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Sanctification as Set Forth in the Word of God

Wm. I. Evans, Principal of Central Bible Institute

HERE is not a truth believed among us that is so misunderstood and so neglected in proportion to its importance as that of sanctification. Perhaps one reason why it is so neglected is that some of us are afraid of it. Another reason may be that there exists a confusion in our minds with regard to the scope of sanctification, what it embraces and what not. And while it is true that the Lord works experimentally in our hearts these wonderful truths when sometimes our intelligence does not actually comprehend them, it is true also that since "faith cometh by hearing, and hearing by the word of God," our experience suffers, or we suffer in our experience, from a lack of knowledge of the truth.

Our present purpose is to seek for the simplest setting forth of the truth of Sanctification, in the Scriptures. First of all let us examine the word very briefly to discover what is the meaning of the term "Sanctification" in its Scriptural usage.

In Lev. 27:14 we read: "And when a man shall sanctify his house to be holy unto the Lord, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand." A man in the Old Testament usage of the word, might sanctify his house unto the Lord. Again, in the 22nd verse, in the same manner he might

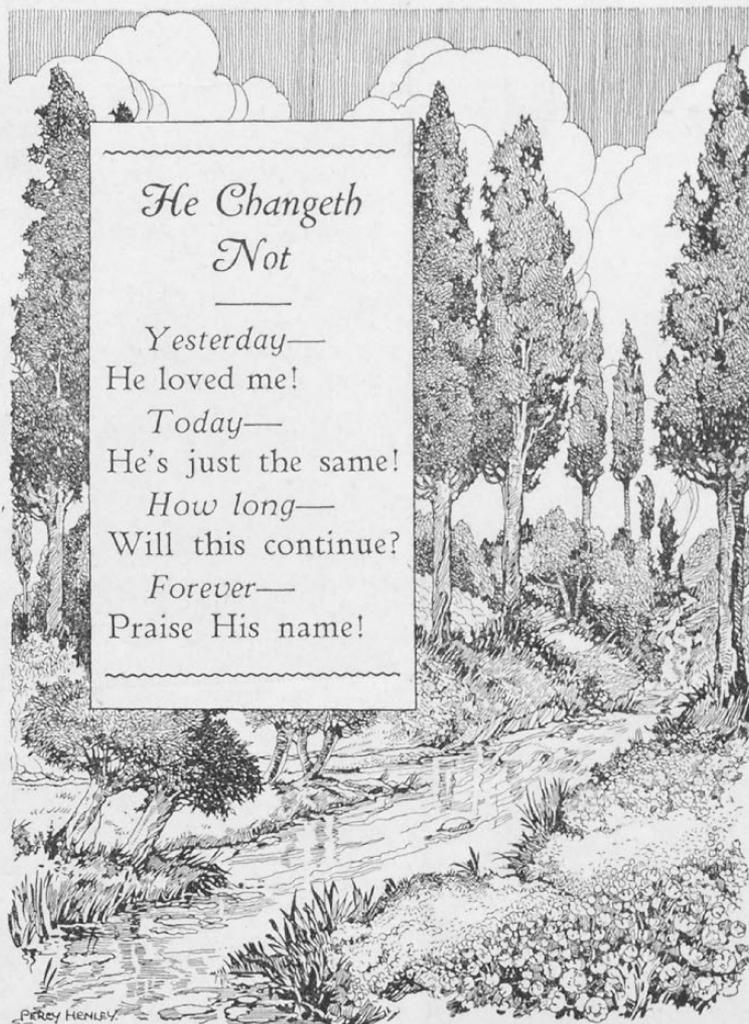
sanctify a field. Any kind of property might be sanctified unto the Lord; that is, separated from its ordinary secular usage unto God, to be devoted to the Lord, to be used in whatever manner the priest should decide so that God received

directly all benefit from it. This is one usage of the term in the Old Testament.

Let us read 2 Chron. 29:16, 17. This pertains to the time of Hezekiah and the restoration of worship in the neglected temple: "And the priests went into the inner part of the house of the Lord, to cleanse it, and brought out all the uncleanness that they found in the temple of the Lord into the court of the house of the Lord. And the Levites took it, to carry it out abroad into the brook Kidron. Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the Lord: so they sanctified the house of the Lord in eight days; and in the sixteenth day of the first month they made an end." Here the term "sanctify" is used to signify separation from evil, from defilement. Everything that was defiling, unclean, or polluting was carried out so that the house of God might be sanctified—separated from every evil, contaminating element.

In Exodus 29:21 we have both of these ideas set forth. "And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons,

(Continued on Page Six)



BE careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4:6, 7.

God is interested in the minutest details of our lives. Not a single sparrow is forgotten before God. Luke 12:6. The very hairs of our head are all numbered. Luke 12:7. We are never out of sight of our Heavenly Father.

Jesus knew the common weakness of mankind. He knew that anxious care and worry would largely characterize the experience of His disciples. He therefore took special pains to caution them. In Matt. 6:25-33 He deals with this matter very fully. "Take no (anxious) thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body more than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking (anxious) thought can add one cubit to his stature? And why take ye (anxious) thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore take no (anxious) thought, saying, 'What shall we eat?' or, 'What shall we drink?' or, 'Wherewithal shall we be clothed?' (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you. Take therefore no (anxious) thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

In the text the Apostle further emphasizes this great truth. "Be careful for nothing (R. V. In nothing be anxious); but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

I trust that as we study these words we may learn the true secret of restfulness and peace.

"Be careful for nothing." "In nothing

How to Be "Care-Free"

W. E. Moody

be anxious." That is, "Do not be anxious or solicitous in such a way as to destroy your peace of mind." Seeing that we are commanded not to be anxious, worry and anxiety must of necessity be a sin, for it is a breaking of this command.

We are to be anxious for nothing.

This does not mean that we are to exercise no forethought with respect to the future. Having done our best leave it all with God.

We are forced to admit that this is a feverish and restless age; and many a life is being shortened because of feverish worry and anxiety.

In nothing be anxious, neither in family affairs, business affairs, church affairs, nor any other phase of life. However, the general verdict of mankind is that such a freedom from anxiety is altogether impossible. That is because they fail to seek it in the only right and Scriptural way.

There is no royal road to the attainment of this great blessing of restfulness and peace.

There is a price to be paid. That price is continual prayer and supplication.

The difference between prayer and supplication is a difference in degree rather than in kind.

Supplication is prayer which has risen to an intensity of earnestness and desire. In the crises of our life we not only pray, but we supplicate the throne of grace.

There is a deep spiritual philosophy in the words of that well known hymn:

Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged,
Take it to the Lord in prayer.
Can we find a friend so faithful
Who will all our sorrows share?
Jesus knows our ev'ry weakness,
Take it to the Lord in prayer.

Are we weak and heavy laden,
Cumbered with a load of care?
Precious Saviour, still our refuge,
Take it to the Lord in prayer.
Do thy friends despise, forsake thee?
Take it to the Lord in prayer.
In His arms He'll take and shield thee,
Thou wilt find a solace there.

But to be effectual our prayers must be linked with thanksgiving.

No matter how many clouds may cross our spiritual horizon, we have always

sufficient cause for thankfulness.

Sometimes we think our lot is a very hard one, but in the severest test there is always ample cause for thanksgiving.

Let our prayers and supplications thus be permeated with the spirit of thankfulness, for it is in this way we are to let our requests be made known unto God.

But why should we be urged to make our requests known unto God, when He knows what things we have need of before we ask Him? In His infinite wisdom God has made His blessings conditional upon our asking for them.

After the enumeration of the many blessings that God promises to Israel in Ezekiel 36, we read in verse 37: "Thus saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them." And God's plan as given in Matt. 7:7 is "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

And yet there are thousands who are not willing to carry out so simple a condition.

But further, we are to make known our requests to God *minutely*. "In everything by prayer and supplication." God loves to have us place every detail of our life before Him. Nothing is too small for Him to notice. It is the little foxes that spoil the vines. It is not the great calamities and troubles which endanger our spiritual life, but it is the little cares and worries that tend to eat away our spiritual vitals and leave us spiritually weak and impotent.

Nothing is too small or *trivial* to take to God. God wants us to be on such intimate terms with Himself that we shall tell Him everything, and keep nothing back. If we *thus* honor God, He will honor us.

The great English preacher, C. H. Spurgeon, was once confronted by one of his deacons with the statement: "Mrs.— has lost a key and she tells me that she has taken it to the Lord in prayer, and is expecting Him to find it for her. Isn't it ridiculous and foolish—as though God would trouble Himself about a lost key."

Mr. Spurgeon quietly asked the deacon, "Is a key a thing?" "Yes," answered the deacon.

Then, handing him a Bible, Mr. Spurgeon asked the deacon, "Please tell me from God's Word how large a thing must be, and how heavy, before we are justified in praying about it. My Bible tells me that in *everything* by prayer and supplication with thanksgiving let your requests be made known unto God. As a key is a thing, the sister is quite within spiritual bounds in praying about it.

Moreover, the Lord will help her to find the key." And He *did*.

Consider now the great blessing which follows such prayer, supplication and thanksgiving. Having in prayer and supplication with thanksgiving made our requests known unto God, we are told that "the peace of God, which passeth all understanding, will keep our hearts and minds through Christ Jesus."

"The peace of God"—God's own peace. The peace of which Jesus spoke (John 14:27), "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you." God's own peace, rest, and tranquillity shall be ours if we will but trust Him sufficiently to make all our requests known unto Him.

And who can describe this peace? The text says, "It passeth *all* understanding." It is such a spiritual thing that it cannot be comprehended by mortal mind. The meaning literally is that it "stands out above," "overtops," "surpasses all and every thought, conception, or understanding of which the mind is capable." It can be understood only by our spiritual instincts and intuitions.

This peace "shall keep your hearts and minds through Christ Jesus." More correctly, "shall guard your hearts and thoughts in Christ Jesus."

The meaning is that the peace of God shall keep guard or watch over your hearts and minds. Heart kept secure, mind or thoughts stayed upon God.

And this not *through*, (A. V.) but *in* Christ Jesus. These blessings are made possible only by our abiding in Christ. Abiding in Him we are absolutely free from anxious care and worry; for God's own peace is ours. Such is the great blessing within our reach.

Let me close this message in the words of that beautiful hymn written by W. Macomber, entitled

Held in His Mighty Arms

Safe is my refuge, sweet is my rest,
Ill cannot harm me, nor foes e'er molest;
Jesus my spirit so tenderly calms,
Holding me *close* in His mighty arms.

Pressing my tear-stained cheek to His own,
Hushing my grief with His sweet gentle tone;
Touching my heart with His healing balms,
Holding me *still* in His mighty arms.

Tempests may rage, sin's surges may beat,
Ne'er can they reach my sheltered retreat;
Free from all danger, from dread alarms,
Resting *so safe* in His mighty arms.

Chorus:

Oh! What wonderful, wonderful rest!
Trusting completely in Jesus I'm blest;
Sweetly He comforts and shields from alarms,
Holding me *safe* in His mighty arms.

Let us fulfil the *conditions* and the blessing is *ours*.

The Way of Salvation

God's Unfailing Word A True Story

Some few years ago, a Christian woman bought some marked New Testaments to circulate among some of the Jewish women in her town. Several of these little Books had gone out with kind personal notes inside them, and one day the last of the series was ready. The Christian woman started on her errand. The walk lengthened beyond her strength; so, bidding her friend "good-bye," she sat down in a shelter on the sea-front to rest awhile. Only one other person sat there with her, and that one was sitting white and still with closed eyes. A few moments passed, then the Christian timidly inquired: "Are you sick? Can I do anything for you?"

The eyes opened; they were dark and despairing; the lips moved, and a voice, hollow and sad, said: "Yes, I am sick—I am sick—I am dying, but no one can help that."

