

Mrs. O. O. Hunt  
57 Court St.,  
Deposit, N. Y.

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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## "What Saith the Answer of God Unto Him?"

By Marshall Broomhall

**L**ORD, they have killed Thy prophets, they have digged down Thine altars; and I am left alone, and they seek my life." So said Elijah. "But what saith the answer of God unto him?" "I have left for Myself," saith the Lord, "seven thousand men, who have not bowed the knee to Baal." Rom. 11:4.

It is always the answer of God that counts; not the fears of man. Much that Elijah said was true: God's prophets had been killed, God's altars had been digged down; but God had not cast off His people, nor forsaken His cause. Elijah's fears had gone beyond the facts, as ours also often do. Our doubts and apprehensions, our inferences and conclusions, ever need to be corrected by the question, "What saith the answer of God?"

If there is one thing today we need more than ought else, it is to keep our eyes on God, to know God's judgment of events, to await His an-

swer. There are so many things both at home and abroad, in the Church and without it, to make us feel like Elijah. Look where we will, read what paper we please, there is matter enough to make men's hearts fail for fear. There is no need to enumerate the perils which beset our land, to dwell upon the menace of Bolshevism, or to enlarge upon the chaotic condition of the world. It is im-

possible to live with open eyes and ready minds without feeling the oppression of these things. A man would needs be culpably callous to be indifferent.

But we simply dare not forget that God reigneth and that He has an all-sufficient answer to every menace. He does not forsake the work of His own hands. And one of the greatest lessons of history is that God has never left Him-

self without witness or without an answer. His answers are as varied as the occasions; sometimes it is a man as leader or prophet, sometimes it is a crisis in a nation's life, sometimes it is an answer from heaven by fire. "Moses spake, and God answered him by a voice." "Samuel cried . . . and the Lord thundered." "David called . . . and He answered him from heaven by fire." Sometimes God answers "in the secret place of thunder," sometimes with "the still small voice,"

(See Page 7)



### Not Desolate

"None of them that trust in Thee shall be desolate." Psalm 34:22.

Not desolate, though friends I love may fail;  
Not desolate, though ills I fear'd prevail;  
Not desolate, though all my earthly store  
Hath dwindled, with no strength to gather more;  
Not desolate, for by my "dwindling brook"  
I, like Elijah, for deliverance look!  
For hath Elijah's God not said to me  
That none who trust in Him shall desolate be?

Since Thou hast promised Lord, I will not fear,  
I know Thou wilt not leave me, Saviour dear;  
No ill can be too great for me to bear—  
No loneliness appal—which Thou wilt share;  
No need so great that Thou canst meet it not;  
No moment come when I shall be forgot.  
Since I Thy promise have, to Thee I flee,  
For none who trust in Thee shall desolate be.

—Anna McClure

# [ The Manifestation of the Holy Spirit ]

Howard Carter at the Inter-State Camp Meeting in Eureka Springs, Arkansas

Revival, from whatever standpoint you look at it, is simply an outpouring of the Spirit of God in a gracious and remarkable way. The gifts of the Spirit when they are in manifestation produce revival. It might be a revival of an individual, or of a church, or of a whole country, or, as in the case of the present Pentecostal revival, it might be the revival of the whole world; for there has never been a revival in the history of the church that has spread so rapidly and led more people into salvation and the fullness of the Spirit than this glorious Pentecostal revival which began just over thirty years ago.

The Spirit, when He is poured out, manifests Himself in nine different ways. Those nine manifestations of the Spirit are given in 1 Corinthians 12; and you will notice that all nine are supernatural. Kindly note that, for it is very important. If people would not overlook that point they would not confuse natural talents with spiritual manifestations. They will tell you that the speaking with tongues is supernatural, and interpretation of tongues is supernatural, but the word of knowledge is the teacher's gift. The word of knowledge is as supernatural as the speaking with other tongues. The gift of the word of knowledge is as beyond the human intellect as the gift of interpretation of tongues or the gift of faith. The Holy Spirit manifests *Himself* whether it is in the word of wisdom or the speaking with tongues. He doesn't manifest another man's mind, thus making him a teacher. It is the Spirit manifesting Himself in the man.

We must draw a line between gifts that are natural and dependent on the natural man, and the gifts of the Spirit which are supernatural and dependent on the supernatural Spirit. Not all supernatural manifestations are of God. There are spiritist manifestations and they are counterfeit. We must learn to discern between the counterfeit manifestations and the real ones, for the Bible says, "Prove all things." Don't accept anything as of God because it is above and beyond the natural, but examine every such manifestation and see whether it is of God.

What are the evidences of true divine manifestations? First, they will all be according to the Word of God. Every supernatural manifestation must be in harmony with the Bible. Second, every supernatural manifestation must in some

way bring glory to the Lord Jesus Christ, because it is the work of the Spirit to glorify the Lord Jesus Christ. Third, all true divine manifestations of the Spirit lead people into a life of sanctity. Demon manifestations do not require a sanctified life in order that the person might have these manifestations. If you are a spiritist you can smoke a filthy pipe, drink strong whiskey, and go to see every filthy picture that is thrown on the screen, and have your seances better than ever, because demon spirits love filthy lives. But the Holy Spirit loves to dwell in holy lives.

As Pentecostal people we desire to know God, because there is no greater satisfaction in life than to know Him. The knowledge of the Almighty brings supreme delight to the soul. We know God through Jesus Christ because He came to manifest God to man, to reveal the Father whom we could not see. Jesus said to Philip, "He that hath seen me hath seen the Father." But Jesus has now become invisible, so the Holy Spirit has come to reveal Christ. "He shall take of mine and shall shew it unto you." The Spirit has come to continue the blessed ministry of Christ. The Lord Jesus Christ did a number of things. He revealed the wisdom and knowledge of God. He manifested the power of God in healing the sick through the Spirit of God. He cast out devils. He discerned through the manifestation of the Spirit. Yet the Lord was limited in that He was restricted to one place. But like the river that flowed through Eden, which divided and became four heads, so the blessed ministry of the Lord at the cross divided and has flowed, not into four but into four thousand times four thousand heads. We all ought to be like that river, for God's rivers differ from earth's rivers. Earth's rivers gather tributaries as they flow and they make the river bigger and bigger. Some people are like that. They get all the tributaries running into themselves. But God's river is a river that divides itself up. Are you one of God's rivers or are you an earthly river?

To reject the manifestation of the Spirit is actually to cut off the ministry of Christ on earth. That is what the professing church has done, so that the Christ who would heal the sick cannot heal. The Christ who would give words of wisdom cannot give them. The Christ who would discern spirits and manifest faith and the working of miracles through

His people, cannot. Every age has revealed the manifestation of God's Spirit. Enoch prophesied. Moses had revelations from God. Abraham was led out by faith by the Lord to find a country, and to offer a great sacrifice to God. Joseph had dreams concerning the future. Moses saw the burning bush and heard a voice calling him to deliver God's people through the power of the Holy Spirit.

The whole of the work of God in every age has been wrought by the Spirit of God through the men of God. The tabernacle in the wilderness was full of the supernatural, the cloud above it was supernatural. Moses had the design given to him supernaturally. When they came into the land of promise God gave the plan of the temple by the Spirit. God has always worked through the supernatural. If we desire to know the first things that are contained in the Scriptures of truth, the Spirit of God must illuminate us. Before you read the Bible ask the Spirit of God to illuminate it to you, and you will see a thousand times more than if you just read it. Who could better interpret the Bible than the Holy Spirit?

The gifts of the Spirit as recorded in 1 Cor. 12:8-10 can be divided into three classes. There are three gifts in each of the three classes, but they do not follow exactly in the order they are given in the verses.

There are three gifts of revelation, three gifts that manifest the power of God, and there are three gifts of inspiration. The three gifts of revelation are: the word of wisdom, the word of knowledge, and the discerning of spirits. The three gifts that manifest the power of God are: the gift of faith, gifts of healing, and working of miracles. The three gifts of inspiration are: prophecy, tongues, and the interpretation of tongues. If you will keep this classification of the nine gifts clearly in mind you will very easily understand these nine diverse manifestations of the Spirit.

The word of wisdom manifests the wisdom of God; the word of knowledge manifests the omniscience of God; discerning of spirits manifests or reveals the spirit world, all three are gifts of revelation. There are three manifestations of power—the gift of faith, which is God's power on behalf of a person; working of miracles, which is God's power through a person; and the gifts of healing, which is God's health flowing right into sick bodies. There are three gifts of inspiration, pure inspiration and

nothing else—prophecy, which is speaking under the anointing of the Spirit of God in a known language; gift of tongues, which is speaking by the power of God in a foreign language; and the interpretation of tongues, which is the power to interpret what has been spoken supernaturally in a foreign language.

Why did the Lord give tongues and interpretation to the church? Why were there no tongues with interpretation in the Old Testament? God intended that His people should have a manifestation of the supernatural in constant evidence throughout His work on earth from the time Enoch prophesied at the beginning to the time when the last saint will be caught up in the rapture. When the children of Israel were in the wilderness a cloud was above the tabernacle, and that cloud was the supernatural evidence of the divine presence through the wilderness wanderings. Inside the tabernacle in the Holy of Holies there was the Shekinah, the light of God's supernatural presence in manifestation, for God's Being is luminous. If you saw God you would see a fire, for God's nature is fire. Our God is a consuming fire. God was in the Holy of Holies; therefore a fire blazed all around the cherubim. The fire and the cloud were supernatural. The children of Israel could point to the cloud and to the fire to prove that God was with them. The priests did not go into the Holy of Holies but once a year, yet the fire was always burning for it was a supernatural fire.

When God ended the old dispensation and began the new, instead of having His people all located in one place He scattered His people throughout the whole world. It would have been very strange if God had distributed that pillar of cloud and put a little cloud on all our heads. And yet God intended to have a supernatural manifestation among all His people until the end. What did He do? He touched that unruly member of ours and put the supernatural right there. He has made everyone of us tabernacles. On the day of Pentecost the fire came down and sat upon each of them. Why, when a person receives the Baptism today, do we not see the cloven tongues of fire coming upon him? When God came down after the tabernacle was erected, in a sheet of fire, He burned up the offering and then swept His way into the Holy of Holies. From the time when God came down on that occasion and burned up the sacrifice, He never came down again in that manner. He moved from the tabernacle to the temple. That fire never went out so there was no need of the fire coming again. The Holy of Holies continued to manifest the presence of God.

On the day of Pentecost God came down upon the 120. That was the first

fire, and since then the fire has never gone back to heaven. The fire is in the midst of us, passing from one to another. Do you know what happens when the Holy Spirit comes into a human soul? Exactly what happened when the fire of God went into the Holy of Holies. Moses heard a voice speaking to him from off the mercy seat. God makes our hearts His dwelling place, and when the Holy Spirit comes in He speaks from the mercy seat.

Notice in 1 Cor. 12:7 that what are called the gifts of the Spirit in verse 4 are called manifestations of the Spirit; so when the Holy Spirit comes within a human soul He manifests Himself in different ways. In one He will manifest Himself by giving that person a word of wisdom, to another He manifests Himself in words of knowledge, to another in remarkable faith, to another in working of miracles, and to another gifts of healing. We learn from verse 28 that the gift of the working of miracles is greater than the gifts of healing. "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings."

Notice 1 Cor. 12:11, "All these worketh that one and the self same Spirit, dividing to every man severally as he will." We, on our part, are to covet earnestly the gifts of the Spirit, but with all of our coveting it is the Spirit Himself who gives the gifts. It is the prerogative of the Spirit to give the gifts. He gives to those who are coveting, and if you are not coveting the gifts you are not Scriptural. Let us do our part in coveting the gifts and the Spirit will do His part in giving them.



Stanley Howard Frodsham, Editor  
Chas. E. Robinson, Myer Pearlman,  
Associate Editors; Noel Perkin,  
Missionary Editor.

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### Suffering With Christ

One evening in my youth, the Lord Jesus lifted up my soul and showed me how his life offered an opportunity that heaven could not give, the opportunity to enter into His sufferings. At that moment I seemed to see in the beautiful sunset all the beauty and glory and joy that Christ offers for the endless ages of eternity. He seemed to say to me, "Up there where all tears are wiped away, when there is no more sin or suffering or death, you will be able to serve Me with perfect powers and sinless soul." And He also seemed to say, "Child, will you ever be able to suffer for Me again? Will you ever be able to weep for Me again? be lonely for My sake, give up something for Me, leave home and go out into the dark and enter into my sufferings?" Then I looked into the face of Jesus and said, "O Lord, I don't mind what eternity will bring, but I want that and I want it now."

