The Fifteenth Annual Meeting of the New England District Council convened at the Hartford Gospel Tabernacle, Warren Terrace and West Beacon St., West Hartford, Conn., October 26 and 27th: Rev. Roy Smuland, pastor. There was a goodly number of the ministers and delegates as well as visitors gathered on Monday night, and a splendid prayer meeting was held Monday evening, as a preparatory service to the coming council sessions.

Tuesday morning, at ten o'clock, the Council Meeting was opened by Bro. Wm. J. Mitchell, the District Superintendent, leading the song service with "Wonderful Saviour," followed by the true desire of all present "Deeper, Deeper." This was followed by a season of prayer led by Brother Ettinger, H. T. Carpenter and Robert Wallace. With great feeling, all sang "Sweet Will of God," after which the District Superintendent gave a message to the ministers assembled on the thought of, "Workers together with Him." (II Cor. 6:1). His remarks were very encouraging, and all felt the importance of being a worker together with Christ in this Full Gospel Movement, as well as the great responsibility of the Gospel.

The roster was signed by nineteen ordained ministers and seventeen licensed ministers and exhorters, with six visiting ministers and nineteen visitors and delegates. Good reports were given by the Superintendent, Secretary and Treasurer, as well as the Christ Ambassadors' Sectional Presidents and the Superintendent of the Bethel Home for the Aged. Tuesday afternoon the business meeting was suspended long enough for all present to go by automobile to inspect the Camp Grounds at Plainfield, Conn.

(Continued on page 13)
The beginning of the last act in the most pathetic drama in the history of man was about to be enacted. What a tragedy! The Sky was cloudy! Something was wrong. The hearts of men were disturbed. A spirit of revenge was in the air. From lowly nooks and palatial homes there came a vicious cry: "Away with Him, crucify Him, for we will not have this man to reign over us. He comes from the hills of Nazareth. He walks and talks with the outcast, and the quick vengeance was in the air. From lowly Himself needs to be taught. He makes himself a God. Away with Him. What we do we must do quickly."

Something was wrong. The hearts of small groups of envious men were growing in number and a spirit of murder was in the air.

He, against whom they were crying, was seated with His disciples in pleasant conversation. The vicious threats of demon-possessed men did not disturb Him. In loving tenderness He said: "Let not your heart be troubled; I am going to the Father, and the Father will give you a Comforter, the Holy Ghost."

Looking into the face of those whom He had called to be with Him in His trials, in His sorrows. and in His glories, He said: "He that is not able. The Master teacher was giving His last word of advice. Precious message. The destiny of their immortal soul depended upon their obedience to His word. Their Teacher, Friend and Master was soon to be taken from them and their disappointment and grief was overwhelming. It was for them a serious moment, for Jesus was to them more than a friend. He was their life, their hope, and joy. He had saved them out of a life of sin: healed them of their sickness, and provided their daily bread. What a wonderful Saviour to them He had been. But now, give Him up, how could they?

The scene has changed. It is midnight and alone He kneels in prayer. One of His disciples comes up before Him and with a kiss betrays Him into the hands of a mob. Without mercy they force Him through a mock trial and nail Him to the cross of wood. What injustice! What humiliation! What suffering! Brought as a lamb to the slaughter, yet He opened not His mouth. What unspeakable submission! His face, without a mark of sin, is stained with blood from His thorn crowned brow. No voice to comfort, no hand to brush the tears away. No wonder the heavens darkened and the veil of the temple was rent.

The Son of God is dying. Above the vicious cries of His accusers His voice rings out clear and long: "It is finished," and He bows His head and dies. Eternal salvation for sinners has been obtained. My God, what a price. This Christ of Calvary is the only One in history who gave sufficient proof of divine life, divine love, divine power, and the only One who died for the sins of the whole world. Yes, those who loved Him best laid the cold, pierced body away in the tomb, "but God raised Him from the dead," and today He lives in the hearts of countless millions whose life is hid with His in God. What He was He is, and what He is, He will continue to be. He is the eternal Son of the eternal God with power to redeem souls out of a life of sin. May I urge you to be serious? May I not only ask you to believe in Him, but accept Him as your own personal Saviour? Will you do it right here and now? Tomorrow may be too late.
Growing Slowly

The desire to advance quickly in Assembly growth is characteristic of the age of speed in which we are living, but we must remember that magnitude is not always an evidence of true development.

By Howard Carter

Rapid growth is dangerous.

Many a parent has looked with concern upon a child who has “sprung up” too rapidly. We learn by experience to discern unhealthy growth, and to predict the inevitable results. Nevertheless, our judgment fails when we consider spiritual growth. An assembly will be gathered together rapidly by an Evangelist and many will be “born again” during the Campaign, but the Leader who takes charge of the work after the Evangelist has left will be faced with a perplexing situation. He will wonder how much of the transplanted work will take root in the new soil, and how many of the converts of the preceding weeks of campaign will bear fruit in time to come. A sense of fear, perhaps, cripples his best ministry, and he feels that to build up the work would be a mistake, so he endeavours to continue the work of evangelism, and fill the places of the members he loses with new ones.

But growth is different from birth. There are families shadowed by some dread disease. Children are born that never reach maturity. Their parents are rejoicing continually in new members of the family given as precious gifts from God, but at a certain age they bury as many as are born.

The family never increases.

Spiritual growth depends upon the maintenance of spiritual health. The healthy church is not one where converts are continually being added, and nothing more. The children of the poor are often many. The community which is healthily growing must be well cared for by the Master, each individual being considered, and corrected and encouraged. They must be fed, not on the “milk” of the Word, or they will be kept in a state of infancy, but on the “strong meat.” They must be taught to bear a responsibility in the Church, so that Elders and Deacons or other Church Officers can be appointed from their midst in due course.

