



“When I See the Blood I Will Pass Over You.”

THE night of the first Passover in Egypt was one long to be remembered. God went out searching. He was searching for blood. He was not disappointed in His search as far as the land of Goshen was concerned. But He did not see the blood in other parts of Egypt.

The God of mercy became a God of judgment. The merciful God became a judging God. The blood made the difference. The same thing is going on today. God is looking for blood on the houses, on the homes, and on hearts. And where He sees it there is mercy.

It is the presence of the blood that makes the difference. There are some places where it should be and it is not. To such, God will be terrible out of His holy place. Some churches are banishing the blood and putting gilding in the place of it. Making a covering of tinsel and blotting out the blood! Blotting out the atonement and nullifying it by a covering of gold!

The blood has been a barrier against the wrath of God. It speaks of forgiveness. Men spurn the blood, spurn forgiveness, and in consequence they will have to suffer the wrath of God.

“When I see the blood, I will pass over you, and the plague shall not come upon you to destroy you, when I smite the land of Egypt” (Ex. 12:13).

The destroying angel is not dead. He is still waiting to execute the command of his Master.

No blood, no mercy.

No blood, no protection.

Satan tries to keep men from honoring the blood, because God has honored it. What God exalts, Satan debases. What God honors, Satan dishonors. He is anti-God, anti-Spirit.

If you honor the blood, God will honor you. God will honor you because you honor the One who shed the blood, the Son of God.

Be among those who, in the glory, are around the throne giving glory and honor to the Lamb that was slain and hast redeemed us unto God by His blood. The Father is pleased with the company, however small, who honor the blood and give the Spirit His rightful place.

You honor the blood and God will honor and exalt you.

IS THERE DECLENSION IN THE PENTECOSTAL MOVEMENT?

We are living in days when, not infrequently, we hear from the platform, from the Pentecostal press, and in conversation with the brethren that in Pentecost there is a declension on all sides and that in spiritual power and holy living we are not what we once were. And we are constrained to admit that all this is quite true.

Recently a business man, who is in Pentecost, stated publicly that in a certain city, in the very early days of the outpouring of the Spirit in Latter Rain, the place of meeting was so charged with the Holy Ghost and the glorious presence of the Lord that wicked men and women, coming suddenly from the street into the company of worshipers, would be deeply convicted of sin and blessedly saved. This was notably true in the City of Los Angeles, Calif., where in 1906, the place where informal services were held was so ablaze with the fire of God's holy presence that even in the absence of special evangelistic addresses desperate characters, such as dope "fiends," harlots, gamblers, and drunkards, were speedily brought under conviction and were saved.

We desire not to be understood to say that such conversions are unknown in Pentecost in the present day, but that, generally speaking, the work of grace in human hearts is less deep and powerful now than it was then.

Let us note some of the various directions in which declension is apparent.

1. The Spirit of prayer is less fervent now than in old days. In one of our eastern cities the early morning prayer meeting in a Pentecostal convention was so sparsely attended that it was discontinued days before the convention ended. The spirituality of the assembly under whose auspices the convention was announced is reckoned to be higher than the average. Alas, many men and women who are called Pentecostal prefer to attend a missionary meeting where pictures are thrown on a screen and where there is a semblance of entertainment rather than spend an hour in a meeting solely for prayer for missionaries who are endeavoring to proclaim the Gospel in the ends of the earth where Christ has not been named. In the whole of North America with its hundreds upon hundreds of Pentecostal assemblies, it is doubtful if there are as many weekly prayer meetings for foreign missions as there are fingers on a man's hand.

The Spirit of worship is not with us in the same measure as in days of old. Then the hush of God's holy presence was wont to fall upon the saints as they entered the house of God. Visiting and audible conversation were scarcely known; and silent prayer was observed before the service commenced. "God is Spirit, and they who worship him must worship him in Spirit and in truth" (John 4:24). The heavenly choir was more frequently heard in earlier days than now.

2. Formality now characterizes our services in many places. "Where the Spirit of the Lord is there is liberty" (2 Cor. 3:17). In earlier days the Person

of the Holy Ghost was accorded such right of way that anything resembling a stereotyped order of service was almost unknown. The result was that no two services were alike; the unexpected was always happening; Jesus was exalted as Living Head of the church; and the pastor of the assembly, or leader of the mission, as the case might be, was quick to discern the moving of the Spirit, and to give way to the humblest member of the congregation through whom the Spirit chose to pour the message.

In the days of the prophet Ezekiel, the anger of the God of holiness was provoked against Israel because of their idolatrous practices; and because of Israel's backslidings and abominable sins, the glory of the Lord departed from the temple and gradually even from the city of Jerusalem. In Ezekiel 10:3-5 it is written:

"Now the cherubim stood on the right side of the house, when the man went in; and the cloud filled the inner court.

"Then the glory of the Lord went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory.

"And the sound of the cherubim's wings was heard even to the outer court, as the voice of the Almighty God when he speaketh."

"Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubim" (10:18).

"Then did the cherubim lift up their wings, and wheels stood beside them; and the glory of the God of Israel was over them above. And the glory of the Lord went up from the midst of the city and stood on the mountain which is on the east side of the city" (11:22, 23).

As a Pentecostal movement we have gone backwards and not forward; we have disappointed the heart of God, and we have grieved the Holy Ghost. As the glory departed from Israel, even so, in great measure, has the glory of God vanished from the former scenes of Pentecostal triumphs. For example, in the revival which in 1921 and 1922 swept over the British Isles in regenerating and quickening power to thousands upon thousands, both sinners and believers—in the vast majority of places the instruments used by God in the accomplishment of His gracious purposes have been men outside of the Pentecostal movement.

3. In the early days, brass bands, stringed instruments, solos, and quartets were unknown and undreamed-of accessories in our services. The singing oftentimes was without book; though not necessarily so. Occasionally it happened that under the inspiration of the Spirit, a voice would be heard from the congregation; but no one was ever announced from the platform to sing a solo.

It has been argued that under the old dispensation "they lifted up their voice with trumpets, cymbals, and instruments of music" (2 Chron. 5:13). But do

Aren't you glad that you ever heard the Gospel?

we find in the book of Acts or in the epistles in the New Testament anything comparable to a musical program? Since we are now living in the dispensation of the Holy Ghost, should we not take our precedents in church services from the New Testament and not the Old Testament?

In these modern times there are recorded operations in the Pentecostal press, miracles of healing, visions, dreams, prophecies, interpretations of tongues—all of which it can truthfully be said bear a resemblance to narratives in the Book of Acts. But in the attempt to blend musical events and other accessories of so-called worship with the inspired narrative, the effect is something incongruous, and it is evident that what is placed along side of Scripture is earthly in its origin and not heavenly:

"Then all the multitude kept silence and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought" (Acts 15:12).