Swift as thought came the gentle answer: "Christ only; but what a comfort that He can!"

Suddenly new life seemed to vibrate through the frail form. Anger, that almost paralyzed her hearer, rang in the scornful tones of the stranger; the dark eyes blazed with brilliancy. "Do not mention that name to me! The impostor! The enemy of our race! The accursed one!"

With each nerve throbbing with anxiety to help, the Christian woman paused, uncertain how to answer.

Faltering, she began: "Have you ever read the New Testament?"

"Never!" came the sharp response in the same scathing accents.

"Is that quite fair? To us who know the Book and love it, your conduct seems like condemning a person unheard. You are dying, you say—the New Testament tells of a beautiful life beyond this. Oh, do read it!"—holding it out to her.

A weird smile lighted up the sad, thin face. "Well, nothing can hurt me now. At any rate, you mean well." And the Jewess took the packet, slipping it into a bag by her side.

* * * *

A year went by, and again the Christian woman was on the sea-front. As she walked along, someone eyed her curiously, but with an unfriendly gaze which made her feel uncomfortable, though she knew not why. Turning to retrace her steps, they met again, and this time the other paused, asking abruptly: "Are you Miss—?"

"Yes."

"Then I have a message to give you. Do you remember giving a New Testament to a sick woman in a shelter here a year ago?"

"Yes."

"Well, she is dead. As she was dying, I promised her if I ever met you I would tell you that she died in peace, trusting in your Jesus Christ. I was a fool to promise her, but I did it, and I have kept my word; but I curse you for giving the Book to her; you have destroyed her soul."

She was turning to go, when the Christian lady stopped her. "The Testament—where is that?"

"I have it. I promised her to keep it; but no one shall ever see it—it shall do no more harm."

Quickly she walked away, leaving no chance of an answer; and her hearer went home, so shadowed by the terrible looks and words of hatred, that for days she could hardly give thanks for the precious soul that had been redeemed and was in glory.

Many months sped on their way, marked only by the silent prayer for that Jewish woman still in darkness. Then one morning, a letter arrived in a strange handwriting, with a strange post-mark. It was brief, and unsigned. It said: "Your Jewish sister thanks and blesses you. I, too, have read that New Testament, and found the true Messiah. Pray that I may be faithful; all here are against me, especially my husband. He has taken the Book from me—pray for him also. Yours in the love of Christ."

More months sped away—then another missive came. "When this reaches you, I shall be with my sister before the Throne. I am dying, as she did, of tuberculosis, but I want you to know that I have been kept true, and that I have my dear copy of the New Testament again. Last week my husband gave it to me. He has said no word, but he is all kindness and love. I asked him if he had read it; he only said, 'Ask no questions,' so I am praying on in hope. Continue your prayers for him."

Day by day that request was complied with, though the petitioner knew neither the name nor the abode of the one for whom she prayed. But the Hearer of prayer knew and sent one more answer. Two texts of Scripture written on a card came in a foreign envelope. One of them was: "*My Word shall not return unto Me void*," a text which speaks convincingly of the hidden power which lives in the inspired Word of Divine Truth.

Search the Scriptures for these are they that testify of Christ, but above all come to the Saviour of whom those Scriptures speak, to Him who declares, "Him that cometh to me I will in no wise cast out."

The Editor's Notebook



Corrupted Reasonings

King Saul is an example of a natural man who walks in the light of his own reasoning, perfectly satisfied with his own thoughts and his own judgments, rejecting all that is contrary to the reasoning of his own corrupt mind. God gave to Saul very definite instructions concerning the Amalekites—there must be an utter destruction of this corrupt people and all they possessed. The will of the Lord was clearly indicated. But Saul reasoned, "It is not sensible to destroy all these splendid flocks, and it seems to me the part of wisdom to preserve the king of the Amalekites. I will bring him home as a trophy of war."

Something Greater Than Sacrifice

The prophet Samuel, when he saw Agag, the corrupt king whom Saul had spared, took a sword and hewed him in pieces before the Lord, bringing the judgment of God upon one whose ruthless sword had made many women childless. The prophet's soul was grieved when he heard the lowing of the cattle and the bleating of the sheep, and he inquired in indignation, "What meaneth this?" Saul had a plausible excuse, "They are for sacrifice." There is something more important than sacrifice—obedience to the revealed will of God. At a later time the Psalmist in the Spirit caught the vision of this greater thing, "Sacrifice and offering thou didst not desire . . . burnt offering and sin offering hast thou not required." But there was something that was required, and the One that was coming received a body that He might accomplish the thing that was required—doing the will of God. The keynote of His holy life was, "I delight to do Thy will, O my God."

A Secret of Victory

Samuel said to Saul, "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." And he went down to Bethlehem and anointed a shepherd lad, who early learned to do the will of God, and to trust in God to gird him with strength, so that he could leap over any wall of opposition and run through any troop of enemies. In his early days he met the champion of the Philistines. Little David repudiated the untried armor of the fleshly Saul, preferring the well-trying, all-sufficient arm of Jehovah in whose name he had learned to trust. David went to the river

for his ammunition. It is written, "There is a river, the streams whereof make glad the city of God." This is the river of the Spirit. From that river there is every provision for every conflict. Trust not in human might nor power, but learn to trust in God's Spirit alone. Through the Spirit of God every mountain shall become a plain; and that great mountain of flesh, Goliath, went down before a single stone from that river, sent in the name of the Lord by one filled with the Spirit of the Lord. Those who depend upon the name of the Lord and the Spirit of God will always be more than conquerors over all the power of the flesh, the world, and the devil.

Friendship with God

Abraham early learned the blessedness of the will of God. When the Lord indicated that he was to leave Ur of the Chaldees to become a pilgrim, he went forth in faith, not knowing whither he was going, but having fullest confidence that He who had spoken would surely lead. A word was given him by the Lord to try him—he was to take his son Isaac to Moriah and there offer him up for a sacrifice. Which way would he choose? The way of the natural man which shrinks from sacrifice, or the way revealed by God? Abraham put forth no carnal reasonings why he should reject the will of God, but went forth in child-like faith to sacrifice his son accounting that God was able to raise Isaac up even from the dead, and so fulfill His words of promise to him. They came to Moriah, and the son, a willing sacrifice, was laid upon the wood of the altar. Abraham raised his knife to fulfill the command, but a word came forth from the Lord to stay his hand. In the thicket was a captive ram to be sacrificed in place of Isaac. This man who loved the will of God and was willing to do it at any cost was blessed of God and became His friend, and will be honored throughout eternity as His friend. And all who do the will of God can enter into like friendship with Him. "Ye are my friends, if ye do whatsoever I command you." John 15:14.

The Supreme Test

When the Son of God came to earth He delighted in the will of His Father. The adversary came to tempt Him and to point out another pathway, one that would be easier. But the law of God

was in the heart of the Son. He knew the will of God, and each time the adversary tempted Him to another pathway, He declared, "It is written." He absolutely repudiated the easier pathway that Satan suggested. All through His life He did the will of His Father, ever delighting in that will. He knew that it was the will of His Father that He should go to Calvary to suffer, and He set His face steadfastly thitherward. In the wilderness where Israel was overcome, He overcame the adversary. It was in the garden that Adam and Eve were overcome, and in a garden there came the final test. Would He be overcome? Would He choose the will of the flesh rather than the will of the Father? And in that garden He confessed "the flesh is weak," but He declared the willingness of His spirit to do the whole will of God.

Complete Obedience

Here was a cup offered Him, an awful cup, to take the sin of the world upon Him. In His exquisite holiness He shrank from sin. He cried, "If it be possible, let this cup pass from me; nevertheless, not my will, but thine be done." He prayed again, "Father, if this cup may not pass from me except I drink it, thy will be done." He knew that the will of His Father was perfect, even though it was hard upon the flesh. And that night He was girded with strength. An angel from heaven strengthened Him, and He went forth from that garden to do the perfect will of God, to offer Himself as a ransom for all. There was a substitute for Isaac on Mount Moriah, but there was no substitute for the Son of God upon Mount Calvary. He became obedient to the will of God, even when that will was the cross with all its agony, with all its shame, bearing in His own body the iniquity of us all. He stooped low in obedience, even to the death of the cross.

The Mind of Christ

The Word of God says, "Let this mind be in you, which was in Christ Jesus." He did not project His own reason or will in preference to the will of God, but declared, "Nevertheless, not as I will, but as thou wilt—thy will be done." And the Word declares, "Wherefore God hath highly exalted" this One who delighted to do the will of God. And those who have His mind, His mind of humility, will repudiate their own carnal minds, their own wills, their own thoughts, their own ways, their own reasonings, and will seek ever to know the will of God. Those who let this lowly mind be in them and are willing to suffer, willing for any test, for any trial, any humiliation, any shame, any losing of their own life, any Gethsemane, any Calvary, shall in due time be exalted with the Lamb to share His throne.

His Reward

The Lord says to us today, "I beseech you, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Upon the minds and in the hearts of those who do this, He will write the laws of His new covenant, a covenant sealed by the blood of Calvary's Lamb; and all who yield to Him He will transform, putting within them the lowly obedient heart of Christ, putting within them a delight to do the will of God. He will make known to them His good

and acceptable and perfect will. Do you desire to win the victory over Satan, over the world, over the flesh? Yield your spirit, soul, and body wholly to the Perfect One. He will be a shield about thee. He will be a fire within thee. He will enable thee to overcome even as He overcame. Trust not in thine own armor, in thine own reason, in thine own judgment, in thine own thoughts, but let the Word of God dwell in thee richly; and be very dependent upon Him to lead thee all the way. He will lead thee to a place by His side on His throne.

The Passing and the Permanent

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

Needed—National Repentance

Writes Roger W. Babson, noted business statistician, "Progress comes as people's hearts are changed. The motives for such a change are rewards and punishments tempered by love and mercy."

Pestilences

Word comes that in Ceylon thousands are dying with what is known as the "green germ malaria." It is stated that over a million have been smitten by this mysterious sickness. Among the end-time signs predicted by our Lord are famines, pestilences, and earthquakes in divers places.

Jews Look for the Messiah

The rabbis of "Agudatah Israel" recently issued a statement to all Jewry, "Wickedness has prevailed in the world; the rule of violence is uppermost. All the signs of the coming Messianic era are upon us." Alas, Israel who rejected one who came in His Father's name, will receive one who comes in his own name. John 5.

Land-Hungry Israel

Dr. Chalmers writes that "The Lord High Commissioner of Palestine has approved the purchase by the Jewish Agency of the Lake Huleh land concession, a tract of about 50,000 acres, which had been granted to an Arab group in 1914. After drainage and the building of an irrigation system, it is believed the land will be the most fertile in Palestine and worth far more than the reported price of \$1,000,000."

Building Without God

The "world" as it is condemned in the Bible may be briefly defined as human society organized apart from God. Said one speaker, "The League of Nations does not recognize God. God is nowhere recorded in its reports." Ultimately the nations will discover the truth of the warning, "Except the Lord build the house they labor in vain that build it: except the Lord keep the city the watchman waketh but in vain." Psalm 127:1.

No Messiah from Bethlehem

Says a writer in *The Chosen People*, "God has closed the door against a possible alibi for Israel, by way of another false Messiah. Every Jew knows that only from Bethlehem can come the Messiah of Israel. Now here is an astonishing fact—not a Jew now lives in Bethlehem! 8,000 Christians, 400 Moslems, but no Jews! Thus Israel, unwittingly, has made it impossible for even a shadow of a possibility that a future Jewish Messiah shall be born there!"