The sweetest moment of my life, when I did indeed enter into His sufferings, was during the Boxer rebellion in China in which thousands lost their lives for Christ. In a terrible riot I was beaten and stoned, and left, with my husband and others, bruised and bleeding, more dead than alive. At that moment the thought seemed to flash on us that we had seen the face of Jesus, and had been able to suffer pain and shame and near death for His sake. *Such rapture flooded our souls that for four days we scarcely knew whether we were on earth or in heaven.*—Mrs. Howard Taylor.

### Divine Fellowship

To carry conviction into action is a costly sacrifice. It may make necessary renunciations and separations which leave one to feel a strange sense both of deprivation and loneliness. But he who will fly as an eagle, which goes into the higher levels where cloudless day abides, and lives in the sunshine of God, must consent to live a comparatively lonely life. No bird is so solitary as the eagle. Eagles never fly in flocks; one, or at the most two, ever being seen at once. But the life that is lived unto God, however it forfeits human companionship, knows Divine fellowship. And the child of God who, like his Master, undertakes to "do always those things that please Him," can like his Master say: "The Father hath not left me alone. I am alone, yet not alone, for the Father is with me." Whosoever will promptly follow whatever light God gives, without regard to human opinion, custom, tradition, or approbation, will learn the deep meaning of these words: "Then shall we know, if we follow on to know the Lord."—George Mueller.

Sample packet of tracts, 25 cents.

# The Editor's Notebook



## A Word of Assurance

The Lord took the prophet Elijah to Mount Horeb, a place where he could be still and quiet. There came three great agitating manifestations—a wind, an earthquake, and a fire—but the Word declares that the Lord was in none of these. Later, in the quietness, there came a still small voice. God spoke to the heart of the prophet and gave to him a great commission, a commission to anoint another to be king in Israel, who should bring judgment upon the wicked house of Ahab; to anoint another to be king over Syria, who should bring judgment upon backslidden Israel; and to anoint another to be prophet in his own place, that the voice of God might still go forth in clarion tones to Israel, and the acts of God might yet be manifested. Through the still voice the agitated prophet was calmed and quieted. He had been troubled and disquieted because he thought that he alone in Israel remained true. But in that quiet hour the still small voice told him that the Lord had reserved to Himself seven thousand in Israel who had not bowed the knee to Baal.

## Receiving God's Light

The Psalmist tells us of a time when he was agitated and troubled, and in his agitation and trouble his feet had well nigh slipped. Psalm 73:2. He looked around him and saw the wicked prospering. They had no chastisement. They had so much to eat that their eyes bulged out with fatness. They were not in trouble as other men were. As for himself, he was being chastened every morning. In his agitation and disquietude he went into the sanctuary where all was quiet and still. There he was enabled to see light in God's light, and he saw that the wicked were indeed in slippery places. He saw the doom of the wicked, and he saw that those who trusted in the Lord He would guide with His counsel and afterwards receive into glory. He saw how ignorant he had been until light had come from the presence of the Lord.

## Where Our Hearts are Stilled

All around is agitation and disquietude, and the children of God need to learn the importance of that word, "Be still and know that I am God." Psalm 46:10. They need to know the importance of having a mind stayed upon God. He will keep him in perfect peace whose mind is stayed upon Him, who trusts in Him. The mind gets filled with reasonings and imaginations, and the enemy

brings suggestions and thoughts. But as the saint comes into the presence of the Lord, his mind is cleansed, purified, and every thought is brought into captivity to the obedience of Christ. Disquietude and unrest cease. And in the stillness and quietness he knows the Lord is reigning. He is assured that God is on the throne, and that He is working all things which are seemingly evil, for good, to them that love Him. He gives a full assurance that He is taking care of His own, that He has one here and one there, yea, that He has His seven thousand, yea, He has His seventy thousand, who are not bowing the knee to Baal, but who are worshiping Him in Spirit and in truth.

## "The Lord Was Not in the Fire"

There is agitation and unrest and excitement even in what is known as the religious world, a clamorous spirit which is an abomination in the sight of God, strident voices, excited frames; but God is not in these as He was not in the wind, the earthquake, and in the fire of Elijah's day. There is a false fire, a strange fire, that is an abomination, for it is a counterfeit of the true fire of the Holy Spirit. There is a working up of the human flesh into excitement, and the Lord is not in this. He says to His own, "In quietness and confidence shall be your strength." And in the stillness He can work His mighty, transforming miracles, miracles which are not wrought in the clamor of human excitement. The Word of God



## Christ Revealed

*There stand my books—for all I sought  
My heart possesses now.  
The words are sweet that tell Thy love,  
The love itself art Thou.*

*One line I read—and then no more—  
I close the book to see  
No more the symbol and the sign,  
But Christ revealed in me.*

*I sit an infant at His feet  
Where moments teach me more  
Than all the toil, and all the books  
Of all the ages hoar.*

—G. Ter Steegen

says, "Cease ye from man whose breath is in his nostrils." There are ways of men which are contrary to the ways of God.

## A Meek and Quiet Spirit

Beware of a clamorous, noisy and restless spirit. Seek from thy God a meek and quiet spirit which is in His sight of great price. Seek to spend much time in stillness and quietness with Him. Urge the saints everywhere to be quiet and still before God, for in those hours when they are still before Him He reveals Himself. The Spirit in those quiet hours will take of the things of Christ and reveal them to men, as He revealed the things of God to Elijah. And He will show us things to come. Men who follow human reasonings see everything wrong, but in the quiet hour of stillness with thy God, He will give thee assurance that He is working all things together for the highest interests of His kingdom; that He who loves His own loves them to the end; and that He will preserve His own and keep them. His own little flock need fear nothing, for they have a faithful Shepherd who is working all things after the counsel of His own will.

## "Study to be Quiet"

Rest in the Lord. Be still before Him. Be quiet before Him. And as thou dost come to the secret place of the Most High, He will guide thee with His counsel, and He will give thee a word in season, a word of comfort, a word of assurance, a word of blessing. He saith, "Be still and know that I am God: I will be exalted among the nations, I will be exalted in the earth." Rest assured that the Spirit of God, who exalts the Lamb and exalts the Father, will not fail in His task. And as thou art quiet and still before Him He shall be exalted. Thou wilt give to Him the exaltation and praise due to His name. Thou shalt learn to pray in the Spirit, thou shalt learn to praise in the Spirit, thou shalt learn to worship in the Spirit. Spiritual worship is a delight to Him, in utter contrast to the carnal, clamorous spirit in which thy Lord doth not dwell.

## "Quietness and Assurance Forever"

Learn to turn aside from the busy, restless world, to come into the presence of thy Lord, for He hath peaceful habitations and quiet resting places for His own where they can learn to worship, where they shall see light in His light, where they shall be still and shall enter into the knowledge of God, where they shall be assured that "the heavens do rule," that the Lord reigneth, that He will be exalted in the earth, and that all the purposes of His heart shall be fulfilled despite all the workings of the adversary.

# The Passing and the Permanent

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

## Earth or Heaven?

Statesmen who get a close-up of the world situation are not very optimistic these days. Says Ramsay MacDonald, Premier of Gt. Britain, "There is nothing less than a world crumbling beneath our feet." Happy the man who has his citizenship in heaven!

## Suffering Polish Jews

The Wandering Jew continues to walk the stony and thorny path. According to a Jewish periodical, 3,000,000 of the Jews of Poland face economic ruin. The situation is so critical that Jewish members of the Polish parliament recently met in an attempt to cope with it.

## Growth of Romanism

From a reliable source we learn that ninety years ago there were 500 Roman Catholic churches and chapels in England and Wales, supplied by 700 priests: today there are 2,196 churches supplied by 4,825 priests.

Does this and similar facts indicate an increasing lack of power and vision in Protestantism?

## Racial Discrimination

"A six-point 'Covenant of Re-consecration,' which includes a pledge by Presbyterians against racial discrimination, has been adopted by the Presbytery of New York," writes Keith L. Brooks, in *Prophecy*: "More than 37,000 communicants of the 60 churches in the Presbytery were asked to sign the pledge which reads: 'I will not knowingly be a party to any un-Christian racial discrimination and I will seek the friendship of persons of other races.'"

## A Challenge

Writes Margaret M. Griffith in *European Harvest Field*: The Mediterranean basin drains and dominates parts of three continents. It dominates Europe most of all. All written history practically revolves within a few hundred miles of its shore. In making a world survey, it is logical to begin with Europe. Europe is the storm center of the world.

"Today, all Europe continues to talk of an impending crisis, which diplomatic notes, conferences, compacts, and treaties have seemingly failed to avert. The only hope for Europe is God's intervention in a revival of the moral and spiritual realities. Should Europe go down in a crisis, the whole world will suffer, especially the Western world. Should Europe experience a revival of true Christianity, the whole Western world might probably experience revival. Which shall it be? The answer rests largely with the church in America. To America the whole world looks. Dare the church in America fail in her trust?"

## The Zionist's Love

"A young Jewish lecturer in bio-chemistry," says a recent visitor to Palestine, "took me round the Jewish University on the top of Mount Zion. He had sacrificed a good post at Berlin University to dig foundations for Jewish colonies, and carry mortar, and, later, to lecture here. We came out to the terrace behind the University. The sun was setting. It was as though all was lit in a blaze of memory. 'Look,' he said, 'that little break in the hills right opposite! That was where we first came in under Moses.' His face was transfigured, and his eyes lit with that fierce flame of love which all the winds of the ages have never been able to blow out."

## Mexico for Christ

The Mexican government is attempting to abolish religion, whatever they may mean by religion; but they cannot exclude the power of God. Ernest Gordon in *Sunday School Times* tells of a certain "N. W. Taylor who is evangelizing Mexican troops who, in small detachments of from six to ten men, occupy roadside camps. He and his men explain the gospel from charts and sell scriptures. . . . The men listened intently. The colonel became so interested that he and his officers moved inside the square and took their stand near the speaker. Mr. Taylor also describes a meeting which a major called in his own apartment, gathering forty-five soldiers, wives, and children. When the invitation was given, one of the first to raise his hand was the major."

## Man's Choice and God's

"Large groups among the middle class of France, and Spain, and England are planning for dictatorship and every type looks to a superman for salvation," says a writer in the *Forum*. "I believe from conversation with two of his lieutenants that what Mussolini, the Italian superman, is aiming at is a sort of holy Roman empire—at the head of it God and His superman. In fact, we are to have old Rome revived but upon an immensely vaster scale with a higher discipline than even the Cæsars ever dreamed." Rome and the superman will pass, but in Daniel 7 we are told concerning the coming of One like the Son of man, "There was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Hail to the coming King who is not only the Son of man but, in very truth, the Son of God!

## Religious Education

We read in the *Presbyterian* that President Nicholas Butler in his annual report to the trustees of Columbia university calls attention to the passing of that background of competent religious knowledge which has been the mainstay of our national strength. He quotes some minister who declared before a nationwide audience that he asked a group of children in Chicago, "Where is Bethlehem?" without eliciting the correct answer from anyone in the group.

These words are a potent argument for a forward move in the strengthening of our Sunday School work.

## Profits on Munitions

Munition manufacture is literally wages from death. Writes Brisbane, the well known editorial writer, "Washington discovers that the ammunition manufacturers in the big war made as much as \$47,000,000 in a year. One firm made a profit of 362 percent in the happy profit days of long ago." This same writer was advised by an able financier to buy shares in the Winchester Arms stock. That stock was selling for \$1,500 a share, which Mr. Brisbane considered too high. The following week it went to \$3,500 a share. A modest purchase of 1,000 shares would have produced a profit of \$2,000,000 in less than seven days.

## Money Muddle

"Should one still doubt that the governments of the world are economically, like a ship without a rudder, let him read James P. Warburg's *Money Muddle*," we read in *Moody Monthly*. The core of this book, written by a banker and financier of national repute, "is the inside stories it gives of what our administration has done in monetary matters since March 1933, and where it leaves us at the present time. It is this that furnished the figure of a ship without a rudder, which seems to apply to the whole world. How the thought kindles our desire for His coming who is, and who only can be, 'the Governor among the nations.'"

