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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 Cause For Thanksgiving



BEHOLD the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. . . . Consider the lilies of the field, how they grow: they toil not, neither do they spin: yet I say unto thee, that even Solomon in all his glory was not arrayed like one of these." Matt. 6:26, 28, 29.

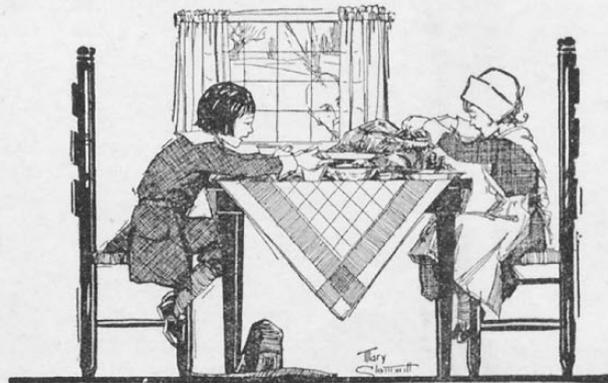
"Tell us, little bird, what you have. How much do you possess? How much have you in your banking account? How many stocks and bonds do you possess? Have you a safety deposit box in the bank containing deeds of valuable property?"

And the little bird swings on the top of the tree and sings a song of praise and thanksgiving to Jehovah, saying in substance: "Thank God, I have none of those things. But I have something which you human beings don't seem to have. I have a perfect freedom from care. I have no anxiety concerning anything. I have a Father who takes care of me and provides for my every need. I don't have to go into debt for a big lumber bill to build a great barn in which to put all the food I shall need for all the days to come. Every day my Father provides. And so I can sit on this bough and praise and praise and praise and praise, giving to Him the thanksgiving that is due to Him for the wonderful supply of my every need."

"And tell us, O thou lily, what dost thou possess?"

"I possess the sun. When it shines its rays upon me I drink them in. Those

clouds are mine. They pour down sweet refreshing rain for my benefit. I have no fear nor anxiety as I make my way up through the earth for I have a Father who provides ample raiment for me. I don't have to worry about a supply of winter clothing. I have not the slightest concern about the ever changing fashions, for my Father will make me like to other beautiful lilies which He made before, and I shall be perfectly satisfied with the



garb which He gives. I am not disturbed by any of the things that are going on in the political world. I am not troubled about high taxation. Wars and rumors of wars do not frighten me at all. I am not even troubled concerning who is the Antichrist, nor concerning what is the mark of the beast. A decline in the stock market does not keep me awake at night. I am not at all troubled about the bottom falling out of the bond market, nor am I scared at all concerning all this talk about inflation. I have

a Father who takes care of me, and that is enough."

Every time you see a bird in the air, let him preach you a sermon—*Have no care*. Every time you see a lily growing in a garden, let it speak to thy heart—*Be not anxious for the morrow*, for the God who lives today will live tomorrow also. He changeth not. He will provide for thy every need tomorrow as He will provide for thy every need today.

Imitate the bird and sing a song of praise and thanksgiving continually to thy Maker and Provider. Follow the example of the lily, living in quietness, in peace, in absolute rest that the Father will provide that which He seest thou needest. He will provide thee a robe, a garment of His own choice, and that robe is Christ.

"Deo Gratias!"

Augustine tells us that the early saints, when they met each other, would never separate without saying, "Deo gratias!" "Thanks be to God." Frequently their conversation would be about the persecutions which raged against them, but they finished their conversation with "Deo gratias!" Sometimes they had to tell of dear brethren devoured by a beast in the amphitheater, but even then they said, "Deo gratias!" Frequently they mourned the uprising of heresy, but this did not make them rob the Lord of His "Deo gratias!" So should it be with us all the day long. The motto of Christians should be "Deo gratias!" "Giving thanks always for all things."—C. H. Spurgeon.



Giving Thanks Always

Grant Barber, Davenport, Iowa

"In everything give thanks; for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:18.

Prayer without gratitude indicates selfishness. Petition and praise are always linked together in the Word of God. James says, "Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms." It is natural, therefore, for Paul to follow his injunction about prayer with this one about gratitude, "In everything give thanks; for this is the will of God in Christ Jesus concerning you."

Thanksgiving is a virtue, but a very rare one. Men fail as often, if not often-er, in this grace of gratitude than in any other of the Christian graces. Many ministers are too often accustomed to discuss it before their congregations only once a year. That annual sermon would be overlooked unless the President of the United States issued an annual proclamation. When Jesus healed the ten lepers only one returned to indicate gratitude. Many grumbling people never thank God for anything. Every blessing that they receive they take as a matter of course. They are always thinking how much better off they might be instead of how much worse off they could be. For what they receive they are without gratitude; for what they do not receive they are indignant.

Why is it that there is so much of this failure to render thanks unto God? One reason is that men are so proud of the things they do for themselves that they forget they owe anything to a divine hand. Everything worth while in life should teach men humility, but it doesn't always work out that way. When success comes, the man says, "I did it, with the strength of my own right arm." In one parable of Jesus, the rich man whom God called a fool was so dubbed because in the worship of the material wealth which came to him, pride prevented his showing gratitude to God. Yes, men fail to thank God because their hearts are proud.

Another reason for failure to thank God lies in a practical atheism. Calling themselves believers, men leave God completely out of their daily reckoning. When wonderful blessings come they assign them to secondary causes rather than lift up their hearts in gratitude to God. We saw a man who had recently been healed of a dread disease. He said, "Yes, I am well. I had a great doctor and he

used a wonderful new medicine." A practical atheist with no gratitude to God! A few years ago when we met a family which had been miraculously saved from a shipwreck on the ocean, one of them casually remarked, "Yes, we are alive; isn't the wireless wonderful!" A practical atheist with no gratitude to God!

Another reason for lack of gratitude lies in carelessness. Notes of thanks these days to our friends are becoming rare. Expressions of thanks to God are still rarer. Even the custom of returning thanks before meals, which can be found in some form among all nations



not entirely savage, is falling into disuse. The people who, after they let slip a slang expression in the presence of a parson, beg his pardon rather than God's. There are those who have grace at their table when a clergyman dines with them, but not on ordinary occasions. They have manners which make them respect "the cloth"; they have not religion which would make them thank God.

The injunction which Paul gives to the Thessalonians is, "In everything give thanks." Notice carefully the phraseology, "in everything give thanks."

We are to give thanks in the midst of plenty. Apparently a superfluous suggestion, but men are more nearly lacking in the spirit of gratitude when they enjoy temporal blessings than upon other occasions. Things seen often destroy our gratitude to the unseen Giver of these things.

We are to give thanks when wealth with its ever-present wings flies away. Carlyle once said the only hell that was really dreaded in his day was the hell of not having money. Yet material possessions to a Christian are obligations, a meaning which Jesus made very clear in the parable of the talents. He who has wealth is obligated to use it rightly. The more wealth, the more the obligation. Someone may say, "It's not money which

is the root of evil, it is the love of money." True, but you can love it when you have but very little. You don't have to be a millionaire to be a selfish, ungrateful miser. In one of the best of his writings, A. A. Milne described the life of one of his characters up to a certain crisis and added, "Then success closed in upon him." In the losing of material wealth there is often greater occasion for gratitude than in the attaining unto it. Have you never read Emerson's essay on "Compensation"? If God takes away Moses, doesn't He give us Joshua? If Jesus ascends, are we not given the Holy Spirit? Yes, there are compensations; in this, too, give thanks.

We should give thanks in hours of temptation. There is much benefit for the Christian here, too, if the temptation or testing, is used rightly. In such a time of trial God may come closer than otherwise, and for everything that brings God close there is cause for deep gratitude.

Then, too, let no man fail to give thanks in times of sorrow and persecution. Who cannot thank God for health, for friends, for wealth, for position, and for opportunities to one's fellow men? But who can truly thank Him for infirmities, for trials, for enemies, for poverty or for closed doors to approved usefulness? The truth is that there are many valiant spirits who can praise God for these adversities of life. They are those who have schooled themselves in the attitude of thanksgiving which resists all that is unseemly.

There are many whom we might introduce to support this fact. Perhaps the outstanding illustration of this truth is found in the life of Robert Louis Stevenson. He lived only forty-five years, and most of his time was spend in a constant search for health. (What a pity that he did not find the healing through Christ provided for the believer in this gospel dispensation.) Yet in all his sufferings he ever looked upon life cheerfully, and could witness prosperity in others without any feeling of envy or bitterness. After a severe hemorrhage, when he was forbidden to speak at all, he wrote on a pad, "Mr. Dumleigh presents his compliments and praises God that he is so sick he has to be cared for by two tender, loving fairies." He referred to his wife and daughter who found it a joy to wait upon one so appreciating and grateful.

John Bunyan in the Bedford jail debated as to whether he should accept it as a truth that he was a prisoner for the gospel's sake, and rejoice in it—or perhaps regard it as a result of his own unwise doings. He reached the conclusion that he was in the will of God and wrote *Pilgrim's Progress*. It was the glad acceptance of the will of God and simple faith in His guidance that made possible the world's greatest book aside from the Bible. Written on scraps of wrapping paper, and in the solitary confines of the prison, the prison daydream will live to bless the world while time shall last.

The early martyrs sang in the midst of the arena while the wild beasts were being unloosed upon them. John Huss danced about his bedpost the night before he was burned at the stake and rejoiced saying, "Tomorrow will be my wedding day." Madam Guyon, in her gloomy prison, took her pen and wrote:

"A little bird I am
Shut from the fields of air;
And in my cage I sit and sing
To Him who placed me there."

Chrysostom, once archbishop of Constantinople, driven into exile, persecuted and despised, died far away from all of the comforts and honors which he had once enjoyed, uttering his favorite motto, "Glory to God for all things." John Wesley died with a similar exclamation of thanksgiving upon his lips, saying, "Best of all, God is with us. I will praise my Redeemer while I have breath." Again, who more than Paul exemplified his own call to be thankful to God under all circumstances? In writing to the Romans he exclaimed: "We glory in tribulations also; knowing that tribulation worketh patience." The apostle Paul was so confident of the truth of his assertion that he and Silas sang praises to God in the innermost prison.

The first Thanksgiving day in this country was kept under the most unpropitious circumstances. The first summer after the landing at Plymouth had yielded but a scanty harvest. Supplies must be had from England or the colonists would be reduced to the point of starvation. Sickness lurked, death assailed, and foes beset on every hand. Yet it was amidst such surroundings as these that Governor Bradford instituted the first Thanksgiving day. William Law, catching this spirit, wrote forcefully: "If any one could tell you the shortest, surest way to all happiness and all perfection, he must tell you to make it a rule to yourself to thank and praise God for everything that happens to you. For it is certain that whatever seeming calamity happens to you, if you thank and praise God for it, you turn it into a blessing."

The more we come to see Jesus aright, the more do we come to appreciate Him

for His mastery of the adverse things of life. Sorrowful though His life was from many standpoints, we see underneath all His experiences an undisturbable joy, and linked with it an unbreakable fellowship with the Father, an abid-

ing spirit of thanksgiving. Best of all, He made these attitudes known wherever He went. Such is the inevitable behavior of this trait of character. Let us follow our Saviour and guide in this grace of gratitude.



Praise Changes Things

By Mrs. Chas. E. Cowman



Several years ago, S. D. Gordon wrote a booklet entitled, *Prayer Changes Things*. We all know that prayer does change things, but we also know that many times when we have prayed and prayed, the enemy has not moved an inch from his stronghold.

During a time of great pressure in my life I came into the possession of this secret, "*Praise changes things*." One morning, during the summer, a missionary living with us, came in from the garden holding in his hand a lovely white pigeon. He said, "I found this bird beside the walk, and there seems to be something the matter with one of its wings, as it does not fly." He became greatly interested in it, built a cote from an old wooden box, and carried food to it regularly, but the days came and went, and the pigeon just walked around on the ground watching the others as they soared away up through the blue heavens. Poor little bird with a wounded wing!

We became greatly attached to the wee thing, for we too were prisoners and our hearts were knit in tender sympathy to it. Prayer had gone up from our hearts almost unceasingly, one long yearning cry, night and day for release, but not a rift in the cloud was to be seen. Our "prayer wing" was fully exercised, but still we were like the little bird, bound.



We do thank God that throughout those crisis days we were kept from fainting or giving up, even when the way seemed utterly blocked!

Our attention was drawn at the time to an altogether new line of fighting the enemy, and the Word of God so unfolded step by step, with such a revelation of the secret of victory that our prayer life has been transformed. We found that prayer and praise are the two wings that mount the soul upwards to God. Prayer asks, praise takes, or brings the answer.

I fancy that someone is saying right here, "I have prayed, but I do not feel like praising God. Praise in the valley of the shadow? Praise when my heart is bleeding and torn? Tell me rather to weep! How can I praise God at such a time?"

"Sacrifice . . . the sacrifice of thanksgiving" is to praise God when you are depressed and despondent, when your life is covered with thick clouds and darkness, for it is acceptable to God, a "sweet smelling savor to your Lord and King." While we are admonished to "pray without ceasing," are we not also commanded to "rejoice evermore"? "This is the will of God concerning you."

When shall I praise God? When I feel happy and everything is moving along with ease, not a trial to cross my pathway, not a burden to bear? It would be no sacrifice to praise God at such a time. Sacrifice hurts.

The book of Jonah throws a great deal of light upon this subject, and contains a very precious truth. No one could have been in a place where the outlook was darker. There Jonah was in the whale at the bottom of the sea, "with weeds wrapped about his head." What a desperate situation! Humanly speaking, every ray of hope was gone and he said, "My soul fainteth within me." But listen! In his trouble he said, "I will look toward Thy holy temple"—the place of the presence of the Lord. He did the sensible thing, took his eyes off the discouraging surroundings, put them on the right place and began to pray. He then went a

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The Editor's Notebook



Continual Thanksgiving

In one of the last records of David's life, he is referred to as the "sweet psalmist of Israel." 2 Sam. 23:1. Men remember David's sins. The Spirit of God remembers David's songs. The sins are blotted out forever and will be remembered against him no more; but the songs of David are eternal, they are part of that Word which liveth and abideth forever. In eternity we shall never remember David's sins, but we shall ever remember his songs. We shall sing to the God of all mercy, who blotted out his sins and blotted out our sins also. Heb. 8:12.