Why They Granted the Loan

The Jewish Agency recently wanted a loan of \$2,500,000 from Lloyd's bank in London. Some of the directors were doubtful as to the wisdom of granting the loan. However, the President of the bank read aloud to them the 37th chapter of Ezekiel concerning the return of Jewry to their own land; the chapter where the Lord says: "I will place you in your own land, and ye shall acknowledge that I the Lord have spoken it, and done it, saith the Lord." The directors of the bank, after the President had read this chapter to them unanimously voted in favor of the loan.

Glorified Robbery

Stripped of diplomatic phrases, and talk of "national honor," etc. many wars are simply wholesale violations of the command, "Thou shalt not steal." Says a writer in *New York Times Magazine* "Ethiopia, better known to the world as 'Abyssinia,' is today facing a grave crisis. Events of the next few months may lead to her absorption—economic or actual—by one or more of the encircling European powers. Her rulers, desperately conscious of their country's helplessness amid the encroaching desires of greedy Europe, are grasping at the final straw represented by their membership in the League of Nations and hoping that this tribunal will be able to prevent Europe, and in particular Italy, from seizing what is undoubtedly the richest territory in all the world still remaining unexploited."

War Talk Pays

Christ mentioned not only "wars" but also "rumors of wars." In modern language, "War talk." An eminent military authority, shows how war talk, as well as war, lines the pockets of a certain class. Says he, "'War talk' is useful for certain persons. There are the general staffs of European countries, including Russia, and Japan, who need money for armaments. That strange international brotherhood, the manufacturers of munitions for profit, depend in their business on a general state of fear and a corresponding demand for weapons of defense. There is no difficulty in explaining the origin of the war rumors."

An Image With a Brain

Pastor J. Narver Gortner contributes the following item: "An electric robot that hears, understands and obeys spoken commands has been brought to this country for exhibition purposes by its British creator, Professor Harry May of London. It carries out such orders as 'Wake up,' 'Stand up' and 'Raise your right arm,' as well as firing a pistol containing blank cartridges. When asked 'How old are you?' it replies 'Fourteen years.' The brain of the mechanical man is an electrical oscillograph which recognizes and records certain voice modulations and, in response, actuates sensitive relays which operate the various motors."

Brother Gortner quotes Rev. 13:15: "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many would not worship the image of the beast should be killed."

Archeology Corroborates Bible

We read in *Literary Digest* that "one of the most valuable contributions ever made to biblical history" was the finding of twelve potsherds between Beersheba and Gaza, the site of the ancient Lachish where King Amaziah of Judah met his death. A remarkable feature was that the inscriptions on the potsherds apparently were written in ink, and Professor Sukenik declared their most amazing characteristic was that many of the words and names used are spelled exactly as in the traditional Masoretic text of the Pentateuch. The spelling would indicate, he said, that the Bible was written by scribes during the time in which the events it chronicles occurred, and that the scribes were eye-witnesses of the incidents they reported. This, he said, would tend to destroy the higher criticism that the narrative was written many centuries later.

Writes New York *Herald Tribune*: "Proof satisfactory to the most rigid logician now is available for many of the Bible episodes. More appears with every thorough bit of excavation that is done."

"Speak to the earth, and it shall teach thee." Job 12:8.

Seed Thoughts

Gathered by Alice E. Luce

Study all the relics, debris, or records of ancient civilizations. Where do you find cornerstones with the name of JESUS upon them, statues in His honor, or books written by Him? Meditate upon this.

Where are the true monuments to the power and the influence of Christ? In the hearts and lives of men—in transformed characters, in sacrificial lives.

Do not be discouraged because you have never written a book or made a name for yourself in this world. You might do that and yet *not* be great in God's sight.

There is a sad tendency in these days to estimate our success or failure by temporal, material values; but this is of the earth, earthy.

Our real success depends upon *spiritual and eternal values*, and these are what God looks at. 1 Sam. 16:7.

If you are in the will of God and consecrating *all* you have and are to Him, there are no limits to what the Lord can do through your life and influence, even to the uttermost parts of the earth.

It matters not if you never know and never see those successes. What the Lord wants of you is *faithfulness*, and He makes Himself responsible for the results of your ministry.

The motto of the London Bible and Missionary Training School is: "Lord Jesus Christ, let me never lose the all-important truth that to be in *Thy will* is better than success; and grant that I may ever love *THYSELF* more than Thy service."

Questions and Answers

Please explain 2 Peter 3:10-12 and its connection with the coming of Christ.

It is generally accepted that these verses refer to the time, after the millennium, when the world will stand before the great white throne, from which the earth and the heaven flee away (Rev. 20:11), just previous to the time of the new heavens and new earth (Rev. 21). In verse 7 this time is spoken of as "the day of judgment and perdition of ungodly men." Verse 8 then reminds us that "one day is with the Lord as a thousand years, and a thousand years as one day." From this, and similar verses, many believe the "day of the Lord" includes all that time beginning with the Great Tribulation and ending with the final judgment, the verses mentioned by Peter taking place in the evening, or end, of that time.

Why is the word "unknown" in italics when it speaks of speaking in an unknown tongue, and what difference is there between "other tongues" and "unknown tongues"?

"Unknown" is supplied by the translators to emphasize the fact that speaking in a tongue is speaking in a language not before known. There is no difference between speaking with "other tongues" and speaking in an "unknown tongue."
—E. S. W.

A Three Minute Sermon

God's Hidden Ones

Jesus came to Bethany and they said to Mary, "The Master is come, and calleth for thee." Mary was not one of those pushful ones, not one of those obtrusive ones who always put themselves to the front. She was one of those quiet ones who was quite willing that others should be in the prominent place. She was willing to be in the place that was hidden.

The Lord sees those who are in the secret place, those who give themselves to prayer, and He comes and calls for such, for those who are lowly, who are meek; and they in their lowly, meek way are able to do things that will count most in the light of eternity.

Mary anointed her Master. She broke the alabaster box. She anointed Him for His burial, and wherever the Gospel is preached this act of this meek, unobtrusive, quiet woman is published. Do you know the names of the pushful ones who sought to have pre-eminence in those days? No, you do not know the names of those who were the most obtrusive among that crowd. But you know the name of Mary, the hidden one.

Elijah was in the mount, far removed from the court of Israel. Neither the king nor anyone in Israel knew his whereabouts, but God knew where to find him. There came the still small voice of his Lord commissioning him for service, a service that was to count for eternity.

There was a hidden one in Damascus, a praying man. God knew where he was. The presence of the Lord came into that room where he was praying, and Ananias was commissioned to go and pray for a man who also was hidden, a man who was blind. The hidden Ananias was sent to the hidden Paul to pray the prayer of faith that brought sight to his eyes and also the fullness of the Spirit. That day through the Spirit Saul of Tarsus was commissioned and given a knowledge of how he should suffer for his Lord. Ananias was given by the Spirit a revelation that this was a chosen one—a chosen vessel for the Master's use.

Seek to be a hidden one. Seek to be a meek one. Seek to be an unobtrusive one. Seek to be a lowly one, waiting, waiting patiently, until the Master calleth for thee. He will not fail to call for thee to perform some service for Him. He watches and sees those hours of quiet waiting upon Him. Those who pray in secret will be rewarded openly with service that will count in the light of eternity. Seek to be a hidden Mary. Seek to be a hidden Elijah. Seek to be a hidden Ananias.

Sanctification As Set Forth in the Word of God

(Continued from Page One)

and his sons' garments with him." While the term "sanctification" does not appear, the idea is there. They were separated from anything and everything defiling by this ceremonial cleansing, and at the same time were separated unto God and unto the service of God.

It is used in one more sense in the Old Testament Scriptures and we shall notice that before we pass to what concerns us more specifically, its meaning by usage in the New Testament. Ezek. 38:16, "And thou shalt come up against my people of Israel, as a cloud to cover the land; and it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes." Here the term is applied to God—God is said to be sanctified. When He executes judgment in fulfillment of His word against the wrongdoers, against the ungodly nations that have sinned against Him, He is said to be sanctified. Not that God in any sense needs to be sanctified, He is forever separated from evil; but when He executes His sentence against evil in fulfillment of His word of promise He is shown to be sanctified, separated entirely from evil. So the term is used as applied to God in the Old Testament.

Now let us go to the New Testament and examine two or three passages which will help us to see where the emphasis is placed in the meaning of this word, in its New Testament usage. In 1 Thess. 4:3 we read, "For this is the will of God, even your sanctification, that ye abstain from . . ." and then a particular sin is specified. You could substitute any other sin there, and it would be just as forceful and just as accurate with respect to its meaning. Sanctification—that you abstain from. In 1 Thess. 5:22, 23, "Abstain from all appearance of evil. And the very God of peace sanctify you wholly, and I pray God your whole spirit one of the current theories respecting unto the coming of our Lord Jesus Christ." These are typical New Testament expressions that clearly indicate to

us the meaning of the term "sanctification" according to its Scriptural usage.

There is still another New Testament passage that indicates this same meaning and provides an opportunity, at the same time, to point out something regarding one of the current theories respecting sanctification. In 2 Corinthians 6:14-7:1, we have "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing"—there is the same idea, separation from uncleanness, from defilement, from evil—"and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness (or, sanctification) in the fear of God." It is very clearly set forth in this passage that sanctification is separation from evil.

Now as to the theory that is sometimes propounded on the basis of this passage. We are told that sanctification is a gradual process, we become little by little separated from evil until we attain to perfect holiness, "perfecting holiness in the fear of God." If you have followed closely in the reading of the passage, you have not found the slightest indication that sanctification is a gradual process. The passage is most clearly and unmistakably addressed to people who have gotten away from the normal, correct Christian life. They are not Christians well saved and walking with God, needing to go on to get sanctified. They are people who have fallen away from the normal Christian walk. They are entangled, they are allied with things that defile; and the Holy Spirit, through the inspired writer, is saying to them, "Come out from among those people and be separate, touch not the unclean thing. If you will do that I will receive you, and you will live a normal Christian life again." And then He says, "Now because you have these promises, that God will receive you and bring you back into normal Christian living, just put away all that is evil, and in doing that you will be perfecting holiness, you will be coming back into a normal Christian walk." "Perfecting holiness in the fear of the Lord" is coming back from defiling, contaminating evil, into a walk with God in purity and cleanliness. This is holiness. There is

here no idea of going on by stages into a perfect state. We have simply conveyed to us the idea that if we have become entangled with sinful things we are defiled, we are out of the way, and we need to get back into the way before we can live clean Christian lives. This is perfecting holiness in the fear of the Lord; for a Christian life is a holy life.

Let us now look into the book of Romans, at chapters 6, 7, and 8, where there is set forth perhaps more completely than anywhere else, the New Testament teaching on sanctification. In the 6th chapter a question is asked twice and answered. It occurs in the first verse. "Shall we continue in sin, that grace may abound?" In the fifteenth verse, "What then? shall we sin, because we are not under the law, but under grace?" What is the answer in both instances? "God forbid."

Now let us get that outlook, that point of view, as we study sanctification together. John agrees with this in his first epistle, the opening part of the 2nd chapter. "These things write I unto you, that ye sin not." And a little further on in his epistle, "Whosoever is born of God doth not commit sin"—present progressive tense—does not practice sin. It is not the habit of a child of God to practice sin, and yet the lamentable fact remains that all too much of our teaching of sanctification is twisted and shaped around the thought that sin is necessary. But here, if I understand it right, is the only correct point of view, as we proceed in the examination of the Scriptures touching the matter of sanctification. "That ye sin not." God forbid that we should continue in sin. Provision is made that we do not sin. Oh, there is a possibility of sin and a provision for cleansing of sin, praise the Lord, but that is not an invitation to sin, nor a sanction of sin. The truth of God is just the reverse of that. Provision is made that we do not sin.

In the 6th chapter of Romans the question is answered, "God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that

the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." Rom. 6:2-7.

