

PENTECOSTAL EVANGEL

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PROFESSORS OR POSSESSORS?

Getting Back to Primitive Evangelism.

Some time ago Dr. Clifford made use of these words, and I believe God's Holy Spirit made him say them: "The only hope to rid the Churches of the spirit of despondency and powerlessness which has taken hold upon them, is for the Churches to return to the primitive method of evangelism." When I read those words, I got down on my knees, and I dedicated my life afresh to God that wherever He would send me, whatever He would have me do, I would, God helping me, devote the whole of my life to preaching Jesus Christ and Him crucified, seeking to win men and women to the Saviour.

At the time that I re-dedicated my life to God, He gave me a new sense of sin.

Read the fifty-first Psalm, and as you make it a personal prayer it will spell the first chapter of a new blessing in your life. I never saw sin as I saw it when my life had been re-dedicated to the service of God. Do you

Believe What You Profess

to believe? Do you believe that, if a man or woman has not definitely given themselves to the Lord Jesus Christ, they are lost? Because if you do believe it, you will spend your time seeking to lead men and women to Jesus Christ. "He that believeth not," says the old Book, "is condemned already." Do we believe it?

It was not until that moment of re-dedication that I really understood the power of the blood of Christ. Then I remembered that for years I had been preaching about it, but I had not felt the overwhelming power of it. Friends, if we are to get back to the primitive methods of evangelism, we have got to get back to the Primary Forces of Religion. If we are to get back to the primary forces of religion, we have got to get back to the God-given conditions and fulfill them, in order that the book of Pentecost may be re-written in our hearts. There is a passage in Acts 11:

A blessed revival has been in progress for some time in the East Anglia district of England. One of the principal factors in this revival has been the strong preaching of Douglas Brown, a Baptist minister, whose own soul has been remarkably revived. This sermon of his, taken from the London Christian Herald, will receive, we are sure, many hearty Amens from our Pentecostal people.

16, I want you to look at. "Then remembered I the word of the Lord, how that He said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." Peter was passing through a great experience. You remember the wonderful way that God had been leading that man on by His Holy Spirit to this wonderful thing. God had it in His mind to send His servant Peter to preach to a Gentile congregation, and before that man could become the Master's messenger, God had to break up the prejudice in his heart and conquer the man. You remember how wonderfully the Spirit of God accomplished this by a

Vision of a Great Sheet

knit at the four corners and let down to the earth.

You remember how, while Peter was yet speaking to them, the Holy Ghost fell on all them which heard the word. It is the one sermon recorded which was never completed. "And," says Peter, "then remembered I how the Lord had said, 'Ye shall be baptized with the Holy Ghost.'"

God's Holy Spirit is striving with us. Do you believe it? I do. The only hope of maintaining Christian home-life is a revival; for remember the old home-life that some of us used to know, where the family altar was erected, where we used to get ready for Sunday on Saturday night,—those days have nearly passed away. Fathers and mothers for

the sake of your families listen to me. Christian home-life is in the balance. Our young people very largely have thrown over parental authority. There is an awful going out into pleasure. The Church of Jesus Christ has become neither hot nor cold, and the dividing line between the professing Church and the world is so small that it takes a microscope to see it. We are asking one another, "Why is it that the Church of Jesus Christ has no power?" If ever we are to go forward we have got to go right back to the primal forces of religion.

I ask all Christians just to pause on the word "revival," and then quietly, silently, humbly, penitently to apply the meaning of the word to their own faith and their own life. Think what it will be, if this congregation goes home tonight to quietly commune with God, prepared to put away out of our lives all that would hinder men and women from coming to Jesus Christ!

When you get **Together at the Foot of the Cross**, and work for Jesus Christ, it is heaven on earth, and it does you good physically. Do you know I have been a confirmed invalid for twenty-five years? For years I have preached amid such difficulties that I was scarcely ever out of pain, for the last three months I have not had an ache, and today I have the best health I ever had in my life. You see, I believe my Bible; I believe the Spirit of God will quicken our mortal bodies, when we take God at His Word. "Christian Science" has not done it but Jesus Christ has.

1. The first question I am going to ask myself tonight is this: "Am I a professor or a possessor?" Will you ask yourself that question, silently in your heart? "Oh but," you say, "I am a Church member." Yes, but you can be a Church member and unconverted. I want to tell you what befell in Lowestoft, where Church members brought me

their Communion tickets. They received those Communion tickets back again after they had been saved. That is a tremendous thing to do, but it has got to be done. God wants reality. The world waits reality. If we are to have power with God and men, we must be absolutely true, true to God, true to ourselves, true to our fellowmen. I ask you again. Are you a professor or possessor?

You say, "Is that relevant to the subject?" It is everything, you see, for if you are only a professor, you will be shut out. "Many shall say unto Me in that day, Lord, Lord, did we not prophesy in Thy name? Did we not do many wonderful works? Did we not hold office in the Christian Church? Did we not serve on committees? Were we not deacons of churches?" But the Lord will say, "I never knew you. Depart from Me." Why? Because they were professors and not possessors. There is no way of getting away from God. The tragedy is, we have been camouflaging the whole business. We need to go back. We have become so hypocritical. O God, forgive us! Give us the courage to go back. When we realize that our unreality has been crucifying Thee afresh, we shall break our very hearts at the thought of our wanderings, and we shall return to Thee, to be bound to Thee once again with the cords of love and devotion made doubly strong.

Oh, professor, will you become a possessor? Will you end that chapter of tragedy? Will you ask God to give you strength tonight, that you may step out of that little world of unreality and by an act of faith and devotion lay hold of the pierced hand of Jesus Christ and become a disciple in very deed, in very spirit? That is the first step.

2. The second thing is this: If God is to pour out His Spirit, there must be confession. Have you been

Slandering a Fellow Church Member?

Have you been saying an untrue thing about your neighbor? Is there some one suffering because of unkind words that you have spoken about them, and they have not been altogether true, and you are a Christian? These are the things that take power out of the minister's preaching; these are the things that drive the spiritual atmosphere out of the house of God. If you have a quarrel with another Christian and you have not made it up, these are the things that are breaking the heart of God, these are the things that are paralyzing the Church of Jesus Christ. It is no good praying for a revival, it is no good asking God to bring the man in the streets to church this week and save him, if you are not real, because you might pray for a month, and it wouldn't touch that man. The Church must

Come Back to God.

3. Do you believe in the Atoning Sacrifice? You are a Church member, but do you believe that the blood of Jesus Christ was shed for you? Because if you do not, you are robbing your church of power, you are depleting the witness of your minister in the pul-

pit, you are grieving the Holy Ghost, you are part of a piece of Satanic mechanism that is always working against the operations of the Holy Spirit in the Church.

4. Do you love your Bible? You sing "Holy Bible, Book Divine;" how often do you read it? "Oh," you say, "I am a man of the world." Yes, God knows that. "But," you say, "I am very busy, I have to go to business early in the morning, I have no time to read the Bible." Very good, but you have time to read your Bible on the way to business, instead of your newspaper. What time do you get up in the morning? Could you not get up ten minutes earlier, and give the Word of God ten minutes? You say, "That is not your business." No, it is not, but it is your business. O God, the pulpit has lost its courage; the Church of Jesus Christ has lost her devotion; we think far more about what people will say than about what God has said. That is why we have not got the Pentecost atmosphere. Oh, brothers, if we are professing Christians, let us read that dear Book, read it on our knees, read it until it judges us. I love that Book because it makes me miserable. I love that Book because when Douglas Brown gets proud it trips him up badly.

A Wonderful Book of God!

When that Book comes back into the first place in the Church, we are getting back to Pentecost.

5. You are a Christian: how long is it since you tried to lead some one to Jesus? "Oh," you say, "I could not." I have heard that so many times. How long is it since you really prayed definitely for some one, that God would save him? Have you ever taken any friends aside and talked to them about Jesus Christ? Have you tried to bring them to Him? Isn't He worth it?

"Jesus and shall it ever be,

A mortal man ashamed of Thee?"

Are you proud of Him? Is He lovely to you? "Oh," you say, "that is emotional." Brothers I confess I have never been so emotional as I have been during the last three months, and if the Holy Ghost gets into you, you will be emotional too. Jesus Christ wept over Jerusalem. When He looked at the sightless eyeballs of the poor blind man, He looked up and sighed. When He stood by the grave of Lazarus, the hot tears rolled down His cheek. Oh, you proud people who are afraid of emotion, come to the foot of the Cross and beg Jesus to break up the clods of your pride, and when you get obedient to the Saviour the world will soon know it. The world does not want intellect, the world does not want argument; there is no need to argue with a man to tell him he is a sinner, he knows it. The world wants pity, the world wants compassion, the poor sinner wants a heart that will weep over him, the poor prodigal wants someone who can hold out a hand to help him. It is with the heart that man believeth unto righteousness. Oh, why

hear the argument? Why not hear and catch somewhat of the Spirit of Jesus Christ, that wonderful atmosphere that breaks men's hearts by its wonderful power?

6. Will you with me rededicate your lives to God? This is where Jesus Christ wants us to start. Never mind about other people, just shut yourselves up with Him. If there is anything in your life or mine that is keeping you back from a full surrender to Him—you know what it is. "Every heart knows its own bitterness." It may be secret sin. Will you stop it tonight? Will you refuse to do it, run away from it, ask Him to conquer it? You will pray in this church tomorrow as you never prayed before. Have you been doing something, and you are not sure whether it is right or wrong? If you are not sure, then it is wrong. Stop it, will you?

Just Let Jesus Have His Way.

Let Him take out of your life anything that offends. Will you look up lovingly and frankly to Him, and say, "Lord Jesus, I want my father and mother, my brothers and sisters and relatives to be saved, to come to Jesus Christ; I want the indifferent people in the town to be brought out of worldliness, to see the beauty and goodness of Jesus, to have hope and faith and love and everlasting life. Will you do this? And in order to do it, Lord just make me to be what You would have me to be. Don't let me hinder Jesus.

There is the first step. When that step is taken, the channel is made clear, we shall pray in confidence, we shall preach with power. Men will never bow down to our theology, men will never give way to our methods, but sinners will turn to the Lord God in Christ, with the Holy Spirit present in power. Will you go to your homes tonight and join me in prayer?—it is prayer that does it. Will you pray tonight that everything may be taken out of your life that would hinder revival coming? And then tomorrow we will meet here in prayer, and we shall be able to pray with confidence. It is wonderful what God can do with a company of people who are surrendered unto Him. He will work in such a wonderful way. Won't you let me give you two instances, to show you how you will come right out in the Fatherland of prayer, and pray for things you never thought of before?

Last Saturday week a pressman connected with a famous London newspaper was home on holiday. He was walking down a lane in Suffolk, and a voice said to him, "You are to take this turning to the right." He obeyed the voice. He had not gone far when he saw a man with a carpet bag, with his head hanging down, sauntering along as if under a huge burden. When this man came up he looked into the pressman's face, and said, "Oh, I saw you at one of the meetings." "Yes," said the pressman, "I have been at some meetings." "Then come here." The pressman drew near, put his hand on the man's shoulder and said, "What can I do for you?" "What can you do for me?" said

the man. "Why eleven years ago I had to leave England. I had disgraced myself. I have been in South Africa for eight years, I have only been back in England a few weeks, I have never been near the house of God, and I felt I'd just fling myself out of life. But last Wednesday my wife said to me, 'I am going to one of the services, and I want you to come too,' and when she said that, I took up a book and flung it at her head. 'Well,' she said, 'you can do what you will, but a voice has told me to go, and I am going.'" That day the wife came, because the Voice told her, but the husband came very reluctantly, in a temper; but he was brought under conviction of sin, and on Saturday week that man could not come into Lowestoft, but wandered down that lane almost beside himself. God sent that dear brother down the first turning to the right. In a little while there were

Kneeling in the Little Lane

two people—the Christian brother and the poor man under the burden of sin. And that dear fellow lost his burden. They went home, and by dinner time the wife had lost her burden too, and in a letter my friend said, "At a quarter to nine this evening there is going to be a little prayer meeting in the wood—husband and wife and three friends who were converted the day before, and myself are going to give thanks in the wood for God's good work, the miracle of grace."

I believe God will work if you will let Him. I believe, if we will do our duty, and put away the hinderances, the Spirit of God is going to bring about the children's conversion. May God bring the children in, this week! I believe in child conversion. I am closing with this little bit of evidence. Last Saturday morning, when I returned to my home,

I Found a Large Parcel

in my study, and my daughter said to me, "Dad, I believe somebody has sent you a hammock." I opened the parcel, and found it was indeed a hammock. I never saw such a beautiful hammock in my life. I thought some of the fishermen of Lowestoft had been doing it. At the end I discovered a little envelope. I found a note:

"Dear Cousin Brown:

"When you was in Lowestoft you looked so awful tired, I asked Jesus what I could do to send you some rest, so I send you this hammock. I have done it all myself except the ends. Daddy did the ends. I am one of your little converts. I brought fifteen other children to Jesus since you brought me. I am ten years of age, I hope you will live to be very, very old, and bring many thousands to Jesus.—With much love and kisses from your little convert, Zanetta.

Now if there is anybody here who knows anything about little Zanetta, or where she lives, you will let me know, won't you? I want to thank that dear child.

Critics, you have laughed at child conversions: let me tell you the best conversions in God's church are the

Conversions of Children.

That little child of ten knows the power of the love of God in Christ. She has brought fifteen others to Him! What an example to us! And what is more, she could detect the weariness in the face of the man who had talked about Jesus Christ, and she set to work to make a hammock. There is poetry there, that only the Spirit of God could have written.

Just go home tonight and pray, whatever you know in your life is doubtful, ask Jesus to take it away. We are going to get together tomorrow to pray for

miracles, and we are going to expect them. If you have got some one you expect to be converted, just put your prayer on a piece of paper, we will provide a box for that purpose, and we will pray for these. In the afternoons we will gather round this open Book, and in the evenings we will try to bring the unconverted in. All the time the Gospel is being preached, we will pray for them. We will lay hold of the name of Christ, and plead it before the throne of God, and God will do His own work. We will get back to the primitive methods of evangelism.

THESE SIGNS SHALL FOLLOW.

"And Jesus went forth, and saw a great multitude and was moved with compassion toward them, and He healed the sick" (Matt. 14:14). He had compassion on those who were being destroyed by the power of the enemy. Jesus' heart is still compassionate to those who are the slaves of the enemy. His heart of compassion, bowels of mercy, desire to release the oppressed, have not changed. And He says to His disciples, "Go ye into all the world and preach the Gospel to every creature. . . . And these signs shall follow them that believe: In My Name shall they cast out devils." That is a part of the compassionate work of Jesus Christ. He had compassion upon the multitude because they were hungry. How much more His compassion on the individual under the control and under the dominion of Satan and his emissaries?

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

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

There must be unity of action, oneness of purpose, pureness of heart, and cooperation of heaven and earth. "If thou canst believe, all things are possible to him that believeth." Jesus said to the father of the possessed boy. He

said, "Lord, I believe; help Thou mine unbelief." The father answered for the helpless son.

Christ reproved the disciples, "O faithless generation! how long shall I be with you? how long shall I suffer you?" And He says it truthfully and sorrowfully today to His disciples of this generation with centuries of experience behind them. The disciples tried to cast out the demon and failed. Many of the modern disciples do not even try. Better to try and fail than not to try at all. Failure will only drive you to the Lord more. "Why could not we cast him out?" Know the cause.

Jesus wants to show His compassion today toward those who are led captive by Satan against their will. And He does it and wants to do it through His believers. "These signs shall follow them that believe: In My Name shall they cast out devils." Through the Name which is rejected on earth, magnified in heaven and held in abhorrence in hell. Use the heavenly Name against the denizens of hell in the bodies of men on earth. Bring heaven against hell on earth. You have a great privilege, a great honor; do not neglect it.

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

Can you think of a country with 315,000,000 heathen souls; of a country of over 147 languages, and not one of those languages able to convey the word "home"? The nearest they come to it is the word "house." When we speak of home, you have all the home-life in this country as parents and children gather around the fireside, of the altar where they are kneeling together. We have been so glad we could, in the name of Jesus, bring to those who are saved, a real home life, and they could set up before the heathen a real Christian home.—Jennie Kirkland.

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Stanley H. Frodsham, Editor.

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GENERAL COUNCIL ASSEMBLIES OF GOD

336 West Pacific Street, Springfield, Mo.
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Special Call to All of God's Children.

"Time spent in prayer is not wasted, but time invested at big interest." Thus wrote a minister twenty years ago, and in these days of greater rush and hurry, these words have added weight.

Two correspondents in different places have written, urging that we appeal in the Evangel for a revival of the old Watch Night meeting. We may have to explain to some what a "Watch Night" meeting really is. It is a meeting held on the last night of the year to "watch" and to "pray" as the old year goes out and the new year comes in.

The world generally arranges for some special foolishness on the last night of the year; can not we arrange for special prayer meetings? Could our dear Lord find us in a better occupation as the new year dawns than in praying for all men everywhere?

Weymouth translates Ephes. 6:18: "Pray with unceasing prayer and entreaty on every fitting occasion in the Spirit, and be always on the alert to seize opportunities for doing so, with unwearied persistence and entreaty on behalf of God's people." What more fitting occasion and what better opportunity could be seized than the last hours of the old year and the first hours of the new? The Lord may lead some to pray for a few minutes in the new year, others may pray on until 2 or 3 o'clock, others until the day breaks. Whatever the Lord says unto you, do it.