Songs of Deliverance

When David was put in a hard place he did not murmur, but made it just an occasion for a new song. When Saul was chasing him, he sang. Psalm 57. When Achish changed his behaviour toward him and turned him out of the Philistine court, he sang. Psalm 34. When Doeg lied concerning him, he sang. Psalm 52. When Absalom rebelled against him and when Ahithophel counseled his destruction that very night, David sang a song of praise to Jehovah (Psalm 3), setting us an example that no matter what circumstances may come, we should, through the Spirit, render psalms and hymns and spiritual songs, singing and making melody in our hearts to the Lord, giving thanks always for all things unto the God of deliverances. Those psalms of David were songs of victory, and the man who sang praise to the God of deliverances had the deliverances of his God.

Always Singing

Learn this truth, that if you sing songs of praise and thanksgiving there is deliverance for you from all the power of the enemy. Jehoshaphat was in a hard place and did not know what to do against the strong enemy assembled against him. 2 Chronicles 20. But he looked to God and was shown. He was shown to put the singers in the forefront, who were to sing praises and to render worship unto God; and as they sang, ambushments were provided, and the enemy was defeated. We have an enemy who would molest, who would oppress, who would depress us, but it is not the thought of God that we should go mourning all the day long because of the oppression of the enemy, but we should get out our harps and sing praises to Him who hath delivered in days gone by, who doth de-

liver us today, and who will yet deliver us in days to come.

Overcoming the Enemy

The children of Israel sang a song of deliverance when they saw their enemy drowned in the Red Sea. And we who have the whole Word of God and have learned to know our God, should render praise and thanksgiving to Him continually, in full assurance that the God of Israel still lives, that He is ever merciful, that He has infinite compassion on His own, and that He will never fail in His promises to keep His own from all evil. Therefore we should learn to praise even when the enemy comes in like a flood, for as we praise and worship and give thanks unto our God, the standard is raised up against the enemy, and our Lord comes forth for our defense. He hath promised to let not a single weapon that is formed against us prosper, and all the fiery darts of the enemy shall be quenched by the shield of faith He provides.

Overcoming Through Praise

Do you want to be an overcomer? It is now that we must learn to overcome the enemy. In the days when we are in the glory, and in the days of eternity, the enemy will be cast down into the bottomless pit, but it is now that we have the opportunity of overcoming him. It is now our privilege to overcome him who seeks to overcome us. A song of faith, a song concerning the Blood of atonement, a testimony of praise and adoration to our God, will bring defeat to the enemy of our souls. Learn this truth, that praising the Lord puts the enemy to flight.

An Example

Our Lord Jesus Christ, just before going to Calvary, convened a last supper for His own. He broke the bread and said, "This is my body which is broken for you." He gave them wine and said, "This is my blood of the New Testament, shed for you." He knew that He was



going forth to the pain and shame of Calvary, to the place where His face would be more marred than any man's. But He went forth from that room with a song—a song of praise. He went out, out into the agonies of Gethsemane, out to the tragedy of Calvary, out to the place where He was about to cry, "My God, my God, why hast thou forsaken me?" But before He went to that place of agony and shame, He sang a song of praise. Matt. 26:30.

The Song of Resurrection

If you will read the 22nd Psalm, the Psalm of Sobs, as it is called, the song that so remarkably depicts the agonies of Calvary, you will see that Calvary leads on to the place of song. And He who went to Calvary saw ahead the resurrection, for it is in this Psalm the Spirit of Christ through the prophet foretells the resurrection. He says, "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee," for He knew that His God, who delivered His own from Egypt and from the grave that Pharaoh would have made for them, and prepared a grave for Pharaoh in the Red Sea, preserved His own to triumph on the other shore. He knew the tomb would be opened and that His Father would not leave His soul in hell; and that into the very pit, the very place which the enemy had prepared for Him, the enemy would be cast and that He would come forth on the other side with a triumphant song in the midst of His brethren. He would render praise unto Him who had brought Him out of the miry clay and placed Him on the rock in the glory.

Eternal Thanksgiving

Ah, there is power in praise. If thou wouldst follow the Lamb whithersoever He goeth thou shouldst praise Him before thou goest to the place of suffering, with full assurance that thou shalt praise on the other side, that in the midst of the congregation thou shalt render praise unto thy God, praise which the Spirit of God shall give, praise and thanksgiving that shall be a delight to the heart of thy God.

Giving Thanks Always

When the martyr John Bradford was reviled as a rebel, he said concerning Queen Mary, his persecutor, "I have no quarrel with the Queen. If she release me, I will thank her. If she imprison me, I will thank her. If she burn me, I will thank her."

Far too many do their work to be seen of men, forgetting that it is to God we are to give an account.

Give thanks for what is, instead of dwelling on what might have been.

The Passing and the Permanent

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

Money to Burn

According to *Literary Digest* a record production for the first nine months of this year was 95,956,286,976 cigarettes, compared with the next largest total of 92,051,472,821 in 1930.

Fear

Another indication of "men's hearts failing them for fear" is seen in the following statement: "A campaign is on in Germany to provide every house in Berlin with a bomb-proof cellar for the protection of tenants in case of air raid. The proclamations point out that 'heavily armed foreign powers force Germany to take immediate steps to protect women and children against air attacks.'"

Jewish Mayor

Time passes on the following item:

"A Jew for Mayor of Jerusalem!" was the agitating slogan which last week rang through the Holy Land. Optimistically the Jewish Telegraphic Agency thought that "Many of the Arab leaders now favor appointment of a Jewish Mayor. . . . If a Jew is appointed Mayor of the city, he will be the first Jewish head this ancient city has had since the time of the Second Exil (70 A. D.)."

The World Prepares for War

We are told that "unlimited competition in time of peace reached its pre-war climax in 1913. In comparison with the figures for that year, the budgets for 1934 show the follow per cents of increase: France 25; Italy 26; Great Britain 48; United States 190; Japan 388. Russia's military expenditures have doubled since 1927. Oswald Smith estimates that one man out of nine in Europe is in uniform.

The Return of the Sun-god

"Substitution of a golden sun-wheel, projected against a background of blue for the cross of Christianity, as a symbol of the basic religious faith of Germany, is the aim of Professor Hauer, leader of the Germanic faith movement" we learn from the *Philidelphia Record*. He claims 100,000 followers. At recent solstice summer festivals the members of this movement danced about big bon-fires.

Thus another heathen cult has been resurrected to join the anti-Christian forces of today.

A Closed Door

Already some doors for the gospel are closing. During the past ten years three noble women, Mildred Cable and Eva and Francesca French, have been preaching the gospel in Chinese Turkestan, but

recently they were driven out. General Ma, who with a large company of Chinese Mohammedans, has control of this country, has now declared this land independent of China. It has been given the name of Islamistan—the realm of Islam; and it is emphatically stated that no Christian will be tolerated in that land. The Master declared, "The night cometh when no man can work." John 9:4.

Praise Changes Things

(Continued from Page Three)

step further and determined to praise without feeling, saying, "I will sacrifice with the voice of thanksgiving." What a place for a praise meeting and what a song he sang! "Salvation (deliverance) is of the Lord."

As he sang and praised, the great whale began to rise toward the surface of the water and move out toward the shore, and soon Jonah found himself standing upon the land.

Praise has a wonderful lifting power, and we need not be anxious about the outcome of things if we will take the attitude of deliverance and begin to praise. When Jonah's soul fainted within him, he deliberately looked right away from his surroundings and said these wonderful words, "They that observe lying vanities forsake their own mercy." Let us note this lesson: When Jonah was hemmed in on every side, everything that he could see that suggested disaster he called a "lying vanity." If he had not taken his eyes off these lying vanities he would have forsaken the mercy that God offered him. We never get faith by looking at ourselves, or our surroundings.

We read in 1 Samuel 16 of Saul's being tormented by an evil spirit. David was sent for and the record says, "When David played upon his harp, the evil spirit left him and he was well." Is not this a splendid and effective way to get rid of the enemy when he comes with mental depression and oppression!

The weakest saint may Satan rout,
Who meets him with a praiseful shout.

"When I cannot pray, I always sing," wrote Martin Luther. There is not a despondent note in the New Testament.

There is a legend of two angels that come from heaven every morning and go on their round all day long. One is the angel of prayers; the other is the angel of thanksgiving. Each carries a basket. Soon the angel of requests has his basket filled to overflowing. Everybody pours into it great handfuls of re-

quests, but, when the day is ended the angel of thanksgiving has only two or three little contributions of gratitude in his basket.

"Were there not ten cleansed, but where are the nine?"

A missionary in dark China was living a defeated life. Everything seemed to be touched with sadness and although he prayed and prayed for victory over depression and discouragement, his life remained the same. He determined to leave his work and go to an interior station and pray till victory came. He reached the place and was entertained in the home of a fellow missionary. On the wall hung a motto with the words, "try thanksgiving." The words gripped his heart and he thought within himself, "Have I been praying all this time and not praising?" He stopped and began to praise and was so uplifted, that instead of hiding away to pray and agonize for days, he immediately returned to his waiting flock to tell them that praise changes things. Wonderful blessing attended this simple testimony and the bands that had bound others were loosened through praise.

I wish to add my humble testimony to his. It was a dark, dark night in my life when the words, "Praise waiteth for Thee, O God, in Zion" (Psalm 65:1), were impressed upon my mind. I had been waiting in prayer, yes, my prayers and supplications had gone up to the throne, were piled up, as it were. Now, could I not wait in praise before I saw the answer, or must I wait for signs and wonders ere I believe His Word? God was waiting for this final step of faith and when I began to praise Him for the answer, to wait in praise, to rest in the Lord, and wait patiently for His deliverance, He began to answer, exceedingly abundantly, above all that I could ask or think, and the possession of the secret of victory has transformed my life and filled it with gladness.

It is said that when Sir Michael Costa was having a rehearsal with the vast array of performers and hundreds of voices, as the mighty chorus rang out with the thunder of the organ and ringing of horns and the clashing of cymbals, some man who played the piccolo far away up in the corner said within himself, "In all this din it matters not what I do," and so ceased to play. Suddenly the great conductor stopped, flung up his hands and all was still. Then he cried aloud, "Where is the piccolo?" The quick ear had missed it and all was spoiled because he had failed to take his part.

Is your "praise note" missing from the heavenly choir, beloved? Are you waiting, waiting, yearning, for God to answer your prayer? He is waiting to answer.

Try thanksgiving. Praise changes things.

The Gospel in Foreign Lands

FIRST BAPTIZED AT HAMAMATSU

A little over a year ago there appeared in our missionary columns the account of the opening of the gospel work at Hamamatsu, Japan. At that time Miss Agnes Juergensen, together with a Bible woman and three native workers went into this city with the first message of the full gospel. There they pitched the tent, built benches, and in a few days had the meeting place ready for evangelistic services.

Now there comes to us the following report of the progress of that work during the year. Miss Juergensen writes: "On July 16 we gathered our little flock together for a time of refreshing and worship to Him we love, and closed the day with a baptismal service. Brother Yumiya, our Bible school principal, came up from Tokyo for the service.

"About four miles east of Hamamatsu there is a beautiful river called Tenryu. A party of fifteen of us took a little country car out to the village at the river's edge. In a little hut we found a fisherman, who took us across the river to a secluded island, pushing the boat through the water with long bamboo poles.

"I wish I could put into words the blessed hush that fell upon our group at that river bank. They had never seen a baptismal service. Perhaps some were wondering just how 'Teacher' was going to bury them in the river with Christ. Until a few months ago they had never known of Christ nor heard of His love for them. They are the first fruits of Hamamatsu!

"The first one who went into the water was Brother Amano. He fell on his knees at the water's edge with radiant face, happy to follow Jesus all the way. Then he shouted praises to God all the way out of the water, and again fell on his face at the edge of the river, shaking under the mighty power of God. How earnestly he prayed to God to baptize him with the Holy Spirit. All the hardships we have known since coming here seemed to vanish as we saw this one soul so blessed. My tears of joy and praises mingled with his.

"The second one to step forward to follow the Lord was Brother Suzuki, praying at the water's edge as did Mr. Amano, as we sang 'The Cleansing Wave I See, I See.' There standing in the water he lifted both hands, shouting 'Hallelujah' repeatedly—the first time I had ever heard him shout!

"The next in turn was Mr. Agata. He is

a doctor, and was won to Christ through his wife's earnest testimony and prayers. It was wonderful to see Mrs. Agata's face lifted heavenward in praise to the Lord as her husband went into the water. She had married Mr. Agata after she became a Christian, but after their marriage, found him to be a sincere idol worshiper. As is the custom in Japan, the young folks know very little about each other before marriage, all arrangements being made by another person. He tried to force her to obey him, but she firmly held that she would obey him in everything except the worship of his idols. The time came when Mr. Agata became very ill, and as he



Miss Agnes Juergensen, standing at right, with group of first believers in Hamamatsu, Japan

lay on his bed for a month she quietly and earnestly testified to him of her Saviour. The Holy Spirit softened his heart, and when he was able to sit up he was willing to have the 'Jesus Teachers' pay him a visit. Then it was that the light shone into his dark soul and he yielded to Christ. The once precious idols and idol shrine were all disposed of and Jesus was enthroned in that home. Mr. Agata went into the water with shouts of praises. Mrs. Agata then followed with face just radiant with the joy of the Lord.

"Seven precious ones followed the Lord in baptism that day, and what a time of rejoicing we had on that shore! During the service a large crowd had gathered, curious to see this strange sight. Brother Yumiya gathered them around him and told them of Jesus, giving them a few words to remember until we might make another visit and tell them more.

"We are now busy in our fall evangelistic work. Please remember us in prayer as we press on for more souls in this needy place."

DELIVERED FROM DEMON POSSESSION

Mr. and Mrs. A. E. Wilson, writing from Africa, tell the following incident: "One morning a demon possessed boy about sixteen years of age came shouting and leaping into the yard. He had heard some of the Christians preach in the bush of the power of Jesus to do all things, and wanted prayer for deliverance. During the few days he remained here it was pitiful to see him as the demons tormented him, and to hear them speak through him. He was quite violent so the Christians in desperation locked him in a house, but he immediately broke the door down and lashed at those who were near.

"It was a dreadful strain on the native Christians as well as on us. Much prayer was offered but when the Christians were worn out from trying to guard the poor lad from hurting himself and others, and from being beaten by unbelievers, two of the older men took him home and talked to his people. They had never before heard of Jesus, but since the medicine men and sorcerers had not been able to help him, they decided to trust God.

"They chained him in a hut and the two returned home with the cry ringing in their ears 'It is only in the midst of the people of Jesus that I will get help; let me go back to them.' The Christians took this burden upon their hearts, and soon word came that the boy had some rational

hours, and finally that he was completely delivered.