Not only did they hear of these wonders and miracles, but they gazed at limelight views thrown on a screen, and illustrative of the healing of incurables and the departure of demons from maniacs and epileptics. The effect of which views was heightened by the figures of Paul and Barnabas standing in the foreground robed in picturesque Greek costume.

"And after they had held their peace," a selection was played by a band of stringed instruments, rendered still more impressive by a refrain produced by an instrument resembling a chime of bells.

"James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name."

At this juncture an anthem was sung by a quartet of male voices with a flute obligato accompaniment, and the service closed by the singing of a solo by one who had a phenomenally beautiful voice.

4. In the early days unsaved men and women were never permitted to lead the worship of the Lord's people, even in individual cases, whether in playing on musical instruments or in singing from the platform. Instances are by no means exceptional in our assemblies where backsliders and worldlings participate from the platform, leading what God intended should be worship in the Spirit. **Is it any wonder that the glory of God is receding from our midst?**

Is not the Spirit saying to the individual in the Pentecostal church today whose ear is open, "I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

"But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ" (2 Cor. 11:3).

God forbid that we should exclude the unconverted from the gatherings for worship. The place of the unbeliever is not in the inner circle, but in an outer circle, so to speak, which may be clearly understood from 1 Cor. 14:23-25, as follows:

"If therefore the whole church be assembled together, and all speak with tongues, and there come in men unlearned or unbelieving, will they not say ye are mad? But if all prophesy, and there come in one unbelieving, he is reprov'd of all, he is judged by all; the secrets of his heart are made manifest; and so

he will fall down on his face, and worship God, declaring that God is among you indeed."

5. Modern Dress. By this term is understood scant attire, such as blouses low in the neck, or low in the back, or both low-necked and low-backed, short skirts, garments of georgette or other transparent material, disclosing parts of the body which dictates of modesty would cover. The following comment on modern dress was made by a seven-year-old child: "Papa, when I grow up I would like to dress pretty, but I do not want to dress naked."

Before the war, scant feminine attire was unknown as a fashion amongst respectable people. Alas! in recent years modern dress is not only seen in fashionable society, but in modified degree it has become common in Christian circles. Testimony from men in various quarters, all of whom are believers, coincide in the expressed conviction that woman in modern dress consciously or unconsciously appeals to the baser passions in man. As one of their number expressed it, "The influence of modern dress is demoralizing." Another man who is the head of a large family said, "I will not permit a woman improperly attired to visit in my home; for the reason that my sons are not made of wood."

Immodest dress is the expression of an unsanctified heart; and its tolerance, without protest, causes a blunting of the finer sensibilities in others who weakly make excuses for it; furthermore, in any house of worship where modern dress is unreproved and not forbidden, the spiritual tone of that congregation is not the highest.

Let the preaching from the pulpit as regards holiness of life be ever so straight, plain, searching, and scriptural, the effect on the audience is weakened as long as this evil thing so subtle in its influence is countenanced—so long as it is not dealt with as faithfully and rigorously as the man or woman addicted to dancing, drink, or drugs is dealt with.

"Ye who are clean bear the vessels of the Lord."

"In like manner, that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with braided hair, and gold or pearls, or costly raiment, but (which becometh women professing godliness) through good works" (1 Tim. 2:9, 10).

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (John 2:15).

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:17, 18).

Is there not a danger lest we should fail God in refusing to repent of our backslidings, and by that refusal cease to be a spiritual force as a movement?

"Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember then from whence thou art fallen, and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2:4, 5).

Have not these solemn words a direct application to our present critical state?

A fragment of a letter dated Feb. 12, 1779, which John Wesley wrote to a friend, reads as follows:

(Continued on Page Five)

And that you came to know that the Lord Jesus gives victory over sin?

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THE ONLY REMEDY—A FRESH INFILLING OF THE SPIRIT

The early disciples lifted up their voices to God and said, "Of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, . . . and now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word" (Acts 4:27, 29).

It was a case of man versus God and God versus man. We have here a picture of man arrayed against God and His Christ. It was a formidable array—Herod, Pontius Pilate, the Gentiles, and the people of Israel. The powers and the forces that were brought and arrayed before God were not underestimated by the disciples. "Now, Lord, behold, just see what they say, what they do, and what they have done." This is where the mighty faith of the men came in. "Oh, God, behold the situation; Oh, Lord, Thou art equal to the situation."

God did not disappoint the faith of fishermen. It was a case of fishermen versus Herod, Pontius Pilate, the Gentiles and the people of Israel. Plus God and His Spirit, they were more than a match.

The Jewish council threatened them to speak no more in this name. It was either go on or go back. It was either victory or defeat, and the disciples put the responsibility upon God.

When God was entreated, He came forth. God answered the united prayer, the urgent cry, for He saw their desperate need. God had the reserve power waiting for this crucial time. They who had tried to stop the resurrection were not going to conquer now by stopping the message of a living Christ.

"Grant unto thy servants that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus." A pretty bold list. If they had been still bolder they would have had all their requests answered. God fulfilled to the letter. A fresh infilling of the Spirit was the earnest that God was going to work afresh. The need was very palpable, very evident, and the countenances and the attitude of the rulers and priests were visible and not to be misunderstood. Their language was plain. God's answer was just as real. All of the disciples had a refilling and the building was shaken—a type of the shaking that God would give to those who opposed His Son, His Word, His Truth, His Spirit.

The rulers said, "You stop speaking." Their prayer was, "Oh, God, start us again." And they spoke the

word of God with boldness because God was Spirit and inspired the utterance.

Bold speakers are needed today. A fresh infilling of the Spirit is the only remedy. Speech had to be followed by action. "By stretching forth thine hand to heal." The thing the priests hated was to see a healing brought about by faith in the name of Jesus of Nazareth. If the healed man had walked with legs braced up, and he had been patched up any other way by local doctors, the priest and elders would have been in an ecstasy of delight. But when the God of their father Abraham sends His Son, and healing is done through faith in the name of His Son, they are mad. This apostasy on their part only pointed afresh to the natural outcome—God's judgment had to fall on the city of Jerusalem.

Today professed followers of Jesus Christ are equally as mad against healing in the name of Jesus Christ, and fight against it in pulpit, magazine, and tract. What does it point to? Apostasy! Apostasy under the garment of being jealous for God and His glory as the priests were. God will prefer to listen to the petitions of His people inspired by His Spirit rather than those of priests and elders who have departed from the faith of Abraham.

"By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus." They had faith for much. God rewarded their faith. Today many are content with half a loaf—healing and boldness—but faith does not reach for signs and wonders. God is as able to give the one as the other. The need is as great, the opposition is as great, and God is as great.

