


THE **P** NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD

PENTECOSTAL EVANGEL

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



Published weekly by The Gospel Publishing House, Springfield, Mo.

SPRINGFIELD, MO., OCTOBER 21, 1939
NUMBER 1328

\$1.00 a year in U. S. A.
Single copies, 2 cents

What shall I do to inherit eternal life?
?

Luke 18:18

The Passover and the Lord's Supper

By Leon Levison, a Converted Jew

Believe on the Lord Jesus Christ, and thou shalt be saved
!

Act 16:31

The Jewish Passover will never lose the spirit of its youth. In celebrating the Passover the Jew still sees the picturesque, the unseen, the mystical, and the deeply spiritual. Memories crowd upon him so closely on the eve of the Passover that the yesterdays of thirty centuries ago become todays in stern reality.

When it comes to the Passover, all combine in celebrating it. Socialist, Liberal Jew, Reformed Jew, Orthodox Jew—all alike revere this feast, for the reason that they therein realize truths which are eternal, and one and all sit down in unity. In the Passover, they see the birth of the freedom and equality which came to their race.

Passover is above everything the Commemoration of a great Deliverance—a deliverance which transformed a horde of slaves into a people. He is one, for the moment, with his ransomed fathers.

About two or three weeks before the Passover begins, in a Jewish city, you will find a great commotion. The houses are turned inside out, and cleaned from top to bottom. No dirt must be left; in particular all leaven must be removed. New utensils are introduced into the house, all of them thoroughly clean, and nothing that pertains to leaven must be touched or retained.

On entering Orthodox houses, you find a thing that may puzzle you. Up near the ceiling is a bundle, in a white sheet, raised as high as possible. This contains wheat which is carefully harvested by men who had first to wash themselves, wear a

clean white robe, and gather in the grain without letting any bread near it. Afterward it was put into the sheaf at harvest time, to be kept untouched until the spring, when it will be taken down.

Again, you will see donkeys on their way to the mills perhaps miles outside the town. The millstones are heated in a seven-fold furnace, so that all leaven and crumbs which may have been left in the preceding week will be burned up. The stones must be purified by washing, and then the wheat is put through the process, those present chanting a psalm while the operation proceeds.

In the East, you do not buy your bread;

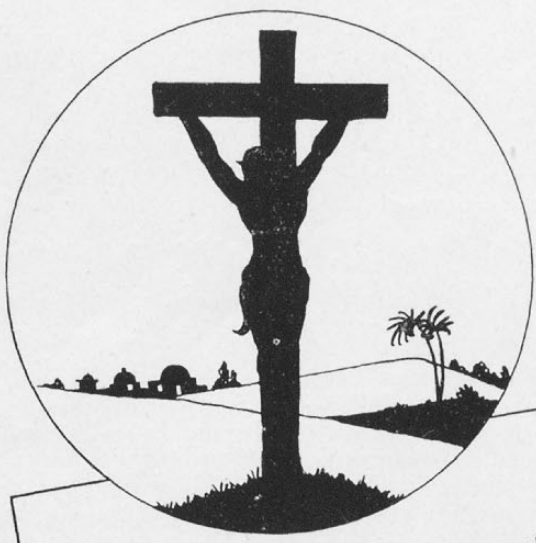
you make it, and you have to pronounce a blessing over it, and offer a piece of it to God instead of the burnt-offering of days gone by. Certain bakers arrange to put their own ovens through a process of cleaning, and such ovens are kept entirely for baking unleavened bread. The Jews go to the bakeries with flour and water from living springs, in clean jars, newly made. The women neatly dressed, sitting at tables, make the bread. After that, it is passed to a man who pierces it. Then it is put into the oven, and left there for a stated time; it is neither burned nor left undone. The piercing is necessary, for if this is not done, the loaf will swell out, and be of no use.

When John beheld the pierced side of Christ, he recalled the word of the prophet Zechariah, "They shall look on Him whom they pierced." John 19:37; Zech. 12:10.

The "Bread of Life" to the Jews was intended to show the completeness of Christ. He lived, He thought, He acted, He was put to death and descended into the grave. The bread is not complete until taken out of the oven. The resurrection is implied in the Bread of Life. If you leave the baked dough in the oven, it is not bread.

You have nothing to eat, for it is burned. It requires to be kneaded, pierced, baked, and taken out. Without going through a similar process, the glorious Christ could not be the Bread of Life. We can receive nothing from a dead Christ. Unless He is a living Christ, He cannot be Saviour for you or me.

On the morning of the eve of the Passover, the Jewish people return to the baker. What are they going to do there? They come back with a little special (Continued on Page Ten)



"With His stripes we are healed."
Isa. 53:5

Personality or Character?

George W. Hardcastle at the General Council Camp Meeting

I am going to speak of Christian character and compare it with personality. The inspired apostle wrote in Titus 2:7-8, "In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." These words speak of something more vital than personality.

Each of us has personality. There are personal properties belonging to each individual that make him more or less striking. Some have properties that others do not have. People say that some have a better personality than others. I believe a good personality is an asset to a preacher.

But when assemblies are asking for a pastor, often they say, "We want a man who is intelligent and capable, and with a good personality." That is a very natural desire, but how much better it would be to say, "We want a man who is intelligent and capable, and with a real *Christian character*"?

Persons may have a charming personality and yet not possess real Christian character. Personality, intelligence, and ability are good, but it is far better that we have as ministers, as deacons, or as laymen of our assemblies, persons who possess a real well-rounded Christian character.

We are born with personality, but we are not born with character. Some babies have very desirable personalities. Some little fellows attract the attention of everyone because of certain traits and characteristics that are winsome and appealing. But the only way those little fellows will ever have character is through development. Character will come as they live from day to day, from moment to moment, and face the battles of life. So it is with the servant of God. He must be "not a novice, lest being lifted up with pride he fall into the condemnation of the devil." In other words, he must be developed.

In commercial life a man assumes responsibility gradually. He begins in a humble position and develops until he can take a more important job. It is similar in domestic life. When a man matures in his individual life, he chooses a helpmeet and establishes a little kingdom. With him is

his queen, and they reign together. When they have developed the ability to reign with a subject in their kingdom, God sends one along. When they have learned to shoulder that added responsibility, God sends another one, and their responsibilities become greater. God has ordained that it should be likewise in His kingdom. We are prone to feel that as soon as we are born into the kingdom, and have a zeal for Christ and a desire to go out and win souls for Him, we are ready to become preachers. But Christian character must come first, and it is developed day by day. We must grow in grace before we are able to assume responsibility in God's work.

A good personality is an asset to any preacher. I wish I might have a better personality. However, I see that personality is a snare to many preachers. If I had



District Superintendents of the Assemblies of God in attendance at General Council

First row, left to right: I. A. Smith, H. M. Reeves, Frank Gray, Ernest S. Williams (General Superintendent), W. Paul Jones, Carl M. O'Guin, Wm. J. Mitchell.

Second row, left to right: W. David Burris, George W. Hardcastle, J. E. Austell, A. M. Alber, Charles Weston, M. B. Hampton, Flem Van Meter.

Third row, left to right: S. W. Noles, Roy E. Scott, J. H. Burgess (Superintendent of South India District), H. F. Snow, Frank H. Beard, Marvin L. Smith, V. G. Greisen.

Fourth row, left to right: G. F. Lewis, O. E. Nash, Harry Strickland, F. D. Davis, C. W. Loenser (Superintendent of German Branch), Garfield J. Unruh, Ben Hardin.

Top row, left to right: E. L. Tanner, Arthur F. Berg, Ralph M. Riggs, J. Paul Thommen, F. J. Lindquist.

a winsome personality I would have to pray much more to keep it in subjection lest I depend upon it in the ministry. In my observation there are many who do depend upon their personality, and who pay too little attention to their own character.

I am thinking of a certain evangelist who had a most winsome personality. He did not have to depend upon his sermon. He had only to stand in the pulpit a little while, prance across the platform a few times, and his congregation would be moved. I do not remember meeting anyone with a more striking personality. He had insisted that I allow him to help me in a campaign. I agreed, and we were to share equally with one another.

After we had started the meetings, a

woman came to me and said, "Brother Hardcastle, here is \$5.00. I gave the other brother \$5.00, and I am going to give you the same." I said to the evangelist, "Brother, a sister gave me \$5.00; here is your \$2.50 out of it." He said, "Thank you," but he apparently forgot that she had given him \$5.00 too. The next night a man came and said, "Brother Hardcastle, here is \$2.50. I gave the other brother \$2.50 and I felt I should give you a similar amount." I said to the evangelist, "A brother gave me \$2.50; here is your \$1.25 of it." He said, "Thank you, brother," but did not mention the \$2.50 the brother had given him. That was all that was said.

We went on with the meetings. That evangelist preached like a whirlwind. But before the campaign was closed he came to me and said, "Brother, I'll have to leave." I said, "What are you leaving for?" He said, "I am going to"—naming a place. "That church pays \$300 a month and I am going to have it if I can get it." The pastor at that place had been there a long time. Maybe he was not so competent. However, he had been the first to labor in that city, and he had established the church and brought it up to where it was. This evangelist with the winsome personality and the questionable character routed that poor pastor out and obtained the church.

Immediately after he had left our meetings I was giving an altar call. A little sixteen-year-old girl came up and shook hands with me and said, "Where is Brother?"—naming the evangelist. I said, "He is gone to"—saying where. She said, "Will he return?" I said, "I hardly think so." Then she said, "I told my mother today that I just knew if ever I went to the altar when he was here I would surely get something."

That may seem very silly to you, as it did to me, but it is an example of how many converts get their eyes upon the preacher rather than upon Christ.

I am embittered against the tendency to depend on personality. I have seen so much of that sort of thing and I fear lest we drift farther afield in that regard. Paul said, "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake," and I pray there shall be less of self and less of personality, but more of Christ in our ministry.

An evangelist may make a great impression upon the crowds by his sensational methods, his smart sermons or his pleasing manner, but how much lasting good is done? Unless the converts are really

brought in touch with the Lord Jesus Christ, they will not stay true to God. Someone said, "That man gets more people to the altar with the eye than with the Word of God." When that is true, the results are not enduring. "Faith cometh by hearing, and hearing by the Word of God"—not from a personality.

Perhaps if the evangelist were to remain in the church for a year, the people would change their opinion of him. I know that my children have a wrong opinion about me. I am home on an average of one night every two weeks. My wife is there with our four children all the time. Whenever they need to be spanked she spanks them. Every time they need correction it is her lot to correct them. When I return home for a brief stop in the midst of a tour, we have a banquet. My wife knows when I am coming, and she is the best cook I know. We have a lovely meal together, and all the children act like little angels. While I am home they do not have to be corrected. As soon as I am gone, however, their mother has to correct them. And they say, "O Mother, you are so cruel," probably thinking that if their father were home he would not treat them so severely.

In the history of Israel a very pleasing young man came on the scene. This young man had a wonderful personality. He was handsome; from the top of his head to the soles of his feet there was not a blemish in him. Some had grievances of one kind or another against King David, and this young man took advantage of the situation. His name was Absalom; he was David's own son, but that did not bother the young man. He used his personality to assist him in conspiracy against his father. How often we find deacons and Christian workers—even ministers and evangelists—using their personality to get a following, even though it means strife and division.

Let me read to you what this winsome young man did. "Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is one of the tribes of Israel. And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee. Absalom said moreover, Oh that I were judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!"

How similar is the scheme of some deacons or evangelists. "You poor saints, I know you are not getting justice. Your pastor has been here so long he has become a little hard. The quicker you can get rid of him the better off you will be. Now if So-and-so were pastor . . ." And it is always the fellow that feels he did not get justice who talks to the evangelist.

Notice one of Absalom's most impressive electioneering tricks: "And it was so, that when any man came nigh to do him obeisance, he put forth his hand, and took him, and kissed him." There are two kinds of kisses. One is the kiss of affection, love, and appreciation, and the other is the kiss of deception, insincerity, and betrayal. May



A group of ministers, delegates and visitors from Texas, several hundreds of whom attended the recent General Council Meeting. They traveled to Springfield by car, by bus, and even by chartered train.

the Lord give us sincerity among our ministers.

"So Absalom stole the hearts of the men of Israel." Absalom was a thief. He stole the reputation of his father, in order to better his own interests. There are men and women who would not stoop to burglary or the stealing of money, who will nevertheless spread stories that rob a good man of his reputation and influence. How many are guilty of this kind of stealing and need to repent before God and seek His forgiveness today!

Christian character is more important than a pleasing personality. There will come times of testing when personality will melt away. Saul of Tarsus must have been a man of striking personality. He was a man among men, holding one of the highest positions in his nation. He was highly educated, highly refined, brilliant and successful. One day he set out with authority to destroy the Christians, but he fell under the convicting power of the Holy Spirit. His name was changed and his nature was changed. He became a follower of Jesus, and because of this he was thrown into prison.

How much good would his personality do him when he found himself in prison and in stocks? It would not even have kept him in a good humor, if he had had nothing but personality. Come down into Oklahoma, go back into the interior, and you will find places where a preacher needs something besides personality. Personality will not be sufficient when you face suffering, hardship and opposition. But Paul had more than personality; he had Christian character which enabled him to sing and pray in prison at the midnight hour.

The three Hebrew children had something more than personality. They had been taken from their homes and brought as captives into a foreign land. The Chaldeans said they must bow down and worship the image of the king. They would

not do it, and were brought before the king. He said, "Boys, if you don't bow down to the image, we have a fiery furnace all ready for you." They replied, "Furnace or no furnace, we will not worship an image. If you put us in the furnace, the God whom we serve is able to deliver us from the flames." If we could know that in spite of the test we should be delivered, it would not be so hard to take our stand, but sometimes the Lord lets us go through suffering and hardship. However, these boys said, "But if God doesn't deliver us from the fiery furnace, we will not worship the golden image anyway." That took real Christian character.

The enemy would tempt many to depend on personality. He would tempt them to be careless and lax in matters of justice and honesty, so long as those underhand dealings can remain hidden behind a pleasing personality and a ministry that is outwardly successful. But "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Rom. 1:18. If, in the face of temptations, we refuse to depend upon personality or superficial methods, and humble ourselves in prayer before God, He will give us a ministry that is fruitful with the fruit which remains. If, when tempted to compromise with sin in any detail of our individual lives, we resolutely face the enemy of our souls and determine to do the right thing, God will build up within us a Christian character that will make us profitable servants in His kingdom.

One man said concerning one of the greatest statesmen of his day, "He spoke many words that weigh tons." The other man said, "Why do those words weigh tons?" He answered, "It is not so much the words, but it is the man behind the words that counts." And that is true of preachers and Christian workers. A man

(Continued on Page Thirteen)

THE EDITOR'S NOTEBOOK

Destruction and Restoration

When Christ looked over the city of Jerusalem and contemplated its impending destruction, He wept. The Jews had rejected His ministry, and He sorrowed because of the judgment that was inevitable.

From the glory the Son of man sees more than the city of Jerusalem. He contemplates the whole earth. A Jewish friend of the writer said that he was given a vision of Christ weeping. Just as the Jews of old rejected the ministry of the Son, so the Gentiles today have rejected the ministry of the Spirit who has come to make known to men the power of the sacrifice of the Son and the efficacy of His blood. And the judgment foretold of old is inevitable.