"Some days later his father gave him native beer to drink, and again he was troubled by the demons. He realizes now what brought on the trouble, and earnestly asks for prayer that he might be delivered again. We are praying God to make him a real evangelist."

ON THE TRAIL IN TIBET

The last letter we received from Mr. and Mrs. Plymire tells of another trip they were planning among the nomad tribes of Tibet. This is practically the only way to reach many of these people with the gospel, since their homes are not established and they are to be found only in camps along the mountain passes. This necessitates the missionaries' going out from the main stations to find them on the trails. Mr. Plymire asks that their many friends be not alarmed at not hearing from them for a little time, as correspondence will be resumed when they return to their station.

NEWS ITEMS



Anna Helmbrecht

Miss Anna Helmbrecht, who has labored many years in India has returned home to the United States owing to the condition of her health. She is in need of a touch from God for her body, and will appreciate the prayers of God's people to this end. At the present time she is engaging in evangelistic and missionary meetings as the Lord opens doors of opportunity for her. Anyone who would be interested in getting in touch with Sister Helmbrecht can reach her by mail at Conneaut, Ohio.

An appeal comes to us from Miss Hettie Steffen for books and literature that would be suitable for use in a reading room in India. Many of the natives of India read English and are eager to obtain good Christian books, especially those which help to give light on the Scriptures. Miss Steffen hopes to obtain sufficient of this kind of literature to open a reading room in connection with the mission station at Laheria Sarai. Send books to the Missionary Rest Home, 1003 Summit Ave., New York City, marked for Miss Hettie Steffen. The first missionary sailing for India will take them.

Mr. Martin Kvamme writes that on September 30 he dedicated the first Pentecostal church building in Manchuria. It is a fine large building, seating about 500 people. This station is located about 150 miles north of Mukden, Brother Kvamme's main station, and has grown rapidly during the short time of work in that field.

A letter received from Russia informs us that Mrs. J. E. Voronaeff has been receiving the parcels of food and clothing although in several cases some articles had been stolen and twice the parcels were returned. In order to make sure of her getting the help she needed a kind sister in the Lord made the long journey to Central Asia in order to take her the relief we had sent. Mr. Voronaeff has seemingly been more fortunate and advises us, through the lady looking after the business for us, that he has received the parcels sent and appreciates very much the kindness to him and his family, of the friends in America.

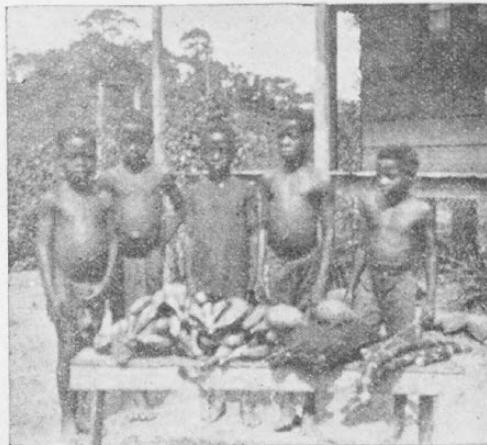
The small children Timothy and Hope are in the care of some dear Christian people, Mr. and Mrs. Rufus Rowe of Stephen, Minn. We deeply appreciate the many offers to care for these children from all parts of the country, but after carefully considering them

all and praying about it, it seemed that it might be God's thought for them to go where they now are. We receive good reports from them as to how happy they are, and we are so glad that they can have this opportunity of getting a right start in life, and we feel it is a part of God's goodness in reward to the parents for what they themselves are having to suffer for the Lord's sake. Any offerings sent for the Voronaeff parents will be used for the sending of relief to them in the way of food or clothing or else to establish a fund to be used just as soon as we can secure their release when we shall need money to bring them back to America.

BRINGING IN THE SHEAVES

Mrs. Daisy Torta

"Bring ye all the tithes into the storehouse and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.



African boys bringing their offerings

It is always a busy day on Saturday before offering Sunday in the bushland of Liberia. I wish you could see the children making their way into the forest seeking collection produce. As the sun nears setting they return again, some with one thing and some with another. Grover comes with his bunch of palm nuts; Matthew with a couple of coconuts; Peter with some sticks of sugar cane; Rebecca with her bit of beaten rice; and some of the girls with big loads of wood on their heads.

The missionary keeps her coin box near to pay for the various articles as they are brought in. Then on Sunday the pennies are brought back and are dropped into the offering basket. Many of the people bring their produce to the church house and the store room is soon filled with rice, sugar cane, bananas, etc.

The outstations, too, collect their Sunday gifts, and send them to the missionary by their small boys. It is quite a sight as they bring their loads and place them on the bench in front of the house. From their attire one would not imagine they had much to offer, but many of these dear people realize the blessing in giving.

A very touching incident is told from one of our Christmas convention meetings. As the various gifts were brought in, one boy stepped up and placed his two feet in the middle of the platter, thus offering himself

to the Lord. He said, "I did not have anything else to give so I gave myself." What more could He ask than that we give ourselves as living sacrifices, holy, acceptable unto God, which is our reasonable service?

THE SAVIOUR FOR TIBET

James Vigna, who is working among the tribes of Tibet, telling of his work in recent trips among them, writes: "The Lord has been with us in our going out and our coming in among the different tribes. We praise Him for the many doors and hearts opened to hear the story of Jesus for the first time. Some had heard of the foreign religion, others were fearful of us and the literature we had to give out, while still others were glad to meet us and listened attentively to our message, and eagerly received the literature.

"Tibetans realize they are sinners, and have need of a Saviour in order to go to the 'Peaceful Place.' Their Buddhist religion provides many saviours and innumerable means of gaining merit to offset their evil deeds. Using this as a means of gaining approach to them, we told them of Jesus, the Son of God, and His power to remove sin and heal and to give peace and hope beyond the grave to those who would believe in Him alone. Some desired to accept Him, and for them we prayed and left them in God's hands.

"It is now our duty to continue to pray for them and to trust God to lead them on in His own way. As we continue our study and our work among these people, we desire your prayers for a Spirit-filled ministry with signs following that will bring results as in days of old."

NINE BAPTIZED, GOLD COAST

Of the work in this new field in Africa, Brother H. B. Garlock writes: "On September 16 we conducted another water baptismal service when nine believers were baptized. God gave us a precious service, and a large crowd gathered at the water to witness the scene. The crowd included two Europeans who were greatly impressed.

"Several members of our educated African church in Tamale are taking the Pentecostal Evangel, and Bibles and books, which they are ordering, are coming in nearly every mail from the Gospel Publishing House. Please pray for our educated African Christians, who represent many tribes, and are mostly engaged in government work here. Some have suffered persecution for their stand for Christ, but God has given them great victory. Now a number are tarrying for the Pentecostal Baptism.

"The Lord has given us some precious people among the Dagombas, and the interest is spreading all the time. Some of the young Dagombas are prospective native workers, growing in grace continually. The Tamale chief and his elders are especially interested in the gospel, and attend the services regularly. Other chiefs and their people in the surrounding villages are also interested.

"We have laid the foundation plan for the Tamale church building, and hope to have the actual construction under way by the time this news goes to press. It is to be a native-built church. The Christians are very enthusiastic about it and are sacrificing in many ways to make its erection possible."

Buy your Books and Bibles early and be assured of prompt service.

Does Science Affect Faith?

Alice E. Luce

There are those who tell us that worship is a lost art in these materialistic days, and that the more scientific a man becomes—in other words, the more knowledge he acquires—the less will be his instinct of worship and the greater his sense of independence, self-sufficiency, and neglect of God. This, I believe, is a misleading statement, because it is based upon a wrong conception of what science is, and I submit that true science invariably conduces to a spirit of reverence, dependence, and recognition of God in the works of His hands.

First a few words as to what worship is. Derived from the Anglo-Saxon *worthship*, or worthiness, it denotes the courtesy or reverence paid to merit or worth, and seems to have been originally applied to man as well as to God. As an example of this use of the word we may quote the King James Version of Luke 14:10, "Thou shalt have *worship* in the presence of them that sit at meat with thee." It is plain that the word here means simply honor, glory, or recognition, and does not imply any act of adoration. In Rev. 19:10; 22:8 however, when John fell down with reverence to worship an angel, he was reproved with the command: "See thou do it not: worship God."

The very word itself seems to carry the key to its application: for worthship or worthiness must mean the rendering to each one his *due*—that which he is worth or worthy of—and hence it leads our thoughts up to the highest reverence and those acts of *adoration* which we could not render to any created being, for we feel in our souls that no one but the Creator is worthy of it. "Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things, and for Thy pleasure they are, and were created." Rev. 4:11. Thus we read in Psa. 29:2, "Give unto the Lord the *glory due* unto His Name; worship the Lord in the beauty of holiness."

Not only as Creator, but even more as *Redeemer* does our Triune God merit the worship of His children. "Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred and tongue and people and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing. And every creature which is in heaven and on the earth and

under the earth, and such as are in the sea, and all that are in them, heard I saying: Blessing and honor and glory and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four living creatures said, Amen. And the elders fell down and worshipped." Rev. 5:9-14.

Mountain climbers in India tell us that viewed from one side Mount Everest, the highest mountain of the great Himalayan range, takes the form of an old man with hands uplifted and clasped in prayer. It is a beautiful thought that earth's highest peak thus represents the spirit of worship—her sense of dependence, her reverence, and her adoration of her Creator. It is a fact which has often been commented on, that dwellers in mountainous regions where they are in constant contact with the most majestic works of God, are in general more reverent and worshipful in their attitude toward Him than the more materialistic dwellers on the plains and in cities. But this does not mean that the city dwellers are in reality the more scientific. They may think they are, and may boast of their superior civilization; but the truest knowledge always lies with the less boastful and the more reverent souls.

"Fools rush in where angels fear to tread"; and never is man's foolishness more apparent than when he tries to become independent of the God who made him. "The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified" might be said with truth to many a modern Belshazzar. They are the fools, the small men, the ignoramuses, who "did not like to retain God in their knowledge," and whose boasted science the apostle speaks of as "science falsely so called." 1 Tim. 6:20. The truth is that man is a being who was made to worship—"a religious animal" as some philosophers have called him—and in all tribes and nations we find this instinct of worship, even among the most degraded savages. It is an instinct which cannot be eradicated from the human race. The modern atheists who think they have stifled it have only changed the *object* of their worship. They have dethroned God, and in His place they are enthroning money, fame, intellect, and other gods of their own making. To them may well be applied the words of Jesus in John 4:22, "Ye worship ye know not what." Their science is not the right brand, because it has taken away their bread and given them husks.

This brings us to the consideration of what true science is. The word is defined as "Knowledge gained and verified by exact observation and correct thinking." Also "The sum of universal knowledge." We cannot apply the word science to the knowledge of any one single fact or of many unrelated ones, but it is always used of knowledge reduced to law and embodied in system. Webster defines it as "Accumulated and accepted knowledge which has been systematized and formulated with reference to the discovery of general truths or the operation of general laws; knowledge classified and made available in work, life, or the search for truth; comprehensive, profound, or philosophical knowledge."

"By science we mean a systematic arrangement of the laws which God has established, so far as they have been discovered, of any department of human knowledge"—Wayland & Chapin. "Modern science may be regarded as one vast miracle, whether we view it in relation to the Almighty Being by whom its objects and its laws were formed, or to the feeble intellect of man, by which its depths have been sounded and its mysteries explored."—Brewster. The sciences have been divided into (1) the mathematical, (2) the physical, (3) the biological, (4) the anthropological, and (5) the theological. These last two, embracing what man knows about himself and about God, are specially conducive to worship, although in all the other branches of science the reverent student is often constrained to stop and exclaim: "O Lord, how manifold are Thy works! in wisdom hast Thou made them all; the earth is full of Thy riches." Psa. 104:24.

Science proper embraces (a) exact knowledge of *facts*; (b) exact knowledge of *laws*; and (c) exact knowledge of *proximate causes*. We may illustrate this by the science of astronomy. "In the progress of human knowledge a science in its earliest and simplest form is usually a mere collection of observed *facts*, like the knowledge of the movements of the heavenly bodies possessed by the ancient Egyptians. The next step is to correlate or generalize these facts forming a *system* like that of Ptolemy or Copernicus; the next step is to formulate these generalizations into *laws*, as was done by Kepler; the final step is to proceed to some principle or *force accounting for these laws*, usually by the aid of mathematical analysis, as was done by Newton in his theory of universal gravitation."

Is it conceivable that this study of the works of God's hands and this close application of man's reasoning powers to finding out more about the laws which govern them, should result in driving him farther away from the Maker and Controller of these laws? Surely not! such a result is unthinkable. The shallow contenters for "science falsely so called,"

as we have seen above, though they make more noise than the true scientists, are not the real exponents of what mankind has learned by honest investigation of the laws which control the universe.

Sir William Ramsay, one of England's greatest scholars, recently described a Modernist as : "One who knows all that I do not know, who fixes the limits of the possible and knows exactly what is impossible. The world is not dark to him; he is born and cradled and grown to manhood in the intensity of a great light. He knows all things, and is content and happy in his utter ignorance." So we may well disregard their foolish boastings and their "assured results" which often turn out to be mere hypotheses or *guesses*, and turn to the testimony of men who have thought and studied deeply and in whose writings we may place our confidence.

The *Nineteenth Century Magazine* of August, 1886, published an account of a debate the previous year between Gladstone and Huxley as to whether or not the creation story of the Bible was in accord with the findings of modern science. The arguments of both men were handed over to Dana, the great American geologist whom all the scientific world regarded as the highest authority then living; and his decision was worded thus: "I agree in all essential points with Mr. Gladstone, and I believe that the first chapter of Genesis and Science are in accord." At another time the same great geologist wrote: "When one reads the creation story in Genesis, the first thought that strikes the scientific reader is the evidence of divinity, not merely in the first verse of the record and the successive fiats, but in the whole order of creation. There is so much that the most recent readings of science have for the first time explained, that the idea of man as the author becomes utterly incomprehensible. By proving the record true, science pronounces it divine; for who could have correctly narrated the secrets of eternity but God Himself?"

Another great geologist (Hugh Miller) wrote: "It is only as the fullness of time comes, in the brighter light of increasing scientific knowledge, that the grand old oracles of the Bible, so apparently simple but so marvelously pregnant with meaning, stand forth at once cleared of all erroneous human glosses, and vindicated as the inspired testimonies of Jehovah."

Let us hear the testimony of Sir William Dawson who is considered by many to be the greatest scholar of Canada, and who has written: "The order of creation as stated in Genesis is faultless in the light of modern science, and many of the details present the most remarkable agreement with the results of sciences born only in our own day."