They spoke the word with boldness, the Spirit fell, and every request was granted to the whole company. The threats of the priests had the opposite effect to what they expected. These threats drove the disciples to God, drove them to prayer, and now instead of one cripple being healed, multitudes in Jerusalem and in the district round about were brought in and every one was healed (Acts 5:16).

God is equal to every emergency that ever arises in the existence of His church. But He wants to be reminded, to be entreated, to be requested to handle the situation. The disciples realized their inefficiency, but they had faith in the power, efficiency, and might of their God.

AN EYE-OPENER OR ENLARGED VISION

By Frank M. Boyd

The Psalmist when introducing an inspired theme said, "My heart is inditing a good matter, . . . my tongue is the pen of a ready writer." I do not claim the Psalmist's degree of inspiration, nor that my pen is that of a ready writer; but I feel what I believe is a Spirit-given impulse to lay upon the hearts of our readers and assemblies the need of the good work in Springfield. I have not been solicited to do this by any of the brethren, but do so spontaneously.

Some people become so self-centered by moving continuously in their own restricted sphere and its associations that they fail to get the larger vision of the corporate life of a community or of humanity in general. The World War and its aftermath has afresh taught the nations that they cannot exist economically apart from each other, and that some sort of association, either of a few nations in groups or of all

And were you not glad when you learned that the Lord Jesus heals today as of old?

nations together, is necessary. A policy of isolation, while at times advantageous, is hard to maintain and may even prove disastrous. This is but a world viewpoint, but it teaches us a lesson.

Even God's saints can fail to get the larger vision of the kingdom, because of a near-sightedness, which allows them to see only their own assembly and its activities. They seem to forget that they are vitally connected with other members of Christ's body world-wide and that they should function not only for themselves, but also for the edification of the whole body as an integral part thereof. They forget also that they individually will share in the consummation of redemption only as God's purposes are worked out in and through the whole body.

Our readers may have noticed in the Evangel the writer's appointment to the presidency of the Central Bible Institute for next year. Heretofore he has been removed quite a distance from headquarters, whence only a telescopic view could be taken, but at the time of this writing he has had a somewhat microscopic view, and "his eyes have seen" some things. He has just been visiting Springfield and known now something of the self-sacrificing effort of the brethren and co-workers in all departments to carry on through the Evangel, Publishing House, Missionary Department, and Central Bible Institute, the work of the Lord as they are endeavoring to touch the ends of the earth with the vision before them of "bringing back the King."

The writer's special sphere will be the Institute. My experience for the last seven years in Bible school work has tended to give me an enlarged vision as I have seen our students go forth into the vineyard far and near, and have received their reports of the Lord's working through them to consummate the present business of God's church.

It has just been my privilege to "sit in" on the Central Bible Institute in its present temporary quarters, and I marvel at what has been done in transforming "nothing" into "something," and at what has been accomplished in most inadequate quarters and with very insufficient equipment.

This brings me to an endeavor to get the school proposition before and upon the hearts of every individual member of the Assemblies of God so heavily that the only way to get the weight off will be for them to push financially the school building to completion without any suspension of building operations.

The new site is a fine one, large and ideally located for present and future development as the school grows. Ground has been broken, but the danger is that, through lack of funds, the present plan, which contemplates accommodation for only one hundred students (small enough number), may have to be curtailed and only part of the building be erected. This would be most unfortunate. My personal axe is not on the grindstone, but I believe our students and the self-sacrificing staff of teachers deserve a completed structure for next year. In fact, this building is a real necessity.

The brethren are most grateful for the response of some to the appeal for funds, and I understand that the Springfield Assembly has sacrificed for the present its own much-needed building enlargement for the sake of helping the school to build. What will you do? Will you not also sacrifice and give in the same spirit?

You, dear reader, may not fully realize it, but the school is YOURS; in fact, all the departments here are YOURS, and YOU—yes, even you personally, and your assembly will benefit as you give to the Lord of your substance for its completion. Let me point this out in the following sequence:

Building completed, students filling its halls, prepared and going forth to fields near and far, souls saved and baptized in the Spirit through their ministry, the number of the elect added to, the missionary work of the kingdom finished for this dispensation—all this will mean the King's speedy return, YOUR gathering into His presence with a glorified body to look upon His face, YOUR loved ones reunited to YOU, and then on into eternal joys.

IS THERE DECLENSION IN THE PENTECOSTAL MOVEMENT

(Continued from Page Three)

"The present revival of religion in England has continued fifty years. And blessed be God it is at least as likely to continue, as it was twenty or thirty years ago. Indeed it is far more likely, as it not only spreads wider, but sinks deeper, than ever: more and more persons being able to testify that the blood of Jesus cleanses from all sin."

The Pentecostal movement, which has barely completed seventeen years of history, unlike the Methodism of the Eighteenth Century, is declining instead of deepening. I am convinced that one cause of the spiritual success of Methodism, progressively in the Eighteenth Century is the strict exercise of discipline based on the Bible; because when rules of discipline relaxed, and some of them finally became inoperative about the year 1860 in the United States, declension set in rapidly.

Concerning the Church which was born on the day of Pentecost, it is written, "For the rest durst no man join himself unto them." Why? Because it was a holy church, whose Living Head is Jesus Christ, and whose executive is the Person of the Holy Ghost. Unholy men and women feared to unite with the church in apostolic days lest their iniquities should be exposed and judgment be executed as in the case of Ananias and Sapphira. The meaning of the word church is, a called-out people for His Name. See Acts 15:14. Saints compose the church; and a definition of saint is, one who is separated from self and sin unto God.

It is not within the province of this paper to deal, specifically, with the topic of The Remedy for Spiritual Declension, but rather to raise a few questions, which it is hoped may elicit answers from those who are better qualified to give a solution to the problem before us than the writer.

Question One—Is it possible for Pentecostal people to realize as a corporate body that plenitude of Holy Ghost power set before us in the book of Acts, while the gifts of the Holy Ghost are in the great majority of assemblies so largely in abeyance?

Question Two—Is it desirable and practicable to return to the simplicity of church order and discipline as practiced in the early church?

Question Three—What steps should be taken in order that we may co-operate with the Lord in the fulfillment of His highest thought for His people at the present dispensational hour?

(Signed) A Pentecostal Observer.

And that He is baptizing in the Holy Spirit today just as on the Day of Pentecost?

FOUR GREAT REVIVALS

Elizabeth Sisson

Four great revivals, and they were all money revivals. It is needless to add that it is because the Spirit of the Lord rested mightily upon the people. The Spirit of God always follows when the people offer willingly of their substance. He is there to make the money flow. His is the grace that causes them to give, and how wonderfully He rewards when they do not frustrate, but yield to that grace. As I once heard an ignorant but God-taught evangelist say, "When the Holy Ghost comes He makes the people awful generous."