## The Next War

*Redemption Tidings* quotes Lloyd George, noted British statesman, as saying, "I am not one of those who think that war is quite imminent. I am a little hopeful that it will be put off, but it is there lurking on the path along which humanity has got to tread, and any moment it may spring upon us. . . . There you have the ferocious grin of war lurking just upon the horizon. If you want to know whether there is any danger, go to Lloyd's and ask what it would cost you for a policy to insure against the risk of war for the next five years. . . . You would then know that the danger of war is a reality which you have got to deal with."



## Quietness and Confidence



Alice E. Luce, Inglewood, Calif.

"In quietness and confidence shall be your strength." Isa. 30:15.

The Hebrew prophets were not only preachers, they were also what we should now call statesmen. God anointed them not merely to preach to the nation about their sins and the judgments which would fall if they did not repent; but also to instruct the kings and all in authority as to their home and foreign policies. At the time when Isaiah wrote these words Judah was being invaded by Sennacherib, king of Assyria, where empire was then at the height of its power. He had already taken the northern kingdom of Israel into a captivity from which they never returned as a nation. So the political situation was very critical, and Hezekiah, the godly king of Judah, had need of wise and sane counsellors.

The prophet Isaiah, who was near of kin to Hezekiah, had grown up in the atmosphere of the court and knew a good deal of its intrigues. Like Daniel in the corrupt court of Babylon, Isaiah maintained a pure life and constant communion with God in spite of all the evil influences around him, and for over sixty years he gave forth God's messages to kings and people, never compromising with those in power, but proclaiming faithfully and boldly *the Word of the Lord*.

We see from Isa. 29:15 that a powerful party in the state had already made a secret alliance with Egypt, the great nation to the south, against which God had so often warned His people. He had redeemed their fathers from slavery in Egypt, and for them the very name stood for the world and all that opposed Jehovah and His separated people. Yet, in spite of Isaiah's vigorous protests, the wise and prudent of Hezekiah's nobles were determined to go down to Egypt for help against the threatened conquest by Assyria. Read chapters 30 to 33.

Subsequent history proved the wisdom of the prophet's warnings. Egypt did not help at all, but the pious Hezekiah, denouncing what his politicians had done and relying on God's protection alone, saw a glorious manifestation of His might. Judah did not have to shoot an arrow, but God's angel in one night slew 185,000 of the flower of Assyria's warriors, so that Sennacherib had to retreat with shame of face to his own land, only to be murdered there by two of his own sons. Does it not pay to trust *God alone*?

In these days we are once more in a time of crisis, and men's hearts are failing them for fear. Kingdoms are tot-

tering, nations in a state of perplexity, statesmen at their wits' end; and the general condition of the masses in every country may be described as hysterical, verging on panic. Many remedies have been proposed, and many are being tried; but nowhere do we find a *settled policy*, everything is in the experimental stage. What is to be our attitude as children of God, in the face of this prevalent unrest?

It seems to me that never were Isaiah's words more applicable than today: Quietness. . . Confidence. . . Strength. Every Spirit-filled saint should carry around an atmosphere in which these three characteristics are evident to all; and we should be the calming, steadying, stabilizing, and undergirding influence in our country. Our *quietness* should counteract the noise of worldly politics; our *confidence* should shame the perplexity and panic of those who tremble at the threatening clouds of Communism, Fascism, War, or Revolution; while our *strength* should inspire those who realize the utter weakness of all man's plans for relief, and encourage them to turn to the Lord.

"In returning and rest shall ye be saved." Only by a *coming back to God* can men get rid of their *sin*, which has caused all the trouble in the world. Then after being saved from sin, we are to take upon us the yoke of service to Jesus, in which is perfect *rest*. Matt. 11:29. As we learn of Him we shall find out from His Word what is likely to happen in the "last days" of this dispensation, and we shall see those prophecies being fulfilled to the letter. Then He will teach us not to be troubled or distressed, but to *look up and lift up our heads*, knowing that His Coming draweth nigh. Luke 21:25-28.

People around us are becoming more and more willing to listen to those who know from the Scriptures what is going to happen; but we can only help them in proportion as we are kept calm, restful, and unruffled in spirit. It is so easy to become unconsciously dragged into the prevailing maelstrom of political excitement and unrest, that we need to spend more time than ever in the secret place with God, to get His thoughts and understand His ways.

"Stayed upon Jehovah, hearts are fully blest. Finding as He promised, perfect peace and rest."

How may we obtain this quiet, restful spirit? First by a more complete yielding

to God's Spirit to control us and live through us. *He is our rest*. Heb. 4:1-11; Isa. 28:11, 12; 1 Cor. 14:21. Then we must *take time* to wait on Him. The dew falls only on a still night; and the Holy Spirit does not reveal His secrets to the soul in turmoil, rush, or hurry. Another requisite is a humble, childlike attitude, in order to be able to take in God's secrets and understand the deep things which are hidden from the wise and prudent of this world. Of them it may be truly said in these days of crisis that "all their wisdom is swallowed up." Psalm 107:27 (mar). See also Matt. 11:25; Psalm 25:8,14.

We cannot have *confidence* unless we have something to confide in. That is what is the matter with the people of the world: they have lost confidence. We are constantly being told by thoughtful men that what is needed for recovery from the depression is a restoration of confidence. But in what? How can we confide in things and people that have proved themselves untrustworthy? Read Psalm 11 and see how David was in a similar predicament, and how some of his followers were urging him to flee this way, others to flee that way. Each party had a different "mountain" which they recommended as a refuge and hiding place. But David refused all the man-made remedies; and even though the very foundations of social order were destroyed, he was calm and confident as he sang, "In the Lord put I my trust."

God is still on the throne, and He is the only one who can bring us through this time of crisis. Let us *lean all our weight upon Him*, and in this confidence we shall be strong to meet whatever may come. Look up these references to see the difference between confidence in man and trust in the Lord, and let *His Word* be our constant study. Job 18:5, 14; 31:24; 34:29; Psalm 65:5; 118:8 (the middle verse of the Bible); Prov. 3:21-26; 14:26; 25:19; Jer. 48:13; Eze. 29:16 (referring to Egypt, on whose help so many of the Israelites relied); Micah 7:5-7; Eph. 3:12; Phil. 3:3; Heb. 3:14; 10:35; 1 John 2:28; 3:21, 22; 5:14, 15.

But someone may say, "Does not God's Word teach that waves of Communism will sweep over the civilized earth, and that when Jesus comes again the brittle clay of the *toe* period will be in evidence, according to Daniel 2?" That is true; but we must also note that God has promised us a *worldwide revival* before He comes, and that this promise has not yet been fulfilled. The command "*Ask ye of the Lord rain* in the time of the latter rain" (Zech. 10:1) is His clarion call to all His saints today; and while we give ourselves to intercession for a great outpouring of His Spirit on all flesh, to ripen the grain before His harvest, I believe the Holy Ghost Himself will pray

through us that the various waves of Antichrist spirit may be *held back*, kept in leash, as it were, until the last member of His church is gathered in. Rom. 8:26, 27. This is all included in God's purpose, but He is waiting for our intercession. He has said that He will do these things for us; but He includes our prayers in His plan. "I the Lord have spoken it, and I will do it. . . . I will yet for this be enquired of by the house of Israel, to do it for them." Eze. 36:36, 37.

### "What Saith the Answer of God Unto Him?"

(Continued from Page One)

and sometimes by the revelation of Himself. "Then shalt thou call, and the Lord will answer; thou shalt cry, and He will say, Here I am."

And all God's answers are decisive. Two or three illustrations must suffice from both sacred and secular history.

The story of Sennacherib is well known. Israel and Damascus had been destroyed, and the Assyrians now looked with covetous eyes upon Jerusalem, the one strong city between them and Egypt. In presence of Rabshakeh's insolent demands and haughty letter, Hezekiah well might tremble, but Isaiah saw the situation through the eyes of God, and in His Name replied: "Whom hast thou reproached and blasphemed, and against whom hast thou exalted thy voice and lifted up thine eyes on high? Even against the Holy One of Israel. . . . And the angel of the Lord went forth and smote in the camp of the Assyrians one hundred and four score and five thousand."

Such was God's answer to proud Assyria and His protection of the otherwise helpless "virgin daughter of Zion." Let us take a somewhat parallel case from secular history.

It is 1812, and Napoleon has entered Moscow. In St. Petersburg there is panic and the Tsar prepares to flee, but Prince Galitzin, lifting his Bible from the ground, where it had accidentally fallen, shows him it lying open at the ninety-first Psalm. The Tsar stands like a man astonished. In Church the same Psalm is read by the officiating priest, and again at night the Tsar's private chaplain reads the same portion, in each case without conference together. The Tsar is amazed.

The sequel is one of the most tragic stories of history: Napoleon's disastrous retreat, the appalling sufferings of his once magnificent army in the rigors of a Russian winter. The facts baffle all description, for nearly three times as many perished then as fell before the angel of the Lord in the Assyrian camp. God is still the Lord of Hosts. But we pass to another answer.

John the Baptist is in prison, and, like Elijah of old, is filled with questionings.

Faith in the open, and when in action, is one thing, but in Herod's dungeon, caged and confined, is incomparably harder. A man must himself be stripped to know the difference. Naked faith is painful but powerful. But it is rare, and, like Elijah, John asks of Christ, "Art Thou He that cometh, or look we for another?" And what saith the answer of God to him?

"And Jesus answered . . . Go and tell John the things ye hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them. And blessed is he whosoever shall find no occasion of stumbling in Me."

This is another type of answer to that which Elijah sought. He had said, "The God that answereth by fire, let Him be God." But this is the answer of Him Who was "full of grace and truth." It was the still, small voice of love and mercy, and some, as Christ suggested, are stumbled by it. Such was the answer of Christ in the days of His flesh. There is still the answer of the Spirit poured out from on high.

Christ has ascended, and the very men who had crucified Him are seeking by threats and persecution to stay the proclamation of the Gospel. Like Hezekiah with the threatening letter, the disciples lifted up their voice to God in prayer: "Of a truth in this city, against Thy Holy Servant Jesus, whom Thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together. . . . And now, Lord, look upon their threatenings and grant unto Thy servants to speak Thy word with boldness, while Thou stretchest forth Thy hand to heal; and that signs and wonders may be done through the Name of Thy Holy Servant Jesus."

The answer is familiar, but always full of power. The words, when read today, still authenticate the fact that "the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit, and they spake the word with boldness."

Herod and Pontius Pilate still have their representatives. The nations still rage, and the nations still take counsel together against the Lord. Today it is more difficult to preach the Gospel than before the war. Then few lands were closed to the Gospel; now, in nearly half Europe and right across the immense territory of Central Asia, through the influence of the Soviet regime, the circulation of the Scriptures is prohibited and religious liberty seriously curtailed. And in China, with its vast population, new and serious limitations to missionary operations and Christian schools obtain; while elsewhere in the greater part of the non-Christian world new antagonisms,

arising out of communism, nationalism, and racial jealousies, prejudice men's minds against the Gospel messengers.

These things are so formidable, so vast, so full of dire possibilities, that we wonder whereunto they will grow. To us they are what Ahab and Jezebel were to Elijah, what Sennacherib's host was to Hezekiah, what Napoleon was to Alexander I., what Herod's dungeon was to John the Baptist, and the hostile Sanhedrin to the early disciples. But, like Jehoshaphat in presence of Moab and Ammon, it is for us to say: "O our God . . . we have no might against this great company that cometh against us; neither know we what to do; *but our eyes are upon Thee.*" We wait to see what saith the answer of God to all these things, for assuredly God has His answer now no less than then.

"Say ye not a conspiracy, concerning all whereof this people shall say, a conspiracy; neither fear ye their fear, nor be in dread thereof. The Lord of Hosts, Him shall ye sanctify, and let Him be your dread, and let Him be your fear."

Our salvation lies in doing what the disciples did—namely, wait upon God. "Look unto Me," saith God, "and be ye saved." Yes, saved from sin and also from fear, saved from discouragement and from despair, saved from the oppressing influences of evil, from weak hands and feeble knees, saved from the peril of looking back, and from doubt of God and from impatience at His tarrying. How God's answer will come, and when it will come, we do not know, but come it assuredly must and will, and with all-convincing power.