Professor Arnold H. Guyot is another great scientist who has expressed his findings thus: "To a sincere and unsophisticated mind it must be evident that the grand outlines sketched by Moses are the same as those which modern science enables us to trace, however imperfect and unsettled the details furnished by scientific inquiries may appear on many points. The same divine hand which lifted up before the eyes of Daniel and of Isaiah the veil which covered the tableau

of the time to come, unveiled before the eyes of the author of Genesis the earliest ages of the creation; and Moses was the prophet of the past, as Daniel and Isaiah and many others were the prophets of the future."

In 1865 the six hundred and seventeen members of the British Association for the Advancement of Science, including the very greatest scientists of the British Empire, drew up a document setting (Continued on Page Sixteen)

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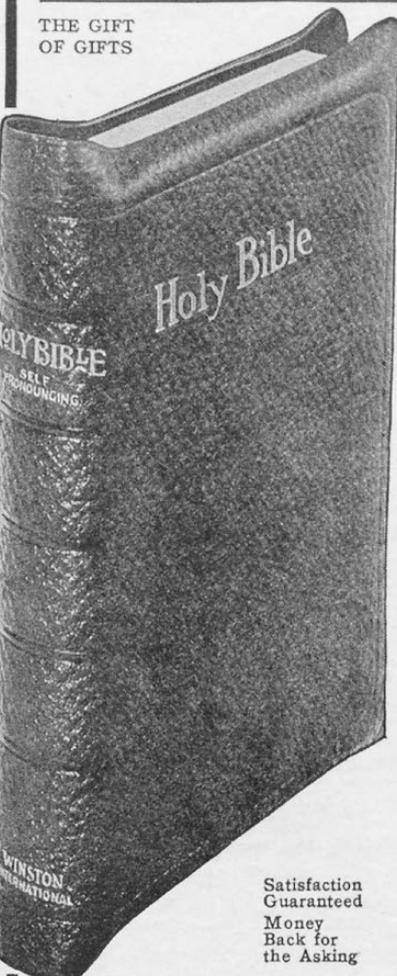
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A Baptist Preacher Finds the Pentecostal Truth

"I just want to warn you concerning the tent meeting in town. I do not tell you you cannot go, for if I did you would want to go. But I warn you to beware of false doctrine." Such was the admonition James Ford gave to his congregation at the First Baptist church when a Pentecostal tent meeting came to town. He was so prejudiced against it that he would not go in the tent during the time of the meeting.

Some time after, Miss Myrtle Snair came to hold evangelistic meetings. I decided to go and see for myself. Some of the Baptist people and others reported that they were having a good meeting, so when I finished my Daily Vacation Bible school I decided to go. Miss Snair spoke the Bible truth so clearly and forcefully, and yet so fairly to people of other beliefs, that I decided she was God-sent and Spirit-filled long before I accepted or believed all the Pentecostal doctrine. I told my husband I believed she preached the Bible truths, and we attended quite often when we did not have services in our own church. The night she closed her meeting she came to me and put her arms around me, asking me to write to her. After corresponding with her I was more than ever impressed that she was a real Christian and led by God's Spirit. When she came to a near-by town to hold a meeting we went several times and my husband told her he wished he could have her preach in our church.

Up until this time there had been no manifested opposition by the members of our church. One of our deacons was enjoying the meeting, and he told Miss Snair he thought it would be all right for her to preach in the Baptist church one Sunday before she started tent meetings again in our city. Some of the leading members flared up in opposition, so we decided it best not to have her. However, my husband and I attended the meeting regularly for several weeks except when we had regular services at our church. Some of the work and methods were new and strange to us, as for instance everyone praying together at the altar so often, and the lifting up of their hands in praising the Lord, so we did not cooperate in every way at first. Miss Snair was fair and did not urge anyone unduly. So we observed closely and inquired diligently, and studied the points persistently in God's Word.

The power of God was greatly manifested in the Baptism of many in the Holy Ghost. One young girl whom we

knew was mightily slain under the power of God, speaking in tongues in exhortation, conversation, and singing so sweetly, making the motions perfectly in playing all kinds of musical instruments and directing an orchestra. We stayed there till 12 o'clock and Mr. Ford was convinced by this manifestation that the experience was unaffected—that it was the power of God.

Then he began to pray for the Baptism in the Holy Ghost, and some who had known him in his work in the Baptist church began to say they thought he ought to have the Baptism in the Holy Ghost, and prayed for him to get it. He did not feel led to go to the altar to seek, nor did I. The noise was somewhat confusing to us. But we went to the home of the evangelist and tarried a couple of times. The last time we went the District Superintendent, Brother Voight, was there on a visit, and Mr. Ford thought perhaps he could give us some light on the subject. Brother Voight told of his own experience, and encouraged us to seek earnestly and go on with the Lord.

That afternoon I praised the Lord persistently and encouraged by Miss Snair and Sister Voight I got in a relaxed position and kept trying to fix my mind on the Lord and His wonderful works for me. I thought of the instruction the Lord gave to His disciples to seek the Holy Ghost as He was getting ready to leave them and be crucified. As I praised the Lord I began to stammer and I thought

it sounded foolish. But Miss Snair encouraged me to let go and just go right on. Soon the power of God flooded my being and I began to speak in tongues. At this time the others with my husband came and listened. I did not have such a deep experience at this time as I did later.

My husband was somewhat disappointed that I got through first, but the loud praying of others he thought somewhat confused him. That night in the service I got up and testified to the Baptism, and later during the preaching the power of God came mightily upon me and I gave a message in tongues which was interpreted by Miss Snair and also by a colored woman in an undertone in the back of the tent just a few words ahead of Miss Snair. This convinced some of the doubters of the reality of the interpretation of tongues.

That night after service (we left the tent about 12 o'clock) my husband felt he was going to receive the Baptism in the Holy Ghost. He said he just must have it and that there was no use to go to bed. We got down on our knees and faces, and he confessed to me he had not been the considerate, loving, helpful husband he should have been and asked me to forgive him. Of course I did. Then he began to pray so earnestly. In all the ten years of our married life I had never heard him pray so earnestly. He laid all on the altar and pleaded fervently for the Lord to fill him, saying he could not preach any more if He did not. Then I encouraged him to get in a relaxed position and praise the Lord persistently. He began to speak in tongues and I sat down and watched him. When he stopped I wondered if he had got through as the language was not clear and fluent. Pretty soon he began to praise the Lord again and then began speaking in tongues. He spoke so loudly he awakened the children and one of them came to the door. He was looking for them and the message must have been somewhat concerning them. He got so full of joy and was so happy after the experience.

Another night a short time after we went to bed I awakened and presently the power of God came mightily upon me and I began to speak in exhortation, then in praise and conversation. I laughed and sang in the Spirit—some tunes I knew, others were new to me, some sounded like classical music. Then I had a wonderful experience. I did not see a vision, but I thought I was a little girl in China starting to school with some Chinese children. I called over about 30 or 40 children by name in Chinese. Then I would say boy and girl and yes and no in Chinese and wonder which was which. It was a great experience, and I never praised the Lord and laughed so much in my life. My husband got a lot of enjoyment out of the experience, too. He

Pentecostal Evangel

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asked me questions, but I was afraid to answer for fear the Spirit would leave.

As we were co-operating more fully in the tent meeting some of the members of the Baptist church began to oppose and criticize us. They stirred up some of the church and got a big crowd out to prayer meeting with the purpose of bringing it up, but we prayed earnestly and God's power was mightily felt and nobody had the grit to get up and present the complaint. We felt it was a great victory for God and a demonstration of His power. But Satan began to work and some of the folks were getting hot, especially when Mr. Ford said he was going to have an altar in that church. He felt as well as I that we would probably have to give up our church and denomination when we accepted the Pentecostal faith. But we thought that as the power of God was so manifested and our people had seen the demonstration so forcefully given that perhaps they might come to see the light and accept it. If they did it would give us an opportunity to bring the truth in a forceful way before our association of which my husband was the moderator and I secretary of the Associational Women's Missionary Union. The opposing forces called a restricted meeting to discuss bringing up resolutions before the church, and then solicited the active and inactive members, especially those in opposition to Pentecost.

Mr. Ford and I thought if they did not want to accept the truth that it was probably best for us to resign. He gave in his resignation and they accepted it by a small majority. Then we joined the Pentecostal assembly, and we resigned our associational offices. Since then Mr. Ford has held evangelistic meetings in two Pentecostal assemblies and preached several times in the one we joined, and the Lord has wonderfully blessed him. He has come to see the truth more fully on divine healing and has had great experiences in helping to anoint and pray for the sick.

We have had several tests of our faith by sickness in our own family, and our youngest boy was very low with pneumonia. But praise the Lord He has gone with us in all the dark places and given wonderful blessings.—Mrs. James N. Ford, Box 182, Wildwood, Fla.

(Brother and Sister Ford, who have the full endorsement of their District are open for calls in the Pentecostal work.)

*Measure thy life by loss and not by gain
Not by the wine drunk
But by the wine poured forth
For love's strength standeth
In love's sacrifice
And he who suffers most
Has most to give.*

Signs and Wonders

Writing of the recent meetings held in Poona by the Indian brother Jeevaratnam, Mr. Dan Walters says in *Redemption Tidings*: "Blind, deaf, dumb, lame, diseased, and demon-possessed were brought by the hundreds from near and far, and we had the privilege of seeing many people touched, some blind eyes received sight, many deaf and dumb spoke and heard, some lame walked, and dozens of demon-possessed were delivered, the demons crying out with loud voices as they were commanded to come out in the name of Jesus. It was like another version of the days when our blessed Lord walked this earth.

Blessed be His name. Through our brother's ministry God is opening up the way for us among the dead churches, and we are being asked to come and help them into this experience of the Holy Spirit. We feel led to accept these invitations."

God does not condone half-hearted work of any kind; on the contrary, He demands that whatever we do must be done whole-heartedly.

"We plow the fields and scatter
The good seed o'er the land;
But it is fed and watered
By God's almighty hand."

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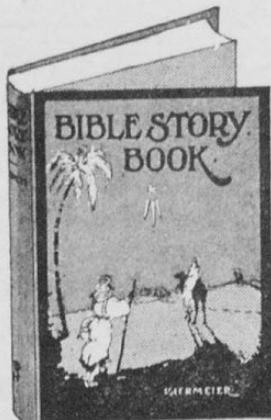
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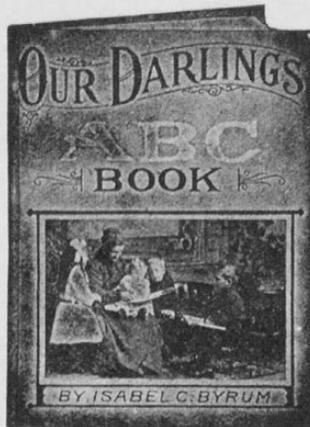
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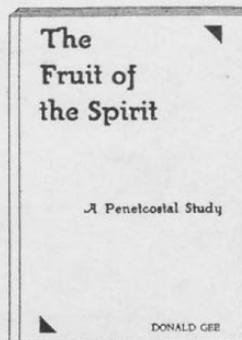


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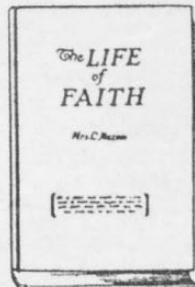


The true story of a boy who wandered away from God, and the violent struggles he went through before he was finally delivered from his life of sin. It is written as the analogy of a voyage. It will warn every boy who reads it against the many pitfalls which yawn at the feet of young men. It tells how Byron, after being nearly wrecked upon the shoals of sin, finally reached the home harbor.

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One enthusiastic letter from a reader of this book calls it the best spiritual boon he has read in years. Not the theory, but the actual experience of living by faith and enjoying God's promises is the writer's theme. "The Life of Faith" is the product of long experience in having the Word of God actually realized in the life. Faith is inspired and many hindrances are uncovered in these pages. Heavy paper covers. Price 50c, Postage 5c

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A new edition of "Blossoms from the King's Garden." Only the choicest poems from the previous edition have been retained, and the book is largely made up of new verses of inspiration and cheer. Many thousands of copies of the first edition were demanded, and this new art edition is even more inspiring and attractive. Art covers. Price 50c, Postage 5c

"TELL-ME-SOME-MORE" STORIES

By Clara B. Clark



In this collection, which is intended for children of the impressionable age from four to eight, each story carries a seed of Bible truth.

Though these seeds lie dormant for a season in the heart and mind, they are bound to bear fruit, for they are the imperishable Word of God.

Teachers and mothers will find these stories helpful in the great work of training little ones.

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STREAMS IN THE DESERT

By Mrs. Chas. E. Cowman



One of the choicest of devotional books. Through experiences of deep sorrow and testing the compiler learned to know Him who one day will wipe all tears from our eyes. The dominant note through all the daily readings is Comfort. It is a rare gift book. Art Fabrikoid binding.

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SLEEPY TIME TALES

Told by Clara B. Clark



A go-to-bed story for every night for more than a month, and more pictures than stories. This is another popular collection of this writer's stories for little folks. Christian parents welcome the influence of these stories. Paper covers.

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Questions and Answers

Explain Micah 4:5.

This chapter is devoted to a description of millennial blessings. Would not verse five indicate that there may be in some portions of the earth those who have not yet had light against idolatry? Some believe evangelization will continue during this wonderful period. Isa. 66:19. Punishments are also indicated for those who will not go up to Jerusalem from year to year to keep the Feast of Tabernacles. Zech. 14:16-19. There will not be absolute perfection until the new heavens and new earth wherein dwelleth righteousness. 2 Pet. 3:13; Rev. 21.

What is the meaning of 1 Cor. 13:8?

This verse means that love will continue throughout all eternity while prophecy, tongues, and the word of knowledge, being related to time, will finish their work and cease to be. Concerning the word "faileth" in "Charity never faileth" the Pulpit Commentary informs us there are two meanings. 1. It means, technically, "is never hissed off the stage" as a bad actor. Love is always a success, whether in time or eternity. 2. It means, "never falls away," like a withering flower. Love

never dries up, it is ever fresh, and this will always be so. But prophecies shall "fail," which means that they shall be annulled, or "done away." When all prophecies are fulfilled they will not be longer needed, but charity will still live on, the very atmosphere of heaven.—E. S. W.

Complaints

A preacher had on his desk a special note-book labeled, "Complaints of members against other members." When one of his people called to tell him the faults of another he would say, "Well, here's my complaint book. I'll write down what you say, and you can sign it. Then when I have to take the matter up officially I shall know what I may expect you to testify to."