Revival No. 1. In the days of Solomon the people poured out their treasure of gold, of silver, of brass, of oxen, of sheep and lambs, and of their cattle, as well as 30,000 men, and "so they builded the house." Such a revival is always followed by an intensified spiritual revival. What happened? "As they came together," to pray in the house so willingly built to the Lord, "fire came down from heaven . . . and the glory of the Lord filled the house of the Lord, and the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house." Oh, happy hour, when the glory of the Lord crowds out the human! Is there such a glad hour in reserve for us now?

Revival No. 2. In the last days of King Hezekiah after the worship of God had fallen into such terrible decay, His services forsaken, His altar broken down, gifts and offerings to God abandoned, suddenly a spirit of giving to the Lord came on the people, and with great spontaneity they offered Him tithes and offerings. The presence of the Lord was with them, and with "great gladness" they worshiped God and praised the Lord day by day, singing with loud instruments unto the Lord, and when all was finished, they were so blessed, that they turned round and celebrated it all over again, for very delight of heart! "So there was great joy in Jerusalem: for since the time of Solomon, the son of David, king of Israel, there was not the like in Jerusalem. Then the priests, the Levites, arose and blessed the people; and their voice was heard and their prayer came up to God's holy dwelling place, even unto heaven."

Revival No. 3. This followed the horrid reign of King Manasseh, with its seas of blood, infamous idolatry, familiar spirits and witchcrafts. In the early reign of the young King Josiah, Jehovah granted unto His people repentance and liberality toward God, and their monies flowed a boundless stream without reckoning into the strong iron chest made to receive it, and again a money revival was followed by a great spiritual revival. The Lord met His people, "And there was no Passover like to that kept in Israel from the days of Samuel the prophet." No such since the days of the judges.

Revival No. 4. This was the revival that commenced on the Day of Pentecost. The apostles do not appear to have had to preach lengthy sermons on tithing, but with that blessed outpouring of the Spirit the grace of God was such that "all that believed were together, and had all things in common; and

sold their possessions and goods, and parted them to all men as every man had need." Did God bless and reward their generosity? We know that Christ has said, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over." And the first few chapters of the Acts record how the heavens were opened and how marvelously God blessed. Read Acts 5:14, 16, for a record of the abundant reward and the glorious revival that was theirs.

Each of these great revivals of money-giving brought on a spiritual revival in excess of the one preceding it. Concerning the first three revivals we know that the nation was darkling down to its overthrow, so soon to be accomplished in the Babylonish captivity. We, too, stand near the end of the Gentile dispensation, the windup of the church age—but, oh! with wide-open doors of opportunity calling for Gospel proclamation the world over. But the need, the cry on every side is—MONEY. Money to prosecute the work, to send our missionaries, to sustain them, to build homes, preaching places, schoolhouses, orphanages, to give a bare wage to converts called of God and eager to evangelize whose wives and babes must be fed while they are on the Master's business. Money to minister in times of famine and epidemic, growing ever vaster in these awful hours. Our God, through His children, must give relief—not a wordy "Depart in peace," "Be thou warmed and filled," while we "give them not those things which are needful for the body." The Lord save us from hypocrisy! Faith without works! Jehovah, raise up a church whose money shall flow to man's needs from every pore, as freely as Jesus' flood flowed! Why should He not raise up such a church? HE gave those four money revivals, HE moved His Jewish church again and again and again till they fairly poured their substance into His service. If He, by His Spirit, could thus get behind His people's heartstrings in that age, why not in this? The need is now much greater. It was then a nation's, it is now a world's need.

In connection with the first three revivals, there were, no doubt, a few pious Jews in each of those times of declension, who were weeping, praying, believing, against Zion's languishing state. In answer to their prayers, God sent these great money revivals and their accompanying spiritual revivals. I believe that the outpour of our money will be followed by an unprecedented spiritual revival at the end of this age. Shall we unite our forces in prayer NOW for this money revival?

"God who wrought in Jewish times,
Is just the same today."

Shall we press on God, to press on to His people, for the today SO DEEPLY needed money revival? Not alone in Pentecost, but in everything that really does the work of God. Is He just as able to do it today? Is He just as willing? Is this outflow of His people's money to do His work according to His will? "If we ask anything according to His will, He heareth us." "If we know that He heareth us, . . . we know that we have the PETITIONS that we desired

Were you not thrilled when the good news came to you that our Jesus is coming back soon?

of Him." Let us gird ourselves anew (in His power) with this petition, till from heaven, His dwelling place, He pours this spirit of giving upon His church. Then upon that upspringing spontaneity of holy giving He will date a new Pentecost—a further and far deeper outpouring of the Spirit. A universal down-pour!

God dates His blessings. Listen to Him in Haggai. The people have been complaining of hard times and some people are complaining of hard times now. "This people say, the time is not come, the time that the Lord's house should be built." But the word of the Lord came, "Is it time for you, oh ye, to dwell in your ceiled houses," and He might add if He were speaking to us today, "Are My missionaries to go un-housed, my native evangelists, whom I have called in different dark heathen lands to leave wives and children without food and go forth with My Gospel, and you fail to send the money that would aid their families and themselves as they go? Is it time for you to roll around in your cars and my missionaries to get sunstroke, walking in a tropical sun to the various villages? What about selling the car and sending them the money to get them a car? Hard times? "Consider your ways: ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it in a bag with holes."

Listen: "The Lord stirred up the spirit of the governor . . . and the spirit of the high priest, and the spirit of all the remnant of the people; they came and did the work in the house of the Lord;" and down came the date of the Lord's blessing upon the people: "Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, consider it" (Hag. 2:18). True, there was no change in their outward circumstances—times no less hard—seed yet unplanted, still in the barn; the vine, fig, pomegranate, olive, not yet had time to bring forth, but "from this day will I bless you." Why? The Lord stirred up the people, they gave, He blessed. Oh, let us, dear prayer comrades, pray THIS STIR, wherewith God then stirred the hearts of His people. Let us pray this now upon the blood-washed throng universal, while we doubt not God will answer and cause from among them, a great company to consecrate to Him their substance.

He can loosen purse-strings, heart-strings, and can give the grace that touched the poor widow when she cast in her all, and the grace that touched the early church when they were of one heart and one soul. That grace that we read of in the second chapter of Acts can come again, for God's arm is not shortened nor His ear heavy that He cannot hear. As we will give ourselves to prayer for such a stir God will come again with this old-fashioned stir and prepare for Himself an unprecedented day of world-wide blessing on His people. It will not hinder the revival now going on, but greatly accelerate it. Dost thou want Him to bless in His old-fashioned way? What thou hast to say, say it unto God. He is waiting to bless after we fill up the prayer cup. "Call unto Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3). "Ask of Me things to come."

