmurers and sent a plague upon them. As a result 14,700 perished, and more would have died had it not been for the atonement made for them by the two men against whom they murmured. The apostle Paul warns us against men who exalt themselves (2 Cor. 11:20), and also against this sin of murmuring. He quotes this very incident and tells us, "Now all these things happened unto them for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." God does not want us to be murmurers, but to be so filled with the Spirit that we shall be "giving thanks always for all things unto God." Eph. 5:20.

The Choice of God

Moses was instructed to get each of the princes of the twelve tribes of Israel to bring a rod. Every man's name had to be written on the rod he brought. Upon the rod of the house of Levi the name of Aaron was written. These rods were placed before the presence of God in His tabernacle. The people were to leave the choice with God as to who should lead them. He would answer not as *by fire* as He did when fire came from His presence and devoured two hundred and fifty princes "famous in the congregation and men of renown," who were one with Korah, Dathan, and Abiram in their rebellion to oust Moses and Aaron, but *by life*; for the rod of the one of God's choice would blossom.

For a Testimony

Upon the morrow when Moses went into the tabernacle and brought forth the rods, there was one that had budded, had blossomed, and was yielding almonds. It was Aaron's rod. God bore supernatural witness to the one of His own choice, and Moses was instructed to put this budded rod in the tabernacle to be preserved as a token of God's choice. The men who wanted to be first were abased, but they who were meek and lowly (for Aaron was very much one with his meek brother) were exalted.

God's Answer

All these things, besides being a record of history, are a parable of things to come. One who was lowly and meek of heart came to earth. But He was despised and rejected of men, and men

showed forth their rejection of this One by nailing Him to a tree. Men did their worst to this meek and lowly One—they crucified Him. He was taken down from the cross and put in a tomb. He was laid before the Lord as those rods were laid in the tabernacle, and God answered by life. Into that dead form came life.

Our Eternal Priest

And do you know that this risen One has life forever more, and that He is exalted in the tabernacle on high (of which the one below was but a type), as God's priest forever, not of the order of Aaron but a higher order, a priest forever after the order of Melchizedek? Look to that tabernacle on high, and you will see there that meek and lowly One filled with life, and He says to you, "I am he that liveth and was dead; and behold, I am alive for ever more." And this eternal life that He possesses He gives to those who are His, yea, He came and died and rose again in order that they might have life and have it more abundantly.

The Message of the Lord

The word of the Lord came to the prophet, "Jeremiah, what seest thou?" He said, "I see a rod of an almond tree." We might ask, "What value is that, Jeremiah, just a dead rod?" I think he would answer, "Nothing much, but my God can take a dead thing and put life into it. He took the rod of Moses and when he threw it down the Lord made a living thing out of it, and likewise the rod of Aaron. A rod is a dead thing by itself, but oh what a change when God takes hold of it!" And God said to Jeremiah, who had seen in vision just an almond rod: "Thou hast well seen: for I will hasten my word to perform it," and God made speedy choice of this prophet, a meek and lowly soul who declared he was but a child, and God put within him the words of life, a message that lives unto this day.

For You

And what are you? Do you answer, "Just a dry old stick, Lord, just a worthless rod." Fear not, come to Him who gives life and life more abundant. He shall cause thee to bud and bear blossoms and yield fruit for the glory of God. And none of the efforts of vain men of earth can stay the workings of the God of heaven. Fear not, He that is alive for ever more will give thee life and fullness of life and thou shalt be a living rod, abounding in the life of thy God. Thou shalt take root downward, rooted and grounded in Him, and bear fruit upward for the glory of Him who died for thee, but who now lives and is alive forever more.

He that desireth grace of God, let him be thankful for the least gift, so shall he receive always greater.—John Wesley.

The Sunday School Lesson

The Christian's Standard of Life

Lesson 4, Oct. 28, Eph. 4:17-27; 5:15-21

Our lesson is taken from Paul's letter to the Ephesians in which he warns them against lapsing to heathen standards and exhorts them to walk worthy of their high Christian calling.

I. THE OLD LIFE. Eph. 4:17, 18.

To fully realize the meaning of God's call to Israel to be a "holy" nation one must know the depravity of the nations who surrounded them; and likewise, in order to appreciate the change wrought by the gospel in the Ephesians and others, he should know something of the paganism of that time. He will surely conclude that the heathenism of those days was a moral cesspool, and that the picture in Rom. 1:2-30 is not in the least overdrawn. The apostle reminds the Ephesians of the shameful life from which they have been saved and says, "This I say therefore and testify in the Lord, that ye henceforth walk not as other Gentiles walk." The warning was needed, for as Israel lapsed into the evil ways of the surrounding nations, so the nominal church, especially during the Dark Ages, slipped into a state of baptized paganism. During the thirteenth century, when many sects arose to protest in words and in righteous living against this condition, a man was brought before the Inquisition on the charge of being a "heretic." This was part of his defence: "Hear me, my lords! I am no heretic, for I eat meat and lie and swear and am a faithful Christian!"

II. THE NEW LIFE. Eph. 4:20-26.

But the Ephesians had been taught a different standard of conduct: "But ye have not so learned Christ," declared the apostle, and then proceeds to describe the standard.

Self-denial. "That ye put off (as a foul garment) the old man (the sinful type of humanity), which is corrupt according to deceitful (deceptive) lusts (desires)." Christian life must begin with a complete, profound and immediate renunciation of the world, the flesh, and the devil. The joy bells set in motion by the gospel are New Year's bells ringing out the old life of sin and ringing in the new life of godliness. And success in the Christian depends for one thing upon the maintaining of that attitude. "Be renewed in the spirit of your mind." Stephen Grellet, a godly Quaker, once said to some of his brethren, "You are starched before you are washed." The original weaknesses of our nature will show through the starch of respectable profession if full renunciation has not been made.

Righteous Living. "And that ye put on the new man (the new nature), which after God (according to His pattern) has been created in righteousness and true holiness." Christian life begins, but does not end with renunciation. The dead leaves of the old life fall from the tree of human life in order to make room for the new leaves of the never-ending spring-time of the Christian life. The sap of divine life makes all things new—produces new

thought, motives, dispositions, impulses, enjoyments. "Behold, I make all things new."

Paul gives two instances of the above principle: dishonesty must give way to truthfulness; bad temper must give way to good nature.

Truthful Speaking. "Wherefore, putting away lying, speak every man truth with his neighbor." A lie is a falsehood intended to deceive, and having wrong design. Many are the varieties of lying. We have heard of commercial lying, misrepresentation concerning the price and quality of goods; then there is mechanical lying. People get into the habit of promising to do what they know they will not be able to do; social lying is very common—"She is out frequently" means "She does not care to see you." We must also mention ecclesiastical lying. People misrepresent the teachings or practices of a religious movement. Said Dr. Talmage, "You might call them subterfuge or deceit or romance or fable or misrepresentation or delusion; but as I know nothing to be gained by covering up a God-defying sin with a lexicographer's blanket, I shall call them, in plainest language, 'lies.'" Knowing the origin of lying (John 8:44), no Christian would want to "lie like the devil." Notice a reason given for the necessity of honesty: "for we are members one of another." Social unity forbids lying. For example, what would happen if the eye and the sense of taste were to deceive the stomach? Or, if when close to the edge of a precipice the eye deceived the feet?

Good Temper. "Be ye angry and sin not: let not the sun go down on your wrath. Neither give place to the devil." The first words might be rendered, "Let there be no sin in your anger." Two things are implied: first, that there are occasions when it is right to be indignant (Compare Mark 3:5) for the power of indignation is necessary to a well-balanced character; second, that anger may become sinful. When does it become sinful? When it is uncontrolled and therefore destructive; when it interferes with love and is therefore unChristlike; when it lasts too long so that it breeds resentment, hatred or revenge; when it represents a reaction to personal injuries and is therefore selfish. Indignation, when thus spoiled and perverted, gives off a sour odor that attracts the devil. How shall we be sure that our anger is sinless? Here is a good rule: "He that will be angry without sin let him be angry at nothing but sin."

III. THE CONSISTENT LIFE. Eph. 5:15-17.

The consistent walk will be characterized by:

Prudence. "See that ye walk circumspectly, not as fools, but as wise." "Be strictly careful about the life you lead," translates a Greek scholar. I can think of no better commentary on this exhortation than the terse colloquial warning, "**watch your step.**" A famous artist was asked why he took such minute pains in finishing his pictures when his fellow artists made quick despatch of their work. "I work for eternity," was the

reply, meaning that he worked for the benefit of future ages. The Christian life is a tiny portion of time lived for the sake of a never-ending eternity.

Diligence. "Redeeming the time because the days are evil." Paul as much as says, "Spiritual times are very hard in this world, nevertheless, keep on trading for God (Matt. 25:14-16), and quickly buy up every opportunity to serve God." The prevalence of spiritual and moral apostasy might tempt some to a letting down in Christian work; here it is made an argument for intensified effort. When the Babylonian army was encamped around Jerusalem, and the subjugation of the entire land and Judah's captivity was only a matter of time, Jeremiah did something that must have appeared sheer madness—he bought a piece of land belonging to his uncle. Buying real estate in territory that now belonged to the enemy!—what foolishness. But this transaction was an act of faith to assure the faithful of the restoration of Judah and the land. Jer. 32:6-15. In like manner, the forces of unbelief and lawlessness appear to be taking possession of the hearts of men, but it is the Lord's will that His people continue to claim ground for Him.

IV. THE SPIRITUAL LIFE. Eph. 5:18-20.

Every year thousands of Russians, both priests and lay folk, celebrate Easter by becoming hilariously drunk. In reply to a remonstrance, a priest said, "It is a joyful occasion, and we must be happy and rejoice." We must surely concede the logic of this statement, while disagreeing with the thing it defends. Man "must" be happy—he simply must have an exhilaration that lifts him above life's boredom and burdens. But he often seeks it in the wrong way—by intoxicants, drugs, and in a hectic whirl of pleasure. One Greek word for sin—"missing the mark"—vividly describes his futile attempt; man aims at happiness, but misses the mark; he cannot shoot straight with whiskey, dope, sinful indulgences, etc. God agrees that we must be happy; and He shows us the right way: "Be not drunk with wine, wherein is excess; **but be filled with the Spirit.**"

V. THE HARMONIOUS LIFE. Eph. 5:21.

"Submitting yourselves one to another in the fear of God." Every family and every church should adopt the two famous bears—"bear" and "forbear" and should rigorously exclude that mean bear, "overbear."—Myer Pearlman.

A MODERNISTIC HOME

A cartoon in *Collier's* satirizes the "progressive, new ideas of the present generation." A ridiculous picture of Adam, Eve, and Cain. Cain has just killed Abel, whose body lies on the ground. Adam is showing considerable excitement over the first death in man's history, and that a murder. Eve is trying to quiet Adam. Cain is smoking a cigarette and looks unconcerned at the dead body of his brother. Underneath are the words of Eve to Adam. "*Now, don't take on, Adam. You simply don't understand Cain. He belongs to another generation which is solving its problems in its own way, facing the facts of life frankly, fearlessly, wide-eyed, and unashamed.*"—*Practical Commentary.*

The Gospel in Foreign Lands

TIBET—THE MYSTERY LAND

J. H. Andrews

(Continued from last week)

We reached our much desired and longed for Chong-tien October 24. As we drew near the town we felt the need of praying and drawing near to God before entering the town. Having no friends here, we were strangers in the truest sense of the word, with a still stranger gospel—that of peace. Stepping aside into a field overlooking the place, we spent a blessed time in prayer, asking God to prosper our way and give us favor with the people and blessing on our mission. Reminded of the Word, "One shall chase a thousand, and two shall put ten thousand to flight," we were encouraged, for with such a promise we had a man to spare. Praise Him!

When we had finished praying a beautiful rainbow encircled the town. We took this to be a sure token of peace and blessing. We were too late to arrange a meeting that evening because the horses had gotten lost in the morning and delayed us on the way, but we soon had a good host gathered around us and among them was one of the head men of the people. To him we made known our mission.

The Characteristics of the People

Before we write about our work at Chong-tien it may be well to tell you something of the interesting characteristics of the people. The Tibetans are religious to the heart. Even the nomad tribes that rob and raid are controlled by religious influence, and will count on their rosaries to determine whose house they will burn down and whom they will kill. Holiness or salvation from sin have no part in their belief.

They are, as a rule, hard working fellows and quite a contrast to the Moso and other tribes around them. They are very unselfish, happy, and hardy, but very dirty. They love their whiskey and drink it with good relish. Though many have homes, they are a people who love to wander. They love the solitude of the mountains.

The Homes of the Tibetans

The homes of the Tibetans in this part differ greatly from those of the Iong-ling, Muli, and Kulu district, where the homes answer as a compound for the cattle. Here, one might say, it is a kind of a three-story house, the first floor being for all the farm stock, cows, pigs, sheep, goats, yaks and mules. The second floor accommodates the family. The third floor is known as the Ch'ing T'ang, the place of worship. In a large house there is always a place for the Lama (priest) to carry on his invocations. One of the family is made priest for all the family. The Ch'ing T'ang is kept very clean, and is scantily furnished. An altar, upon which are butter lamps burning before the family god, a few temple banners, and mats to sit on during the devotions comprise the furnishings.

In the living quarters the kitchen is a spacious room with a big flat brickwork

about a foot high, eight feet long and about four feet wide. Here a big copper caldron stands on a tripod. Another tripod stands there also for roasting the barley in a large iron pan. There are no windows but a small opening in the roof is left to let the smoke out.

Through a large hole in the floor all the refuse is shot down into the cattle pen below. This opening in the floor also serves as a flue for all the odors which arise from this stable below. This together with the obnoxious smells from the burning of the rancid butter in the Ch'ing T'ang and the odors from the kitchen, make one big stench so that man and beast carry about the same kind of odor.

Preparing for the Day

To say that the Tibetans never wash would be a little from the truth, though I cannot say that any of our party washed any time during the entire trip. The Na-hsi tribe, and some of the Chinese travelers perform what they might call a wash but it is far from hygienic. They fill their mouths with water and spit it out into their hands as they rub them around their faces.

Two young women, after seeing me have my morning wash-up, brought their little wooden bowls close to my sleeping quarters and gave me an exhibition of a Tibetan wash. Their bowl was a block of wood with the middle chopped out, and held about one quart of water. They made such a splash in washing their hands that by the time they came to their faces there was no water left in the bowl. Then they stood in the cold, cutting wind to dry off, and spat through their teeth with pleasure.

Time for Tea

The food of the Tibetans consists mainly of T'sam-pa (roasted barley flour) rancid butter—the stronger the better, tea, sour milk curd stiff with age and crusted in a coat of dirt, their cheese in like manner, and bacon in the same color coat. The tea is boiled and then churned up in butter with salt instead of sugar. I doubt if any of the readers would like to drink it for the butter is rancid to the last degree, and green. When the cover is lifted from it the air is polluted for yards around.