That is wonderful language—clear, unmistakable. But somebody says, "That does not quite agree with my experience. That scripture must mean something else." Is that right? Are we to twist the Word of God to fit our experience? or are we to say, "Whatever my experience is, God help me! I want the light of God's Word on my life, and by His grace I want to walk in it"?

Sanctification in this passage of Scripture is set forth as effected through the death and resurrection, of Jesus Christ. Death and resurrection! Now the cross of the Lord Jesus Christ, the great objective of faith, provides so much, that I dare say throughout the countless ages of eternity we shall be unraveling the marvels of grace and truth that are in it.

In the cross, in the cross,
Be my glory ever,
Till my raptured soul shall find
Rest beyond the river.

"God forbid that we should glory save in the cross of our Lord Jesus Christ." Paul said, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified." 1 Corinthians 2:1, 2.

(To be continued)

What Believers Suffer in Russia

Keith L. Brooks quotes the following from a faithful Gospel preacher who has escaped from a Russian camp on Solovky Island, after three years.

He says: "Many die of scurvy. In one of the Barracks only five out of a hundred survived. Some die as a result of torture. Many are shot. Suicides are committed daily. Some hang, drown, or throw themselves under a passing train. All this to get free from the terribly hard labor. Among the prisoners are Orthodox Priests, farmers, and Christian peasants. It is a crime, in Russia not to obey the law of the land in all its diabolical Bolshevism! These Russian believers have entirely yielded themselves to the Lord thanking Him for everything, and know that Jesus, who is their Good Shepherd, leads them in His own way to the green pastures and still waters. The way is hard and thorny indeed, but the Lord never leaves them. He gives 'power to the faint.' Even death does not frighten the believers, for with the eyes of faith they can see beyond the gates of death the eternal day, the eternal joy, and the love of God."

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NOTICE

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Gospel Publishing House
Springfield, Mo.

The Sunday School Lesson

The Holy Scriptures

Lesson 4, April 28: Psa 19:7-14; 2 Tim. 3:14-17.

Our lesson records two appreciations of the Word, one by an Old Testament psalmist and the other by a New Testament apostle.

A. DAVID'S APPRECIATION

(Psalm 19:7-14)

After glorifying God's revelation in the Book of Nature, which tells of His power and wisdom, the Psalmist magnifies His revelation in the written Word, that tells of His redeeming and sanctifying power.

I. THE NATURE OF THE LAW.

As a jeweler turns a precious stone in order to admire its varying flashes of light, so David admires the rich variety of the Word as he looks at it from six angles. He describes it as the: **Law**. In its broadest the word "law" (Torah) refers to all precepts relating to the direction of man's life. The word means literally "education" or "instruction." **Testimony**: witnesses to what God is and what we should be. **Statutes**: specific directions to secure obedience or to check disobedience. **Commandment** tells of Divine decrees authoritative and imperative. **Fear** describes the effect of the law, which is to inspire reverence for God. **Judgments** are God's decisions on the rightness or wrongness of certain lines of conduct.

II. THE ATTRIBUTES OF THE LAW.

Attached to each name of the law is a quality which the devout heart discerns in the law. It is: **Perfect**, containing without flaw or defect the standard of conduct. **Sure**, reliable, worthy of being absolutely followed and certain to be fulfilled. **Right**, as indicating the straight road to man's true goal. **Pure**, or "bright," like the sun, making duty clear. **Clean**, as contrasted with the foulness of false faith and the loathsomeness of superstition. **True** and "wholly righteous," describing accurately the mind of God and the condition of man.

III. THE WORK OF THE LAW.

The effects produced by the law are consistent with its attributes. The Word: **Restores** the soul, refreshes the inner life as food does the body. **Makes Wise** the simple, giving practical guidance to the inexperienced, whose limitations of knowledge expose them to deception. **Rejoices** the heart, since there is no gladness equal to that of knowing and doing the will of God. **Enlightens** the eyes, purging away all that mars and dims the spiritual vision. **Endures** forever, because it describes changeless reality, and is therefore unaffected by passing theories and philosophies. The Word is **Righteous** altogether, for Scripture is self-explanatory, self-evidencing and self-vindicating. It is a sword that needs not to be defended but needs to be used.

IV. THE VALUE OF THE LAW.

In God's law one will find:

Possession. "More to be desired are they than gold, yea, than much fine gold." As

spiritual treasure is more valuable than material, it should logically be sought after with greater avidity. God, not gold, is man's greatest treasure.

Pleasure. Sweeter also than honey and the honeycomb." There is a delight and a thrill found in reading God's Word that exceeds any pleasure produced by human compositions.

Protection. "By them is thy servant warned." The Word encourages and also warns; it constrains and also restrains; it opens doors and closes doors.

Profit. "In keeping of them is great reward." The keeping of God's law automatically rewards the doer. Right living produces rich living.

V. THE EFFECTS OF THE LAW.

An Awakened Conscience. "Who can understand his errors? Cleanse thou me from secret faults (sinning ignorantly). Keep back also thy servant ("Lead us not into temptation") from presumptuous (deliberate) sins, let them not have dominion over me: then I shall be upright, and I shall be innocent from the great transgression." As the mirror is to the outer man so is the Word to the inner man. Writes Dr. Scroggie, "The Divine Self-revelation should beget in us the consciousness of the growing power of sin. Its development is here indicated. Errors of ignorance become deliberate sin, evil wrought with a high hand, and this latter eventuates in matured guilt, great transgression, sin which goes almost beyond mercy. For the most part we are responsible for our ignorance. God will hold us responsible for what we might have known. Sin is none the less sin because done ignorantly."

A Confident Heart. "See your sin and see your Saviour" is a good recipe for spiritual deliverance. The Psalmist is not only sin-conscious but also conscious of God's power: power to purify—"Cleanse thou me;" power to preserve—"keep back thy servant;" power to perfect in righteousness, to make "upright" and "innocent." And when the words of the mouth express the meditation of the heart we have good reason for being heard. Therefore the Psalmist prays, "Let the words of my mouth and the meditations of my heart be pleasing in thy sight." It is better for words to be wrong and meditations right than for words to be right and meditations wrong. Yet the ideal condition is that the outward expression should truly indicate inward condition.

B. A NEW TESTAMENT APPRECIATION

(2 Tim. 3:14-17.)

About a thousand years later, Paul the apostle writing to his disciple Timothy, states, in another form, the same fundamental truths concerning the word uttered by David. The above verses describe the two-fold work of the Word of God: salvation and sanctification.

I. SALVATION.

The Way of Salvation. "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation." These words state the dominant purpose of the Bible, which is to reveal to sinful, straying man the way home to Father's House. Said a Moslem of a colporteur who was distributing Bibles: "Beware! This man is worse than the preacher who speaks to you and goes away. This man leaves you with a book that is able to convert the Moslem."

The Author of Salvation. The Scriptures make us wise unto salvation "through faith which is in Jesus Christ." That is, they do not take His place; they show the way, He does the saving.

II. SANCTIFICATION.

"All Scripture is given by inspiration of God (that is, "God-breathed"), and is profitable"—that is, can be brought into vital and practical contact with our lives in the following ways:

Teaching. "For doctrine." Said Wesley, "I am a creature of a day, passing through life as an arrow through the air. I am a spirit coming from God and returning to God; just hovering over the great gulf; a few
(Continued on Page Thirteen)

WHEN THE NEW BUILDING AT CENTRAL BIBLE INSTITUTE WAS BEGUN

Thursday, March 21, was an epochal day in the history of Central Bible Institute. The basement of the new chapel and of the new addition had been dug, and the concrete was about to be poured into the forms for the foundation. A special outdoor service was arranged, at which the faculty, the members of the board, and all the students were present.

Principal W. I. Evans read from the prophet Haggai, and stated that he felt that in the dedication of the site of the new chapel there was a parallel to the rebuilding of the temple. It could be truly said at C. B. I., "My Spirit remaineth among you" (Hag. 2:5), for the Lord has been graciously pouring out His Spirit in the Institute of late. As the start was made towards a larger Bible School it was appropriate to lay hold of the promise of God through this prophet, "From this day will I bless you." Hag. 2:19.

A number of the brethren gave a word. Brother Noel Perkin emphasized the need of C. B. I. as a training institute for missionaries. He stated that in one university in Cairo, Egypt, 5,000 young Moslems are in training as missionaries to carry the errors of Islam to all parts of the world. Also that in Moscow, Russia, 800 young men from China are in training to go back to their own land to scatter the seeds of atheism and anarchy.

A dedicatory prayer was offered, a word was given, the concrete mixer began its noisy grind, then barrow after barrow of concrete was poured into the forms, and the new building began in earnest.

Who can tell what will happen in the walls of that building during the next few years if the Lord should tarry, what bestowals of grace, what gifts of the Spirit vouchsafed, what consecrations made, what calls to service heard? Pray that there may be a continuous outpouring of God's Spirit upon the

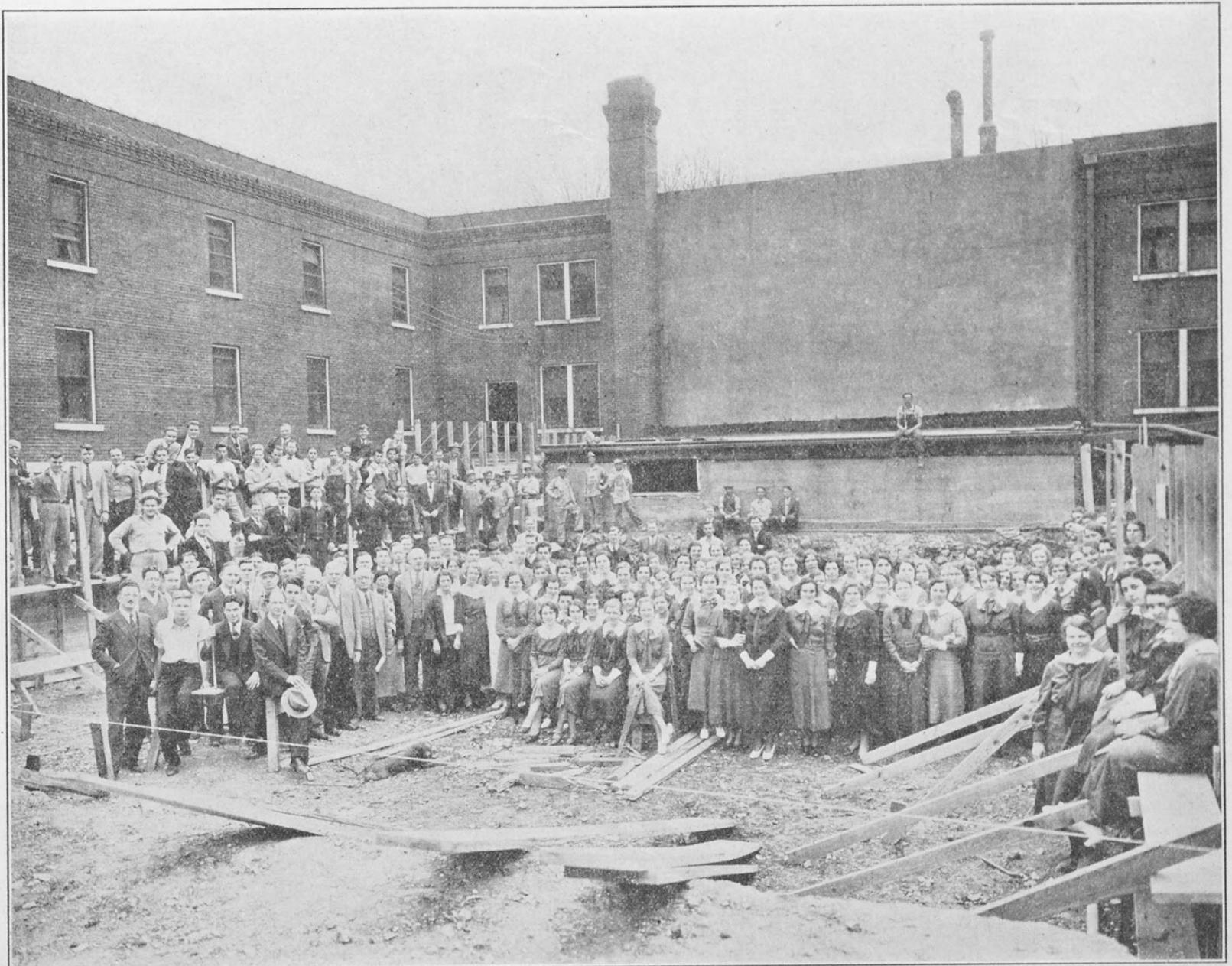
student body from year to year, and that many a Paul and Barnabas may be thrust forth from these halls to take the full gospel—a gospel confirmed with signs following—to the ends of the earth.