DIVINE HEALING IN THE BOOK OF PSALMS

By Lilian B. Yeomans, M.D.

The Psalms are the only collection of Sacred Songs, which we can be sure are wholly inspired by the Holy Ghost, that were ever given to the Church, and we cannot too dearly love, or too highly reverence and esteem them.

It is a most inspiring thought, which thrills our souls, that the people of God have praised Him in these very words for thousands of years, and that they are still in use in every branch of the Christian church, including the Greek, Roman, and Anglican, as worship in song. Our blessed Saviour, after His last Passover before He suffered—you can read about it in the 26th chapter of Matthew and the 30th verse, or the 14th chapter of Mark, and the 26th verse—adhered to the Jewish custom in chanting what is known as the "Hallel," consisting of Psalm 113 to 118. Possibly He chanted only a part of the last named. For the first thousand years after Christ the Psalms were the only standard hymns of the Church.

It is a great comfort to me to remember how, in the churches to which I formerly belonged, the Anglican and Roman, they sang those wonderful words of many of the most familiar Psalms, not only daily, but even several times a day. For instance, the 110th, "The Lord said unto my Lord, Sit thou at my right hand till I make thine enemies thy footstool. . . . The Lord hath sworn and will not repent, Thou art a priest forever after the order of Melchizedek," and the 130th, "Out of the depths have I cried unto thee, O Lord. Lord, hear my voice: let thine ears be attentive to the voice of my supplications. If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee that thou mayest be feared. I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning: I say more than they that watch for the morning. Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plentiful redemption. And he shall redeem Israel from all his iniquities."

And how beautiful are some of the metrical versions in use in the Presbyterian Church. For instance, the 121st Psalm:

Unto the hills around do I lift up
My longing eyes.
O whence for me shall my salvation come,
From whence arise?
From God, the Lord, doth come my certain aid,
From God, the Lord, who heaven and earth hath made.
He will not suffer thy foot to be moved,
Safe shalt thou be.
No careless slumber shall His eyelids close,
Who keepeth thee;
Behold He sleepeth not, He slumbereth ne'er,
Who keepeth Israel in His holy care.
Jehovah is Himself thy Keeper true,
Thy changeless shade,
Jehovah thy defence on thy right hand
Himself hath made.
And thee no sun by day shall ever smite,
Nor moon shall harm thee in the silent night.

Do you not have a great desire to tell others this good news?

From every evil shall He keep thy soul,
 From every sin;
 Jehovah shall preserve thy going out,
 Thy coming in.
 Above thee watching, He whom we adore,
 Shall keep thee henceforth, yea, forevermore.

I can only pray that, as they sing these words in their worship, they may be made living and powerful by the Holy Ghost, for they are indeed the Word of God which liveth and abideth forever. When we realize the important part that the Psalms have played in the spiritual development of the people of God, we are prepared to find them comprehensive in doctrine, or teaching, as well as in prayer, praise, worship, ethics, history, and prophecy. While the Psalms were specially adapted to the Israelitish people under the law of Moses, they rise in much of their teaching to inspired anticipation of the New Testament Church. And the individual soul finds all he needs here to comfort, guide, and illuminate him in his recurring and changing conflicts. Calvin says, "No one will ever find in himself a single feeling whereof the image is not reflected in this mirror. Nay, all griefs, sorrows, fears, doubts, hopes, cares, and anxieties; in short, all those tumultuous agitations wherewith the minds of men are wont to be tossed — the Holy Ghost hath here represented to the life."

Many of the Psalms were used in liturgical worship, being chanted responsively, or antiphonally, by the singers and people as they marched up to Jerusalem to take part in the sacred solemnities of the feasts which God Himself had instituted in connection with His worship; and we need not be surprised that, in these psalms, such as that magnificent inspired anthem, the 107th, with its ever-recurring refrain, sung no doubt by thousands of voices, "Oh that men would praise the Lord for his goodness (loving-kindness), and for his wonderful works to the children of men," we find the clearest and most unmistakable teaching regarding God's will for our bodies.

One of God's favorite ways of teaching us is through songs. We find that, when He would fasten certain great truths on the minds of the Israelites, and their children **forever**, He commanded Moses to write an inspired song (Deut. 31:28-30; 32:1, 2). Also note that we are instructed to teach and admonish one another, not in harsh words, or cutting phrases, but "with psalms and hymns and spiritual songs" (Col. 3:16). Let us see to it that when we try to help one another in these ways we have a love-song in our hearts. This method of teaching by songs has been found most effective. One man said that if he wanted to influence a nation he would rather write their national and popular songs than their histories and philosophies.

In the Dark Ages, before printing came into vogue, it was very common for students of all the Arts and Sciences to use songs and poems to enable them to retain the facts that it was necessary for them to commit to memory. And one can hardly overestimate the powerful and lasting effect on the Israelites of singing from babyhood those magnificent words, and ones like them, "Fools because of their transgression, and because of their iniquities are afflicted. Their soul abhorreth all manner of meat and they draw near unto the gates of death" (Ps. 107:17, 18). Why are they thus afflicted? Why have they

lost all desire for food? Why are they brought to the very gates of death? "Because of their transgressions and their iniquities." Do you think they ever could or would forget the relation between sin and sickness? "Then they cry unto the Lord in their trouble" (Ps. 107:19). No mention of resorting to human means, only to the simple prayer of faith which saves the sick, "and he saveth them out of their distresses. He sent his word and healed them (It was all that was necessary. It is all that is necessary), and delivered them from their destructions."

The Psalms plainly teach that freedom from sickness is God's will for His people. "There was not one feeble person among their tribes" (Ps. 105:37). "No plague shall come nigh thy dwelling" (Ps. 91:10). I know a man who brought up a family, quite a large one, without any epidemic disease ever occurring among them, by faith in that word. One time they said his daughter had diphtheria, and he said, "Impossible!" And the report from the laboratory proved that there was no diphtheria. The Psalms teach also that, in the event of sickness getting a hold on God's people, it is to God alone that they must turn. Also in the 103d Psalm we have healing shown as a link in the fivefold chain of salvation (Ps. 103:3-5).

A life of faith in the Lord Jesus Christ as Healer will not be without tests, for as one has said, "If we have no tests, we will have no testimony." In Psalm 34:19 we read, "Many are the afflictions of the righteous." These will come; but David testifies concerning the certainty of victory, "The Lord delivereth out of them all." In Psalm 119:71 we learn why these afflictions are allowed, that we might learn His statutes. Live in God's Word and you will live in His will.