The judgment for the rejection of the Son was local, the judgment for the rejection of the Spirit will be world-wide. The prophet Jeremiah foresaw this and said, "I beheld the earth, and lo, it was without form, and void . . . I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger." Jer. 4:23, 26.

When the Spirit was first outpoured, Peter was given full revelation of both the judgment and the blessing associated with the coming again of the Lord Jesus Christ. He preached, "Repent ye therefore, and be converted, that your sins may be blotted out, that so may come times of refreshing from the face of the Lord, and He may send Jesus Christ, which was before preached unto you: whom the heavens must receive until the times of restitution of all things." Acts 3:19-21 (Scofield margin).

He then passed on to them the warning given by Moses years before, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people." In view of His knowledge of the sudden destruction that is shortly to come upon the earth, is it a wonder that my Jewish friend saw in his vision the Son of man weeping?

After telling of the terrible judgment that is to come, Jehovah said through Jeremiah, "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be (any) that execute judgment, that seek the truth; and I will pardon it." No man was forthcoming in Jerusalem in that day. But the prophet Isaiah tells us of a Man in the glory who said, "I looked and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto Me; and My fury, it upheld Me." It is this One who executes

judgment who is the means of securing the pardon spoken of by the prophet. A pardon for the sin of the whole world! But men everywhere reject Him who offers pardon and they reject His pardon and peace.

In every land today we are seeing inventors perfecting instruments of war which are absolutely merciless. These men are encouraged by different governments that will use these terrible weapons. Through the prophet Hosea, Jehovah once said, "O Israel, thou hast destroyed thyself." By means of these latter-day weapons of destruction the whole world will destroy itself.

It is after saying, "O Israel, thou hast destroyed thyself," that the Lord says, "But in Me is thine help. I will be thy King."

He who transformed the earth from being without form and void, and planted a garden in Eden, will know how to deal with the chaos that will be inevitable after the sudden destruction comes upon this earth. He will turn this world once again into a garden. The desert shall rejoice and blossom as a rose. It shall blossom abundantly. He who planted paradise at the beginning will restore paradise again at the end.—S. H. F.

How the Gospel Triumphed in Java

Lester Sumrall

The tropical day was very humid. We were traveling third class, on a dirty train—sitting on hard wood seats—through the beautiful island of Java, down in the East Indian Archipelago. Outside the train could be seen the natives of Java working in their rice fields. As the train moved along our interpreter, a Dutch minister of Javanese birth, related to us how the gospel first succeeded in really touching the hearts of the Javanese, many years ago.

As Java is among the Dutch East Indies it is under the control of the Netherlands (Holland) Government. Back in the sixteenth century and later, when the Bible was being rescued from the iron clutches of the Church of Rome, and being given to the

common people, Java was fortunate enough to be among the first to receive the precious Volume, as it spread from Europe. But to the sorrow and anguish of heart of the missionaries who went to take the evangel to these copper-colored people, the natives were so steeped in witchcraft and superstition, mixed with ancient Oriental philosophies, that "the light seemed as darkness" to them!

Over one hundred years ago a man of Russian descent started to do missionary work among the Javanese. He traveled from *kampoong* (village) to *kampoong*, preaching the simple gospel. But to his dismay he found, as his predecessors had, that generally speaking, the people of this meek little island were not at all interested in the words he had to tell them.

As he traveled from *kampoong* to *kampoong* he saw the *wajang*, or native shadow-play, being dramatized. Invariably a large gathering stood listening. The *dalang*, or reciter, sits with a leather doll in his hand and recites legendary stories. All the while making the grotesque *wajang* (pronounced wi-yang) go through movements, which are thrown on a white screen by a lamp at the back. At his side are musicians who play the *gamelon*, Java's most popular musical instrument.

The missionary heard the *dalang* recite most fantastic stories. He drew his characters from Javanese mythology, these legendary persons making a picturesque setting for the drama. Of them the *dalang* tells thrilling love stories, weird stories of adventure, and valiant tales of war.

Suddenly, as the missionary stood watching the shadow-play, it came to him that to imitate the *wajang* was the best way to present the gospel to these people. Therefore, he purchased a leather *wajang*, and sat that evening by the street corner, and began. He dramatized the immortal friendship between David and Jonathan. He acted out how little David ran into battle with a great giant and decapitated him. "He told how brave Esther became queen and saved a nation. At last he told how a Great Prince came down from heaven, and made himself to be a man for a time, how He made a supreme sacrifice for all mankind by being nailed to a tree. Ah! The Javanese were captivated. Great crowds gathered to listen.

The truth quickened their hearts and a great awakening resulted! Today in every town and city, in this densely populated island of 45,000,000 people, there are many who love and serve the great Prince who came down and died for them. We were privileged to visit one village where every inhabitant was a confessed Christian!

What does this wonderful story of triumph teach us? First, it shows that there is a way. That no opposition is too hard, and no darkness too black, if we persevere in His name. Second, that the most effective manner of dealing with the natives of any land, is to become as like them as possible. To think as they think, and appreciate things that they appreciate. Third, we must present Jesus in terms that their minds can receive.

May each reader take this victory as a challenge to his personal difficulty. May it give us new zeal to attack the seemingly impossible, and let the glorious light of the gospel of Christ be triumphant.

THE PENTECOSTAL EVANGEL

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*The Pentecostal Evangel is a weekly publication
and is the official organ of the Assemblies
of God in U. S. A.*

Subscription Rates. \$1.00 per year in U. S. A.
Canada, \$1.50; Great Britain and possessions, 7/6.

Send all subscriptions to the Gospel Publishing
House, 336 W. Pacific St., Springfield, Mo., U. S. A.

GENERAL COUNCIL OFFICERS
GENERAL SUPERINTENDENT
E. S. WILLIAMS

ASSISTANT SUPERINTENDENT SECRETARY AND TREASURER
FRED VOGLER **J. R. FLOWER**

Entered as second-class matter June 25, 1918, at post office at
Springfield, Mo., under Act of March 3, 1879. Accepted for mailing at
special rate provided in Sec. 1103, of Oct. 3, 1917, authorized July 3, 1918.

The Shrine in the Forest

Amy Carmichael, Dohnavur, S. India

"Amma, please that story," and Kumarie pointed to the little old grey stone idol on the mountain shrine on whose lowest step I was sitting; and I told her part of the story:

"Long, long ago, before the English came to India, a man living down on the plains at the foot of the mountains wanted the water of this river to flow to his fields; and he enquired of the priests how to cause this to be.

"You must find a young girl, and offer her for a sacrifice," they said. So the man searched and found among his relatives a little girl, called Karumandie, fatherless and motherless; and he and her other relatives climbed up through the forest, and offered her as a sacrifice here, where the water divides, and they made this shrine in her memory, and worshipped her."

"And her head," concluded Kumarie, who had heard the tale before, and wished to omit no grisly detail, "rolled down the river till it came to his field; and then it was caught in the rushes and stopped: the forester, he say so."

Is the story truth or legend? I do not know. But all India knows that in old days the sacrifice of a young child's life was held essential to success in water works, and the building of bridges. And when, not many years ago, the Travancore water works were in progress, every mother in the village of Dohnavur and in all the villages round, gathered her children indoors early of evenings, lest anyone coming over the border in search of a child should find one of hers.

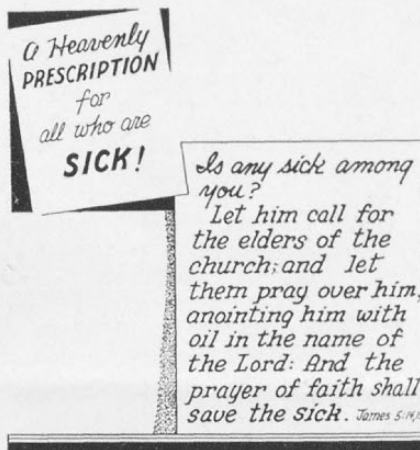
So this story may be true enough; all the people believe it. Some vary it a little. The child belonged to a hill tribe, they say; and she was sacrificed in the depths of the upper forest—here we are only 4,000 feet up; there are heights and heights beyond—and her head drifted down the river to this very spot and stayed; and so the shrine was built in this sanctuary of the forest, this valley so beautiful that thoughts of tragedy shrink away from it. And here to this day the foresters worship; and the cooly, the poor wood-cutter or bearer of burdens, drops a copper coin into the hollowed stone as he passes; and no man touches that copper coin—there is one in it today. So, though I cannot vouch for the truth of the story I see no reason for disbelieving it; there is usually a truth buried in such tales. And in my thought Karumandie lives still. I see her often; and she is being led as of old to the altar to be sacrificed.

Kumarie was soon followed by the other children, Tara, Evu, and their set, mirthful people, touched by the sight of the little girl's shrine, but not overwhelmingly impressed. Still, they felt it enough to want to do something beyond just being sorry for a minute for the child; so standing on the square platform below the various idols, they sang "Holy, holy, holy, Lord God Almighty," to the music of the rushing river

and the rustle of the wind in among the trees; and I prayed, though my prayer reached far beyond their intelligence, for the Karumandies of India.

It is difficult to think of disturbing, untoward, wicked things in the midst of this paradise of peace. But we are here among the mountains behind Dohnavur only for a day or two more; and before we return to the crowded life of the plains, I want to speak to all who will listen of that which, sitting on Karumandie's shrine, seems to me to concern some at least of those who profess and call themselves Christians, whatever be their name and sign.

But first for my immediate neighborhood. It would cool the hot and wearied minds of those, who, turning for a moment from the consuming purpose of the hour, may read this story, if only I could show it to them.



Round about is a forest stretching for unimaginable miles, rolling masses of mossy green. Round the little forest house where we are staying, padded last night a big black bear. In our walk the other day we crossed a fresh tiger track, and saw tracks of elephants, bison, stags and small deer, bears and an occasional wild boar. And all but from under my feet started a sambur, with great branched horns. Once, when we were deep in the forest, we found ourselves in an open space, levelled as by the laborious poundings of centuries; great trees stood round it in a circle, and it was almost dark. "Where the elephants dance at nights," whispered a cooly to his brother; it is the fairy forest of childhood's dreams. But just here the forest opens into a wide valley carved out of the heart of the hills by the river that dances at my feet. Seen from the mouth of a cave, that yawns like a dark throat fifty feet long, that river is a jousy thing; and the whole wide valley is one great thought of peace.

But the convulsions of nature here must have been tremendous. This cave is made of a single stone which has fallen from the heights and split; and just across the valley is another where we sheltered from a shower, finding it vacated by a bear, to whom it evidently belonged. It too has

been made not by any scooping out force, but by sudden overthrow from above. And now the quiet marsh below is green with grass and reeds; and little blue patches show where bladderwort grows by the pools; and the hills look down serenely; and the glory of clear sunshine after rain fills the valley with a sort of alive feeling, so quick, so vivid is it with the very joy of life.

The children have gone to their play. Some are wading hand in hand; some are bathing. Tara emerging from a pool under a little waterfall, her dark hair streaming on her small round creamy shoulders, looks like a mermaid, lately created. Evu, with an air of taking possession of the whole happy place, is sunning herself on the rock where that other child, if the tale be true, walked in fear so long ago. Kumarie lingered longest: "That very unkind peoples," she remarked sadly—Kumarie's English is still at the experimental stage—"They not know nothing about our Lord. That for why they unkind to poor little Karumandie. Such people, very cruel to little girls." And it was some time before she could be comforted, not by the futile logic of "It was so long ago we'll hope it was not true," but by the gracious words of Christ: "Suffer, the little children to come unto Me." They sent her—those cruel people, all unknowingly they sent her to Him; and surely she must have gone very quickly to Him who called. This satisfied Kumarie, and she departed to play her untroubled games with the others.

And only the holy angels, and Lord of all the angels, and I, as I sit by Karumandie's shrine, and watch the little blue figures splashing in the water, see that which might have been, see the secret bond uniting these children and that child. And yet surely, O surely, all creation at this bright moment lifts up its voice with mine and rejoices. They might have been as she; they are not, nor will they ever be. To Him who redeemed them be glory.

Kumarie—as she began this story she may well continue it—is a child the coldest heart could hardly refuse to love; and yet when she came to us four years ago, a little handsome strong-willed girl, she did not understand being loved, and thrust such weakness from her.

Her story is typical of many a child's. Her father died; her mother, a woman of good position, wanted to gain merit, so she gave Kumarie to a temple woman; the child was only ten days in the temple-house and had not been dedicated when she was found, and by blessed miracle delivered.

When she arrived at Dohnavur we regarded her with almost fear: so young, but so determined, what would she not attempt? The first time her will was crossed she withered her nurse with a look. "I will not stay in this place," she announced, and straightway marched to the gate. I met her, apparently by accident, and suggested a walk. She looked me up and down, and all over, and through and through; "I intend to leave this place," was all she vouchsafed to reply.

This sort of thing continued for nearly a month. She was as resolute as a seven-years-old will could make her. Petting of any kind she scorned. Her small firm mouth

(Continued on Page Fourteen)

THE REGIONS BEYOND

SEND ALL OFFERINGS TO NOEL PERKIN ... 336 WEST PACIFIC ST. ... SPRINGFIELD, MISSOURI

A Word of Counsel

There are a number who have written to us asking whether certain missionaries who are traveling among our assemblies are endorsed by the Foreign Missions Department. We wish to advise that only those whose names appear on the regular list of appointed missionaries or who hold a letter of approval for appointment are visiting assemblies with the sanction of the Missions Department. We understand there are some who are soliciting funds for refugees and war orphans in the war areas. Our recommendation would be that any who wish to give funds for this purpose send the money to our Missions Department so designated, and it will be forwarded to our own representatives who are in the war areas and who would be glad to dispense such help to the needy. One of our missionaries writing from China states that through the co-operation of the International Red Cross Society they have been able to help many thousands of sufferers. Our missionary states: "Last month we fed 6,262 persons; . . . about fifty-five of this number wished to know more about the gospel. The suffering is intense, and seems to grow worse as the days go by."

Unfortunately there are some who are trying to contact our assemblies and Pentecostal friends by correspondence in order to get money. We advise that no money be sent to nationals of other lands unless it is through the medium of an accredited missionary since, we regret to state, some have imposed on the generosity of American friends and have gotten money direct which is quite out of proportion to their real need.

NEWS NOTES

Former Missionary Passes On

On September 30 we received the following telegram: "Bella went to be with Jesus yesterday." The message was signed by her husband, Charles D. Seale. Many will remember our Sister Seale as Bella Militscher, who spent several years in South China in missionary work under General Council appointment, going out first in 1920. Shortly before returning home, she was married to Charles D. Seale, and together they continued in the work till June, when they came home. We are sure that our sister will find many souls in heaven who have been won to the Lord Jesus through her faithful ministry.