The sight of the open book and the ready pen had its effect. "Oh, no, I couldn't sign anything like that!" And no entry was made.

The preacher says he kept the book for forty years, opened it probably a thousand times, and never wrote a line in it.

Better quit your work if you cannot do it in accordance with God's standard.

The Way of Salvation

A Remarkable Dream

J. H. Jowett was once discussing Christ's death with a minister whom he vainly endeavored to persuade that our Lord's sufferings were for him. After some days they met again, and Dr. Jowett asked if his friend had received any fresh light since their conversation.

"Oh, yes," he replied; "it is now all quite plain!"

"How so?" Jowett asked.

"After our conversation," he replied, "I went straight to my bedroom, locked the door, and until two in the morning poured out my heart to God that He would show me His truth on the point. Then I slept. In my sleep I thought I was descending by a sharp, zigzag path into a valley. The valley was full of darkness; beyond the darkness was a range of mountains; and beyond the mountains was a lovely dawn. But before I could reach the dawn I had to pass through the dark valley. As I descended, I was amazed to see that the whole floor of the valley was covered with creeping, crawling reptiles. On approaching nearer I discovered that these reptiles were sins, sins of my own—sins of childhood, sins of boyhood, sins of maturity; and suddenly, looking at myself, I found I myself was covered from head to foot with these reptiles. I then heard a voice behind me, which I knew to be the voice of the Lord Jesus. I turned trembling to meet Him. He said, 'Art thou afraid to meet thy Lord?' and as He spoke I observed with horror that He was covered from head to foot with the creeping, crawling reptiles of the valley. Then I looked at myself, and lo, not one was left on me! Amazed I cried, 'O Lord, what does it all mean?' And He answered, 'This, He that ascended—what is it but that He also descended first into the lower parts of the earth?' (Eph. 4:9.) I now know what Christ's death means; and in my dream I passed safely through the dark valley into the dawn beyond."

God's Word says, "The soul that sinneth, it shall die." Jesus, the only begotten of the Father, to save us from eternal death, suffered on Calvary death for every sinner. He has paid the price, but it is ours to refuse or accept. Believe on Him, accept His atonement, and you, too, will pass safely into the "dawn beyond."

We may move into Sodom and enjoy prosperity and popularity, but you may be sure when we move out it is in peril and poverty. Christians, keep out of Sodom!

"Anything with Thy smile: anything but Thy frown."

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No. 1450-1 and 1450-2. These silhouette books are of great interest, illustrating stories from the Bible by cutting out and pasting the figures that are shown in the books. Sufficient directions are given for making the pictures to save confusion and still leave a chance for choice and ingenuity on the part of the child.

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What's Wrong? Puzzle Sums. Bible Bouquets. Name these Testament Books. Blanks to fill. Blanks and Beheadings—and other entrancing puzzles, the answer to each being found in a verse of scripture.

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No. 1442-2

Concerning Fortune Tellers

In almost every city there is set up an office of a fortune teller or clairvoyant. An advertisement of one of these, which appeared in a Los Angeles newspaper, was recently sent to us. The fortune teller quoted John 4:29, "Come, see a man which told me all things that ever I did."

What are these fortune tellers? They are none other than the consultants with evil spirits, or witches or wizards of Deut. 8:10-12, which are distinctly spoken of as "an abomination unto the Lord." It was because of these abominations that the Amorites were being driven out before Israel.

God makes the positive declaration in Lev. 20:6, "And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people." These fortune tellers were such a menace to Israel that God further declared, "A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death." Lev. 20:27.

We have the notable incident in 1 Samuel 28 of King Saul resorting to the witch of Endor to tell him his fortune in the coming war. He was doing that which God had forbidden, and in 1 Chronicles 10:13 we read, "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it."

Said the prophet Isaiah, "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:19, 20. And everyone of these fortune tellers that has a familiar spirit will speak contrary to the law and testimony of God.

Said the Psalmist, "Thy testimonies also are my delight and my counsellors." Psalm 119:24. It is these testimonies that set forth the future of everyone who trusts God, "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever." No fortune teller can tell us anything better than that.—S. H. F.

"Riches do not give contentment, but breed foolish and harmful longings, the gratification of which is destructive to happiness and lead away from the faith."

Bunyan says: "When thou prayest, rather let thy heart be without words than thy words without heart."

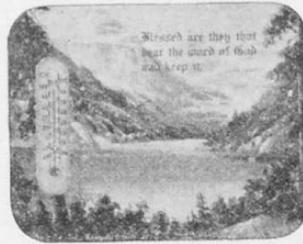
RADIANT CEL-U-ART MOTTOES



No. 602—Text "Not my will but Thine be done." Price 50c each.
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No. 402—Same as No. 602 but 4 inch size. Price 25c each.



No. 604—Text: "Remember now thy Creator" etc. Price 50c each.
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No. 411—Same as No. 604 but 4 inch size. Price 25c each.



No. 595—With thermometer. Price 65c each.
No. 590—Without thermometer. Price 50c each.
Text on both: "Blessed are they that hear the word of God and keep it."



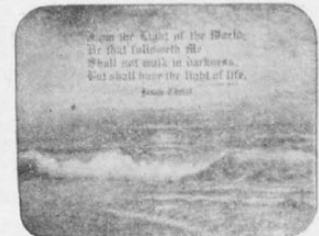
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No. 531—Text—as shown. Price 50c each.
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No. 410—Text: "Mother, God's Greatest Gift." Price 25c each.
No. 610—Text: The same 6 inch size. Price 50c each.



No. 404—Text: "God Bless our Home." Price 25c each.



No. 403—Text "I will fear no evil for Thou Art with me." Price 25c each.



No. 406—Text: As shown.
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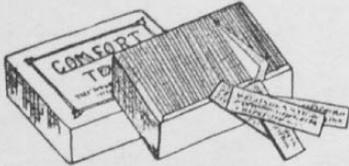
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1 Tim. 2:6

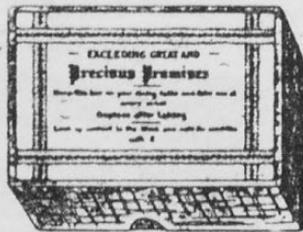
The prince of the power of the air, the accuser of the brethren, is working out a fell plot to destroy the faith of one of God's saints. He destroys all his property. He destroys all his children. But with a lump in his throat the saint says, "The Lord gave, and the Lord hath



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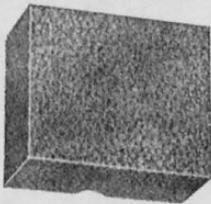
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Something new and useful. These cards are designed especially to help commit Scripture to memory. There are 176 cards packed in an attractive box. They deal with Salvation, Divine Healing, Baptism of the Holy Spirit, and Second Coming of the Lord. The Scripture is printed on one side of the card and the reference on the other. Just what every Sunday school teacher and gospel worker needs. Instructions how to use printed on the inside of each box cover.

Price 35c single box, \$3.75 per dozen
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GOSPEL PUBLISHING HOUSE
Springfield, Mo.

taken away; blessed be the name of the Lord." Then a dreadful disease fastens on him and he is covered with loathsome boils. But the man keeps his heart and mind on God and refuses to pay attention to the foul spirit who has brought this distress. He cries to God, "Though He slay me, yet will I trust in Him." Surely this man's days are numbered, for with his nights of agony and days of pain it is impossible for human flesh long to stand the strain. His friends taunt him that this evil has come as a result of sin.

The poor man is losing all his flesh, and his bones are cleaving to his skin. The grave is yawning before him. But with his failing breath he says in substance, "I know, O thou enemy death, that thou art ready to devour me. I know, O grave, that thou art ready to swallow me up. But I know One who will be thy plagues, O death. I know One who will ransom me from the power of the grave. I know that my Redeemer liveth, and that He shall stand in the latter day upon the earth; and though worms may destroy this body, yet this Redeemer of mine shall raise me up and I shall stand with redeemed flesh and shall see my God."

A short while later one comes to the afflicted man, bringing a message of hope. He gives Job a message, "Deliver him from going down into the pit; I have found a ransom. His flesh shall be fresher than a child's. He shall return to the days of his youth." What is this ransom of which the messenger speaks? Listen to the words of Christ, "*The Son of man came . . . to give his life a ransom for many.*" What good news this is to the tried and tested Job who is just ready to slip into the grave. A ransom provided!

This glorious word of gospel brings life to the slackened pulse, coolness to the fevered brow, balm to the burning flesh, quickening to the exhausted spirit. As the man's parched lips declare, "Yes, a ransom is provided," death slinks away defeated into the dark; and the grave growls, "The Ransomer has destroyed my sting and I have lost my prey." A glorious restoration comes to the sick one. Tell us, Job, what does the blood of ransom say to you? He answers, It speaks restoration, it speaks redemption, it speaks rejoicing.

Does Science Affect Faith?

(Continued from Page Nine)

forth their views on the relation between science and the Bible. This remarkable document with its 617 signatures may be seen by anyone in the Bodleian Library in Oxford, England. These are the first three paragraphs:

"We the undersigned students of the natural sciences, desire to express our

sincere regret that researches into scientific truth are perverted by some in our times into occasions for casting doubt upon the truth and authenticity of the Holy Scriptures.

"We conceive that it is impossible for the Word of God as written in the Book of Nature, and God's Word as written in the Holy Scripture, to contradict one another, however much they may appear to differ.

"We are not forgetful that physical science is not complete, but is only in a condition of progress, and that at present our finite reason enables us only to see as through a glass darkly; and we confidently believe that a time will come when the two records will be seen to agree in every particular."

These scientists and many others who might be quoted—such as G. F. Wright, Sir Henry Howarth, Winchell, Sir Isaac Newton, Cuvier, Leibnitz, Lavoisier, Liebig, Secchi, Faraday, Agassiz, Sir Wm. and Sir. John Herschell—were men who "dugged deep" and were not content with merely scratching the surface of scientific knowledge; and *the more they knew the more they worshiped.* The Modernists who sneer at "the unscientific trash of Genesis" are the small men who have only studied enough to inflate their heads and fill them with an overweening sense of their own importance. Well did the poet sing;

"A little knowledge is a dangerous thing:
Drink deep, or taste not the Pierian spring;
There shallow draughts intoxicate the brain,
And drinking largely sobers us again."

If our young people in High School and College today only knew in what good company they are when they believe the Bible from cover to cover, they would pay less heed to the modernistic teachings which surround them. May God grant that they may have courage to think for themselves, to read the books of the *best* scientists, and to acquire knowledge with such a humble, reverent spirit that it may lead them to an ever-increasing sense of dependence upon our Triune God and to a worship of the Father in the Spirit and in the Truth, even in His Son Jesus Christ our Lord.

Freedom from Covetousness

Agassiz was devoting time and talent to a poorly paid but absorbing line of scientific study, when he received a message from a college president offering him what seemed a munificent sum to come and deliver a course of lectures on Natural History. His characteristic reply was rather startling, but might well be stamped on the hearts of all God's stewards: "I cannot afford to waste time making money."

Send 25 cents for sample packet tracts.

Thanksgiving in the Spirit

When Nehemiah came back from captivity to restore the city of Jerusalem, he recognized there was need of continuous thanksgiving. Special mention is made of one appointment, that of Mattaniah who was "over the thanksgiving, he and his brethren." Neh. 12:8. And in this book of restoration we are reminded, "For in the days of David and Asaph of old, there were chief of the singers, and songs of praise and thanksgiving unto God." And turning back to I Chron. 25:1-7 we see that there was a choir of 288 to render praise unto God; and there is special mention of Jeduthun and his five sons, whose praise was more than that of the mechanical variety, who prophesied with the heart "to give thanks and to praise the Lord." Praise and thanksgiving that was truly in the Spirit! We are called to the like, "Be filled with the Spirit: speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Eph. 5:18, 19.

Always Praiseful

Polycarp of Smyrna, a beloved friend of the apostle John, was brought as an old man before the Roman governor. "I will banish you," said the governor. The old saint replied, "You cannot do that, for I am at home wherever Christ is." "I will take away your property," said the Roman. "But I have none," said the saint, "and if I had and you took it away, I should still be rich for I have Christ." "I will take away your good name," threatened the governor. "That is gone already," said the undisturbed saint, "for I have long since reckoned it a great joy to be counted the offscouring of all things for Christ's sake." "Then I will put you in prison," growled the governor. "You may do as you please, but I shall always be free, for where Christ is there is perfect liberty." "Then I will take away your life." "Then shall I be in heaven, which is the truest life," said the saint.

And tradition tells us that as the flames ascended at the old saint's martyrdom, there was a wonderful fragrance forthcoming. Surely a sweet savour of Christ!

Healed Through Consecration

In the summer of 1929 a stomach trouble started, which grew worse and worse. The doctors could do me no good and death drew near. I was prayed for but to no avail. After eating dinner one day, which was making me suffer intensely, I was impressed to go to the cane patch to chew some cane. I asked my wife to go with me. On our way there the Lord impressed me with the words, "If ye be willing and obedient ye shall eat the good of the land." Ar-

iving at the cane patch I asked my wife to join me in prayer, and we knelt in prayer. Tithing came before me. I said, "Lord, I will pay my tithes." Thereupon the Lord healed me. Date, September, 1933, healed of a serious stomach trouble of about four years' duration. May all sufferers who read this testimony give themselves to God in complete consecration, which of course includes tithing, and be healed of your ailments.—Theodore Walker, Noma, Fla.

Of this testimony Edgar W. Bethany,

who was Brother Walker's pastor when he was healed, writes many details showing more clearly how serious Brother Walker's trouble was. He says, "He was very poor and emaciated. However after the experience he relates, he gained until he is normal in every way. He is postmaster at Noma."—Edgar W. Bethany, Kinston, Alabama.