GUIDANCE

Whenever you are doubtful as to your course, submit your judgment absolutely to the Spirit of God, ask Him to shut against you every door but the right one. In the meanwhile, "abide in the calling in which you were called." Keep on as you are, unless you are clearly told to do something else. Expect to have as clear a door out as you had in; and if there is no indication to the contrary, consider the absence of indication to be the indication of God's will that you are on His track.

"The safe way in every crisis is believing prayer, in connection with the Word of God; and continued uncertainty as to one's course is a reason for continued waiting."

"And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isa. 30:21).

"The steps of a good man are ordered by the Lord" (Ps. 37:23).

"Answer not a fool according to his folly, lest thou be like him. Answer a fool according to his folly, lest he be wise in his own conceit." That is, "If fools talk nonsense, do not talk nonsense with them; if fools boast a victory over wisdom, then let wisdom expose their folly."

Whatever may be our position down here, if we possess Him we are wealthy beyond calculation. —Sel.

One way to tell your friends the good news of full salvation is to subscribe for the Evangel for them.

QUESTIONS AND ANSWERS

Conducted by E. N. BELL

2050. Will the thousand-year reign of Christ take place before His saints are caught up as in 1 Thess. 4:16, 17 and before the marriage supper, or afterwards? Or will Christ reign on earth a thousand years at all?

The saints will be caught up first to the marriage supper of the Lamb, and the thousand years' reign will begin when He returns to the earth. Yes, Christ is to return and sit upon the throne of His father David (Luke 1:32, 33), which is an earthly throne over the earthly people, Israel, and the overcomers will sit down with Him in His throne, and with Him will rule the nations for a thousand years (See Rev. 3:21; 2:26, 27; 20:4-6).

2051. Can anyone have the interpretation of tongues without the Baptism in the Holy Spirit?

I have never known personally of anyone having the gift of interpretation of tongues except those who had the Baptism in the Spirit. There are cases on record, however, where believers without the Baptism, and even unsaved people, have been caused to understand, on some special occasion, a language which they did not know. Dr. Torrey tells of speaking in China, and his interpreter had to leave the meeting on account of sickness. Torrey says that he went on speaking in English, and at the close of the service the Chinese who did not understand English came up and told him that they had, nevertheless, understood in their own language all that he had said to them in English. Dr. Yoakum also tells of speaking in Mexico when the Mexicans were caused to understand the English in a meeting as if it had been their mother tongue. There are other cases on record like these. These cases, however, do not constitute the gift of interpretation. They are merely a supernatural illumination or opening up of the understanding for the time being. It does not remain as a gift with those who have temporarily understood. I do not believe that it is the purpose of God to bestow the real gifts of the Spirit without first bestowing the Holy Spirit Himself.

2052. Is the language in 1 Cor. 14:34, 35 Paul's own words, or the language of a bystander?

It is the language of the inspired apostle Paul. The previous verse shows that there was "confusion" in the meetings at Corinth, and a lack of "peace." Under these circumstances Paul directs the women to keep silent and take no part in the discussions. Some hold the women were commanded to keep silent because they were whispering and talking to and fro to one another, and thereby causing confusion in the meetings. We know that this does not apply to worship, to praise, or to prophecy, for the Scriptures are plain that every redeemed soul is to praise the Lord and to testify to His saving grace. Also, in the 11th chap. of this same letter to the Corinthians, he directs how the women may properly testify, or prophesy in the Spirit. Paul would not tell them how to do a wrong thing. Then we read in the book of Acts of the daughters of Philip who also prophesied.

2053. Of whom was Jesus speaking in Matt. 11:11,

John or Himself? Is the kingdom already set up, or is it yet to come?

He was speaking of John as being greater, morally and spiritually, than anyone that had even been born up to that time; but He then speaks of those who enter fully into the kingdom of God, and means to say that such a one in his dispensational position, though very small in himself, is greater in position than John.

The kingdom is now spiritually present, but the Messianic phase of the kingdom is not yet set up. This will be at the return of Jesus and during the millennium. He that enters into this millennial glory and power will be highly honored, and the least of them will have greater privileges and greater positions than John had when on earth. John was the greatest "born of women," but he who is in the kingdom is greater than John for he is "born of God."

2054. According to Heb. 4:15, is temptation possible where absolutely no desire exists to transgress God's holy laws? If there is a response in our desires to an evil does this constitute a sin? Does it indicate a sinful state? If the sinful state was completely absent in Christ, how was temptation possible in that state?

This verse should be rendered, "For we have not a high priest who cannot be touched with the feeling of our infirmities; but we have one who was tried in all points similar to our trials, apart from sin." This means that, while man may have sin within him, and be tempted from within, Jesus had no sin within, and therefore could not be tempted from the particular standpoint of indwelling sin. He was tempted or tried by the devil and by all outward things, but was not tempted by a desire within Him for sin.

A temptation, as long as it is on the outside of us, is only a trial of our faith. A temptation or a trial may be presented where there is no desire to disobey God, for it was so in the case of Christ. But when the temptation is presented, if a desire springs up by way of response in us, this indicates that there is something still within us that evil appeals to, and that we need a deeper touch from God. Such desire does not constitute a transgression, if not yielded to. Just before Jesus was crucified He said, "Satan cometh and findeth nothing in me." That is, when Satan looked Jesus over he found none of his property within Christ, nothing like the devil in Jesus, no sinful nature that would respond to Satan. The trouble is with sinful man that he is not in this condition that Christ was in; but, thank God, through the riches of His grace in Christ, we can be crucified to the world and the world crucified to us to such a point that our desires will no longer respond to any of the suggestions of Satan.

2055. What is a false prophet?

A false prophet is a person who claims to be a prophet of God and to bring us a message which the Lord told him to deliver to us, when, in fact, God neither called him to be a prophet, nor gave him any message to speak. Some of these false prophets follow their own hearts, and speak the things which they themselves desire. Others are deceived through false spirits, and really hear voices talking to them which they think is the voice of God, when in reality it is the voice of the enemy. Read Deut. 13:1-5, also 2 Chronicles 18.

The paper will be a silent preacher to them every week.

REPORTS FROM THE FIELD

ARDMORE OKLA.—The Lord blessed in our meetings at this place. Ten were saved or reclaimed, and several are seeking the Baptism. Pray for us.—Mrs. L. C. Cornelius, Electra, Texas.

ST. JOSEPH, MO.—The Lord is still saving souls here. The assembly extends to all the Council men an invitation to pay us a visit.—Wm. O. Singletary, 816 Evaline St.