What saith the answer of God? "In the Name of Jesus every knee shall bow, of things in heaven and things on earth and things under the earth, and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father."

### Spurgeon's Reply

Charles Spurgeon went to talk to a man about his soul. The man however protested that he did not believe in immortality and stated, "I believe I shall die like a dog." To which Mr. Spurgeon replied, "If I had known you were a dog I would have brought you a bone."

Remarking on this afterwards Mr. Spurgeon said, "As I had the notion that he would live for ever, I came to talk with him on subjects suitable to an immortal being, but as I found out that he was going to die like a dog, what could I do for him but provide such cheer as the creature could enjoy?"

"We are not asked to *make* the Spirit's unity, but not to *break* it. God's saints *are* one; let them be assiduous to recognize this by refraining from anything which mars the display of the spiritual unity made by God."

# I Am the Lord that Healeth Thee

Testimonies of those who have proved Him

## Healed of Malaria

About the middle of the year 1933 I began to chill. October 12 the Lord blessed our home with a baby girl. The morning she was six days old I was lying in bed praying and saw a vision of Jesus. I thought when I came to myself that I would have no more chills. Late that evening, at about the time for my chill—I had one every day—I began smothering, felt as if something was crushing the life out of me, and became cold as I gasped for breath. My husband was at the side of the bed holding my hand. My mother-in-law and another lady who was there to care for the baby began praying for me. Suddenly, like a bolt of lightning God's power went through me, and that instant I was healed of chills. I was at the time also afflicted with pyorrhea and God healed this at that time too—thrown in as good measure so to say. I found I could turn over in bed, which I could not stand to do before. I have had no chills since.—Mrs. C. C. Hooper, Route 3, Box 38, Stroud, Okla.

Ed. note. After holding the above testimony some time we inquired of C. C. Hooper, Mrs. Hooper's husband about his wife. December 29, 1934 he replied: "I witness to the truth of my wife's testimony, and state that she has not had any more malarial chills."

## A Broken Back Healed

I was loading on to a railroad flat car a big boiler front weighing 800 pounds. It slipped off the flat car and fell on me. When it was lifted off of me I was taken to the hospital. They found my back broken and my leg broken in several places. I was in much misery, and began to cry out to God. God spoke to me plainly and said, "Be still and I will take away all pain," and He did. He healed my back at once but they would not let me out of the plaster casts for many days. When finally they took the cast off my leg I got up, to the amazement of the nurses, and walked out. My back is healed but my leg still troubles me. I should appreciate your prayers.—J. E. Pitman, Leland, Miss.

Ed. note. This testimony is dated September 14, 1934. We wrote to Mrs. Pitman who is a minister of the Assembly of God and on November 13th she replied, saying the accident occurred in November, 1933, that the X-ray showed his back broken and four broken bones in his left foot and ankle. As soon as possible he got all the saints who could be gathered to pray over and anoint

Brother Pearkin, as for Mr. Pitman, as the saints could not go to his bedside. Brother Henry Liles was holding a meeting here at the time and he helped. He was hurt Wednesday morning. On Thursday night at 10:45 God spoke to Mr. Pitman telling him to be quiet and He would remove all pain. At 11:15 God laid His hand on him and healed him. His roommate heard the back bone snap into place and inquired what it was. Mr. Pitman was speaking in other tongues, but as soon as he could talk he told his roommate that God had healed him. He begged the nurses to take the weights off of him, and the doctor said, "Take them off. He'll be dead in the morning anyway." They took off the weights but would not remove the plaster cast from his leg for six weeks. As soon as they took it off he got up and walked out of the hospital. He is now well and working every day in a blacksmith shop. A letter dated November 22, 1934 from Evangelist Henry Liles, Needham, Ala., confirms the above statements, and adds that he does not understand why the leg was not fully healed as the back was.

## Lifetime Eye Trouble Healed

I had been having trouble with my eyes since I was a child of nine years, until December, 1933. I wore glasses constantly for twenty-four years and could not go without them. Last December by glasses got broken and I had terrible headaches. Brother Johnstone, the minister here, anointed and prayed for me and I got relief from the pains in my head at once. The next morning I looked out of my door across the prairie and I could see plainly the bushes and cattle for a great distance. I could also read the finest print, and when I got around to sewing I found I could do the finest needle work and thread the finest needle without trouble.—Mrs. Herman Bowes, Box 25, Macklin, Sask., Canada.

Ed. note. We held this testimony for a time and then wrote to Sister Bowes. Under date of March 15 she writes, "My eyes are just fine. I feel that God has given second eyesight. I have no eyestrain at any work I have to do and can see both far and near excellently." The pastor named, in the testimony says, "I can testify to the truth and accuracy of this healing testimony." Brother Johnstone's address is, "Pastor A. C. Johnstone, Box 243, Macklin, Sask., Canada."

Only God can unravel the tangled skein of our mistakes and misdeeds. He can bring triumph out of our tangles. Let us give Him the mix-up for a fix-up.

## A Rejected Candidate

The Faculty of Konigsberg refused Stephen Schulz (1724-1776) on his application for mission work among the Jews; whereupon he wrote them this letter: "I owe you obedience as fathers. If, therefore, you command that I decline the call to missionary work among the Jews, I can decline it with a clear conscience. However, I must say this—should God ask me on the Day of Judgment—

(1) Have I not given thee from infancy a desire to shew to the Jews the way of salvation? I would have to answer, Yea, Lord.

(2) Have I not proved three years ago, during the trial trip, that I have given thee ability to labor? I would say, Yea, Lord.

(3) Have I not shown that the harvest among the Jews is great, but the laborers are few? I would say again, Yea, Lord.

(4) Have I not taught thee on that trial trip that the way was opened among the Jews for thee, and that in further travels and with greater experience thou couldst have still better access to them? Again I would answer, Yea, Lord.

(5) And when at last the Lord should ask me, Why didst thou not follow the call when it came? I would leave the answer to the honorable Theological Faculty."

The Faculty sent Schulz to the Jews. How could they do otherwise? He became a second Paul in respect of travel and suffering, compassing thousands of miles. The call, once heard, is the call of God; and, when fortified by such confirmations as Schulz could bring forward, it is the irresistible summons of the Most High.

## Reckless Words

"I would rather play with the forked lightning or take in my hands living wires, with their fiery currents, than speak a reckless word against any servant of Christ, or idly repeat the slanderous darts which thousands of Christians are hurling on others, to the hurt of their own souls and bodies. You may often wonder, perhaps, why your sickness is not healed, why your spirit is not filled with the joy of the Holy Ghost, or why your life is not blessed and prosperous. It may be that some dart which you have flung with angry voice, or in an idle hour of thoughtless gossip, is pursuing you on its way, as it describes the circle which always brings back to the source from which it came every shaft of bitterness, and every idle and evil word. Let us remember that when we persecute or hurt the children of God, we are but persecuting Him, and hurting ourselves far more."—A. B. Simpson.

## The Way of Salvation

### Saved Through a Vision

I was born of Jewish parents in 1869 during a pogrom when the Arabs were persecuting everyone who was not a Mohammedan. My family fled to Amsterdam. When I was three years old my father died, and my mother came under the care of her parents while I was put under the care of three trustees and a German governess. I was brought up in the orthodox faith, hating everyone who did not keep the Mosaic law and tradition.

When I was eight years old I knew by heart the five books of the Law with some commentaries. My German governess often accompanied me to libraries, where for hours I used to read. I was not allowed to go to school, but two teachers came to me daily, and twice a year I took examinations. After reading Darwin, Nietzsche, Kant, Voltaire, and Renan, I became an outspoken infidel although an Idealist. I was seeking the Ideal man who would give up his life for his fellow men in serving and helping the most miserable. When I found such an ideal man I intended giving him all the fortune I had inherited from my parents, and becoming his servant.

I read the writings of Count Leo Tolstoi, and at the age of 17 decided to go to Russia to see him. My first impression was a disappointment for I saw the lack of harmony between Tolstoi and his wife and children. I stayed in the village with forty students. In the afternoons we gathered round Tolstoi in his garden discussing his philosophical lectures. When he mentioned the name of God or Christ I was so angry because I felt that all the pogroms against the Jews were the fruit of the teachings of Jesus. On New Year's eve we were having tea at Tolstoi's home, and each of us had to give a five minutes' speech. After I had finished my talk Tolstoi put his arms on my shoulders, saying, "Thou shalt become an apostle of Jesus whom thou hatest." Inwardly I felt as though electricity had struck me, although outwardly I was laughing.

On the second of January I went fifty miles for flour. There was such a heavy snowstorm that my servant and I had to remain in the village for four days. But early on the morning of the sixth we started for home. After wrestling for two hours in the deep snow, the horses drew the sled into a deep ravine. I started to pray for the first time in my life that God would send somebody to rescue us. If He would do it I promised Him all my fortune. My servant told me it

was no time to pray, that we must help ourselves. By using the ropes from the sled we climbed out of the ravine. The village was about five miles distant. My servant walked in front of me, but in about five minutes I lost sight of him. I was very tired and fell asleep in the snow. About five hours later I felt a pain in my neck, and opening my eyes I saw Jesus. I stretched out both hands to Him, saying, "I want to serve THEE my Lord, and all mankind." I struggled toward the village, meeting thirty men who had formed a rescue party. I showed them the way to the ravine, and they found thirteen merchant men with their asses frozen to death.

After returning to Tolstoi I began as a new born man, taking a deep interest in my fellow students. I traveled to the towns where the pogroms had taken place, distributing sewing machines to the poor Jews who had been robbed of their work. I helped to build the first synagogue at Kischinew where Jesus was preached to the Jews. Here I was greatly blessed doing some rescue work.

At the age of twenty-two I was very tired and was advised to go to Switzerland for rest. While there I studied theology in a missionary college. After two years I continued my evangelistic work, traveling from village to village doing work among both Jews and Gentiles. I had to suffer often, even having a split skull. God used me to deal with more than 20,000 "would-be suiciders." Without the backing of any society or salary from any church, God has helped me for sixty-five years to serve and help others.—Robert Feinsilber, Vienna, Austria.

## Questions and Answers

*What is meant by the early and latter rain when speaking of the Holy Spirit?*

In the natural there was an early and a latter rain in Israel, the early or "former" rain coming at a time needed to start crops growing, the latter rain coming near the time of harvest to fill out and ripen the crops. See Joel 2:23; Jer. 5:24. The Lord's coming to His people has also been likened unto the coming of the former and latter rain (Hosea 6:3), and He is spoken of in the New Testament as waiting for the precious fruit of the earth "until he receive the early and latter rain." James 5:7. Therefore many look upon the present outpouring of the Spirit as the latter rain, and upon the outpouring at and after Pentecost as the early rain. The outpouring on the early church having been sent to water the seed sown and to found the Church, the latter rain to prepare the Church for the coming of the Lord.

## Seed Thoughts

Gathered by Alice E. Luce

"As I prophesied, there was a noise, and behold a shaking." Eze. 37:7. Does this happen when you give forth the Word of the Lord to sinners?

Why is it that we see so little of these supernatural effects of our preaching? Let us ask the Lord to show us.

There are certainly dry bones enough all around us, and they surely need the quickening power of God. Why do they not feel it?

Ezekiel preached not his own ideas, theories, or experiences, but cried, "O ye dry bones, hear the Word of the Lord."

We need much more study of the Word, which has been crowded out by the rush and bustle of twentieth century life. The preacher who feeds his flock with fresh food gets the results.

We need also a fresh infilling of the Holy Spirit. Study the whole Book of Ezekiel as the story of a life abandoned to the control of the Holy Ghost.

If the Lord were to call you to pass through what Ezekiel had to endure, could you bear it? See ch. 22:14.

Experiences like his will draw us nearer to our Lord, and also quicken our faith to believe for supernatural results from our preaching.

Let us never be satisfied until there is not only a noise, a shaking, a coming together, and a vivification of the dry bones, but also a great outpouring of the Spirit upon all our converts, so that they may go forth as an exceeding great army to carry the Gospel.

*Does 1 Cor. 13:8-12 teach that spiritual gifts were to cease when the Bible had been written?*

These verses teach that the time will come when all our present spiritual activities will cease. This will take place when this age comes to its close.

*Please explain the destiny of the heathen who are daily dying without the knowledge of Christ.*

Perhaps the most satisfactory scripture to apply to these in Rom. 2:14, 15, which would indicate that they may be judged according to the law of conscience.