Brother pastor, we desire to lay this matter on your heart, or rather that the Lord Himself shall lay it there. We have also this further suggestion, that the first week of the new year be given to a special season of humiliation, confession and prayer. We have to confess that in many places the power of God is not so mightily manifest as formerly, that there is not the revival spirit of the earlier days, neither is there the spirit of deep consecration and of self-sacrifice that we have seen at other times. Some have lost their first love, many have grown lukewarm, have ceased to covet earnestly the best gifts, are

not following the more excellent way of 1 Cor. 13, and some have allowed a root of bitterness to spring up in their lives by means of which many have been defiled. Conformity to the world, carnal pushfulness, lack of missionary zeal, motives that do not glorify God, lack of fervency in prayer, these and many other things may call for repentance. Is it not time for us to humble ourselves and pray? And would not a week of prayer be better than a few hours?

We will, D. V., have further suggestions in the next Evangel. You need not wait until the last night of the old year or the first week of the new year to commence to pray for revival, you can commence right now; but at the same time we believe the Lord will be pleased if we unite with other children of God for a special "Watch Night" service on the last night of this year, and give ourselves to a special week of prayer when the new year arrives. We know that many of our pastors will welcome these suggestions, and there are many pastors who will be glad if you will bring the matter before them. The Church of God needs reviving, and we can not preach it down, nor sing it down, nor organize it down, nor talk it down, but we can PRAY a revival down.

"There is no such thing as unanswered importunate prayer." Nothing will pay bigger dividends for God than "unwearied persistence and entreaty on behalf of all God's people."

THE MARK OF THE BEAST.

The way is being rapidly cleared for the coming of Antichrist, and his fore-runners are already endeavoring to introduce the innovations that will characterize his reign. God, in His law, as D. M. Pantton points out in an article in the Morning Star, declared that His people should make no cuttings in the flesh nor print any marks upon them (Lev. 19:28). They received the one flesh cutting in circumcision but all others were forbidden. But the false prophet who is coming will enforce a mark upon the people of earth: "He causeth all . . . to receive a mark (a tattoo, a brand) in their right hand or in their forehead." Just as Cain, the first murderer and apostate, received a mark, a visible sign, so will these later murderers and apostates.

And so it is no surprise to learn that already many are receiving marks in their flesh. A private letter from Finland, written in the early days of the Russian Revolution, states, "Soldiers of the Bolshevik are obliged to wear a mark on their caps and on their arms, they call it the Anti-Christ mark." A London paper stated some time back that there is a secret society in France known as "Les Freres de la Cote" (The Brothers of the Coast). Its members, to the number of two and half millions, consist mostly of boys from fourteen to twenty (the coming generation). They are bound together primarily for the propagation of athelism. "On the arm of each member is tattooed in large print the letters 'A. D.' signifying Anti

Dieu (Against God). Each member, in addition to having his arm branded, wears a badge in the shape of a red moon." In view of these things, how solemn the warning; "If any man receive his (Anti-Christ's) mark in his forehead or in his hand . . . he shall be tormented with fire and brimstone . . . and the smoke of his torment ascendeth for ever and for ever" (Rev. 14:9-11).

CAN A CHRISTIAN BE A SOCIALIST?

The principal part of Socialist present-day propaganda is the publishing of infidel literature. This can be seen by a glance at any of their papers. If they can get people to throw over the inspired Word, the rest is easy. That infidelity is at the heart of Socialism can be seen from the following quotation from Clark, the leader of the Socialists in Texas, spoken in August 1918. We quote from the Springfield Leader:

"The workers at the carpenters' bench, the farmer in the furrow, the clerk behind the counter and the clergyman in the pulpit should be made to know that the science of Socialism and the superstition of Christianity can not dwell in the same brain together. Socialism teaches the overthrow of the existing order of society. Christianity must be destroyed. This can never be accomplished by stabbing it in the back. To attack from behind is the act of a coward. If Socialism has become so prostituted that it has lost its spirit of revolt against Christianity a start to the cemetery is in order and Socialism should lead the procession.

"The members of the Socialist party had as well face the truth at one time as another—a Christian in the Socialist party is a drift-wood on the bosom of an intellectual stream. Christianity is a poison for which there is no antidote. The hope of immortality must be driven from the world."

We believe that this statement expresses the sentiment of the majority of the Socialist party, and how can any child of God walk in agreement with those who hold such sentiments?

PENTECOSTAL SERMON RECORDS.

Mrs McPherson leaves Monday night for New York where she is to make a series of phonograph records for the Columbia Phonograph Co. These are to contain extracts of her sermons and will be distributed throughout the country.—Canton Daily News.

"The hen does not quit scratching just because she is not successful, and there is a good lesson there for the Christian who gets tired working for God without any apparent results."

The Combined Minutes of the General Council, containing all the essential resolutions of the nine meetings of the Council, with full report of 1921 meeting and complete list of ministers and missionaries of the Council, will be ready early in December. Price 20c. postpaid. Gospel Publishing House, Springfield, Mo.

TRANSFORMATION

"Arise, and go to the potter's house and there I will cause thee to hear My words."—Jer. 18:2.

Many years ago, shortly after I had received the evidence of full consecration to God, the above words came powerfully to mind. "Lord," I said, "where is this potter's house?" Immediately a dear sister, wonderfully taught of God, came before me, and I arose feeling that at her home, God would teach me a lesson.

It was Saturday afternoon and I found Sister M— very busy ironing a dress for her daughter.

She was very quiet, did not seem inclined to talk and after a little while I came away, with a feeling of disappointment. I said, "Lord, I do not understand the lesson. I thought there was to be some precious truth, vision, or revelation from the sister to me, but she was so absorbed with the ironing of that dress as to be unlike her usual self." "What was she doing?" the Spirit said. "Ironing." "Ironing what?" "A dress." Then my being was flooded with light and I understood the lesson. That dress had once been white and fair, but in course of time it became soiled and unfit to wear, but by the application of water it could be restored to its original whiteness and purity, and so it passes through the hands of the laundress in its different baths until it is pronounced "clean."

For a time it is left upon the line while the sun and air do their work in the drying process. It is clean and fair, but is it ready to adorn the person of the wearer? Ah, no! Far from it. Left in this condition, it as useless as before its cleansing.

Notice the stiffness, the inflexibility. Clean, but all parts askew, no grace, no comeliness. At this point the dexterous fingers of the laundress throws the garment upon the table while drops of water rightly apportioned are sprinkled until it lies a wilted, broken mass of fabric. Then it is rolled into a small compass, and it left alone while the tiny globules do their work of saturation. Considerable turning and pulling, sometimes not very gently done, have thus far been its portion, but now severe tests are to follow.

When all parts are thoroughly imbued with the requisite moisture, the garment is shaken and again thrown upon the board while an iron, so hot, so very hot, passes over every part. What for? To take out the wrinkles and give it its proper shape. The sprinkling process made it soft, limp and pliable, but that is not sufficient; the wrinkles must be taken out, and more than that, a luster, a polish must be produced, and pressure with heat will accomplish this. Glory to God!

I bowed my head and said, "Father, I thank Thee for this precious lesson." Now note the different processes

through which that garment passed, and the different states which preceded and succeeded each process. Dear friends, it is not enough that we are set apart and cleansed, but our angularities, the unyieldedness of our nature must be taken out. We must be made soft, tender and pliant before the heat of God's fire is applied. "That He might present it to Himself a glorious church not having spot or wrinkle or any such thing; but that it should be holy and without blemish" (Eph. 5:27).

After the cleansing comes the experience of "drying"—or in other words, the sensible delight of His realized presence is in a measure withdrawn that we may learn to walk by faith and not by sight. This seeming, but not actual absence of our Beloved, leaves us bemoaning our dryness.

Next come sharp, bitter trials which cause us to feel we are so roughly handled and pitched about by even our very best friends. This is followed by the gentle showers of the Holy Spirit, and we find ourselves compared to the wilted and broken mass of fabric. The Master workman looks on and says, "Not enough." Then follows the rolling into a small compass, which causes us to cry out, "None of self and all of Thee." Again the garment is thrown upon the table. It is found to be in a loose and pliant condition, ready for the application of the heat of His refining fires, and lo and behold, what a transformation. The wrinkles disappear rapidly. Added to the whiteness or purity, comes freedom from roughness, smoothness and shapeliness. One thing more necessary. To gain this, heavy pressure of severest trials and temptation is applied until the one thus disciplined stands forth a thing of beauty, shining with the glory of the indwelling life.

Oh, hallelujah! But a little time is left for the fulfillment of these precious words of life. Let us be faithful. "Be still and know that I am God." It is this stillness God is trying to teach His people. The patient upon the operating table must be still. A simple movement however small might cause instant death.

We are God's workmanship. We are as clay in the hands of the Divine Potter. We must not resist Him. We must not assist Him. We must be as one dead. Then He can work. "As ye have borne the image of the earthly so shall ye bear the image of the heavenly." Glory to God!—S. Ella Page Alway, New London, Conn.

THE HOLY WAR.

By John Bunyan.

"As a piece of literature the book is in no way inferior to the 'Pilgrim's Progress.' If Bunyan had written nothing else, 'The Holy War' would have sufficed to establish his claim to a place amongst the masters of English prose"—Preface by A. R. Buckland. Three colored illustrations by Victor Prout. Cloth bound, 318 pages, \$1.10.

CHRISTMAS GIVING

Most of us love to give at Christmas time, but we have some difficulty as a rule in deciding what is the best gift. There are a number of suggestions in this issue of the Evangel. The paper is double its usual size and although there are many advertisements, there is more reading than usual.

The best gift of all is a Bible. If you want to give the children Bibles, you can not do better than to give them the small Bible known as Evangel G at \$2.95, or the same Bible in better binding, known as Evangel H at \$3.95. For old folks, you should get them No. 2014, a splendid Holman Bible at \$5.40. If you want an Old Folk's Testament, ask for No. 359, bound in real leather at \$2.10. The biggest bargain we have in Bibles is a splendid one in Bourgeois type, Morocco Leather with leather lining, references, extra quality thin paper, at \$5.25. We purchased these before the last rise in the price of Bibles and have not put up the price. Ask for No. 75. Our stock is quite limited.

"If you have not got a Weymouth's translation of the New Testament, you ought to sell some of your clothes and get one," remarked a Pentecostal preacher to his audience. These cost only \$1.40.

In the realm of books, if you want to give those that will really help, order copies of Andrew Murray's "Humility" and "Waiting upon God." They always bring a blessing. The price of these is 80c. each. In the line of Bible Study, the best books we know of are Collett's "All About the Bible," \$1.65, and Weddell's "My Study Bible," \$1.35. Torrey's "What the Bible Teaches," \$3.25, can not be beaten for topical study.

As regards biographies, we would say that we have been greatly stirred by the story of Sadhu Sundar Singh, the Indian evangelist. As one said to us recently, "It reads like the Acts of the Apostles." This book has already proven a great blessing to many. The price is \$1.35.

Don't forget the missionaries in your Christmas giving.

We must push right into new fields to preach the full gospel. If we do not go in, the devil will.—W. H. Johnson.

It is a wonderful privilege to take up a missionary offering once a week, and no pastor ever loses by it, but his salary will increase.—Mrs. Robert Brown.

The blood of Christ can wash out blasphemy, adultery, fornication, lying, slander, perjury, theft, murder. Though thou hast raked in the very kennels of hell, yet if thou wilt come to Christ and ask mercy He will absolve thee from all sin.—Spurgeon.



All offerings for Foreign Missions and for the expense of conducting the Missionary Department, should be sent by Check, Draft, Express or Postal Money Order, made payable to J. Roswell Flower, Treasurer, 236 West Pacific Street, Springfield, Mo., U. S. A.

A QUESTION ANSWERED.

A letter was received a few days ago asking us a question concerning the report of missionary disbursements appearing in the Evangel each month. This question is important, for it probably is a question which has come to the minds of others who are interested in the missionaries. A portion of the letter follows:

"I wish to ask you about the missionary work. I do not want to pry into your business, but God knows we dearly love the missionaries. I get the Evangel and always look up the amounts the dear ones receive. What I want to know is how can a brother and a sister and two children live for a month on \$2.00, for that is what you sent Brother and Sister Jacobs and family some time ago? I know you will say that the ones marked with a star receive what is sent by a friend, but should that be all the Evangel should send to that dear one—should not they get the same as others? This is the reason I will not send my money to the Evangel, and not only I but many more have said the same thing. This is the reason so many missionaries have requested me not to send my money to the Evangel but direct to them; and that is what I have been doing for years. Brother, I can not tell you why I have thus written. Maybe it will throw light on your giving and you can explain to me, or possibly the Lord has a lesson in it for you.

Of course a reply was sent to this letter and an explanation was given. We are sure every one will be interested and so will give the reply in substance:

"We are always glad to get letters just like yours. We have a real desire in our hearts to see that every missionary is properly provided for. We have about 235 missionaries on the field who have received the endorsement of the General Council and it is a great concern to us to see that each one of these missionaries receives sufficient to meet his or her need.

"Only about one-third of the total missionary offerings going to the field pass through my hands, the balance being sent to the field direct by individuals like yourself and by various assemblies. When we know about these private offerings we take them into account when making up our list of distributions. In the case of Brother and Sister Jacobs, we receive a monthly report from their home assembly in Akron, Ohio, stating just how much money they are sending to them. This amounts to an average of \$100.00 per month. When we know this sum is going to the Jacobs it would be foolish for us to also send a large amount to them when there are other missionaries who receive no funds whatever except through our hands. Consequently, whenever you see a small amount designated for Brother and Sister Jacobs, this amount has been especially sent in for them in addition to what the Akron, Ohio, assembly is sending to them direct. Should something happen to the Akron, Ohio, assembly so that they do not send offerings any more to Brother and Sister Jacobs, then we would do our best to make up to them as much as possible to meet their needs.

"If you hear any more questions concerning the support of missionaries we would esteem it a favor if you would drop us a line and we shall be glad to give you all the information we have in our possession pertaining to the matter. We are sorry that you have allowed this matter of which you did not understand to influence you in not sending your offerings through the Evangel for the support of the missionaries."

We feel a further word should be passed on concerning this matter. The whole system of missionary support, if it is to successfully take care of the missionaries, must have the confidence of the saints at home together with the confidence and support of the missionaries on the field. If this confidence is lacking, then the whole effort falls to the ground. This sister, who writes the letter above, is unconsciously working to destroy all that has been built up through months of persistent labor, and should every one follow her example, we would soon have a halt in missions and the final condition would be that a few missionaries would be receiving all the support and the rest of them would be compelled to leave the field or would die off from starvation.

The one element which is staving off such a calamity is the Foreign Missions Department of the Council which is seeking to build up the Foreign Missions cause and to push the Gospel to the ends of the world, making an equitable distribution of funds monthly among the missionaries insofar as funds in hand will justify and according to the information concerning support of missionaries which it has been able to gather.

The efforts of the Foreign Missions Department are worthy of your support. They are worthy of the support of the missionaries themselves. There is no objection to missionaries asking their friends to designate offerings for them, but they can ask their friends to send through the Missionary Treasurer's hands and every penny will be sent to the missionary exactly as designated. If missionaries are so foolish as to put the suggestion into the minds of their friends that the Foreign Missions Department is an enemy instead of a friend and request that their friends do not send through this channel, then they are, consciously or unconsciously, breaking down the one support which has done so much for missions and which is working night and day for the welfare of every accredited missionary on the field.

We do not believe the missionaries would be so foolish as to offer such advice. We do not believe that the majority of Pentecostal people would be so foolish as to follow such advice if offered. We are all working for the best interests of the missionaries and anyone can see that if the missionaries begin to work against the stability of the Foreign Missions Department and ask their friends not to send offerings through the Missionary Treasurer in the hope of temporary personal gain, that in a short while missionary giving would drop off and soon we would have untold suffering among the missionaries and the collapse of our whole missionary program.

If this question ever comes up again, every reader of this statement should be able to give an answer. If any other criticism of the Foreign Missions Department ever is made, we would esteem it a favor if you would write to us at once, as did the one referred to above, and give us an opportunity to explain matters.

J. ROSWELL FLOWER,
Missionary Treasurer.

MUST COME ON FURLOUGH.

Occasionally emergencies arise which demand the immediate homecoming of a missionary. If funds are not in hand for passage money there is only one resource and that is an appeal for help through the columns of the Evangel. The appeal for the Juergensen family bore fruit and the money was forthcoming and we expect to hear any day that they are on their way to the homeland. We praise God and thank the Evangel family for their ready response to this need.

And now comes another emergency. A cable has just been received from India stating that Brother Timrud has had attack after attack of fever and that he has been advised that if he does not get out of India at once, that he will not be long for this world. Brother Timrud has no funds for passage money and so funds must be sent him from America. We cabled him immediately all that could be spared from the treasury. This amounted to \$200.00. We had no more at that time. But this is only one-fifth of the amount needed to bring himself and his wife and child home to America. The balance must be made up by the saints in the homeland. Here is a letter just received from Sister Timrud:

"Mr. Timrud is very low with high fever continually. We have been advised that his only remaining chance for recovery is to get out of India before the hot season sets in. He has had enteric and malarial fever so much since he came that he can not stand another season. He is in a broken down condition unable to get out of the bed, but I am praying God will speedily restore him. It just breaks his heart to mention leaving India and we had hoped to stay so much longer. I ask that you send out a request for prayer for Mr. Timrud. It is so hard to see him suffer so, week after week. We are in a malarial district and he has just been saturated with it. PRAY.—GOD LIVES.—PRAYER CHANGES THINGS."