A generous portion of this green butter is put into the tea, the green scum blown aside, and when about half drunk, the tea is mixed with T'sam-pa with the middle finger, going around and around to the humming of one of their prayer tunes. The butter we used was not quite so rancid as theirs, for I insisted on ours being boiled and refined, taking away all the hairs and dirt as far as possible. Every morning the Tibetans would skim off some of the greasy fat from their tea with their finger, and rub it about their faces, not unlike the young lady using her vanishing cream at home.

(To be continued)

TRANSFORMED LIVES

Mrs. Thyra Bristow

"Give thanks unto the Lord. Call upon his Name. Make known his deeds among the people."

When reading this verse of Scripture I felt that perhaps you would like to hear the story of the conversion of Mr. and Mrs. Fan here in North China, who were groping in darkness but now are living in the light, shining for Jesus. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

The change in Brother Fan is surely great since he heard the blessed gospel and accepted Jesus as his Saviour. He was brought up in a well to do family but, unfortunately, the parents were opium slaves and could not keep away from the drug. Therefore, it was but natural that their son also should begin at an early age. Their means gradually dwindled and the father was not in condition to work, so the boy did not receive the education he should have had according to their station in life.

When he was sixteen his mother completely lost her mind and would cry out for the drug. She had to be kept in an empty room, chained to the wall, with no conveniences or comforts. Poor creature! She had never heard of Jesus even though she lived in a large city.

The father taken up only with smoking, never gave a thought to the wife of his youth, the mother of his boy. A victim of opium never craves food, so becomes weaker and finally helpless. Can you imagine the condition existing in this home?

It was into these awful surroundings that a pure young girl was brought to become the wife of the son, and slave of the demented woman, and also to attend the emaciated body of the dying father. It was a great release to young Mr. Fan and his wife when the old demented mother died. They left that city and moved to Peiping, bringing the old father with them. Surely it was the leading of God. Has He not said, "I will bring the blind by a way that they knew not. I will lead them in the paths that they have not known. I will make darkness light before them, and crooked things straight."

They came to live quite close to our chapel, but not until his father passed on did Mr. Fan come in to hear the gospel. One night the singing attracted him and he ventured in to the gospel hall to hear the foreigner speak Chinese. The Holy Spirit did such a mighty work in his heart that he could not keep away from the meetings. Soon he accepted Jesus as his Saviour and the craving for the drug left him. Glory to Jesus!

It was not all easy afterward as his wife was not willing to follow the "Jesus People," but gradually she began to see a difference in her husband. He was becoming more considerate now and not so quick tempered, so she decided to come to the gospel hall to hear for herself. She brought the two little boys, one of whom was subject to fits. We

prayed for him and he was perfectly delivered and has never taken another one.

As a result of this healing, Mrs. Fan accepted Jesus as her Saviour and felt her burden of sin roll away. She had been suffering with pains in her eyes and was slowly going blind. They had asked to be immersed, and just before stepping into the water she asked for special prayer for her eyes. God heard. "And it shall come to pass that before they call I will answer; and while they are yet speaking, I will hear. Her eyes were perfectly healed and now she is rejoicing in Jesus and not afraid to witness for Him.

When we left Peiping they were both going on with the Lord and happy in His service.

NEWS FROM POLAND

Mr. William Tober one of our General Council ministers working for the Lord in Poland writes: "We recently had a baptismal service in the Lipno section when 15 were baptized. About 300 were present at the service and more than 100 received the Communion.

"Being obliged to go to Danzig to renew my visa, Brother Schmidt advised me to go to Marienwerder to hold meetings, where a revival had broken out among the saints. When I arrived there I met some of the people who informed me that meetings were forbidden by the police. However, news soon spread that a missionary had come from Danzig and so the people came together. I sat with them for a while and told them of the work in Poland. Then the police came and took my passport and ordered me to report to the District Official the next day. There I was given a hearing for several days and then placed under arrest and thrown into jail for 16 days. They finally released me on 500 Mark bail, pending a trial that never took place.

"The charge was not that of holding meetings but that I stayed at the house of the saints which the police called a criminal den."

Such reports give us a little insight into the opposition encountered by the missionaries who are laboring for the Lord in certain parts of Europe. Let us be faithful in holding them up in prayer.

MRS. BELLA MILITSCHER SEALE IN THE UNITED STATES

We are pleased to announce the address in the United States of Mr. and Mrs. Charles Seale which is c/o Mrs. Carl Gehrke, 663 Kane Street, Hammond, Indiana. Mrs. Seale is better known to the people of this country under the name of Bella Militscher. Our sister was married to Brother Seale during her last term of service and she and her husband have been actively engaged in the work in South China until their recent return on furlough.

Mrs. Seale is not well in body and needs the prayers of God's people at this time. We trust that she may rapidly regain her health and strength and that she and her husband may be able to return to their field of labor this coming year.

ON THE WAR PATH IN SHANSI

This title is the suggestion of Miss Alice Stewart as a name for the accompanying picture which she sends from North China. She writes: "I have just returned from a little rest in Port Arthur, Manchuria, where we visited some of the places of interest. Buried beneath a Japanese shrine are the cremated remains of 20,696 Japanese soldiers who perished in the conflict of 1904. Every spring and fall grand memorial services are held at the shrine, attended by relatives and friends of the departed warriors.



Alice Stewart

"Theirs is but a fading glory! Their warfare brought sorrow and mourning to their loved ones as well as to their enemies. Thank God, our warfare brings peace and joy and gladness where sorrow and weeping did abound and, while we shall never receive honor or praise from earthly nations, we know that when our warfaring days are past, we shall receive a crown of glory from the King of kings and Lord of lords.

"Many of the people in the picture are real miracles of grace, and I could tell you something interesting about each one, but time will not permit that now. The elderly gentleman in the rear row to the right of the flag was over 70 years old when he took his stand for Jesus and came out of gross darkness into the marvelous light of Christ. The day the picture was taken he walked 27 Chinese miles (9 English miles) with us and testified for Jesus.

"The man with the accordion in the middle of the second row is one of our best evangelists. Through his humble, earnest, whole-hearted spirit, he has won many others to the Lord. I know Sister Stephany would appreciate it very much if someone would undertake to help with his support, as her financial burden is very heavy now."

Should someone desire to help in the winning of souls in China by helping to send this man forth with the gospel to his own people, send the offering to Foreign Missions



Group of Christians, Shansi, North China

Department, 336 West Pacific Street, Springfield, Missouri, stating that it is to help the native evangelist with Miss Marie Stephany.

NEW OPPORTUNITY IN TIBET

From our brother, V. G. Plymire, comes another account of open doors in Tibet, the land which has long been known as one of the few countries which has not opened to the gospel. A new day seems to be dawning for the gospel in this heretofore closed land, and the way is wonderfully opening for these deprived people to hear the Word of Life.

Brother Plymire writes: "Behold I have set before thee a door opened." It seems to come to us more forcibly than ever before that God is calling us to go forward. For many years we have been requesting the friends at home to pray that God would open the door into Tibet. We have ventured many times before and now there comes a peculiar opportunity—an invitation in the form of a personal visit by the chief of the largest tribe in northeastern Tibet to come to the wedding of his brother. This is possibly one of the most remarkable invitations ever extended to a missionary especially from such a wild tribe in Tibet.

"At this wedding will be many leading Tibetan chiefs and important men of other tribes. Our acquaintance with them will give us friends among these more distant tribes, hitherto untouched by the gospel.

"We have been having splendid openings and an unusual opportunity to get the gospel out among the people who have gathered for an eight-day theatrical here. The object of the theatrical is to act out the history of the country. Immense crowds gathered from all over the city and all parts of the surrounding country for the affair. Between acts we got busy with giving out our literature and witnessing to the people. This spreads the gospel farther than any other way here, for many of these people we would never find, hidden away as they are in some mountain crevice. From here the gospel is carried back with them to their homes and fellow villagers.

"For years we have been sowing with many tears. We do not like to mention the tears but God says 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with joy, bringing his sheaves with him.' We need your prayers in this work."

Mr. Clyde Walton who was expecting to go as a missionary to Africa had accumulated a number of articles for his outfit through purchases he had made and through gifts of friends. We wish to announce on his behalf that he has now turned these articles over to Brother and Sister Eric M. Johnson who sailed for Africa the end of August. Brother Walton has found that God has thus far not opened up his way to go to Africa and therefore he felt that what had been given him for the foreign field should be turned into use. This notice is for the benefit of the friends who have so kindly given him help thinking he would be sailing soon.

"The Way of Deliverance"

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?" Rom. 6:3.

How to get free from the bondage of sin and self, is the great question in many hearts. Such a freedom looks impossible, but "the things that are impossible with man are possible with God."

The Word of God says: "One died for all, therefore all died; and He died for all, that they which live should no longer live unto themselves, but unto Him." 2 Cor. 5:14, 15. R. V.

When we first came to Christ with the guilt and burden of our sins, deliverance looked just as impossible, but as we took God at His word, the Holy Spirit bore witness, and proved to us that He could do what seemed the "impossible" thing. Let us go back to that first stage of deliverance and see how it was done:

1. We were convicted of sin.

2. We struggled to get peace, and looked inward for relief, but all in vain.

3. At the point of despair we were shown that deliverance had to come from some power outside of ourselves.

4. At last we looked away to Christ, and saw Him on Calvary's Cross bearing our sins in His own body on the tree.

5. We ceased from struggling, and resting on His finished work of atonement, found peace through the Blood of His Cross. The Holy Spirit applied the power of the Blood and we had "no more conscience of sins." (Heb. 10:2.) The "impossible" thing was done. Justified by faith we knew we were at peace with God. (Rom. 5:1.)

6. New life from God was imparted to us by the Holy Ghost, and He bore witness with our spirit that we were children of God. (Rom. 8:16.)

How clearly these steps are repeated in another stage, as God leads us on to know deliverance from the bondage of self and sin.

1. The Spirit of God first convicts us of the bondage of sin and the loathsomeness of the self-hood. (See 1 Cor. 3:1-3.)

2. We struggle to conquer our sins and deliver ourselves; we cry to God, and yet victory appears more and more hopeless. The enemy taunts us "It is not for you," or "There is no such thing as deliverance." We seek to surrender more fully to God, but fall again and again; we long to do God's will, but the more we try the more we seem to do the things contrary to our desires. The loathsomeness of sin increases, and its power seems greater, and we are put into circumstances that bring out the very worst part

of us, until at last we loathe ourselves, and cry "Oh wretched man . . . who shall deliver me?" Rom. 7:24.

3. At this point of bitter despair and darkness the Spirit of God shows us that deliverance must come from another source, and that *self* cannot conquer self or sin.

4. The Spirit of God then leads us again to Calvary, and throws light upon the meaning of the death of the Lord for the deliverance of all who trust in Him. He leads to the written Word, "One died for all, therefore all died," (2 Cor. 5:14), and we see that the Saviour carried the sinner to the Cross, as well as his sins, and that we have *died* in Him to sin and to the old life of self. We then consent to account ourselves crucified with Christ, and agree to live the crucified life, "always delivered unto death for Jesus' sake that the life also of Jesus may be manifested." 2 Cor. 4:11.

5. "Planted together in the likeness of His death" (Rom. 6:5), as having died with Him, we cease from our own works (efforts) and enter into rest (Heb. 4:10), saying in dependence upon the Holy Ghost, "I have been crucified with Christ." Gal. 2:20 R. V.

6. The life of God is now imparted in fuller measure, and the Holy Spirit reveals the living Christ indwelling the soul, henceforth enabling the believer, moment by moment, to live unto Him.

Ah, but I do not yet *feel* all this, someone says! Nevertheless this is the message of Calvary and the Resurrection of the Christ, and we must come to the right *position* in the sight of God, by faith in His word ere we can prove it in experience.

Have we been brought by the Holy Spirit to utter despair of ourselves, and are now ready to own that in us dwelleth no good thing? Then let us now in simple trust—

1. Look to Calvary once again, and see that the Saviour did carry *us* in Himself to His Cross—as well as our sins. Rom. 6:3. Gal. 2:20.

2. Take our place in Him on the Cross, and say that by the choice of our will we have died with Him. Col. 3:3. Gal. 2:20.

3. Then day by day, as any trace of the old "natural" life is revealed, yield it to the Cross, and reckon it crucified with Him. Rom. 8:13.

4. Count upon the Living Christ in us to manifest His life continually.

If we quietly thus rest upon the word of God "*Ye died*" (Col. 3:3 R. V.), and claim the severing power of the death of

Christ over every unveiling of the "old Adam" life or old bonds of sin, the Holy Spirit will at once "make to die" the "doings" of the body, and we shall walk in the liberty wherewith Christ hath made us free.

Moreover, in the hour of temptation when Satan tries to throw back upon us old sins, or workings of the old life in any form, we must, by the "word of our testimony" that we are crucified with Christ, claim the victory Christ won over Satan on the Cross, and refuse to yield to his power.

But can our death with Christ be made real to us in one moment?

We can take our place as crucified with Christ in a moment of time, but the Spirit of God must deal with the old life day by day, and we then surrender it to the Cross as it is revealed.

Can "self" rise again?

1. After we have seen our death with Christ, there probably will arise fresh manifestations of "self" to be dealt with, for as the work of God deepens in us, the Holy Spirit will reveal depths we had no conception of, if we cry "let Him not spare!"

2. Sometimes the adversary may imitate "self" to make us lose our faith that we are crucified with Christ.

What are we to do when this happens?

1. Stand upon the word of the Living God, and say "It is written." "I have been crucified with Christ"—His death is mine.

2. Hand over every trace of self—real or apparent—to the Holy Ghost for Him to deal with, and refuse to have anything to do with it.

3. Believe that God does deliver *now*, in the face of all appearances to the contrary, and hide in Christ on the Cross from the enemy, counting upon the shelter of the Blood of Calvary.

Does fellowship with the death of Christ mean no "feeling"?

The Lord has not promised to turn us into stones. In union with Christ in His death we are delivered from selfishness; from *self-sensitiveness* (*i. e.*, being wounded for self), but not from sensitiveness for others. Now there will be tears for others, but none because *we* are hurt! However much we suffer we do not resent it and retort as we used to, but we do *feel* the pain and see the Hand of God in all that comes to us, for our good. Romans 8:28.

If we have "died," how can we be tempted?

If Christ suffered being tempted, and was tempted in all points like as we are, we shall not cease to be tempted. Gal. 2:20 gives the secret. "I" crucified, "Christ lives in *me*." "I"—the selfish "I"—nailed to His cross; "me"—the personal "me"—remains—to be tempted and tried.

What about "dying daily"?

If we look at the context of the passage where this sentence occurs, we shall see that it relates to Paul's exposure of his physical life to hazard continually. It does not seem to refer to "spiritual" death at all. In 2 Cor. 4:10, we read of "always bearing about in the body the dying of Jesus," and this describes the crucified life, when the Spirit of God brings us daily into deeper conformity to the death of the Lord, and which follows our apprehension of our death with Christ according to the Word of God.

If I fall into sin, after taking the place of death, what then?

This is the most critical point of all. Above all things we must be honest with God, and call sin, *sin*, never attempting to cover it over, or to reconcile our failure with our past "experience." 1 John 1:9 is always needed, and as we confess any sin we must simply re-take our place, "crucified with Christ," and ask to be drawn into closer fellowship with Him and kept by the power of His life in us continually.