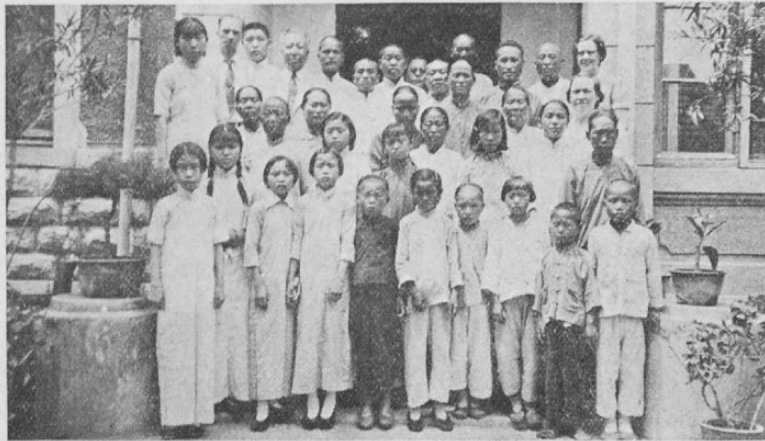
Our hearts go out in sympathy to the bereaved family. May the comfort of the Holy Spirit be their portion at this time.

Sailing for Norway

Inga Peterson, on furlough from Manchuria, writes that she is sailing for Norway to spend a little time with her family there. Her address while there will be in care of J. Brunvold, Maaly, Bergen, Norway.

New Address

Mr. and Mrs. Vernon L. Fullerton, missionaries to Brazil, write that the work they have started in Sao Paulo has developed to the place where they can leave it in the hands of a native minister, and they feel led of the Lord to move farther interior. Their new address is Caixa Postal No. 12, Sao Carlos,



Amid strife and strain in China souls are being drawn to the true and living God as is evidenced by these pictures sent in by Helen Gustavson from the Tsinan Mission Station. The group in the upper picture were baptized by Pastor Yang (fourth from left in top row), July 1. Missionaries in the group are G. K. Johansen (second from left in top row), Chrystal Ladner, and Helen Gustavson, upper right. In the baptistry are Pastor Yang and Mr. Lieu. The latter, with his wife, will attend Truth Bible Institute at Peiping this fall. Several students will be going from Tsinan to enter Bible school. Miss Gustavson will be grateful for help with their expenses. A student can be maintained in school and trained for gospel ministry for \$3.00 a month.

Estado de Sao Paulo, Brazil, South America.

It seems now that Leland E. Johnson and family will not be able to get passage to the Philippines till early in December. Until time for their sailing, mail will reach them at 312 Apolena Street, Balboa Island, California.

A note from Mr. and Mrs. J. E. Barrick, home on furlough from North India, asks that we mention their change of address. They have located for the winter at 125 E Street, Keyser, West Virginia.

Note of Appreciation

Mr. and Mrs. Ray Jones are now on their way to Central America, having left Los Angeles, September 30. In their last letter, written just before they sailed, they asked that we let their many friends know through the Evangel that they deeply appreciate the help which has been given them, making it possible for them to be on the way to the mission field

where God called them several years ago. Brother and Sister Jones will be locating in Nicaragua, and until settled will receive mail in care of M. L. Hodges, Mission Evangelica, Apartado 4, Matagalpa, Nicaragua, Central America. We trust their friends may continue to remember them in prayer and also with financial assistance.

MISSIONARY CANDIDATES WANTED

Several urgent appeals have come to us for qualified school-teachers who are filled with the Holy Spirit to engage in missionary work in Nigeria and China. Married couples would be desirable but single workers might be used. The work would be not only teaching secular subjects but also the Bible, and there would be opportunity to do some missionary work in addition to the school work. For the work in Nigeria we would want some one who is qualified as a high-school teacher holding teacher certificates. For China one is needed who will spend much of her time teaching the missionaries' children. Any applying for these appointments should pray much to try and determine God's thought before submitting application.

MOSSILAND SKETCHES

A young Mohammedan, upon being told about Jesus, became quite angry. The witness said, "My friend, I have no intention of insulting you. But I know that the news of Jesus is sweet and true. If you came to my yard and I had food to eat, I should surely offer some to you even though you be a stranger. Even so, I want to tell you about salvation."

"Well," responded the young Mohammedan, "all my fathers were Mohammedans and that will do for me."

"Friend," came the answer, "before the white man came to this country our fathers never heard of a pay day. Now we are offered wages for our

work. Because my father never received wages for his work does not mean that I should refuse the wages my master gives me each month. Neither shall I reject the news of Jesus, because His way is better than the one my fathers knew."

A Native Worker's Message

"Among the young men learning to read was one, the oldest of the group, who was much interested until he found that to follow Jesus was to leave sin. After that he not only refused to come, but began to call others out of the classes and send them home.

"Soon after that the dreaded sleeping sickness laid hold on him. At first he refused to go to the doctor for treatment until his family, fearing lest the disease spread among them, threatened him with death if he did not go. After that he went to the doctor but refused



to receive treatment, finally dying a terrible death.

"Christian friends, let us not be like that man. Let us not hide our sins and refuse to confess them. Rather let us confess our sins and take our medicine. Jesus' blood is the medicine which can cure all our heart's sickness, whether of sin or despair."



Serena M. Hodges



Mr. and Mrs. P. J. Shabaz



Mr. and Mrs. Saul Benjamin

"He Is Coming!"

One evening the white man noticed the natives' faces light up with gladness. "The Tenkodogo chief is coming up the road!" they exclaimed to one another. The white man looked down the road but could see nothing.

"What makes you think the chief is coming?" he asked. "The drums! Listen to the distant beating of the drums and the swinging of gourds," they explained.

"We hear drums every day," he scoffed. "The drums beat when the people are hoeing, when there is a death, on market day for amusement, when the men are threshing their grain. The commonest thing in Africa is the beating of the drum!"

Patiently the blacks explained that the drum calls varied in rhythm and these particular beats would never be used for any other chief, for they were sending forth a message of praise to this man, honoring him and the spirits of his forefathers.

Even so, deep in our hearts, the drums of God's truth are beating out, "Jesus is coming!" We do not see Him yet, but He will not fail, and drums of praise sound in the Christian's soul until the Chief Himself shall appear.

A Native Christian's Testimony

"From a child I wondered how the world and everything in it came to be. When I grew up I followed Mohammed, but still sin was in my heart and I had no peace.

"When the missionaries came to Yako, I went to work for them. Every morning when they called their help together for prayer, they would call me too. I thought that was strange—that they should want me to quit my work when I was not one of the Christians. I heard the Word of God every morning, until one day the missionary read the Word and in tears exhorted us to follow Jesus.

"Here was something new, that anyone should be so interested in us as to weep. That set me to thinking and in a little while I asked pardon for my sins, and found that the power of Jesus' blood took sin out of my life and brought the freedom and joy for which I was longing."

SACRIFICE IN SIERRA LEONE

Brother Axel Oman writes from Freetown of the spirit of self-sacrifice which prevails among the Kru Christians there. "The Kru tribe originates in Liberia, but many men come down to Freetown to work on the coastal ships. Times are very difficult just now, and these people have borne untold hardships. Many of the men average hardly four dollars a month, from which they must pay a dollar and a quarter for rent, and then furnish food and clothing for themselves and family.

"Nevertheless on our monthly missionary Sunday the Christians raised thirty dollars toward sending a couple to work in Liberia! Six workers have been sent from this church in Freetown, thus testifying to the real spirit of sacrifice and service here. A fine spirit of prayer is working among the people also, praise God."

MISSIONARY SAILINGS

In spite of war conditions, we are happy to announce that plans are being made for the returning of missionaries to various foreign fields, and even some new ones, previously approved, are being sent out.

On the Steamship "Exeter" of the American Export Line sailing from New York October 28, the following missionaries are listed to sail: Mr. and Mrs. Saul P. Benjamin and Serena Hodges are en route to Palestine; Mr. and Mrs. P. J. Shabaz proceeding to Iraq (Mesopotamia); Mr. and Mrs. Ernest P. Lindholm, Mr. and Mrs. Ragnor E. Udd, J. W. Tucker, Angeline Pierce, and Gail Winters destined for the Belgian Congo by way of Egypt.

Steamer letters may be sent to any of these missionaries by addressing them to the missionary in care of the Steamship "Exeter," Pier F, Exchange Place, Jersey City.

We solicit the prayers of our readers that all of this party may reach their various destinations in safety.

WILL THIS BE OUR LAST CHRISTMAS?

Who can say what another year will bring forth? Mission fields are open now which may be closed a year from now. It is our conviction that what remains to be done must be done quickly. We suggest that in gratitude to God who gave His Son, our Saviour to redeem us, we should give a special Christmas offering that His name might be made known among those who are still waiting for the light.

On the mission field your gift will mean much to some missionary who is longing to help those around him. After Christmas last year one missionary wrote:

"I must tell you of the blessing the special Christmas offering brought. We have so many suffering and hungry ones here for whom no one cares. My coworker and I agreed that for the special blessing God had given us, it would please Him if we did a special thing for them. So on Christmas morning after our early morning service, we gave two pounds of rice to each of thirty houses, and a little salt, again pointing them to the Giver of every good and perfect gift. What this meant to them we can imagine, for they do not have rice more than about four months in the year. The rest of the time they eat out of the forest—palmnuts, bambucabbage, etc. But they say, 'Nothing is so sweet as rice.'"

Let us lift the burden from our missionaries this year by helping them to care for these whom they are trying to win to Christ. It is time to be planning now for our special Christmas offering. Arrange to send it early next month to the Foreign Missions Department, 336 West Pacific St., Springfield, Missouri, designated for the CHRISTMAS FUND.

GLORIOUS CONVENTION IN HILO

Mina S. Fischer

Even before our convention began, while we were yet working to get things ready, the power of God came down and some received their Baptism! What a wonderful prelude to what was to come!

several were saved, some had visions, some were healed, and all were blessed and deepened in the things of God, praise His dear Name!

Praying for the Sick

This revival spirit continued until it was noised abroad that God was working and several sick had asked for prayer. These were really hard cases so we set aside Thursday as a day of fasting and special divine healing service. Several were brought in to be anointed and prayed for. As we saw the hungry, expectant look upon their faces, our hearts cried out to God to keep us low at His feet that He might be able to work in our midst.

As we anointed and prayed for them, the Son of God laid His hands on them, the healing power in the precious Blood came down over them and such a time of rejoicing as we had! One lady who had a bad case of diabetes suddenly stood up and ran across the room, praising God with her hands uplifted. It was a blessing just to see her face!

A blind girl started dancing and praising God. Someone held a Bible in front of her. She looked at it a moment and then said, "It's a Bible." Everyone was blessed and such shouting and rejoicing as there was! Many others were healed of different things as the mighty Son of God moved in our midst.

A boy, strangling and hardly able to breathe, was brought in possessed by demons. Some of the workers gathered around him and claimed the victory through Christ, and he was delivered. It was marvelous to see him sitting quietly in the services with a peaceful look upon his face.

Sixteen Students Graduated

Sixteen students of the Filipino Bible School in Hilo marched to the platform to receive their diplomas. Everyone was touched and melted together in a real spirit of love and fellowship, and we indeed praise God for these first-fruits of the Bible school. Many of these students are finding places of service in the Islands. Some want to go to their people in the Philippines. Let us remember to pray that God will lead them as they go forth to labor in His harvest field.

Dedication Services

One afternoon someone brought a Bible to be dedicated and before we knew it, the pulpit was piled high with Bibles of all sizes and kinds. We did not realize there were so many Bibles in the place! Then the musical instruments were brought and laid on the altar to be dedicated. Services lasted until far into the night as everyone was reluctant to leave the place where God was so manifest.

We praise God for the inspiring messages we received during these days of convention, and we pray that the standards of our fellowship may be kept high that we may serve Him according to His will.

THE CHINESE COMMUNISTS

The Lutheran reports that the Chinese Communists, formerly hostile to Christianity, have been giving unrestricted liberty to Chinese Christians to evangelize the people and to circulate gospel literature among the Communists themselves.

From the first service the presence of God was with us in a precious way, especially in a spirit of love and worship. One or more received the Baptism after each service until, by Sunday afternoon, there was a continuous altar service. During these days ten received the Baptism in the Spirit, some had visions, some were healed, and all were blessed and deepened in the things of God, praise His dear Name!

THE DYING WORLD AND THE LIVING WORD

UNEVANGELIZED AMERICA

Half a million children in the small towns of Minnesota alone are without any religious training or church connections.

A JEWISH BOOK

The hours for teaching religion in the schools of the German town of Munster are to be cut in half, says *Revelation*, and no more Old Testament may be taught to the children.

THEY NEED OUR PRAYERS

According to *Revelation* there are still in Germany, about 400,000 Jews by religion, and about 3,000,000 non-Aryan Christians, that is, Christians with some percentage of Jewish blood.

THE NAME OF JESUS

Professor Hauer, a leading German theologian is reported in *Redemption Tidings* to have stated recently: "If within the next ten years it should come to pass that the name of Jesus should be lost from the German language, there would be no real loss." And yet God's Word says "There is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

DIRT BAPTISM

The Nazi version of baptism calls for soil instead of water, says *Grace and Truth*. At a recent baptism in Berlin the pastor dropped a pinch of soil upon the candidate. It is reported that this change is to be made general. In Scripture water stands for the Holy Spirit and the new life which He imparts by regeneration, while soil stands for man. Thus Satan is turning man from reliance upon the Spirit of God, to a vain hope for salvation through his own human merits.

SOVIET BLASPHEMY

Redemption Tidings states that 36,000 atheists marched the streets of Moscow headed by a black hearse carrying the "corpse of religion," which was burned and cast to the four winds. This was followed by the public burning of miniature models of churches and synagogues. Our hearts are moved to pray much these days for the many thousands of Pentecostal believers in Poland, part of whose territory has been occupied by the forces of Russia.

BACK TO YESTERDAY'S MESSAGE

Time reports that many ministers in Maine are digging up the sermons of old-time preachers and redelivering them on appropriate dates. They are following the example of a certain Congregational pastor who recently preached a sermon on hell that was given by a predecessor over two hundred years ago, entitled, "The Doleful State of the Damned." Would that the old-fashioned gospel message would echo forth from every American pulpit, and that old-time conviction would seize the people. Then would we see a repetition of the mighty revivals of yesterday.

JUDAISM AND RUSSIA

Jewish Contemporary Record quotes a Jewish paper as reporting that Moscow University has instituted a "Faculty of Jewish Studies" to include courses in Hebrew, Bible, etc., and to grant degree of "Doctor of Jewish Science." It also reports that Russian Jews in Istanbul report favorable change in attitude of Soviet officials to Jewish religion. High Soviet officials were reported present at religious confirmations in Kharkov.

At the same time all activities of the Zionist Movement are branded as "counter-revolutionary."

We hope this new attitude toward Judaism may be the forerunner of a new attitude toward Christianity.

EARNEST-HEARTED JEWS

The following words of a missionary in Palestine are quoted by *Prophecy Monthly*: "We find many Jews whom we regard as a true 'remnant.' Many of them are earnest seekers after God's order of prophecy concerning Israel's final destiny. We know an American dentist, a liberal Jew, who has given up cigarettes because he wants to have a clear mind and undefiled body if the Messiah should come."

ISRAEL AND THE PROPHETS

Hitherto it was regarded among the Jews as a very dangerous thing to read the Prophets, said *Der Weg*, a Hebrew missionary paper published in Warsaw before Poland was seized. They felt it led to atheism or "heresy," i. e., Christianity. But there is a movement among the Polish Jews toward reading the Prophets; in the hour of peril Jews are turning to the Scriptures with more interest than they have shown for centuries.