Wm. H. Johnson will soon be off again for Africa. The exact sailing date has not been announced but it will be sometime in December if all goes well. Mrs. Johnson will not accompany her husband unless the Lord makes special provision for her aged mother, who must be cared for. Pray much for Sister Johnson that God's will be done. She needs much grace in a very trying place. Her heart longs to be able to go to Africa with her husband, and yet duty holds her in the homeland.



PENTECOSTAL MISSIONARIES IN NORTH CHINA.

A group of missionaries attending the Pentecostal Missionary Conference at Brother H. E. Hansen's mission in Peking, China. The conference was held from September 10th to 19th with blessing. Many of these missionaries are identified with The Scandinavian Assemblies of God. While not organically related, yet the missionaries of North China find it profitable to meet together annually to deal with matters which affect Pentecostal Missionary work on that field. We trust this good feeling and blessed fellowship will continue.

The missionaries on front row, from left to right are Lloyd G. Creamer, L. G. Lungren (chairman), W. W. Simpson, H. E. Hansen. The names of the other missionaries did not accompany the photo.

HOW THEY DID IT IN JAPAN.

From the middle of September we have had a special campaign at our Fujamai Station holding services every night. Before the meetings we took our lanterns which had the announcement of the special meetings and also Scripture verses written on them in large Japanese characters and with our instruments and song books, we marched the streets singing of His great salvation and wonderful love. We went in and out many narrow streets bringing the Gospel message and invitation to the meetings as we went along. On every side people would open their doors and windows to listen. Most of the dear native Christians marched with us. The singing and marching was a great blessing.

In the open air services we told them that some day they would have to march before an eternal God and stand at His judgment bar. Were they ready? Will they be able to march in singing with the blood-washed ones? We plead with them to come into the mission station and get ready for that great day. The words went home for the Lord blessed the preaching of His Word and the place was filled in spite of some bad rainy nights. The altar was full of seeking souls and many earnest prayers went up to the Father. From tomorrow we are holding a special campaign in our Koishikawa Station. We expect greater blessings from the Lord as we go out to bring the light to precious souls in that district. We need your prayers, beloved.—C. F. Juergensen.

CHANGES IN INDIA.

There is renewed activity in the work in India. With the forming of the Council in North India there has come a greater cooperation among the missionaries and greater confidence in one another. God is in the midst of His people.

Brothers Mahaffey and Mueller are undertaking the purchase of a mission sta-

tion at Laheria Sarai. It is quite an undertaking of faith but they press bravely on, trusting in God to supply the need.

Herbert H Cox is preparing to get into a new district on the Nepal border where there are a million souls without a missionary. It will take considerable money to open this new station but the burden is so great that Bro. Cox feels he must go in and possess the land and trust God to meet the need.

Misses Gager, Rediger and Harris are taking over the work in Fyzabad District. Barth Dean and wife are going to Lucknow to assist Sister Denney.

Paul Andreassen is looking for a new station.

W. H. Clifford plans to turn over the work at Mankapur to Brother Harvey for the present and to locate on a new station.

Brother Lindsay and family are expecting to take up the work at Rupaidiha.

The Sisters who had expected to move into Chapra ere this but who have been set back on account of the flood which destroyed the station, are manfully taking up the work of gathering up the material preparatory to once again putting the building up and for aggressive missionary work in that District.

CONTRIBUTIONS FOR HOME AND FOREIGN MISSIONS.

From Nov. 12 to Nov. 19, inclusive.

(This does not include offerings for expenses of Foreign Missions Dept.)

- \$403.00: Bethel Gospel Mission, New York N. Y.
- \$230.00: Mrs. M. A. M., Paradise, Pa.
- \$150.00: J. M., Streeter, N. Dak.
- \$100.00: E. L. J., Jacksonville, Ill.
- \$82.36: Assembly, Houston, Tex.
- \$78.00: L. L., Caywood, N. Y.
- \$64.86: Assembly, Tulsa, Okla.
- \$60.00: W. J. B., Sullivan, Mo.
- \$52.00: Assembly, Malvern, Ark
- \$51.00: Upper Room Mission, San Diego, Calif.
- \$50.55: Assembly, Minot, N. Dak.
- \$50.00: Bethany Pent'l Assembly, Springfield, Mass.; Mrs. C. P., E. St. Louis, Ill.
- \$36.00: Pent'l Church, Lankershim, Calif.
- \$35.00: S. Cumberland S. S., Cumberland, Md.
- \$33.52: Assembly, Shaft, Md.
- \$33.00: Unity Mission, Boston, Mass.
- \$30.18: Assembly, Avant, Okla.
- \$30.00: H. A. T., Pittsburgh, Pa.; Trinity Pent'l Assembly, Toronto, Ontario, Canada; Assembly of God Tabernacle, Granite City, Ill.; Indiana offering; A. F., Kingsville, Tex.
- \$27.37: Fourth & Grand S. S., Dallas, Tex.
- \$25.00: Offering from Dayton, Ohio.
- \$23.80: Assembly & S. S., Alexandria, Va.
- \$23.70: Bethany Pent'l Assembly, Hartford, Conn.
- \$22.80: Assembly, Duluth, Minn.

- \$22.05: Assembly, Live Oak, Calif.
- \$21.38: Assembly & S. S., Spokane, Wash.
- \$21.30: Pent'l Assembly, Glendale, Calif.
- \$20.00: Assembly, Alexandria, Minn.; L. B., Denair, Calif.; Assembly, Mattoon, Ill.; G. T., Raton, N. Mex.; A. M., Chicago, Ill.; W. & G. B., Stigler, Okla.
- \$19.65: Collinsville, S. S., Owasso, Okla.
- \$19.00: Assembly, Wellston, Okla.
- \$18.80: Assembly, Kansas City, Kans.
- \$15.00: Assembly, Dayton, Ore.; Mission, Farmingdale, N. Y.; Assembly, Harpursville, N. Y.
- \$14.50: H. F., Callstoga, Calif.
- \$14.00: Assembly, Ainsworth, Nebr.
- \$13.21: Pent'l S. S., Scranton, Kans.
- \$12.00: S. S., Dunsmuir, Calif.
- \$11.75: Philadelphia Pent'l Assembly, Morriston, N. J.
- \$11.54: Assembly, Chaneyville, Pa.
- \$11.37: Mayfield, Assembly near Quinlan.
- \$11.00: Assembly, St. Louis, Mo.
- \$10.21: Pent'l S. E., Gooding, Idaho.
- \$10.19: Assembly & S. S., Colorado Springs, Colo.
- \$10.00: Mrs. P. K. P., Eldora, Iowa; L. M. C., Hoy, La.; Mrs. M. S., Woodson, Texas; J. W. H., Marvell, Ark.; W. L., Prairie View, Ill.; Mrs. L. F. H., Santa Cruz, Calif.; T. A. O., Bridgeport, Conn.; C. M., Brooklyn, N. Y.; Lebanon Pent'l Assembly, Patterson, N. J.; Missouri offering; A. A., Lynbrook, N. Y.; Mrs. J. D. F., Hollister, Mo.; C. E. R., Fort Smith, Ark.; H. D. P., San Juan Bautista, Cal.; J. C., Stockton, Calif.; S. H. F., Springfield Mo.; W. B. V., Marathon, N. Y.; Mrs. G. A. S., Cusson, Minn.; Full Gospel Mission, San Antonio, Texas; E. B., Drumwright, Okla.; E. A. B., White Bear Lake, Minn.
- \$9.00: P. B. R., Rosebud, Mo.; A Friend, Caroline, L. I.
- \$8.40: Assembly, West Eminence, Mo.
- \$7.70: Assembly, Corsicana, Texas.
- \$7.50: Mr. & Mrs. D. L., Portis, Kans.; W. J. T., Davis, Calif.
- \$6.91: Assembly, Tahlequah, Okla.
- \$6.00: South Side Assembly, San Antonio, Texas; A. C. R., Rienzi, Miss.
- \$5.76: A. R. R., Blackey, Ky.
- \$5.50: E. P., Chicago, Ill.
- \$5.00: Mrs. M. F. C., N. Ft. Worth, Texas; L. M. C., Woodland, Calif.; W. F. K., Chicago, Ill.; Mrs. J. W., Golden City, Mo.; Mrs. G. F. C., Rawson, Ohio; Mrs. R. W. G., Fort Worth, Texas; Mrs. G. S., Garden Grove, Iowa; Mrs. M. G. S., Osgood, Ind.; Massachusetts offering; Mrs. W. B. R., Culpeper, W. Va.; Mrs. N. L. B., Petersburg, N. Y.; Mrs. A. B., Birmingham, Ala.; J. A. B., Cleveland, Ohio; A. E. S., Grafton, W. Va.; Mrs. S. O. P., Grand River, Iowa; Mrs. T. S., Goliad, Texas; L. W. Z., Portland, Ore.; L. H., Treloar, Mo.; Mrs. K. H., Cleveland, Ohio.
- \$4.85: Mrs. C. E. T., Sunnyside, Wash.
- \$4.50: J. M. M., Jacksonville, Ark.
- \$4.00: G. A. H., McLoud, Okla.; Mrs. I. D., San Jose, Calif.; E. L. C., Hutchinson, Kans.; Mrs. J. N., Denver, Colo.
- \$3.80: H. C. B., Decatur, Texas.
- \$3.75: Mr. & Mrs. I. L. G., Baker, Fla.
- \$3.50: A. A. E., Brooklyn, N. Y.
- \$3.16: S. S., Canalou, Mo.
- \$3.00: C. H. K., Waldron, Ark.; Assembly, Caldwell, Texas; Mrs. L. E. P., Nevada, City, Calif.
- \$2.58: L. I. M., South Berkeley, Calif.
- \$2.50: C. B., Manakin, Va.; R. S., Cement, Okla.; Assembly, Holdridge, Nebr.
- \$2.40: Assembly, Lonaconing, Md.
- \$2.00: Mrs. D. H., Boulder, Colo.; W. J. B., Broken Arrow, Okla.; Mrs. M. F. B., Mattoon, Ill.; W. J. B., Broken Arrow, Okla.
- \$1.60: J. D. B., Turtle Creek, Pa.
- \$1.50: R. C. D., Iola, Kans.; G. M., Allenton, Mo.
- \$1.35: M. B., Ellisville, Ark.
- \$1.00: J. F. H., Bridgeport, Texas; Mrs. L. B., Forgan, Okla.; N. A. T. N., Phoenix, Ariz.; Mrs. D. A. J., Badin, N. C.; Mrs. M. C., San Francisco, Calif.; E. C. H., St. Louis, Mo.
- \$0.25: Sums less than \$1.00.

Total less \$301.88, amounts given direct to missionaries by assemblies ..\$2,432.72
 Amount previously reported\$2,303.65
 Total to date\$4,736.37

QUESTIONS AND ANSWERS

CONDUCTED BY E. N. BELL

1131. What is meant by the leaf for medicine in Ezek. 47:12?

We see again in Revelation this same river running out from the sanctuary of God with trees on either bank for food to the people and whose leaves were for healing. This is to be in the new earth in another age. It certainly has no application to the present time, and since we can not conceive of sickness in the new heaven and the new earth, it does not seem that these leaves are to be understood for medicine in the sense of medicine from the drug stores in our day. It may be that the leaves are to be eaten with the fruit as a food, and that the fruit and leaves together are to be such a perfect food that the people will be kept in perfect health. We know so little about what will be on the earth during the last age described in the Bible that it is well not to be dogmatic on the subject and to wait and see when we get over there what it really does mean.

1132. What is the meaning of Ezek. 37:16—the stick of Judah and the stick of Joseph?

Ephraim was one of the sons of Joseph, and the tribe of Ephraim was the ruling tribe of the house of Joseph. Likewise Judah was the ruling tribe among the other tribes of Israelites. The union of these two sticks meant the union of Judah on the one hand and of the ten tribes led by Ephraim on the other hand and the uniting of all Israel again into one nation. This is made plain in verses 19, 21, and 22 of the same chapter. This refers to the time when Israel is to be brought back into Palestine from all the nations where God has driven him and again united into one nation before the coming of the Lord to reign on the earth. The sticks were mere symbolic illustrations of this fact, the two being made one.

1133. Where in Scripture do we find that during the Millennium Christ will sit on the throne of David in Jerusalem, and that Jerusalem will be the capital of the world?

In Luke 1:32, 33 the angel Gabriel said of Jesus, "The Lord God shall give unto Him THE THRONE OF HIS FATHER DAVID, and He shall reign over the house of Jacob forever, and of His kingdom there shall be no end." Now Jesus never sat on this throne when He was on earth and He is not sitting on it now. He is now sitting beside the Father in heaven on the Father's throne. Jesus says, "To him that overcometh will I grant to sit with Me on MY THRONE, even as I also overcame and am set down with My Father in HIS THRONE (Rev. 3:21). So as Jesus has never sat upon the throne of David

He is going to sit upon it when He comes back. It is the only throne that He has peculiarly His own. In Matt. 25:31, 32 Jesus says, "When the Son of Man shall come in His glory and all the holy angels with Him, THEN shall He sit upon the THRONE OF HIS GLORY, and before Him shall be gathered all nations." Here we see Him upon His own throne inherited from His father David, and all the nations gathering before Him. Note the word "then." It shows the time when Jesus will sit upon the throne of His father David. There are many other passages that bear on the subject, which you can find in a concordance.

1134. In Heb. 12:17, why does Paul liken the Christian's state, if he falls into sin, to Esau, as if it were impossible to get back to their former state, though they seek it with tears?

Because such a person would lightly regard his eternal inheritance, just as Esau who thought so little of his inheritance as to sell it for a mess of pottage. I hardly think an ordinary backslider is in the same position as Esau, who "sold his birthright" outright. It is doubtful if any one who deliberately and wilfully, knowing what he is doing, disinherits himself by selling out all his interest in the blood of Christ, could get it back. But very few ever do such a thing. In the case of Esau he sold out his birthright and his father gave it to Jacob. The repentance does not refer to that on the part of Esau but rather that of Isaac. Esau repented with tears, but he found no place of repentance in his father Isaac. Isaac would not change what he had done. He had given it to Jacob, and he would not take it away from him and give it back to Esau. If we sell our birthright, it is no longer ours, but belongs to the one to whom we sold it. But we are persuaded better things of a child of God, as Paul himself says.

1135. Some saints here have introduced a new contention exhorting Christians to destroy all photographs of themselves, of their families or all kinds of pictures, saying the Word of God requires us not to make any graven image or the likeness of anything, etc. Is this Scriptural?

God said in the passage referred to in Ex. 20:3, 4: "Thou shalt have no other gods before Me. Thou shalt not make unto thee any graven image, or any likeness of anything in heaven above or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them." Now this passage taken altogether as it stands clearly refers to making graven images of things to worship or bow down to as gods. It is

the having of "other gods" in preference to or along with the Lord which God forbids. This has nothing to do with art pictures or family photographs. These are not made to "bow down to nor serve" which is the thing God forbids. Take the verse before and the one after the one about graven images, all together, and the matter will be clear. It is wrong to take the middle verse away from the other two, which show its meaning, and to put upon it an interpretation of our own different from what these other verses teach. One can prove anything by the Bible by this wrong method of mutilation and interpretation contrary to its Scriptural setting.

1136. I always believed in a Millennium according to Rev. 20:2, 3 and a future coming kingdom according to 2 Tim. 4:1 and Matt. 19:28 and other scriptures. How is it that I see in Smith's Bible Dictionary this: "In the gospel of Matthew the Church is spoken of no less than thirty-six times as the Kingdom"?

Smith is mistaken. No dictionary is infallible. Yet there are two phases of the kingdom, present and future, and the spiritual phase of the Church and the present phase of the kingdom are often very similar.

1137. Please explain 1 Cor. 7:29-33.

This passage on the cares of family life and our privileges in the world means in the substance that the child of God should not sink to the worldly standard of being absorbed and taken up entirely in material and natural things. That the married man is not to be taken up in the enjoyment of his wife, or in sorrow and weeping, or in overusing his worldly privileges. The apostle recognizes that the married life carries with it some unavoidable cares and responsibilities which persons desiring to be at their best for God may well forgo by remaining single and devoting with undivided mind their entire energies to the work of the Lord. All of us all the time should live as though we possessed nothing. Neither wives, nor houses, nor lands. Our hopes and our life should be hid in God alone, not resting upon earthly things. But the apostle does not anywhere teach that the marriage relation is unholy or that single persons are any better than married ones. But the basic reason in nature and in God's blessing upon the marriage relation lies in reproduction, in offspring to perpetuate the race, and not in mere fleshly enjoyment.

HEALED OF BROKEN RIBS IN TWO MINUTES.

Bro. W. E. Moody writes: "In the report you gave of the Devotional talk at the Council the Lord privileged me to give, you have made an unfortunate mistake. You report me as saying, 'I was healed of broken ribs in less than two months.' The words two months should have been **two minutes**. God wrought a mighty and speedy miracle in my body, for which I have never ceased to praise Him."

EEO. JAMIESON NOW IN CHICAGO.

Pastor S. A. Jamieson is now Pastor of the Elim Assembly, and his home address is 7401 Harvard Ave., Chicago, Ill.

INTERCESSION.

The word intercession is derived from a Latin verb which means to pass between. It is one of those pictorial words which presents to us two persons, and then a third person coming in between. We see God on the one hand, and man on the other hand, and between these two, the Lord Jesus Christ. Among these three, the center one is the advocate, the intercessor. The purpose of intercession is either the bringing together of two who have been estranged, or the bringing closer together of two where an increase of fellowship is needed.