The brethren have decided to make a further reduction in terms for students in days to come. The sum of \$150.00 paid in advance will pay not only for registration, tuition, board and room for 33 weeks, but also for laundry, library fees, and other expenses. Those who pay weekly will only have to pay \$4.50 per week, plus \$20.00 registration fees for the two terms. This also includes laundry and other fees. Day students pay one dollar per week for tuition, plus \$20.00 registration fees.

There are many deserving students who cannot pay these fees, and we are always grateful for donations to help these needy ones. Would not some readers of the Evangel like to pay the way of a needy student next year? There are scores of splendid young men who would like to go to Bible school—and they could if they had your help!



Breaking ground for new addition to Central Bible Institute



At the Dedication Service when we began to build new addition to Central Bible Institute

The Gospel in Foreign Lands

ANNUAL SURVEY OF NORTH INDIA

Reports from the various stations of our North India District Council, as given at the annual meeting which was held late last year, have just been received by the Missionary Secretary. Space does not permit printing these reports in full, but we are glad to share with our readers extracts from them, telling of the progress of the past year, blessings, testings and victories. We trust this brief survey of the North India field will be the means to enlighten many to pray more effectually for the missionaries, native workers, and the lost millions of India.

Sharannagar Mission

The school has grown this year so that we now have 142 students enrolled. Of this number only fifty are Christians, but all have Bible classes daily. The weaving project is growing but we have been hindered because of lack of funds. Four of the boys in the weaving work are self-supporting while a number of others are learning the business.

We greatly enjoyed the ministry of one of the native brethren who was with us and the village people flocked to hear him. Some received the Baptism with the Holy Spirit and a number were healed. It was one of the most wonderful revivals we have ever seen. In one meeting the power of God just seemed to come as a rushing mighty wind and swept through the place until there was scarcely a person in the room who had not been shaken by it. Words cannot describe these meetings; one has to be in such meetings to realize what they are. We ask you all to pray that our people may go on and live in the Spirit.

Our Church is pressing forward and the Indian people have been taking the burden of the work more and more.—Mrs. Esther Harvey.

Dehra Dun

For months past the Spirit has gripped us afresh as workers. He has made it clear to all that we should give Him more time in prayer and waiting before Him and in the study of the Word. Since realizing this need and heeding His call, we can see a decided change in our own personal lives, our ministry, and our dealing with hungry hearts.

Various phases of our work include the Gospel Lighthouse and Reading Room, village work, zenana visitation, Christian women's prayer circle, and the zenana converts' training school. The Gospel Light-

house is a wide open door whereby one meets the non-Christians. Real seed has been sown and harvested during the past year and numbers are daily receiving instruction in the Word. The zenana visitation is a ministry which needs much prayer. Many, we find, are secret believers, but what can these little sisters do hidden away in their seclusion? The family ties hold them so tightly! Please pray for these secret believers. One of our Indian women has charge of the Christian women's prayer circle, gathering the Indian Christian women from the various churches here for a time of prayer, testimony and Bible study each week. It is truly wonderful to see



Members of the North India District Council, met in session at Moghal Sarai late last year. Officers elected for the year are: Superintendent, J. H. Boyce; Assistant Superintendent, Mrs. V. Schoonmaker; Secretary, M. L. Ketcham; Treasurer, Fred Merian.

the young women of our zenana converts' training school develop—snatched from the enemy and now striving to be made like Jesus, and to be fitted for His service. They are our babies and we desire much prayer for them.—Mr. and Mrs. A. A. Blakeney.

Lakhimpur

The work in and about Lakhimpur has gone on with some encouragement, but there is still a great deal of fear to step out and confess Christ openly. The zenana work is very encouraging. New homes are continually opening and many of the inmates show real interest and hunger for the Word of God. One Hindu woman was delighted when she heard the gospel. She said she had realized that their gods were unable to hear prayer or do anything for them, and that there is one true and merciful God and that He only could give salvation, cleansing, and forgiveness.—Mr. and Mrs. F. Merian.

Purulia

In September our Christian library was opened with great interest manifested. Over

300 English books and a fair number of Christian books in Bengali, Hindi, and Urdu, subscriptions to thirteen different periodicals in the vernacular and in English, also literature for free distribution in four languages has been given. The library is open each afternoon except Sunday. The average attendance is easily twenty each day.

Mr. Woolever is conducting classes each morning, giving a complete Bible study course to a group of young men. Some others are preparing themselves for personal work and are taking the correspondence Bible course from Springfield. Reports from home are excellent, stating that their papers are above the average papers coming in from some of the States. Mrs. Woolever has done faithful work in the orphanage. Last year we started to build a much needed room for the orphans but were unable to complete it for lack of funds.

My Bible woman and I (Miss Simpson) have visited and worked in different villages, going in the mornings and sometimes in the afternoons. Many high caste homes have been visited and we have witnessed for Jesus to many hungry hearts.

Mr. Ketcham, with the help of some of our workers, has gone many times to neighboring villages showing stereopticon pictures of the life of Christ, and giving gospel messages. He purchased land at Ghantali but so far lack of funds has prevented building. The present mud buildings suffice for the

present for the use of the missionaries when they go there. Two converts are now being prepared at this outstation for water baptism.

The converted Mohammedan, Abdul Munshi, who came to the mission about three years ago seeking the Baptism with the Holy Ghost, has now gone out to East Bengal to work among his own people. We ask your prayers that God may continue to supply his needs.

Our church services are well attended.—Fanny A. Simpson.

Nanpara

The signs have followed the preaching of the Word of life. Many of the village people have come asking prayer for healing and many have been healed. It seems easy for them to believe God for their bodies, but very hard for them to trust God for the salvation of their souls. These village people are working under the bondage of the overseers of the village, who in most cases are very cruel. There are many secret be-

(Continued on Page Eleven)

APPOINTMENT APPROVED TO LIBERIA



Edward Simmons

We are pleased to introduce to our Evangel readers Mr. and Mrs. E. H. Simmons of Mukilteo, Washington, who have been approved for missionary appointment to Liberia, W. Africa. This young couple have the endorsement of the North West District Council and are

apparently well qualified to fill a vacancy for workers that has occurred in our Liberia work. The Missions Department wrote Mr. and Mrs. Simmons about this particular need just when they themselves were feeling that God was going to open something special for them and they had been praying that His will might be revealed. In several ways there seem to have been indications of God's approval being upon this couple's going forth so that we ask our readers to unite with us and them in prayer that their needs may be met. They will require approximately \$600.00 for their steamship fares, this amount providing for them both. In addition they ought to have some assemblies or individuals who will promise to help meet the cost of their support which will be \$80.00 per month. Pray for these young people that they may be thrust forth in God's time, and if you are able to help them materially, "whatsoever He saith unto you, do it." If you are interested in doing something regularly for this need write the Missionary Secretary, 336 W. Pacific St., Springfield, Mo.



Mrs. Edward Simmons

ANNUAL SURVEY OF NORTH INDIA
(Continued from Page Ten)

lievers in one neighborhood but they are afraid to step out as Christians for the overseer has told them that if they become Christians he will cause them to be put out of their homes and they will lose their lands, and also be subject to life imprisonment.

We are glad to see so many of these people able to read in these days so that we are able to get the gospel to them through Gospel portions and Testaments.

The Lord has been working in the zenana homes at Nanpara. One of the girls had a vision of Jesus. She said that a man appeared before her in white shining garments, saying, "I am Jesus Christ, the Son of God. Follow thou me." Her mother said, "I will not compel her to worship Islam," leaving her free to become a follower of Christ.—Mr. and Mrs. C. Beckdahl.

Laheria Sarai

For the first few months after the earthquake we found the people around Laheria Sarai very open to the Word. Oftentimes we would be asked what the Bible said about the earthquake, for they seemed to think

that if God was behind the quake He should have written about it in His Book. Such questions as these gave us new opportunities to witness for Him, regarding the signs of His coming.

Since we lost our chapel we have held our Sunday evangelistic services on the front verandah of the bungalow. The crowds have been splendid throughout the year and the interest good. Since last summer we have opened over 40 new zenanas. A number now are being prepared for baptism.

We recently opened monthly English services for the Anglo-Indian people in Laheria Sarai and also services twice a month in the railway institute building for the railway people in Samastipur. The crowds are good and interest increasing.—Hettie Steffen.

Moghul Sarai

The past year's work has been encouraging even though we have failed to see the results which our hearts have yearned for. The cold season was spent in going almost daily to the villages. We found the people always ready to listen to the gospel and many seemed stirred after the earthquake, so that they called us back to tell them more about the Bible. Living so near to the so-called holy city of Benares, we felt that our work was going to be difficult, but we find that many of these people are tired of their bathing in the Ganges, and often they come to the bungalow to inquire about our religion.

During the past year we have sold a little over 1200 tracts and have given 2000 away in free distribution. In the past month and a half we have sold 350 Gospel portions.—Mr. and Mrs. J. E. Barrick.

Bettiah

At present we have about 80 girls in the school and I believe each one knows the Lord. Through the earthquake our people were stirred anew to seek the Lord, feeling that His coming must be very near. God again gave us a wonderful revival. Nine more girls and one of the teachers received the Baptism with the Holy Spirit and the Lord was in our midst in a very real way. Then more recently we had special meetings and received another blessed touch of the Holy Spirit in our midst. At the close of the meetings 13 were baptized in water.—Hilda Wagenknecht.

Chutupalu

About a year ago we felt led to come to Chutupalu. Praise God for the encouragement we received at our first meeting. The people listened well and all who could read purchased a Gospel portion so that in a few minutes our limited supply was exhausted. In this way we have continued the work in the Bazars and villages, preaching and selling Gospels. The lantern slides on the life of Christ have been a great blessing to the people.—Mr. and Mrs. R. McClay.

Council Bible Training School

His love and mercy ever does for us exceeding abundantly above all we can ask or think and for all that the year has brought we praise His Name. We have at the present time 22 young women enrolled as Bible students and of these 13 have received the Baptism with the Holy Ghost during the year.

Of the revival God so graciously sent us I can only say it was too wonderful to report. The glory and the power of God

rested upon us for weeks, the spirit of prayer never lifting from the girls night or day.

One dear girl came to us from another denomination and before sending her the missionary at her station wrote to the head of their mission asking for permission to send her, explaining that this was a Pentecostal Bible School and the girl might receive what we had! The answer came, "From what I have seen of the Pentecostal missionaries, they are a happy lot of folks and if this young woman can get what they have, let her go and get it." She came and received the Baptism with the Spirit within two months of her arrival, and we trust she will be a witness of the joy of the Lord to many others. Our first class of girls will soon graduate and go out from us into active service for the Lord. He has given open doors for each of them and we trust they may become soul winners indeed.—Marguerite Flint.