What about growth?

It is only as we apprehend our union with Christ in His death, according to Rom. 6:3-6, that there can be real "growth in grace" for it is the *divine* life which is to grow as the earth life is continually reckoned crucified.

Some Notes of Warning

1. Let us beware of testifying, "I am dead," for it is drawing attention to ourselves, and is "I" in a subtle form! We may speak of the Lord and all that *He* is, but it is for Him to bear witness to what He has done for us. Let us welcome also every criticism—kind or unkind—so that we may learn to know ourselves, and seek deeper deliverance. By this means the outward life will soon be brought into conformity to the inner life, and discrepancy between lip and life be avoided. Beware of *dogmatizing* over spiritual truths. Let God bear witness, and then we need never assert anything about ourselves. 1 Cor. 8:2, is always true!

2. Let us never seek "experiences," but leave ourselves in the hand of God for Him to do as it pleaseth Him, leading us in any path that He may choose.

3. Let us take care lest we get out of soul-rest in seeking further blessing. God cannot work while we are anxious, even about our spiritual experience. Let us take Him at His Word, and leave the *fulfillment* of it to Him.

4. Let us never judge God's Word by our experience, for the Word of God is true whatever our experience may be.

5. We should not seek "consciousness" of death with Christ. "The words are a contradiction in terms. If we had literally passed out of this world into the next we should not *feel* dead. We should

only be conscious of a new wonderful life. Our consciousness of death would be negative, the old bonds would be unable to fetter us."

6. We must beware of having faith in our "reckoning," rather than in the God Who *undertakes to make the reckoning true!*

7. Let us beware also of "trying to grasp" the truth of God, for this is usually mental effort; and hinders the Holy Spirit from doing His work. Yield to the Holy Ghost, and He will make the truth *grasp us.*

8. The Lord has never promised that we shall be able to look within, and say to our own satisfaction that "self" is gone. While we really believe God's Word that we have died with Christ, and count upon Christ as the Living One to manifest His life through us, *others* will see that it is true, while we are occupied with Christ.

9. When the Holy Spirit has applied the death of Christ experimentally, and brought the soul into real emancipation, it remains to be a *momentary attitude*

Seed Thoughts

Gathered by Alice E. Luce

There is a good deal of sense in the trite saying: "They say! What do they say? Let them say!"

The opinions of the mob are as fickle as the waves of the sea. One day they shout "Hosanna!" the next, "Crucify Him!"

Paul had two interesting experiences along this line. At Lystra, first oxen and garlands to worship him; then stones to murder him. Acts 14:13, 19.

At Malta the barbarians at first said he was a murderer; then they changed their minds and said that he was a god. Acts 28:4-6. *

Paul's attitude to all this was summed up in his words recorded in Acts 20:24, "None of these things move me."

What is *your* attitude toward the opinions of the crowd? Are you elated when the garlands are flung, and depressed when the stones come instead?

How can we become really independent of the applause or reproach of men? Study Phil. 4:12 R. V. "I know how to be abased, and I know how to abound; in everything and in all things have I *learned the secret* both to be filled and to be hungry, both to abound and to be in want."

That secret may be learned by every worker who is willing to humble himself under the teaching of the Holy Spirit. It is to be so taken up with GOD that nothing matters but what HE thinks of us—the opposite of John 5:44; 12:43.

maintained by abiding in Him. There need be no effort to "abide" if we count upon the Holy Ghost to keep us *abiding* unconsciously.

10. When we step out upon God's Word, we must take heed that we do not look within to see if the work is done, and *watch* the "operation of God." (Col. 2:12.) As we rest *on His Word*, the work is being wrought in the depths of our being by the mighty inward Operator. If we begin to question, "Have I died with Christ, or have I not?" He has to wait until He can get us to look away from ourselves, and rest upon the Word again.

11. Let us be prepared, for the adversary will dispute every inch of ground. The devil is *not* dead, for when we hide in Christ upon the Cross, he seems more alive than ever, but let the Living Christ who dwells within guard us from all his subtleties, then it will be victory all the way, for he *is* a defeated foe.

12. Remember it is vain to ask God to set us free from ourselves if we *retain one single thing that ministers to the self-life.* An honest desire to let Christ entirely possess us, and a practical committing to the Cross of all that is revealed, will bring full deliverance. Let us remember too, that in God's dealing with us, He will allow a "trial" to remain until we cease to writhe under it. We may as well say "Yes, Lord," at the first!

13. Finally the "end of the Lord" is *life—life out of death.* "If we have become united with Him by the likeness of His death, we shall be also by the likeness of His resurrection."—Rom. 6:5 R. V.

Let us trust Him to do His work while we yield to His dealings. Trust Him *implicitly*, and obey promptly.—J. P. L.

Rebuking the Devourer

One day in August last year I noticed a large branch of an apple tree in my garden had no leaves. On inspection I found it to be covered with caterpillars that had eaten all the leaves. Of course I was distressed, but I reminded the Lord of His promise to those who pay the tithe, "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Mal. 3:11.

Some weeks passed during which I was ill. I had forgotten all about the tree, but one day I went out to the tree. I found the caterpillars there, but they were all dead. I have proven that the Lord does answer prayer and makes good His promises.—Javel Blower, East Falls Church, Va.

When we put away our own wisdom then, and only then, we get the wisdom of God, "who gives liberally and upbraideth not."—R. A. Torrey.

A Three Minute Sermon

A Sanctified Life

George Bowen

"This is the will of God, even your sanctification." 1 Thess. 4:3.

It was plainly the will of Christ. His last conversations with His disciples made it impossible for them to cherish a doubt of it. "Sanctify them," was His prayer to God in their behalf. "If we ask any-

thing according to His will, we have the petitions that we desired of Him." If Christians are unsanctified or imperfectly sanctified, it is because they are themselves not heartily willing, not firm in faith. To doubt God's willingness to fill them with the Spirit of holiness, is to doubt that He is a holy God. "Be ye holy, for I am holy." The command springs out of the fact, and is inseparable from it.

Probably the reason why the work of our sanctification does not proceed more rapidly toward perfection, is that we are not willing to let God sanctify us in just

the way that seems best to him. "Not my feet only, but my hands and my head," said Peter. All very well, Peter, but when the Lord said to you, a little later, "Watch and pray," how could you go to sleep? It may seem a very innocent thing to sleep—your nightly privilege; but if you ask the Lord to sanctify you, woe unto you if you transgress His commandment in the very midst of the process! You ask the Lord to sanctify you, and He says, "Take thy son, thine only son Isaac, and offer him up." You shut your ears, and say, "Oh, there is some mistake; this is not the thing I meant: and for a week or two you appear to be very much absorbed in worldly business.

After a considerable while, you offer up the prayer again, and an answer comes, "Arise, go to Nineveh, that great city, and cry against it." What a command! (you whisper to yourself) "If I go to Nineveh I shall lose what piety I have among those idolaters": so you steal quietly away to Joppa.

Is there no way of being sanctified, apart from such severe processes as these? I will tell you. Go to the cross of Christ and there be crucified to the world. Give not merely your right eye, and your right hand, but your whole body. Consecrate yourself, body, soul, and spirit. Do it by faith. Hearken: Was Abraham any the worse for his obedience? Was Jonah a gainer in any respect by his disobedience? Believe that God means well by you, and the whole difficulty is surmounted.

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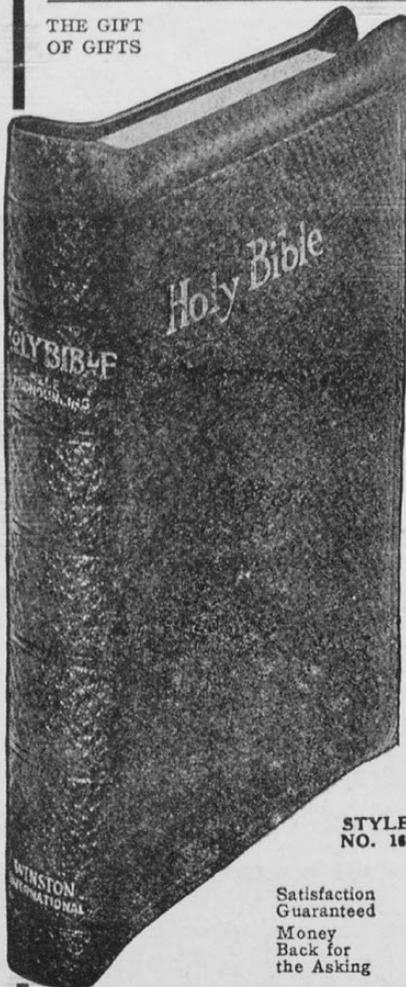
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THE book of the generation of Jē'sus Christ, the son of Dā'vid, the son of A'brā-hām.	befo four 19
2 A'brā-hām begat I'saac; and I'saac begat Jā'cob; and Jā'cob begat Jū'das and his brethren;	a ju her to p

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Recommended Books

Donald Gee's New Book

In that great Philadelphia assembly in Stockholm, Sweden, they have a Bible school every fall, and during the last two years Donald Gee has been the speaker. Two years ago he lectured on the gifts of the Spirit, but last year he gave nine lectures on the fruit of the Spirit. As he was sailing out to South Africa he wrote out these nine lectures and they can now be had in book form from the Gospel Publishing House, price 25c (2c postage).

We have not had the privilege of seeing our Brother Gee in this country this year. He is assistant superintendent of the Assemblies of God in Great Britain, and is acting as superintendent in the absence of Brother Howard Carter. But those who send for this book can have a delightful hour or two with Brother Gee in their homes. The book is a very practical one, and deals with the problem of living a life of real victory in the Holy Ghost. It is one of the best books on holy living we have met. Every reader of the *Evangel* should secure a copy of this book.

The Way of Salvation

Emancipation

A man named Henry Milans lay in a ward of Bellevue Hospital, New York. A group of students stood around his bed, for he had become a "case," while the instructing Professor remarked: "We have discovered in this man all the marked indications of the incurable inebriate. Note the dancing eyes, a sure sign of approaching insanity brought on by the habit. Note the trembling of the hands and other members of his body. Alcohol has so eaten into his nerve centers that he cannot control himself physically, to say nothing of mentally and morally. This man can never be cured. You are looking at an example of alcoholism at its worst. He must die as he has lived, a drunkard. Nothing can save him. Before long he will be found dead in one of the human rat-holes that abound in the slums where he will hide away as soon as he is able to leave the hospital, providing he does not finish here in delirium tremens. You are looking, gentlemen, at a hopeless incurable. There is nothing in medicine that can help him to overcome his insatiable craving for whiskey."

Not long after, Ensign Hall of the Salvation Army describes what happened. "Amid the fervent 'Hallelujahs!' of Christians in the hall Milans stumbled forward. No more earnest behest ever ascended to the Throne of God from the breast of a kneeling penitent than that prayer for release from his habit. Then, when it seemed that his entire strength had been sapped by supplication, there stole gently across his troubled spirit—quietly, softly, like the feet of dawning day—the consciousness of a great peace. The change that took place in Milans was remarkable. He was both saved and kept in a wonderful way. What science was unable to do Christ accomplished in a moment. Nineteen years after his conversion he testified, 'From that moment to the present I never have been tempted to take a drink of anything with alcohol in it. If I were again to become a drunkard I should have to acquire anew the appetite for liquor. I should have to learn all over again to love the drink that was for thirty-three years the greatest love of my life.'

He has rescued scores of people from the fearful pit in which he once found himself. He built up a successful business, became reconciled to his wife, and led her to Christ.

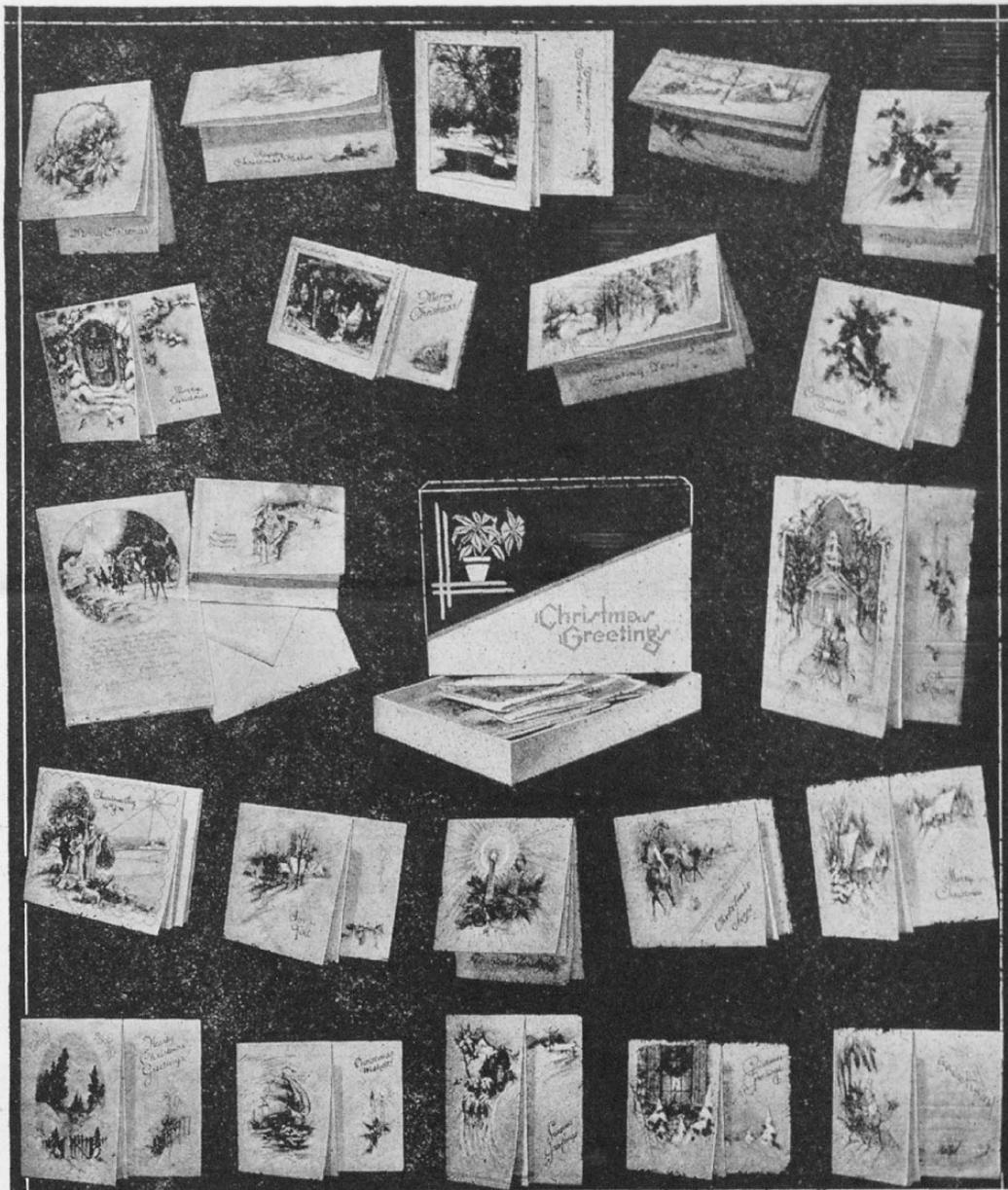
Luke 4:18 tells us, "The Spirit of the Lord is upon me (Jesus), because he hath anointed me to . . . preach deliverance to the captives." Are you a captive to sins that are bearing you down to hell? Do

you feel there is no salvation for you? The Son of God is longing to set you free if you will but open your heart to receive Him. Listen to His words, "Him that cometh unto Me I will in no wise cast out."