There is a deeper and larger thought than this, however, which is suggested by the word as it comes to us from the Greek: There it means to chance upon or to meet a person, and hence, to have an interview with that person. Thus it comes to signify, finally, to make and keep a formal appointment with a person for the sake of mutual conference. It is not so much now the thought of reconciliation—although this is implied—as the fuller thought of communion.

Three Intercessors.

There are three intercessors spoken of in the Word of God. The first intercessor is Christ, who, according to Romans 8:34, and Hebrews 7:25, ever liveth to make intercession for us. "Christ, . . . who is even at the right hand of God, who also maketh intercession for us." "He is able also to save them to the uttermost . . . seeing He ever liveth to make intercession for them." In view of these words, we see Christ raised from the dead and at the right hand of the majesty on high, our constant Advocate with the Father. And if one wants to know what He is saying there, one has only to read the seventeenth chapter of the Gospel according to John, for in that prayer He anticipated the time when He should be in the glory, and recorded what He then should say.

The second intercessor is the Holy Spirit, who, according to Romans 8:26, 27, unites His intercessions with those of Christ in our behalf. "We know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." . . . "He maketh intercession for the saints according to the will of God." As is evident, the case now is not so much a heavenly as an earthly intercession. Christ is in the heavenly places and is the heavenly intercessor. But the Spirit, though He is in heaven, is also in us, and, being in us, is the earthly intercessor. Christ intercedes in heaven before the Father. The Spirit intercedes not only in heaven for us, but also here on earth with us, helping our infirmities in our worship of God.

The third intercessor is the Christian, who, according to 1 Timothy 2:1, 2, has it as his privilege to make intercession for all men. "That . . . intercessions . . . be made for all men; for kings

and for all that are in authority." It is evident in this case that we speak before God in behalf of the church and the world. It becomes thus our privilege to ask that God will more largely bless His people, and will more extensively save those who are not His people. In this act of intercession we are to listen through the Word for the voice of Christ and the Spirit, and to give expression to this voice before the throne of grace. Thus a true intercessor is one who seeks to be an echo, repeating what the divine voice has taught him to say.

Three Stages of Intercession.

In addition, there are three stages through which we are to pass as we grow up into the exercise of our privilege of intercession.

First, there is the stage of amplification. Simple prayer would be characterized, not by the word amplification, but by the word concentration. Did you ever listen to a child praying? If you have, you have noticed that his prayer is almost entirely about himself. He wants something to eat and something to wear; he wants a good night's rest, and he wants a fair day on the morrow. When he has gotten as far as this, he has about completed his petitions. Therefore, the prayer is, in the nature of the case, egotistical. Thank God that the child knows enough to pray for these things! For such a prayer is acceptable to God, and it is likely to be the beginning of better things. Also, have you ever listened to the prayer of a person who is older than a child in years, but not in experience? If you have, you have noticed that his prayer is much like the prayer of a child. The words, instead of being those of one syllable, are those of two syllables, and the sentences, instead of being short, are long. But once more the prayer is concentrated upon the interests of the one who is praying, and again it is egotistical. Thank God if a man has gotten as far as this in the practice of praying, for this, too, is likely to be the beginning of better things.

However, note that all this is not intercession. The prayer that is intercession is something that is larger than this. Intercession is not egotistic, but altruistic. Intercession goes off from one's person first to those who are nearest and dearest, and then to those who are farther away and less closely connected with the individual life. And intercession, in the full reach of it, never stops until it has covered the wide world, and taken in all lands and people. Hence, to the intercessor there is no such thing as geography or nationality. The intercessor is one who lives above the clouds, is equally near to all countries and peoples, and who thus claims all lands as his land and all persons as his spiritual or natural brethren.

I remember an address which Hudson Taylor gave, in which he spoke of his prayer life. He said in it that he once made a discovery which awakened and startled him. He had been interested in China and he used to begin his praying for that land, and he would pray for

it so long that he had little time to give to other countries. As a result, he determined that he would reverse the process of praying, beginning with the forgotten lands and ending with China. On thinking the matter over, he discovered that South America was the land most frequently left out of his praying, and from that time on he generally began his prayer by remembering that country. Then he added—and I will remember the smile which came upon his face as he spoke the words—"You may be sure that I never forgot China." In other words, he had become a true intercessor in the sense of amplification. God had set him free, had given him a broad outlook, and had wrought into his soul a large sympathy.

Second, there is the stage of specification. Amplification is the reaching out in large measure to that which lies beyond the individual life, and it means, by necessity, a grouping of lands and peoples. Specification is making sure, as far as possible, that none of the particular parts is forgotten. It is setting the mind and heart to remember in detail special portions of vast countries and particular groups of persons among the nations. And, friends, let me say frankly that you will do well to think twice before you set your face toward this sort of intercession. For this kind of praying will take time. It will mean the giving up of prized pleasures and privileges, earlier rising, and sometimes loss of sleep at night. Such praying becomes prolonged, and is necessarily sacrificial.

Mr. Hoste, the present General Director of the China Inland Mission, once told me, in speaking of his prayer life, that he thought he could pray for nearly every member of the Mission by locality and name, which means that he could visit in thought over two hundred stations and mention over one thousand persons. "Oh," you say, "but he has a remarkable memory." Yes, he has, but that is not the full explanation of the matter. He has prayed so often for these missionaries and for their work that all of the circumstances of the case have become familiar to him and those names lie upon his heart. And I would frankly add, that it is nothing short of a liberal education to bend the knee beside this man of God, and to hear him pray, he goes into such details, and willingly takes such long periods of time to fulfill this ministry.

Finally, there is the stage of identification. Intercession amplifies and specifies, but before it has finished, it puts the life so closely into contact with God on the one hand and man on the other hand that oneness is obtained and maintained. And I assure you, if I know anything about intercession, that this experience costs more than any other. I told you a moment ago to think twice before you set your face toward a life of intercession. I would now say to think thrice about it. For if the other experience costs, this experience costs much more. I would urge you, for the sake of the Church, for the sake of the world, and, above all, for the sake of

Christ, to become an intercessor. Nevertheless, remember that doing this will mean, not only that you will have to rejoice with those who rejoice, but also to sorrow with those who sorrow. For identification implies that you will have to go deep into spiritual experiences, that you will have to suffer with God in His compassion for a back-slidden Church and an unsaved world, and that you will have to lay your life down as a sacrifice in behalf of the sons of men. All this will mean such pain as will be nothing less than soul-travail.

As I write, I am, in my thought, far away in China, traveling in a house-boat. There are in the boat besides the Chinese crew, Mr. and Mrs. Hudson Taylor and I. It is night, and, disturbed for some reason, I cannot sleep, but am lying awake in the darkness. In a little, I hear the striking of a match upon a box, and then I see through the thin curtain the flicker of a light. I know now what it is. Mr. Taylor, the man who is not strong in his older age and who ought to sleep rather than wake, is

up and astir. Through the curtain I see him sitting, bending over the Word of God. Then, presently, I hear him pray. Through the hour, or possibly two hours, I hear the pleading voice, the escaping sigh. This man of God is interceding amply and specifically, but, most of all, he is identifying himself with God and men, and this is the explanation of the choice of the midnight hour, the many words, and the sigh which almost amounts to a sob.

Beloved brothers and sisters, are you and I prepared for such a service of prayer? God grant that we may be! For of all the things this weary world needs to-day, it is this, for men and women who will set themselves upon their tower to see what the Lord will say to them, and who will keep their lonely, holy watch of intercession with Him. And as surely as we intercede in this wise, so surely will Christ and the Holy Spirit intercede for us, in order that we may be more than ever blessed and used of God.—From a Tract by Henry W. Frost.

-:- A JUST GOD AND A SAVIOUR. -:-

Modern preaching and modern hymnology seem to vie with each other in their attempts to draw a veil over those severer aspects of the Divine government of this world, which do not harmonize with the popular conception of God as a maudlin sentimentalist, whose only attitude toward humanity is one of unfathomable tenderness. Great judgments like the Flood, and other catastrophes ought, one would think, to present an insuperable obstacle in the way of such reasoning; but those who profess to see nothing but effeminate indulgence in God's dealings with man, find no difficulty whatever in disposing of these stumbling-blocks. They are got rid of by the simple expedient of denying them.

The Flood is therefore "largely mythical, though not perhaps without some substratum of fact." And this disposes of all other visitations of God in judgment. Many of them are denied altogether. They are not even "largely mythical," and are quite devoid even of a "substratum of fact." They say: "The Bible certainly says that God did these things; but the Bible really knows nothing about it. We know on the contrary that He could not possibly act so. It is quite unthinkable that He would actually drown, burn, slay with the sword, or famine, or pestilence: swallow up in earthquakes, or otherwise destroy His own creatures."

So, as the Bible and this greatly-improved theory, clash irreconcilably, the Bible must be set aside. No warning to sinners, of impending judgment on themselves individually, and the world collectively, ever finds a place in the great majority of sermons to-day, and the few hymns that used to call sinners to repentance, with no uncertain sound, are being rapidly deleted from our more up-

to date hymnology; especially those which had the effrontery to speak of the wrath of God and of Judgment to come. "Peace and safety," is the keynote of the great majority of modern sermons and hymns. "The heart of the Eternal is most wonderfully kind," says the poet. It may be. It is,

Within Well-Defined Limits,

and with due reservation as to what kindness really is. But such sentiments as these, echoed and reechoed unceasingly, and without qualification, are by no means calculated to rouse a slumbering sinner, and cause him to ask, "What must I do to be saved?" Quite the reverse. For such a question pre-supposes a sense of danger, a realization of inevitable judgment, and a desire to flee from the wrath to come. But wrath, from One who is too good to be unkind, is, we are told, "unthinkable."

And these sentiments, scattered broadcast and without qualification, in sermons and hymns, naturally strengthen the belief, all too prevalent to-day, that God is an extremely easy-going, good-natured Being, who smiles upon, and is to be amused by, the little escapades of humanity, and would never, for a moment, allow any evil to come upon His creatures, and, still less, bring it upon them Himself.

Yet to this day, the earth bears the terrible scars of this great judgment—the Flood: "that the inhabitants thereof might learn righteousness"; and across all the page of history we see written as in letters of fire, "Be not deceived. God is not mocked." He is long-suffering and plenteous in mercy; but when there is no repentance, and in His wisdom He knows there never will be, the day of mercy ends, and judgment, stern and inexorable, begins. We cannot doubt the

wisdom or the justice of the act. If there had been any other remedy He would have tried it. But these "filthy dreamers" had filled the cup of wickedness to overflowing, and when their transgression had come to the full, He swept them all away. But we know He gave them ample opportunity to repent. "The long-suffering of God," says Peter, "waited in the days of Noah." But it came to an end. Men talk glibly to-day of the boundlessness of God's love, as of something without limit. It certainly is as to its scope, but not as to time. The vilest may repent and find mercy; but there is always a time-limit. In this instance, the long-suffering of God waited 120 years. This seems to be

The True Interpretation

of the words, "My Spirit shall not always strive (or strive forever) with man, yet his days shall be (or, his days shall yet be prolonged) 120 years." This was not a foreshadowing of the cutting down of the span of life, for Noah lived after the Flood, 300 years. It was clearly a postponement of the day of reckoning; 120 years' grace given to men in which to repent. There would otherwise be no point in the preceding words, "My Spirit shall not strive with man for ever." There comes a time when His patience is ended; when His Spirit strives no more; when the day of mercy and opportunity closes and judgment begins. It always has been, it always will be so. For the individual unbeliever opportunity apparently ends with life. For the world generally there have often been long centuries of waiting before the sword has fallen. We are now living in a day of grace that has lasted nearly 2,000 years, but it is drawing near its close.

It is quite a mistake to suppose that the Antediluvians were a race of savages who knew no better. On the contrary, it could be very easily proved that they were highly civilized. And God never condemns unjustly. "Shall not the Judge of all the earth do right?" They had no Bibles, it is true, but they had preachers of righteousness; warning voices to which they paid no heed; and they had among them living oracles of God, who could almost join hands with Adam, the man who had talked with God. He has never left Himself without a witness. In all ages He has had His prophets and preachers. "He spake," says Zacharias, "by the holy prophets, which have been since the world began." Noah was one, and he was not the only "preacher of righteousness." He lived to be the last, but there were doubtless many more. Peter speaks of him as a preacher of righteousness; the indefinite article suggests that there were others. The long lives of the patriarchs enabled Noah to join hands with Enoch and Seth, and almost with Adam, for there was only a gap of 126 years between. And Methuselah, who lived to the very year of the Flood, was contemporary with Adam for 240 years. These two men alone span

The Entire Antediluvian Period,

and it was possible for those who lived to the Deluge, to go back, if they wished, through Methuselah to Adam, and

through Adam to God. We may be sure that Methuselah was a preacher of righteousness. He was the son of the saintly Enoch, and his very name was prophetic ("When he shall die it shall be"). For Enoch was a prophet, and his one recorded prophecy was a vision of judgment, "Behold, the Lord cometh with ten thousand of His saints to execute judgment." It was also given to him to foresee the Flood, and this glimpse of the future he gave to the world in the name of his son, who for nearly 1,000 years was a living prophecy. These old men were the archives, the mentors, the living "Bibles" of their day. How else did Noah know God? He lived, toward the last, among a filthy and degraded people; yet he was a "just man, and perfect in his generation, and Noah walked with God." No doubt, among the millions living, there were many who helped Noah in preaching, and many who believed; but they died one by one, until the time came when none but Noah and his family remained. Lamech, the father of Noah, died only five years before the Flood; and we may reasonably assume that the patriarchs mentioned in the line of primogeniture from Adam, were godly men who died in the faith, and their long lives enabled them to hand on the knowledge of God, received from Adam, to generation after generation.

We are not so much concerned with the longevity of man, and the

Conflicting Theories of Evolution,

or special creation, in dealing with the Flood, as with its bearing on the subject of the love of God, and it certainly ought to be clear to the most obtuse, that the sweeping away of millions of human beings by a violent death, is not altogether the way in which human love, kindness, and gentleness usually expresses itself. We are, therefore, compelled by the inexorable force of logic to conclude that Divine love approximates more nearly to mercy than to the sentiment which stands for love in human speech. But it is clear also that even His mercy does not over-ride the claims of righteousness, otherwise God Himself would be imperfect. He gave these old-world sinners ample opportunity to repent, but they "mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose till there was no remedy."

While the appointed day of mercy lasts He stays His hand; but when it ends, judgment is executed relentlessly. Then, all appeals for mercy are in vain. "Mine eye shall not spare, neither will I have pity; though they cry in Mine ear with a loud voice, yet will I not hear them." Sentimental theologians hold up their hands in horror at such sentiments, and try to persuade men that these are only the blasphemous utterances of half-pagan Jews, who attributed to their God the cruel and savage character of the gods of the heathen. They think they are doing God service by portraying Him as a sentimental dotard. But the Flood stands out for all time as a grim and inexorable refutation of such reasoning.

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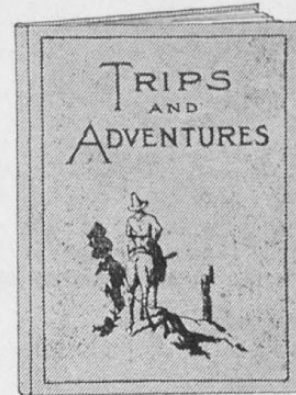
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-:- Pardon and Healing. -:-

"But that ye may know that the Son of man hath power on earth to forgive sin (then saith He to the sick of palsy), Arise, take up thy bed and go unto thine house" (Matt. 9:6).

In man two natures are combined. He is at the same time spirit and matter, heaven and earth, soul and body. For this reason, on one side, in a certain sense, he is the son of God, and on the other he is doomed to destruction because of the Fall; sin in his soul and sickness in his body bear witness to the right which death has over him. It is the two-fold nature which has been redeemed by divine grace. When the Psalmist calls upon all that is within him to bless the Lord for His benefits, he cries, "Bless the Lord, O my soul, who . . . forgiveth all thine iniquities, who healeth all thy diseases" (Psa. 103:3). When Isaiah foretells the deliverance of his people, he adds, "The inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity" (Isa. 33:24).

This prediction was accomplished beyond all anticipation when Jesus the Redeemer came down to this earth. How numerous were the healings wrought by Him who was come to establish upon earth the kingdom of heaven! Whether by His own acts or whether afterward by the commands which He left for His disciples, does He not show us clearly that the preaching of the Gospel and the healing of the sick went together in the salvation which He came to bring? Both are given as evident proof of His mission as the Messiah. "The blind receive their sight and the lame walk . . . and the poor have the Gospel preached to them" (Matt. 9:5). Jesus, who took upon Him the soul and body of man, delivers both in equal measure from the consequences of sin.

This truth is nowhere more evident or better demonstrated than in the history of the paralytic. The Lord begins by saying to him, "Thy sins be forgiven thee," after which He adds, "Arise and walk." The pardon of sin and the healing of sickness complete one the other, for in the eyes of God, who sees our entire nature, sin and sickness are as closely united as the body and the soul. In accordance with the Scriptures, our Lord Jesus has regarded sin and sickness in another light than we have. With us sin belongs to the spiritual domain; we recognize that it is under God's just displeasure, justly condemned by Him, while sickness on the contrary, seems only a part of the present condition of our nature, and to have nothing to do with God's condemnation and His righteousness. Some go so far as to say that sickness is a proof of the love and grace of God.