Siswa Bazar

We are glad to report that the fire of God is now falling here upon our young men especially, and He who sits as "a refiner of silver and of gold" is doing great and mighty things for them in their hearts. Last Sunday afternoon I had the pleasure of baptizing two of them in the little river which flows near our mission compound.

Funds have not enabled us to take in many orphans and widows this year and it is very hard to not be able to stretch forth a helping hand to these needy ones, but our policy now is to establish, under the mercy of God, self-governing, self-supporting, self-propagating assemblies throughout this district.—Mr. and Mrs. J. H. Boyce.

Basti

We usually find the people in this district in the villages and at the roadside ready to listen to the message. We often, after telling them about Jesus, the only one who can save, ask for an expression as to what they think about it all and if they truly believe and want us to pray for them to raise the hand. We have had the joy many times of seeing hands raised. One man whom we had met before, said to us, "Yours is the only religion that gives hope at death." My heart ached for him as I saw that he still longs for Jesus, but his high caste and unsympathetic wife is the hindrance to his yielding. Please pray for them both.—Bessie Gager.

Chapra

Someone has said that the curtain which hides our future is woven by the hand of mercy. If I had known at our last convention all that this year would bring to us in Chapra, I should have been disheartened, but morning by morning as He has unlocked the day we have felt His hand and heard Him say, "My help is sure."

The suffering in our district has been very severe, first because of the earthquake and more especially by the flood. We have hoped to see that God's judgments would bring the people to repentance but with the exception of a few souls here and there, the masses seem even harder than ever. We are more than ever convinced that nothing but mighty prevailing prayer in the Holy Ghost can avail on their behalf. There are several now whom we feel the Lord is preparing for baptism.—Mrs. V. Schoonmaker.

In the Whitenened Harvest Field

WEST AMARILLO, TEXAS—This is a new work. Already several have prayed through to victory and are seeking the Baptism in the Spirit. A great interest among the smelter men is being manifested.—Pastor and Mrs. Elmer L. Cutsinger.

ALVORD, TEXAS—We just closed a 3 weeks' meeting, conducted by Evangelist N. W. Brooks, of Bridgeport. The power of God was present to deliver from sin. About 16 wept their way through to old time salvation. Ten of these were men, some nearing 75 years of age. A goodly number united with the church.—Pastor and Mrs. James E. Inlow.

EAST ST. LOUIS, ILL.—Evangelist and Mrs. P. T. King, "Musical Messengers," London, England, have just closed a revival in Full Gospel Tabernacle. About 75 professed conversion, a number of whom followed the Lord in baptism. There were 12 filled with the Spirit, according to Acts 2:4, and some definite answers to prayer in the healing services.—Guy Phillips, Pastor.

PADUCAH, KY.—We report great progress in this new field. In February George Preslar, Dyer, Tenn., conducted a 2 weeks' revival. Several were saved and the church was encouraged and blessed. In March, Paul Chamless, Dallas, Texas, was with us. His ministry was a great blessing to us. We were worshipping in a tobacco barn but are now in larger and much nicer quarters.—Mary Ruth Rainbolt, Pastor.

UNION CITY, TENN.—We have recently closed a 19 days' meeting with A. H. Mitchell pastor. The power of God was present to save and deliver. Around 12 confessed Jesus as their Saviour and 16 were baptized with the Holy Ghost, according to Acts 2:4. On the last Sunday night the power fell in the Young People's service. A shout went up from every heart and many reconsecrated themselves to the Lord. The entire church was greatly revived and ten were added to the assembly.—Walter Smith, Evangelist.

BROOKLYN, N. Y.—The special services conducted for 2 weeks by Evangelist Frank M. Boyd, at Lighthouse Church, 73 Himrod St., closed March 10, leaving lasting impressions on those who attended. March 2, a Bible school reunion was held in which a number of Brother Boyd's former students and associates participated. A Young People's convention of 5 days, followed the special services. Representative groups from a number of neighboring assemblies participated. Sister Alexandria Wasilewska, a converted Broadway actress, was the speaker. Her ministry was greatly appreciated by young and old, and resulted in the reconsecration of many young people.—Nicholas and Martha Nikoloff, Pastors.

ALBUQUERQUE, N. MEX.—The Lord has blessed in a recent revival here. Evangelist Bessie Misener, from Logan was with us in a 3 weeks' meeting in which 4 were saved and 5 received the Baptism in the Holy Ghost. I continued the meeting one week and one who had strayed from the Lord returned. On the last Sunday 4 followed Christ in baptism.—W. A. Vanzant, Pastor.

SIoux CITY, IOWA—The writer just closed a revival at Full Gospel Tabernacle, where Willis E. Smith is pastor. God blessed our combined efforts and large crowds turned out to the services. Around 24 knelt at the altar for salvation. Some were healed by the divine touch and some were baptized in the Holy Ghost. The work at this place has made remarkable progress the past few years.—Clarence H. Jensen, Evangelist.

EDINBURG, TEXAS—The Lord has been very gracious to us in both a financial and spiritual way since Jan. 19, when we accepted the pastorate here. We moved the building to a corner lot on the same ground where it was located formerly. We have repaired and repainted the building, being assisted financially by the Women's Missionary Council and the Christ's Ambassadors. The Sunday school attendance has doubled and the numbers in our regular services are increasing.—Jim Sawyers, Pastor.

FOREVER WITH THE LORD

Sister Kara McElroy, of the South Florida District, suddenly received the call to come up higher, March 24th. We extend our loving sympathy to the loved ones left behind.



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

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HUTCHINSON, KANSAS—The Lord has graciously blessed us in a 5 weeks' revival conducted by Doreen Justus, Evangelist, and Loraine Oliver, Singer, Ft. Smith, Ark. A number found salvation and several were baptized in the Spirit, according to Acts 2:4. Several were remarkably healed in answer to prayer. In general, there has been a deepening in the spiritual life of the church, and all possess a new hope of the Lord's soon coming.—B. H. Armes, Pastor.

FT. SMITH, ARK.—The New Bethel church, N. 8th and T Sts. entertained the ministers of the west central section in a Bible conference March 25-30. God was with us in a marked way, inspiring us with a new vision of the work of God in this section, as we listened to the good lessons given by Superintendent Burris. The lessons were instructive, inspirational, and very effective. Surely we thank God for the ministry of teaching. Sister Stokes, District Sunday School and C. A. President, was with us and though she was unable to be active through every day, because of illness, her lessons given on this phase of the work were appreciated by all. Surely this Y. P. and S. S. work is one of the greatest building factors in our movement. We feel the Conference was a great uplift to the local church.—G. W. Hardcastle, Pastor.

SACRAMENTO, CALIF.—March 17, Loren B. Staats, Blue Rock, O., concluded 5 weeks' of revival meeting in Full Gospel Tabernacle. Morning prayer meeting was inaugurated the first week which continued each week day, except Mondays and Saturdays, throughout the campaign. Approximately 50 saints gathered to pray at each of these services. And we believe the blessed results which followed this ministry were due largely to these prayer services. The church was stirred to seek a closer walk with God. More than 50 knelt at the altar for salvation; 9 received the Baptism in the Spirit, according to Acts 2:4; 23 followed the Lord in baptism; and the assembly was lifted to a higher spiritual plane. We are hopeful of a new Spanish work's resulting from the conversion of a number of the members of a large Spanish family who attended. About 3 years ago an Italian was converted who afterward launched out into work among his own people. He has gathered a group of about 75 Italians about him, most of whom are filled with the Spirit. They hold services in our building on the nights we do not use it. It is encouraging to hope that we may soon have a Spanish branch as well. Every department of our church is moving forward. Our Sunday school has an enrollment of 250 or more. Our Young People's band of about 85 active members, in addition to assisting with the regular church work, are carrying on missionary work in several near-by towns.—Wesley R. Steelberg, Pastor.

ANOTHER GRADUATE MISSIONARY

In the Evangel of March 16, there was a list of the graduates of C. B. I. who are now in foreign missionary work. The name of Gustav A. Bergstrom was omitted through an oversight. Brother Bergstrom sailed for Brazil in 1933 and is now located in Rio de Janeiro where he is being used of the Lord in the spreading of the gospel in that dark country.

FROM "SHEMARIAH," PALESTINE
JERUSALEM, PALESTINE—We have

been greatly favored and blessed by a vacation visit of Principal George Jeffreys and his revival party from London, England, who, while here for a rest, kindly gave us a campaign in our chapel, which was filled almost to capacity, and also one in the Mission Hall. After listening to their stirring choruses and earnest gospel messages quite a number indicated by the uplifted hand that they received Jesus Christ as their personal Saviour, and many pressed forward for prayer for healing. Many of different creeds and beliefs have since told me of great blessing received. On their visit to Petra the party gave a meeting in Amman, and one also in Es Salt, where a number were saved and healed. How we long for a more lengthy campaign, for many are hungering for God and could be led to the Light of life.—A. Elizabeth Brown.

HEALED OF STOMACH ULCERS

I had suffered with my stomach since I was a child; and for the four years next before my healing I suffered almost constantly. The attacks seemed to get worse and worse. Finally in July, 1934 we called in a doctor. He said I had an open ulcer in my stomach; that I would have to go on a liquid diet for months, and maybe longer, as the ulcers when they break are very slow to heal; he told me to go to the hospital for X-ray pictures so they could know how to treat me. Instead of going to the hospital I sent in a prayer request to the saints of the Upper Room Mission in San Jose and Glad Tidings in San Francisco. My pastor, Max Freimark, was away in Santa Cruz, at the time. I got stronger and my husband took me to Santa Cruz where Brother Freimark prayed for me. God touched me and took away all pains in my stomach, but yet I had pains in my back. We kept praying and about the 15th of August I was completely healed. I only stayed on the milk diet three days and I have never had any pain in my stomach since.—Mrs. B. A. Rondoni, 950 North 4th Street, San Jose, California.

Ed. note. The above testimony was dated Nov. 10, 1934. We wrote Mr. Rondoni about the healing, according to our practice to make all healing testimonies as strong and convincing as possible. January 4, 1935 he wrote us verifying all his wife had said and saying she was well. We still held the testimony back from publication and wrote Mr. Rondoni again in March. To this he replied, "Praise the Lord! I can report that my wife is completely delivered from all stomach disorder of any kind since the time God so wonderfully delivered her last July. She has never had an attack since."—B. A. Rondoni.

Sample packet tracts—25 cents.

SUNDAY SCHOOL LESSON

(Continued from Page Eight)

moments hence I am seen no more. I want to know one thing—the way to heaven; how to land safe on the happy shore. God Himself hath condescended to teach the way. He hath written it down in a book."

Reproving. "For reproof." A certain Jew had formed a design to poison Luther, but was disappointed by a faithful man who sent Luther a portrait of the man and a warning against him. In like manner the Word pictures the lusts that would destroy us and warns us against them.

Correcting. "For correction." An ancient writer said, "When some foreign substance enters your eye you remove it instantly; but when something wrong enters your heart you leave it there for months or even years." The Scriptures admonish us to remove immediately all wrong things from heart and mind.

Disciplining. "For instruction in righteousness." The Bible is a Divine tool chest containing the most perfect instruments for character-building.

Perfecting. "That the man of God may be perfect (complete), thoroughly furnished unto all good works." The Scriptures contain all that is necessary to the spiritual life. "Did you ask me if I had a Bible? Thank God, I have a Bible," said a poor widow. "What should I do without my Bible? It was the guide of my youth, and is the staff of my age; it wounded me, and it healed me; it condemned me and it acquitted me; it showed me I was a sinner and led me to the Saviour; it has given me comfort through life, and I trust it will give me hope in death."—Myer Pearlman.

Forthcoming Meetings

Pray for all forthcoming meetings. Notice of meetings should be received by us three full weeks before the meeting is to start.