Such work is hard, and one fears that many who find a sphere of service in the Church of God are not prepared to lay such deep foundations.

Let no one despise the community which is prepared to accept the principle of “slow growth” in preference to that rapid form, which might well be typified by Jonah’s gourd. There can be little doubt that the trees which bear most fruit have been long in growing and carefully pruned. Let a Movement be judged by its fruit, and by fruit let us chiefly understand that which is produced for others, and we shall in no doubt about the ultimate results. One of these slow-growing Movements of the present day Outpouring of the Spirit of God is sending thousands of pounds each year to the foreign field, and steadily making itself felt in the home land. Great buildings generally have a long time spent in laying their foundations.

SELECTED.

REVIVAL SERVICES

Revival services will be held in the Salem Pentecostal Church, 192 Grant Street, Salem, N. J., Nov. 2nd to Nov. 28th inclusive, by Evangelist J. Earl Douglass, Pittsburgh, Pa., every day except Monday, at 8:00 P. M. Sundays, 10:30 and 8:00. Come yourself and bring someone with you.

Rev. Thomas H. P. Cairns, Pastor

FREE: With each new subscription for one year we will give free one Precious Promise Box. If desired ask for it.
From March 31, 1848, when seventy to eighty persons met at John Fox's home in Hydeville, N. Y., to investigate the spirit rapping testified to by Margaret Fox, age nine years, until the present time, Spiritism has been rising rapidly. By 1871 the movement had between eight and ten million adherents.

A London paper says: "Spiritism is now discussed at every dinner-party and every luncheon-party. People are not afraid to talk about it, for it is now recognized as a subject of permanent and important interest." The Prophetic News says: "Literally thousands of people lately took part in a huge procession through a Yorkshire town, on the occasion of a gathering of Spiritualists." The words of Lady Conan Doyle that "the movement is spreading like a prairie fire" appear to be true. In all classes and every country the interest in Spiritism is enormous.

International Events carries an article stating that four out of every ten people in the United States consult spiritualists and clairvoyants, attempting to pierce the veil of the future. Chicago has an index file of two thousand professed spirit mediums, to say nothing of thousands more who claim to foretell the future by palmistry, cards or numerology. It is claimed that the American people are handing out $125,000,000 a year to these people, and that even governors and cabinet members sit at their feet. A group of clergymen of various denominations met in the city of London, England, and stated that the purpose of the meeting was "to discuss the fact of survival, the possibility of verbal communication with the spirit world and its bearing on Christian teaching." This is amazing in the face of the Bible's explicit teaching against Spiritism.

The question comes: Is Spiritism a fraud or true? Sir Oliver Lodge, the great scientist, states: "I have seen a phantom form come from a corner of a room, take an accordion in its hands, and glide about the room playing the instrument." Sir William Crookes, the greatest chemist of modern times, says: "I have talked with the spirit of Katie King scores and scores of times, saw her form appear and disappear, and photographed her many times." However, Harry Price, the Director of the National Laboratory of Physical Research of England, after many years of research, has reached the following conclusions: "There is not a shred of evidence that a picture of a spirit has ever appeared upon a photographic plate; conversely, every spirit photographer who has been scientifically tested has been thoroughly exposed. There is no scientific evidence that the dead has ever communicated with the living or that a person once dead has ever come back." From Harry Price's recent book, "Leaves from a Psychist's Case Book." Gollanez publishers, London. The proof is with Harry Price, who has headed this unbiased scientific Laboratory of Physical Research for many years. Spirits of the dead do not communicate with the living and we will show where the manifestations of the spiritists that are not frauds come from.

There is a great deal of fraud in Spiritism. A great spiritist medium, Mrs. Duncan, came to the National Laboratory of Physical Research, claiming that she could produce spirit materialization from a substance known as ectoplasm, and agreed to the test conditions of the Laboratory. The cameras revealed that Mrs. Duncan would beforehand swallow a long roll of cheese-cloth six feet long and thirty inches wide, and eject it to convince the gullible of materialization. A prominent spiritist medium, Nino Pecararo, in whom Conan Doyle had implicit faith, even going so far as to say that spiritism stood or fell by him, confessed that for years he had hoodwinked the public, and that his seances were all a fake. "I've never seen a ghost, and don't believe anyone else ever has," he said. "I'm sick and tired of giving seances and have spiritism reap the profit. When ghosts appear at my seances, they are Nino Pecararo in the flesh."

First we want to show that God is against spiritism, and would not help the spirits of the departed to communicate with the living.

"But whereas they will say to you, Inquire of them that have familiar spirits, and of the wizards that chirp and mutter: Should not a people inquire of their God? For the living, should they inquire of the dead?" (Isa. 8:19). "Thou shalt not suffer a witch to live" (Ex. 28:18), was Moses' command. "The soul that turneth unto them that have familiar spirits, I will set my face against that soul, and will cut him off from among his people." (Lev. 20:6).

It is not possible for mediums to call back the spirits of the departed. Job said, "I shall go the way whence I shall not return." (Job 10:21). David said of his son, "I shall go to him but he shall not return to me." (2 Sam. 12:23). In Job 7:9 we read, "He that goeth down to the grave shall come up no more to his house, neither shall his place know him any more."

If it is not God or the spirits of the departed dead, who is it that produces the spirit manifestations? The answer is in I Tim. 4:1,2: "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons, speaking lies in hypocrisy." Some of spiritism is through hypocritical lying and the rest is demonical. It is preparation for the coming of the

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“And the prayer of faith shall save the sick and the Lord shall raise him up.” How absolutely important then is faith as a factor in the healing ministry! The Lord restores the sick to health in answer to prayer offered in faith. The pierced hand of the Man of Calvary is ever reaching down to bestow the benefit whenever and wherever the hand of faith reaches up to claim.