LABOR TROUBLES

The recent yearbook of the International Labor Organization, says *Watchman-Examiner*, reports that in 23 countries strikes resulted in the total loss of 24,407,000 working days—about 67,000 years. Thirty-seven per cent of this time was lost by Americans. How tragic is this waste of time, especially in view of our widespread unemployment. But this strife between capital and labor is clearly a characteristic of the "last days." See James 5:3, 4.

ANOTHER HOAX OF SCIENCE

According to *Alliance Weekly*, "an exchange tells of human bones being found in a stratum underlying vast deposits of mud in California. So-called competent authorities declared them to be at least 75,000 years old. The thickness of the super-imposed mud, they said, 'proved' that it had taken all that time for the deposit to be formed. They dug deeper still, and found in those 'prehistoric' depths an old United States army button!" Ha!

THE SPIRIT OF ANTICHRIST

Writes Arthur Burd McCormick in *The Presbyterian*: "If ever in the history of mankind the spirit of Antichrist has been manifest, that time is now. The disregard for solemn treaties, the ease with which pledges are broken, the brutal grabbing of what one wants, regardless of the suffering entailed, the lying on Brobdignagian scale, the absence of all pity and mercy, the open denial of God and Christ, to say nothing of honor and brotherhood—all these set forth in lurid light from hell the glaring hypocrites of humanity and the flight from Christ."

"Even now are there many antichrists; whereby we know that it is the last time." 1 John 2:18.

BACK TO THE DARK AGES

The confession of Sir Arthur Keith, noted biologist and evolutionist, shows the bewilderment in which scientists find themselves who have held that man is his own savior. Writing in *Sunday Times* he said: "By some power deeply seated in our nature and over which we seem to be powerless, we, after two centuries of enlightenment, have been thrust back, with all our load of knowledge and equipment upon us, into a dark age which will require clear thinking, resolute action, endurance and courage if the world is to find a fortunate exodus from the Egypt in which it now is." But manpower will never cure the world of its evils. The "dark age" conditions prove that we are in "the last days," when, said Paul, "Evil men and seducers shall wax worse and worse." 2 Tim. 3:13. These are dark days, indeed!

SIGNS OF REVIVAL

Notwithstanding the twenty-one years of continuous destruction and persecution of the Church in Russia by the Soviet regime, even the Moscow *Izvestia*, which is strongly opposed to religion, admits that there are signs of a religious revival in many sections of the nation. The atheistic organizations in Russia are now taking steps to increase greatly their anti-religious propaganda and their efforts to destroy all vestiges of religion among the people.

RUSSIAN VIEW OF CHRISTIANITY

According to *Religious Digest*, Professor Ranovitch of the U. S. S. R. Institute of History of the Academy of Sciences gave a lecture on Christianity in which he displayed a fairness of observation unusual in Russia. He said: "The idea that Christianity is the religion which the exploiting classes imposed upon the people is false. . . . Christianity is very deeply rooted in the history of humanity, and played an immense part in the liberation of the peoples from slavery. Although in the U. S. S. R. all religions are regarded as an opium for the people, Christianity is not the worst. It introduced something fundamentally new in proclaiming equality among men, nations, races and even sexes. . . . Thanks to Christianity the revolutionary democratic spirit has been established in social relations."

GOOD RULES TO FOLLOW

According to the *Herald of Holiness*: "In South India 45,000 Christians have adopted a sixteen-point program. Brevity but pointedness characterizes these tenets. No illiteracy; no filth in or around the house; every Christian's clothes clean; cleansing of tobacco from personal and social habits; no expensive feasts; no liquor; no excessive interest charges; no debts contracted through marriage; all disputes settled out of court; a co-operative in every village; no recreation that cannot be taken in the name of the Lord Jesus; one-tenth of each one's income to the church; caste remnants wiped out; family prayers in every home; punctuality stressed; salute everyone in a respectful Christian manner. A good program for us all to adopt."

SPIRIT-GIVEN PRAYERS

Prayer for Keeping

In the song of Moses, recorded in Deuteronomy 32, there is a prophecy of Israel's apostasy. The prophet says of Israel, "They have corrupted themselves. . . . they are a perverse and crooked generation." And he prophesies, "Their foot shall slide in due time." Deut. 32:35.

David must have been familiar with this prophecy, for we hear him praying in Psalm 17:5, "Hold up my goings in Thy paths, that my footsteps slip not." Or as the Septuagint renders this prayer, "Direct my steps in Thy paths, that my steps slip not."

In this Psalm there is mention also of the paths of the destroyer. The Psalmist tells us how he has been kept from these wrong roads, "by the word of Thy lips!" We need the Word as a lamp, and we also need the Good Shepherd to lead us in paths of righteousness.

The Master tells us, "Broad is the way that leadeth to destruction, and many there be which go in thereat; but strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." In view of this shall we not pray that we may be kept from any of the by-paths that would lead us back to the broad way, and constantly cry, "Hold up my goings in Thy paths, that my footsteps slip not."

The Lord will answer our petitions. In the next Psalm David gives praise to God—whose way is perfect—that He has girded him with strength and made his way perfect. And he testifies, "Thou hast enlarged my steps under me, that my feet did not slip." Psalm 18:36.—S. H. F.

THE SUNDAY SCHOOL LESSON

The Story of Timothy

Lesson for October 29. Lesson Text: 1 and 2 Timothy; Acts 16:1-3; 17:14-15

In the city of Lystra lived Lois, the godly old Jewess. It had doubtless sorely grieved her the day her daughter Eunice married a Greek. But she had determined that Timothy, child of the mixed marriage, should be taught in the faith of his fathers. And from his earliest years the lad had learned the holy scriptures. In spite of the "unfeigned faith" of mother and grandmother, however, Timothy remained uncovered. See 2 Tim. 1:5; 3:14, 15.

TIMOTHY CONVERTED. Acts 14:8-20; 16:1-3.

"Train up a child in the way he should go: and when he is old he will not depart from it," says the sacred Writ. And the faith of Lois and Eunice was one day rewarded. For a great evangelist, came to town, Paul the Apostle, and doubtless it was under his ministry that young Timothy, a boy of about fifteen was converted. Paul speaks of him ever afterwards as, "My beloved and faithful child in the Lord."

TIMOTHY CALLED. Acts 16:1-3; 17:14, 15.

Seven years pass and Paul, on his second missionary journey returns once more to Lystra. His heart is strangely drawn toward this young man, his spiritual child, who is so "well reported of by the brethren," and he feels that God has called him to the ministry.

An impressive ordination service is held. "Before many witnesses" (1 Tim. 6:12), Timothy testifies to his call. Paul and those of the presbytery lay hands on him; prophetic messages come forth confirming the call; and Timothy receives one of the gifts of the Spirit! See 1 Tim. 1:18; 4:14; 2 Tim. 1:6. To avoid trouble with the Jews to whom they would preach Paul has Timothy circumcised. And then, as is shown in Acts 17:14, 15, Timothy and Paul become colaborers and there springs up between them the deep comradeship and devotion which was to last the remainder of Paul's life.

TIMOTHY COUNSELED. 2 Tim. 2:1-4, 15, 22.

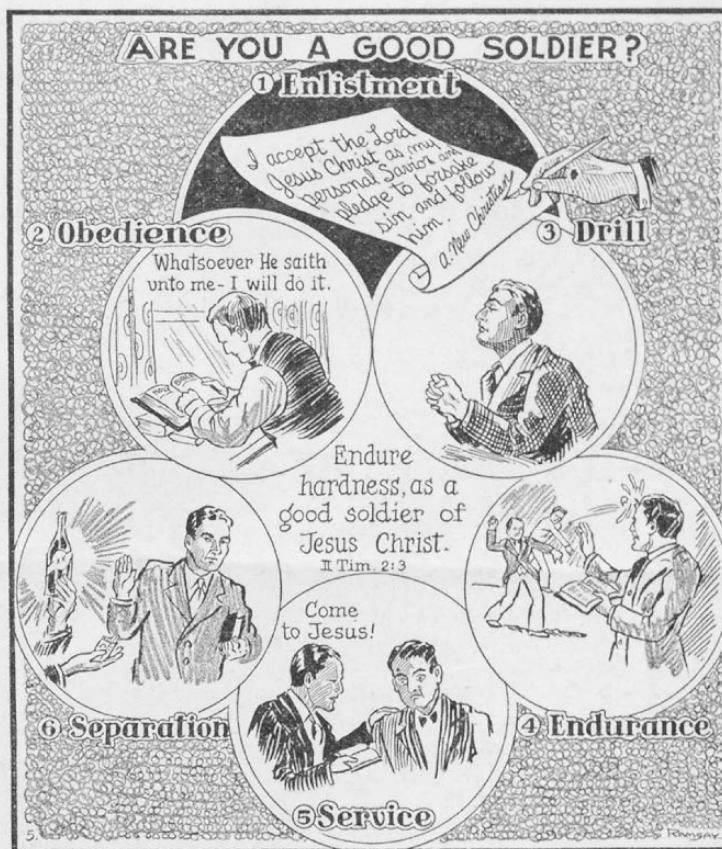
Other years pass. Timothy, young and in the prime of life, is pastor of the church in Ephesus. Paul, the battle-scarred warrior, has come to the end of his ministry. What is his position—exaltation, superannuation? Ah no! A dank, dreary dungeon in Rome. Loneliness. Only Luke is with him. Discouraged? Not Paul! Instead we find him full of hope and faith writing words of encouragement to Timothy, his beloved son. Listen to him—

"Be strong!" In himself? No! "Be strong in the grace that is in Christ Jesus." And how Timothy needed grace—to preach the gospel without fear or favor, to teach in meekness those who opposed him, to suffer misunderstanding, and the thousand and one other things the faithful minister must bear! But in all these things Timothy could conquer and so can we! The grace of our Lord Jesus Christ is sufficient for every circumstance of life! Let us avail ourselves of it!

Be faithful in teaching! "And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." Soul-saving is comparatively easy work, but it is an entirely different matter to so teach the saved ones that they shall become saints, soldiers, and saviors! An inventor said when he introduced his great

steam hammer, it not only itself produced marvelous results but its active, rhythmic sound, quickened the strokes of every hammer, chisel, and file in his workman's hands, and nearly doubled the output of work. More than half of D. L. Moody's power consisted in his ability, by his own earnestness to put other people to work. Jesus said, "Make disciples," not merely helpless spiritual babes!

"Endure hardness as a good soldier of Jesus Christ." And who could better speak of enduring hardness than the man who had suffered such things as are listed in 2 Cor. 11:23-29! Paul would have Timothy to know that he was in a warfare. But many Christians today are fighting only a sham battle! To some religion is an escape from the responsibilities and cares of life. So it was with the monks of old. To the true Christian, religion is an escape into life! It is living in the spirit of a familiar line of poetry—



"Some people wish to live within The sound of church and chapel bell; I want to run a rescue shop Within a yard of hell."

Please your Captain! "No man that warreth entangleth himself with the affairs of this life that he may please him who hath chosen him to be a soldier." Roman soldiers were not allowed to marry, or to engage in any trade or vocation. The idea was that they were to be excluded from these relations, agencies, and engagements which it was thought would divert their minds from that which was to be the sole object of their pursuit—to fight for their country.

Likewise, being a soldier well pleasing to Jesus the Captain of our salvation, means total abstinence from everything that would divert our hearts and minds from that which is the sole purpose of our existence—to glorify God and win others for Him!

General Gordon, the great English military hero of Khartoum, drew up for himself these

four great principles which might well be adopted by all who would please Him who hath chosen them to be soldiers: 1. Entire self-forgetfulness. 2. The absence of all pretension. 3. The refusal to accept as a motive the world's praise or disapproval. 4. To follow in all things the will of God, and to stay the soul on Him.

Seek God's approval! "Study to show thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the Word of truth." Timothy was to so live that his life could meet God's scrutiny. To one who asked George Muller the secret of his tremendous success in God's work, Mr. Muller replied, "There was a day when I died, utterly died; died to George Muller, his opinions, preferences, tastes, and will, died to the world, its approval or blame even of my brethren or friends; and since then I have studied only to show myself approved unto God."

Be holy! "Flee also youthful lusts: but follow after righteousness, faith, charity, peace with them that call on the Lord out of a pure heart." Ephesus was a wicked city. In the midst of its vice and evil, young Timothy was to live a life of shining holiness, fleeing from every inclination and tendency toward evil which was especially tempting to youth, and devoting himself to deeds of righteousness.

Behold, we live in a wicked world today. We are called to be witnesses, by word and life, to the glory of our God. It is for us that the epistles to Timothy have been preserved. Let us live out their sacred precepts!—J. Bashford Bishop.

A WORD TO WORKERS

By George Muller, Given at Bristol in his 92d year.

"In the morning sow thy seed, and in the evening withhold not thine hand."

That is, "Use any and every opportunity which the Lord is pleased to give thee; seek to redeem the time, for thou hast but one life here on earth, and that brief—very brief—as compared with Eternity; therefore make good use of it." Oh, the blessing that results from attending to this! On every occasion, under all circumstances, after we have sought the Lord's blessing and are in a proper state of heart, let us drop a word for Christ here and there and everywhere, and after we have spoken it, bring it before God again, and again, and again in prayer.

When the reaping time comes, and we find ourselves in glory, that child for whom we prayed will be found there! That aged cripple whom we met incidentally on the road, and to whom we spoke, will be in Heaven. That consumptive whom we visited who gave little heed to what we had to say, will be found in glory, having at last laid to heart what we spoke so many times to him, and though we had no information about it, God blessed our word. Oh, the multitude of instances we shall find at last when our work, labor, or service has, contrary to natural expectation, been blessed!

I was once standing here about sixty-two years ago, preaching the Word of Life, and after I was through I was cast down because my words seemed to me so cold, so dull, so lifeless. Not till three months after did I hear that through that very address abundant blessing had been brought to nineteen different persons.

But let us carefully see to it that when the reaping time comes there will be something to reap because we have been laboring. If there be no labor, if there be a careless, thoughtless walk, without prayer and crying to God mightily, then let us not be surprised if when the harvest time comes there is no reaping as far as we are (Continued on Page Twelve)

GOOD NEWS

A Would-Be Suicide

Henry Eulee was in Rome for the completion of his artistic education when, disgusted with life, he determined one evening to throw himself into the Tiber.

The accomplishment of this plan was quite easy. The hotel where he was staying faced on the Tiber. To go down to the ground floor, open a door, climb the barrier, and let himself sink in the river, would have been a matter of only a few minutes. The sound of the servants going to and fro in the hotel basement had not ceased. It was more prudent, he thought, to wait. Feverishly, to pass the time, Eulee put his papers in order. It was then he found, at the bottom of his box, a New Testament that his aunt had given him. The book had been lying there eight years.

Without knowing why, Eulee picked it up, opened it at haphazard, and came on Heb. 12:5. One word touched his heart, "My Son." It seemed as if God were directly calling him. "Why do you despise the chastening of the Lord, and faint when you are rebuked of Him?"

What censure had never accomplished, love, deep and tender, did. The guilty man fell on his knees before the God he had neglected so many years. Leaving his palette and brush (without believing that the art of painting was incompatible with a Christian life), Eulee, from that time, had but one passion—to save souls.