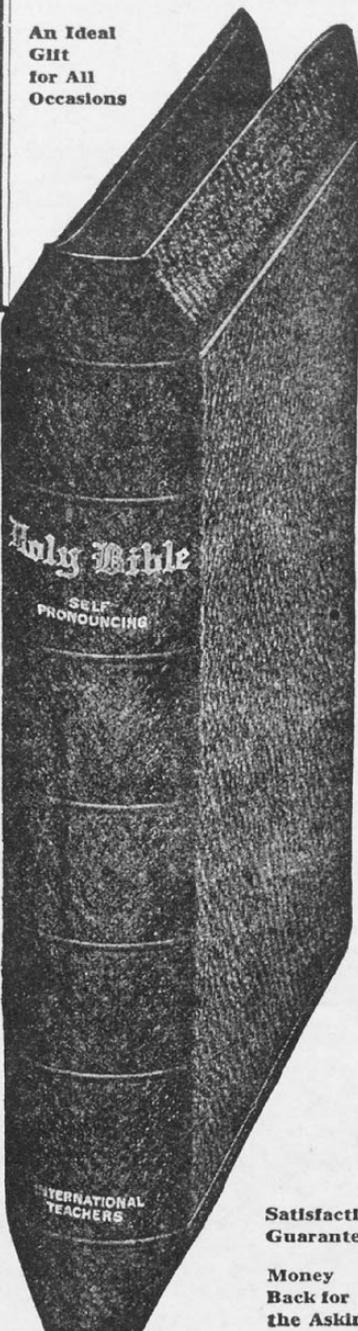
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2 Ā'brā-hām begat I'saac; and I'saac begat Jā'cob; and Jā'cob begat Jū'

a	Lu. 3, 23
b	Ps. 132, 11
	Isa. 11, 1
	ch. 23, 42
	Acts 2, 30
c	Pom. 1, 3
	Gal. 3, 16
d	Ruth 4, 18

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The Sunday School Lesson

THE CHRISTIAN AS A WITNESS

Lesson 9, Dec. 2. 1 Thess. 1:1-10.

On his second missionary journey Paul the apostle founded a church in the city of Thessalonica. While he waited at Athens Silas and Timothy brought him news that the church was undergoing a severe persecution; that some of the Christians had died and their relatives were wondering whether they would participate in the Rapture; and that some, believing the coming of Christ to be very near, had desisted from work. The apostle then wrote his first letter to the Thessalonians for the purpose of encouraging, instructing, and warning them. Our lesson is taken from the first chapter, in which Paul reviews his ministry among them.

I. SALUTATIONS. 1 Thess. 1:1,2.

Apostolic Greetings. Paul, and Silvanus (Silas), and Timotheus (Timothy), unto the church of the Thessalonians which is in God the Father, "and in the Lord Jesus Christ." In describing a person possessed of a demon the heathen of Paul's day would say "He is in the demon." Therefore when Paul speaks about a group of people being "In the Father" and "in Christ," he means that they are possessed, indwelt and controlled by Divine power.

Apostolic Benediction. "Grace be unto you, and peace, from God our Father and the Lord Jesus Christ." The common Greek salutation was "Grace!"; the Hebrew salutation, "Peace!" An appropriate greeting for a body taken from Jews and Gentiles! But in many cases these salutations were like precious antique vases, prized more for beauty than for usefulness, and empty of meaning. The inspired apostle takes these words, lifts them into the higher realm, and fills them with a holy meaning. And these two words embrace the fullness of salvation: grace is Divine favor shown to those who have no claim upon it; peace describes the peace of mind and conscience that comes through reconciliation with God—peace that is not merely the absence of trouble but the power to be tranquil in trouble.

Apostolic Congratulation. "We give thanks to God always for you all." Paul has some things to say in reproof and admonition; but he will begin with commendation, as he does in nearly all his letters. That was Christ's method in writing to the seven churches (Rev. chapters 2,3); and it is a good method for all of us to follow. Appreciation of others is as much a duty as prayer for others, for we are members one of another and our interests are intertwined.

Apostolic Prayerfulness. "Making mention of you in our prayers." The apostle was one of the busiest of men, but he was never too busy to pray. Indeed, like Martin Luther, he must have made his very volume of work an argument for increased prayer. What was said of Paul at his conversion ever remained true of him—"Behold, he prayeth." Acts 9:11.

II. MEMORIES. 1:3.

"Remembering without ceasing your WORK OF FAITH, and LABOR OF LOVE, and PATIENCE OF HOPE in our Lord Jesus Christ, in the sight of God and our Father." The memory of the rapid spiritual growth of these converts was like a never-dying fire before which the apostle constantly warmed his soul. He remembers how the three fundamental virtues of faith, hope, and love were stamped upon their souls like some Divine water-mark.

The Foundation. Faith, love and hope are the three foundation stones of the Christian life. The deepest foundation is FAITH, or trust in the God revealed in Christ crucified; for if we have not faith we have nothing. The next foundation, stone is LOVE. As we whole-heartedly believe that the death of Christ was a revelation of the love of God we cannot help loving the God who made such a sacrifice. The topmost foundation stone is HOPE, which is faith directed into the future.

The Building. Rich and righteous living must be built upon faith. The expression "work of faith" suggests the truth that while we are justified by faith alone we are not justified by the faith that is alone. "Faith without works is dead." Self-sacrificing labor must be built upon love. "Let us not love in word," writes John the apostle, "neither in tongue; but in deed (action) and in truth (reality)." Faith works, love toils, and hope is patient. Said Moody, "Wherever I have found a worker in God's vineyard who has lost hope I have found a man or woman not useful." As one writer puts it, "Faith lays the foundation, love builds the house, and hope looks through the window at the beautiful distant scene."

III. ASSURANCE. 1:4-6.

Paul recalls those things that gave evidence of God's presence among them.

The Fact of Election. "Knowing, brethren, your election of God." Election is that act of free grace by which God chooses and destines individuals to become believers in Christ. "And so I hear that you have become a preacher, Sam," said his master, "and that you believe in the doctrine of election?" "Well, yas sah." "But I suppose that you don't think that I am one of the elect," continued the master. Answered Sam, who knew the sinful and worldly life of the man, "Well, massa, I'se not sure about dat; dis I know—I neber knew of an election wher dar was no candidate." The gospel proclaims the truth that "whosoever will" may become a candidate for Divine Election.

The Evidences of Election. "But our Gospel came not to you in word only, but also in power, and in the Holy Ghost and in much assurance." The extraordinary power manifested in the apostle's preaching was a sure sign that God had visited the town. It is possible for the Gospel to be proclaimed with persuasive and vehement tone—and yet with-

out real power. A preacher noted for the boisterousness of his preaching suddenly changed his manner of delivery into that of calm, quiet presentation. When asked the reason he replied, "When I was young I thought that it was thunder that killed people; but when I grew older and wiser I discovered that it was the lightning."

The Result of Election. "And ye became followers (imitators) of us and the Lord, having received the work in much affliction with joy in the Holy Ghost." They followed the Christ they saw reflected in the life of the missionaries. "Follow me as I follow Christ." Notice that we are not to imitate the mannerisms, the exact actions, the tone of voice, methods, manner of preaching, etc., of ministers of the Word; after mentioning teachers who had passed on to their reward the writer of Hebrews says, "Whose FAITH follow." Heb. 13:7.

IV. RESULTS 1:7-10.

What kind of church resulted from Paul's ministry?

A Missionary Church. "For from you sounded out (as from a trumpet) the Word of the Lord." Wrote Dr. Maclaren: "If you keep nipping off the buds of a plant you will kill it. If you ever say a word to a human soul about your Christianity, your Christianity will tend to evaporate. Shut it up, and it will be like some wild creature put into a cellar, fast locked and unventilated; when you open the door it will be dead. Shut it up, and when you come to take it out, it will be like some volatile perfume that has been put into a vial and locked away in a drawer and forgotten; there will be nothing left but an empty bottle, and a rotten cork. Speak your faith if you would have your faith strengthened."

A Converted Church. After Paul's preaching they "turned from idols to serve the living and true God." The tragedy of history is that man made in the image of God turned round and made God in his own sinful image. Then began idolatry. And people still make a god of Self, devoting themselves to the cult of gold, pleasure, fame, and various forms of self-indulgence.

Conversion is the turning from self and sin to God and righteousness—the real God and the real service.

A Waiting Church. "And to wait for his Son from heaven, even Jesus." Why do we wait for the second coming of Christ? Because our salvation will then be completed. Speaking of that event Paul said, "For now is our salvation nearer than when we first believed." Rom. 13:11. In what sense can our salvation be made complete? Our souls have been transformed, but we shall not be satisfied until these corruptible bodies have been transformed. Phil. 3:21. We have but an "earnest"—part-payment of salvation; we long for the complete inheritance. Eph. 1:13,14. We possess the kingdom of God in our hearts; but as we look over the world and witness the sin, injustice, oppression, confusion, and threatening wars, we must continue to pray that the kingdom of God shall rule in all aspects of human life. And all this will take place at His coming. "Even so, come, Lord Jesus!"—Myer Pearlman.

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In the Whitered Harvest Field

PADUCAH, TEXAS—Evangelist and Mrs. Gideon O. DeMerchant have just been with us in a 2 weeks' revival. God's blessings were with us through the meeting. There were very few nights that the church was adequate to accommodate the crowds. Some were saved. Among these were two men over 80 years of age; for one of these it was the second time he had ever been inside a church. The healing power of God was present in a wonderful way. The Spirit was poured out without measure and "the slain of the Lord were many."
—James Walls, Pastor.

WATERTOWN, S. DAK.—God is still blessing the work here. Evangelist Wm. F. A. Gierke, Los Angeles, Calif., was with us Sept. 23-30. Twenty-five followed Christ in baptism. God has been blessing both financially and spiritually. Some have been saved, a number have received the Baptism in the Spirit, the sick have been healed, and one sister who it seemed had passed from this life was restored in answer to prayer. A brother with a withered arm and hand was healed during the meeting; he can give a hearty handshake now with the hand that was withered.—Peter B. Thompson, Pastor.

PAONIA, COLO.—I just closed a 4 weeks' campaign with Pastor Thomas Christian, at Paonia. After 2 weeks without a break we felt led to institute a "Victory March." Folk of various denominations, who had never witnessed the like before, participated, and at its conclusion the glory of the Lord fell like rain. During the following 2 weeks there were penitents at the altar almost every night. The outside interest was splendid, and we are praising the Lord for His saving, reclaiming, healing, and baptizing power. The Lord has enabled Brother Christian and the saints at Paonia to recently erect a church building 36x50, with a 4-room parsonage attached. The building is not fully completed, but thus far is entirely free from debt. The Pentecostal message has found favor with many of the townfolk, and as in other sections of the District the church is experiencing a marked growth.—Olga Woodworth, Evangelist.

CHRIST'S AMBASSADORS' RALLY
CUBA, ILL.—Thanksgiving Day; services 10:00, 2:00, 7:30. Bring special numbers and instruments; basket lunch; bring sandwiches, cake, and fruit salad.—G. H. Hollister, Sectional Vice-President.

SECTIONAL CHRIST'S AMBASSADORS RALLY
MATTOON, ILL.—Thanksgiving Day, at 10, 2:30, and 7:00, free entertainment to all.—Address K. A. Auten, Vice-president, 1777 E. Cantrell St., Decatur, or Harry E. Stemme, Pastor, Mattoon.

CHRIST'S AMBASSADORS' RALLY
PRATT, KANSAS—7th annual convention in connection with District Council. Business session, street parade, and rally Nov. 30. E. S. Williams, Night Speaker.—Silas S. Rexroat, President.

C. A. CONVENTION
MERIDIAN, MISS.—Full Gospel Tabernacle, 208 Fifth Ave., Tuxedo, Nov. 28-29; dedication services second night; 3 services daily; breakfast and dinner served to delegates and visitors. The Eight Street Assembly, Tom Welch, Pastor, will assist with entertainment. Bring instruments. J. A. Clark, Box 464.

SAN BERNARDINO, CALIF.—Fourth and Sierra Way, Dec. 2—; Meyer and Alice Tan Ditter, Singing Evangelists.—J. Edgar Freeman, Pastor.

OHIO C. A. CONVENTIONS, THANKSGIVING DAY
CINCINNATI: Speakers, A. M., O. E. Nash; P. M. Edith Hedin; Evening, Mattie Howard. Byesville, Cecil Good in charge, 283 W. Main St. Lorain, 1829 E. 31st St., Glenn Horst, in charge. Bring lunches and instruments. Coffee served at each place.—Dorothy Ellis, Secretary.

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FORTHCOMING MEETINGS

KENNETT, MO.—Nov. 18 for 5 weeks; Otto J. Klink, Evangelist.—H. E. Waddle, Pastor.

CORTEZ, COLO.—Nov. 24—; Edward M. Herrman, Evangelist.—A. R. Brown, Pastor, Box 153.

DRUMRIGHT, OKLA.—Nov. 18—; Evangelist J. P. Mason, Box 187, Fayetteville, Ark.—Lawrence Selvey, Pastor.

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AND it came to pass, that when I'saac was old, and "his eyes were dim, so that he could not see, he called E'sau his eldest son, and said unto him, My son: and he said unto him, Behold. here am I.

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In the Whiten'd Harvest Field

EAST PRAIRIE, MO.—On Sept. 24 we began meetings in this place. Opposition was strong at first but it was soon overcome, and after 2 weeks we closed with 14 converted and one filled with the Holy Ghost.—Evangelist Elton E. Noland.

SPRINGFIELD, MO.—The Lighthouse Mission has recently been blessed with a successful revival, in which 14 prayed through to victory and 11 were baptized with the Holy Ghost. Brother Amos Chase, Carney, Okla., was in charge.—W. O. Cox, Pastor.

ROCHESTER, MINN.—We have just closed a 3 weeks' meeting, Evangelist J. Vernon Cardiff in charge. The crowd was rather small. One in word and action, testified to healing, and one received the Baptism in the Spirit. Brother Alvin H. Ruehmann is pastor.—George Abel, Secretary.

NEW YORK, N. Y.—Brother Wigglesworth is here; he has a love for souls as never before and is on fire for God. We have had altars full seeking salvation practically every night. We have had some real miraculous healings. His ministry is greater than ever before.—Robert A. Brown, Glad Tidings Tabernacle.

DELANO, CALIF.—Evangelist and Mrs. Paul B. Franklin began a 3 weeks revival Oct. 4. A number were saved and reclaimed. Oct. 14, we rejoiced as 18 young men and women came to the altar seeking God. About 10 or 12 were saved and reclaimed that night. Our assembly was greatly built up and at the close of the revival 7 were added to the roll.—S. H. Robertson, Pastor.

(Near) RAVENDEN, ARK.—About a month ago the Lord impressed me to write the Happy Valley assembly about a meeting, whereupon they asked me to come. The Lord was present in power from the first night when 3 sought the Baptism in the Spirit, and God continued to work till the close of the meeting. I was asked to take charge of the work. This place is located on Martin Creek, between Ravenden and Williford.—James Shurron, Koshkonong, Mo.