But neither the Scripture nor yet Jesus Christ Himself ever spake of sickness in this light, nor do they ever present sickness as a blessing, as a

proof of God's love which should be borne with patience. The Lord spoke to the disciples of divers sufferings which they should have to bear, but when He speaks of sickness, it is always as of an evil caused by sin and Satan and from which we should be delivered. Very solemnly He declares that every disciple of His would have to bear his cross (Matt. 16:24), but He never taught one sick person to resign himself to be sick. Everywhere Jesus healed the sick, everywhere He dealt with healing as one of the graces belonging to the kingdom of heaven. Sin in the soul and sickness in the body both bear witness to the power of Satan, and "the Son of God was manifested that He might destroy the works of the devil" (1 John 3:8).

Jesus came to deliver men from sin and sickness that He might make known the love of the Father. In His actions, in His teaching of the disciples, in the work of the apostles, pardon and healing are always to be found together. Either the one or the other may doubtless appear more in relief, according to the development, or the faith of those to whom they spoke. Sometimes it was healing which prepared the way for the acceptance of forgiveness, sometimes it was forgiveness which preceded the healing, which, coming afterwards, became a seal to it. In the early part of His ministry, Jesus cured many of the sick, finding them ready to believe in the possibility of their healing. In this way He sought to influence hearts to receive Himself as He who is able to pardon sin. When He saw that the paralytic could receive pardon at once, He began by that, which was of the greatest importance; after which came the healing which put a seal on the pardon which had been accorded to him.

We see, by the accounts given in the Gospels, that it was more difficult for the Jews at that time to believe in the pardon of their sins than in divine healing. Now it is just the contrary. The Christian church has so much of the preaching of the forgiveness of sins that the thirsty soul easily receives this message of grace; but it is not the same with divine healing; that is rarely spoken of; the believers who have experienced it are comparatively few. It is true that healing is not given in this day as in those times, to the multitudes whom Christ healed without any previous conversion.

In order to receive it, it is necessary to begin by confession of sin and the purpose to live a holy life. This is without doubt the reason why people find it more difficult to believe in healing than in forgiveness; and this is also why those who receive healing receive at the same time new spiritual blessing, feel more closely united to the Lord Jesus, and learn to love and serve Him better. Unbelief may attempt to

separate these two gifts, but they are always united in Christ. He is always the same Saviour both of the soul and of the body, equally ready to grant pardon and healing. The redeemed may always cry: "Bless the Lord, O my soul . . . who forgiveth all thine iniquities, who healeth all thy diseases" (Ps. 103:3).—Andrew Murray.

GOD'S UNFAILING WORD.

A True Story.

Some few years ago, a Christian lady, having decided that she ought to try and put into practice her faith in the efficacy of God's Word to bring souls into the true light, bought some marked New Testaments to circulate among some of the Jewish ladies in her town. Several of these little books had gone out with kind personal notes inside them, and one day the last of the series was ready. The lady started on her errand. The walk lengthened beyond her strength; so, bidding her friend "good-bye," she sat down in a shelter on the sea-front to rest awhile. Only one other person sat there with her, and that one was sitting white and still with closed eyes. A few moments passed, then the tired lady timidly inquired: "Are you ill? Can I do anything for you?"

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

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

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

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

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

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

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

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

A year went by, and again the Christian lady was on the sea-front. As she walked along some one eyed her curiously but with an unfriendly gaze which made her feel uncomfortable though she knew not why. Turning to

retrace her steps, they met again, and this time the other paused, asking abruptly: "Are you Miss——?"

"Yes."

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

"Yes."

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

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

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

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

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

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

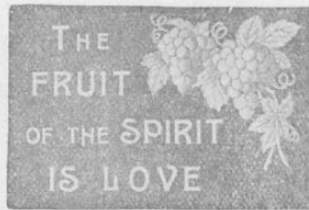
Day by day that request was complied with, though the petitioner knew neither the name nor the abode of the one for whom she prayed. But the Hearer of the prayer knew and sent one more answer. Two texts of Scripture written on a card came in a foreign envelope. One of them was: "My Word shall not return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

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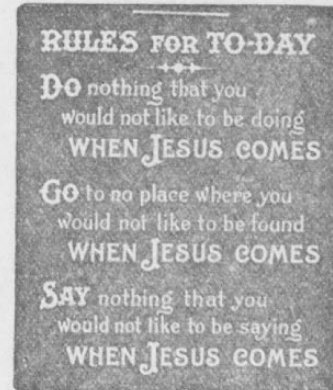


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WOMAN'S PLACE AND WORK IN THE CHURCH

By Pastor W. M. McArt, Ceres, Calif.

(The wife of a certain Baptist preacher has received the baptism of the Holy Ghost according to the original pattern of Acts 2:4, and her testimony and preaching is being much owned of the Lord in bringing many into the knowledge of full salvation through the atoning blood of our Lord and Saviour, Jesus Christ. Complaint was made by certain people to a Baptist minister they held in very high esteem, and it was thought that he would agree to their opinion that it is unseemly for a woman to preach. The following is this minister's reply.)

There seems to be a question in the minds of some as to the place women should have in the church, and as to their work in Christian service. Let us note carefully some references in the New Testament to women and their place and work.

Acts 1:4. The disciples are told to wait for the baptism of the Holy Ghost and the 8th verse tells **why** they were to be baptized with the Holy Ghost—to receive power for witnessing unto the uttermost parts of the earth. In the 13th and 14th verses women are numbered with the apostles as being "With one accord in prayer and supplication." This puts women on equality with men in prayer meetings.

In the business meeting following, Peter addressed this same assembly of men and women ("the number of names together were about an hundred and twenty", verse 15), and they (men and women) appointed two men to pray about and to vote for, in order to select one to take the place of Judas, "And they (men and women assembled) gave forth their lots: and the lot fell upon Matthias; and he was numbered with the eleven apostles" (23-26). This action was not taken by the apostles alone, but by the whole assembly, which was the church in its first business meeting. This establishes woman's equality with men in the business affairs of the church.

Acts 2. We have seen in the first chapter of the church record that women were waiting with the men for the "baptism of the Holy Ghost." And that the purpose for which they were baptized was that they might "witness." And we also saw that the women were with the apostles on equal terms in the prayer meetings, and in the business meeting.

In this second chapter we find this same body of people together "all with one accord in one place." "And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance." Peter said that this was the fulfillment of the prophecy of Joel: "It shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your **sons** and your **daughters** shall prophesy, and your young men shall see

visions, and your old men shall dream dreams: And on my **servants** and on my **hand maidens** I will pour out of my Spirit and they shall prophesy" (16-18).

Those to whom Christ gave His great Commission, "To go into all of the world and preach the gospel to every creature," He also instructed to "tarry in the City of Jerusalem until ye have been endued with power from on high." That commission must have been given to all that tarried for all received the Holy Ghost. Now turn to Luke 24:33. Here the "eleven gathered together, and them that tarried with them." These are told to "tarry" (29). These are the apostles "with the women" we find together in Acts 1:13, 14.

Then we conclude that whosoever, whether men or women, receive the Holy Ghost are to be the witnesses unto the uttermost parts of the earth, to prophesy and to preach the Gospel to every creature.

Examples.

Paul says, "Help those women which labor with me in the gospel, with Clement also, and with other my fellow laborers, whose names are written in the book of life" (Phil. 4:3). Here he classes the women "with other fellow laborers" who were men, and they were associated with Paul "in the gospel."

Philip "had four daughters, virgins, which did prophesy" (Acts 21:9).

Paul defines a prophet's work in 1 Cor. 14:3. "But he that prophesieth speaketh unto men to edification, and exhortation, and comfort." Now let us read Acts 2:17 this way, "And it shall come to pass in the last days, saith God, I will pour out My Spirit upon all flesh: and your sons and your daughters shall speak unto men to edification, and exhortation and comfort."

The gift of prophecy is the gift of the Holy Spirit: "Now there are diversities of gifts, but the same Spirit" (1 Cor. 12:4).

In Romans 16:1, Paul says, "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea." The word servant is here the same word translated "minister" in other places. The numerical Bible reads "I commend unto you Phoebe our sister, who is a **minister** of the assembly which is in Cenchrea." Rotherham's translation is: "And I commend unto you Phoebe our sister,—being a **minister** (also of the assembly which is in Cenchrea.)" She was not a minister in the church, but a minister of the church. Trajan was Emperor of Rome from A. D. 98 to 117. Pliny was Proconsul in Pontus and Bithynia. He wrote a letter to Trajan A. D. 107 (about 40 years after the death of Paul, and only 7 or 8 years after John's death, in which he says, "after receiving this account (referring to some of the meetings of the Christians), I judged it the more neces-

sary to examine, and that by torture, two maid-servants, which were called ministers: but I found nothing but a bad excessive superstition." Pliny used the exact words here that Paul used about Phoebe. These two "called ministers" must have been the leaders and conductors of the services in the church at Bithynia, or they would not have been the ones held responsible, and brought to trial.

Priscilla is mentioned with her husband as teaching the learned Apollos "the way of the Lord more perfectly" (Acts 18:26). And Paul mentions her name before that of her husband as "my helper in Christ Jesus" (Rom. 16:3).

Should Women Confine Their Work to Women?

Women were the first to be commissioned to tell men the good news of the resurrection (Matt. 28:10).

John 4:28, 29. "The Samaritans of that city believed on him for the saying of the woman, which testified, "He told all that ever I did."

We have seen that both men and women were together on the day of Pentecost, and "all spake with other tongues," and "sons and daughters" prophesied, and this was done before a mixed multitude.

I can find nothing in the Bible that would restrict women's work to women alone.

United and Equal in the Lord.

Jesus prayed for His disciples and then added, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father are in me, and I in thee, that they also may be one in us" (John 17:20, 21). This includes men and women alike.

Paul says, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for we are all one in Christ Jesus" (Gal. 3:38). Then there is an equal responsibility to evangelize the world. And the Holy Spirit distributes the gifts severally as He will, and we are all responsible to Him for the gifts He has given us.

There are a few Scriptures I would like to call attention to. And these must be interpreted in the light of the Scriptures we have studied.

1 Cor. 11:3-16. This refers to relationships and to customs. And Paul adds, "But if any man seems to be contentious, we have no such custom."

1 Cor. 14. Here Paul is correcting abused privileges. He is speaking of the gifts of tongues and of prophecy. We have seen that both of these gifts had been given to men and women alike by the Spirit. It is evident from this chapter that the gifts had been abused and misused, by both men and women, but more by the women than by the men. Therefore Paul says, "Let your women keep silence in the churches" (34). If the women had not been speaking in public there would have been no need of this command.

1 Tim. 2:12-15. This refers to the relationship of married women to her husband, and to headship and to ruler-

ship, which belongs exclusively to men. This study is not exhaustive but I think quite sufficient to give us some conception of woman's place and work in the Church.

CAMP OR FIELD ACTIVITIES?

"We are responsible in our generation, for those given us to lead. If the original vision and commission was evangelization of the world, how much have we given ourselves exclusively to it? Oh, what a large percentage of all our effort is spent in what I may call **camp activities** instead of **field activities**—speaking of the whole evangelization movement as a war to reach all the frontiers of heathenism. As I visited the trenches strewn over the battlefields, it was not the camps which the guides pointed out as places of interest, but the places where the enemies' lines were attacked.

"As I have talked in England, Scotland, on the boats, and in cities, with missionary leaders a chill has struck my heart, lest this might be our great fault in world evangelization. If this were the case, and the enemy had any plan, each regiment would be spending most of its time in defensive warfare. It is just this kind of planless fighting that has led to institutionalism, agriculturalism, hospitalism, and educationalism at home and on the foreign fields. Satan's campaign is to keep us at camp work and away from field work. I want you to join me in a campaign of prayer that will defeat Satan in this and lead to a new day of "field activities."—Paul Rader.

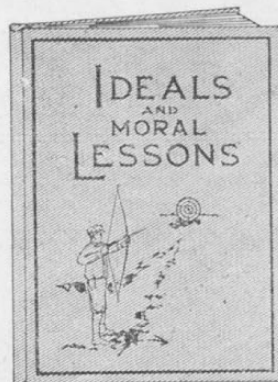
IN THE HANDS OF THE POTTER.

He only asks thee to yield thyself to Him, that He may work in thee to will and to do by His own mighty power. Thy part is to yield thyself, His part is to work; and never will He give thee any command which is not accompanied by ample power to obey it. Take no thought for the morrow in this matter; but abandon thyself with a generous trust to this loving Lord, who has promised never to call His own sheep out into any path without Himself going before them to make the way easy and safe. Take each little step as He makes it plain to thee. Bring all thy life in each of its details to Him to regulate and guide. Follow gladly and quickly the sweet suggestions of His Spirit in thy soul. And day by day thou wilt find Him bringing thee more and more into conformity with His will in all things; moulding thee and fashioning thee, as thou art able to bear it, into a vessel unto His honor, sanctified and meet for His use, and fitted to every good work.—Hannah Whitall Smith.

We praise God for a personal salvation. It might be called a purse-and-all salvation.—Jack Saunders.

There is a real joy in being in the center of God's will. I was as contented in Africa as if I had been in heaven.—Bernice Pottorff.

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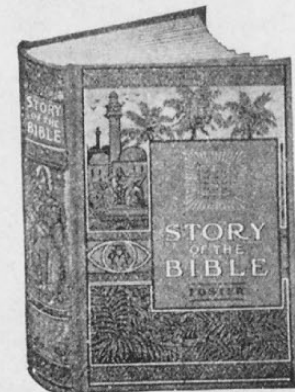
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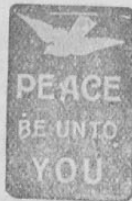
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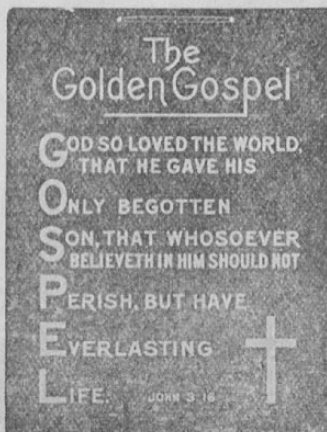
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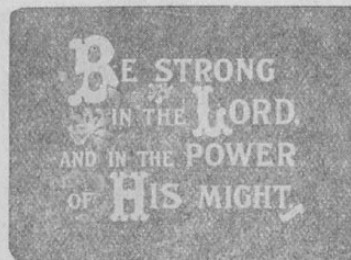
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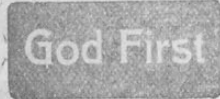
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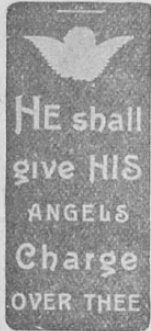
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HOLINESS TO THE LORD.

The primary meaning of sanctification is that which is found in the Old Testament. To sanctify is to consecrate, set apart, or separate unto or for God. It is a state of one who has been set apart for the Lord. "For all the first-born of the children of Israel are Mine, both man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for Myself" (Num. 8:17).

"Say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God" (John 10:36)? This is the primary meaning of the word.

The work of sanctification is instantaneous in the sense that as soon as we are saved from our sins, justified by God, we are set apart to God. He calls us into a deeper and higher life of holiness, and makes real to us what was counted ours through the redemption that is in Christ Jesus. The cross of Christ stands between us and the world and sets the line of demarcation between the world and the Christian. As soon as a believer realizes the truth and privilege of sanctification he can immediately appropriate it for himself by faith and the process of sanctification begins in his daily life. Our sanctification is purchased for us through the redemption or finished work of Christ on the cross of Calvary, "for by one offering He hath perfected forever them that are sanctified." "By which will we are sanctified through the offering of the body of Christ once for all."

It is all imputed to us in the inheritance which Christ has purchased and given to us, but we must enter into all the fullness of it by faith and it is thus wrought out in our experience. God said to Joshua when He sent him across the Jordan, "The land I give to the children of Israel," but He added, "Every place that the soul of your foot shall tread upon, that have I given you." So our Lord Jesus Christ gives us in the one great purchase of eternal life, justification, sanctification, grace, and glory in all their fullness. But these things must become real to us step by step and moment by moment in our actual appropriation. It is all true that we are sanctified in Christ Jesus, and "called to be saints." By faith we can claim the whole land that our enlightened vision can take in, in a single moment by one committal; yet in obedience and experience we must go forth, and "walk through the land in the length of it and in the breadth of it," in order to possess.

The moment any one becomes a member of the Church of God by faith in Christ Jesus, that moment he is sanctified—set apart to God. For "we are sanctified through the offering of the body of Jesus Christ once for all." This goes as far as his standing before God

is concerned. The Jewish sacrifices were repeated, over and over again, but our sacrifice does not need to be repeated, for Jesus our sacrifice was offered once for all. The work is completed and done once and forever, sin is put away and we are sanctified wholly in a judicial standing. Thus our standing as guiltless before God is already and forever secured for the believer—the sanctified one. This blessed work of sanctification is on the basis of substitution, and is obtained and lived out on the same principle as justification. It is received by faith just as much as justification, regeneration and adoption. Faith is the hand that appropriates this pure, white holiness through the blood. When by faith through the Holy Spirit we see what Christ has done for our sanctification on the cross, we can say: the work is done forever, sin is put away, and we are covered by the mantle of His holiness and set apart forever as God's peculiar and everlasting possession.

Some morning when we look out from our chamber window, we behold a beautiful transformation. The night before the street in front of your house was all brown and bare, covered with defilements of traffic and bespattered here and there with mire and dirt. But now as you gaze, it is all covered with a mantle of pure, white snow, beautiful as an angel's wings, and every defilement completely covered and hidden. It is all covered by an immaculate robe. And while you gaze at it with amazement, it may be that a voice will whisper into your ear: "Though your sins be as scarlet, they shall be as white as snow." Praise God for that experience in our lives when we were transformed and the blood of Jesus covered our sins and they were hidden under His blood and we became white as snow and they were not remembered against us any more. Praise Jesus for His blood that can sanctify us and make us clean and separated, presenting us to God unreservedly and eternally, spirit, soul and body.—Arthur A. Vuori.