BAZINE, KANSAS—April 14-May 5; Paul D. Pittman, Evangelist.—Ivan R. Loy, Pastor.

MULLEN, NEBR.—April 14, for 3 weeks or more; A. R. Farley, Evangelist.—W. Keith Reed, Pastor.

BARABOO, WISC.—April 21-May 5; Evangelist and Mrs. P. R. Middleton.—E. C. Steinberg, Pastor.

ZION, ILL.—April 28—; J. N. Hoover, Evangelist.—Fimis J. Dake, Pastor, 27th and Eschol Aves.

WOLF POINT, MONT.—May 10, for 4 weeks or longer; C. A. Jones, Evangelist.—F. Pepper, Pastor.

MARTINSBURG, W. VA.—April 28-May 12; J. Earl Douglass, Evangelist.—F. F. Reidenbach, Pastor.

THEDFORD, NEBR.—April 21, for 2 weeks; District Superintendent A. M. Alber, Evangelist.—Harry Walker, Pastor.

MUSKOGEE, OKLA.—Assembly Tabernacle; April 21—; Evangelist and Mrs. S. J. Scott.—T. E. May, Pastor, 916 Columbus Ave.

OKMULGEE, OKLA.—April 7—; Evangelist and Mrs. Bert Webb in charge of Easter Campaign.—Floyd Heady, Pastor.

TYLER, TEXAS—Full Gospel Tabernacle, 608 E. Irwin St.; April 18, for 2 weeks or longer.—F. H. Spurgeon, Pastor.

NEWARK, N. J.—Bethel Pentecostal Church, Fourth and Dickerson Sts.; April 18-May 5; Hattie Hammond, Evangelist.—Ray S. Armstrong, Pastor.

ST. JOSEPH, MO.—27th and Olive Sts.; April 14, 3 weeks or longer; Mildred Flo Covert, Evangelist.—A. F. Crouch, Pastor, 2615 Patee St.

ST. LOUIS, MO.—8658 S. Broadway; April 16, for 2 weeks or longer; Jacob Miller, Evangelist.—E. L. Hance, Pastor, 8311 S. Broadway.

CENTRAL PARK, L. I., N. Y.—Pentecostal Assembly; April 28-May 12; A. J. Jenkins, Evangelist.—Clarence T. Maloney, Pastor.

ANNIVERSARY SERVICES

PATERSON, N. J.—Bethany Pentecostal Church, 187 Pearl St.; April 19-28; Carl E. and Mora Leonard Hatch, Evangelists.—David Leigh, Pastor.

RICE LAKE, WISC.—Gospel Tabernacle, across from Omaha depot; April 19-28; Evangelist and Mrs. O. K. Torgenson.—R. S. Peterson, Pastor, 417 W. Allen St.

MINNEAPOLIS, MINN.—Gospel Tabernacle, 13th Ave., S., and Lake St.; April 17, for 3 weeks; Evangelists Meycr and Alice Tan Ditter.—F. J. Lindquist, Pastor, 3015 Thirteenth Ave. S.

CORRY, PA.—Bethel Tabernacle, 36 E. Church St.; April 7—May 8; closing with Western New York Fellowship meeting; Evangelist and Mrs. Charles Shuss.—Earle E. Shevel, Pastor.

HOUSTON, TEXAS—Magnolia Park Tabernacle, 79th St. and Baltimore Ave.; April 14—May 5; W. T. McMullan, Evangelist.—E. M. Yeats, Pastor, 7817 Capitol Ave.

FREELAND, PA.—Calvary Full Gospel Church, Front and Birkbeck Sts.; April 14-May 5, or longer; Charles S. Simmonett, Evangelist.—J. Grayson Jones, Pastor, 709 Walnut St.

SPRINGFIELD, MASS.—Bethany Pentecostal Church, Springfield and Armory Sts.; April 5-19; Wm. H. Nagel, Evangelist.—H. T. Carpenter, Pastor.

HUTCHINSON, KANSAS—First Assembly of God Church, Fourth and Pleasant Aves., April 28—; Evangelist and Mrs. Stanley McPherson.—B. H. Armes, Pastor, 616 Fourth Ave., E.

SECTIONAL COUNCIL

GRACEMONT, OKLA.—April 25-26; Frank Pastelle, Pastor; James Hutsell, District Superintendent.—R. L. Steger.

WASHINGTON, D. C.—Full Gospel Tabernacle, North Capitol and K Sts.; April 7—; Willa Short, Evangelist.—B. E. Mahan, Pastor, 99 Rhode Island Ave., N. E.

WILMINGTON, DEL.—Calvary Church, Odd Fellows' building, Tenth and King Sts.; April 28-May 19; A. H. and Zelma Argue, Evangelists.—R. P. Hughey, Pastor, 805 W. 22nd St.

ELIZABETH, N. J.—Trinity Pentecostal Church; April 19 (Good Friday), for 10 days; three meetings on that day and the next, and services each night of week following; Stanley Cooke, Evangelist.—Allan Swift, Pastor.

CHRIST'S AMBASSADORS' RALLY

BONIFAY, FLA.—April 20-21; (Easter convention)—J. L. Brown, C. A. President.

FELLOWSHIP MEETING

COQUILLE, ORE.—Second and Heath; April 22, all day.—Hazel MacLeod, Pastor.

FELLOWSHIP MEETING

LEXINGTON, MO.—April 23, all day; revival, April 21—; Ruth Johnson, Evangelist.—M. C. Cronin, Pastor, 2404 Main St.

EASTER C. A. RALLY

COVINGTON, IND.—April 21, 2:30, P. M.; Mrs. Mabel Kochendorfer, and others will speak; revival starts same day.—E. A. Schink, Pastor.

FELLOWSHIP MEETING AND C A RALLY
CAMBRIDGE, MASS.—Full Gospel Church, 12 Howard St.; April 22; services 2:30 and 7:30 p. m.; lunch served; bring musical instruments.—R. A. Babcock, Presbyter.

COATESVILLE, PA.—Calvary Gospel Temple, Calvary St., between Third and Fourth Aves.; April 29-May 19; C. S. Tubby, Evangelist and Prophetic Speaker; Sectional C. A. rally April 29, 7:30.—Andrew Rahner, Pastor, Route 4.

SPECIAL EASTER SERVICES

BROOKLYN, N. Y.—Lighthouse Church, 73 Himrod St. between Central and Evergreen Aves.; April 19-20, 8:00 p. m.; April 21, 10:00 a. m., and 3:30, p. m.; Robert W. Cummings, Missionary from India, Speaker.—Nicholas and Martha Nikoloff, Pastors, 701 Macon St.

STATE CONVENTIONS

Havre, Mont.; April 23-24; write W. Paul Jones. Minot, N. Dak.; April 30-May 2; address Herman Johnson, 401 Eleventh St., Bismarck, N. Dak. Sioux Falls, S. Dak.; May 7-8; write Arthur Berg, Pastor. Alexandria, Minn.; May 21-22; address Marvin Miller, 3015 13th Ave., S, Minneapolis, Minn.

EASTERN DISTRICT COUNCIL
RICHMOND HILL, L. I., N. Y.—Calvary Gospel Tabernacle, 8641 122nd St., just north of Jamaica Avenue, April 23-26. Credentials committee meets morning of 23rd.—Vernon G. Gortner, P. O. Box 109, Jamaica, L. I., N. Y.

STATE CONVENTION
MINOT, N. DAK.—April 30-May 2; opens Tuesday evening; free entertainment for ministers and workers and for visitors as far as possible. District Superintendent F. J. Lindquist will be present. If coming write N. O. Birkeland, 2 Eleventh Ave., N. W.—Herman G. Johnson, State Presbyter.

CENTRAL DISTRICT CAMP
SEBRING, O.—Four miles east of Alliance; large dormitories; cafeteria; 2 auditoriums; Guy Shields, Evangelist. Special attention to Bible study and junior church work. Rates for rooms and meals very reasonable. A complete sanitary system, gas, and electric lights, beautiful shade trees. For reservations write S. R. Fostekew, 87 Chestnut St., Battle Creek, Mich.

TEXICO DISTRICT COUNCIL
BORGER, TEXAS—American Legion Hall. May 28-30. May 30 Christ's Ambassador's Rally. Applications for credentials must be mailed by May 15 to A. C. Bates, Box 48, Clovis, N. Mex. Applicants must meet committees personally. Free rooms to ministers and one delegate from each church, as far as possible. Ralph M. Riggs, Springfield, Mo., Main Speaker; J. A. Thomas, Pastor.—A. C. Bates, Dist. Supt.

NEW ENGLAND DISTRICT COUNCIL
SPRINGFIELD, MASS.—Bethany Pentecostal Church, Springfield and Armory, Sts., May 1-2. All ministers and delegates entertained. Credentials committee meets May 1, at 10:00 a. m.—Raymond G. Gordon, District Secretary.

SOUTHERN MISSOURI DISTRICT COUNCIL
CAPE GIRARDEAU, MO.—April 23-26. Ernest S. Williams, General Superintendent, Chief Speaker. Rooms free to delegates and ministers. Address P. T. Huffman, Pastor, S. Sprigg St., or S. L. Johnson, District Superintendent, Dexter, Mo.—Kenneth H. Lawson, Secretary, 1988 N. Franklin St., Springfield, Missouri.

CENTRAL DISTRICT COUNCIL
DAYTON, O.—104 Buckeye St., April 30-May 3. Applicants for credentials must meet committee personally. Applications for credentials must be mailed by April 15, to A. B. Cox, 347 Verona Drive, Residence Park, Dayton. Rooms free to delegates and ministers, as far as possible. Ernest Williams, General Superintendent, is expected to speak.—James D. Menzie, Secretary.

OKLAHOMA SECTIONAL MEETINGS
S. E. Section, McAlester, 416 Chickasaw St. April 16-17; Thomas Gray, Presbyter, J. I. Miller, Pastor. **S. W. Section, Graecmont; April 25-26;** R. H. Steger, Presbyter, Frank Postelle, Pastor. For license or ordination apply in person, recommended by an ordained minister of our movement. Meeting opens 7:30 P. M. first day.—James Hutsell, District Superintendent, Slick, Okla.

MARANATHA SUMMER BIBLE SCHOOL
GREEN LANE, PA.—Maranatha Park camp grounds, May 14-July 14. First and second year courses of study under qualified teachers: Doctrine, Dispensations, Old Testament History, Personal Evangelism, Synoptic Gospels, John's Gospel, Church History, Prophecy, the Gospel in the Tabernacle, Pauline Epistles. Special lectures also by visiting Bible teachers. Tuition and board for term, \$45.00. Guest students and vacationists welcomed at \$1.00 per day. For information send stamped envelope to Mrs. J. R. Flower, Principal, 301 Spruce St., Lititz, Pennsylvania.

OPEN FOR CALLS
Pastor or Evangelistic

V. H. Swain, Tolar, Texas. "I have resigned the pastorate here. Reference, District Superintendent E. L. Newby, 2621 W. 26th St., Fort Worth, Texas."

Gordon Shannon, Longdale, Okla., c/o E. T. Bradshaw. "I have had the pastorate in Visalia Calif., about 5 years. Am ordained. Reference, E. T. Bradshaw, Pastor, Longdale, Okla., or F. W. Smith, Presbyter, Porterville, Calif."

Evangelistic

Charles Pepper, 253 Watson Ave., Fayetteville, Ark.

Nolon B. Rayburn, Route 2, Dustin, Okla. "Prefer calls in southeast Oklahoma or northeast Texas."

Herman Hochmuth, 1331 York St., Des Moines, Iowa. "I have resigned the pastorate at Van Wert, Iowa, after 8 months. Many souls saved there."

Evangelist and Mrs. F. R. Davidson, 838 Leyden St., Denver, Colo. In faculty of Rocky Mountain Bible College here. We have each been in the Council ministry several years."