“And these signs shall follow them that believe in my name...they shall lay hands on the sick, and they shall recover.” How the word “believe” demands of us our attention! The sick recover when “them that believe” lay hands on the sick and pray.

Luke tells of a woman “having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any.” Just another physical wreck on the shores of time! But Mark paints his word picture of her in even darker colors than does Luke. He says that she “had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse.”

Now health is such a priceless boon that it would be cheap at the price “all her living” or “all that she had.” But she had spent “all” and “suffered” and “grew worse” and “was nothing bettered” and “could not be healed of any.” It’s a picture of helpless and hopeless despair.

But there’s a brighter side to the story. “She heard of Jesus.” And “faith cometh by hearing.” And faith turns every dark cloud of despair into a veritable rainbow of hope. And I do like the way Mark puts it. She “came in the press behind, and touched His garment.” For she said, if I may but touch His clothes, I shall be whole.

Next comes healing. “Straightway the fountain of her blood was dried up.” Last comes feeling. “And she felt...that she was healed.”

A woman travelled from a distant city to hear a servant of Christ expound God’s word on the subject of Christian healing, and to ask for his prayers for the healing of her body from an ailment of many years’ standing. This particular minister made it a rule to never pray with anyone for healing who indulged in tobacco or liquor. Upon finding out that the woman’s husband was the proprietor of a saloon, he refused to minister unto her unless her husband would consent to quit the saloon business.

The husband, upon being advised of the facts of the case, agreed to give up his line of occupation in the event of his wife being healed, but would not agree to take any steps in the matter until such times as she was healed. The little lady—not knowing which way to turn, but with a broken body, much overwrought nerves, worried brain and troubled heart—slipped away and got alone with the Lord in prayer. Then it was that the blessed Holy Spirit, Faithful Guide, seemed to direct her attention to the very passage of Holy Writ that we have just had under consideration. And so, she said to herself, “I know what I will do. I will go to that church tonight. And, as that preacher passes up the aisle, I’ll be sitting right along side the aisle, and I’ll reach out my hand and touch his clothes. I know I’ll be healed.” What a child-like faith!

She did as she had planned to do, and, instantly, she was made every whit whole. I do not know whether the preacher noticed her action, or if he had discernment, or what: but, when he reached the rostrum, he said, “As I passed up the aisle someone reached out a hand and touched my clothes and was healed. I want that person to stand up and testify. Trembling from head to foot, and feeling about as badly scared, and realizing herself to be in about as tight a corner as the woman who touched Jesus’ clothes, she arose and told out her whole story. Then she left the church, and, wending her way down town to the telegraph office, she wired her husband the good news. And to shorten the story up a bit, I declare, her husband closed the saloon, and both of them consecrated their lives to Christ.

Matthew relates the incident of the restoration of sight of two blind men, and, in doing so, makes a contribution of real worth to the subject of faith healing. “Jesus saith to them, believe ye that I am able to do this? They said unto Him, Yea Lord. Then touched He their eyes, saying, accord­ ing to your faith be it unto you.” And evidently they were in the possession of some real faith and evidently they put their faith into action, for we read, “And their eyes opened.”

When told that Jesus of Nazareth was passing by, poor old blind Bartimaeus began to cry at the top of his voice, “Jesus, Thou Son of David, have mercy on me.” The crowd tried to hush him up a bit, but he wasn’t to be hushed. He had heard of Jesus (Continued on page 15)
Oriental Covenants

As Illustrating the Scriptures

By Florence A. Atwater

As a suitable setting adds to our appreciation of a gem and makes it really useful, so a knowledge of oriental customs brings many Bible jewels out to light where we may see their beauty and value.

Particularly is this true of the custom of league making, which appears in several forms: as the Water Covenant, the Bread, the Salt, the Blood and the Threshold Covenants. These differ in duration, therefore in closeness.

A great spiritual help has come to the writer from the study of this subject, also a strong desire to extend the blessing as widely as possible.

A covenant is an agreement entered into between two or more persons, or Theologically, between Jehovah and some other being or person. Water, Bread, Salt and Blood are tokens of three different Covenants.

The derivation of the word "Covenant" is variously traced: in English, to the Latin "con venire," to come together; the Arabs derive their word from their verb "to bind;" the Hebrews from their verb "to cut," referring to the dividing of animals making a Blood Covenant.

In Bible lands, it is customary to ask for a "baksheesh" or a sign of friendship, because no man trusts a stranger without a pledge. This request for "baksheesh" which greets the foreigner's ears is not primarily from a desire for lucre, but for some tokens of his peaceable intentions. If an oriental decline to eat or drink with you, beware of him, propitiate him if possible. With rare exceptions, strangers in Arabia, Syria and Palestine are regarded as sent by Jehovah, and therefore receive hospitalities which would be quite unexpected in the western world. A Covenant once made is sacredly kept by orientals. (Gal. 3:15).

It is politic for a traveler, on reaching an eastern village, to go to the fountain, and by drinking with the inhabitants who resort there, make bonds of friendship. This is called the Water Covenant, and lasts for 40 days. The first mention of this Covenant is in Gen. 9:11-17. The rainbow is the token.

Other Scripture illustrations of this are found in Ex. 2:15, Gen. 29:2, also Gen. 24, where Eliezer comes to the city of Nahor seeking a bride for Abraham's son. He proceeds at once to the fountain (well) and makes covenants with the maidens as they come for the family supply of water. One among them offers to draw for his camels also. She can see by Eliezer's dress that he is neither a master nor an ordinary servant; and by the number and trappings of the camels, that they represent wealth and influence; and in giving them water, she will be entering into Covenant with their owner. Any of the girls would be willing to do as much, but Rebecca is the only one who God prompts to answer the steward's prayer.