"THE LORD OUR GOD IS ONE LORD."

Daniel Webster had been attending a service in a church in Boston where they stood strongly for the fundamentals of the faith. Coming from the church, he was met by a Unitarian who said to him, "So you have been to church where they teach you three times one is one!" Mr. Webster replied solemnly, "My friend, you and I do not understand the arithmetic of heaven."

Although he was a man of giant intellect, Mr. Webster was simple enough to accept the doctrine of the Trinity taught at this church, that there are three Persons in one Godhead, Father, Son and Holy Ghost, Three in One. No human intellect can comprehend the mode of such existence; and there are some who reject the truth, because it does not seem reasonable that One should be Three, and Three should be One. But God's Word declares that this is so, and faith requires nothing more.

THE GOODNESS OF GOD.

God is good and His goodness abideth forever. At all times God is good. His wisdom dictates only goodness. Sometimes His children can not always see His goodness through the veil of circumstances; but God is always good.

Sometimes the child of God is purged, is pruned, is refined as in a furnace, is tested, pressed out of measure, distressed and worn, and at times humiliated and crushed and bruised and battered and broken. Then are the eyes dimmed with tears, which hide the goodness of the Lord; but faith, resting upon His word, triumphantly sings, "God is good." Whatever ill, whatever sorrow, or grief, or pain, or sickness, or care may come to the child of God, the spirit of trust in the soul can spring up and triumphantly shout, "God is good."

Behind all shadows, all losses, all emptyings is the gracious hand of God, meeting out to the soul the very experiences most needful for the working out of the highest good in the soul. All want and privation, all sadness and solitude are apportioned out by the wisdom of God for the highest good in the soul.

Some there are who can trust only in the sunshine light, in joy, in prosperity; and when vicissitudes arise imagine their God is frowning upon them; when, in very truth, He is smiling goodness upon them. Oh, that the children of God would trust Him fully and know that God doeth all things well. He ordereth all things according to the counsel of His most blessed will. His purposes are unswerving because calculated for man's highest good. The goodness of the Lord is from everlasting to everlasting.

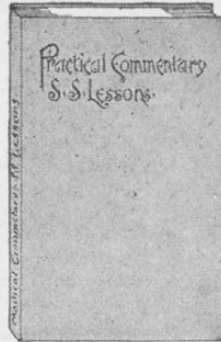
HUMILITY.

I believe that we can be tainted with some form of pride and yet be unconscious of it, until some day, when at prayer, the Lord, in His love, just allows us to see ourselves a little, and then we discover this hateful thing. I feel that instead of asking God to "keep" us humble, that we should ask Him to "make" us humble; then we can more safely take that attitude. A humble man always seems to have a cry in his heart, "Lord, make me more humble." Surely this is a healthy attitude, for, as one has truly said, "The moment that we think that we are humble, that moment we are not."—Philip C. Brocq.

PLEASEING CHRIST.

Whatever happens, let us not be too busy to sit at Jesus' feet. We shall not really lose time by enjoying this; nay, we shall redeem the time; for there is usually much more time and strength forfeited by friction than by toil, and we shall gain in blessedness and enjoyment of our work, and gain in the quality of our work; and, above all, we shall gain in that we shall give Him pleasure where otherwise we might only grieve Him. And this is indeed the crown of all our endeavors. He who pleases Him does not live in vain.—Aitken.

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It pleased the Father, that in him should all fulness dwell.

THE Father loveth the Son, and hath given all things into his hand.—God hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.—Far above all principality, and power, and might, and dominion, and every name that is named not only in this world, but also in that which is to come.—By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

Christ both died, and rose, and revived, that he might be Lord both of the dead and living.—And ye are complete in him, which is the head of all principality and power.—Of his fulness have all we received.

Col. 1. 19. John 3. 35.—Phil. 2. 9-11.—Eph. 1. 21.—Col. 1. 16. Rom. 14. 9.—Col. 2. 10.—John 1. 16.

M

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ANOTHER BAPTIST PREACHER RECEIVES THE PENTECOSTAL EXPERIENCE.

Part of a Private Letter from His Wife, Not Intended for Publication.

I must tell you the glorious news. Mr. X has received his baptism! Just perfectly wonderful! Praise the Lord.

While I was holding meetings at XX, I got a letter from him saying that "he was sick and tired of this Pentecostal business" I was in, and "don't write me any more about those meetings. I don't want to hear any more about the stuff. If you are going to continue on with that this summer, I'll go to the mountains, and you can do as you please." Wasn't that nasty of him? Well, I thought so. I went to my room and cried a "bucketful" of tears, for he had never written me a letter like that before.

That afternoon the Lord gave me victory and assurance in prayer for him. Just before I went into the evening service, with two big swollen eyes, who should walk into my room but Mr. X. Rather shamed-faced he was. After he had written that horrid letter he thought that the best thing he could do was to take his vacation and come to me.

We went to the service and I was praying wildly, "O Lord, keep everything nice and quiet tonight," but He never answered that prayer. The singing was glorious. The place was packed with people. There was dancing and praising and tongues and everything taking place. My husband, sitting down in the congregation glared at me on the platform. There was a most awful look of horror on his face as he looked on. He would hold my eyes for a moment, then shake his head. It was his first experience of a real Pentecostal meeting.

Well, in the after meeting he aired himself. I came out of the prayer room and he had a crowd around him. He was preaching away, saying, "I received the Holy Ghost when I was saved, one don't have to go through all these stunts to get the baptism, it is wrong," etc. I hustled him off to our room, where he cooled off.

At five o'clock in the morning he woke me up, shaking me by the shoulder. "Say, you know this thing is all of the devil; you know that God Almighty never made people act like that." "O be quiet and let me go to sleep," I said. "But this is of the devil." "Do you want to wake up everybody in the house?" I said. He got up and went off and I did not see him again until nearly noon when he came to take me out to dinner.

That night we went into the meeting and he took his place in front of the platform where he could eye me. The power of God began to rain down from the start. When I rose to preach, the power carried me out of myself. I remember shouting, "Thank God for Pentecost, I am not ashamed of it. What a time of rejoicing there will be when Jesus comes."

I noticed his head drop on the seat in front. Then he began fishing for his handkerchief. A precious woman sitting next to him helped him get it. "O what rejoicing, what praising, what dancing, what a mighty sound of praise, like the rushing of many waters, when the saints go marching in!" I cried. At that he lifted his head and threw up his hands. "That's so," he shouted back. Well there was nothing to do after that but call an altar service.

The woman took him like a child and led him to the altar. You never saw such a time in your life. The power or God swept that man off his feet, and he lay on the floor in his white waistcoat and all

his ministerial dignity. That meeting swept on and on until after midnight. He got up and made a confession that he had been wrong and that he had talked against the movement.

The next night my time was up and we left for XX, where we held some meetings. There he got in with some folks who told him that tongues were not always the sign of the baptism. He fell in with some Baptist brethren who told him a lot of stuff, but he said to them, "It was the greatest experience I ever had in my life. Why, I wasn't seeking the baptism. The power of God swept me off my feet on to the floor." "Well now, Bro. X," they said, "be very careful, be very careful," and he was.

But yesterday, in our all-day meeting, he got off by himself. I was in the prayer room, when some one came calling, "O, come quick!" I ran into the auditorium and there he was sitting with his back to the altar, his arms up, his feet and legs and whole body shaking. I'll never forget the sight of him. "O, I'm dying, I'm dying, come quick, Ma!" he cried. Ma was there in a second. He fell into my arms and laid there for fifteen minutes when The Spirit came forth, speaking His own words through my husband, and he was "one of them." Now he never really tarried at all for his baptism; it looked like a supernatural work of the Sovereign God. What a change! We are so happy now. —XXX.

HEALED OF CANCER OF FOURTEEN YEARS STANDING.

I wish to testify to the marvelous healing I received through prayer. I had been afflicted with cancer of the upper jaw bone for fourteen years. There was a small growth on the jaw bone as the result of a fracture of the bone in having a tooth pulled. At the end of 11 years the doctors decided it must be removed to save my life, and upon regaining consciousness following the operation, was told I had only three or four days to live, as it had followed the inside of the bone almost to the brain. But God raised me up and the fifth day I walked all over town. The operation was followed by X-Ray treatments twice a week for nearly one year, when I found the trouble was spreading.

Then I went to the Perry Nichols Sanatorium at Savannah, Mo., where I took the plaster cure which is worse than living fire. I was dismissed at the end of four weeks as cured, and for two years specialists said I was cured; but the spring of 1921 I had been down bedfast and the doctors did not know the cause. When I asked if it might be the cancer they said no, but in March I knew it was the old trouble, so I consulted two specialists. They said they could kill it by serum treatments, but an operation would be impossible, for by that time it affected all of one side of the face, the nose and part of the other side of the face, besides all the throat. At the end of two weeks' treatment I realized it was eating at the brain. My face was dreadfully swollen and there were great blotches where it was just ready to break open externally. My nose was twice its size and my face was swollen away up on my forehead.

I realized I was beyond all earthly help, but I knew God could heal me even though the blood was coming down my nose. I knew I could live but a few hours more unless spared by the hand of God. But I had always had such assurance that I would be spared that I never could doubt, and that morning I still had that calm assurance. I asked prayers of Pentecostal

people, and all pain and eating at the brain ceased at once, the stiffness left me and in a few hours all swelling and much of the redness were gone. I was a new woman and wanted to shout for joy. I wanted to tell every one I knew what God had done for me.

I had so many other diseases along with the cancer that I had been very poorly for years. I had asthma in a severe form for ten years, had always been an anaemic, taking three five-grain iron tablets almost every day, and then there were times my blood would turn to water. Both years the "flu" raged I had it and pneumonia. The second year there was a place in each lung about four inches across that never healed. I also had indigestion for years which doctors did very little for.

When God's power went through me that morning it swept everything before it, leaving me a well woman instead of a physical wreck which I had been for years. I never can praise Jesus enough for what He has done for me. I never was so well in all my life and I am in my forties. I can not tell you the Heaven that filled my soul and body when Jesus with one touch snatched me from the jaws of death and made a well woman of me. Though the doctors removed considerable bone of the face, I have never been disfigured and am the picture of health. If there is any one afflicted beyond earthly help, do not give up, for all things are possible with God, and what He has done for me He will do for others if they will put their whole faith in Him. There is not a trace of the cancer left. I praise God that His healing lasts.—Mrs. W. H. Foulk, 2915 Lafayette St., Denver, Colo.

SPEECH AND HEARING RESTORED.

The following extract from a Parma, Mo., newspaper, is confirmed as a permanent healing, after several months of waiting, by Pastor F. L. Doyle of Essex, Mo.

"All the miracles haven't been performed, at least there was one that waited until last Sunday night to perform its mission. Last Sunday night at the Pentecostal church during the regular services, William Brown, who has been deaf and dumb for the past two months, was perfectly cured of his affliction and is now talking and hearing as well as any one in the whole community.

"In December Mr. Brown went to Texas and went to work on a railroad. He was soon taken ill with a severe fever and was sent to the company hospital where he remained for 32 days. During this time he was unconscious for 3 days and nights and after regaining consciousness he found that he could neither hear nor speak.

"He left the hospital and came to the home of his sister, Mrs. Clarence Hon, in this city, and has been here for several weeks. He says that somehow or other it occurred to him that he ought to go to church Sunday night. He went and when he thought it time went to the altar and handed Pastor S. B. Drew a note asking that the people pray for him. Pastor Drew placed his hands over Mr. Brown's ears. He says that when Pastor Drew removed his hands from his ears there was a sound that seemed like the report of a gun and from then on he could hear and talk as well as before being sick.

"He also states that it was only faith in God that returned to him his hearing and speech."

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GREAT VICTORY IN MALVERN.

We started a campaign against sin and the devil, here in Malvern, October 16. We spent much time in prayer both before the revival began and during its progress. We were very fortunate in securing Bro. B. S. Moore and wife, returned missionary evangelists, to assist us. God heard our cries and gave a victory which will last until Jesus comes. The mighty power of God rested on the very first service. Many backsliders were reclaimed, sinners were saved and believers filled with the precious Holy Ghost. The people in general said that Brother Moore was the best preacher that had ever come to Malvern. The Methodist pastor came several times. One night Brother Moore preached on the baptism of the Holy Ghost and the Methodist pastor said that all the churches needed that power in them.

We are very sorry Bro. and Sister Moore could not stay longer as the people were stirred all over town and the surrounding community. However, they had an appointment in New York for the 11th of November. The impression they made on the people of Malvern will never be forgotten and the deep, pungent conviction in the hearts of the people brought by their stirring messages, will do much towards promoting a permanent revival spirit in the Assembly. I sincerely wish that all Assemblies through this part could have had Bro. and Sister Moore visit them. They preach the old-time Gospel in its fulness and the Lord is blessing their labor wherever they go. We expect to continue the revival a few days for the interest is so great it would be almost impossible to close now.—W. J. Higgins.

ORGANIZING A MISSIONARY PRAYER BAND.

A Prayer Band for Missions has been organized in Brooklyn, N. Y., and, thinking possibly others might like to know something about it, we give Sister Emily F. Johnson's letter herewith:

"We have organized in our assembly what we call the Missionary Prayer Band. Its object is to hold up the Pentecostal missionary work to the Master of the harvest. It was started after God had spoken along this line and had confirmed through the Word that it was His wish. We expect to come together once a week to pray, holding up to the Lord a different field each week and the different ones that represent that field. To join this band, one must be saved through the blood, must see the need of missionary work, must have or be seeking for the Spirit and must lay something down on God's altar for this cause, such as ice cream, candy or something, the money for same going into the missionary treasury of the band. Please pray for this little band that we may stand faithful for this cause and pour out our lives for Him."—Emily F. Johnson, Pres., 440 Pacific St., Brooklyn, N. Y.

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J. Narver Gortner, Pastor of the Pentecostal Assembly, Cleveland, Ohio, writes—

The "Englishman's Bible," or the "Newberry Bible," as it is quite commonly called, was out of print for many years, and many a Bible student with a knowledge of its merits and an appreciation of its value, searched second-hand book stores for months in an effort to procure a copy.

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VICTORY AT FAT SHAN, SOUTH CHINA.

Miss Mattie Ledbetter praises God for answering prayer in providing funds to purchase the ground for the new mission station. She writes: "I am sure you will rejoice with us to know that the \$1650 needed for the last payment on the land is in hand. We also have about \$650 over towards the new building. How we praise Him for all this. \$4350 more will be needed. We are hoping and praying earnestly that we may be able to build this fall and winter. Yesterday our hearts ached because of our small chapel. We felt like spreading out our elbows and pushing out the walls to make more room. The people kept coming and there was no room for them. The roof leaks all over. Last week it rained all week and there was hardly a dry spot to be found for days till it seemed we would be sick. When it doesn't rain the heat is terrible. Even now, the middle of September, I can hardly endure the heat. I have a wet rag on my head as I sit writing. God said to us, 'Arise and build,' and so we believe He wants us to go straight forward with this work. Won't you 'Come up to the help of the Lord against the mighty'? We are advancing on our knees and in the name of the Lord we will prevail."

Mrs. Lillian Denney sends a real note of praise from India. She writes, "What would we ever do without Jesus. Oh, Thou whom my soul loveth, accept our praises. I am so glad we have Jesus—He never faileth. I only had two pice (one cent) when your draft arrived and I was still happy in Him just the same. If anything He was more precious. Oh, brother, He does satisfy the soul. When everything else fails how precious He is.

"I am now back in Lucknow. I did not get the chapel and school rooms finished at Rupaidiha but I got them up to a point where I felt I could close down the work and the walls and other work already done would not be damaged by the heavy rains. So now I feel I must stop the work and not run in debt. I am sure God will supply all the needs in His own good time.

"I trust Miss Hacker will soon be sent back. Such ones as she are needed in India. Miss McLeod reached Lucknow, Monday night the 19th, spent the night with me and went on to Bettiah to join Miss Flint who is soon to sail for the U. S. A. Brother Lindsay and family will son come down from the hills to locate at Ruopaidiah. How I do praise God for sending these precious souls. Pray much for them."

GATOOMA, S. RHODESIA.—The Lord has greatly blessed our ministry here. There are 600 baptized and 14 churches founded in the two years. Glory be to God We are getting ready for His coming.—Andrew and Katie.

SONG OF THE MILLENNIUM.

I see the Christ of God enthroned in majesty and might, Upon His sacred brow I see the diadem of light; Above His glory crown-ed head, I see the em'rald bow, From underneath His holy throne, the living waters flow.

Around about Him I behold the saved of Adam's race, I hear the wondrous song they sing—a song of saving grace; Ten thousand times ten thousand blend their voices in His praise And sing of Him who liveth through the everlasting days.

"He only is the King of kings, the Monarch of all men, For only He has right to reign who hath defeated sin; Let now the earthly kings bow down and own His sovereignty, For He shall rule in righteousness, in truth and equity."

The curse at last is lifted from the long distress-ed earth, Her groans of pain have given place to laughter and to mirth; But not the hollow laughter born of base iniquity, But that which cometh from a heart made glad in liberty.

Mount Lebanon is singing, and old Hermon joins the song, The hills take up the chorus and the praise of Christ prolong; The fir tree and the cedar rear their branches to the sky, And clap their hands and sing aloud, "No feller cometh nigh."