The Passover and the Lord's Supper

(Continued from Page One)

flour, and with much seriousness and solemnity they bake three special loaves. After this is done, they make a final search of their houses, and burn the last bit of leaven that may be discovered.

The house swept bare of leaven is a symbol of the redeemed people purged from slavery.

In the Bible, leaven is employed as the type of corruption. This type is an apt one. For fermentation is a process of disintegration and decay: it is itself corruption.

The Paschal meal at night was preceded by a general fast during the day—an abstinence from food and drink. The fast was designed to increase the appetite for the evening feast. Then members of the family dress themselves. And no matter whether or not they have had new clothes during the year, most certainly on the feast of the Passover they always have something new. It is the only joyful feast in the Jewish Calendar. Returning home from synagogue, the people greet each other with words familiar to our Lord, "Peace be with you": and the reply is "With you may there always be peace!"

The peace referred to corresponds with the peace which Paul said, "passeth all understanding," because of the sense of God's nearness on this night, and His protection which is felt to be more real than upon any other occasion. All trouble and cares are laid aside for the time being, and peace reigns supreme.

The Passover table represents to the Jew, in the first place, the idea of freedom. It further represents equality—equality in God. Here on this night every Jew is provided for. The rich Jew and the poor beggar in the street—all have the same

things to eat. Passover bread, meat, potatoes, and the various other things required for the seven days, are provided for everybody.

Furthermore, on this night, there is no servant and master. The rich Jew, his man-servant, his maid-servant, and the messenger boy all sit down together. Every Jew on this night is considered to be a priest and a prince unto God, and every Jewess a priestess and a princess unto God.

How characteristic of Jewish optimism it is to read the various editions of the Passover service. "They open the door as a reminder that it is a Night of Protection, and the door need not be shut, for there is no danger tonight. The Messiah, too, is coming tonight. The door is open for Him. The same door that bids defiance to the dread of night bids welcome to the radiance of morning."

The Jews were free not only from the degradation of bondage, but from its agony and shame. They were safe from the task-master's cruel whip. They were delivered from the fetters of despair. This is the thought which should be in our mind when we go forward to the Communion Table; Christ has become our Great Deliverer.

It is asserted by some Rabbis that the four cups used at Passover are a reminder of the four Hebrew words used by God when He promised to bring the Israelites out of Egypt. The four words are found in Exodus 6:6,7, and are as follows: "I will bring you out." "I will rid you." "I will redeem you," and "I will take you with me."

The cups are not drunk at once, but at intervals during two or three hours.

Eastern Jews take up the first cup which is called the Cup of Remembrance, and make a blessing, for the Jew believes that life is made up of remembrance, of kind words spoken, kind deeds done, sweet associations, friendships, and holy fellowship. They thank God for having spared them to see this great and holy night in remembrance of God's goodness and mercy in delivering them from bondage, taking them out from slavery, and establishing them into a priesthood.

The Paschal meal was a sacred meal. It was this in origin, and to the downfall of Jerusalem in 70 A. D., its constant element was a sacrificial victim, an animal solemnly slain within Temple precincts, whose fat was offered on the altar, whose blood was poured away at the base of the altar.

"On this day," says Philo, "the whole nation sacrifices without waiting for their priests, the law having granted to the whole nation for one day in each year a priesthood to attend to the sacrifices." Peter writes to the saints: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." 1 Peter 2:5.

Having partaken of the Cup of Remembrance, the host and hostess lift up the tray on which are the three loaves of unleavened bread, that were baked on the morning of the Passover Eve. They then exclaim: "Come in all ye who are hungry, and eat with us freely of this bread which is the very bread of affliction that our fathers ate in the land of Egypt." There

is no mockery about it. Time and again I have seen strangers who have been on the highway and unprovided for, walk into Jewish houses and take their seats; and they have always been made welcome.

In the olden days the Jews generally believed that the three loaves represented the Triune God. They take the middle one and break it in two, and that is the bread which they divide, and which is supposed to be the bread of their fathers which they ate when they came out of Egypt.

Now, we know that the bread was baked just this morning (for we are assuming that this is the day of the Passover), and the question arises, What do they really mean by saying that this is the bread that their fathers ate when they came out of Egypt? Did this mean that the broken bread then held in the hand was miraculously turned into the very bread which their ancestors, centuries ago, consumed in Egypt? No. It is simply this—they have got to put themselves into a definite attitude; they have to go back in mind and spirit, and feel that they are, here and now, themselves delivered out of Egypt. If it were not for God's mercy and grace in delivering their parents and fore-parents they would not now be able to celebrate the Passover.

The breaking of bread implies two things, concerning the attitude which men must assume or place themselves in. First, it is a reminder of the bread of affliction which the Israelites ate in the Egyptian bondage, and second, it is a thanksgiving for the redemption from that bondage.

When the Jews eat the Unleavened Bread on this Festival, they eat in a real and spiritual sense, the bread of sorrow, with their toiling and suffering ancestors. And for the moment, by the use of historic symbols, the Jews are living the life of the race over again.

Our Lord, when He took this very bread and broke it, said—"This is my body which is given for you, this do ye in remembrance of Me." Luke 12:19. He meant as much as to say: "Up to this time, whenever you broke the bread, it reminded you of the bread of affliction which your fathers ate in Egypt, but, henceforth when you break the bread, let it remind you of the giving of My body which is going to take place for you to-morrow on the cross. Here-tofore, whenever you broke this bread you thanked God for your redemption from the Egyptian bondage; henceforth, when you perform this action, thank God for your redemption from a greater bondage, the bondage of sin. 'This do' no more in remembrance of Egypt, but 'in remembrance of Me.'"

The bread used in the Christian institution was not to be any rare kind of bread, regulated by some special ritual law, but the simple commodity that formed the staple of man's food. As was bread to man's natural life, so was the Body which it symbolized to the spiritual life of those who feed upon it as a daily sustenance.

In the view of Hebrew Christians, our Lord meant just what the Jews mean—that as we come to His table, He wants us to come in the attitude of feeling and knowledge that we have been with Him on the Cross; that we can enter into His

sufferings and understanding of sin, and how it offends God.

Today, it is the very bread, the very suffering, the realization of sin, and the knowledge of what the Lord Jesus has done for us, and for the world. "This is My body, which is given for you."

The Jews broke the bread and gave it to members of the household. It is rooted in the biblical command: "When your children shall say unto you, 'What mean ye by this service?' that ye shall say 'It is the Passover to Jehovah, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, but rescued our houses': and thou shalt tell thy son in that day (when unleavened bread is eaten), it is because of that which the Lord did for me when I came out of Egypt."

It is the duty of every father on this night to make a blessing over the wine and bread and then point out to other members who sit round the table that his own blessing may only consecrate the elements for himself, but not for them. Each person must in a reverend attitude pray that the elements may be made of real spiritual value to his or her own soul or no one else can make them so for them.

Every one, who, at Passover, does not speak of three things does not fulfil his duty, and these things are, the Passover (victim), the Unleavened Cakes, and the Bitter Herbs. The Paschal Victim, because God "passed over the houses of our fathers in Egypt"; the Unleavened Bread, because the Israelites were "redeemed"; the Bitter Herbs, because the Egyptians "embittered the lives of their fathers in Egypt."

Therefore are we bound "to give thanks to, to praise, to laud, to glorify, to exult, and to magnify Him who wrought for us and our fathers, all these miracles, and brought us out of slavery into liberty."

Then the boy asks the father questions, such as, "What is the meaning of all this?" "Why on other nights can we eat what we like, but tonight have to conform to certain things?" "Why on any other night can we eat standing or sitting, but, tonight we can only eat reclining?"

The father explains, first, that the reason why he reclines when he partakes of the Passover meal is to show that he is a free man enjoying the liberty of God. In the olden days a slave had to stand when he ate, while a freeborn could eat in a reclining posture. The father further explains the history of God's deliverance. The children and everybody listen.

The next thing is to take the Second Cup which is called the Cup of Redemption.

The Jew, in lifting this cup says: "Blessed art Thou who hast redeemed us and our fathers from Egypt, and hast brought us unto this night." He does not drink it, but he has a dish into which he pours it out ten times, rehearsing in order the plagues that God imposed upon sinful Egypt. Hebrew Christians believe that it was the cup of redemption to which our Lord referred when He said, "This is the new covenant, in My blood which is going to be shed for the sin of the world; take ye, and drink of it, and as oft as ye eat this bread and drink this cup, ye shall show forth My Death (the judgment that came

upon Him instead of upon us) until I come again."

The red wine recalled (or was used as a substitute for) blood: wine, the Hebrews thought, was the blood of the grape.

Bread and wine, were in certain cases, offered on the Jewish altar. The wine spoken of in the Bible was made of the juice of the grape—spoken of as the blood of the grape. Since the grape-tree in Palestine grew on a soil which possesses certain chemical elements, the blood of the grape was a thing that rejoiced the heart of man. Anaemic persons, when they drank it, received new blood, and the weak were made strong. "The life of the flesh is in the blood."

The wine used in the Christian institution was not to be of any rare kind, regulated by some special ritual law, but the simple product. As was the blood of the grape to men's bodily need, so was the blood of Christ to man's spiritual need: it brought new vitality to those who drank it.

If, as seems probable, this was the cup which our Lord blessed and gave to the disciples to drink, then it follows that He

Calvary
covers it all!

The blood of Jesus
Christ...cleanseth
us from all sin.



took from them the empty cup which was emblematic of Death, and gave them instead the cup of Salvation, which was the cup of Life. By His action, He made both a declaration and an offer. He had set the cup of Salvation within their grasp, telling them that only in His Blood was there deliverance and life. He was achieving for them what they could not achieve for themselves, and the cost of it was His life.

The Lamb was to be roasted. It was to be eaten in a state of expectancy, for it was to be the Israelite's last meal in the land of bondage. At midnight the old hateful life was to end for them for ever. Holier than a meal, it was a sacrifice, a solemn act of thanksgiving to the Great Deliverer.

Although the lamb is now only represented by a bone roasted on coal, the Paschal rite still knits the heart of the Jews together, and fills them with the idea that they are one brotherhood.

See what Christ Jesus is and ought to be to us all, and that because of what He did. God be thanked for His goodness and loving kindness!

The green of the herb or lettuce speaks of youth and freshness. Israel was a newborn race with the Redemption from Egypt. If the human race is to be regenerated and experience spiritual youth and freshness, it can only be through the atoning death of the Messiah. The first fruit of His death is a fragrance of the loving provision of His body.

Now, we see something very pathetic—a shank bone, symbol of the Paschal Lamb.

The Jew believes thoroughly in atonement, inasmuch as he has this still on the table.

There is no remission of sin except through the shedding of blood. It is sad that the Church today should be afraid to preach punishment—"The wages of sin is death." That is the lesson here, and a lamb is needed. The Lamb of God takes away sin, and we see Him foreshadowed.

The poor Jew understands this: he knows that when he breaks a law of nature, he has to pay the penalty, and not only he, but his children unto "the third and fourth generation."

The outlook of the Jew is very sad, and we must try to get him to realize that the Lord Jesus came to suffer and die for us, that we might have everlasting life.

The use of the term "Passover" and the explicit references to the festival in the New Testament, number thirty-one. Of these, twenty-two occur in the narratives of Calvary—four in Matthew, five in Mark, six in Luke, and seven in John. Of the remaining references, four—one is in Luke and three in John.

In John's narrative, the crucifixion and death of Christ take place during the hours devoted to the slaughter and presentation of the Paschal victim at the Temple. The Resurrection of Christ takes place on the day on which the sheaf of first-fruits was presented to the Temple.

It is in the immediate prelude to the Crucifixion that we read: "It was the preparation for the Passover." Jesus died at the hour of the Paschal sacrifice, and rose on the morning when the first fruits were being offered in the Temple.

The recital of the story of the death of Christ, in other words, of the act of Redemption in which the Christian Church originated, and on which it depends, corresponds exactly to the Haggadah at the Jewish Paschal meal, the recitation of the act of Redemption from Egypt, on which the Jewish nation depended. "Until He Come."

As the Jews at their Paschal meal recalled one act of redemption in the past, so the Christian looks back to (and recites) the story of the Cross as the pledge of the future coming of the Lord and the consummation of human Redemption. "The Lamb of God . . . taketh away the sin of the world." For the Christian, the Passover is slain "once and for all"; the feast that follows is an enduring feast.

The next thing is also sad. It is a hard boiled egg. It is to remind the Jew that the Temple is in ruins and that God has left His people. When a person dies, and the mourners return from the funeral, they all have to eat a hard boiled egg, dipped in ashes. It represents death. On the day of Pentecost, the egg is painted red, signifying that a live thing will come out of it. It is thus a sign of Resurrection.

Then there is a dish. When Christ was asked who was going to betray Him, He said, "He that dippeth with Me in the dish, the same shall betray Me." In the East we call this "the Dish of Friendship." If you kill my only child, and you come and dip with me in this dish, there must be absolute forgiveness. If you have done me wrong, and you dip with me, we must forget it. There is an unspoken

vow of friendship between us which is going to last through life and death.

Can our imagination rise and see the faces of the disciples when Christ said to them, "He that dippeth with Me in the dish, the same shall betray Me"? They could not believe treachery like this to be possible. Friendship was wantonly declined by the traitor, who sold his Lord and destroyed himself.

Of what is this dish of friendship composed? Walnuts, dates, and an apple. When these ingredients are mixed the color is like mortar, it reminds one of mortar of which the bricks were made, and is also an indication that friendship made in affliction is generally solid and lasting.

The walnut tree in the East has big branches and luxuriant leaves full of fragrance; and when the sun scorches you at midday with its heat, the walnut tree gives shelter, rest, and protection. It is like the shelter of a great rock in a weary land, which is like unto the love of God. That is what Christ offers us in the Gospel.

Then, signifying friendship, we have the date tree, which grows straight upward, pointing to the sky. In friendship there must be God, or it is not worth anything.

The apple in the East stands for purity. An apple can be whole outside, but rotten inside. We must take care that our friendship is right all through. This is the friendship which Christ offers. Is there anything like this offer of Christ's to be found anywhere?

The third cup is called "the Cup of Salvation." The other cups may be half full, but this one must be full to overflowing. On this night; the Jew believes that God protects him. His enemies can rave outside, but he feels safe within. "My table Thou hast spread, and my cup overflows." "The Lord is my strength and song, and He is become my Salvation. The voice of rejoicing and salvation is in the tents of the righteous: the right hand of the Lord doeth valiantly. . . . I shall not die but live, and declare the words of the Lord. . . . The stone which the builders rejected, the same is become the head of the corner. . . . Blessed is he that cometh in the name of the Lord." My cup overflows. The Lord is my Shepherd, I shall not want. Here, you can realize and understand the twenty-third Psalm as nowhere else.

"It is Finished"

Thus the Hallel (Psalms 115-118) is said: and as it is now late, some of the young people may have become sleepy. Everybody must be awakened, however, and the other half of the middle loaf, hitherto hidden, is brought out. It is broken, and everybody partakes. This piece, without which the celebration would be useless, is called in Hebrew, *Aphiqomen*: this symbolizes "It is finished."

When I was in the East, I asked some one why this half-loaf was hidden, and he said, "It is hidden to remind us of what we are told in the Talmud—that Moses when he died was hidden; his soul was hidden by God under His glorious throne until the day when Messiah comes. So we hide this half-loaf." "We are hid with Christ in God."