*If one can be lost after having been saved please explain John 6:39.*

Because Jesus said it was the will of the Father that none should be lost which He had given to Jesus does not mean that it would be impossible for one to be lost after having been saved. We believe it is also the will of God that men everywhere should repent and believe the gospel, but multitudes do not.—E. S. W.

# The Gospel in Foreign Lands

## Gleanings of Missionary Progress in China

### "A GREAT DOOR AND EFFECTUAL"

V. G. Plymire

For years many of God's people have been praying for a door into Tibet to open to the missionaries. God has promised that if we call unto Him He will answer. The result of those prayers, and years spent in working, is that today A DOOR INTO TIBET STANDS OPENED.

#### Invited to a Wedding

A great door and effectual is opened unto us." It was early in July when the Chief of the Kan-tsha tribe personally called on us to invite us to the wedding of his brother. In August we spent a number of days with the hKhyams-ri tribe, where God had opened unto us a very effectual door, where we were able to actually evangelize the whole tribe. This was due to the fact that the entire tribe had gathered within a small section, and we took with us our entire force of helpers and visited each tent.

At the headquarters of the mThar-byoa lama (priest) we preached and gave out Gospels every day for many days, besides preaching to the great number of guests calling at our tents. Here we had many attentive listeners and we trust there shall also be much abiding fruit.

In order to get to the Kan-tsha wedding we had to return from this place and make a hurried repacking and restocking of food supplies, for we wanted to visit other tribes and would be gone possibly forty or fifty days. We knew it would be very much cold and we must carry more bedding. So early in September, Mrs. Plymire, our little son, David Victor, and I with two evangelists and other help, were on our way, rejoicing that God had given to us such a very exceptional opening, for this Chief had not only invited us to attend the wedding but he very definitely declared, "Your gospel is very good and I want you to preach it to my people."

#### Dangers Encountered

Between us and the Chief's headquarters are two dangerous things. The first is the Khes-ri Nag-wa (pass) where almost constantly travelers are robbed and many killed. This was our lowest pass on the entire trip, and it was 12,248 feet above sea level. The other danger was Har-dge Chu (river). This river was overflowing everywhere with muddy water. We searched for a ford and finally Nur-pu succeeded in crossing at one place, but I was carrying little David Victor with me on my horse and would not dare to venture into such a place with him for fear the horse might fall. Nur-pu returned by another place but this too was out of the question. Then he tried another



One of the wedding guests with Mrs. Plymire and her son David Victor

place and here he nearly lost his life when his horse fell and under they went, but came up quickly with Nur-pu out of the saddle, clinging to the bridle. We finally succeeded in crossing, however, farther up, where several smaller streams spread out. When the river is clear one can see the stream bed, but in this muddy water one knows not where he is going. This is one of the things which wrecks the nerve system of a missionary.

#### The Reception

Our friend, the Chief, was looking for us and came out to welcome the party into his great tent to occupy the seat of honor. After drinking butter tea we were taken out and given a beautiful location where we were to put up our five tents, including the preaching or guest tent. Our cattle and horses were fastened to long ropes, stretched into a square, by hobbles or nose ropes.

There were still a few days before the wedding, and during this time we visited many of the tents and became better ac-

quainted with many more of this tribe. We also did considerable preaching and witnessing at this time. The lamas are the most difficult to reach for they believe that they, too, are gods. But when we ask if a god could sin we had them cornered. God gave us many precious opportunities during these days preceding the wedding.

#### Arrival of the Bridal Procession

The evening before the bridal party was to arrive the Chief called at our tent and asked me to go with them early the next morning to meet this party coming from A-rig with the bride. This I was delighted to do as it would give me opportunity to see just what takes place at such a time as this. Early that morning many hundreds of the Chief's tribe had gathered with horses all in order. We left just ahead of the first troop of these men so we might meet the down coming party before others got there.

Some ten miles up the valley we met the party with the bride, and to my great surprise they rode right up in front of me and stopped. Immediately, after I had greeted them with the proper Tibetan form, they asked me to photograph them. This I was very happy to do. In the first troop sent out by the Chief to greet this bridal party were some two hundred mounted men. As they met, all let out a great yell and raced their horses once around the bridal party in a complete encircling of them, then they raced off down the valley. This was again acted out by a new troop of mounted Tibetans and continued so about every two miles till some thousand mounted men were racing out, meeting the bridal party, completely encircling them once and then racing off toward the Chief's tent where they dismounted and tied up their horses and quickly crowded about the place where the bride was to dismount.

This great multitude was separated finally with most of the women on one side and the men on the opposite side. At this time the lama who was leading the bridal party rode up between these two crowds of people, where an attendant of the Chief ran out and led his horse to a mat where the rider dismounted and immediately made way for the bride, who, with four bridesmaids, was closely following. All rode up to the mat and dismounted then stood in line for just a moment before this mat with their faces hid in their great sleeves, so that they could hardly be seen.

After a few seconds some twenty of the Kan-tsha women guests took the bride by the hand and in one long line (see picture) led her with the bridesmaids into the Chief's tent and up one side to an altar, on which were seat-



Bride's attendants at wedding of a brother of the Chief of Kan-tsha tribe, Northeast Tibet

ed two lamas. Before these lamas they bowed while their sacred writings were read to them. Then they arose and disbursed for a time, except the bride, who remained in the tent with the Chief's wife. During all this time the bridegroom was not to be seen. Evidently he took a fright and at the same time a flight for the time being.

**Our Time Had Come**

While we were watching all this the Chief came to us and asked if we would not at that time get our literature and pass it out among the guests who had come with the bride from the home of the Chief of the A-rig tribe. This we were very happy to do, and soon we were in the midst of this new crowd of people who had never before heard the gospel. What opportunities God gave us and how we praise Him for having put into the heart of this Chief to invite us and give us such wonderful liberty at a time such as this!

We reached practically every family in this large tribe of some twelve hundred families, for some one from each family in this tribe was there and all knew we were friends of the Chief. We remained several days after the wedding and during these days we were preaching to many of this tribe who had not before seen us nor heard the gospel message. What opportunities! What responsibility!

God gave us these open doors and we must now ask that friends everywhere pray that He will cause the seed to grow that has been sown and that there will be much abiding fruit.

**GREAT REVIVAL IN HONGKONG'S NEW TABERNACLE**

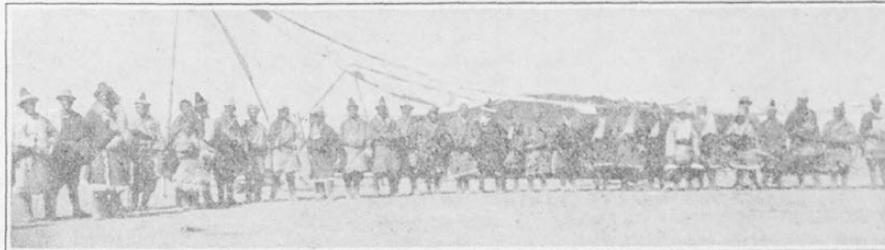
**L. O. McKinney**

God has gloriously answered prayer and given us a permanent tabernacle for our work. This need has been on all our hearts for some time, and it is wonderful how God gave us this fine building on the main street of this great city. The location is splendid and near our old place so it is convenient for our Christians to come. The Chinese are very happy for what God has done for us. We did not think there was such a nice place in the city, for everything we saw was so small and expensive. It just seemed that when the fullness of the time had come for the change God had everything ready.

We opened on November 4 with a week of revival meetings with our District Superintendent, Brother Williamson, as the evangelist, and his wife. From the first God blessed, and as the message of Pentecost went forth from night to night there was real victory. Our hearts have been heavy for a long time because we had seen no one receiving that for which we stand and are being persecuted. But with the new tabernacle and a good place where the people could pray, the messages

of Pentecost stirred their hearts and there was a real seeking of the face of Jesus. Four that we know of, received the Holy Spirit according to Acts 2:4. Toward the close of the special meetings the altar was full of people seeking God, perhaps a hundred, and many were under the power of God.

This was truly the best meeting we have been in since we came to China, and it made us think of the good meetings we used to



Attendants to the Chief of Kan-tsha tribe

have at home. Many of the so-called Christians, I believe, were really saved during these meetings. Many of them had possessed only a head belief before, but as they began to seek God, they prayed through to victory.

The other churches of Hongkong are very much stirred against us, as many of their people are coming to our meetings where they get something for their hungry souls. We were told that one night they even watched the doors to see that their people did not enter, but the hungry hearts came to our meetings just the same. One lady was told she would be put out of the church if she came to our meetings, but she still comes and is bringing many of her relatives and friends with her, too.

One young man had a vision of an open book with the pages turning, showing him his sins. He fasted and prayed part of each day for two weeks. He is a fine boy and is leader of our Christ's Ambassadors. Please pray for him. One young man said he was wonderfully under the power of God one night and nearly received the Baptism. The next night, when he was filled, he said, "I could not receive the Holy Spirit last night because I had some things to do first." He had purchased two fine Chinese coats at a shop where stolen goods are sold, but these he burned together with some books which he had read. The man who takes care of

the church had a vision of Jesus and heaven while he was on his knees four hours.

We had morning prayer meetings at 7:30 for four weeks at which time many came out to pray and seek God. Five were baptized in water and a number of babies and children were dedicated to the Lord. We have formed a Christ's Ambassadors group with about fourteen fine young people. Our Sunday school is growing nicely, and all the meetings are going forward.

A hundred copies of Brother Frodsham's book, "The Coming Crises and the Coming Christ," translated into Chinese by Brother Williamson, were sold, making about three hundred of these books sold to the Chinese here in Kowloon City, Hongkong.

**GOD BLESSING IN MANCHURIA**

**Mr. and Mrs. A. Wingard**

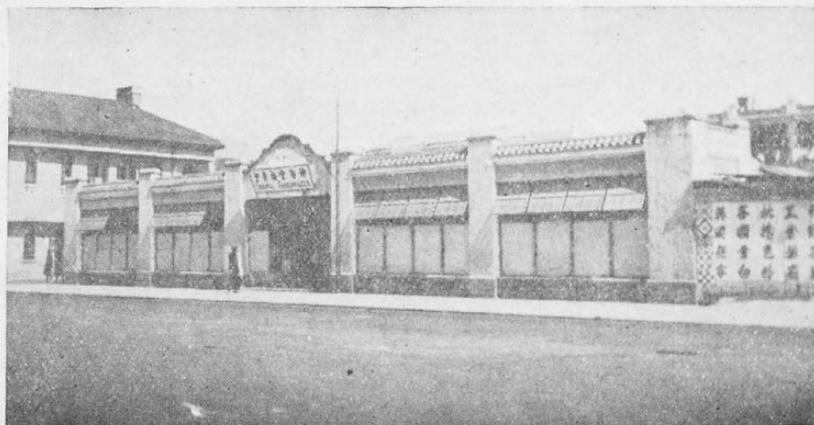
For the encouragement of those who labor with us in persistent prayer for the success of the work in this distant field, and also our fellow missionaries in China, from whom we hear so little, we have felt strongly constrained to send in a report on God's doings in North Manchuria.

We moved up here to Harbin late in September, finding the work growing under the care of our native workers. Souls had been added to the Lord, a few have received the Holy Spirit, and a sweet spirit of co-operation prevails.

We find that men attract men, hence we found our gatherings to be one hundred per cent masculine as was also the first baptismal service in October. Now that Mrs. Wingard is in the meetings this condition is beginning to get straightened out. What she needs now is a native lady coworker by her side to go with her into the homes. Please join us in prayer that this need may be met soon.

On the 14th of October we baptized 16 men—nearly all business men. Again on the 25th of November, 15 souls, including one lady, followed the Lord in this respect, openly identifying themselves with their blessed Lord and Redeemer. After the service these new converts were welcomed into our fellowship, taking the bread and wine at the Lord's table with a group of thirty-one believers.

Brother Wang, a business manager who has received the Holy Spirit, pled with us to hold two meetings a week in his store so that all his clerks might hear the Word, which we were glad to do. A Methodist Chinese pastor from Peiping was present at the second service held at this place. He was no special friend of ours and much less a lover of Pentecost, but that did not hinder the Lord's working in our midst. In an effort to close the meeting and call a halt to the protracted praying and praising, (Continued on Page Twelve)



New Gospel Tabernacle in Kowloon City, Hongkong

# In the Whiten'd Harvest Field

ROCHESTER, MINN.—Dec. 9 we closed a revival with Evangelist Christian Hild in charge. The meetings were well attended and the interest was good.—A. H. Ruchmann, Pastor, 311 4th St., S. E.