Out where the parch-ed desert groaned her doleful dirge of woes, I hear the song of flowing streams, and see the blooming rose; Her burning winds have ceased to blow and pilgrims 'neath the trees, Now catch the scent of sweet perfume upon the cooling breeze.

I see the gates of Salem stand unfolded to the world, I see the nations bow beneath Christ's banner now unfurled; Jerusalem rejoices for her sons have now returned, And kissed the pierc-ed feet of Him whom long ago they spurned.

Defeated is Apollyon, and Abaddon's reign is o'er; And justice, truth and righteousness shall reign forevermore; The peace of God extendeth o'er the land and o'er the sea, This is the Lord's millennium—the glorious jubilee. —Wm. Burton McCafferty.

Mrs. Susan E. Chester writes from India: "God continues to pour out His Spirit in Travencore. Matthew is trying to put up some small meeting houses for the people with their help. May the Lord bless them. One had a kind of vision, and the Lord seemed to show him that this revival "breeze" would go from the south to the north of India. So be it. Last evening we prayed for an Indian girl aged about sixteen who has some trouble like epilepsy. I wish you could have seen her face as she raised her eyes toward heaven and praised the Lord and then told of the joy He had given her while we prayed together."

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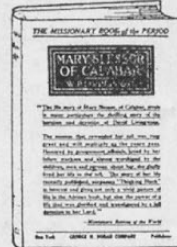
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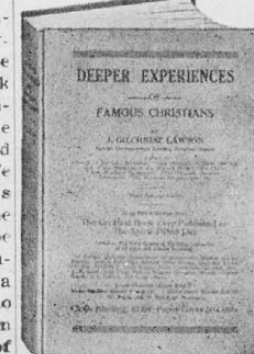
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Brother H. H. Cox is planning on opening a new mission station on the Nepal border. Nepal is a closed land of several million people. We can not now go into Nepal with the Gospel. A number of Pentecostal missionaries are camping on the border and now Brother Cox writes that the burden has settled down upon his heart. Brother Cox writes, "I have had the privilege of going to the Nepal border since I last wrote and the Lord has graciously opened a door for us. We will follow the principles of the Assemblies of God as we are going into unoccupied territory. The district has one million people in it with no missionary to tell them the story of Jesus. I traveled four hours through this district, through village after village, and I knew there were no witnesses for Jesus among them. I went home nearly sick with the burden upon me. I got down before the Lord alone in my room. It was very hot but I was seeking Him and I felt as though I was just beginning my missionary work. I got a glimpse of myself and cried out, 'Woe is me'. Then I heard the voice saying, 'Whom shall I send and who will go?' I answered, 'Here am I, Lord, send me.' He has wonderfully helped us so far and we believe He is going to continue to help us get to these dying people.

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A NOTE OF PRAISE FOR THE GLORY OF GOD.

I was sick for two years and could not do anything. I was blind in one eye and almost crazy. I was taking from five to sixteen doses of medicine a day and got worse all the time. So I went to the sanitarium, as the doctor at home had done all he could and said there was no chance for me. The doctor at the sanitarium also said he could do nothing for me unless it was to operate, but I would not give up to that, and finally came home to die, and everybody thought I would. But, oh, I am praising God to know that He has all power and that He has healed me. I weighed 97 pounds at the time the Lord healed me; now I weigh 165 pounds, and thank God I haven't taken a dose of medicine since Aug. 16, 1916, to this day. I get sick sometimes, but, thank God, I know where to go to get healed.—Mrs. Lulu Boozer, Omaha, Texas.

DUNSMUIR, CAL.—Wife, son and I went to Seattle, Wash., in our Ford car, saw a goodly number saved and baptized during four weeks of hard work there. Thence we drove to Walla Walla, where Bros. McConnell and Strayfeller have a fine work and a continual revival for the past year. We also stopped at Pendleton, Ore., where there is a fine band of saints. We found Bro. Mayfield to be a very faithful pastor. We preached once in Silverton, Ore., and prayed for a Sister Scott who had been sick for two years, and after anointing her with oil and praying for her she got up and dressed and the next day we called and found her in the parlor entertaining company. Glory be to our God! We also preached two nights at North Howell where we found a faithful band of saints. On our arrival home, where Bro. C. J. Rheberg had supplied faithfully during our absence, we found the saints all rejoicing. We are having fine meetings with a revival spirit prevailing. Sinners are coming to the altar. One young man prayed awhile, then pulled out his tobacco and the glory came. Pray for a mighty revival in Dunsmuir.—Pastor M. T. Draper.

BEWARE OF CONVERTED (?) HINDU.

Man who claims to be Crown Prince of Afghanistan, visiting Pentecostal Assemblies.

In the last issue of the Pentecostal Evangel we told of the visit in Springfield, Mo., of a native of India who called himself M. B. Alla and who claimed to be the Crown Prince of Afghanistan, and that he was converted and served under the Methodist Board for eleven years. The Methodist Board of Foreign Missions disclaim any knowledge of him whatsoever. We are unable to get any information concerning him. He came absolutely without credentials of any kind and has nothing to prove his claim with the exception of an old photograph.

Since the publication of the statement referred to above, we have seen a statement in the "American Evangelist" that a man by the name of Ram Singh, son of the governor of Afghanistan, has visited Kansas City and preached in the First Presbyterian church. The story of this man is very similar to the story M. B. Alla gave us, with the exception that this man claims he was converted under Gipsy Smith and that he was sent to this country by the First Presbyterian church of Glasgow, Scotland.

We know sufficient about this man, however, to feel suspicious of all his claims, and so would warn all the members of the Evangel family to look out for a native of India who makes great claims but who carries no proofs to substantiate any of them.

HELP NEEDY GERMAN PENTECOSTAL SAINTS.

Just as we go to press, we have received a telegram from Bro. Arthur Booth-Clibborn, "Please insert appeal on my behalf for German Pentecostal families for Christmas season donations through the Missionary Secretary-Treasurer. Need urgent. Exchange extremely favorable. Receiving painful reports, also letters of deep gratitude for help received. I abstained purposely from appealing at Council because of other special missionary drive. We have created bank account and special distribution system at a German center fore leaving Germany."

Some who were at Council will remember that Bro. Booth-Clibborn mentioned that through the help given by some of the Evangel family and other saints, he had been able to put on the tables of some of our Pentecostal ministers in Germany just the food that their under-nourished bodies needed, and he felt that precious lives were thus saved and the ministry of these brethren was thus extended. Donations can be sent to Elder J. R. Flower at 336 West Pacific St., Springfield, Mo.

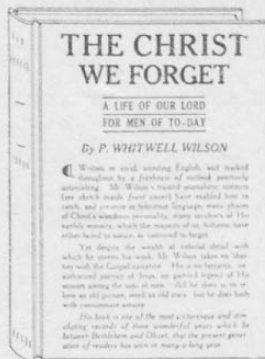
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The new Sunday School quarterlies and lesson leaves are now ready for mailing. We believe that our friends will recognize many improvements in the New Year. The Junior Quarterly has been written by Mrs. Alice Reynolds Flower in her own inimitable style. The Adult and Intermediate lessons have had the most careful editing in this office, and the lessons are given from a distinctively Pentecostal viewpoint. The quarterlies are still 5 cents each, and the leaves, 4 cents a set; but the price of the Picture Rolls has been reduced to \$1.00 each and the Picture cards to 4 cents per set.

Be sure and get a good supply of "Pentecostal Boys and Girls." This paper is being edited by the editor of the Pentecostal Evangel and its one object is to present the full Gospel to the children in a way that they will readily understand and enjoy it. Letters to the children from our Pentecostal missionaries are a special feature. The subscription price for this paper for one year (52 numbers) is 60 cents. Five papers to one address, per year, \$2.50; per quarter, 63 cents. Gospel Publishing House, 336 West Pacific St., Springfield, Mo.

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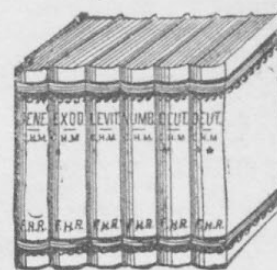
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LUKE 21, 22 *The last passover.*

^a Ro. 5. 3.
^b Jas. 1. 2.
^c ver. 1, 2.
^d Mt. 26. 2.
^e Mk. 14. 1, 2.

CHAPTER 22

NOW ^bthe feast of unleavened bread drew nigh, which is called the Pass-over.

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ROCHESTER, N. Y. HEALING MEETING.

Nearly 100 persons varying in age from an infant in arms to old men and women, were prayed for at the healing service conducted by Mrs. Almee Semple McPherson at the Convention Hall this morning.

Mrs. M. Upton of Chestnut street, a trained nurse, said she had been deaf in one ear for many years and that it was difficult for her to walk upstairs. After prayer and the laying on of hands by Mrs. McPherson, Mrs. Upton declared that her hearing has been completely restored, and she demonstrated that the stiffness had left her knees by walking briskly up and down the platform and running up and down the flight of stairs leading to it.

Others who claimed to have been completely cured or greatly relieved were: a woman with a cataract, a man who had been deaf and dumb since childhood, a young woman whose complaint had been diagnosed as cancer, a man who had suffered with rheumatism, several persons who had been deaf in one or both ears, and a young woman who had lost her sense of smell some years ago and who testified that she could now smell the fragrance of a rose which was handed to her from the congregation.

The young woman said to have a cancer said that she had been suffering an agony of pain when she came to the platform, but that after the prayer this pain completely disappeared. She raised her hands above her head with apparent ease though she said that this position had before been impossible for her owing to the pain.

A little boy from the State School for the Blind at Batavia was led upon the platform and Mrs. McPherson appealed to the members of the congregation:

"How many of you have children of this age in your homes?" she asked. Many hands were raised.

"Then will you pray with me that Christ may give sight to this little one who was born blind and who never has seen the light of day, the blue sky or the flowers?"

For several moments the people in the hall remained in prayer while Mrs. McPherson, on the platform, knelt beside the little child, her arms about him and her lips moving in a prayer which was inaudible owing to the strains of a revival hymn sung by the choir.

The boy's face was uplifted and his whole body seemed tense with emotion. The people in the hall leaned forward in their seats in breathless attention. Suddenly a childish voice rang out:

"I see light!"

A wave of emotion swept over the hall and many persons broke into exclamations of "Praise the Lord!" "Hallelujah!" and "Blessed be the Lord!"

Mrs. McPherson, still with her arms about the boy, explained that owing to the fact that he had been born blind it was probable that his sight would be a matter of gradual development. She then drew the boy's attention to the American flag which hangs above the platform and he raised his hand toward it in salute. After being led to a seat on the platform the boy from time to time waved his hand, apparently in answer to handkerchiefs waved from the audience.

Other men and women, who said that they were suffering from various maladies, professed to feel improvement after the prayers.—Rochester Press.

HEALING SERVICE AT CANTON, OHIO.

The first person to be prayed for was Doris Isabelle Sauselen, three-year-old daughter of C. E. Sauselen, of Bucyrus, who said he brought her to Canton several days ago in hope of securing relief for her from the effects of infantile paralysis. The flaxen-haired little girl, her form limp and her eyes drooping, was carried to the platform in the arms of her father. A

tiny brace held one leg in position. She had been in this condition, the father said, since shortly after she was a year old.

While the father held the little girl in his arms the evangelist, dipping her fingers in a cruse of oil and then placing them on the head of a child, with upturned face prayed in a clear voice which rang through the silent building, which was almost filled with people. As Mrs. McPherson prayed, the baby suddenly turned its head, her eyes took on a new luster and her little body straightened out.

Walks From Platform.

The tiny arms, which had been limp, were placed about the father's neck as the audience gasped when it saw what had taken place. Taking the baby from the father, Mrs. McPherson placed her on the floor and holding to the evangelist's hand she walked several steps. Mrs. McPherson then lifted her to a chair and told the father to remove the braces. This he did and the child was placed on the floor and walked about half of the length of the stage holding to the evangelist's hand. Turning her around, Mrs. McPherson pointed her to her father and the baby walked to him unassisted, covering the distance of about 50 feet with apparently little difficulty. The child also walked from the platform jumping from step to step and continuing unaided to the end of the row of seats in which she and her father had been sitting, a distance of possibly 65 feet. Following the meeting the father placed the baby on the side walk outside the Auditorium and she walked around again.

Deaf Hear.

J. A. Henson, Francis Ave. and 15th St. S. W., after being prayed for testified that he could hear for the first time in 11 years, and that his sight, which had been about half normal for many years, was instantly improved. Henson talked to friends and to newspaper men and several Canton pastors. "My vision is gradually getting better each minute," he said about a half an hour after the evangelist had prayed for him. "I can see quite distinctly without the aid of glasses."

Otis Maher, 18, of Marion, whose father is a linotype mechanic at the "Marion Star," the newspaper owned by President Harding, said that for three and a half years he had been suffering with heart trouble and chronic chorea which were after effects, he said, of scarlet fever and influenza, was prayed over and a few minutes afterwards said that he felt stronger than he had for months.

"I feel as though new blood is throbbing through my veins," he said. "There was a most peculiar sensation, similar to an electric shock passed through my body when Mrs. McPherson began to pray for me. I believe that I am going to be well and strong again."

Leaps into Air.

Hal E. Jennings, an artist, also of Marion, said that he had been an invalid for eight years, in bed the most of the time for the past five years and flat on his back for the past fourteen months. After he had been carried almost bodily to the platform by ushers and was so weak that he could scarcely speak above a whisper and hardly able to stand alone, he shouted, leaped into the air, and told his story in a strong robust voice.—Canton Repository.

A CHINESE EVANGELIST.

The Lord has sent a Chinese evangelist here (Gashatay, Mongolia) who is on fire for God. Both he and Brother Hindle have been out visiting the Chinese villages, and at one village seven Chinese gave their hearts to the Lord. They came back with much joy and we praise God He is working and answering prayer in Mongolia. —Clara Jaycock Wyns.

HUNDREDS SAVED AND HEALED.

I wish to send in a report concerning the meeting that was held in Galveston, Texas, by Bro. Raymond T. Richey and his workers. This meeting opened in the City Auditorium on Friday night October 14th, and continued for ten days, during which time the Lord mightily confirmed His word by saving many hundreds of souls and healing hundreds that were sick and afflicted. Truly it was a great sight to behold people that had not walked in years without the use of some kind of support discard these instruments and walk in the name of Jesus. Deaf ears were unstopped, the tongue of the dumb was made to sing His praises and the blind received their sight. Several thousand anointed handkerchiefs were sent out to those who were unable to attend the services in person, many going into foreign countries. The services closed Sunday night Oct. 24th. A special meeting was held for the colored people on the morning of Oct. 25th, and one for the Mexicans that same afternoon. The Lord wonderfully blessed in both of these services. Pray much for these precious Mexicans that God will deliver them from their spiritual darkness and set up a great work among them in that city. A revival has started in Galveston that the residents of that city will not soon forget and we are praying God that it will last till Jesus comes.—L. C. DeWeese.

A FAITHFUL YOUNG MINISTER GONE HOME.

Sometime during 1917, Bro. Chester Johnson came into the Pentecostal Church in Cumberland, Md., where he accepted Christ as his Saviour. Shortly after conversion he received the baptism of the Holy Spirit and then a little later took the step of water baptism.

Since that time he has lived a consecrated life for God. As Bro. Johnson was attending the General Council meeting held in Chicago sometime ago, he felt God's call to his heart as a missionary to Africa.

Last November the District Council of Maryland gave him license to preach and then, with his wife and baby, he made a tour through the west. He began his ministry in a revival held at Gilpentine, Md., where God wonderfully blessed.

During the summer he held three tent meetings, one at Pine Hill, Md., one at Old Town, Md., and the last one at Green Ridge, where the Lord graciously met him in power. In all, something like seventy souls were saved and about twenty-five received the baptism of the Holy Ghost.

It is thought that in the last meeting that our dear brother drank some water that had in it typhoid germs and his body being in a run-down condition from the heavy strain of the summer, the disease did its work quickly. But with explicit faith in God he held on to the very last. Having been called to his bedside to pray for him, he told me how God had blessed them and it seemed he could hardly wait to get back to his little flock that he might give them the right teaching before they were scattered by the enemy.

During his suffering, God gave him a new revelation on "The New Jerusalem," and he wanted to tell it as soon as he was able. A few hours before death he quoted the first and fourth verses of the twenty-third Psalm: "The Lord is my Shepherd, I shall not want" and "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me."

The funeral service took place in the Pentecostal Church of North Cumberland on Wednesday afternoon at two o'clock, Pastor Walter Long of Flintstone, Md., officiating. The pallbearers were six young men who had been saved in the last tent meeting which Brother Johnson held. Many friends and relatives attended the funeral.—J. Edgar Barrick.

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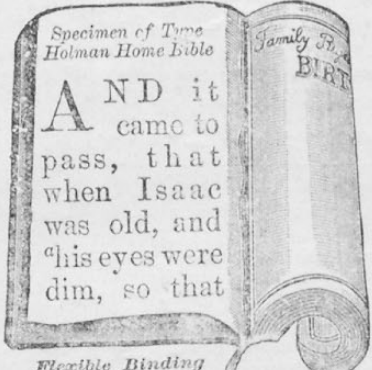
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 (See vs. 29-34. Cf. Mt. 3. 1-17; Mk. 1. 1-11; Lk. 3. 1-23.)
 6 There was a ^{his own} man sent from ^{ple rec} ^{him no} ^{mOr, at} ^{ity,} ^{n Faith.}

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:- Reports From the Field. -:

GRANITE CITY, ILL.—I am this week, with Bro. O’Guin. The fire is still burning. Some are being saved and baptized with the Spirit. The Argue revival here was a marvelous meeting. The revival wave is still on.—S. Hall, Evangelist.