Finally, the fourth cup is filled, but not partaken of. It is called "the Cup of the Coming Kingdom," and the Jew believes

that Elijah, who is the forerunner of the Messiah, comes and partakes in spirit of this cup. It is kept on the table all night. Then another hymn is chanted: "Oh, ye gates, lift up your heads on high: ye doors that last for aye, be ye lifted up that so the King of Glory enter may." Psalm 24:7. "And after they had sung an hymn, they went out into the Mount of Olives."

The Jew closes his Passover, the most beautiful feast that he has, with the expectation of something yet to come. But we Christians have in our cup not only a vision of great things yet to be; but the greatest thing in it is that He has risen—the resurrection. That has taken away the sting of death. The victory over the grave has been accomplished for you and me. When Jesus comes to us at the Lord's Supper He gives us life for evermore, the life which knows no death. And we re-

member the death which secured us so great a salvation, and we praise Him in assurance that He is coming back that we may be "forever with the Lord."

A WORD TO WORKERS

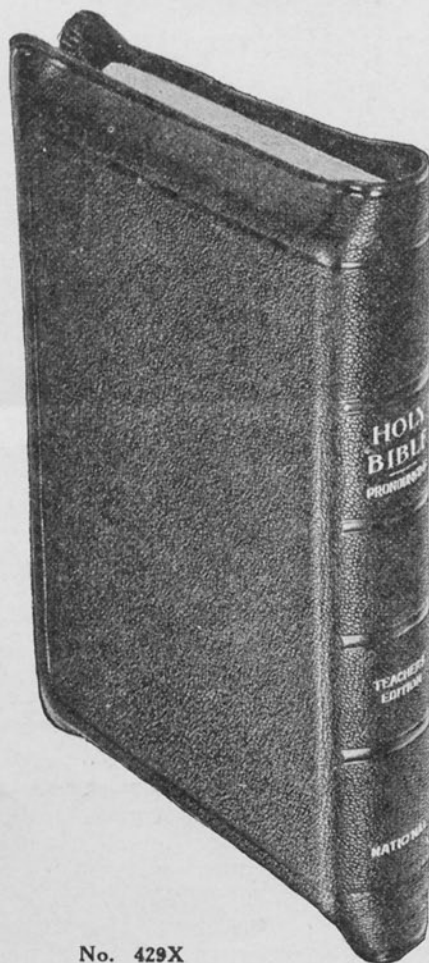
(Continued from Page Nine)

concerned. But as assuredly as there has been the crying mightily to God, as there has been the sowing, as there has been the laying out of ourselves for God, most assuredly we shall reap.

"For thou knowest not whether shall prosper, either this or that." We know not what God is about to do because He does not tell us if it is at this or that particular time He will own our labor and service.

"Or whether they both shall be alike good." God may bless, not merely at one time, but both times. In the morning the work may be commenced, in the evening the Holy Ghost may deepen it, and God may bring double blessing out of our poor feeble service.

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God comforteth the church. ISAIAH, 43 Babylon's destruction is foretold.

CHAPTER 43

¹ The Lord comforteth the church with his promises.
¹⁴ He foretelleth them the destruction of Babylon,
¹⁸ and his wonderful deliverance of his people.

B. C. 712.

a ver. 7.
b ver. 21.
c ch. 44. 2, 21, 24.
d ch. 44. 6.
e ch. 42. 6;
45. 4.

BUT now thus saith the LORD
^a that created thee, O Jā'qob,
^b and he that formed thee, O Is'ra-el,

and I have shewed, when there was no ^t strange god among you: "therefore ye are my witnesses, saith the LORD, that I am God.

¹³ Yea, before the day was I am he; and there is none that can deliver

SEED THOUGHTS

ALICE E. LUCE

NOW is the time which alone is really ours. Yesterday has gone beyond recall, and tomorrow may never come.

How important then, to make the best use of today, that it may count most for the Lord's service and for eternity.

"Life is not a location but a journey." This is perfectly true of the Christian's life. If we are not advancing we are not living.

"Success is not measured by what a man has laid up, but by difficulties he has overcome."

"It isn't until you start to cut the grass that you will nick your sickle on the hidden stones."

It is those who really begin to *work*, to do something for their Lord, who come upon the difficulties and trials of the pathway.

"There are few, if any, sole successes. Every personal triumph is the result of someone else pushing with us."

"The real thrill of living is achieved by those who live *constructively*." Not those who led their armies to battle, but those who built up a work for God, however humble, will be His heroes in the glory land.

A Remarkable Fulfillment of Prophecy

Mark Kagan

When I was in Jerusalem I spoke to a Government Engineer who was there at the time Lord Allenby conquered Jerusalem. He told me they needed a harbor as trade had increased, and there was great congestion, since such a large number of Jews had come into the land. Where they exported about 25,000 boxes of oranges they now export nearly 25,000,000 boxes a year.

The British Government, in order to solve the great export problem, tried to sink a harbor, but had difficulty in finding a suitable place. Gaza was tried, but the ground would not give; they then tried Joppa, but it was too dangerous a spot. At last they were able to sink a harbor at Haifa, and it is now in existence, and sufficiently large to accommodate the biggest ships of the world.

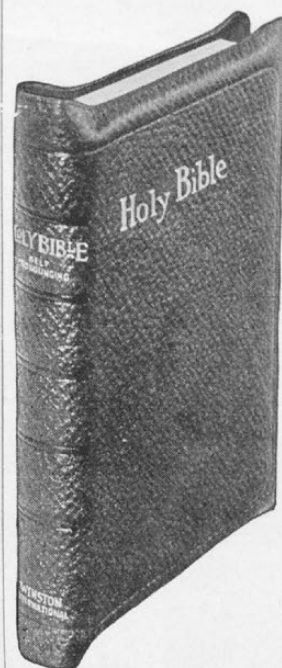
A Jewish writer in a Hebrew paper in Jerusalem said they gave a hearty invitation to the *Queen Mary* to stay in the Jewish harbor! When this godly Government official told me that it was at the foot of Mount Carmel, in the Bay of Haifa, in the Mediterranean, where they built it, it was an eye-opener to me. God knew the end from the beginning; He foretold that Haifa should be a harbor. God is a marvelous geographer! He knows the world well, since He made it. He appointed the proper place for that harbor.

I said to this official: "Do you know as I read my Bible I find God chose the place for the harbor 3,600 years ago?" "Where? I should like to see the passage," said the officer. So I took him to Genesis 49, where Jacob is seen as a prophet. He tells his sons that which shall befall them in the last days. Before he died he called his sons and he blessed them, and gave to each son a portion. He blessed Zebulon and said: "Zebulon shall dwell at the haven of the sea; and he shall be for a haven of ships" (verse 13).

The Hebrew word "haven of the sea" is "Chai-f-yam'n," and that is the name of the harbor, Haifa. Is that not wonderful?

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There was no harbor until the last few years in Zebulon, but now that land has that marvellous harbor!

The Jew is scattered among the nations of the world, and God predicts a time when He will gather them out and bring them in ships of Tarshish, the ships of a maritime country (Isa. 60:9). Now, how can God bring Israel from all over the world in ships unless there is a harbor to accommodate those ships? We live in a day when God has permitted the Holy Land to have a harbor which will enable the hundreds and thousands of Jews who come from all over the world, to land in that Jewish harbor.

Israel will yet be a mighty nation, not because of her own righteousness, but because of what she will become in Christ. In Christ, God will bless and use Israel.

Personality or Character?

(Continued from Page Three)

may fool many people with his striking personality, but if his character is questionable it will sooner or later be found out. When people know that we practice what we preach, our preaching will have a greater effect upon them.

The world today is crying, "Sirs, we would see Jesus." In Him there is a spotless character. His inwardly perfection is greater than Absalom's outwardly perfection was—"not a blemish from the top of his head to the soles of his feet." Of Jesus it is written that He "did no sin, neither was guile found in His mouth." 1 Peter 2:22. Shall we not make Him our example, and seek to have a Christian character that will make our ministry effective?

The Shrine in the Forest

(Continued from Page Five)

would curl, and with a most decisive frown she ended any attempt in that direction.

One morning about a month afterwards, I was awakened before dawn by a pair of vigorous arms thrown round me; it was Kumarie; and it was her first embrace. "Amma," she said, in her quick purposeful voice, but with a new manner, "Tell me more about Jesus Lord!"

From that day on, Kumarie has been His ardent little lover. No cooler word describes it. All the splendid will is on His side now. She has many a battle with herself, being by nature passionate; but stronger than any naughty passion is the passion of love that seems to have caught her, child though she is, out of herself and made her a new creature. As naturally as a flower turns to the sun, so naturally does the soul of this child turn straight to her Lord and Redeemer.

Everything, even the most ordinary happening of the day, is at once referred to Him. The wonder of a white mist, is seen, creeping up the valley; a sight new to these children of the plain; Kumarie watches entranced: "See the mist is walking! God, He say to it, 'Walk,' and it walks." We are watching the butterflies, bigger than sun-birds, with great velvety black and blue wings, "God said to them, 'Be beautiful': and He painted their wings, and look, all beautiful!" Or it is that marvel of mountain places, the clouds lying low on the plain; then lifting, and showing as through a window, framed all round with white, the sunlit, patterned carpet, pink, blue and palest green, four thousand feet below. "God say to that cloud, 'Rain there,' and to the sun, 'Shine there,' and the cloud lift itself up, and rain all around; and the sun quickly make that middle place bright." The echo among the mountains, a very powerful one, was at first, of course, the voice of God calling "Chellalu"—Chellalu being the child whose name sounded clearest—and the child's face as she listened was full of joyful awe; hardly less so when, a moment later, she understood a little of the miracle of sound.

To say a word, which holds any sort of allusion to spiritual things, is to create as instant an impression on Kumarie's mind as is produced by letting a moment's light upon a sensitized photographic plate. The other day we were going through the wood, and I showed the children a hollow tree and explained how it would probably fall in the next storm. Apparently I also said something about people's being sometimes in danger of falls because of seeming more than they were. For, a week afterwards, as we passed that way I heard her call the other children: "Look" she said impressively. "Very many hollow Christians in this wood"; and from that day forth such trees were "hollow Christians" to Kumarie.

It was in that same wood, that she made one of her little speeches which are far too earnest for laughter, but have nevertheless loving laughter lying somewhere near them. We were marching in long single file through the forest, and had just passed some elephant tracks. Kumarie who was rear-guard, pushed her way up to the top: "I walk first," she remarked with her usual

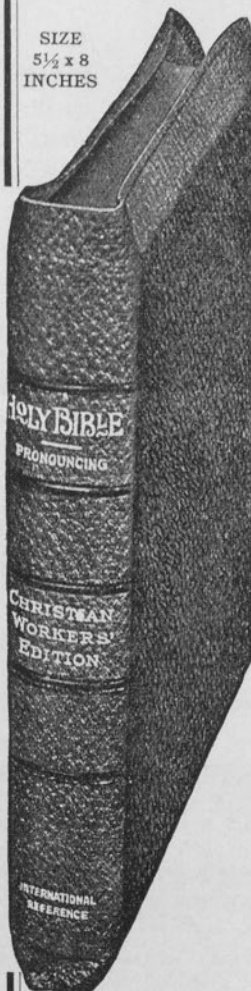
decision. "Amma must not be going first to meet the elephant." And, as it would have hurt her to the heart to be refused, we walked in this order for some time. Presently, wondering what she would say, I asked her what she would do if we did meet him. "Then I will kneel down and ask God to tell that elephant which child to eat first," was her instant reply. "But Kumarie, elephants don't eat people." "Then they tramples them," she returned unmoved. "So I goes first." And first she continued to go, till we came out upon this same valley of Karumandie's shrine, while within me, as we walked, two separate trains of thought mixed inextricably: one which led to an almost visible great beast pausing in amazement before the kneeling figure

of a little girl in blue, asking her God to tell it which child to eat first; the other a meditation on the preciousness of a child's affection.

Such is Kumarie. Are such as these to be left to perish? Is there one, howsoever created, who would take that child by the hand and lead her up to this rock, and behead her? You recoil from the question; be it so; but is some thing like it never done? "He that gathereth not with Me scattereth abroad": he that having the power to help to save these children from a fate beside which beheading were pure mercy, pities them, forgets them, and goes on his way, is as one who leads them to the altar. Let him blind his eyes as he may, the day will come when the blinding

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THE GIFT
OF GIFTS

bandages of selfishness and callousness and indifference will be torn away, and the doomed desecrated spirits of children will pass in awful procession before the affrighted vision of every man and woman who knew, and did nothing to save them.

Forgive, then, the definite speech. I no more ask for "kindness." I have passed the point where it seems to me "kind" of those who know, to act. Do we call the sailor "kind who seeing a child slip overboard in the Straits of San Juan de Fuca, springs into that welter of crawling weed and at the risk of being pulled under, recovers the helpless child? But the mother would bless him as he laid the child on her knee.

Life is too short for mere word-spinning. The purpose of this writing is single: What will you who read it, do? a little? much? or your very most to save the Karumandies, the Kumaries of India?

No law can prevent children from being plunged into mire, girls in connection (open or secret) with temples and the back streets that surround them in all South Indian cities, boys with the dramatic companies of the South, pits of corruption, each one of them. These are the days of delicate speech, black is not black, it is pearl grey. Sin is something regrettable but nebulous, a mere inadvertence—not death and hell. But here we are up against reality. We have no time and no desire for pretty talk. To us the ruin of the children is something so hateful and so cruel that we care enough to give our lives to wrest these innocent spoils from the clutch of the fiend, and (it costs more to do this) to live for them in patience afterwards. It is a burning thing to us that children should perish unsuccored. We pray that to some reader of this story it may become as fire.

My Testimony

By A. G. Ward, North Central Bible Institute, Minneapolis, Minn.

I was reared in the Anglican church, but while in my early teens I attended revival services conducted by the well known Canadian evangelists, Crossley and Hunter. In the very first service I felt the convicting power of the Spirit, and discovered a hunger in my heart for God.

In a later meeting I was led to the altar by the grandson of Barbara Heck, the mother of Methodism in America. He asked me to repeat after him certain things and upon doing so I was led to believe that I was a Christian. I am quite sure that had I been properly instructed at that time I would have gladly surrendered my whole life to God, and thus been spared the sorrow of engaging for years in religious work without a "born-again" experience.

Early in the year 1900 I left the community in which I had grown up as a boy and where for some years previous I had been very actively engaged in church work, more particularly in connection with Young People's Societies and Sunday Schools. Traveling some two thousand miles across country I finally arrived on my first circuit, which consisted of five preaching places on the Western frontier of Canada. Settlers were coming into the district from many different parts of the world. I greatly enjoyed go-

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ing into their rude shacks and ministering to their spiritual needs as best I could.

On my second charge, in the beautiful Blindman Valley of Northern Alberta, it was my good fortune to find some very earnest Christians who had moved there from the State of Kansas. Soon they became deeply interested in the young Methodist preacher and began to pray for him.