BRIDGEPORT, CONN.—We have just closed 5 weeks of meeting with Benjamin Baur, Rochester, N. Y., Evangelist. God was present in power making each service a time of heart searching. Many confessions were made, wrongs were made right, and the church was greatly uplifted and blessed. Several were saved and 3 received the Baptism in the Holy Ghost.—H. L. Ettinger, Pastor, 99 Ave. E, Stratford, Conn.

BROOKLYN, N. Y.—During the recent convention for Christian upbuilding at the Lighthouse Church, John Wright Follette, New Paltz, N. Y., was Bible Teacher. The attendance and interest increased gradually, and people liked to remain each evening, eager for more of the Word. On the closing evening, at the Young People's service, all went away with a deep determination to follow the Lord more devotedly.—Nicholas and Martha Nikoloff, Pastors, 701 Macon St.

LAS CRUCES, N. MEX.—We praise the Lord for the outpouring of the Holy Spirit in our midst. Evangelist and Mrs. T. N. Powers, of Oklahoma, were with us in a meeting, and each night for the 3 weeks the altar was filled with those seeking God. A good number was saved and 22 received the Spirit, as "at the beginning." We are Spanish people, but about half of our congregation were Americans. More than half of those receiving the Baptism were of other faiths. Many healings were reported. Brother Powers may be reached at present at 317 S. Mesquit St., Las Cruces, N. Mex.—Mrs. Fred Silva, Secretary.

SAND SPRINGS, OKLA.—The presence of the Lord was manifested in a marvelous way in our revival, which closed Dec. 23, Miss Dexter Jacobs, Ft. Smith, Ark., Evangelist. The Pentecostal message was stamped more definitely upon the hearts of the people, and the faith of many was increased. About 25 were saved or reclaimed, 26 received the Baptism in the Spirit, and the healing virtue of our Saviour was extended to many. About 17 united with the assembly and the church is refreshed and encouraged to go forward. Dr. P. G. Murray, of Tulsa, was with us one night in a healing service. The works of the Lord are wonderful when goiter, T. B. of the bone, heart trouble, and other afflictions can be instantly healed. A little girl with a twisted muscle in her face, due to a paralytic stroke, who could only talk by moving her jaws sideways, was instantly healed. The muscle was immediately straightened by the power of God. The dumb, blind, and deaf were touched by the power of the Master in a marvelous way.—Bartley E. Lasater, Pastor.

(Near) RUSSELLVILLE, ARK.—We just closed a 3 weeks' meeting at New Hope, at Brother W. C. Bowden's assembly. The power of God was marvelously present. About 29 were saved and 12 were baptized with the Holy Ghost.—Evangelist and Mrs. J. C. Dove, 214 Smith St., Malvern, Ark.

SPRINGFIELD, MO.—We have just closed a good revival at the Lighthouse Mission, Evangelist Jacob Miller in charge. A number were born again, others were reclaimed, and 52 received the Baptism in the Holy Ghost, including a number of students from Central Bible Institute.—W. O. Cox, Pastor.

KINGMAN, KANSAS—Evangelist and Mrs. Stanley McPherson, Carthage, Mo., have just closed a successful 3 weeks' meeting with us here. Although it was close to the holidays, the crowds were good and each night a number of strangers were present for the first time. Several knelt at the altar for salvation and the Baptism in the Holy Ghost. Through this ministry the church was greatly edified.—B. H. Caudle, Pastor.

PLYMOUTH, ILL.—We have just closed an old time revival, Mabel E. Kochendorfer, of Springfield, in charge. Many found the Saviour, backsliders were restored, many were prayed for for healing and 14 were baptized in the Holy Ghost, according to Acts 2:4. A Young People's band was organized. The Word was confirmed with signs following, and the entire church was spiritually uplifted.—Maude B. Krieger, Box 2, Plymouth, Illinois.

NORTH DAKOTA REVIVALS—In 7 weeks of campaigns in North Dakota, the Lord graciously blessed. The Lord is honoring the labor of His saints in this north country, and blessing them with courage to carry on in spite of the drought of this past summer and in some places for several summers. The meeting at Cavalier brought souls to Christ and wrought a deep spirit of prayer, and Brother Larson led on with an every night prayer meeting, later reporting the wonderful blessing of God in their midst. Through the death of a precious sister the entire community was stirred at the close of the campaign. Cavalier is rising to the call for intercessory prayer. Brother and Sister Smith have labored hard to build up the Lord's work at Devils Lake. They are on radio station KDLR every day, 7:45 A. M. and Sundays, 12:15 to 1:00 P. M. Evangelist Johnson and daughters were there in November when some were saved and some were filled with the Spirit. During the past two months about 14 have been baptized in the Spirit, and a deep spirit of intercession is gripping the saints. Each Saturday night they meet for prayer at Tokio, 25 miles from Devils Lake, and many times the meeting goes on into Sunday morning.—Wesley R. Hurst, Evangelist, Cokato, Minn.

ST. ANTHONY, IDAHO—Our first meeting in Idaho was in Buhl, where Pastor and Mrs. Albert Gomes are in charge. The foundation stones are being well laid for a substantial work there. God met us in a 3 weeks' campaign in which some were saved and the church was strengthened. Our next campaign was at American Falls, where Pastor and Mrs. Ben Wilson are in charge. In one year they have almost completed a new church. The Lord blessed in a 4 weeks' meeting, and the pastor reports that the effects are lasting. At Aberdeen, where Brother Earnest R. Polhemus and daughter Vivian are carrying on for God, is a fine band of people and a beautiful little church building. The Lord met us in some precious services there. The church is progressing and God is working. Here at St. Anthony, where Pastor and Mrs. J. W. Nankervis have been pioneering for about a year, God is marvelously working on hearts. They started out on faith alone. God has rewarded by giving them the use of the Episcopal Church free of rent and a nice apartment for a home. The Lord has given us a few souls since coming here. The work of these pioneers is being laid deeply and a fine spirit of fellowship prevails among the brethren in these districts. The scourge of this country is Mormonism. People who are not deluded by it fear its power, but God is gradually breaking its strange hold. Mail will reach us at Rockland, Idaho.—Evangelist and Mrs. Guy Peacock.

## GOD BLESSING IN MANCHURIA

(Continued from Page Eleven)

singlehanded, and became greatly annoyed when this failed to accomplish his purpose. This night God had His way and filled two with the new wine of the kingdom as at Pentecost.

An interesting feature of the work here is the growing demand for Bibles and New Testaments. One of the new converts has bought about 80 Bibles. These he presents to friends and business associates with an invitation to our meetings. Many of them come at his invitation. A few days ago he came again to me asking for 100 more Bibles. His first testimony after receiving the Holy Spirit was, "I know now that Jesus is alive."

In the adjoining province are two cities of fairly good size, calling on us to send them Spirit-filled workers to preach the full gospel. They have even promised to supply the needed buildings, if we will just send them someone to turn souls to God. Pray with us that the needed witnesses may be raised up and properly fitted by God to fill these urgent calls. If it were possible we would like to work in all three places.

Our foremost native worker has been sent to Shantung to attend the Bible school. The saints here raised sufficient funds to finance his first year of training, which we consider very good as this work was started less than two years ago.

# The Sunday School Lesson

## Peter's Denial

Lesson 4, Jan. 27. Mark 14:27-31, 54, 66-72.

We shall consider the well known account of Peter's denial under the topic Distant Discipleship—its Causes, Consequences, and Cure. "And Peter followed him afar off."

### I. THE CAUSES OF DISTANT DISCIPLESHIP

Peter is an example of a man blessed with the most effective pastoral care. Jesus had foreseen the danger, told him of the enemy's purpose, warned him of this very fall, and in the true pastoral sense bore him before God in prayer. Surely no man was ever blessed with such pastoral faithfulness and vigilance; yet, in spite of it, Peter fell. Let us see why.

**Self-sufficiency.** Christ, knowing the weakness of the disciples said, "All ye shall be offended because of me this night." Instead of examining and humbling himself under this warning, Peter bristled up and as much as said, "Gloomy Thomas may desert you, James and John, sons of Thunder though they are, may go back on you, and even my brother Andrew may forsake you; but loyal-hearted Peter will stand by you at any cost." And when the Lord added that Peter would deny him, he protested, "If I should die with thee, I will not deny thee in anywise."

Those who possess real spiritual strength do not multiply outspoken resolves and confident assurances. These things are products of weak and unreliable natures. In fact, boasting is very often a smoke-screen to conceal some secret fear, like whistling to keep up one's courage. And it is evident that there was a boastful and self-sufficient element in Peter's declaration of fidelity. He was honest when he made the statement, and was confident that he possessed the necessary courage and loyalty to make good his vow. But that was the difficulty—he trusted in these qualities more than he trusted the Lord's warning. And when we put confidence in any quality of strength we think we possess, that point of strength becomes a weakness. When Paul declared, "When I am weak, then am I strong," he knew by experience that the opposite was also true.

"Beware of Peter's word,  
Nor confidently say,  
'I never will deny Thee, Lord,'  
But, 'Grant I never may.'  
Man's wisdom is to seek  
His strength in God alone;  
And e'en an angel would be weak  
Who trusted in his own."

**Lack of self-knowledge.** Peter later found out that it is one thing to make vows in the heavenly atmosphere of the upper room and quite another to pay those vows amid the stress of Gethsemane and the excitement of the judgment hall. The fact of the matter is that Peter did not know the weakness of his own character, nor the danger of his self-confidence. After he had been sifted (Luke

22:31, 32) he perceived how much in his boastful resolve was real and how much was simply presumption. It was therefore the mercy of the Lord that permitted Peter's fall, for it was necessary for the success of his future ministry that he should be jarred out of his over-confidence and shocked into a realization of his weakness. That is why the Lord said, "I have prayed for thee that thy faith fail not," and not, "I have prayed that thou mightest be kept from that trial and temptation." He knew what Peter needed. We may be sure that after the night of the denial Peter was never the same; he left the court a crushed and humbled, but a wiser man.

**Failure to Obey.** Disobedience always puts a barrier between man and God, as it has done from the very beginning. In Peter's case it was his failure to heed his Master's exhortation in Gethsemane, "Watch and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." And these words suggest what the Lord Himself was going through in that hour of agony. But Peter and the others dozed and slept. And when the soldiers came to arrest the Master they found Him calm and self-composed—He had prayed through. But Peter became panicky, swung wildly with his sword, wounded a servant of the high priest, and, after being rebuked for this vain and foolhardy attempt, fled for his life. He had slept through!

Prayer is the means of keeping in touch with Christ. The prayerless disciple will be a distant disciple.

### II. THE CONSEQUENCES OF DISTANT DISCIPLESHIP

**Contact With Christ's Enemies.** "And he sat with the servants and warmed himself at the fire." Peter mingled without necessity with his Master's enemies, in whose company he would be sure to hear Christ's name vilified and His cause reproached. It is sometimes necessary for the believer to invade the enemy's territory—and he is safe if he goes there in God's will. It was in the will and purpose of God that Daniel became a statesman in a corrupt Oriental court; and by staying in God's will he kept his garments undefiled. But if he had gone there through choice and personal ambition the issue would have been different. When Peter warmed himself at the fires of the high priest's servants he was out of vital touch with Christ, and he therefore succumbed to the pressure of that atmosphere. "You can live in a wrong atmosphere until the heavenly manna becomes an insipid and nauseating thing," writes Dr. Chappel. "You can live in a wrong atmosphere till your moral sense is blunted, till you lose your capacity to be shocked. You can dwell there till the most hideous and disgusting vice seems altogether normal and natural, a thing to be desired."

**Loss of Faith.** Matthew tells us that Peter "sat with the servants, to see the end." Not many months ago Peter had confidently affirmed, "Thou art the Christ, the Son of the

living God." But now it seems that the gates of hell had prevailed against his Master and his cause. When we follow Christ afar off our spiritual resistance is lowered and we are in the way of succumbing to the icy atmosphere of unbelief and worldliness that envelop our world.