Wm. F. Herbig, Cowboy Evangelist, Clarkesville, Ark. "Would like to give chart talks on 'The Signs of the Times,' en route to the Council at Cape Girardeau, April 23. Write me for dates."

MISCELLANEOUS NOTICES

NEW ADDRESS—Tulare, Calif., 252 S. M St. God's blessing is on our services. Souls are finding God. Crowds and interest are increasing.—Paul B. Franklin, Pastor.

NEW ADDRESS—Dan Moore has accepted the pastorate here. He will be glad to have brethren who know him stop if coming this way.—C. B. Like, Hiawatha, Kansas, 716 Utah St.

WORLD MISSIONS CONTRIBUTIONS
March 28-30 Inclusive

ALABAMA. Personal Offerings	\$ 2.50
Elba Wooten Chapel Assembly	1.70
Opine Assembly	3.00
ARKANSAS. Personal Offerings	2.00
Harrell Sunday School60
Leachville Happy Corner Assembly of God S S	1.67
Paris Roseville C. A. Class66
CALIFORNIA. Personal Offerings	72.20
Ceres Glad Tidings Church	5.00
Dixon Calvary Tabernacle	11.00
Patterson Bethel Church	1.40
San Diego Pent'l Full Gospel Tabernacle	70.00
San Diego Pent'l Full Gospel Tabernacle S S	20.00
San Diego Pent'l Full Gospel Tabernacle C A's	5.00
Sunnyvale Highway Pent'l Assembly	25.00
Watsonville Bethel Tab S S & P A C's	29.13
COLORADO. Personal Offerings	15.00
Colorado Springs Full Gospel Church	7.00
Del Norte Full Gospel Church	3.85
DELAWARE. Wilmington Calvary Pent'l Ch	151.12
Wilmington Calvary Church Sunday School	30.00
Wilmington First Pent'l Tabernacle	51.00
Wilmington First Pent'l S S	11.50
FLORIDA. Personal Offerings	35.00
GEORGIA. Personal Offerings	5.00
IDAHO. Personal Offerings	16.00
Idaho Falls Glad Tidings Assembly	9.46
ILLINOIS. Personal Offerings	1.00
Chicago Full Gospel Assembly	40.00
Danville Pent'l Assembly of God	4.25
Washington Park Full Gospel Church & S S	17.78
INDIANA. Personal Offerings	100.00
Gary Gospel Tabernacle	32.85
Indianapolis Assembly of God S S	6.50
IOWA. Personal Offerings	34.72
KANSAS. Personal Offerings	42.00
Osborne Assembly of God Church & S S	10.13
LOUISIANA. Personal Offerings	1.00
MARYLAND. Westernport Assembly of God	17.44
MICHIGAN. Personal Offerings	11.16
Grandville Full Gospel Pent'l Assembly	1.00
Muskegon Gospel Tabernacle	2.75
MINNESOTA. Personal Offerings	6.50
Faribault Gospel Tab Pent'l Women's Miss So	10.00
MISSOURI. Personal Offerings	37.23
Bourbon Assembly of God	2.34
Hannibal Christ Ambassadors	2.33
Springfield Assembly of God	68.00
Springfield Assembly of God C A's	10.00
Springfield Assembly of God S S	140.00
Springfield C B I Jewish Prayer Group	1.99
St Louis Glad Tidings Prayer Band	2.00
MONTANA. Miles City Full Gospel Tabernacle	18.94
NEW JERSEY. Personal Offerings	2.00
Atco First Pent'l Church	7.60
Egg Harbor City First Baptist Church	22.00

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NEW YORK. Personal Offerings	12.20
Buffalo Pent'l Tabernacle	43.05
Carthage Calvary Evang Tab S S	15.00
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OHIO. Personal Offerings	6.00
Cleveland Pent'l Church	407.50
E Akron Slovak Pent'l Assembly	1.10
Youngstown Highway Mission	3.15
Youngstown Highway Tabernacle	17.56
OKLAHOMA. Personal Offerings	2.25
Anadarko Assembly of God S S	1.40
Duncan Banner Assembly of God	7.00
Fairview Assembly of God S S	7.00
Oklahoma Christ Ambassadors	5.97
Sapulpa Assembly of God S S	5.50
Assembly of God 5th & Peoria	1.00
Velma Assembly of God S S	5.00
Wilson Bethel Chapel Church	3.60
Wynona Assembly of God	2.71
OREGON. Personal Offerings	20.00
Baker Pent'l Tabernacle	21.02
Grants Pass Full Gospel Temple	15.00
PENNSYLVANIA. Personal Offerings	20.00
Allentown Pent'l Prayer Band A of G	37.00
Bangor Pent'l Mission	19.23
Pottsville First Pent'l Church	2.00
Trafford Full Gospel Church	35.00
SOUTH DAKOTA. Dewey A of G & S S	7.71
Sioux Falls Gospel Tabernacle	50.00
TEXAS. Personal Offerings	17.61
Houston Heights Assembly of God	2.00
Houston Magnolia Pk Assembly Six Cent Club	4.98
Seagraves Assembly of God and S S	1.49
VIRGINIA. Personal Offerings	9.00
Newport News Gospel Tab S S	5.00
WASHINGTON. Personal Offerings	1.00
Calvary Pent'l Temple Ladies Prayer Circle	10.45
WEST VIRGINIA. Arnettsville A of G	2.00
WISCONSIN. Personal Offerings	7.55
Milan Gospel Mission	10.35
Milwaukee Assembly of God German Branch	2.00
Milwaukee Bethel Tab German Branch	211.00
WYOMING. Personal Offerings	2.00
Torrington Assembly of God	2.30
CANADA. Personal Offerings	3.20

Total amount reported	\$2,342.18
Home Mission Fund	\$ 32.42
Office Expense Fund	29.05
Deputation Expense Fund	1.50
Reported as given direct to Home Missions	25.62
Reported as given direct to Missionsaries	151.22 239.81
Amount received for Foreign Missions	\$ 2,102.37
Amount previously reported	18,593.31
Total amount received for Foreign Mission to date	\$20,695.68

WORLD MISSIONS CONTRIBUTIONS
April 1-3 Inclusive

ARKANSAS. Personal Offerings	\$ 3.30
Appleton Tompson Sunday School	.75
Big Flat Assembly of God	1.00
Dardanelle Assembly of God	2.13
Eureka Springs Assembly of God	4.83
North Little Rock Assembly of God	5.00
Pindall Assembly of God	.87
CALIFORNIA. Personal Offerings	49.00
Arvin Christ Ambassadors	2.00
Fellows Open Door Mission Sunday School	23.93
Fresno Bethel Temple	25.00
Fresno Full Gospel Tabernacle	5.00
Los Angeles Trinity Assembly of God	30.49
Morgan Hill Full Gospel S S	36.00
Pasadena Layne Memorial Tabernacle	17.00
Sacramento Full Gospel Church	15.00
COLORADO. Personal Offerings	7.75
DIST. COLUMBIA. Wash Full Gos Assembly	45.00
FLORIDA. Personal Offerings	3.09
Orlando 1st Pent'l Assembly of God	5.00
IDAHO. Personal Offerings	20.00
ILLINOIS. Personal Offerings	20.00
Alton Edward's St Pent'l Church & S S	35.69
Charleston Whatsoever Prayer Band	1.58
IOWA. Personal Offerings	12.90
Mt Ayr Pleasant Hill Assembly	3.15
KANSAS. Personal Offerings	8.77
Arcadia Assembly of God S S	3.20
Arkansas City Bethel Mission A of G	10.00
Medicine Lodge Assembly of God	5.38
MARYLAND. Personal Offerings	11.50
MICHIGAN. Personal Offerings	3.00
Bay City Glad Tidings Miss Band	1.50
MISSOURI. Personal Offerings	15.25
(near) Appleton City Pent'l Church	14.40
Joplin Assembly of God	8.00
Senath Assembly of God Church	5.10
Springfield A of G Junior Church	1.98
Springfield Faith Mission	2.50
St Louis Bethel Temple	60.00
MONTANA. Personal Offerings	10.00
NEBRASKA. Arapahoe E Center Pent'l S S	5.00
NEW JERSEY. Personal Offerings	3.00
NEW YORK. Buffalo Riverside F Gos Tab C A	5.00
NORTH CAROLINA. Buxton Assembly of God	4.00
NORTH DAKOTA. Personal Offerings	5.20
Devil's Lake Gospel Tabernacle	7.00
OHIO. Personal Offerings	12.00
Massillon Peniel Chapel	34.68
OKLAHOMA. Personal Offerings	29.00
Duncan Christ Ambassadors	3.00
Maud Assembly Sunday School	2.30
Miami Christ Ambassadors	3.00

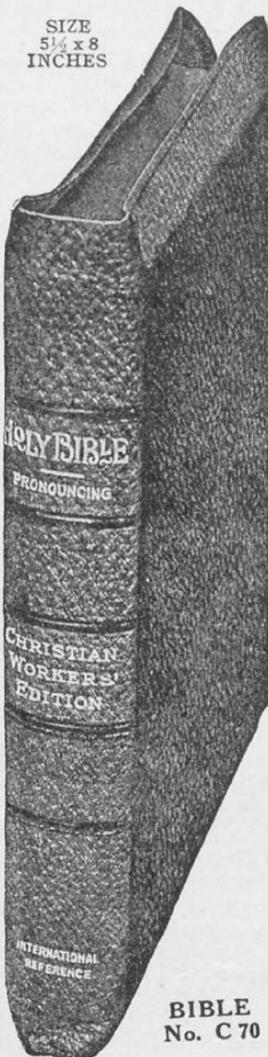
Oakwood Assembly of God S S	2.20
Seminole Turkey Creek Assembly of God	5.20
Sparks Christ Ambassadors	1.00
Tulsa Home Gardens A of G S S & C A's	7.90
OREGON. Personal Offerings	11.00
Corvallis Bethel Temple Young People	3.00
Newberg Full Gospel Assembly	5.03
PENNSYLVANIA. Personal Offerings	14.00
Altoona First Pent'l Church	11.10
Carbondale Assembly of God	6.30
Jeannette Pent'l Church	68.00
Larimer Full Gospel Assembly	2.00
Marsteller Bethel Assembly	4.46
Monessen Pent'l Mission	5.00
Scranton Pent'l Assembly of God	81.00
Tyrone First Pent'l Church	10.00
SOUTH CAROLINA. Personal Offerings	.25
SOUTH DAKOTA. Personal Offerings	.10
TEXAS. Borger Christ Ambassadors	3.25
Denton Assembly of God S S	3.00
N Ft Worth Rosen Hgths Assembly of God	15.00
Port Arthur Assembly of God S S	6.70
Purdon Jester Sunday School	3.46

Spur Assembly of God Church	2.35
Vernon Assembly of God S S & W M C	3.50
VIRGINIA. Personal Offerings	20.50
WASHINGTON. Personal Offerings	16.00
Marysville Pent'l Sunday School	4.11
WEST VIRGINIA. Personal Offerings	6.00
WISCONSIN. Personal Offerings	5.00
Appleton Gospel Temple	5.00
Kaukauna Gospel Tabernacle	5.69
Stevens Point Gospel Tabernacle	2.00
WYOMING. Glenrock Assembly of God	15.00
CANADA. Personal Offerings	12.00
Total amount reported	\$1,015.32
Home Mission Fund	22.35
Office Expense Fund	18.43
Deputation Expense Fund	1.72
Reported as given direct for Home Missions	26.38
Reported as given direct to Missionsaries	24.59 93.47
Total amount received for Foreign Missions to date	\$921.85

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vid, the son of Ā'brā-hām. Isa. 11, 1 18 ¶
2 Ā'brā-hām begat I'saac; and I'saac Acts 3, 30 was c
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