These fountains furnish the youths their only opportunities of establishing friendships with maidens, who are the water-carriers of their families. Ordinary politeness would forbid the refusal of a drink of water, and girls anticipating such a meeting array themselves most becomingly.

The oriental thinks the best monument he can leave is a fountain with his name engraved on its stone; for every one who drinks its waters covenants to pray for eternal blessings on the donor.

Gen. 21:14-20. Abraham sent Hagar away, making a Water Covenant with her for 40 days, also a Bread Covenant for 40 years. She was mourning because her son was disinherited, but was comforted by the sight of water which God gave her as the sign of the Covenant He made with Ishmael. (verse 18).

There are other ways of making the Water Covenant as seen in Gen. 18:4, when Abraham bathed the feet of his angel visitors: also Moses bathed the priests, as a part of the ceremony of their consecration. (Lev.8:9,6). In II Kings 3:11, the spirits of Elisha and Elijah are supposed to be still in league because of the service rendered to the latter by his servant.

God made a Covenant with the Israelites on bringing them out of Egypt, by leading them through the Red Sea (Ex. 14). He established the Covenant with the next generation by taking them through the Jordan to their promised land (Josh. 3). At the beginning of their wilderness journey, and again near its end, he gave them water from the rock as pledges of his continued love. (Ex. 17; Num. 20). In Ex. 15:26 is a conditional Covenant, and its sign is found in verse 25.

Because of the refusal of the Moabites to make Covenants with Israel, they were excluded from God's tabernacle and from friendship with his people. (Deut. 23:3,4,6).

Jael's dealings with Sisera are more easily understood, by a knowledge of oriental customs. (Judges 4). When she sees the captain fleeing from the Israelites she goes out to meet him with a welcome. If she had waited for him to grasp the sides of her doorway with his hands, she would have been under a Threshold Covenant to protect his life, even at the risk of her own. (See H. C. Trumbull's...
null
When I was a girl of fifteen I had diptheria, and for one whole year I could drink out of nothing but a tube for if I should drink out of a glass it would strangle me.

When I was strong enough to get out of bed I found that I had double curvature of the spine and the right hip was larger than the left. The right hip was developing and the left hip was not. I had to wear a pad on my left hip and it had to be made heavier and heavier until it weighed three pounds. Being a poor girl I had to go out to work and when I came home I had to clean our six room home and scrub all our clothes and take care of my invalid mother. When you yourself are sick and have to work and take care of your sick mother and do everything else, that is hard times.

I thank God that I had a praying mother and she prayed for her family but when she died not one of them were saved. But thank God through her prayers and my healing my father, brothers, and husband found God.

I could not do very much work in my condition so I went to the doctor and he told me that my left leg was shorter than the right one, and that on the shorter foot I should wear a higher heel and a thick pad innersole. He thought that it would help me, but it did not, I just got worse and worse. At this time I was to be married and I told my husband all that I had and he loved me and took me just as I was.

As I was getting worse I went to the doctor and he examined me and told me that I was in the first stage of St. Vitus dance and heart trouble and double curvature of the spine.

For over two years I was treated by this doctor and when my child was born he was disfigured and the doctor said he would not live. His nose was flat on his face, his little body was mangled and crushed, and he was black. They treated him the best they could and brought him in to me. When I saw him I prayed. In my backslidden state, for I had given my heart to the Lord when I was sixteen, I prayed that if he would not be as other people I would rather he die now. I wanted him so badly but I knew how people laughed when a person can not take care of himself. They laid him aside to die and the nurse said three times that he was dead, but there was a little spark of life in him and he did not die. Now he is twenty and the Lord has healed him and you would not know the suffering he went through when he was just a little child.

About six months had gone by since my baby was born when a doctor friend of mine told me that the Neuropathy treatments I had been taking could not help me. I did not want to hear that. I was looking for a little ray of sunshine. He told me that I would have to wear a body brace very soon but told me now to go to the cobbler and have put on my shoe a half inch leather sole. I did this but soon I had to go back and have another quarter of an inch added to the other half making it a three quarters of an inch sole on my left shoe. Here I was trying to do my work wearing this shoe and my three pound pad. At this time the baby was very sick. He was so swollen that his little instep cracked open and bled. Then I was put to bed and a nurse had to take care of us both.

My husband was a tugboatman and he thought that it might be better to move down to Lewes, Delaware, because the salt air might help. At first I could not find a house but by the time I found one I had to go to a doctor. He thought that I had a tubercular spine, but a thorough examination showed that every muscle in my back was paralyzed, causing a double curvature of the spine. All caused by the diptheria I had when a girl of fifteen. I wish that I could tell you how bad I was so that you could understand how big and wonderful and good our God is. I went and got measured for some cork innersole shoes and then went home. I sat and thought back when I was sixteen that I had promised God that if He would spare me I would serve Him, but He knew what it would take to get me into the place where He wanted me. I served Him from afar off. I lived the best I knew how, but now I was a backslider and worse than that, a hypocrite. When I opened the package, with the shoes in it, I sat in a chair and cried and cried and tried to think what I had done to have to wear such things as these were. Deep in my heart I knew, but I would not admit it. I was sick in my heart. I did not know it then but having the Blood applied is the only way to be saved.