**Loss of Courage.** Loss of faith was followed by loss of courage. When a servant girl approached Peter and said, "And thou also wast with Jesus of Nazareth," he denied, saying, "I know not, neither understand what thou sayest," and finally when all the bystanders began to question him (the devil loves to pick on quitters!) "he began to curse and swear saying, I know not this man of whom ye speak." Poor Peter! The strong man who had confidently asserted, "I will not deny thee in anywise," now wilts before the pointed question of a shallow servant girl. And yet, some time later, this same Peter boldly faced the Jewish council, testified to the Messiahship and exaltation of Jesus, and bluntly accused them of murdering the Messiah. Here is the explanation: in the upper room Peter spoke under a heavy anointing of the spirit of Peter: after the day of Pentecost he spoke under the anointing of the Spirit of God.

It does not appear that Peter was in any immediate danger. In fact, if he had raised himself to his full height, looked the girl straight in the eye and replied, "Madame, I am a follower of Jesus of Nazareth, whom I am proud to confess as the Messiah," she would probably have stammered an apology and walked away. But Peter failed to do this—he was following afar off.

### III. THE CURE OF DISTANT DISCIPLESHIP

"And the second time the cock crew. And Peter called to mind the word that Jesus said unto him. . . . And when he thought thereon he wept."

Heart-felt repentance will instantly obliterate the distance that makes a person a distant disciple. As one writer has beautifully put it, "Peter falls dreadfully, but by repentance rises sweetly; a look from Christ (Luke 22:61) melts him to tears. He knew that repentance was the key to the kingdom of grace. Once his faith was so great that he leaped as it were, into a sea of waters to come to Christ; so now his repentance was so great that he leaped, as it were; into a sea of tears, for that he had gone from Christ." Heaven is made glad by the sincere repentance of any who have strayed from the way. "The tears of penitents," said the godly Bernard, "are the wine of angels."—Myer Pearlman.

PONTIAC, MICH.—We have just closed a campaign with Evangelists Emmenegger and Hicks in charge. The messages from the Word and in song carried real inspiration. Several were saved and baptized in the Spirit, and a goodly number were added to our assembly.—Loren Hines, Secretary.

FLORALA, ALA.—The Christ's Ambassadors' work is going well. At our Christmas program the church was crowded. Our Sunday school is growing. The church is co-operating with the pastor and God is present in our services. Council ministers passing this way are invited to stop with us.—K. D. Johns, Pastor, Box 73.

## A Modern Pentecost

This book was written by Brother Chas. E. Robinson, well known to all Evangel readers and also well known to all readers of our Sunday School papers under his pen name of "Rajoma." It tells the story of a minister who took the pastorate of an old, run-down, one-time-fashionable church and had a gracious revival there. There is much else woven into the story. It will be of interest to all who want to see churches grow, and there is much which will be of vital interest to young people. It has been written largely with the desire to help them. It has fascinated those who have read it and some have been unwilling to lay it down until finished. It contains 246 pages and is bound in cloth.

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### FIRST PINK WRAPPER NOTICE

If the Evangel comes in a pink wrapper this week, it means that your Evangel subscription expires with the next issue of the Evangel. Please send in your renewal at once. We do not want to lose you from our Evangel fellowship.

### GENERAL COUNCIL FELLOWSHIP

The following names were added to our General Council ministerial list during the month of December, 1934.

Anspaugh, Marion, Naponee, Nebr.  
Barnes, Clifford L., Salina, Kans.  
Bedford, Thomas M., Atlanta, Ga.  
Challacombe, George, Topeka, Kans.  
Drew, Sanford B., Earl, Ark.  
Hoey, Elwood C., Wildwood, N. J.  
Lynd, James W., Lomita, Calif.  
Orrison, Fay M., McCracken, Kans.  
Roberts, Claude C., Monticello, Ark.  
Wingo, H. E., Searcy, Ark.  
Wood, Enoch C., Pasadena, Md.

The following names were removed from our General Council ministerial list during the month of December, 1934.

Averill, Otis R., Gary, Ind. (withdrew)  
Horn, John E., Eckhart, Md. (withdrew)  
Jordan, George H., Moorestown, N. J. (withdrew)  
Olsen, Ludwig, Milwaukee, Wis. (withdrew)  
Vuori, Arthur A., Bloomsbury, N. J. (dropped in September)

### Forthcoming Meetings

TAFT, CALIF.—Jan. 15—; Emma Taylor, Evangelist.—L. D. Hall, Pastor, 201 Jefferson St.

LAWRENCE, KANSAS—Fourteenth and Rhode Island Streets, Jan. 27—Evangelist and Mrs. Stanley McPherson.—E. J. Hance, 921 New Hampshire St.

#### DEDICATION OF CHURCH

LUMBER CITY, GA.—Feb. 3, all day; S. W. Noles, District Superintendent. Clifton Brighurst, Pastor.

SASKATOON, SASK.—Elim Tabernacle, Avenue A and 25th Street, W.; Jan. 6-27; Evangelist and Mrs. Watson Argue.—W. A.

HAYFIELD, VA.—Jan. 6—; Pete and Verna Saleskey, Evangelists.—Luther McFarland, Winchester, Va., Route 3.

PHILADELPHIA, PA.—11th and Westmoreland Streets; Feb. 10-March 3; C. S. Tubby Evangelist.—Benj. H. Cox, Pastor.

GRAND FORKS, N. DAK.—Now in progress—; W. H. Merrin, Evangelist; Broadcast Mondays, 4:00 p. m., KFJM.—Maurice H. Ness, Pastor, 903 Oak St.

ELIZABETH, N. J.—Trinity Pentecostal Church, 417 Pennington St.; Jan. 6-27; Frank M. Boyd, Evangelist.—Allan A. Swift, Pastor, 415 Pennington St.

MARSHALL, MO.—Jan. 13—; Evangelist and Mrs. Russell Griffin—Warren Hull, Choir Director.—Raymond Phillips, Pastor.

BALD HILL, OKLA.—Feb. 5, all day; basket lunch; Stark Murrel, forenoon Speaker.—A. P. Bryan is pastor.—W. C. Shackelford, Sectional Secretary.

FERGUS FALLS, MINN.—Gospel Tabernacle; Jan. 13, for 3 weeks; F. Pepper, Evangelist.—Emil Balliet, Pastor.

MEMPHIS, TENN.—Jan. 22, for 3 weeks; Evangelist and Mrs. Bert Webb.—William Pickthorn, Pastor.

VERMILION, S. DAK.—Gospel Tabernacle; Jan. 2—; Evangelist and Mrs. E. Bartlett Peterson.—B. C. Heinze, Pastor.

DANBURY, CONN.—Pentecostal Assembly, 364 Main St.; Jan. 13—; Benjamin Baur, Evangelist.—Wilson E. Babcock, Pastor.

PETERSBURG, VA.—First Pentecostal Tabernacle; Jan. 13—; Etta T. Reckley, Evangelist.—R. F. Cass, Pastor, 814 Commerce St.

ST. PAUL, MINN.—Gospel Temple; Jan. 27—; Christian Hild, Evangelist.—Marvin Miller, Pastor.

TRAFFORD CITY, PA.—Full Gospel Church; Jan. 13, for 3 weeks or longer, Evangelist C. S. Tubby.—L. T. Culp, Pastor.

MECHANICSBURG, PA.—Jan. 6-27; J. Earl Douglas, Evangelist.—W. R. Murlatt, Pastor, 133 Royal Terrace, Harrisburg.

AKRON, O.—North Howard and York Streets; Dec. 30-Jan. 27; Evangelist and Mrs. J. D. Saunders.—C. A. McKinney, Pastor.

BISMARCK, N. DAK.—Jan. 6, for 4 weeks or longer. Stanley Comstock, Evangelist.—Herman Johnson, Pastor.

WICHITA, KANSAS—Pentecostal Tabernacle, Lincoln and South Main Streets; Jan. 13-Feb. 3; Vera Hoar Spencer, Evangelist.—Chas. Sheall, Pastor.

PITCAIRN, PA.—Pentecostal Church, Brinton, Ave. Now in progress, closes Jan. 27; Mary Louise Paige, Girl Evangelist.—E. O. Leeper, Pastor, 440 Third St.

SPOKANE, WASH.—Glad Tidings Temple, 527 S. Spokane St.; Jan. 27—; Blanche E. Brittain and Mildred Westerlund, Evangelists; broadcast Sundays 1:30 p. m., Station KGA.—Roy Smuland, Pastor, 622 S. Grant Street.

#### C. A. RALLY

CHICAGO, ILL.—538 N. La Vergne Ave. (5000 West in Austin); Jan. 26; Pastors Niels Thomson, Hugh Cadwalter, and Robert Ashcroft representing Ministers' Association, together with newly elected officers will take part.—Carl J. Frizen, Chairman, 5003 Berwyn Ave.

#### DISTRICT MEETINGS

##### FELLOWSHIP MEETING

WATERTOWN, S. DAK.—Gospel Tabernacle, Jan. 21. Brother Berg expected.—P. B. Thompson, Pastor.

WISCONSIN STATE FELLOWSHIP MEETING  
SHEBOYGAN, WISC.—Gospel Tabernacle, 916 N. Ninth St.; Jan. 29; 2:30, fellowship meeting; 6:30, Christ's Ambassadors; 7:45, union service; supper in basement.—H. A. Fischer, Pastor.

#### SOUTHERN MISSOURI DISTRICT

##### Mid-Winter Bible Convention

KANSAS CITY, MO.—Full Gospel Tabernacle, 3100 E. 31st St.; Jan. 22-25; General Superintendent E. S. Williams, Principal Speaker; free entertainment to ministers and their wives; information, S. L. Johnson, Dexter, or A. A. Wilson, Pastor, 2930 Bales St.

#### ROCKY MOUNTAIN DISTRICT CONVENTION

##### AND C. A. RALLY

DENVER, COLO.—1447 Lawrence St., Feb. 11-15; three services daily; bed and breakfast free to ministers, pastors, and one delegate from each church. Write O. L. Mabry, Secretary, Delta, Colo., about credentials. General Superintendent E. S. Williams, Main Speaker. C. A. rally Feb. 15, afternoon and evening. Paul L. Ferguson, of Longmont, President. Address H. J. Ketner, 3100 Wyandotte St., or Floyd C. Woodworth, District Superintendent, 2648 S. Lincoln St.

#### QUARTERLY CONFERENCE

##### (For ministers only)

MERIDIAN, MISS.—Eighth Street Church; Feb. 5-7; free entertainment.—H. M. Sandlin, Secretary.

#### BIBLE CONFERENCES

LAKE CHARLES, LA.—Feb. 21-28; District Superintendent David Burris in charge.—R. A. Work, Pastor.

WEST MONROE, LA.—Feb. 12-21; District Superintendent David Burris in charge; ministers, please attend; free entertainment.—E. L. Tanner, Pastor.

EUREKA SPRINGS, ARK.—Jan. 17-27; visiting ministers bring own table provisions; meals served in large dining room; sleeping quarters free to ministers only. Address Chas. Pepper, Presbyter, Fayetteville, or Ben. H. Lewis, Pastor, Box 294, Eureka Springs.

#### OPEN FOR CALLS

##### Evangelistic

Francis G. Cline, Bucklin, Mo. "In ministry 20 years. Reference, Roy E. Scott, District Superintendent, Mercer, Mo., or Chas. E. Long, District Secretary, Cedar Rapids, Iowa."

#### MISCELLANEOUS NOTICES

BROADCAST—Hastings, Nebr., Sundays, 9:00 a. m.; Station KMMJ, 740 kilos. Will appreciate hearing from those who hear us.—G. H. Millard.