In the autumn of that year I decided we would undertake a series of revival meetings in one of the ranchers' homes. The meetings continued only one week, and we had just got one convert—the young parson—but he was soundly converted. He really got a skyblue experience of old-fashioned

religion. This experience revolutionized his life. Oh what joy filled his heart. For years he had longed for a revelation of God to his soul. He had always felt that there must be something tremendously real in salvation. Now at last the experience was his. At last there had come to his heart the assurance of sins forgiven and the knowledge that his name was in the Lamb's Book of Life. With gladness of soul he began to declare what great things the Lord had done for him. This he has continued to do for well-nigh forty years. During that time he had the joy of seeing thousands of seekers at the old-fashioned mercy-seat and he believes many really prayed through.

THE LORD'S HEALING

HEALED OF HEART TROUBLE

For twenty-five years I suffered with my heart. I lived in pain and was subject to severe attacks. The doctors held out no hope for my recovery. They called it acute palpitation of the heart. I had to walk with a cane, could not do ordinary work, could not chop wood, could walk only a short distance. In April of this year Sister Roy Murrell anointed me with oil in the name of the Lord and prayed for me. I felt that the Lord touched me and I began to improve. In three months all symptoms of the heart ailment disappeared. I can walk several miles, chop wood and do other ordinary work. I thank God for healing me.—A. G. Rigley, Star Route, Rogers, Ark.

Ed. note—After holding this testimony two months we wrote Brother Rigley and he replied that he is in good health, healed by the power of God. He sent us a statement by Mrs. Everett Evans, LaRue Star Route, Rogers, Arkansas, who says she was present when he was prayed for, and that he is healed. She says he sometimes walks several miles to church.

CHRONIC AILMENTS HEALED

Ten years ago I had a very bad stomach. I could eat few foods. Everything nauseated me. The doctor said the appendix must come out. After that operation I returned to the doctor to see why I was still sick. He took X-rays and it showed a shriveled gall bladder and diseased female organs. They operated again. My stomach was still bad. I returned to the doctor. He said I had fallen stomach. Then my spine started hurting me when I sat down. The doctors did not agree what this trouble was. I began hearing Brother McCabridge's broadcasts and finally went to hear him. I went to the altar and got saved. I told some sisters about my spine and they prayed for me according to James 5:18. The spine was instantly healed. Several days later I told them about my stomach trouble. They anointed me this time and prayed for me. God touched me in a marvelous way. Within a week I was eating everything. That was in 1932, and I am still healed. I have two children and Jesus is their only Physician. I am sending my pastor's signature stating I am well and happy in the Lord.—Mrs. Samuel J. Parks, Silver Springs, Maryland.

Ed. note—Inscribed at the end of the above testimony is the signature of H. A. Nunley, Pastor, 505 L Street N. E., Washington, D. C.

INJURED KNEE HEALED

In April 1935 I fell and hurt my knee. My husband and a sister helped me to get home, when we found the knee greatly swollen, the knee-cap up above the knee and it appeared to be cracked. It was too painful to be examined carefully. The foot had turned black.

We got home about ten o'clock at night. The pain was terrible. The only way I could bear it was for them to pray. They prayed the rest of the night and all the next day. I couldn't rest at all unless someone was praying.

About four o'clock that afternoon the Lord witnessed to my eldest daughter that the knee would be set that night about ten. About 8:30 it got a little easier and I told them if I went to sleep for them all to do the same, for when it began hurting again they would have to get up.

A little after ten I awoke. It wasn't paining so bad. Every one was asleep. Then I felt the bones slip back in place. The ligaments were sore and torn but the bones were where they belonged.

The next day Brother Bragg, a traveling evangelist came and anointed me with oil and I got up and walked. I limped on it about a week; but it has never given me any trouble since then, and it is as good as ever. Miss Gladys Broderick,

of Dove Creek, is the only one who saw the knee when it was so bad, except my parents who did not believe the Lord could set broken bones.—Mrs. A. C. Holmes, Dove Creek, Colorado.

Ed. note—We received this testimony in May 1939. We held it several weeks and then sent it back to Sister Holmes asking her to show it to some people who knew the facts and ask them to verify it and return it to us. It was returned bearing the signed statements of Mr. A. C. Holmes and Miss Gladys Broderick that it is true.

HEALED OF KIDNEY STONE

I was a pastor in Kansas City, Missouri for four years, in an Evangelical church. I had known of some blessed healings taking place in the church pastored by A. A. Wilson at Thirteenth and College, and had become a firm believer in Divine Healing and in Brother Wilson as a Spirit-filled man.

In 1934 I was suddenly thrown into terrible pain. The doctor told me it was kidney stone. We called the chiropractor and Brother Wilson. Brother Wilson arrived first, and as I was in great pain he anointed me and prayed for me but I was not healed. Then the doctor came, and did all he could, even calling an M. D. to administer a hypodermic. No relief came.

The chiropractor was calling another M. D. when Brother Wilson said to my wife: "God can do what physicians cannot do. There is no reason why this brother should not be healed. Come and lay your hands on him with me, and we will pray again." They did and then the answer came. The Holy Ghost surged through my body from head to foot, and I was immediately healed. There was no trace of the stone thereafter, and I have had no attacks since. I am still an Evangelical preacher but I love the Assembly of God people. This is March 2, 1939.—E. G. Hofer, Downs, Kansas.

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THEN A-grip'pá said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: **2** I think myself happy, king A-grip'-

Deut. 18. 15.	a
2 Sam. 7. 12.	a
Ps. 132. 11.	a
Isa. 4. 2.	a
Ezek. 21. 7.	n
Dan. 9. 24.	n
Mal. 3. 1.	n

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Ed. note—After holding this testimony for some time we wrote Brother Hofer as to his present condition. He replied that he is in excellent health and that he has never had any recurrence of the kidney stone symptoms. His wife also wrote verifying his testimony.

TUMOR, CYST, AND DROPSY HEALED

In August, 1937 I began suffering from swelling and fullness in my abdomen. I was prayed for but kept growing worse. I was a great sufferer. Finally I went to a doctor who said I had dropsy but that he could cure me. He treated me for a week during which I grew worse.

September 10, 1937 I was examined again and the doctor found a tumor. I went to the hospital in Springfield September 12. Three doctors examined me and pronounced it cancerous tumor of the liver. They advised an operation. That was Sunday.

The next day Sister Edith Brown of Springfield, who was our pastor at Louisburg called on me and prayed. The next day the doctors found my liver free of cancer. But they then said I had ovarian cyst. I suffered intense agony day and night, and was filling up with water. On Tuesday the doctors tapped me and took away seven and a half quarts of liquid.

While on the operating table they found a cancer on the inside of the lower part of my body. They did not dare to operate on me, and so sent me home, after having been in the hospital a week. They told our home doctor I had a very short time

to live. At home I filled up with water, and December 7 I was tapped again. They took thirteen and a half quarts of liquid from me.

All this time the saints were praying, and I thank God for their faithfulness and patience. I became very weak after being tapped the second time and began filling up again very rapidly and my feet and limbs were greatly swollen. I was getting ready to be tapped again when Pastor Edith Brown and her husband called and prayed for me anointing me with oil, and the Lord undertook for me, healing me of cancer and ovarian cyst. I have not an ache or pain. I walk to my neighbors' and attend church. I am doing my own work this 3rd day of April, 1938.—Mrs. Albert Williams, Louisburg, Mo.

Ed. note—After holding this testimony some time we wrote Sister Williams. On March 11, 1939 she replied: "I am still healed, and there are no indications of the return of the disease." She enclosed a letter written by Mrs. Addie Rice, Louisburg, Mo., who confirms Sister Williams testimony, and declares that Sister Williams is completely healed. Sister Edith Brown of 2057 North Jefferson Avenue, Springfield, Mo., writing about this healing says: "She lives on a farm and is doing all her housework. She was just rounded out from her shoulders to her hips and so swollen the skin was shiny. Two weeks after she was prayed for this was all gone."

SOLDIERS HATING WAR

Writing in a London newspaper a leading

journalist says: "Every highly trained thinking soldier, whether he be German, French, or British, is a pacifist and would in his heart of hearts deplore the outbreak of war. Do you think these men want war? Why, not one of them does. They abhor the idea, and with excellent reason. Soldiers know that the only type of war for which there is any possible excuse is a quick war, and men of the General Staff of Germany, Britain, and France are aware that a war today between the opposing camps in Europe will be a long drawn out affair, ending in a "disaster to all those engaged."

Percy Corry comments in the *Elim Evangel*: "It would be a good thing for Europe if in every nation the common people elected Governments composed solely of men who had been wounded in the last war or who had served in the front line trenches. They would soon find a way to settle the national difficulties without resort to arms, for they know war settles nothing. Sounds a bit mad, but nevertheless it's true."

WITH THE LORD

Brother E. H. Brooks, of Lake City, Florida, went home to be with Christ on Monday, September 25, 1939, after having been stricken ill the day before. Surviving him are his wife, three daughters and two sons, also fourteen grandchildren. May God comfort those who mourn.

REPORTS FROM THE REAPERS

PARKIN, ARK.—September 20 was the closing night of a very successful revival conducted by J. L. Westbrook, Jackson, Tenn. Twenty-one were saved, 8 received the Baptism in the Holy Ghost, and 14 were baptized in water.—Everett Hinton, Pastor.

BUCYRUS, OHIO—September 27, G. F. Lewis, Superintendent of Central District, set the Mission in order. A campaign is being started, by the entire church, to get new members into our Sunday School. We thank God for our pastor and his wife, Mr. and Mrs. Forrest Anderson.—Roy Steeger, Secretary.

WESTFIELD, N. Y.—We recently conducted a 4 weeks' revival with Brother and Sister Leon J. Frank, Conneaut, Ohio, as the evangelists. Four received the Baptism, and several knelt at the altar for salvation. Several also testified to healing. A number of the saints were refilled, and we were all encouraged to press on.—Theodore B. Terry, Pastor.

GALENA, KANSAS—We have just closed a wonderful two weeks' revival with G. B. McDowell, Boy Evangelist, Dallas, Texas. The town was stirred, 27 were saved, and 25 received the Baptism in the Holy Ghost. Some nights the evangelist would not get to preach, as the power would fall and the sinners would get down between the seats and cry to God for salvation. We plan on having Brother McDowell come back next summer, with his big gospel tent, for a city-wide revival.—G. P. Hertweck, Pastor.

SMACKOVER, ARK.—Our church has just enjoyed a very blessed revival, with Pauline Wilks, of Eagle Mills, as the evangelist. Her message was very fitting for the hour. She has a call to the mission field. We entered a campaign for two weeks and the meeting continued 4 weeks. Forty-seven were saved, 28 received the Baptism in the Holy Ghost, 35 were added to the church, and 39 were baptized in water. We shall appreciate a visit from any of our brethren who come this way.—Floyd E. Webb, Pastor.

WATSON, ARK.—We have just closed a 3 weeks' revival here, with Mrs. Cora Jennings, of Pine Bluff, as the evangelist.

This is a new field, and we give God the glory for saving two and wonderfully baptizing two. Several definite healings were performed, and a miraculous healing of asthma was acknowledged. The first week Sister Jennings was assisted by Mrs. John Graves and Mrs. V. L. Read, of Pine Bluff. Other workers from nearby churches helped also, and the third week Pauline Sawyer, of McGehee, was pianist. The interest is good, and a building has been obtained for use in the establishment of a church here.—Mrs. Oliver Darling.

ELMIRA, N. Y.—A 5 weeks' tent meeting was conducted under the leadership of Evangelists Roland and Mary Hummel, Philadelphia, Pa. The Lord gave us a splendid location for the tent free of charge at 511 Broadway, which is one of the main streets in Elmira. Brother and Sister Hummel ministered the Word the first 4 weeks, after which I continued the meetings one more week. God's blessing was upon the meetings and the interest was good throughout. Several came to the altar for salvation, and the blessing of the Lord was upon many. We thank the Lord for the ministry of Brother and Sister Hummel in word and in song. We enjoyed a sweet spirit of harmony and fellowship together.—Walter Watkins, Pastor. Glad Tidings Tabernacle.

BETHANY, MO.—We have just concluded a 3½ weeks' revival with Evangelist Wayne Fagerstrom, 723 Ada St., Boise, Idaho, and W. R. McDonald, 317 Washington Ave., Cottage Grove, Ore. From the first night God worked in a definite way as the whole Word of God was preached under the anointing of the Holy Ghost. The afternoon prayer meetings in the homes of saints were times of heart-searching and blessing. The main results appeared to be in the lives of the saints. Altogether there were 11 at the altar seeking to be saved or reclaimed, the majority of these receiving lasting experiences. There were a number of marvelous healings, and a general stirring and awakening as the entire town was moved by the presence of God.—Etta Rhea, Pastor; by E. W. Fagerstrom.

BELVOIR and S. NORFOLK, VA.—We served the Belvoir Full Gospel Tabernacle

for two years, with the Lord's blessing upon our ministry. He helped us to erect a new tabernacle; the Sunday School attendance gained from 40 to an all-time record of 210, with an average of 165; and about 80 received the Baptism in the Holy Spirit. Then God called us to So. Norfolk. There was not much to encourage us, but we went to work, and God has added His blessing. The Sunday School attendance has doubled in five months, the offerings have quadrupled, and around 25 have received the Baptism in the Holy Spirit. In the five months we have been at So. Norfolk, it has been our pleasure to have Mr. and Mrs. Ira F. Stanphill and Beatrice Wells as our evangelists. Council brethren passing this way will find a welcome.—Pastor and Mrs. E. W. Welford.

KEOKUK, IOWA—Our little assembly has cause for great rejoicing in that the Lord wonderfully saved 8 members of one family and has already baptized 4 of them with His precious Holy Spirit. Recently we had a water baptismal service in the Mississippi river on a Sunday, and two days later enough more had been saved to have another baptismal service. September 3 we had a wonderful meeting, when 7 little children were dedicated to the Lord, and 9 saints put their names on the membership roll.

Brother Cline, of Nashua, held a revival for us early in the summer, and several were saved. A few months ago we conducted open-air services in the park, at which several visiting pastors preached besides the local pastor. John Eiting, Douglas, Arizona, held a week's meeting for us, and through his ministry people were reached who had never before heard the Full Gospel. We are now in a revival with Clifton Hall, Mobile, Ala., as the evangelist. Some have been saved and filled with the Holy Spirit, and all have been greatly blessed and helped.—Roy Canady, Pastor.

COMING MEETINGS

Due to the fact that the Evangel is made up 14 days before the date which appears upon it, all notices should reach us 16 days before that date.

RATON, N. MEX.—Oct. 15, for 2 weeks or more; Evangelist and Mrs. Morris Lefkovitz.—Arthur E. Brown, Pastor.

GORDON, NEBR.—Oct. 15, for 2 weeks or longer; O. L. Mabry, Littleton, Colo., Evangelist.—Harold James, Pastor.

COLORADO, SPRINGS, COLO.—Oct. 22—; Roy P. Foster, Evangelist.—Paul A. Fleming, Pastor.

CARTHAGE, N. Y.—Sept. 30-Oct. 22; Frank Finkenbinder, Evangelist.—Robert T. McGlasson, Pastor.

ROME, N. Y.—Oct. 15, for 2 weeks or longer; Evangelist and Mrs. Ernest Morgan.—Levi L. Storms, Pastor.