In 1920 I had a complete breakdown and after I was up only one week such pains shot across my back an hour earlier every day until I was in constant pain. You can have your mind over matter but there were not enough devils in hell to make me forget that I was in pain. I had to hold on to the arm of my chair to keep from pulling out my hair, and when my husband would try to help me I felt like taking a club and hitting him on the head with it, and when my baby would come to me I felt like taking and throwing him out. You can't understand it when you read in the newspaper about some of the terrible things that sick people do, but when you are really sick you can understand it very well. It was only God's mercy that kept me from doing some terrible thing. I did not know it then but I do know it now.
All this time I had doctors and was taking medicine and I kept asking for nerve medicine and the doctor said that I was taking it but I might just as well have taken cold water for it was not helping me the least bit.

Now the time had come when I just had to have a body brace and so when I was leaving for the body brace manufacturing company I stood just as straight as I could. My head was flat on my shoulder, my left hip bone was way in and I was bent so that my hand reached below my knee. I was just an old crippled woman. Oh! beloved, will you let the love of God flow out of you to a poor crippled person who no one cares for. The car was crowded and a girl about sixteen years old got up and let me have her seat. God bless her wherever she is now. My baby had diabetes worse than many older people have it, and when we got there he caught scarlet fever and I had to put him in the hospital. When they measured me for the brace they put a harness around my neck and lifted me up until my toes just touched the floor. I had to hold on to handles to keep from strangling. They made a rough brace of plaster of paris and there let me hang until it dried. Then they let me down and it felt like heaven and I did not want them to take it off. At that time I did not weigh ninety pounds. When everything was finished and my boy was well I went home. When I got the body brace the doctor said, "If that does not do, you will have to get a leg brace."

When I had the body brace on I could not sit down normally or turn my head. If I wanted to look behind me I would have to turn my whole body around. I had to keep my home, stand, wash dishes and cook. Just about every fifteen minutes I would have to stretch across the bed and rest. There were thirty two holes in the brace and every night they would be imprinted in my flesh. Nights I would have to go to bed about five or six o'clock and stay in bed as long as I could in the morning. The brace was so hot that even in the cold winter my underclothes were wet through with perspiration and you can just imagine how it must have been on a hot summer day, and then people say it's too hot to go to church when there are many that would thank God if they could go.

Soon I needed the leg brace. They told me that this would last only five or six months, when I would need a brace for the other leg also. That this would last for about the same time, and then I would have to go to the hospital for incurables, or have some one care for me in my own home, which would be for only a brief time.

One day a minister told me that the Lord would heal me. I just looked at the man who had the nerve to tell me the Lord would heal me, I thought he was crazy. "You don't know what you are talking about," I thought. The man left my home and when I was in the kitchen I saw the hand writing just as Belshazzar saw it. In every corner I saw in large black letters "THE LORD WILL HEAL YOU." I went and got my Bible and opened it to where the Lord healed the sick, the blind, and the lame. I wanted to take care of my home, to walk the streets like other people. I began seeking God and I found God. I looked and lived. It became sweet to pray and I kept on day and night, "Lord I want to be well." He was so sweet, so gracious that I loved to pray. At this time revival meetings were being held in a Methodist church. There meetings lasted until twelve and one o'clock. I had never heard of people who would stay in a meeting until that time of night. I wanted to go but if I went, I would be in bed for two or three days so I did not go often. On the night before New Year's I asked my husband to go to the watch night service with me. We went and if there had been one more step to go I think I would have died, but I felt better in my soul. I went home and to my surprise, got up the next morning and went to the meet-
ing the first part of the third of Acts, where Peter said, “Silver and gold have I none, but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.” I stood and walked in Jesus’ name and methods have miserably failed to, years my head was over on my shoulder and my spine was S shaped. I had a cancerous sore from the birth of my child, and my pelvis bone was twisted way out of place. Not only was I straightened out but a few days later in my kitchen something went through me again and I stood with my feet close together and I felt my pelvis bone move into place. People used to say that God healed Mrs. Dickerson outside but she can’t have any

more children. Ten years ago God proved to the world that I was healed inside as well as outside. I had a little boy that when he was born he was as large as a three months’ old baby.

Right after he was born God gave us his name, Paul Samuel. Sometimes he acts more like Saul than Paul but praise the Lord he is well. He is ten years old and he takes a size twelve suit.

When I was healed I never knew about the Holy Spirit but just as the other minister had done his duty so did the Pentecostal sister do hers. She stayed all night with me and told me all about the Holy Spirit. From the wonderful way that I felt God’s power I knew that there was more for me yet. On the sixteenth day of April 1921 I received the Holy Spirit. That night six people were tarrying in the Pentecostal sister’s house and four out of the six were filled, I being the last one. Glory be to God, I looked and lived. I found life for my body and also found that more abundant life in Christ Jesus, and it has kept me all these many years.

Since that time He has healed me of three sprained ankles and torn ligaments in one leg and an inflamed bladder and pneumonia. My healing turned my father, husband, and brothers, to God, one of whom is a Holiness preacher. They looked and lived and found life in the look. Thank God.

The Nature and Operation of Spiritual Gifts

A Pitiful Spectacle!

We are well aware that many, in these days, are attempting to serve their Lord in this battle against sin and Satan without ever having received the Baptism in the Holy Spirit. But ah! how little is being accomplished by them as they war against the foe in the impotency of their natural talents and carnal business methods! We are well aware that so-called professing Christians of today are highly organized after human speaking. Their avowed purpose to push the battle for Jesus Christ to the ends of the earth and to win the whole world for Jesus is noble indeed! But alas! it is for the most part merely a vast, human organization, guided and directed by the fleshly talents and natural wisdom. Their leaders, in most cases, are men who have never been equipped with the proper supernatural talents and gifts, and in many instances indeed, they have never yet been born again.