Underneath

Beneath the good actions of our unconverted life lie hidden the secret things of shame—impurities, mixed motives,

godlessness. When Stanley was hunting for Livingstone he expressed surprise, in one district, to find no snakes. While waiting for an important caravan, he decided to clear a part of the forest and plant some grain. When they commenced the clearing, they found snakes everywhere. Snakes up the trees, snakes in the hollow logs, snakes under the rocks, snakes in the grass. The same sins that destroy human souls in the slums corrupt and blight human lives in the mansions.



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All your friends will be delighted with our new Christmas folders! Special care has been used in writing appropriate verses and choosing Bible texts. A perfect balance of artistic designs is offered in many blending colors. Radiant silver highlights have been deftly applied. A sample of inside decorations is shown with "camel design" left of box above. Each of the 21 folders has a pleasant surprise inside.

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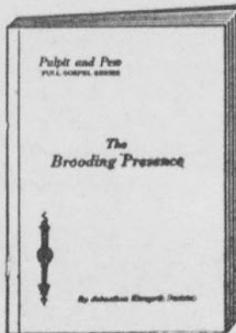
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Books that try to be sensational in their treatment of prophecy are seldom reliable. This book takes a strong stand against sensationalism. It warns against the danger of our being so absorbed in the details of prophecy that we fail to keep ourselves in preparedness spiritually. The book deals with the sign of the second coming of Christ and with the spiritual needs of believers in the last days.

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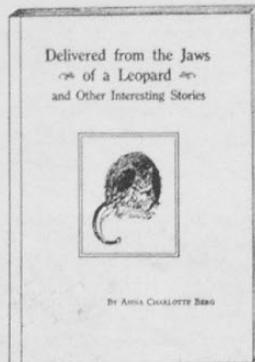
The fifteen chapters which comprise this book will create a desire in the heart of the reader to read the entire contents before laying it aside. An account of the wonderful healing of Miss Harriet Lehr, who for seventeen years had experienced terrible suffering, is given in chapter 14.

Secure a copy now, and after reading, send to some one whose faith will be strengthened by reading it.

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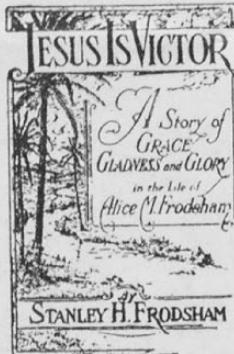
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JESUS IS VICTOR
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This book by the editor of the Pentecostal Evangel is a biography of Sister Alice M. Frodsham, whose life was so wholly yielded to God that it is an inspiration to all who read it. Mrs. Clara B. Clark states: "I have never seen a Christian so thoroughly Christian at all times and under all circumstances as Sister Frodsham. She was so sunny, so sweet, so practical in the least everyday things. I have never seen her equal. I heartily commend this new book that graphically tells of this life of victory."

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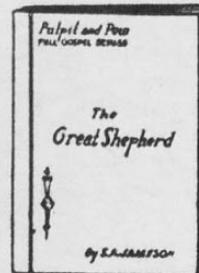
From Which Came a Little Girl Without a Country
By Mrs. Arthur F. Berg

This is a true story of missionary life in the Congo. It is profusely illustrated with reproductions of photographs of African people and jungle scenes. The whole story is centered around little Aina, whose mother, a Swedish missionary, had died and whose father had returned to Sweden, entrusting his baby to a lady missionary, who also died, leaving the baby with the author. The hand of fate through the immigration law thus ren-



dered her "A Little Girl Without a Country." It is full of heart throbs and fun. Cloth bound.

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The fact that she was a physician adds to the interest of it.

Following Miss Yeoman's testimony are eleven chapters which include a discussion of practically every phase of the subject of Healing.

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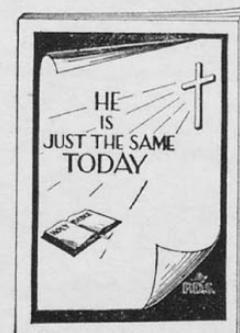
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Here is another rich book on healing by the author of "Healing from Heaven" of which more than 8,000 copies have been printed. "Resurrection Rays" contains the same note of faith, the same inspiration, the same sense of authority which have made Miss Yeoman's ministry an outstanding one. There is something uplifting and strengthening to faith in these pages for believers and unbelievers alike.

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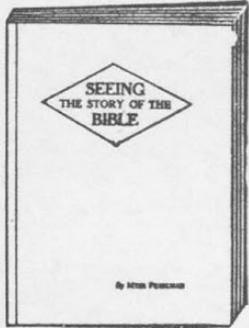


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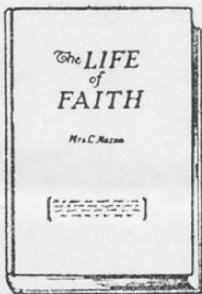
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Should Be in Every Christian Home



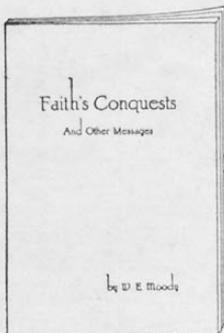
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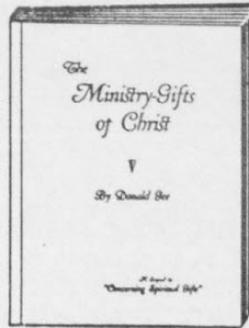
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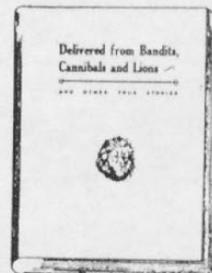
"Pictures of Pentecost in the Old Testament" was among the first Pentecostal books to come out some years ago. After going through several editions, it was allowed to go out of print; but since there is still a demand for it, Miss Luce has brought out this entirely new edition. We are sure there are many who will be glad to get this wonderful book. This edition has 172 pages.
Price 60c, Postage 5c

FAITH REMINISCENCES AND HEART-TO-HEART TALKS
By Elizabeth Sisson

This is a book of experiences, and it is a long time since one so interesting and helpful and real has been published. The writer has lived for many years in simple trust in God, and her experiences in this life of faith have been more wonderful than fiction. Along with the account of these blessed incidents, Miss Sisson has included in this book some of the precious spiritual lessons learned along the way. 120 pages. Heavy paper covers.
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WHY I AM NOT AN ATHEIST
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The author of this book is a converted atheist, anarchist, and socialist. He gives us the reason he is not now an atheist in his own unique way. He brings forth the arguments of the atheists and then presents the Word of God and facts and figures which dispel all doubt as to whether there be a God. This book should be in the hands of all young people, especially those in high school and college.
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In this splendid little book are compiled many remarkable answers to prayer which will instill faith in the hearts of the young and confidence in the Bible as the real word of God. The stories and incidents presented in this book have been carefully selected, after much prayer, that they may be the means of exalting the name of Jesus and a blessing and inspiration to many young readers. Paper covers. 96 pages.
Price 25c, Postage 5c

I Am the Lord that Healeth Thee

Testimonies of those who have proved Him

An Unusual Witness To Healing

I was always a frail child but when eleven years old I fell from a swing, injuring my spine, which resulted finally in double curvature and abscess of the bone. My suffering was great and I was scarcely ever free from pain. Other troubles set in making me helpless in bed most of the time for five years. After spending seven months in a New York hospital I was sent home as incurable. They said it was only a question as to how long I could endure the suffering. However my mother prayed and I finally came to see that Christ's mission on Calvary covered my threefold being, spirit, soul, and body. As I had trusted Him to save my soul so I could to save my body. I read, "Who forgiveth all thine iniquities; who healeth all thy diseases." Psalm 103:3. As God enabled me to believe His Word He healed me of all my diseases in a moment, so that I arose and walked about the rooms that evening.

At once I took up some heavy household duties, even as the man at the pool who, when Jesus healed him, arose and at Jesus' command took up his bed and walked. So I, on the third day after my healing carried one end of a heavy walnut bedstead with springs and slats all on, lifting it high to get it over a stove standing between it and the folding doors. and so carried it out of the room. To me it seemed as light as cardboard, the Lord so strengthened me. I was thirty-six years old and weighed eighty-four pounds, and had not been able to stand on my feet or even sit up for three and a half years.

The Lord had given me to understand that I was to act faith and do the ordinary work a well woman would do, taking strength from Him. He saw to it that I had plenty of things to do impossible in the natural, but I found all things possible in Him. My stomach was so shrunken that I could eat but very little and so put on flesh slowly but I worked twelve to fifteen hours daily. I learned to draw moment by moment on Him for strength and He became my strength and life, and never failed me. In the beginning He gave me, "I have chosen thee in the furnace of affliction." Isa. 48:10. It has proved to be so. I have not met any who trust the Lord for their bodies who have had so many and such serious tests as I have had; but He has always caused me to triumph.

I shall mention only a few: Pleural pneumonia five times, physicians telling me I must have immediate help (I did not call them or take their medicine); but I

must say the Lord was never too late although it did look sometimes as if He would be. Healed of cancer, my doctor brother pronouncing it such. Great distress and poisoning from diseased teeth from which I suffered for two years. Many, many other things, and things very serious; but every time His life was made real to me *as I stepped out in faith*. In the forty-eight years since I was first healed by His grace I have never used remedies or taken medicine. His Word has been sufficient. "I will never leave thee nor forsake thee." It has been a marvel to my friends how I could keep up—never in bed more than two or three days at a time then, no matter how weak or low when the healing touch came I have arisen in faith and gone about my work at once. There has seldom been more than one day of convalescence. To Him be all the glory! The above is the setting or background for the battle royal in my body between my enemy and the Lord of life.

Beginning last September I became very bilious. Nothing that I could eat agreed with me. Other serious troubles set up so that I suffered greatly—often it seemed more than I could bear; but always when I would cry, "Not greater than I can bear," I would feel His check, "thus far but no farther." We had prayers but seemed unable to pray through. On the night of April 11th the bilious trouble came upon me in great power—purging and vomiting pure bile. Having suffered so much for eight months I was unable to stand such a run on my body. Soon I felt the stealthy creeping of the numbness of death. I knew the death angel was chilling my blood; then would come the warm, life stream sweeping over me, stopping the cold waves. Again and again the battle was waged. Furious at being cheated out of his prey, Death brought such intense pain in my stomach and bowels that the cold waves swept over me and as I stiffened under them I felt my life slipping away. Then the life current came leaping, running, passing all through me, restoring my senses, and bringing a pink flush to my face and lips. I knew that once again the Lord of life had defeated the pale horse and his rider. A little later the Lord said to me, "I have healed you." I then discovered that He had performed a painless major operation in my body removing that from which I had suffered all of the eight months.

In writing my testimony I have had in mind all through the message to the saints impressed upon my mind by the Holy Spirit as one very much needed, that

"faith without works is dead." I have never been healed lying in bed. When the prayer of faith has been offered I have soon *arisen*, often in great weakness and pain; then as I continued to draw on His divine life, the Lord would meet me. Oh, brethren believe me, for Christ's sake.

After eighty-four years of storms and tempests, sunshine and shadows, victories and defeats I am still on the firing line with my Saviour who always leadeth forth to victory.

"Oh joy! oh delight! should we go without dying,
No sickness, no sadness, no dread and no crying,
Caught up through the clouds with our Lord into glory,
When Jesus receives 'His own.'"

Mrs. Nettie Wood, 322 East Fifth Street, Lakewood, N. J.

I can testify to the truth of these statements, as I have been an eye witness being her daughter as well as her pastor.—Inez Wood.

"Broken-Down" Stomach, Ulcers, Eye Trouble, Tobacco Habit All Healed

The doctors called my trouble "broken-down" stomach and stomach ulcers. Their treatment gave me very little even temporary relief. I could eat nothing fried, no pastry; and in fact almost everything I ate caused me distress. I sometimes went as long as three days without eating, although working at my trade of blacksmithing. In fact I was at the point where it was almost impossible for me to hold my job. Then I found that Jesus has provided healing for the body as well as the soul. I was anointed and prayed for according to James 5:13-17, and was wondrously healed. I give God all the glory.

I wore glasses for five years, but God has wonderfully healed my eyes so that I can read the smallest print without the least eye strain. Working at the forge I can look all day into a welding heat with no inconvenience whatever.

My stomach trouble was of nine years' standing. I was healed in April, 1930, and the healing was complete and practically instantaneous. The Lord also took away my tobacco habit.—Clair A. Parsons, 1230 Knoll Avenue, Waterloo, Ia.

Ed. note. Pastor Cassius H. Wood, 424 Allen Street, Waterloo, Iowa, in a letter dated June 23, 1934, vouches for the above testimony and says the healing is still holding. In a letter dated July 23, 1934, Brother Parsons himself says the healings are still perfect, and that he eats anything he wants without discomfort.

Scatter tracts everywhere. Send 25 cents for large sample packet.

A Notable Healing

February 8, 1934 I slipped and fell on the ice, severely injuring my spine. For seven weeks I was confined to my bed with my entire back terribly swollen and most painful. After being able to be around the house, I was in a very weakened condition and unable to take a step without the use of crutches. The chiropractor, from whom I had taken a number of treatments, greatly feared a paralytic condition in my limbs, which were practically useless when in a standing position. He expected me to require the aid of crutches for many weeks and possibly months to come.

On April 13th, I attended a young people's rally at the Gospel Tabernacle in Wisconsin Rapids where Brother W. A. Hines was holding revival meetings. When the invitation was given for those who desired prayer for healing to come forward I went, with my crutches. I was anointed and prayed for. On reaching home my husband got out of the car first and held my crutches for me, but I didn't take them. I closed my eyes and sang:

"Leaning on Jesus, leaning on Jesus
Leaning on the everlasting arms,"

and in this way walked into the house alone.

The next day I was about the house doing the general house work and have not used crutches since.—Mrs. Frank Weinbauer, Port Edwards, Wisc.

Ed. note. After keeping the above testimony several months, conforming to our regular practice of making sure that every testimony we print in the *Evangel* is enduring, we wrote Sister Weinbauer inquiring as to her present condition. September 13, 1934 she wrote:

"I am completely healed. There has been no recurrence of pain or weakness. There is no evidence whatsoever of my having been injured."

Appended to this statement is the following from the Assembly of God pastor at Wisconsin Rapids, Wisc.:

"I can vouch for the absolute correctness of the statements made about Sister Weinbauer's healing. Today it is five months since she was prayed for and healed, and she is still praising God for healing. Her leg which was three inches shorter than the other is now normal."—John A. Westman, Pastor Gospel Tabernacle, Wisconsin Rapids, Wisc.