KINGSPORT, TENN.—The Lord is surely blessing here. A number have been converted and 8 have received the Baptism since the revival closed. Several are seeking. Pray for them.—Mrs. B. Arnold.

LAVACA, ARK.—We are starting the work here after a long spiritual drought. I preached Sunday night, and some 10 or 15 gave their hand for prayer. Every Spirit-filled preacher, deep in the Word, and in line with the Council is invited.—Address J. H. Heck, Lavaca, Ark., R. 1.

LONG BEACH, CALIF.—Last Friday one sister went through to the Baptism, and one on Sunday afternoon, and many more are seeking. On March 11 six were buried in baptism in our Father's great baptistry, the beautiful, majestic Pacific ocean. Others are to follow. And here are five more subscriptions to the Evangel.—W. R. Potter, pastor.

DETROIT and BRAINERD, MINN.—Held a 7-days meeting. God was with us, and gave us times of refreshing. A few were restored to the joy of salvation; some were touched in healing by the Great Physician. I am looking to hold meetings there again in the near future, if Jesus tarries. They have two good men as leaders—Elder Ole Espseth and Elder Leë.

At Brainerd we spent 6 days. It is a new work. They have two energetic brethren for pastors—Brothers Menzie and Lindquist. Two were saved, 2 received the Baptism. They have a nice little church.—Evang. F. Ethel Lee.

LITTLE ROCK, ARK.—Today I began active work in endeavoring to found a Pentecostal Assembly here. I have no place to preach but the street and not one member for seed. I am putting in my whole time till summer in street preaching and giving and lending large quantities of literature. Pray to the Lord to send me both prayer helpers and money helpers. This lovely city must have a strong assembly to which our best people will be glad to invite their friends. Pray. In the summer, in our fourteen-weeks tent campaign, we shall want several really competent, high-class helpers. Please pray.—Chas. E. Robinson, Lock Box 796, Little Rock, Ark.

TRONDHJEM, NORWAY—I can report victory in the evangelistic work in Norway. Brother Gabrielson, who also was in the U. S. A. for many years, and myself had an evangelistic campaign in Fredrickstad, an eastern town of Norway. We have worked there since New Year's day. We had water baptism five Sundays in succession, and will have it also next Sunday. The new converts follow the Bible way of conversion and baptism.—John Sondeno, Pinsemenigheden.

MOORELAND, OKLA.—We have just closed a meeting at Cestos, in which 12 were saved, 2 were reclaimed and 8 received the Baptism according to Acts 2:4. Brother P. H. Ralstin was wonderfully used of the Lord in giving out the Word. My father, C. H. Millard has taken the pastorate and the work is progressing finely. The work in the western part of the state is doing well and several new works are being established.—Pastor Glenn Millard, sec.-treas. of Oklahoma District Council.

WEBSTER, KANS.—We started a Pentecostal mission here last winter. Brother Fred Vogler held a meeting for 7 weeks, which resulted in 10 or 12 being saved and 7 receiving the Baptism. Sister Bertha Gillett, from Caldwell, Kansas became pastor. Brother Covington gave us a 5-weeks meeting in January and February. He is a real power for God and the best teacher on the Baptism I ever heard. In this meeting 12 or 15 were saved and 42 received the Baptism. We have four services a week and good attendance.—J. W. Goodwin.

LAPWAL, IDAHO.—I am the only Pentecostal person in this town. It is named for the fort which is about a mile from the town, and where there is a sanitarium for Indian children from all parts, even from Alaska. God is working in one Indian home here—a half-breed woman, a widow with only one arm, but with four children. A daughter, also a widow, with her two children, lives with her. Pastor A. A. Hansen and I have visited them. Two of the mother's boys have scrofula, which is inherited. Their necks would swell and break. Since we have visited them they have taken the Great Physician and the older boy is healed. This boy, 8 years old, has had wonderful visions. The widowed sister went to work for a while in a half-breed home, consisting of a man and his wife and 4 children. The children gather around this young woman in the evening and want to pray with her. One of her own children, under a year old, had small sores like boils come all over its body. The mother took it to the Lord, and in a few days they began to go away. Praise the Lord for all. Nearly all the Indians here are Catholics. Pray for them.—Ellen Bell.

TULSA, OKLA.—Four weeks of revival meeting just closed here with great victory for this part of Tulsa. There were 53 saved and 42 baptized in the Holy Spirit. The Bible signs for believers did follow in this meeting. Demons were cast out, the sick were healed, some of ailments of long standing. Brother Luther Riley of Paris, Ark. did the preaching. God did wonderfully anoint Brother Riley in giving out the Word. Our house was not large enough to accommodate the crowd that came to hear the message of eternal life and so we are now getting ready to enlarge the building.—Oscar Berryhill.

SAVANNA, OKLA.—We have been here since January 1, when I was called as pastor for the year. We have found some blessed saints with their hearts in the work of the Lord. There has been a great hindrance, but, thank God, we are getting the victory through Jesus Christ our Lord. We are looking for great things to happen in His name. There is a blessed spirit of fellowship among the cross-bearing saints. We want to have a revival just as soon as our church is finished. It is impossible to accommodate the crowds in our present place of worship. We covet the prayers of the saints.—J. W. Hudson, pastor.

MILES CITY, MONT.—There is only one person in this place, of 10,000 inhabitants, who has received the Baptism, but there are some really consecrated denominational Christians who are interested in Pentecost. The territory round about is untouched by the real gospel. Great Falls is the only place I know of in Montana where Pentecost has been preached; I wonder why. There are many assemblies and Pentecostal preachers in the East; why do not some of them "launch out into the deep?" Pray that I may receive the Baptism and also a neighbor to whom I give my copy of the Evangel.—Abbie Christiansen.

COZA HOME, ARK.—We just closed a two-weeks meeting with wonderful results. God met us in a wonderful way. Brother and Sister W. W. Childers and Sister Marian Foote were with us. The Lord blessed their ministry. Brother Childers did the preaching. Thirteen were saved and reclaimed and four received the Holy Spirit according to the pattern in Acts 2:4. Seven were baptized in water. Seven names were added to the assembly roll. Several were healed of their infirmities, among them an old man 77 years old, who has been almost deaf for fifty years. He was so deaf that one had to shout at the top of their voice to make him hear at all. When he arose and started to the platform to be prayed for, the critics began to say, "Now the thing will be tested." Sure enough it was. After prayer was offered he could hear a watch tick. We can now talk to him with ease. The people are stirred and we are looking forward to greater things. Please pray for us.—William E. Lack, pastor.

Many have been saved, healed, and filled with the Spirit through reading our Pentecostal literature.