And the result? The Church, broadly speaking, has become the laughing stock of unbelievers, and many of these same leaders are today openly confessing that their system and methods have miserably failed to do what they so loudly proclaimed some years ago they were going to do. The professing (but thank God! not the real) Church has proved itself utterly helpless to meet the terrific onslaughts of the devil and his anti-Christian hosts. Many, yes, the great majority of professing Christians are falling out of rank and deserting to the foe instead of bearing up courageously the Blood-stained Banner of the Cross and the pure white Ensign of the Resurrection. True, they still retain a form of religion. But their utter apostasy is proved by their denial and rejection of the POWER OF GOD. (2 Tim. 3:5)

One more illustration will suffice to show the relationship to the Church of Christ of a soul that has only been regenerated in contrast to one who has also received the mighty Baptism in the Holy Spirit.

Israel, a Type of the Church.

The children of Israel are a most wonderful type of the Church. Moses is a type of Jesus Christ, the Head of the Church. You will remember that Moses persuaded the Israelites to kill the Passover Lamb and sprinkle the blood thereof upon the doorposts of their houses in Egypt. God had determined to slay, in that same night, all the first-born of all families in Egypt that did not have the protecting blood upon their doors. (Ex. 12, 13, 14).

Through their act of faith the Israelites became the first-born sons of God. And when Moses forsook Egypt that memorable night, the Pillar of Fire guided them in their exodus. These redeemed sons of God followed Moses not only to the Red Sea, but also through it over into the wilderness and out of the power of Pharaoh and his pursuing host. They were truly a separated unified body of redeemed souls, “called out” of the bondage of Egypt into the holy fellowship of a holy God. (Ex. 19:4). Therefore they are called by the martyr Stephen “the Church in the wilderness.” (Acts 7:38) (For the word “Church” means simply—“called out”).

Israel Unorganized At First.

Nevertheless, during this period of exodus the children of Israel were not (Continued on page 15)
In these days of increased knowledge, and in a time when college degrees are so universal, worldly intellect is being geared to such an extent that more time and effort is given to research work today than any other period of world history. God's word tells us plainly in 2 Tim. 3:7, that in the last days they shall ever be learning but never able to come to the knowledge of the truth. In other words new discoveries can be made, new fields of science opened and local solutions found, but the farther science reaches out into the unknown, perplexity increases in proportion. More than ever the world realizes that a Supreme Being is behind these scenes, and that this earthly life is but a puff of vapor compared to eternity and life beyond. Naturally man is turning more than ever to those who preach eternal security. They are trying to make themselves feel secure for a life beyond the grave. Now, God's Word tells us that there is only one way to eternal security and that is by the way of the Cross. To come to repentance and be born again. (John 3:3). To become a new creature in Christ Jesus. (II Cor. 5:17). In First Corinthians 1:8, the Word tells us that the preaching of the Cross is foolishness unto the natural man. If he refuses to come to repentance and be saved, he is not in harmony with God's ways. He is still of the world and still reaching out for things of the world. Therefore he seeks worldly doctrine.

God's Word never fails and He never goes back on His promises. We learn in II Thes., that the time comes when some are given "strong delusions," and made to believe a lie, and be damned because they would not believe the truth. Again in II Tim. 4:3, we read that the time will come when they shall not endure sound doctrine but will turn their ears into fables. They will run to the different false cults that are springing up everywhere and listen to "smooth things." According to the individual mode of living, they will soon find headquarters that are preaching their particular style that fits their type of life.

A real Holy Ghost sermon on salvation does not enter smoothly into the ears of many listeners. Right there where the adversary gets in some of his best work. He manages to draw that class to other meetings that are putting forth "false doctrine." False leaders that are making merchandise of congregations by talking "smooth things," and giving false assurance that they are living the right life. In Haggai 1:7, God warns the people to "consider" their ways. In the ninth verse, we learn that people look for much but it comes to little.

"Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house." (Haggai 1:9).

Here we get another picture of people running to their favorite places of pleasure or worship trying to satisfy a longing spirit, while God's true places of worship are ignored. People may find teachers that soothe their "itching ears." "Smooth things" to hear, but we read in Haggai 1:6, that in the end there will be nothing to reap and the results will be like a person who puts their earned wages into "a bag with holes."

There is only one way to receive that satisfying portion that the world knows not of, and to reap the benefits throughout eternity. That is by the way of the Cross.

HAVE YOU CONSIDERED YOUR WAYS???
Thanksgiving Greetings from Bethel Home to all of our friends and readers:

"O give thanks unto the Lord; call upon His name: make known His deeds among the people. Sing unto Him, sing psalms unto Him: talk ye of all His wondrous works." (Psa. 105:1,2).

LANDING OF THE PILGRIM FATHERS

The breaking waves dashed high
On the stern and rock-bound coast,
And the woods, against a stormy sky,
Their giant branches tossed:

And the heavy night hung dark
The hills and waters o'er,
When a band of exiles moored their bark
On the wild New England shore.

Amidst the storm they sang
And the stars heard, and the sea;
And the sounding aisles of the dim woods rang
To the anthem of the free!

At this season of the year, our minds go back to that first Thanksgiving Day, when on this bleak old New England shore our forefathers with their hearts full of praise and gratitude to the God whom they loved and served made a feast which they shared with their red-skinned friends, and gave thanks to God for His protection and care and blessings. We are thrilled as we think of the sufferings and privations which they endured that we might have our religious freedom and liberty: that we might dwell peaceably in this beautiful "land of the free and home of the brave."

As we think upon those days with reverence and appreciation to our Pilgrim Fathers for the price they paid for our liberty, it reminds us of One who paid a far greater price for us, that we might be free from sin and the curse. Therefore our hearts are filled with praise and thanksgiving to God for His great love gift to this dying world, Jesus Christ our Saviour and Redeemer. How grateful we are to our risen Lord that, on Calvary, He paid the full price for our redemption.