My Thoughts

*Search all my thoughts, the secret springs,
The motives that control,
The chambers where polluted things
Hold empire o'er the soul.
Search till Thy fiery glance has cast
Its holy light through all,
And I, by grace, am brought at last
Before Thy face to fall.*

Scripture Text Calendar

1935—Thoughts for Daily Meditation—1935

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Questions and Answers

Please give the direct rendering from the Greek of Hebrews 12:23. Do "assembly" and "church" in this verse mean the same thing? If so why does the King James version use both words?

The term "general assembly" here is given in Strong's Concordance to mean "universal assembly." The word "church" in this verse means "ecclesia." This word "ecclesia" is translated "assembly" three times in the Bible and "church" one hundred and twelve times. The term "assembly" in James 2:2 is properly "synagogue." The Pulpit Commentary, and others, including the Concordant Version, make "assembly" in Heb. 12:23 to refer to angels, while "church" refers to the redeemed. It reads, "For ye are come to the heavenly Jerusalem, and to myriads, the general assembly of angels, and the church of the firstborn," instead of as in the King James version, "For ye are come to the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn."

What is the meaning of the scripture, "These are they which were not defiled with women; for they are virgins"? Rev. 14:4.

The meaning is undoubtedly spiritual. As adultery is used in the Bible as a figure of unfaithfulness to God (Jer. 3:9), so undefiled virginity here would be a figure of consecrated purity. Paul has reference to something similar when he likens the church at Corinth to a "chaste virgin." 2 Cor. 11:2.—E. S. W.

A Tither Testifies

What the Lord has done for me, He will do for others. June 18, 1899, I trusted the Lord as my Saviour and started to walk in the glorious Christian pathway. The Lord was with me and many times heard and answered my prayers when there seemed nothing else would help.

In September 1928 my husband lost his job and being 60 years old it was very difficult for him to secure another. Our means became exhausted and we went to live with our children. Everything we had was gone. I knew there was a way if only we could find it because Christ said, "Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6:33.

Day after day and hour after hour I prayed that God would open up a way for us. As my husband did not claim Jesus, it made it much more difficult for me. I earned \$20.00 nursing a sick lady and after spending \$5.00 I had only

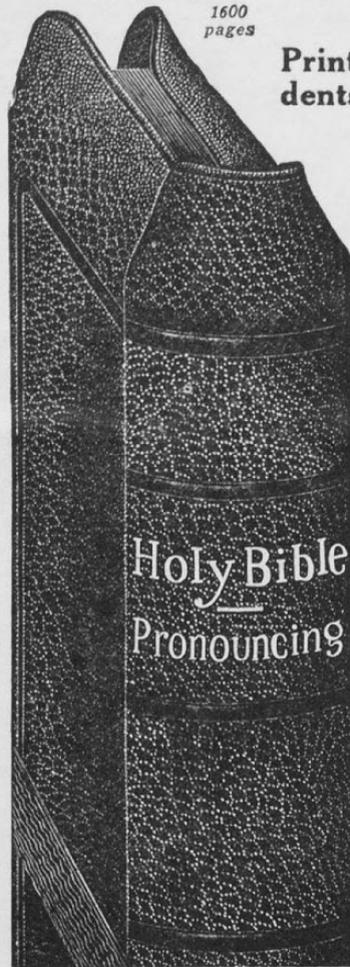
\$15.00 left. Still I kept praying and God put it upon my heart to open a boarding house. I told the Lord if He wanted me to start in business that I would give back to Him that which rightfully belonged to Him.

He honored my promise and enabled me to open my rooming house in April 1930 during the worst of the depression. I began with \$15.00 and Christ as my partner and He never has failed. All the furniture necessary to completely furnish a ten room house has been purchased and

paid for with the exception of a new electric refrigerator and one new mattress. During the first year my *tithe* was \$155.00, the second \$119.25, the third \$155.90 and for this year to date \$160.40. By the end of this year my *tithe* will amount to more than any year thus far.

I praise the Lord for the way He has cared for me and what He has done for me He will do for others if they will only put God first in their lives.—Mrs. J. N. Machen, 415 Madison Ave., Montgomery, Alabama.

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B. C. 570.

a ch. 3. 4; 6. 25.

² Chald. *It was seemly before me.* b ch. 3. 26.

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A Solemn Warning Against Playing With Sin

(Continued from Page One)

Lord's people. She was a daughter of the uncircumcised Philistines. Samson fell in love with her. It is a strange thing that these uncircumcised Philistine's daughters are very beautiful. Samson saw her and he said to his parents, "I have found a wife." But when they discovered that she was a daughter of the Philistines they said to him, "Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines?" And what did Samson say? All his response was that "She pleaseth me well." Think of that for a little. God's mighty man did the thing that pleased him most. I believe that weakness of character lies in self-pleasing. God help us to deny ourselves. Oh, that we may learn to do the things that do not please us, but please the Lord.

And so Samson took his parents down, being a determined man, (all weak people are determined) to prepare for the marriage. On the way down they came to the vineyards of Timnath. Samson evidently wandered away from his parents, and a young lion roared against him. What did Samson do? He didn't do what many of us would have done. He didn't attempt to run away. He faced his trouble and laid hold of it. When he went for that lion the Spirit of God came mightily upon him, and he tore the lion as though it had been a goat. And when he caught up with his parents he said never a word. That shows he was a Spirit-filled man. Fancy slaying a lion and not saying a word about it. Some people only shoot a rabbit and they have to talk about it. But here was a man who could slay a lion and say nothing about it. Spirit-filled people have done a great number of things that they have not said anything about.

They made preparations for the marriage and invited thirty young men. Notice that out of thirty there was not one of the children of Israel. They were all Philistines for he was marrying out of the will of God. I know there was a purpose of God in the marriage, but the will of God is revealed in the Word of God, and it says, "Thou shalt not take their daughters in marriage."

At the time appointed for the marriage they came down again, and Samson thought to himself, "I wonder if that old carcase is still by the way." He stopped to see, and sure enough there was the carcase. But look, although the lion was dead the carcase was alive, for in the meantime some bees had entered into the carcase and had made it a beehive. Samson thought, "Where there are bees there is honey," and because he was not afraid, he put his hand inside the carcase

and took out the honey. Samson tasted the honey and it was sweet. Then he took some of the honey to his parents but he did not tell them where he got it. If you get any sweet honey out of an old Pentecostal carcase don't tell the people where you got it from. They won't eat it. But honey is honey wherever it is found. Those bees were God's bees and so Samson claimed some of God's honey and enjoyed it and shared it. Don't forget to share your honey. If you know anybody who can't get out to meeting take some of it to them.

Weddings should be very happy events, and this was no exception. During the feasting they all grew merry, and Samson grew merry. He said, "I have a riddle. If you can guess my riddle I'll give everyone of you a change of raiment and a sheet. But hearken, if you cannot guess my riddle, then you give me every one of you a sheet and a change of raiment." They said, "Well spoken, put forth the riddle." This was the riddle: "Out of the eater came forth meat, and out of the strong came forth sweetness." That was a very wonderful little riddle. May I change one word into modern English? "Out of the eater came forth the edible, and out of the strong came forth sweetness." The mighty lion had become the casket of the sweetest honey. They all looked at one another. When a man of God gives a riddle the Philistines have no wisdom. If God writes a riddle in His Word, the Philistines with all their wisdom cannot interpret it. *Don't go to the Philistines to understand the things of God.*

These Philistines went to Samson's wife and said, "You find out that riddle from your husband or we'll burn your house and your father's house." The poor woman was in a dilemma. She wanted to be faithful to her husband, and yet if she remained faithful she was in danger of having her house and that of her father's burned. She didn't know what to do, but she did what most women do. She wept. She found an outlet in tears. She wept before her husband, and said, "Tell me that riddle." He said, "I'll tell you after the feasting." But no, she must have it then. And so at last he confided in her. "Of course you won't tell anybody." "Not a soul." Then Samson told her the riddle and she told it to her people. Then the Philistines looked wise, and they said to Samson, "What is sweeter than honey? and what is stronger than a lion?" And Samson said, "If ye had not plowed with my heifer, ye had not found out my riddle. I will pay the forfeit." And he went out and slew thirty Philistines and took their clothes off and paid his forfeit with old Philistine clothes. He paid them out in their own coin. What was Samson doing, killing thirty men? That was in order because God had passed the sentence of death on

the whole of the Philistines and Samson executed it on thirty of them. He didn't tell them he would give them new clothes. He simply said thirty garments, so he gave them old clothes.

After some time, for Samson went back home, he decided to come back to see how his wife was getting on. When he got to the house of his father-in-law and asked for his wife, her father said, "You can't see your wife." "What! I can't see my wife. How's that?" "Well," said her father, "I thought you altogether hated her, so I have given her to your companion." "Given my wife away? I'll be avenged for this."

So he went out and caught three hundred foxes. He was not afraid of foxes, nor of bees, nor of lions. He wasn't afraid of anything. He just pulled these foxes out of their holes and tied them together in pairs, and then he put a firebrand in the midst of each pair, and sent them out into the enemy's country. Foxes can do a little damage, but fire can do a lot. Wherever the foxes went the fire went. The standing corn burned up. The vineyards and olives burned up, and the houses burned up. The Philistines said, "Who's done this?" "Samson's foxes." "Why has Samson done this?" "Because his wife has married somebody else." And they went down and burned her and her father. And somebody came to Samson saying, "They have burned your wife and your father-in-law."

Samson said, "I'll be avenged for this." And he went down to that place among those murderers and smote them hip and thigh, and then he rested. After that Samson went to live in a place called Etam, which means the bird's nest or eagle's eye, or something like that. It evidently was a very high rock. That is the place for Pentecostal people to dwell. Dwell on a high rock where you can see all the neighboring country and see what the enemy is doing. Dwell high above the mists in the valley.

One day Samson saw three thousand men coming up. He saw that they were his own brethren, three thousand men of Judah. "What do you want?" he asked them. "What do we want? We have had enough of you. You have brought trouble after trouble upon us. Do you not know that the Philistines have come out to war against us? Do you not know that there is a battle going to be raging in a little while unless we hand you over to the enemy? And we are going to hand you over. We have come to do it."

No small company that! They sent three thousand men to arrest the little unarmed Samson. Samson said, "Just a minute. You have got to promise me you won't touch me." "We will not touch you, but we hand you over to those who will." "Very well, just bind me. I'll stand still." They put a big new thick

rope around him, and tied up his hands and feet. Samson said, "You'd better get another one," so they bound him with two ropes. Yonder were the Philistines, armed to the teeth looking as brave as any soldiers could, waiting for a little man to come down. And when they saw Samson bound by his own brethren they gave a great shout. But there was one thing Samson couldn't endure—the shouting of the enemy. The Spirit of God came mightily upon him, and those two new ropes for all their value might have been tow burned in the fire, for they snapped in a moment. He looked around for something to fight with, and all he could see was the jawbone of an ass. He went up to one Philistine, and he didn't tap him gently. He struck him and that finished that Philistine! Then he struck another, and another. What did he care about spears and battle axes? Nothing at all, for the Spirit of God was upon him, and he didn't finish until he had slain a thousand Philistines. Then he sank down upon the hillside with a dreadful thirst. "Oh, Lord, those uncircumcised Philistines will have me yet." And just where he had thrown the jawbone he saw a trickle of water. He drank and was ready again, for all that a man of God who is filled with the Spirit needs is a little drink from the place of the jawbone.

Unfortunately Samson went from bad to worse; he backslid. The next place we find him is in the city of Gaza. Gaza was a walled city. Samson was in the city of Gaza with a woman who was an harlot. The Bible is a true book for it not only writes the good things about a man but it writes the bad ones, too. And God is taking account of all the things we are doing, and we will have to account for them one day. God does not gloss anything over. If you backslide, God knows it. The Gazites said, "We have caught him like a rat in a trap. All we have to do is to shut the gates and wait till the morning and we have him. We have caught the enemy of our people."

So they shut the gates and barred them. But Samson was one of those who does not wait till the morning. When there was trouble about he got up in the middle of the night, and when he came to the gates he found they were locked. What could he do? He got down (and the lower we get the stronger we become), and he got so low that he could put his hands underneath the gates. When he got up the gates came up too, and he carried them to the top of a hill and dropped them and then went on his way.

In the morning the Gazites came down and lo, instead of gates to their city wall, there was a gap. They said, "Hello, what's this?" Maybe there was a little boy near who said, "Samson has gone through." Whatever you place before the man of

God in the way of difficulty he just goes through. A man of God filled with the Spirit knows no captivity. They put Daniel in the lions' den, but it was one thing to put Daniel in the den and another thing to persuade the lions to eat. They put Shadrach, Meshach, and Abednego in the fiery furnace, but they so enjoyed the experience that they had to be invited out. They put Peter in prison and an angel came and got him out. What would happen if a man was put in solitude on some lonely island where he could speak to nobody? Like John on the isle of Patmos, he would talk with the angels in glory. There is no such thing as captivity for a man filled with the Spirit of God. Instead of being a captive in Gaza, Samson just walked out.

The next place we find Samson is down in the valley. He had left the rock Etam; he had left the place where the eagle spreads his mighty wings; he had left behind the glorious elevation of the mighty rock, and he was down in the valley called Sorek with a woman named Delilah, who was in league with the lords of the Philistines. The first woman that Samson married was a Philistine. That is all that is said about her. She represented the people that are not of God, the unbelievers, the world. The next girl was an harlot, and she stands for the flesh. The next woman was in league with the lords of the Philistines, and she represents the devil. The world, the flesh, and the devil!

Samson was pleased with Delilah, who was in league with the enemy of God's people. They had come to her saying, "Delilah, find out the secret of this great man's strength that we may wreck him, and we'll give you a fabulous fortune, eleven hundred pieces of silver. You will be a great woman in Philistia. Use your beauty, everything you have to one purpose—to find the secret of this great man's strength." The devil will wreck us if he can get hold of us.

"Samson." It is Delilah's voice. It is a lovely voice, a lovely woman. Sin is sweet. The Bible says it is. I repeat it, sin is sweet. "Stolen waters are sweet, and bread eaten in secret is pleasant." Sin offers pleasure—immediate pleasure. The fruit of sin is beyond this. If you go the way of sin it is a pleasant way at first, but it will end in dreadful agony. The way of godliness is bitter at first, but, thank God, it will turn to eternal sweetness. If you have chosen the path of sin, you will take the pleasure now but the pain forever and ever.

"Samson, tell me wherein thy great strength lieth." Samson said, "Bind me with seven green withs." They did that, but the Spirit of God came upon him and those seven withs were broken in a moment. Delilah came again to Samson and this time he said, "Bind me with

new ropes," but when the Spirit of God came upon him they snapped as easily as a thread would have broken. Then in response to the continued cries of Delilah he made a confidant of that woman who was plotting his destruction. "You won't tell anybody? I am a Nazarite. This hair of mine has never been cut since I was born. If this hair is cut my strength will be gone."