KIMBALL, MINN.—We were wonderfully blessed in special meetings here during July and at Cokato during August. These are new fields, where no work has yet been organized. A number who had been only professing experienced real salvation, several sought for healing, one was baptized in the Holy Ghost, and others were seeking the fullness of the Spirit. We conducted meetings in a store building Oct. 17-20, at Eden Valley, another new field, under the auspices of the Paynesville assembly. The interest here was exceptional for a new work. Much of this may be attributed to the street meetings conducted each Saturday night by Pastor Robertson and his people from Paynesville.—Wesley R. Hurst, Evangelist, Cokato, Minn.

ST. CLAIR SHORES, MICH.—We recently had a campaign, Evangelist A. A. Anderson, of Cambridge, Minn., in charge. The meeting continued 3 weeks, during which the power of God was mightily manifested. During these meetings 12 were saved, one received the Baptism in the Spirit, and believers were all greatly edified. Several were definitely healed.—W. C. Jollay, Pastor.

WEATHERFIELD, O.—We were called to the pastorate here about 7 weeks ago, and just closed a 6 weeks' revival. A number were saved, 5 were baptized in the Holy Ghost, and 12 received Christian baptism. One woman was healed of a disease of 7 years' standing. The church was strengthened and the spirit of revival is still with us. Council ministers passing this way will find a hearty welcome.—Elmer A. Lewis, Mineral Ridge, O., c/o S. W. Bostwick.

MARION, IND.—We are glad to report "victory in the camp" here. About 50 have found pardon at the foot of the cross; and 3 have been baptized in the Spirit, according to Acts 2:4. The revival fires are still burning and the Lord is still blessing. Two were saved last Thursday evening. The Lord has blessed us with a 12-piece orchestra, of which all the members are saved, and play for the glory of God.—Pastor and Mrs. Johnson.

FAIRFIELD, TEXAS—Having accepted the pastorate at Fairfield we began a revival, with Doyle Davis in charge. The Lord wonderfully blessed in the meeting. We have recently closed a 2 weeks' revival conducted by George Hayes, of Houston. As the Word was preached under the anointing of the spirit, old time conviction seized hearts. Some were saved and baptized with the Spirit. The saints were also revived, and new interest has been manifested in our Sunday school. Council brethren are always welcome.—N. K. Bigham, Pastor.

FREDONIA, KANSAS—We praise God for the definite and permanent results of a seven weeks' meeting conducted by Evangelist Vashti Robinson, 815 E. Webster St., Springfield, Mo. The situation here was very critical, but the Lord broke through and gave glorious victory. Although no definite count was kept between 25 and 30 professed salvation. The last Sunday the Spirit dealt mightily with the saints, many of whom confessed to such terrible sins as lack of love, backbiting, lack of prayer, etc. A great mourning for sins arose from the altar where all had gathered; then the power and blessing descended. The mourning was replaced by laughter and shouting, and other manifestations of great joy. In the night service 9 sinners wept their way through to God. The revival fires continue to burn in our midst, although a month has elapsed since the meeting.—Paul R. Weidman, pastor, 804 N. 6th Street.

PARIS, ILL.—The second Illiana fellowship meeting held in the Central M. E. Church, was largely attended. The presence of the Lord was felt in our midst and His blessings were poured out throughout the day. H. E. Murray, Robinson, Ill., spoke in the morning, Bernard Minton, Covington, Ind., in the afternoon, and Hermann Ferguson, who was just closing a 2 weeks' revival, gave the Word at night.—Clarence Ferguson, Pastor.

MARIETTA, GA.—Five weeks ago we came to this needy field and began services in an abandoned Episcopal Church. Services were being held once a month in a Methodist Church, the only service in the entire community. It was truly God's time for the meeting, for from the first night the church seating 700 was filled, and the tide continued to rise to the close. Young men who had never been to church became deeply interested. One night the power of God broke through the ranks of the "once-saved-always-saved," and about 15 were reclaimed and quite a number were saved. There is yet much work needing to be done.—Alma Buff, Evangelist.

McALESTER, OKLA.—We came here 2 months ago and found the church without a pastor, and with much construction work needing to be done. There have been 23 saved, 2 have received the Baptism in the Spirit, and 12 have placed their names on the assembly roll in that time. The crowds have increased to such an extent that we cannot provide seats for all who attend. Some stand in the aisles and many have to remain outside the building. The blessing and power of the Lord are so prevalent that at times we cannot minister to the people. Last Saturday night at a precious communion service the blessing of the Lord was mightily felt. We extend an invitation to all Council brethren to visit our assembly.—J. I. Miller, 416 E. Chickasaw St.

DEVIL'S LAKE, N. DAK.—We praise God for the victories, won through the Daily Vacation Bible School, conducted by Miss Duffy of Cando and Miss Abrahamson, of our assembly. They gained entrance to many new homes, and although they began their school with only 23, before the 3 weeks ended the enrollment had reached 92. A splendid program climaxed the entire series. During the School term five sought the Lord for salvation from sin and 2 received the Baptism with the Holy Ghost. Through our local radio station we have gained admission to many new homes. We broadcast almost 3 hours every week over station KDLR. Last Sunday night the power fell and 5 were gloriously baptized in the Spirit. These are practically all high-school students.

On Oct. 11 we had a precious fellowship meeting: about 120 people from various points were present. The power fell in both services. The next fellowship meeting will be at Grafton.—Pastor and Mrs. R. E. Smith.

Forthcoming Meetings

MOOSIC, PA.—Nov. 18-Dec. 2; H. E. Hardt, Evangelist.—J. E. Jenkins, Pastor, 529 Minooka Ave.

ALTON, ILL.—Edwards Street Assembly, Nov. 13-Dec. 2, Guy Shields, Evangelist.—H. E. Bowley, Pastor, 2025 Park Ave.

WINDSOR, ONT.—Nov. 18-Dec. 9, Evangelists A. H. and Zelma Argue.—J. Swanson, Pastor, 85 Oak Ave.

ROCHESTER, MINN.—Nov. 25-Dec. 9; Christian Hild, Evangelist; A. H. Ruchman, Pastor, 311 Fourth St., S. E.—C. H.

SCRANTON, PA.—Green Ridge Street and Monsey Avenue, Nov. 13-Dec. 2. Stanley Cooke, Evangelist.—Fred D. Drake, Pastor.

SPRINGFIELD, MO.—Lighthouse Mission, Chestnut Street and Marion Avenue, Nov. 27; Jacob Miller, Evangelist.—W. O. Cox, Pastor.

AMARILLO, TEXAS—900 N. Pierce St.; Nov. 20—; Evangelist and Mrs. Gideon O. DeMerchant.—E. Ralph Foster, Pastor.

LOS ANGELES, CALIF.—Bethel Temple, 1250 Bellevue Ave., Nov. 18—; Brother Turnbull, Pastor.—Emma Taylor, Evangelist, 1108 N. Coronado Terrace.

DEDICATION SERVICE

SOUTH GRAND RAPIDS, MICH.—Full Gospel Tabernacle, 4100 S. Division, Nov. 26, 2:30 P.M., special speakers, dinner and supper free.—A. P. Rudenko, 134 Gregg St., S. W.

CAMBRIDGE, MASS.—Full Gospel Church, 12 Howard St., Nov. 11—; Mabel Willetts, Evangelist, Dec. 5-23, J. D. Saunders, Evangelist.—Richard A. Babcock, Pastor.

CHURCH DEDICATION

PASADENA, MD.—Nov. 25, 2:30; E. F. M. Staudt, Speaker; 8:00 P. M., another special speaker; basket lunch.—E. C. Wood, Pastor.

KANSAS CITY, MO.—Kansas City Gospel Center, 29th Street and Prospect Avenue; Nov. 18-Dec. 20; Edith Mae Pennington, Evangelist; meals and rooms near church reasonable.—Carl M. O'Guin, Pastor.

DEDICATION SERVICE

SENATH, MO.—Thanksgiving Day, all day; S. L. Johnson, District Superintendent, will be present; Otto J. Klink, Evangelist; basket dinner.—B. R. Wilson, Pastor.

ST. LOUIS, MO.—Bethel Temple, Palm and Jefferson, Dec. 4-9, Evangelists Wigglesworth and the Salters; services 10:00 and 7:45 daily; Y. M. C. A. and good hotel 4 blocks from church.—Henry Hoar, Pastor.

THANKSGIVING CONVENTION

PHILADELPHIA, PA.—40th Thanksgiving convention, Highway Mission Tabernacle; Nov. 18-Dec. 2; Evangelist and Mrs. Watson Argue, special Speakers; rooms and meals reasonable near church.—Flem Van Meter.

MIAMI, FLA.—Seventh Avenue and 36th Street, N. W., Nov. 11-Dec. 2. Thanksgiving day, at 10:00, 2:30, and 7:45. William F. McPherson, Evangelist. Address A. A. Allen, Secretary, 725 N. W. 42nd St.—C. C. Garrett, Pastor.

CHRIST'S AMBASSADORS' THANKSGIVING RALLY

KANSAS CITY, MO.—3100 E. 31st St., Nov. 28, 29, opening Wednesday, 7:30 P.M. Three services Thanksgiving Day, with basket dinner. Among the speakers are Mr. and Mrs. Arthur H. Graves, from Central Bible Institute, also a group of musicians from the School. Free entertainment. Pastor, A. A. Wilson, 2930 Bales—Fathe Johnson, President.

NEW YORK, N. Y.—Glad Tidings Tabernacle, 325 W. 33rd St., Robert A. Brown, pastor. Twenty-seventh missionary convention, Nov. 18-Dec. 3. Speakers, Jack Saunders of Canada, Joseph Tunmore, and others. Missionary Day, Nov. 25, missionaries dressed in native costume will take part. Young People's Rally, Dec. 1, 7:30. Services daily 7:45 p. m., except Mondays, Wednesdays and Fridays 3 p. m.; Sundays 10:30, 3, and 7:30 p. m. Special music. Directions: From Jersey or Brooklyn, take Hudson Tubes or B.M.T. to 33rd St., N. Y. City; walk 2 blocks west. All elevated and surface car lines stop at 33rd or 34th St. From up or down town New York, take Subway to Penn. Station, 33rd St., and 8th Ave., and walk half block West. For accommodations, etc., write Miss E. K. Schuster, Secretary.

8TH ANNUAL THANKSGIVING CONVENTION WILMINGTON, DEL.—Pentecostal Tabernacle, Twenty third and Pine Streets, Nov. 18-Dec. 9. Nimrod Park Evangelist, nightly, 7:30, all day Thanksgiving Day. District Superintendent J. R. Flower,

morning Speaker; Dinner 1:30, freewill offering plan. Over night accommodations upon request.—M. W. Richards, Pastor, 3118 N. Harrison St.

TRI-STATE FELLOWSHIP MEETING AND CHRIST'S AMBASSADORS' RALLY

SHENANDOAH, IOWA.—Full Gospel Tabernacle, 1108 West Lowell Ave., Thanksgiving Day. Three services. Basket Lunch. Broadcast, 11:45 a. m., Station KPBF. Speakers announced later.—Ben Compton, Pastor.

INDIANA CHRIST'S AMBASSADORS' RALLIES THANKSGIVING DAY

Northern Section, Full Gospel Tabernacle, 5547 Sohl Ave., Hammond, Wilbur Cox, 547 Detroit St., Pastor in charge.
Southern Section, Woodworth-Etter Tabernacle, 214 Miller St., Indianapolis, Pastor and Mrs. Thomas Parno in charge. Opening evening of 28. Special speakers. Old and young may attend. If convenient bring baskets if not come anyway. Bring musical instruments.—Herman R. Rose, President.

DISTRICT MEETINGS

DISTRICT FELLOWSHIP MEETING SHAWANO, WISC.—City Armory, Nov 27, 10:30, 2:30, 7:30.—D. M. Carlson, Pastor.

FELLOWSHIP MEETING

(Near) AMBER, OKLA.—Bethel Chapel, 4 miles south and one east of Tuttle, Nov. 25, all day. Basket dinner.—Mrs. Cora Baker, Pastor, Route 2.

SECTIONAL FELLOWSHIP MEETING

PEORIA, ILL.—Dec. 3-4; opening service 2:30; W. E. Wood, Pastor.—Arthur Bell, District Superintendent, Box 133, Belleville.

BIBLE CONFERENCE

WRIGHT CITY, OKLA.—Nov. 25-30, James Hutsell, District Superintendent, in charge.—L. A. Toller, Pastor, Box 119.

FELLOWSHIP MEETING

RICE LAKE, WISC.—At Gospel Tabernacle, across from Omaha Depot, Thanksgiving Day. Several ministering brethren and workers will participate.—R. S. Peterson, Pastor, 417 W. Allen St.

TEXAS SECTIONAL CONVENTIONS

Lufkin Section, Lufkin Church, November 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.

KANSAS DISTRICT COUNCIL

PRATT, KANSAS—Municipal auditorium, Nov. 26-30. Opening Monday night, 7:30; Council sessions daily, 9:00 A. M. and 1:30 P. M. Program: Sunday school session Thanksgiving Day. Christ's Ambassadors' convention Friday. E. S. Williams, General Superintendent, main Speaker. All District ministers and one lay delegate from each assembly will be given free sleeping room. Breakfast to all delegates as far as possible. Rooms for others reasonable. Evangelistic meetings every night, 7:30.—Fred Vogler, District Superintendent, Wichita, S. L. Palmer, Pastor, Pratt.

SOUTH FLORIDA DISTRICT COUNCIL

LAKELAND, FLA.—First Methodist Church, 209 Kentucky Ave., Dec. 3-6. Night of Dec. 3, Christ's Ambassadors' rally, with business meeting Dec. 4, 8:30 a. m. Council proper opens 9:30 a. m. Dec. 4. Elder Stanley H. Frodsham, Editor of the Evangel, will speak throughout the entire Council. Rooms free. Registration fee of \$1.00 will provide dinner and supper each day up to Thursday noon. All applicants, including exhorters, licentiates, and those expecting ordination must meet the credential committee Dec. 3, at 9 a. m. Address Fred A. Voight, Pastor, Lakeland, or Elder A. G. Voight, District Superintendent, Route 3, Plant City.

OPEN FOR CALLS

Evangelistic

Con Gumm, Leon, Iowa. "I have resigned as pastor at Davis City, and am preaching at Leon."

Paul W. Baughman, 930 W. College Ave., York, Pa. "References. Will go to any place."

H. E. Hardt, 1133 Market St., Ashland, Pa. "I have resigned the pastorate of Calvary Tabernacle to re-enter the evangelistic field."