May we as Christians make Thanksgiving Day a day when in the midst of our feasting and joyful activities, we shall pause a little while with bowed hearts and heads to truly give thanks to God for these gracious gifts of His love to us.

As a happy family, we are filled with thanksgiving and praise to our Heavenly Father for many blessings to us. He who is mindful of the little sparrows is caring for His Bethel Home Family. He supplies our daily needs, giving us good food and a warm, comfortable home.

We are grateful to those who have heard and obeyed the Master's voice in sending us donations and gifts.

Praise God for many answers to prayer this past month. We needed new draperies for our assembly room windows, as those which had been in service there for years were not suitable after being laundered. Sister Anna Philipbar felt a special interest in this need and prayed in the money to buy the material for the six pairs needed, then the Lord helped her to make and hang them. Sister Philipbar is now enjoying a little vacation from the Home, and is visiting friends and relatives in Philadelphia. May God bless her for her love and interest.

Mrs. John Nelson remembered us with some fine pears and about one bushel of grapes. When she calls she often brings beautiful flowers from her gardens. Her last gift was a large quantity of lily bulbs, also dahlias and gladioli bulbs. If we are successful in raising them, these will surely help to beautify our grounds.

Some of the workers were able to attend the Annual Meeting of the New England District Council at Hartford, Conn. It was a splendid session as God was in our midst from first to last, and His sweet Spirit of love and unity prevailed. We felt most grate-
ful to our gracious host, Pastor Smuland and his splendid church, for their hospitality and wonderful entertainment.

During the past month, we have had several guests and visitors. Among them were several of the ministers and delegates to the Hartford Meeting: Bro. Vigna, Sisters Anderson and Nettie Comrie from Providence, and Pastors Jessie Bright and Ruth Dahl, from Cape Cod. Miss Freda Schnell of New York spent a few days with us. Bro. Ernest Lindholm, prospective missionary to Africa, is making his home with us while in this part of the District.

Brethren, pray for us and rejoice with us as we carry on for the Master in this part of His vineyard. Let us remember Paul's words to the Ephesians,—"giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." (Eph. 5:20).

—Hope E. Stalker, Matron.

Soul's have been saved and reclaimed, while all have been inspired to press on.

We pray God's richest blessing upon our Brother and Sister as they go to other corners of the vineyard. May they have many precious souls for their hire as they break God's bread, to hungry hearts.

ANNUAL COUNCIL MEETING
(Continued from page 1)

The rules were suspended, and the Superintendent, Secretary and Treasurer were elected by acclamation: namely, Wm. J. Mitchell, H. H. Shelley and H. L. Ettinger. Brother H. T. Carpenter and E. E. Voland were elected Executive Presbyters, and H. H. Shelley and H. L. Ettinger, Gen. Presbyters. Anthony Vigna and H. L. Ettinger were reelected as sectional Christ Ambassadors' Presidents.

The need of a permanent camp ground was expressed, and the Executive Committee was authorized to locate a good one for the coming summer. There is a real need of prayer for this, and the executive brethren solicit the prayers of all God's people in the New England District, that there may be a suitable camp ground located near the central part of the District.

The Hartford Church surely needs to be commended on their splendid hospitality. Everything possible was done for the comfort of the visiting ministers and delegates. May the Lord bless Brother Smuland and his loyal band of saints and may many souls be won for the Lord in Hartford.

—H. H. Shelley, Secretary.

Satan's Last Dread Counterfeit
A Bible portrait of the Dragon, the Antichrist, and the False Prophet, by A. Sims. Price 30c.
THE SAILING OF THE SHIRERS AND DAVIDSONS
By Hope McKinney

It was our privilege while in New York, en route to Bridgeport, Conn., to join the farewell service on October 8th, we boarded the Bremen for a meeting with Brother Harold Ettinger, to join in the farewell service in New York City, friends were gathered for a meeting with Brother Harold Steelburg. The presence of the orchestra from this assembly added much to the impressiveness of the occasion. Words of encouragement were given by the pastors whose assemblies were represented—just before the service. From Highway Tabernacle, Philadelphia, there were about 200 present. Also from Neptune, N. J.; Long Beach, N. T.; Newark, N. J.; Brooklyn, N. Y.; Ossining, N. Y.; Bridgeport, Conn.; and New York City, friends were gathered for the service.

The service was conducted by the pastor of Highway Tabernacle, Brother Steelburg. The presence of the orchestra from this assembly added much to the impressiveness of the occasion. Words of encouragement were given by the pastors whose assemblies were represented: also testimonies from missionaries who were present—Beulah Buckwalter, Mrs. McConchie and Mrs. Wilcox. The missionaries who were sailing spoke last. Brother and Sister Brown came in just as the meeting was closing and spoke a few words.

At 11:15 the bell rang and all were told to leave the ship. It was a sad farewell in that the Shirers were saying farewell to their two children who were being left with her sister and brother-in-law. As the children kissed their parents good-bye hearts were filled with sadness and tears fell from the hearts of friends who knew what a sacrifice these courageous missionaries were making for the cause of Christ. If love is measured by sacrifice, truly their love for Christ is great.

The orchestra played many hymns and the people sang while waiting for the boat to leave the pier. Then as she sailed out of the harbor the strains of All Hail the Power of Jesus’ Name and God Be With You Till We Meet Again were wafted out over the water and once again a band of soldiers of the Cross left home and loved ones to carry the light to those who sit in darkness.