"Come," Delilah said to the Philistines. "I know I have been mistaken before, but this time I know I have the secret. Bring me a razor." Then she made Samson sleep upon her lap. If you want everlasting pleasure you had better not lie down in the paths of sin, or you will have a rude awakening. They cut off those locks of Samson's that signified this Nazarite vow, and they fell on the filthy Philistine floor. Then Delilah cried, "Samson, the Philistines be upon thee." And he awoke and shook himself. "God, she has cut my hair!" Then the Philistines laid hold of him and he realized that his strength was gone. "What shall we do with the enemy of our country?" they asked. "Put him in prison. We will afflict him and make him push round a great millstone, and we will put his eyes out."

So they put out Samson's eyes. That is what he received for treading the paths of sin. Those eyes of his would never see the flowers again, nor the rivulets flowing down the hill, nor the broad expanses of lovely blue sky—he had lost his sight. Never again would he see the faces of little children, with their beautiful, sparkling eyes. He was blind. The enemy had robbed him of his sight. There he was in prison, sweating at the millstone, his poor body lacerated as the taskmaster stood and kept him hour after hour in the heat, struggling with that great fearful millstone. God's mighty man was in a Philistine prison, broken in body and spirit, crushed in soul, saying, "God, I have failed thee. I walked in the paths of sin and I am receiving its fearful wages. Help me." And through the darkness of that experience comes but one ray of light. "Howbeit the hair of his head began to grow again."

There was a time when the Philistines came together to give praise to their god Dagon. They crowded the great temple of Dagon. There were thousands of people present upon the great roof which was supported by a double column. In the midst of their praises of the god Dagon somebody said, "Why don't we bring up Samson that we may make sport of him?" When Samson came up he said to a lad, "Suffer me to feel the pillars whereupon the house standeth."

Then Samson cried out, "O Lord God, remember me, I pray thee, and strengthen me, only this once. O God, help me that I might be avenged of the Philistines for

my two eyes. Let me die with the Philistines." As he prayed he felt his old time strength coming back—a mighty endowment of the power of the Spirit. The mighty energy and limitless power of the Spirit of God came upon him from head to foot, into every member of his body, through every muscle, and he laid hold of the column and pushed with this mighty God-given strength until there was a deafening roar and the roof came down. Bodies were mangled by the falling masonry. Blood flowed in streams. Bodies were hurled through space. There were dreadful cries from hundreds of the dying. There were more people killed on that occasion than all Samson slew during his lifetime.

The men of Judah heard that Samson had died in the Philistine prison, and they said, "Let us go and find him. But how shall we know him? His visage will be marred and his form more than the sons of men. How shall we know him in the debris of that great temple?" "We shall know God's mighty man because the enemy blinded him. We shall know him by the empty eye sockets." They looked among the dead and there they found his broken frame and they picked it up tenderly and carried it away and gave him a burial.

God's mighty man had died with the enemies of God's people because he had not kept his consecration vow but had given way to the world, the flesh and the devil. My word to you is: Beware of playing with sin, or walking in the paths of the world, or being overcome by the lusts of the flesh.

MT. NEBO, W. VA.—Aug. 26 we closed the 7th annual camp meeting here. Brother O. P. Brann, Binghamton, N. Y., was the evangelist and Bible teacher, Mrs. Brann and their daughter assisting. Some came for salvation and many others were made hungry to go deeper with the Lord.—Oda B. Teets, Aurora, W. Virginia.

NEBRASKA CITY, NEBR.—We have just closed a successful campaign with Evangelist R. E. Lister, Kaw City, Okla., in charge. Souls were saved; some were reclaimed; and several received the Baptism with the Holy Ghost. We praise God that He is still moving in our midst. Every one has received a new determination to press on unto the coming of the Lord.—Inez Ferrias, Pastor, Cathryn Thorne, Assistant.

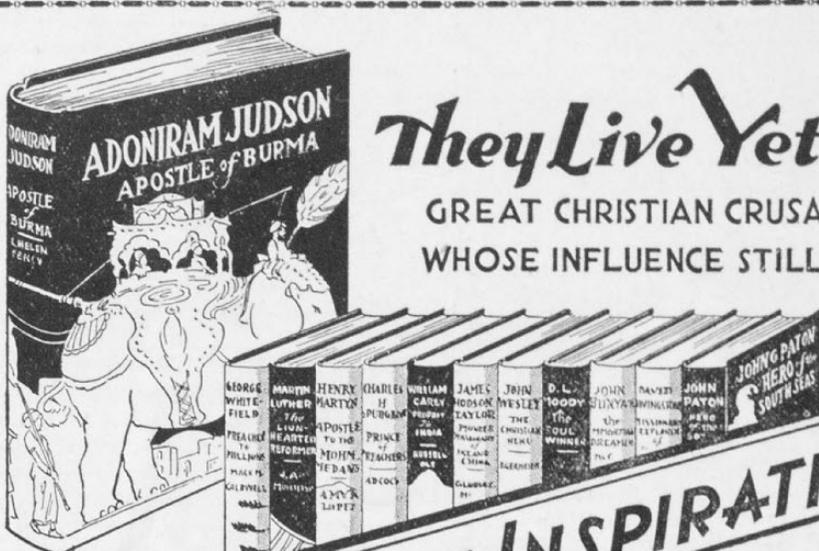
KALAMAZOO, MICH.—We have just closed a 4 weeks' meeting with Sister Willa Short and daughter Rosa Mae, of Oklahoma City. Many new people came night after night. The church was wonderfully built up. Rosa Mae's meetings with the children were appreciated.—Asa F. Miller, Pastor.

ELIZABETH SISSON WITH CHRIST News has just reached us that our precious sister, Elizabeth Sisson of New London,

Conn., has gone to be with the Lord whom she loved so much and served so faithfully. Our sister has been well known in Pentecostal circles in America, Canada and Gt. Britain for the past 27 years. She was formerly a missionary in India, later she labored in the Bethshan Healing Home in London, England. For many years she was a much appreciated speaker at Pentecostal conventions, but for the past ten years her ministry has been confined to her prayer

closet. And how she could pray! She was inclined to be stingy toward herself in order that she should be rich towards the missionaries, for out of every dollar she received she wanted to put 90 cents in the missionary treasury. According to a newspaper report she was 91 years of age.

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In the Whitenened Harvest Field

FESTUS, MO.—Aug. 26 we closed a 3½ weeks' meeting in which several were saved. The meeting was attended by ever increasing crowds. T. J. Farris was pastor.—Evangelist and Mrs. H. E. Burgess, 15971 Broadway, Bedford, O.

(Near) PARIS, ARK.—We have just closed a 5 weeks' revival at Harmony, 5 miles southeast of Paris, conducted by Mrs. Josh Wilhite. About 28 were saved and reclaimed; 23 were baptized with the Holy Ghost; and 17 received Christian baptism. The saints are greatly encouraged.—Mrs. Mattie Williams.

HASKELL, TEXAS—The work here is going on splendidly. There is a sweet spirit among the people. We started the summer meetings with 25 on the roll. We now have 59, besides 17 children. Evangelists Clyde Goree and E. N. McCutcheon have held meetings for us.—C. H. Eckles.

LEVEISTY FLAT, ARK.—We went to Leveisty Flat, a school house near Mountain View, for a meeting. The Lord saved about 30 souls and baptized 20 with the Holy Ghost, according to Acts 2:4. Eighteen followed Christ in baptism, and a church was set in order with 22 on the roll.—D. V. Robinson, Big Flat, Ark.

MILLVILLE, FLA.—Evangelist and Mrs. Jess McGuire have just closed a 3 weeks' revival in which 25 found pardon; 3 were baptized with the Holy Ghost and a good number received Christian baptism, and are now walking in newness of life. Five have been baptized with the Spirit since the revival closed.—M. W. Wilson, Pastor.

MARION, IND.—The writer, formerly of Kansas City, Kansas, has just conducted revival, in which 45 were saved and quite a number were healed. Prejudice has been broken down by the power of God, and many of the saints revived in the Spirit. A parsonage is now under construction. I have accepted the pastorate here.—L. Johnson, Pastor.

ATTLEBORO, MASS.—We just closed a precious 10 days' meeting here, Evangelist and Mrs. David Leigh, Paterson, N. J., in charge. Much prejudice was swept away; many were under conviction; some accepted Christ as their Saviour; and some were brought back to the Lord. The assembly was built up and the saints greatly blessed.—Robert Wallace, Pastor.

KILGORE, TEXAS—Evangelist and Mrs. R. R. Newby, of Fort Worth, have just been with us in a precious revival. Large crowds came out to enjoy the good singing and messages. About 18 found the Lord; a number were filled with the Spirit; 12 received Christian baptism; and the assembly was wonderfully uplifted. People of the city and surrounding oil field were favorably impressed.—Pastor and Mrs. J. L. McKinley.

AMBER, OKLA.—Brother Leikountz, a converted Jew, preached 11 nights at our new church, followed by Elmer Pickel who preached 4 weeks. About 19 found Christ in the pardon of their sins; 2 received the baptism, according to Acts 2:4; and 13 received Christian baptism.—Mrs. Cora Baker, Pastor.

ELK CITY, OKLA.—We are praising the Lord for the good fifth Sunday fellowship meeting Sept. 30. Brother Steger, of Anadarko, preached in the morning. Our Sunday school numbered 228. After a bountiful basket dinner we enjoyed good fellowship in the evening. There were 31 ministers present. Council ministers are invited to stop with us.—R. V. Carter, 1403 W. Broadway.

FLETCHER, MO.—We have just closed a 3 weeks' revival in which a good number were saved and some were filled with the Holy Spirit. Many testified to having been healed, among them one who was instantly healed of gall stones. Large crowds attended and interest was exceptionally good. Evangelist and Mrs. H. E. Burgess, Bedford, O., conducted the meeting.—O. L. Davis, Pastor.

HUNTSVILLE, ALA.—God is continuing to manifest Himself in old time soul-saving power. Although the cotton textile strike has caused the financial outlook of the people to be very dubious, many people have found the Lord. During a recent campaign conducted by Evangelists Dorothy Hopple and Lois Leonard, about 40 were saved. This is a new field for the full gospel.—William A. Cox, Jr., Pastor.

MEMPHIS, TENN.—Evangelist and Mrs. Bert Webb have just completed 4 weeks' ministry in an all-summer campaign. During their 4 weeks more than 40 knelt at the altar for salvation and a goodly number received the Baptism with the Holy Ghost, as in Acts 2:4. Among these were some who had been seeking the Spirit for years. The evangelists have now gone to Blytheville, Ark. The two Council churches in Memphis have united and are planning to obtain a central location for a new church.—W. Pickthorn, Pastor.

POLLOK, TEXAS—We praise the Lord for His blessings and especially for the funds provided for the church building on Highway 40, now almost completed and so far, paid for. God richly blessed the hearers on September 16 when D. M. Rice, Sectional Presbyter, preached the dedication sermon. The saints from Lufkin and Nacogdoches assemblies met with us for this service. We had Sunday school and church service in the morning, an abundant basket dinner, and the dedication service in the afternoon. Approximately 200 were present for this meeting. Souls are being saved and filled with the Holy Ghost and our Sunday school is still growing. Council ministers passing this way are invited to stop with us.—Dessie Hopper.

ARP, TEXAS—God is blessing our work here. Our Sunday school numbers around 50. Mrs. Medley is doing a good work with the Evangel. Many of the business men read it regularly and are always eager to get it. To my mind it is the best "assistant pastor" we can have. I try to place a copy in the hands of everyone who I think will read it. We are at present in a revival and God is saving some.—James Medley, Pastor.

MAYVILLE, N. DAK.—We have just closed a campaign of 4 weeks in a tent in this new field for Pentecost. Splendid crowds attended and fine interest continued up to the very last. Some sought salvation and others were prayed for healing. Many Christians from other churches took part with us in prayer and support of the meetings.—Blanche E. Brittain, Evangelist, Mildred Westerlund, Pianist.

RUSSELLVILLE, ARK.—We have recently closed a revival conducted by Evangelist J. P. Mason. The Word under God's blessing gripped the hearts of the people with conviction, and night after night the long altar was filled. Over 100 were saved and reclaimed; 50 were filled with the Holy Ghost according to Acts 2:4; 79 received Christian baptism; and 86 were received into the assembly.—L. L. Riley, Pastor.

(NEAR) APACHE, TEXAS—Assisted by the Sticker and Apache assemblies I conducted a revival on Highway 62 near these two cities. Large crowds attended; 39 wept their way through to Calvary; 7 or 8 were filled with the Spirit; and 14 received Christian baptism. Four were saved on the last night. We began another revival 10 miles northwest at Hopewell Store, under my tent in a Baptist community. Large crowds attended nightly and gave splendid attention. Seven were saved and a number desired to receive the Holy Spirit. We have resigned the pastorate at Sticker and are now in evangelistic work. We expect soon to move back to Childress, and will be open for calls to the field.—Ethel Musick, Evangelist, Childress, c/o Alice Musick.

ZION, ILL.—At the Christian Assembly the tide of revival is still coming in, and we are ever growing in numbers and spiritual blessings. Evangelist Loren B. Staats, of Ohio, just closed a 3 weeks' campaign that brought rich benefits to us and our community. Heavy conviction of the Spirit rested on the large congregation which gathered every night, and many genuine conversions took place. On the final Sunday night alone 15 were reported at the altar for salvation. Many came from near-by towns to attend. On nights when special subjects were announced the upper auditorium was packed out and many heard the sermon in the basement through an amplifying system. Brother Staats went to another appointment but the revival spirit remained with us and others are being saved in our regular services.—Finis J. Dake, Pastor.

HUGO, OKLA.—We rejoice in the Lord's goodness to us in keeping us during the past 16 months. May 20 we pitched our tent in Hugo and began preaching the full gospel. Our crowds grew and the Pentecostal message was received warmly. About 40 were saved; 32 received Christian baptism; and several were baptized with the Holy Ghost. The meeting ran for 12 weeks. At the end we organized a Sunday school with about 25 on the roll. We now have about 100. In September we set the church in order with 24 members. We now have about 45 active members. In June we called James Hutsell, District Superintendent, for a 7 days' Bible School, the first of its kind ever held in this section. It proved a great blessing to the entire section. Thirty-five ministers attended. The work in this part of the state has been growing faster the last year than at any time before in its history. Our ministers have been holding meetings in more new places than ever before. A number of new churches have been built, some of whose names with their pastors follow: Soper, Ed. Wilson; Bethel, Brother Graham; Broken Bow, Brother Goff; Ft. Towson, Brother Tommy Jacob. Brother Barney Flanagan, Many, La., has just closed a revival at Messer, near Hugo. Fifteen were saved; 8 received the Baptism with the Holy Ghost; and 15 received Christian baptism. From there he went to Tinley, for 2 weeks where Brother Ihrig is pastor. Here 8 were saved and 11 received the Baptism. These revivals closed with good interest. Any Council ministers passing this way will find a welcome.—Thomas M. Gray, 103 North E St.

Forthcoming Meetings

WAUTOMA, WISC.—Oct. 14-28; George Johnson, Evangelist.—Wm. L. Williams, Pastor.