Gilbert B. Cunningham Fleming, Colo. "Have resigned the pastorate here after 3 years. Travel alone. Reference, District Superintendent Fred Vogler, Wichita, Kansas, or Floyd Woodworth, 2648 S. Lincoln St., Denver, Colo."

David Bruzelius and Vernon Olson, 1125 Sixth Ave., Antigo, Wisc. "We will spend about 6 weeks in the south, beginning Nov. 25. Will be open for calls in Texas, Mississippi, or Louisiana. Have a loud speaker system to do our own advertizing. Two in party, both sing, play, and preach. Reference, R. L. Scharnick, District Superintendent, 315 Vine St., Oshkosh, Wisc."

Evangelistic or Pastoral

Lawrence E. Davis, 2017 Rhodes St., Madison, Ill. "Prefer calls in small town in Illinois, Missouri, or Indiana."

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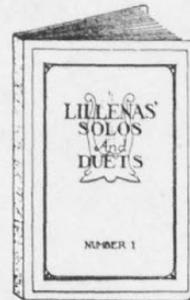
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Charles G. Lonsford, Mabank, Texas, Route 2. "I am resigning as pastor of Payne Springs assembly, of Eustace. I have been in Pentecostal ministry and church work 25 years. Reference, E. L. Newby, District Superintendent, Ft. Worth, 2621 W. 26th St."

Adah Owens Graham, 6 Marjorie Drive, Kenmore, N. Y. "I have had 7 years' experience in both branches of ministry and opening new works. Reference, J. R. Flower, District Superintendent, Lititz, Pa. I play musical saw, vibra-phon, and other instruments. Will respond to calls anywhere."

MISCELLANEOUS NOTICES

NOTICE—We are in need of a Holy Ghost filled pastor, Assembly church, Sentinel, Okla.—Mary Moore, Secretary, P. O. Box 198.

NEW ADDRESS—We have accepted the work at Marionville, Mo., and invite ministers in the fellowship to stop with us.—E. C. Mchagan.

NEW ADDRESS—Geary, Okla. "We have accepted the pastorate here. Council brethren, passing, stop with us."—C. J. Brown.

NEW ADDRESS—Canton, O., 410 Wells, Ave.—Evangelist Estella Maffett.

NEW ADDRESS—Ludington, Mich. We are opening a new work here.—D. G. Foote, President Michigan Christ's Ambassadors, 202 N. Stafford St.

NEW ADDRESS—Berryville, Ark. I have accepted the pastorate here. Council ministers passing this way will find a welcome.—C. R. Hammond.

WANTED—Folding organ in good condition for young people engaged in jail work. "Bilhorn" make preferred. Write particulars.—Lake View Assembly, 3142 N. Racine Ave., Chicago, Ill.

NEW ADDRESS—934 Georgia Ave., Akron, O.,—Miina Schahm.

NEW ADDRESS—P. O. Box 1755, Casper, Wyo. Mr. Jarvis and I are beginning a new work in this, the second largest city in the state.—F. Helen Jarvis.

NOTICE—The following can make use of full gospel literature for free distribution.

Pastor T. T. Carmichael, Gervais, Ore., tracts, Evangelists, full gospel books, Sunday school papers. D. T. Webb, Box 230, Phoenix, Ariz., tracts and Evangelists. James Shapman, Route 1, Box 117, Barnesville, Ga., Evangelists, Bibles, Testament portions, mottoes, cards, Bible lesson pictures.

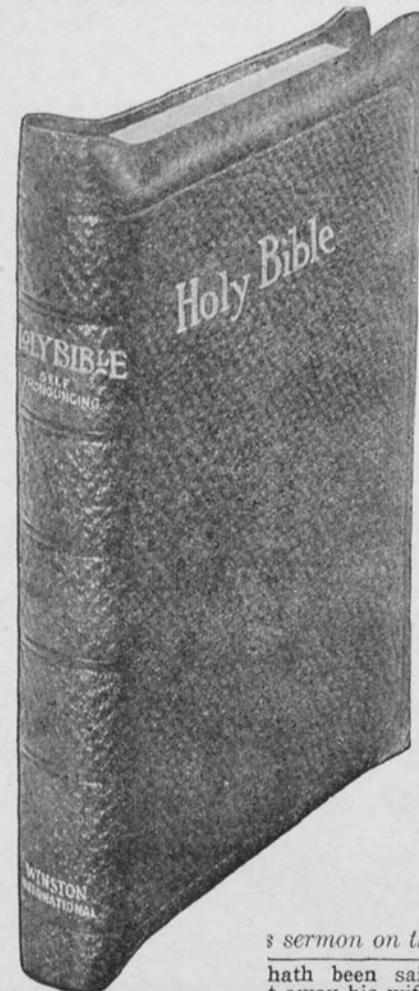
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SPECIMEN OF TYPE

sermon on the mount.

ST. MATTHEW, 6.

CHAPTER 6. 6

hath been said, Whosoever t away his wife, let him give riting of divorcement:

I say unto you, That who-hall put away his wife, save-ve cause of fornication, cause-to commit adultery: and er shall marry her that is committeth adultery.

gain, ye have heard that it n said by them of old time, al not forswear thyself, but rform unto the Lord thine

1 Sermon on the mount continued. 24 Serving God and mammon.. 25 Exhortation to care little for worldly things. 33 Seeking the kingdom of God.

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the syna-

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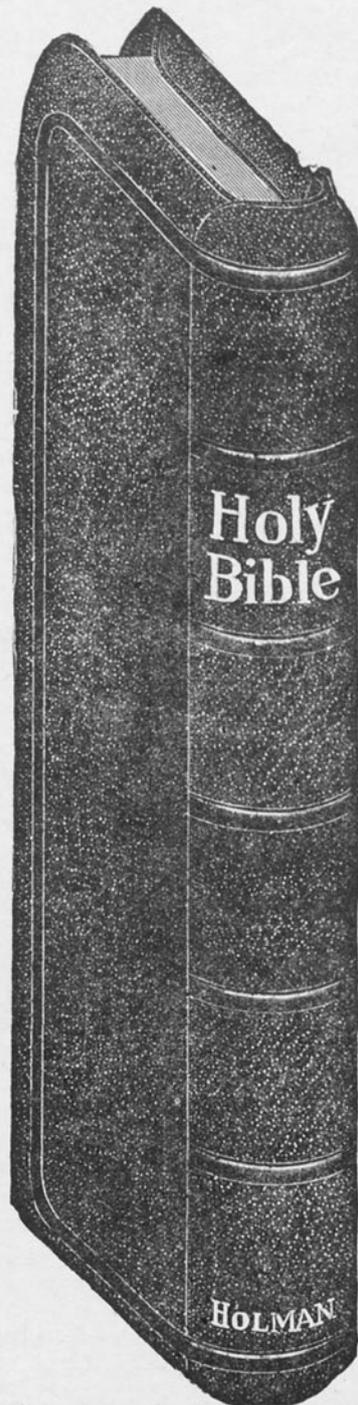
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Wausau Christian Assembly S S	5.00
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Toronto, Ontario Evangl Temple S S	59.00
FOREIGN. Personal Offerings	17.50
Total amount reported	\$5,595.21
Home Missions Fund	\$161.04
Office Expense Fund	72.07
Deputation Expense Fund	20.18
Reported as given direct to Home Missions	218.20
Reported as given direct to missionaries	154.37 625.86
Total amount received for foreign missions	\$4,969.35

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<i>Christ is tempted. He beginneth to preach.</i>		
13 ¶ Then cometh Jēsus from Gal'lee to Jōr'dan unto Jōhn, to be baptized of him.	A. D. 26.	13 And lea and dwelt i upon the se Zāb'u-lon ai
14 But Jōhn forbad him, saying, I have need to be baptized of thee, and comest thou to me?	CHAP. 3. v. ch. 2. 22.	14 That it was spoken
	¶ Dan. 9. 24.	

The Scrap Book

PREPOSITIONS AND CHRIST

In a dead brother's portfolio these lines were found some weeks ago:

John 14:1, "In Me"—is the secret of present heart-ease.

John 14:2, "Unto Me"—is the reality of Heaven's eternal rest and peace.

John 14:6, "By Me"—is the open way to the Father, both now and hereafter.

John 14:12, "On Me"—is the true attitude for present service and abiding strength.

John 14:13, 14, "Through Me"—is the soul's ascending prayer, and the descending answer.

SOUL-WINNING

Even if I were utterly selfish, and had no care for anything but my own happiness, I would choose if I might, under God, to be a soul winner; for never did I know perfect, overflowing, unutterable, happiness of the purest and most ennobling order till I first heard of one who had sought and found the Saviour through my means. No young mother ever rejoiced over her first-born child, no warrior was so exultant over a hard-won victory.—C. H. Spurgeon.

BLUNDERS

God can use even our blunders if they are inadvertent and sincere. A man once spoke most blunderingly for Christ to a lady at dinner, and she was exceedingly angry; and in deep depression he said to himself, "I am an awkward, blundering man, and I suppose I have done more harm than good." Two years after, the lady, when dying in Paris, sent for him, and said: "What ultimately roused and convicted me in your words was their awkwardness and abruptness: a smooth appeal would never have aroused me."

WILL ANOTHER DOOR OPEN?

George Whitefield was once preaching from the text: "And the door was shut." Two dashing young men were in the congregation sitting at a considerable distance from the pulpit. They were filled with mirth, and one leaned over to the other and said, as the preacher repeated the words of his text, "well, what if the door be shut, another will open." Mr. Whitefield did not hear the words, but he was led to say, "It is possible there may be some careless, trifling person here today, who may ward off the force of this impressive subject by lightly thinking, 'What if the door be shut, another will open.'" The two young men were paralyzed, and looked at each other. Mr. Whitefield proceeded: "Yes, another door will open; it will be the door of the bottomless pit; the door of hell."

CONSIDERATION

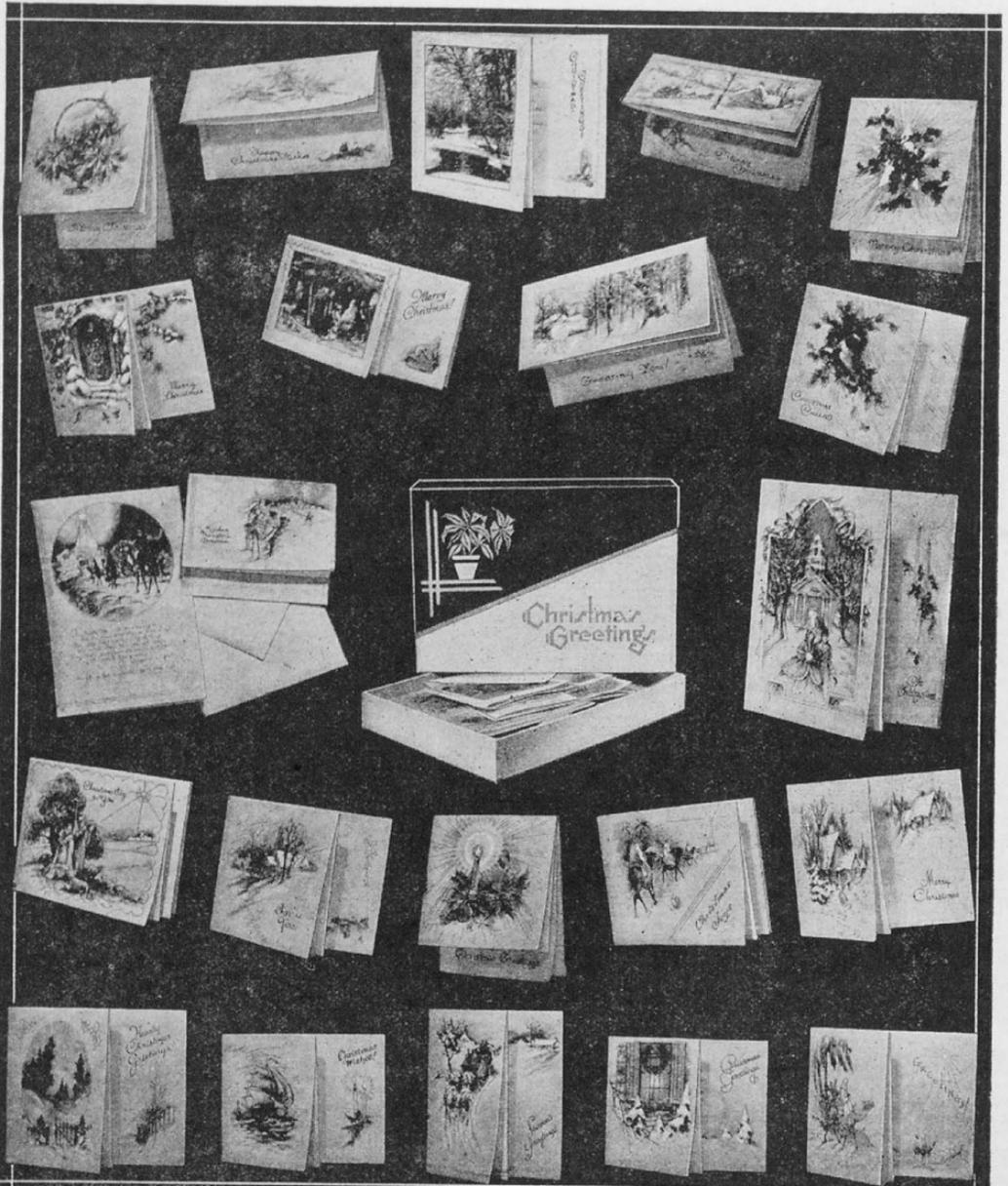
A shy little girl went into the public library at Cleveland and asked for a book needed in her reading at school. She was told that all the copies of that particular book were out. She turned away manifestly disappointed just as the chief librarian, William Howard Brett, passed by. Noticing that something was wrong he asked what was the matter. When he was told, he asked the little girl to wait while he sent out and bought another

copy. The little girl was awed by the fact that such a great institution should take such pains to serve a little girl. At the same time she was filled with wonder about who the great man was that was willing to do something for a little girl.

So much did his kindness affect her that it finally determined for her her life's work. And at present she is an assistant to Mr. Brett and regarded as one of the most competent women librarians in the country.—*New Century Leader.*

HEROISM FOR GOD

A college was once visited by a minister seeking volunteers for a mission field in India; and he assured the students that the work was easy, the homes comfortable, the society pleasant: *not a man moved.* A little later a mission worker came, seeking for volunteers for the Congo, in Africa, to fill vacancies created by death; and he closed bluntly, by saying: "It will most likely mean death to you, too." *Six men immediately rose.*



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