AMARILLO, TEX.—Meeting at West Side Assembly was good, 19 saved and 15 received the Holy Spirit. The power fell from the first. The town was stirred and the little mission is still crowded at the regular services.—N. R. Nichols.

AVANT, OKLA.—We have Bro. Bruce David with us, for a ten days’ meeting. Several saved, 4 baptized with the Holy Spirit. The meeting is still going on, and the Lord is wonderfully blessing.—Pastor O. D. Hurley.

HANCOCK, MO.—We had a very good meeting, 3 received the Holy Ghost and 5 baptized in water. We held meetings for four weeks and there is lots of interest. So please pray for us.—Evang. A. L. Strathkamp.

DENVER, COLO.—Our work is growing rapidly; about 25 saved in the last month and 15 or more have received the Baptism in the Spirit. We must have larger quarters, as our building is entirely too small to hold the people.—Pastor W. H. Boyles.

FUXICO, MO.—The Lord has been blessing here. Bro. Huffman and wife and Bro. Hartz have been conducting a revival, and I came out to help them. Two were saved last night; that makes about 22 saved and 7 or 8 received the Baptism.—Evang. Harvey Dunn.

ALTON, ILL.—I had the privilege of being with Bro. Kortkamp and his assembly a few days last week. A good number were saved and 11 received the baptism in the Spirit and began to speak with other tongues as the Spirit gave them utterance. I found the Assembly in good working order.—S. Hall, Evangelist.

CHICAGO, ILL.—We are glad to report victory on North Ave. The Lord is working, souls are being saved and baptized in the Holy Spirit, and the hall is over-filled Sunday nights. Many strangers are coming in for which we praise the Lord. We ask an interest in your prayers. May God bless you at Springfield, and let your work prosper.—Adolph Peterson, pastor.

CORINTH, W. VA.—We wish to sound a note of praise through the Evangel for what God did here in a week’s meeting. Six were saved, and 7 buried in water by Pastor A. McCauley. One man past 71 years old received the Spirit as in Acts 2:4, and the saints were refreshed. Please pray for the dear ones here.—Evang. S. Motter.

VERNON, TEX.—Having retired from the evangelistic field for a while we are acting as pastor of the Vernon, and Quanah assemblies. The work in both places was in a run down condition, but we feel God is leading on, and already the tide is turning; backsliders are coming home, great conviction is on the people. We want the cooperation of all the brethren.—T. D. Thompson, pastor.

ABERDEEN, MISS.—We praise God for the way He is working in this neglected section of Mississippi. We are going to move to Aberdeen to open a mission for our Master. The Lord has opened a place in that needy city for the truth. Please pray that both our spiritual and temporal needs will be supplied. Any one in full fellowship with the General Council feeling led to come this way is welcome.—Pastor T. C. Anderson and wife.

CHICKASHA, OKLA.—God has given us a gracious revival in this place for the last four weeks. About 35 or 40 got through to the Lord, some saved and some baptized in the Holy Ghost. The Church was greatly revived, and the saints all built up in a wonderful way. Bro. R. W. May did most of the preaching.—T. S. Miller, pastor.

DENVER, COLO.—We are doing fine in Denver. The Lord is blessing and pouring out His Spirit. About 10 have been baptized in the Spirit and several saved in the past two weeks just in our regular meetings, and our Sunday School has doubled in numbers in the past six months. We are praying for a greater outpouring and thanking the Lord for all that He has done in the past.—Geo. L. Rose.

HARFURSVILLE, N. Y.—We are sending our first missionary offering. We have a lovely little church, but so far only a few coming in—much prejudice—but we are praying for a mighty awakening all up and down this valley. Pray for us as this is an entirely new territory, very little Pentecostal work from Binghamton to Albany. My heart is burdened for the foreign work, and we hope soon to have larger offerings for it.—Inez Wood.

CLAREMORE, OKLA.—Evang. Bruce David and wife, with Sister Stickney closed a six weeks’ revival with the Assembly here, Oct. 30th. Attendance and interest good throughout the meeting. The full Gospel was fully and ably presented. Sixteen received the Baptism as in Acts 2:4. Several here brightly saved and some reclaimed. The writer was chosen pastor of the Assembly, which now numbers 40, nearly all of whom have the Baptism. We beg an interest in the prayers of the Evangel Family.—G. G. Collins.

KINGSBURG, CAL.—This summehr I have held full Gospel meetings in Sunnyvale in the First Baptist Church, and gave Bible readings on the Baptism in the Holy Ghost by request in the M. E. Church in Mountain view. I was three months at Pacific Grove, then over three Sundays at Watsonville, and have just finished a meeting over three Sundays at Fresno, Calif., where my son, W. E. Opie, has been pastor for nearly 8 years. I am now beginning a meeting at Kingsburg. I have seen a goodly number saved and many baptized, but more sick ones healed of many afflictions, some miraculous healings. God has seen fit to use me along this line. Any one in California or Arizona wishing a meeting this winter address me at 725 Clark St., Fresno, Calif.—Evang. R. C. Opie.

FORT WORTH, TEX.—I want to praise God for victory today, and for the victory God gave us in the last meeting in North Fort Worth. Something like 200 were saved, and 100 filled with the blessed Holy Spirit. Hallelujah! As a result of the meeting a Tabernacle has been built where the saints come together Wednesday, Friday and Saturday nights to worship the Lord, a Sunday School organized with 115 enrolled, also Sunday night services. On the West side we have a cottage prayer meeting every Monday and Friday nights. The revival spirit is still on. Praise our God! At our regular place of worship on the South Side, God still honors our effort put forth for His glory. People are being saved, healed and filled with the Spirit at all services. Our school is rapidly increasing, having enrolled 33 pupils. God has certainly honored Sister Short in her efforts for the children. The foundation laid is Jesus Christ Himself, and we believe God has in store great things for the school. Pray for us.—Pastor W. W. Hall.

THE ARKANSAS DISTRICT COUNCIL.

Our Council meeting has gone into history as the greatest session of its organic existence. It was the most largely attended, and the Spirit of unity prevailed throughout the entire session. It was truly inspiring to see how the Spirit of love characterized the discussions, and with what unity every decision was reached.

The reports showed that a successful revival effort had been put forth, and much had been accomplished in Council organization and unity during the past year. Many precious saints have grown heartsick of fancies and factions, and with delight turn from alien issues to Council fellowship when it is presented to them in its true light in the spirit of love and fellowship.

Much constructive work was inaugurated, and all seemed to leave the Council with a fixed purpose to put it into execution on the field. Such a united effort must be attended with great accomplishments.

The writer was re-elected chairman and Bro. Z. J. Launius secretary-treasurer. Brethren E. R. Fitzgerald, C. A. Lasater, Fayette Romaines, H. B. Laws and W. J. Higgins were elected as Presbyters, which with the chairman and secretary constitute our new Council Officers.

We recommended four ministers for General Council credentials and granted license, including removals, to sixty-two ministers or exhorters.

When I think of our late session, in comparison with the first one I attended, five years ago, I am made to exclaim, "What has been wrought?" — W. Jethro Walthall.

DOTHAN CAMP MEETING.

We herewith make a further report of the Dothan Camp Meeting held from Oct. 15th, to the 30th. The camp meeting was blessed of God in many ways. The power of God was marvelously manifested at different occasions throughout the entire meeting, and despite the two counter attractions (the Southeast Alabama fair, and A Methodist revival), with the exception of the last week, the meeting was the best attended of any yet held. Both the services of Brother Leonard, with Mr. and Mrs. Ashcroft, Evangelists, was much appreciated.

The meeting was largely attended by the ministers and workers of this district, quite a number remained throughout the camp for the Bible lessons given by Brother Leonard. There were a number of conversions, Baptisms and healings. We truly praise the Lord for all the blessed days of this meeting.—Evang. L. Wooten.

FREMONT, NEBE.—There is great joy in this city for what we have seen, heard and felt of the power of God in our midst. Evang. R. Field, of Portland, Ore., was with us for a week and the Lord wonderfully blessed his ministry in the salvation of souls, healing the sick, and many wonderful baptisms in the Holy Spirit, and especially in the teaching of the blessed Word under the anointing and power of the Spirit, which was a blessing to saint and sinner alike. The results will only be known at the coming of Jesus; we give Him all the glory. We have a nice assembly here now, filled with the Spirit of God.—Carl A. Paulson.

COFFEYVILLE, KANS.—We praise God for Jesus and everything in Him. We have been severely tried, but give glory to God, knowing that all things work together toward God's own, and it will all work out to our salvation. We are asking God for a revival to start Nov. 13th, and desire the prayers of the church at large that it may be a tremendous success. We will also be glad to see any of the Council ministers in our midst. Any good evangelist feeling led to come this way communicate with the pastor of the assembly at Coffeyville, Kans.—H. Travh, acting Pastor.

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sus was with us, he
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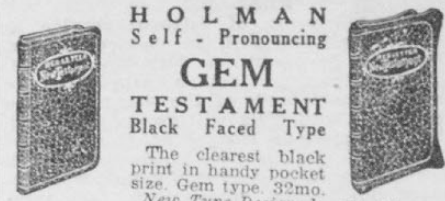
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17 ¶ From that time Jē'sus began to preach, and to say, "Repent: for the kingdom of heaven is at

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FREEMAN'S BAY, AUCKLAND, NEW ZEALAND.

After ten years of faithful service in New Zealand and Fiji, our beloved leader, Miss A. E. Jacobson, has left for America. We trust that as she lays before you the needs of the Islands of the sea, that those whom the Lord calls will go quickly forth with the glorious Gospel of Jesus Christ our Saviour to the poor sin-bound people. On the first Sunday of this month we celebrated our second anniversary. One precious soul was saved. Another was saved the following Sunday. The third Sunday another soul was saved.—E. Abbott and Florence Archer.

Later. You will rejoice to know that last Sunday night, nine young people gave themselves to the Lord, two of them being promising young men. Pray for our Young People's Prayer Meeting that there may be a mighty outpouring of the Spirit upon them.—Florence Archer.

HOLLY, W. VA.—Just held a meeting here; 9 saved and one received the Baptism and 4 seeking.—Mrs. Alice Adkins.

DALLAS TEX.—The dear Lord is using Bro. W. T. Gaston in a wonderful and precious way in the revival going on at present. Pray with us for many precious souls.—R. E. Dorsey.

PIERCE, W. VA.—Bro. Mottee and myself are about to close a meeting here; 12 have been saved and 13 baptized in water, and four baptized in the Spirit as in Acts 2:4.—E. A. McCauley, Evangelist.

Wife had a sore leg for 11 years; she and I prayed and the Lord healed her. I am praising the Lord for the Gospel of healing.—Chas. Joseph.

BIBLE CONVENTION AT NEVADA, MO.

Just closed a good and successful convention at Nevada, Mo. Bro. Geo. W. Lawson of Granite City, Ill., assisted me in this convention and the Lord blessed in a very definite way. About four or five souls were saved and reclaimed and three were filled with the Spirit, the entire assembly, which is small, was revived and all were convinced that they needed to come into cooperation with the Council. The convention, which was a short one, closed on last Sunday night, at which time the assembly was set in order with the Council and the church property was decided to the Assembly of God at Nevada, Mo.—J. H. Law, Chairman.

CLEVELAND, OHIO.—We had a good convention. Several received the Baptism. The Lord was with us.—J. Narver Gortner.

DOUGLAS, ARIZ.—At a meeting last night the saints of the Assembly of God here chose me as pastor again by a unanimous vote, as Bro. Blaisdale expects a calling to Mexico soon.—John Eiting, pastor.

AUBURN BIBLE SCHOOL.

There will be no session of the Auburn Bible School in January.

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God willing, will be held in the Pentecostal Assembly of God, beginning Jan. 13, 1922, lasting 17 days. We expect to have with us Bro. and Sis. Robt. Brown, of New York City, and Bro. Jos. Tunmore, of Pittsburgh, Pa. Come to the sunny South for your vacation during this time. For further particulars write to Secretary R. H. Morrison, 1020 N. W. First St., Miami, Fla.

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PRAYER REQUESTS.

Pray for an ex-Baptist preacher of Vermont, now backslidden who wants to renew his covenant, seek the baptism and go into the Pentecostal ministry. Let's be agreed in prayer for him. Pray for my people, the Salvation Army, that prejudice may be taken out of their hearts; many precious souls who in their ignorance turn away from the light, fearing they know not what. For my entire family, that I may be stronger. For a 13 year old boy's healing, physically mentally and spiritually. For a woman alone, who has been swindled out of her home, that God will undertake. Pray God will soon give us a place to worship in, and precious souls for our labor. Pray I may have the anointing I should have. We can't see our way through, but are in the hands of the Lord, pray. I need your prayers for soul and body. I am left alone; pray my heavenly Father may supply all my needs. Pray God may help on this lonely ranch, and that I may find a suitable and true Christian companion of same faith. Pray the Lord will supply our needs. Am leaving for the Philippines. Pray I may do something there for Christ. Pray the money due me be paid, that I be healed in body, and that the way may be opened for me to earn a livelihood. Pray God to help me tell of the wonderful Baptism to a band of sanctified people. For a brother and sister in financial difficulty. Pray my son may not reenlist in the Marines unless it is God's will, that daughter may again have the joy of salvation. Pray God to send workers to Elfrida, Ariz. Pray I may win souls for heaven. Pray God may let me raise my orphan grandchildren for His glory. They are now in a Catholic orphanage. Pray for my kinswoman and M. T.'s family. Pray God may restore to a brother and sister the joy of salvation.

Pray for the salvation of the following: Husband, Evansville; four sons; Elfrida family; my aged mother; an Indian Catholic man and woman and sick father; Otto and Cleo; a father with three motherless children.

Pray the following may receive the Baptism. A believer; our children; husband; Elfrida; Portland; C. McA.; Jennings; husband, daughter and myself; several in Miss.

Pray the following may receive healing: Cigarette habit; victory in my body; husband's brother with cancer of liver; four years old boy abscess in his head; a believer; head trouble; husband once healed of paralysis, again threatened, our little girl; family from itch; rheumatism and deafness; infantile paralysis; little orphan crippled granddaughter; my neighbor; catarrh of head and throat, rheumatism and cough; my daughter-in-law of all her diseases; pyorrhea, high blood pressure and extreme nervousness; for Sister now; for Sister Williams and myself; for R. K. from much suffering; for C. McA.; A sister who is a nervous wreck; a husband's mental condition and poor health; my entire family, my mother of rheumatism; my eyes and stomach, my boy's hand; lumbago; 2 children, sore eyes; a little girl's chills; eczema and itch; 2 from tobacco and snuff.

Pray God may take these deeper into Him and keep in His will: Dumas; Hockett; Robertson; Elliott family; Strickland; Millville; West Eminence; Gallups; Burks Corners; Graves; Eddy; Shaw family; Jennings.

Pray the Lord may anoint the workers, save souls, baptize believers and build up His kingdom at Evansville, Tex.; Sturgis, Miss.; Madison, Ill.; Condon; Spokane, Wash.; Glendale, Calif.; Pinebluff, Ark.; West Eminence; Steger; Wynona, Okla.; Ellijay; Mammoth Springs.

WHERE IS W. H. TURNBULL?

Anyone knowing the whereabouts of W. H. Turnbull will kindly notify J. H. Law, 2017 S. Joplin St., Joplin, Mo.

CORRECTION.

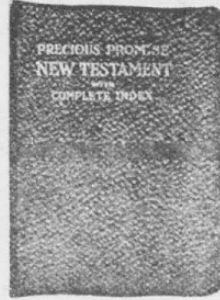
We desire to state that the home address of Evang. H. W. Smith is Box 36, Williamsport, Ind., and not LaPayette, Ind., as given in Oct. 15th issue of the Evangel.

Anyone knowing the whereabouts of Charles R. Riley, a Pentecostal preacher, last heard of at El Paso, Tex., please write his only sister or his father at Burnett, Tex.—Mary Riley.

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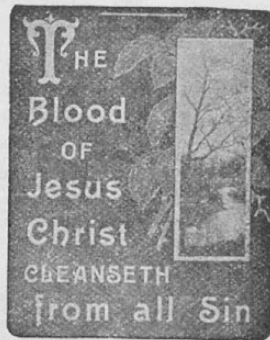
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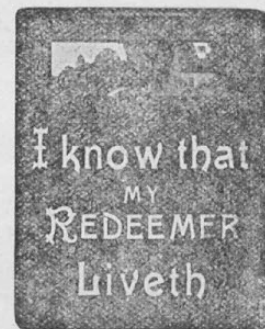
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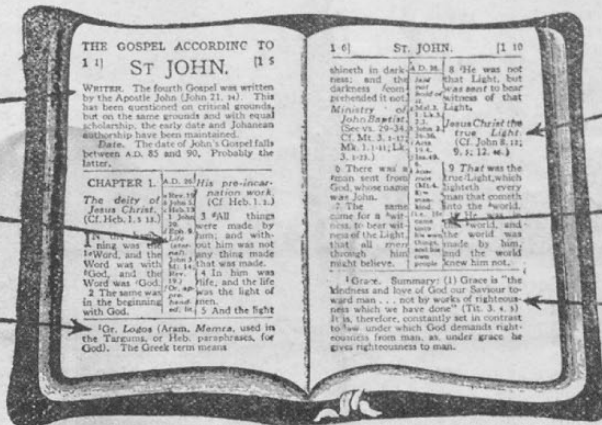
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