PUEBLO, COLO.—South Main and Corona Avenues; Oct. 14, for 3 weeks; Loren B. Staats, Evangelist.—C. F. Ferguson, Pastor.

SPRINGFIELD, MASS.—Armory and Springfield Streets, Oct. 28-Nov. 11; Wm. H. Nagel, Evangelist.—H. T. Carpenter, Pastor, 59 Los Angeles St.

GRAFTON, N. DAK.—Sept. 23, Blanche Brittain and Mildred Westerland, Evangelists. Cavalier, N. Dak., Box 157.

BROOKSVILLE, FLA.—Oct. 28-Nov. 2; dedication of tabernacle, Oct. 28; all day service; basket dinner; I. J. Bolton, Evangelist.—Earl L. Frerking, Pastor.

MUSKEGON, MICH.—Tenth annual convention, Creston and Marquette Avenues, Oct. 21-28; J. P. Kolenda, Evangelist.—Marcus Horness, Pastor.

VINELAND, N. J.—Sixth Street near Park Ave.; Oct. 21-Nov. 4; Fred D. Drake, Evangelist.—Leo S. Starner, Pastor.

CHRIST'S AMBASSADORS' RALLY
LONG BRANCH, N. J.—Oct. 22, 2:30, 7:30; Mrs. J. R. Flower, Evening Speaker; bring basket lunch.—Albert D. Skymmer, Pastor, 27 Oakwood Ave.

NEW YORK CITY—Smith Wigglesworth, Bradford, England, will hold a revival healing campaign at 325 W. 33rd St. Oct. 23, for 13 days. The sick prayed for at every service.—Pastor R. A. Brown, 49 Claremont Ave., N. Y.

CHRIST'S AMBASSADORS RALLY
ENID, OKLA.—Annual "Donation Day" for Southwestern Bible School and C. A. sectional rally, Oct. 27. Bring your donation of fruits, vegetables, and canned goods. Jars will be exchanged at the school. Services, 10, 2, 7:30, in Gospel Tabernacle, Carl W. Barnes, Pastor. Barnes family will sing and play. W. B. McCafferty will speak.—Jack P. Ireland, Secretary, 316 E. Cherokee Ave.

COFFEYVILLE, KANS.—Eleventh and Beech Streets; Oct. 17—; Doreen Justus, Evangelist.—V. G. Greisen, Pastor.

DYERSBURG, TENN.—First Pentecostal Church; Oct. 16-Nov. 6; Bert Webb, Evangelist.—E. C. Sumrall, Pastor.

DETROIT, MICH.—Fourth and Forest Avenues; Oct. 14-Nov. 4; Evangelist and Mrs. Watson Argue; J. R. Kline, Pastor.—W. A.

SOUTH BEND, IND.—1115 S. Michigan St.; Oct. 14-Nov. 11; J. D. Saunders, Evangelist.—Adolph Petersen, Pastor, 809 Clinton St.

MISSIONARY CONVENTION
CLEVELAND, O.—Lexington Avenue and East 55th Street; Oct. 18-28; Harry Long, Rochester, N. Y., Evangelist.—B. E. Mahan, Pastor.

FLINT, MICH.—2215 Lewis St.; Oct. 14-Nov. 4; Ruth Cox, Evangelist; broadcast, Lapeer, 1200 kilos, Thursdays, 4-5 p. m.—Chas. W. H. Scott, Pastor.

TULSA, OKLA.—East Fifth and Peoria Streets; Oct. 14-Nov. 4; A. H. and Zelma Argue, Evangelists.—H. T. Owens, Pastor.

QUINCY, MASS.—Washington and Elm Streets; Oct. 7-Nov. 4; Benjamin A. Bauer, Evangelist; Thos. E. Kelley, Pastor.—Mrs. E. Anderson, Secretary.

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This pretty little box, containing many verses of God's wonderful promises to His children, has been the means of untold blessings to thousands. It may be used at the dining table, each person taking a card from the box and reading a promise before partaking of the meal. A very unique way to learn the Word of God, and at the same time receive a spiritual blessing. Approximately 200 promises in each box, printed on a good grade colored card.

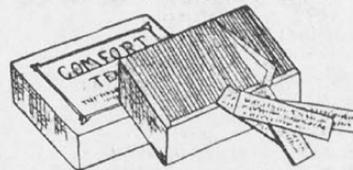
These boxes should be in every home, and can be used in hospitals, sick-rooms, or in the Sunday school class.

Prices: Per box 35 cents, postage 2 cents; One dozen boxes \$3.75, postage 25 cents

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Are you passing through hard places, discouraged, and need comfort, or have you a friend or loved one in this condition?

God's Word contains many comforting Scriptures, and you will find approximately 200 of these texts in this neat little box, printed on colored card board.

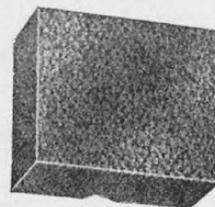
These Comfort Box Texts make splendid Christmas gifts, but can be used as a gift or remembrance during any time of the year. Comfort some heart by presenting one of these boxes.

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These cards are designed especially to help commit scripture to memory. The scripture is printed on one side of card and the reference on the other. There are 176 cards packed in an attractive box. They deal with Salvation, Divine Healing, Baptism of the Holy Spirit, and Second Coming of the Lord.

HOW TO USE:—Take a card from box and commit the text to memory; practice looking at one side and saying from memory what is on the other side—both ways. In the course of the day, looking at it several times, both sides will be fairly well mastered. The next morning take

out another card, and do the same with the two that day. The next day another, and so on. When you have twenty-one or twenty-eight learned in this way, it is likely that you can put away seven of them to be reviewed only once a week thereafter. This system of reviewing so fixes the texts and their location in the memory that they finally are there permanently.

Prices: Per box 35 cents, postage 2 cents; One dozen boxes \$3.75, postage 25 cents

GOSPEL PUBLISHING HOUSE - - - SPRINGFIELD, MISSOURI

DISTRICT MEETINGS

MISSISSIPPI DISTRICT COUNCIL

(Near) NOXAPATER, MISS.—Northern Section, High assembly; Nov. 6-8; opens at 9 a. m. Free entertainment to ministers.—M. T. Hays, Superintendent, H. M. Sandlin, Secretary-Treasurer.

NEW MEXICO FELLOWSHIP MEETING

LAS CRUCES, N. MEX.—Oct. 30, all day; basket lunch; bring sandwiches, cake, or cookies. District Superintendent A. C. Bates plans to be with us.—Jesse B. White, Sectional Presbyter.

MISSIONARY CONVENTIONS

Hannibal, Mo., Oct. 31-Nov. 1; Trenton, Mo., Nov. 2-3; Marshalltown, Iowa, Nov. 4-5; Perry, Iowa, Nov. 6-7; Sioux City, Iowa, Nov. 8-9; St. Joseph, Mo., Nov. 10-11. Ernest S. Williams General Superintendent and J. J. Mueller missionary to India have arranged to be with us in all of these rallies.—Roy E. Scott, District Superintendent.

ARKANSAS-LOUISIANA DISTRICT COUNCIL

PINE BLUFF, ARK.—The executive presbytery has determined that this year's annual business session will be held in the Armory Building Oct. 23-26. Service also Oct. 22, 7:30 P. M.—David Burris, Superintendent, E. J. Bruton, Secretary.

KANSAS DISTRICT COUNCIL

PRATT, KANSAS—17th annual Council, Municipal Auditorium, Nov. 26 (night)-30. All ministers and one delegate from each assembly are urged to attend. Free sleeping rooms to delegates. Special Sunday school day, Nov. 29; Christ's Ambassadors' convention Nov. 30; E. S. Williams, General Superintendent, main speaker.—Fred Vogler.

TEXAS SECTIONAL CONVENTIONS

Austin Section, North Austin Assembly, Oct. 30-31; San Antonio Section, South Side Church San Antonio, Nov. 1-2; Rio Grande Valley Section, Harlingen Church, Nov. 3-4; Yoakum Section, Cuero Church, Nov. 8-9; Houston Section, Goose Creek Church, Nov. 13-14; Beaumont Section, Prairie Street Church, Beaumont, Nov. 20-21; Lufkin Section, Lufkin Church, Nov. 22-23; Tyler Section, Bascom Church, 6 miles east of Tyler, Nov. 27-28. Meetings open at 10 A. M. Ministers and workers requested to attend the convention in the section where they reside.—E. L. Newby, District Superintendent, 2621 W. 26th St., Ft. Worth, Texas.

MISCELLANEOUS NOTICES

FOR SALE—Folding organ; A1 condition; been used very little; 5 octaves. Sell for \$30.00 cash.—Dorothy Russell, Fieldon, Ill.

NEW ADDRESS—clo David W. Gray, Route 2, Eugene, Ore. "Have resigned pastorate at Grand Rapids, Mich."—Beauford F. Miller.

NEW ADDRESS—921 New Hampshire, Lawrence, Kansas. "I resigned the pastorate in Galena, and accepted the charge here."—E. J. Hance, Pastor.

NEW ADDRESS—T. T. Carmical, Gervais, Ore.

OPEN FOR CALLS

Evangelistic

Paul C. Bucher, 1867 Superior St., Toledo, O. "Twenty years in pastoral and evangelistic work. Prefer calls within radius of 100 miles. Would fill Sunday or week-end calls. Can bring good singers and musicians. Will go even if I receive only expenses."

Evangelist Smith Wigglesworth, Bradford, England, arrives in this country October 23 and will be making his way westward to California, open for some engagements on the way. He will probably be accompanied by Mr. and Mrs. James Salter of the Congo. Write him, clo Pastor Robert A. Brown, 49 Claremont Avenue, New York, N. Y.

Pastoral

Pastor and Mrs. E. W. Hagerman, Barnett, Mo. "We would accept small pastorate in Missouri or Arkansas. Reference, J. Lon Hale, Assistant Superintendent, Sedalia."

Pastoral or Evangelistic

William I. Morris, 1404 Main St., Enterprise, Ore. "Prefer calls in Eastern Oregon, Eastern Washington, or Idaho. In ministry 21 years. In Pentecostal ministry 8 years."

WORLD MISSIONS CONTRIBUTIONS

September 20-29 inclusive

ALABAMA. Personal Offerings	\$ 8.11
Ariton Bethel Assembly	1.31
Elba Wise Mill Assembly	2.25
Elba Wooten Chapel Assembly of God	1.20
Hartford Assembly of God	1.65
Megargel Assembly of God	1.16
Needham Mt Olive C A's	1.25
Opine Assembly of God	3.20
Pinckard Mt Carmel Assembly	1.37
Repton Excel Assembly of God Church	2.89
ARIZONA. Personal Offerings	25.00
ARKANSAS. Personal Offerings	9.00
Pindall Assembly of God	2.67
Siloam Springs Assembly of God	4.59
Strong Assembly of God	.48
CALIFORNIA. Personal Offerings	93.56
Bellflower Four Fold Church & S S	32.07
Callistoga Full Gospel Tabernacle	6.75
Ceres Glad Tidings Church	4.11

Chico Assembly of God & P A C	19.64
El Monte Full Gospel Assembly	4.72
Fresno Full Gospel Tabernacle	50.00
Graham Church of the Full Gospel	6.00
Hayward Bethel Full Gospel Church	23.78
Kingsburg Christ Ambassadors	5.00
Kingsburg Full Gospel Tab Y M P S S Class	3.00
Live Oak Full Gospel Church	13.00
Los Angeles Bercan Assembly	40.00
Los Angeles El Sereno Gospel Tabernacle	2.29
Los Angeles Pent'l Mission (Russian)	2.00
Los Molinos Assembly of God Church & S S	5.34
Morgan Hill Full Gospel Church	58.00
Ocean Beach Elim Pent'l Tabernacle	3.56
Pasadena Trinity Full Gospel Church	47.11
Redlands Busy Bees Full Gospel Church	14.36
Reedley Full Gospel Assembly	22.50
Sacramento Full Gospel Tabernacle	101.26
San Bernardino First Pent'l Church	27.62
San Diego Pent'l Full Gospel Tab C A's	5.00
San Diego Pent'l Full Gospel Tabernacle	92.60
San Diego Pent'l Full Gospel Tab S S	20.00
Sunnyvale Highway Pent'l Assembly	27.27
Taft Four-Fold S S & Young Ladies Classes	43.00
Watsonville Bethel Tabernacle & S S	30.77
Weed Glad Tidings Assembly	6.96
COLORADO. Personal Offerings	92.09
Keersburg Pent'l S S	10.16
CONNECTICUT. Bridgeport United Pent'l Ch.	30.00
DELAWARE. Wilmington Calvary Pent'l Ch.	103.47
Wilmington First Pent'l Tabernacle	110.57
DIST. COLUMBIA. Personal Offerings	11.00
Washington Full Gospel Assembly	55.00
FLORIDA. Personal Offerings	38.30
Miami First Pent'l Church S S	40.00
Miami Southside Pent'l Assembly of God S S	1.10
IDAHO. Personal Offerings	12.50
ILLINOIS. Personal Offerings	76.98
Belleville Jr. C. A's Full Gospel Tab	1.00
Chicago Christ Covenant Church	10.00
Creal Springs Sunday School	2.00
E. St. Louis Wash. Park Full Gospel Church	15.58
Zion Christian Assembly	118.81
INDIANA. Personal Offerings	4.50
Gary Gospel Tabernacle	35.00
Indianapolis First Assembly of God S S	3.50
IOWA. Personal Offerings	13.45
Battle Creek Full Gospel Mission	4.00
Monroe Assembly of God	2.22
Moulton Assembly of God S S	1.35
Perry Assembly of God Church	7.05
Perry Assembly of God S S	1.81
KANSAS. Personal Offerings	7.00
Cedar Vale Pent'l Assembly of God	1.75
Coffeyville Assembly of God Church & S S	21.69
Kansas City Assembly of God	38.50
N Agra C A's Pleasant Green	1.17
Topeka Upperroom Missio	3.00
LOUISIANA. Personal Offerings	2.25
MAINE. Westbrook Full Gospel Assembly	16.77
MARYLAND. Personal Offerings	2.00
Gle. Burnie Pent'l Tab C A's	1.10
N Cumberland Assembly S S & C A's	15.00
South Cumberland Assembly of God	12.71
MASSACHUSETTS. Personal Offerings	2.00
Fitchburg Full Gospel Tabernacle	10.00
MICHIGAN. Personal Offerings	31.00
Bad Axe Assembly of God S S	17.79
Bad Axe State Christ's Ambassadors	2.00
Detroit Berea Tabernacle	50.00
Detroit Oakwood Hungarian Assembly	5.00
Grand Rapids Home Acres Full Gos Assm C A	2.50
Kalamazoo Assembly of God	9.00
Lansing Pent'l Assembly Junior Y P Class	10.00
Lansing Christ Ambassadors	13.00
Three Rivers Full Gospel Assembly	5.00
MINNESOTA. Personal Offerings	13.00
Fergus Falls Gospel Tab S S	8.61
Mountain Lake Full Gospel Tabernacle	12.85
Sauk Centre Tabernacle S S	8.90
Sherburn Gospel Tabernacle	48.50
Walker Gospel Tabernacle	3.25
MISSISSIPPI. Personal Offerings	1.00
MISSOURI. Personal Offerings	140.46
Atlanta Bear Creek Assembly	2.00
Bismarck Assembly of God S S	5.40
Brookfield Christ Ambassadors	10.00
Bucklin Assembly of God	2.76
Cape Girardeau Assembly of God	10.16
Ewing Assembly of God	17.95
Flat River Assembly of God	4.34
Hannibal Christ Ambassadors	2.50
Joplin Assembly of God	10.82
Kansas City Gospel Center Assembly	1.00
Kennett Ladies Mid-Week Prayer Band	2.50
Koshkonong Assembly of God	2.75
Mt Vernon Assembly of God	2.00
Nelsonville Assembly of God	11.50
Springfield Assembly of God	80.00
Springfield Assembly of God S S	183.50
Springfield Assembly of God C A's	10.00
Springfield Assembly of God Junior Church	2.96
Springfield Faith Mission	3.00
Springfield South Side Assembly of God	8.31
St. Joseph Assembly of God	15.00
Strafford Elm Springs S S	1.00
Tarkio Assembly of God Church	9.00
Trenton Christ Ambassadors	2.00
Warrensburg Assembly of God S S	1.64
Winfield Assembly of God	5.20
WOLF POINT. Personal Offerings	27.75
Westley Assembly of God Church	10.25
Wolf Point Assembly of God	12.67
NEBRASKA. Personal Offerings	5.00
Holdrege Assembly of God S S	4.00
Naper Full Gospel Assembly	4.35
Randolph Full Gospel Assembly	1.50
Wayne Full Gospel Assembly	2.00
NEVADA. Personal Offerings	15.00