#### WORLD MISSIONS CONTRIBUTIONS

December 27-31 Inclusive

ALABAMA. Personal Offerings	\$ 1.00
ARIZONA. Personal Offerings	18.00
ARKANSAS. Personal Offerings	5.95
Monticello Assembly of God	3.50

<b>CALIFORNIA.</b> Personal Offerings.....	42.75
Bakersfield Christ Ambassadors .....	7.05
Chula Vista Pent'l Assembly of God Church .....	6.66
Kingsburg Full Gospel Assembly & S S .....	15.00
Los Gatos Light House Mission .....	2.25
San Diego Berean Bible Institute .....	8.00
San Diego Pent'l Full Gospel Tabernacle .....	68.47
San Diego Pent'l Full Gospel C A's .....	5.00
San Diego Pent'l Full Gospel S S .....	15.00
Santa Monica Highland Temple C A's .....	3.00
Taft Four Fold S S & Two Young Ladies' Classes .....	43.00
Watsonville Bethel Assembly S S & P A C's .....	36.45
Willowbrook C A's .....	2.00
<b>COLORADO.</b> Personal Offerings .....	29.00
Alamosa Assembly of God S S .....	2.19
Haxtun South Rockland Assembly of God .....	5.75
Pueblo S Colorado Fellowship Meeting .....	3.26
<b>DELAWARE.</b> Personal Offerings .....	34.00
<b>FLORIDA.</b> Personal Offerings .....	12.00
Dade City Christ Ambassadors .....	5.00
<b>GEORGIA.</b> Personal Offerings .....	.75
<b>IDAHO.</b> Idaho Falls Glad Tidings Assembly .....	4.98
<b>ILLINOIS.</b> Personal Offerings .....	37.68
Bellville Full Gospel Tabernacle J C A's .....	1.00
Camden Assembly of God .....	1.00
Murphysboro Assembly of God Church .....	2.00
<b>INDIANA.</b> Personal Offerings .....	3.10
Indianapolis Woodworth-Etter Tabernacle .....	10.00
<b>IOWA.</b> Personal Offerings .....	8.05
Davenport Bible Study Class .....	5.00
Monroe Assembly of God .....	3.60
Sioux City Full Gospel Tabernacle .....	35.00
<b>KANSAS.</b> Personal Offerings .....	5.50
Ogallah Cedar View Assembly of God .....	1.60
<b>KENTUCKY.</b> Personal Offerings .....	.30
Owenton Hesler Assembly of God .....	3.00
<b>MARYLAND.</b> Personal Offerings .....	2.00
<b>MASSACHUSETTS.</b> Personal Offerings .....	10.00
Greenfield Glad Tidings Chapel .....	5.80
<b>MICHIGAN.</b> Personal Offerings .....	105.00
Allenville Midway Tabernacle S S .....	4.04
Bellevue C A's .....	2.00
Dearborn C A's .....	2.00
Detroit Pent'l Gospel Mission Children's Ch .....	2.00
Detroit C A's .....	5.00
Glennie Assembly of God .....	4.50
Grandville Full Gospel Pent'l Assembly .....	1.00
Home Acres Full Gospel Tabernacle J C A's .....	1.00
Home Acres C A's .....	1.00
Muskegon C A's .....	3.00
Oakwood Hungarian C A's .....	5.00
Plymouth C A's .....	1.00
Saginaw C A's .....	5.00
Schoolcraft C A's .....	2.50
Ypsilanti C A's .....	1.00
<b>MINNESOTA.</b> Personal Offerings .....	1.00
Fergus Falls Tabernacle .....	7.00
Minneapolis Glad Tidings Mission .....	2.25
<b>MISSISSIPPI.</b> West Laurel Assembly S S .....	1.48
<b>MISSOURI.</b> Personal Offerings .....	25.00
Brookfield Christ Ambassadors .....	10.00
Elmer Pentecostal Assembly of God .....	3.15
Herculaneum Assembly of God S S .....	3.67
Springfield Assembly of God .....	108.70
Springfield Assembly of God S S .....	93.00
Springfield Assembly of God C A's .....	10.00
Springfield Assembly of God Jr Church .....	1.00
St. Charles Gleaners Assembly of God S S Class .....	2.71
Trenton Christ Ambassadors .....	3.82
<b>MONTANA.</b> Personal Offerings .....	4.00
<b>NEBRASKA.</b> Personal Offerings .....	3.25
Thurston Assembly of God .....	12.00
<b>NEW JERSEY.</b> Personal Offerings .....	5.00
Atco Assembly of God .....	4.00
Neptune Full Gospel Church & S S .....	23.12
<b>NEW MEXICO.</b> Personal Offerings .....	2.00
<b>NEW YORK.</b> Personal Offerings .....	118.86
Cortland Bethel Pent'l Assembly .....	8.30
Geneva Pent'l Assembly of God .....	17.00
Hornell Glad Tidings Tabernacle .....	10.00
Rochester Elim Tabernacle .....	67.00
<b>NORTH DAKOTA.</b> Personal Offerings .....	3.50
Crosby Full Gospel Tabernacle .....	11.00
Hettinger Fellowship Meeting .....	9.31
Mott Fellowship Meeting .....	11.05
Williston Sunday School .....	11.25
<b>OHIO.</b> Personal Offerings .....	4.00
Cleveland Pentecostal Church .....	402.50
East Liverpool Pentecostal Church .....	8.00
Mansfield Christ Ambassadors .....	10.00
New Philadelphia Assembly of God .....	4.00
Youngstown Highway Tabernacle .....	14.06
Youngstown Highway Tabernacle C A's .....	18.00
<b>OKLAHOMA.</b> Personal Offerings .....	7.50
Asher Assembly of God .....	50.81
Carbondale First Pentecostal Assembly .....	9.21
Enid Sunday School .....	16.75
Haskell Bald Hill Assembly of God S S .....	5.00
Sapulpa Assembly of God S S .....	4.50
Sayre Assembly of God Church .....	3.20
Sparks Christ Ambassadors .....	2.32
Wellston Assembly of God .....	7.00
<b>OREGON.</b> Personal Offerings .....	11.91
Baker Pentecostal Tabernacle .....	6.95
LaGrande Gospel Mission .....	32.80
Lebanon Full Gospel Assembly S S .....	3.00
Portland Full Gospel Assembly .....	5.75
<b>PENNSYLVANIA.</b> Personal Offerings .....	21.00
Hyndman Pentecostal Church .....	8.60
Jeannette Pentecostal Church .....	78.00
Lancaster First Pentecostal Church .....	103.17
Philadelphia Highway Mission Tabernacle .....	1,090.16
Pitcairn Pentecostal S S .....	13.00
Quakertown Assembly of God .....	16.31
Rossiter Full Gospel Mission .....	5.00

Trafford Full Gospel Church .....	35.00
<b>TEXAS.</b> Personal Offerings .....	42.82
Borger Christ Ambassadors .....	8.25
Cleburne Assembly of God S S .....	4.28
Dallas Christ Ambassadors Peak and Garland .....	8.00
Goose Creek Trinity Tabernacle S S .....	34.06
Goose Creek Trinity Tab W M C .....	5.00
N Ft Worth Rosen Heights Assembly of God .....	11.30
Port Arthur Assembly of God S S .....	6.66
Studewood Assembly of God L M C .....	43.00
Wichita Falls Women's Bible Class .....	1.89
<b>VERMONT.</b> Personal Offerings .....	.43
<b>VIRGINIA.</b> Personal Offerings .....	3.00
<b>WASHINGTON.</b> Personal Offerings .....	41.05
Aberdeen Calvary Pentecostal Temple Ladies Prayer Circle .....	5.50
Bremerton Assembly of God .....	54.99
Colfax Full Gospel Assembly .....	23.00
Colville Full Gospel S S .....	5.00
Graham Benston Assembly of God .....	6.15
Ritzville Assembly of God .....	3.00
Toppenish Pentecostal Assembly S S .....	5.00
Waterville Church of God Foursquare S S .....	3.42

<b>WEST VIRGINIA.</b> Personal Offerings .....	15.25
Carolina Assembly of God .....	1.50
Hotchkiss Assembly of God .....	3.18
<b>WISCONSIN.</b> Personal Offerings .....	16.15
Menomonie Gospel Assembly .....	1.00
Milwaukee Bethel Tab German Branch .....	306.24
<b>WYOMING.</b> Personal Offerings .....	1.00
<b>FOREIGN.</b> Personal Offerings .....	1.00
Total amount reported .....	\$3,912.72
Home Missions Fund .....	\$ 18.14
Office Expense Fund .....	44.79
Deputation Expense Fund .....	3.19
Reported as given direct to Home Missions .....	54.07
Reported as given direct to Missions .....	312.24 431.43
Amount reported for Foreign Missions .....	\$ 3,481.29
Amount previously reported .....	19,261.91
Total amount received for Foreign Missions to date .....	\$22,743.20

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 2 Ābrā-hām begat Ī'saac; and Ī'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  
 Rom. 1, 3  
 c Gal. 3, 16  
 d Ruth 4, 18

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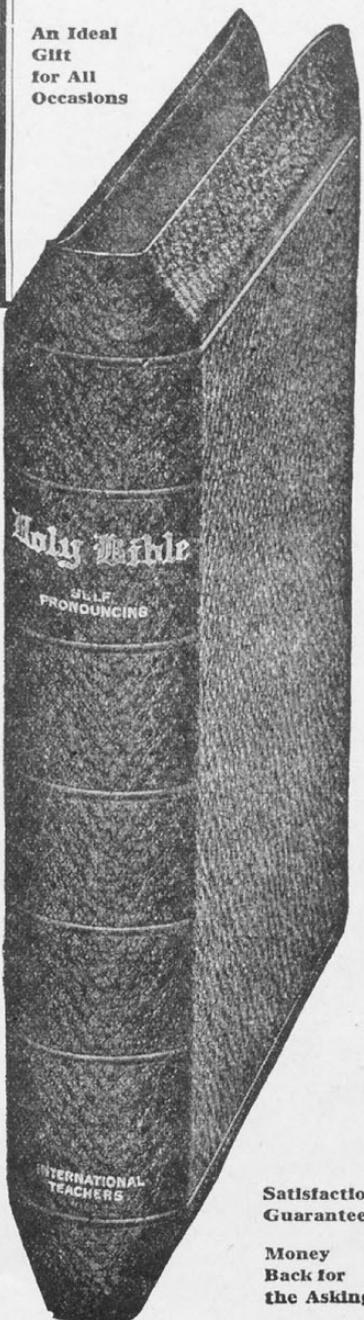
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"These signs shall follow them that believe." Why are there no more signs? There would be if there was more believing. There is too much belief in the evil spirits and too little belief in the Lord Jesus Christ. Our eyes are on the visible, the results we see, on the possessed ones. And our eyes are not on the Lord Jesus Christ.

And He differentiates. He says, "This kind goeth not out but by prayer and fasting." He knows them all—every class of demons. There are the cruel ones, throwing down the boy; there are the knowing ones, "Thou art the Son of God:" and there are the fearful ones, "Art Thou come to destroy us?" and there are those who go in herds, congregating together, who are legions. And they went out of the man and filled and possessed about two thousand swine. Consult Him on every case and concerning every kind and He will give you wisdom how to act, when to fast, when to pray and what to do.

There must be unity of action, oneness of purpose, pureness of heart, and cooperation of heaven and earth. "If thou canst believe, all things are possible to him that believeth," Jesus said to the father of the possessed boy. He said, "Lord, I believe; help Thou mine unbelief." The father answered for the helpless son.

Christ reproved the disciples, "O faithless generation! how long shall I be with you? how long shall I suffer you?" And He says it truthfully and sorrowfully today to His disciples of this generation with centuries of experience behind them. The disciples tried to cast out the demon and failed. Many of the modern disciples do not even try. Better to try and

fail than not to try at all. Failure will only drive you to the Lord more. "Why could not we cast him out?" Know the cause.

Jesus wants to show His compassion today toward those who are led captive by Satan against their will. And He does it and wants to do it through His believers. "These signs shall follow them that believe: In My Name shall they cast out devils." Through the Name which is rejected on earth, magnified in heaven and held in abhorrence in hell! Use the heavenly Name against the denizens of hell in the bodies of men on earth. Bring heaven against hell on earth. You have

a great privilege, a great honor; do not neglect it.

Get familiar with Him who bears the Name, and use it not as a name but as *His Name*, showing forth His nature, His power, His might and His glory. In My Name! The Name which is above every name. At the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.

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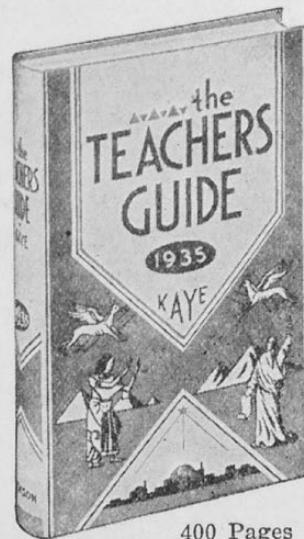
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