PHOENIX, ARIZ.—11th and Garfield, Oct. 22-Nov. 12; Evangelist and Mrs. Christian Hild.—N. D. Davidson, Pastor.

BURWELL, NEBR.—Oct. 22—; C. H. Jensen, Alexandria, Minn., Evangelist.—B. C. Heinze, Pastor.

WOODSTON, KANSAS—Oct. 17-Nov. 5; Evangelist and Mrs. Don Mallough, Seattle, Wash.—Gordon Jans, Pastor.

BIG SPRING, TEXAS—Oct. 24-Nov. 12; Jack and Esther Martz, Reading, Pa., Singing Evangelists.—H. Sheats, Pastor.

LA PORTE, TEXAS—Oct. 15—; Jacob Miller, Evangelist.—W. T. Holcomb, Pastor.

RUSHVILLE, ILL.—Washington and Liberty; Oct. 15, for 3 weeks; Zola Avery, Evangelist.—Robert Poland, Pastor.

MARIONVILLE, MO.—Oct. 29, for 3 weeks; L. D. Doss, Evangelist.—R. F. Davis, Pastor.

SO. NORFOLK, VA.—Oct. 29, for 3 weeks or longer; M. W. Richards, Evangelist.—E. W. Welford, Pastor.

McCook, NEBR.—Oct. 1, for 3 weeks; Joe Neely, of Colorado, Evangelist.—Glenn A. Reed, Pastor.

TORONTO, CANADA—833 St. Clair Ave. W.; Oct. 22, for 3 weeks or longer; The Beneficial Sisters, from Colorado.—H. R. Pannabecker, Pastor.

ROANOKE, VA.—10th St. and Loudon Ave., Oct. 1—; Edna Koonce and Pansy Semple, St. Louis, Mo., Evangelists.—N. Parker.

ALTON, ILL.—Edwards Street Assembly of God, Oct. 8—; Mr. and Mrs. Bird H. Campbell, Dallas, Texas, Evangelists.—O. K. Keener, Pastor.

PLAINVIEW, TEXAS—12th and El Paso Sts.; Oct. 15, for 3 weeks or longer; Evangelist and Mrs. Frank R. Anderson, of Dallas.—H. Paul Holdridge, Pastor.

FINDLAY, OHIO—404-406 E. Sandusky St., Oct. 15—; Evangelist and Mrs. R. L. Bartlett, Ft. Worth, Texas.—T. K. Leonard, Pastor.

SAVAGE, MD.—C. A. Revival, Oct. 15-Nov. 5; Mr. and Mrs. Pete Salskey, of Westernport, Evangelists.—Jerome J. DeFontes, Pastor.

ROSEVILLE, CALIF.—Glad Tidings Tabernacle, Oct. 15-Nov. 12; Carl and Edna Goodwin, of Los Angeles, Evangelists.—A. A. Lowe, Pastor.

LONGMONT, COLO.—8th and Bross St., Oct. 29—; A. N. Trotter, Evangelist.—Paul L. Ferguson, Pastor.

OKLAHOMA CITY, OKLA.—9th and Phillips Assembly, Oct. 15-29; JeJan and Angel Beneficial, Loveland, Colo., Evangelists.—Earl F. Davis, Pastor.

WICHITA, KANSAS—Lincoln and Main Sts.; Oct. 22, for 4 weeks; P. C. Nelson, Enid, Okla., Speaker. Special prayer for the sick.—Chas. Sheall, Pastor.

SPOKANE, WASH.—Spofford Ave. and Post St., Oct. 8—; Evangelist and Mrs. J. W. Long, formerly of California.—J. E. Rasmussen, Pastor.

GOOSE CREEK, TEXAS—Trinity Tabernacle; Oct. 8, for 2 weeks or longer; Evangelist and Mrs. J. D. Saunders.—U. S. Grant, Pastor.

RICHMOND, MO.—Summit and College; Oct. 17, for 2 weeks or longer; Leonard and Freida Palmer, Evangelists.—Robert L. Oney and Marion R. Outon, Co-Pastors.

COLUMBUS, GA.—East Highland Assembly of God; meeting in progress; Smith and Rogers, Evangelists.—Joseph F. Sharp, Pastor.

TULSA, OKLA.—Assembly of God, of West Tulsa; Oct. 22, for 3 weeks or longer; Juanita Brown, Evangelist.—W. H. Kenneper, 1324 W. 20th St.

MONTREAL, QUE.—1243 Drummond St., Oct. 8—; Wallace G. Ross, Minneapolis, Minn., Evangelist. C. E. Baker is pastor.—By Evangelist.

AKRON, OHIO—4th Ave. and Chittenden St., Oct. 15—; W. E. Long, Toronto, Canada, Evangelist.—Claude Weaver, Pastor.

ROSEBURG, ORE.—946 W. First St., Oct. 15—; P. E. Robertson, St. Helena, Calif., Evangelist.—A. Harold Persing, Pastor.

(Near) BAKERSFIELD, CALIF.—Weed Patch Assembly of God, Oct. 15—; G. W. Perkins, Evangelist. E. G. Kennedy is pastor.—By Evangelist.

HOPE, ARK.—Gospel Tabernacle, Oct. 31-Nov. 19; Wm. F. McPherson, Sanford, Fla., Evangelist.—James E. Hamill, Pastor.

ZION, ILL.—Oct. 30-Nov. 12; Guy Shields, Evangelist. All nearby assemblies invited to co-operate.—C. E. McCarrell, Pastor.

NEWARK, N. J.—4th and Dickerson Sts., Oct. 29-Nov. 19; Otto J. Klink, Miami, Fla., Evangelist.—Ray S. Armstrong, Pastor.

TEXICO FALL CONVENTIONS
Southwest New Mexico Section, Oct. 25, 26, Hatch, New Mexico. Northwest New Mexico Section, Oct. 23, 24, Mountair, New Mexico.

HUTCHINSON, KANSAS—Oct. 15, for 2 weeks or longer; Percy and Dorothy King, "King's Musical Messengers," Niagara Falls, N. Y.—Robert R. Morrison, Pastor.

GRAND FORKS, N. DAK.—4th Ave. and 7th St.; Oct. 15, for 3 weeks or longer; Barfoot Brothers, Ontario, Canada, Evangelists.—Elmer M. Trygg, Pastor.

POTTSTOWN, PA.—Home Missionary Campaign, 423 High St., Oct. 15—; H. Alex. Christopher, Evangelist, assisted by E. B. I. students. Co-operation of nearby pastors and assemblies solicited.—By Evangelist.

BATTLE CREEK, MICH.—303 Capital Ave. N. E. Fifth Annual Missionary Convention, Oct. 26-Nov. 5, Hattie Hammond, Evangelist. Missionaries from Africa, China, India, and South America will be present.—S. Raymond Fostekew, Pastor.

TORONTO, ONT.—Bible Conference, Evangel Temple, Oct. 22-29; John Wright Follette, New Paltz, N. Y., Speaker. Rooms and meals can be secured near by for out-of-town visitors.—H. E. Winburn, Pastor.

CHICAGO, ILL.—30th Anniversary Revival, Lake View Assembly of God; Oct. 15, for 2 weeks or longer; Wm. F. A. Gierke, Los Angeles, Calif., Evangelist.—John A. Westman, Pastor, 3142 N. Racine Ave.

EL DORADO, ARK.—1217 Ross Ave.; Oct. 22, for 3 weeks or longer; Pastor and Mrs. Jeff Gibbs, Abilene, Texas, Evangelists. Neighboring assemblies invited to co-operate. Council ministers passing through please stop over with us.—Keetah Jones, Pastor.

DISNEY, OKLA.—All-day meeting, Oct. 24. Dedication of new church. Assembly will be set in order. Services 10:30, 2:00, and 7:30. Neighboring pastors and churches invited to attend. Bring basket lunch. O. M. Loflin is pastor.—Marvin D. Hartz, Presbyterian, Northeast Section, 1139 E. Haskell, Tulsa, Okla.

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BIBLE STUDY

A series of Bible Studies will be conducted throughout the winter by Allan A. Swift, Principal of Eastern Bible Institute, at El Bethel Pentecostal Church, 9 Du Bois Ave., West Brighton, S. I., N. Y., every other Friday, beginning Oct. 6. The pastor of the local church will conduct the study on the Friday of the intervening weeks.—Thos. R. Brubaker, Pastor.

REVIVAL AND MISSIONARY CONVENTION

WOOD RIVER, ILL.—Tabernacle, First and Jennings. Revival, Nov. 14-26; Guy Shields, Evangelist. Missionary Convention, Nov. 23-26, in connection with revival; Noel Perkin, Missionary Secretary, in charge. Several missionaries will be present. Free entertainment provided for those coming from a distance.—A. T. Hickman, Pastor.

NORTH DAKOTA DISTRICT CONVENTION

MINOT, N. DAK.—Second Annual Fall Convention, North Dakota District, Nov. 7-9. E. S. Williams, General Superintendent, will be with us. Evening services in College Auditorium. Credentials committee will meet during the convention, for those desiring to apply for credentials. For information relative to rooms, meals, etc., write Pastor L. R. Anderson, 1205 8th St. N. W., Minot, N. Dak.—Herman G. Johnson, District Superintendent, Devils Lake, N. Dak.

NEW ENGLAND DISTRICT COUNCIL
Annual Business Meeting of New England District Council will be held at United Pentecostal Church, Wilmot St., Bridgeport, Conn., Oct. 24-26. H. L. Ettinger is pastor. All ministers of the District requested to be at the first service, Tuesday, 10:00 a. m., and remain until Thursday, which will be a special Day of Prayer to pray through for the definite needs of the District. The Executive Committee will meet Monday, 7:00 p. m.—H. H. Shelley, Secretary, Cumberland Mills, Me.

TEXAS SECTIONAL CONVENTIONS

Waco Section, Oct. 24-25, First Assembly, 1400 Morrow St., Waco. Ft. Worth Section, Oct. 26-27, De Leon church, Tyler Section, Oct. 31-Nov. 1, in church at Kilgore. Lufkin Section, Nov. 2-3, Palestine Evangelistic Temple, Palestine. Beaumont and Houston Sections, in joint convention, Nov. 7-9, at Liberty. Yoakum Section, Nov. 14-15, at Yoakum church. For further information write F. D. Davis, District Superintendent, R. 1, Box 207B, Ft. Worth, Texas. All conventions begin 10:30 a. m., the first day, then 2:00 and 7:00 p. m.—F. D. Davis, District Superintendent.

FELLOWSHIP MEETINGS, S. S. AND C. A. RALLIES

MANSFIELD, OHIO—Northeast Ohio Fellowship Meeting, Glad Tidings Tabernacle, 259 Glessner Ave., Nov. 6. Services 10:00, 2:30, and 7:00. Meals served by local assembly.—Claude Weaver, Secretary-Treasurer, 978 Inman St., Akron, Ohio.

PRATT, KANSAS—Annual C. A. Rally, Southwest Section, Oct. 28. Election of sectional secretary and assistant will be held. Services 10:30, 2:30, and 7:30. Bring basket lunch and musical instruments, also special music. Other sections invited.—Glen T. Ahlf, Sectional Secretary, Corwin, Kansas.

TORONTO, ONT.—Fellowship Meeting and Young People's Rally, Evangel Temple, Bond and Dundas Sts., Oct. 19-21. Young people of all Toronto churches will co-operate; other neighboring young people invited. John Wright Follette, New Paltz, N. Y., Special Speaker.—H. E. Winburn, Pastor.

HAMPTON, MISS.—S. S. Rally, Northwest Section, Oct. 22. All churches of this section urged to be represented by their S. S. officers. Service begins 1:45 p. m. Important issues concerning Mississippi Sunday School work will be discussed.—Kenneth Irwin, District S. S. Superintendent, 908 13th Ave., Laurel, Miss.

SUNDAY SCHOOL CONVENTIONS
Sunday School Conventions will be held in the Eastern District in the following cities: Reading, Pa., Oct. 18-20; Ralph Bender, Pastor. Philadelphia, Pa., Oct. 22-25; Wesley R. Steeberg, Pastor. Dates for Jeannette, Pa., and Youngstown, Ohio, will be announced later. Mr. and Mrs. F. M. Boyd will be the special speakers. These conventions are under the direction of N. T. Spong, Eastern District Sunday School Secretary, 3836 Trask Ave., Erie, Pa.

OPEN FOR CALLS Evangelistic

C. E. Burnett, 1922 W. 48th St., Kansas City, Kansas.—Open for calls after Dec. 1.

IMPORTANT: All song books postpaid for a limited time only.

Reference: A. A. Wilson, 3100 E. 31st St., Kansas City, Mo.

Edna Onwiler and Inga Sannes, General Delivery, Buhl, Minn.—“We have resigned the pastorate at Buhl, and will be starting toward the West Coast after Nov. 11, conducting evangelistic meetings.”

C. E. Roberts, Crosbyton, Texas—“Have resigned the pastorate here and am open for evangelistic calls. Reference: H. M. Reeves, Superintendent Texico District, Plainview, Texas; also D. E. McGinn, Presbyter, Slaton, Texas.”

Evangelistic or Pastoral

J. T. Davis, 1310 Morrell, Dallas, Texas “In fellowship with General Council. Interested in Sunday School and Young People's activities; direct choir. Married, have one child. References.”

Elmer E. Gore, 335 N. Ritchie St., Gainesville, Texas—“I travel alone, and preach the old-time gospel. In position to help small band of saints, or weak places. In fellowship with General Council.”

MISCELLANEOUS NOTICES

NEW ADDRESS—Box 135, New Castle, Texas. “I have accepted the pastorate here.”—William D. Brooks.

NEW ADDRESS—Kensett, Ark. “Have resigned the church at Idabel, Okla., and have accepted the pastorate here. All Council ministers passing this way are welcome.”—G. H. Goodin.

NEW ADDRESS—Barnesville, Minn. “I have resigned the pastorate at Casino and Corey Brook, and have accepted the call to the pastorate of the Gospel Tabernacle here.”—L. Clyde Meyer.

NEW ADDRESS—607 South D. St., Arkansas City, Kansas, c/o Ben Stockton. “We have resigned our pastorate in Erie, Kansas, for the evangelistic field. Our headquarters will be in Arkansas City.”—Okra and Hallie Gaddis.

NEW ADDRESS—Robert J. Renfroe, formerly of Sonora, Calif., has accepted the pastorate at Dunsmuir. His new address is 525 Shasta Ave., Dunsmuir, Calif.

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Table listing missionary contributions from various churches and assemblies across different states like Minnesota, Missouri, Montana, Nebraska, Nevada, New Jersey, New Mexico, New York, North Dakota, Ohio, Oklahoma, Oregon, Pennsylvania, South Dakota, Texas, and Virginia.

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Table listing financial reports for various churches and missions, including amounts reported and received.

MISSIONARY CONTRIBUTIONS October 1-3 Inclusive

Table listing missionary contributions from various states like Alabama, Arizona, Arkansas, California, etc.

Large table listing personal offerings from numerous churches and organizations across various states including California, Colorado, Connecticut, Delaware, Florida, Georgia, Idaho, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Montana, Nevada, New Jersey, New Mexico, New York, North Carolina, North Dakota, Oklahoma, Pennsylvania, South Dakota, Texas, Virginia, Washington, Wisconsin, Wyoming, and Canada.

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