MOMENTS OF MEDITATION

Strength for War

When the corruptions of the flesh, like an armed host, invade the soul, they aim first at the capital city, which is faith. Success there would insure possession of the whole land.—It is only as we have rest in Christ, only as we have peace through His atoning Blood, only as we have the purged conscience with the heart’s affections set upon Christ, that we have any strength to war against our spiritual enemies. It is whilst we are fighting against them that strength is given equal to the need, and all experience the precious sympathy of the Captain of our Salvation. “Put on the whole armour of God.” (Eph. 6:10-19), David put away the armour of Saul, and went against Goliath with nothing save the weapons of weakness. —Robert C. Chapman.

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The Head and the Heart

The present time or dispensation has been rightly described as the “Dispensation of the Holy Spirit.” Without His presence the work of God in the world and in the Church would perish in a day. If the Lord Jesus Christ be the Head, as He is, the Holy Spirit is the heart of the spiritual body, through whom flow the vitalizing streams to all the people of God like the main shaft of some great factory, setting and maintaining in motion a thousand wheels of manifold purpose. Every operation of God in the souls of men depends absolutely on the energy and activity of the Spirit. —George F. Trench, B.A.

**

“They Shall Thrive No More”

“He shall not be careful in the year of drought, neither shall cease from yielding fruit.” (Jer. 17:8). Come then, let us come now and ever to the waters. The Eternal Rock is smitten, and is flowing, and where? In the desert, in the drought, to turn the sands into the oasis, to make “the wilderness and the solitary place glad” now. It is written of the everlasting Canaan that “they shall thirst no more, for the Lamb shall shepherd them, and lead them to the living fountains of waters.” (Rev. 7:17). But it is also written of the pathway thither, that “they shall not thirst, for He that hath mercy on them shall lead them, even by the springs of water shall He guide them.” Let us ask Him to do it indeed. —Handley Moule.

The Mountains of Joy

It is exceedingly beneficial to our souls to mount above this present evil world to something nobler and better. The cares of this world and the deceitfulness of riches are apt to choke everything good within us, and we grow fretful, desponding, perhaps proud and carnal.

May the Spirit of God assist us to leave the mists of fears and the fevers of anxiety, and all the ills which gather in this valley of earth, and to ascend the mountains of anticipated joy and blessedness. May God the Holy Spirit cut the cords that keep us here below, and assist us to mount.

—C. H. Spurgeon.

The Rod or the Crown—All Well

“He led them through the depths as through the wilderness.” (Psa. 106:9). Who doubteth but God can bring us to heaven through adversity and suffering? When ye are come to the other side of the water, ye shall then be forced to say, “If God had done otherwise with me than He hath done, I had never come to the enjoyment of this crown of glory.” It is your part now to believe, suffer, and hope and wait on: for I protest, that I would not want the sweet experience of the consolations of God but for the bitterness of the affliction. Nay,
whether God comes to His children with a rod or a crown, if He come Himself with it, it is well.

Believe God’s love and power more than you believe your own feelings and experiences. Your Rock is Christ, it is not the Rock which ebbs and flows, but your sea. —Samuel Rutherford.

FAITH POSSIBILITIES IN HEALING
(Continued from page 5)

and especially of the unlimited mercy of His great and tender heart. And so, the more they tried to quiet him the louder he shouted. He was determined to arrest the attention of the Lord Jesus. And he succeeded. “What wilt thou that I should do unto thee?” “Lord, that I might receive my sight.” “Go thy way; thy faith hath made thee whole.” Paul, looking down over his audience, can tell by the very expression upon this chap’s face that the preaching of the Word of God is producing faith in his heart. Paul decides that he has faith sufficiently strong to take healing for his body. And so, he stops preaching and has a healing service.

In each and every instance that we have taken under examination we have found that the faith which was the procuring cause of bodily healing, on the manward side, was possessed and exercised by the person or persons standing in need of the healing benefit.

SPRITISM—A SIGN OF THE LAST DAYS
(Continued from page 4)

anti-Christ. “Even he, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness.” (2 Thess. 2:9). It is interesting to note that some present day European dictators are followers of the occult. Hitler is the first one to officially recognize it by having a “Minister of Occult” in his government. The late Evangeline Adams, the great astrologer, states that Mussolini consults the astrologers. His biographer writes that in his youth he was friendly with an old witch in his home town, and today talks of signs of the moon, omens, etc.

The teaching of spiritism produces infidelity. Arthur Mercer, in “Truth and Error” states, “the teaching of spirits is an advance upon, and supersedes the teaching of Christianity. Christ, Himself, was nothing more than a medium of high order. Jesus Christ was not divine, He is now an advanced spirit in the sixth sphere.” J. H. Findlay, a foremost spiritist, in his latest book, writes “many have now come to the realization of the fact that each must be his own saviour; that not the death of another can save him from his own misdeeds.”

God’s judgments will fall on any one tampering with spiritism (Lev. 20:5,6). It would be well to remember in these last days, as this eruption of demon power is spreading over the land, the word of the Lord as applied to Saul in 1 Chron. 10:13: “So Saul died for his transgression which he committed against the Lord, even the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit to inquire of it.”

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Alfred Wight, Treasurer.
November 10, 1937.

THE NATURE AND OPERATION OF SPIRITUAL GIFTS
(Continued from page 10)

organized. Neither were any of the tribes or individuals composing that great body assigned, as yet, to any particular station in the host of the Lord. Neither was there any particular order in their march and conduct. They were all most certainly in the BODY of redeemed Israel by virtue of the sprinkling of the blood. They were all identified with, and united to Moses by faith and obedience (Ex. 14:31)—as far as they at that time
understood faith and obedience. However, the highly organized army of Israel had not yet come into existence. That did not materialize until they came to Sinai.

The Type Explained.
(Continued next month)

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