NEW HAMPSHIRE. Personal Offerings	2.00
Canaan Ctr. Sunday School	2.00
Canaan Ctr. Mehida Pent'l Mission	7.39
NEW JERSEY. Personal Offerings	44.25
Atco First Pent'l Church	5.00
Elizabeth First Pent'l Church S S	10.00
Neptune Full Gospel Church & S S	39.80
N Plainfield Calvary Pent'l Church	5.05
Vineland Girls' Int. Class of Full Gos Church	3.50
NEW MEXICO. Personal Offerings	13.00
NEW YORK. Personal Offerings	80.00
Bi-ghamtoa Faith Tabernacle	30.19
Brooklyn Mt Olivet Presbyterian Church	12.00
Jackson Heights Free Gospel Church Y P	4.00
New York Glad Tidings Tabernacle	420.00
New York City Mizpah Prayer Circle	41.00
Rochester Elim Tabernacle	51.25
Tottenville Wells Memorial Pent'l Church	67.00
Yonkers Full Gospel Assembly	20.00
NORTH CAROLINA. Personal Offerings	4.00
Buxton Assembly of God	3.50
Cullasaja First Pent'l Church	2.40
NORTH DAKOTA. Personal Offerings	18.60
Minot Assembly of God & S S	14.00
North Dakota State Convention	50.50
OHIO. Personal Offerings	24.50
Canton Roumanian Pent'l Church	2.20
Cleveland Pent'l Church	380.00
Dayton Bethel Temple Childrens Church	1.00
Dayton Bethel Temple Church	50.00
E Akron Slovak Pent'l Mission	3.00
East Liverpool Pent'l Church	8.00
Harrison Christian Assembly	7.00
Youngstown Highway Tabernacle	17.00
OKLAHOMA. Personal Offerings	124.77
Alva Assembly of God Church	3.00
Cement Assembly of God	1.11
Cushing Assembly of God	2.00
Drumright Assembly of God S S	3.20
Duncan Christ Ambassadors	3.00
Eakly Assembly of God S S	1.25
Garber Pent'l Assembly of God Oil Field Ch	14.48
Guthrie Women's Missionary Council	.50
Hominy Christ Ambassadors	2.45
Isabella Assembly of God	1.79
Jones Full Gospel Mission	2.00
Okmulgee Assembly of God	13.00
Picher Assembly of God S S	3.05
Ponca City Assembly of God	1.50
Rush Springs Assembly of God Mission	3.32
Sayre Assembly of God	1.38
Wewoka Assembly of God S S	1.55
OREGON. Personal Offerings	43.80
Bend Full Gospel Mission	8.80
Corvallis Bethel Temple Young People	3.00
Garibaldi Highway Church & S S	11.29
Hebo Full Gospel Assembly S S	3.00
Hillsboro Pent'l Assembly of God	10.00
Moro Full Gospel Assembly	3.25
Rainier Assembly of God	2.00
Salem Evangelistic Full Gospel Assembly	37.15
Silverton N Howell Community Church	15.00
Springfield Full Gospel Assembly S S	5.50
PENNSYLVANIA. Personal Offerings	1032.00
Allestown Pent'l Prayer Band	47.00
Brave Assembly of God S S	3.25
Clarks Summit Pent'l Church	3.75
Clarks Summit Young People Society	6.00
Cresson Birthday Offerings	5.00
Hyndman Pent'l Church	10.42
Jeannette Christ Ambassadors	21.00
Lancaster First Pent'l Church S S & Y P	262.50
Monongahela Everybody's Prayer Group	5.50
Norristown Pent'l Church	30.00
Philadelphia Highway Mission Tabernacle	75.00
Pitcairn Pent'l S S	16.00
Pittsburgh Pent'l Gospel Mission	12.50
Pottsville First Pent'l Church	3.65
Stoystown Busy Bee S S Offering	5.68
Wilkes Barre First Pent'l Church	150.00
SOUTH DAKOTA. Personal Offerings	10.40
Arlington Gospel Tabernacle	8.00
Gregory Assembly of God	4.36
Pringle Assembly of God Tabernacle	2.40
TENNESSEE. Personal Offerings	2.00
Munford Assembly S S Class	3.00
Union City Full Gospel Mission	4.20
TEXAS. Personal Offerings	4.00
Amarillo Assembly of God	29.00
Arp Wright City Church	5.00
Ft Worth Rosen Heights Assembly of God	18.58
Galena Park Ladies Missionary Council	2.00
Goose Creek Trinity Tabernacle S S	31.34
Levelland Hodge Assembly	2.40
Pilot Point Assembly of God S S	1.32
Rosenberg Assembly of God	1.50
Waco Full Gospel Tab S S & W M C	37.90
VIRGINIA. Personal Offerings	26.00
Front Royal Full Gospel Mission	1.06
Newport News Gospel Tab S S	5.00
WASHINGTON. Personal Offerings	61.50
Aberdeen Ladies Prayer Circle Cal'y Pent'l Tem	5.50
Auburn Pent'l S S	3.00
Battle Ground "Fellow Workers"	9.05
Bellingham Fairhaven Gospel Mission	7.50
Chehalis Assembly of God S S	21.47
Everett Bethany Temple	56.37
Graham Benston Assembly of God	5.48
Mossyrock Assembly of God Church & S S	11.00
Olympia Assembly of God	25.07
Rice Pleasant Valley Full Gospel S S	4.02
Seattle Fremont Pent'l Tabernacle	125.19
Seattle Fremont Pent'l Tab S S	15.00
Seattle Hollywood Temple	75.00
Sedro Woollye Bethel Tabernacle	5.00
Tacoma Pent'l Tabernacle & S S	209.12
Walla Walla Pent'l Assembly of God	15.16
WEST VIRGINIA. Personal Offerings	4.14

Jakes Run Assembly of God	4.00
WISCONSIN. Personal Offerings	2.00
Ashland Gospel Tabernacle	6.25
Berlin Gospel Tabernacle	12.10
Madison Gospel Tabernacle	10.00
Milwaukee Bethel Tab German Branch	311.75
Oshkosh Gospel Tabernacle	28.00
Ripon Gospel Tabernacle	4.80
Shawano Full Gospel Tabernacle	26.00
WYOMING. Personal Offerings	1.00
Newcastle Assembly of God	5.00
Rozet Mountain View Assembly of God	.69
Wheatland Assembly of God	4.25
CANADA. Personal Offerings	158.00
FOREIGN. Personal Offerings	3.00

Total amount reported	\$7,578.89
Home Mission Fund	\$121.39
Office Expense Fund	80.93
Deputation Expense Fund	11.09
Reported as given direct to Home Missions	147.21
Reported as given direct to missionaries	932.36
	1,292.98

Amount received for foreign missions	\$ 6,285.91
Amount previously reported	11,332.15

Total amount received for foreign missions to date	\$17,618.06
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WORLD MISSIONS CONTRIBUTIONS
October 1-3 Inclusive

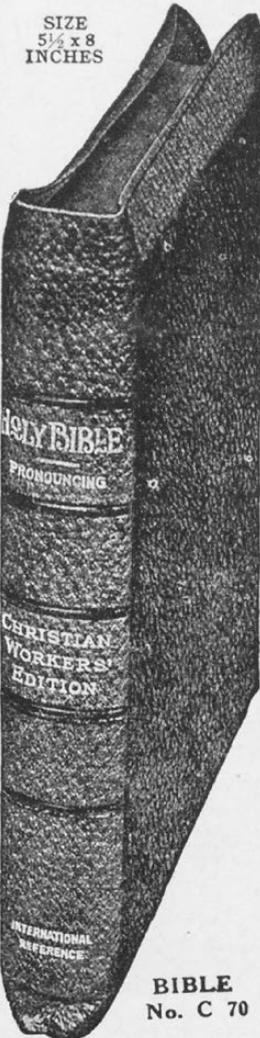
ALABAMA. Personal Offerings	2.50
Coffee Springs Weeks Assembly of God	1.05
Midland City Christ Ambassadors	22.00
ARKANSAS. Personal Offerings	4.43
Camden First Assembly of God	1.65
Dardanelle Assembly of God	5.32
Leachville Happy Corner S S	2.02
Monette Senior C A Class	.75
Paris Christ Ambassadors	.70
CALIFORNIA. Personal Offerings	101.50
Atwater-Winton Assembly	8.06
Burbank Full Gospel Church	15.18
Chula Vista Pent'l Mission S S	7.85
Fresno Full Gospel Tabernacle	5.00
Pasadena S C B S	50.18
Roseville Glad Tidings Church	14.65
Visalia Full Gospel Assembly C A's	1.00
COLORADO. Alamosa Assembly of God	.90
Haxtun South Rockland Church	2.60
Nunn Assembly of God	1.85
DELAWARE. Wilmington First Pent'l S S	12.00
FLORIDA. Personal Offerings	11.42
Brooker Assembly of God S S	1.30
Pace Assembly of God	1.65
IDAHO. Personal Offerings	2.63
ILLINOIS. Personal Offerings	19.10
Mattoon Assembly of God Jr Church	1.00
INDIANA. Personal Offerings	1.00
Attica Assembly of God	.64
Hammond Full Gospel Tabernacle	40.00
IOWA. Personal Offerings	8.65
KANSAS. Personal Offerings	8.00
Arcadia Assembly of God S S & C A's	5.35
Arkansas City Bethel Mission	10.00
Bazine Assembly of God Mission	4.92
Humboldt Assembly of God	8.50
Kansas City Full Gospel S S	10.00
Kensington Assembly of God	4.95
Muscatah Assembly of God	5.00
KENTUCKY. Personal Offerings	1.00
LOUISIANA. Personal Offerings	1.00
Hornbeck Christ Ambassador Class	5.72
MARYLAND. Personal Offerings	11.50
MASSACHUSETTS. Personal Offerings	3.00
Cape Cod So Dennis Full Gospel Assembly	10.00
MICHIGAN. Personal Offerings	2.00
Detroit Pent'l Mission Children's Church	2.00
Muskegon Gospel Tabernacle	2.00
MINNESOTA. Personal Offerings	3.50
Thief River Falls Missionary Band	15.75
MISSISSIPPI. Personal Offerings	.30
Hattiesburg Assembly of God Church	2.69
MISSOURI. Personal Offerings	25.32
Dexter Pent'l Sunday School	3.00
Green City Penville Assembly of God	2.50
Palmyra Assembly of God	5.00
Pleasant Hill Assembly of God	3.00
Springfield Assembly of God Junior Church	1.53
St. Louis Bethel Temple	105.00
MONTANA. Livingston Gospel Tabernacle	10.00
NEBRASKA. Personal Offerings	4.00
NEW JERSEY. Personal Offerings	1.00
NEW YORK. Personal Offerings	23.50
Buffalo Pent'l Tabernacle	36.05
Hornell Glad Tidings Tabernacle	5.00
New York Glad Tidings Tabernacle	919.00
Niagara Falls Glad Tidings Tabernacle	6.11
NORTH CAROLINA. Hertford A of G	6.00
NORTH DAKOTA. Personal Offerings	4.50
OHIO. Personal Offerings	17.00
Cambridge Assembly of God	3.22
Mallet Creek Full Gospel Church	10.00
Mansfield Christ Ambassadors	10.00
New Philadelphia Assembly of God	4.54
Salineville Assembly of God	7.61
Salineville Prayer Band	25.00
Warren Calvary Pent'l Church	5.00
OKLAHOMA. Personal Offerings	7.80
Barnsdall Assembly of God	7.00
Eakly Assembly of God S S	2.14
Enid Student's Missionary Band S W B I	10.00
Pawhuska Christ Ambassadors	5.00
Seminole Turkey Creek Mission	2.00
Tulsa Home Gardens Assembly & S S & C A	6.50
OREGON. Personal Offerings	18.80
La Grange Gospel Mission S S	3.00

Lebanon Full Gospel Assembly S S	3.00
Summit Full Gospel Mission	.52
PENNSYLVANIA. Personal Offerings	21.00
Irwin Full Gospel Assembly	2.00
Jeannette Pent'l Church	68.00
Kinzers Pent'l Lighthouse	5.00
Plainsville Maranatha Mission	3.35
Waynesboro Calvary Tabernacle	5.00
SOUTH CAROLINA. Greenville A of G	8.88
SOUTH DAKOTA. Personal Offerings	.05
TEXAS. Personal Offerings	33.61
Dallas Oak Cliff S S Class	12.00
Dalals South Side Full Gospel Church	2.85
Galena Park Assembly of God	7.17
Harlingen Assembly of God Church	1.22
Vernon Assembly of God C A & S S	4.18
UTAH. Personal Offerings	4.50
VIRGINIA. Ashland Cottage Prayer Circle	3.00
WASHINGTON. Personal Offerings	18.00
Auburn Full Gospel Church	11.00
Yakima First Pent'l S S	25.00
WEST VIRGINIA. Personal Offerings	17.25
Miami Assembly of God	9.25
WISCONSIN. Personal Offerings	3.00
Appleton Gospel Temple	12.18
WYOMING. Personal Offerings	.15
FOREIGN. Personal Offerings	8.56
Total amount reported	\$2,060.60
Home Mission Fund	\$18.17
Office Expense Fund	47.54
Deputation Expense Fund	2.52
Reported as given direct to Home Missions	1.46
Reported as given direct to missionaries	57.86
	127.55
Amount received for Foreign Missions to date	\$1,933.05

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2 Ā'brā-hām begat I'saac; and I'saac ch. 22, 42 18
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