SOUTHERN MISSOURI DISTRICT COUNCIL

The ninth annual District Council, for The Southern Missouri District, convened at Puxico, Mo., March 27 to April 1, inclusive. The power and blessing of God was on the meeting from the very start and continued throughout the entire time of the Council. More than forty ministers were in attendance and almost as many delegates. A blessed spirit of unity prevailed and many were heard to say, "This is the best District Council I have attended." The night services were specially blessed with a good evangelistic touch from the hand of God and a goodly number were saved and baptized in the Holy Spirit. The business session was equally as blessed of God. One of the important steps taken in this Council was the recommendation of a reading course for our ministers. Other forward steps were taken for the advancement of the District and for the promulgation of the Gospel of Christ at home, and abroad.

Dr. Markley of St. Louis was with us in this Council and his ministry and fellowship were much enjoyed in our midst. Brother J. E. Spence of Kennett, Mo. was also with us and was used of God in delivering a number of gospel messages that were very instructive and acceptable. We were glad to have Brother Hermon L. Harvey with us, who spoke concerning the Central Bible institute after which an offering was taken for the school. Other ministers were used of God in bringing forth the message from time to time.

On Friday we had an ordination service and six persons were ordained to the Gospel ministry and eight others were licensed as exhorters.

It was decided that we would have two camp meetings this year, one at Kennett, Mo. and one at Willow Springs. Dates of these camps will be announced by District Chairman at a later date. J. E. Spence, H. E. Waddle, Bert Talcott, Chas. Woolridge, and W. V. Kneisley were elected as camp meeting committeemen.

The New District Officers are as Follows:

J. E. Spence, Chairman; A. A. Wilson, Secretary-Treasurer and Home Missionary Secretary-Treasurer; Morse H. Markley, Presbyter; Marvin Hartz, Presbyter; F. E. Simms, Presbyter.

A missionary meeting was held on the afternoon of April 1 and a cash and pledge offering amounting to \$275.18 was taken to be applied on sending J. H. Law to Africa.

The new Chairman's address is as follows: Elder J. E. Spence, Kennett, Mo. The new Secretary's address is as follows: Elder A. A. Wilson, Puxico, Mo.

J. H. Law,
Retiring Chairman.

FESTUS, MO.—We are in a revival meeting here. Brother E. O. Robins is pastor. Brother George Lawson has been with us 2 nights. This is a comparatively new work. The people have recently erected a new church house and have been set in order (temporarily) as an "Assembly of God." We are trusting

God for a good meeting. I have been recently in meetings at Dunn, Koshkonnong, Red Ranch, West Plains, Oak Ridge and Festus. I will answer calls for meetings anywhere in the field, or would accept a call as pastor if all is agreeable.—W. V. Kneisley, Birch Tree, Mo.

SILVERTON, OREGON.—Wife and I have just returned from a trip to the Federal Prison at Mac Neil's Island, Wash., where Pastor Frank Gray has one Sunday in the month. The Lord is using him. We were privileged to visit this prison in December and we saw several of the men kneel and accept Jesus as their Saviour. We have seen some of them since and they are making good; praise the Lord. We have had a letter from the Chaplain and he vouched for them. There is a blessed work going on in Tacoma at the county jail; also at the city jail and at the County Hospital. Please pray for Brother Gray and the workers at Tacoma. We spent a week with him and had a blessed time, especially the last Sunday night in the hall. He is the chairman of the District Council of Oregon and Washington. I want to make an appeal for some Christian books for the Federal Prison, as some of the men have written to me for such.—Evangelist Thomas Griffin and wife. P. O. Box, 325, Silverton, Oregon.

NEW TRACTS

We have received a number of requests to reprint an article that appeared in our February 17th issue, "What it means to believe on Christ" by Pastor A. Douglas Brown. We now have the article in tract form. Ask for tract No. 813. The price of this is 10 cents per dozen or 50 cents per hundred.

We have also received many requests to reprint the remarkable article that appeared in the book *Apostolic Faith Restored*, entitled, "The Glossolalia (Speaking with Tongues) in the Early Church." The substance of this tract has been taken from "Darkness and Dawn," by Dean Farrar, and is a true account of the manifestations of the Spirit as they were seen in the Church in the days of Nero. This tract is number 915, and the price of same is 3 cents each, 15 cents per dozen or \$1.20 per hundred.

Although we have printed 15,000 copies of the new tract, "I am not going to a Christless grave, are you?" we have not been able to fill all orders received. We are about to reprint a large edition of this tract that has been used in the salvation of so many. Ask for tract No. 253. The price is 15 cents per hundred.

We have been asked to print tracts for children and we hope to have a series of these printed in the near future. The first tract, entitled "A Floating Zoo," is now on the press. This tract is No. is now off the press. This tract is No. 259 and the price is 15 cents per hundred.

ETERNAL REVENUE STAMPS

120 Bible verses printed on gum paper suitable for sticking on letters 15c

HEALED OF APPENDICITIS

On the evening of February 25, I felt a pain in my right side. It kept getting sharper. The next day I couldn't bend my body enough to touch my feet without almost screaming. I felt we must have the victory, so we all four (mother, sister, brother and myself) prayed for deliverance, and sent a letter to Mrs. Etter in Indianapolis, Indiana, asking her to pray for healing. God surely did the work. Praise His name. To Him alone I give the praise.

We four have the Baptism in the Holy Spirit and trust God for all.—(Miss) Maud J. F. Lile, Ischua, N. Y.

LIBERTY HILL, TEXAS.—Just closed a meeting at Rogers, Texas. Assisted Brother Coulter of Houston in the meeting. Several were saved; some received the Holy Spirit, for which we thank God. We closed the meeting with real good interest—people seeking God. We feel that there will be a good work raised there in the future. We desire the prayers of all the saints that God will continue to bless, and will save all the honest hearts in that place.—W. D. Taylor, R. 2. Box 21.

HAY, WASH.—We praise the Lord for His manifold ways of getting the truth of the gospel before the people. About a year ago it went forth in a crowded court room in Lewiston, Idaho—divine healing up before the bar of human justice, the devil working hard to land us in the penitentiary because a woman had died under our hands who trusted in God and refused the arm of flesh. Eternity alone will reveal the full benefit of that long-drawn-out trial; but many have expressed that their faith was strengthened and their understanding enlightened, and the circuit judge is hungry for this faith. Last week this gospel was preached to a full funeral parlor, many church members having Pentecost—the liberty of the Spirit of the Lord—unfolded to them. Sister Margaret Houghton, of Lewiston, Idaho, passed away safe in the arms of Jesus, over 97 years of age. From an early age she had been an ardent member of the Methodist Church of the old-time zeal, hungry for God, which made it easy for her to accept Pentecost. The writer was her pastor for several years. She had been an invalid from rheumatism, but in time she was able to rise in Jesus' name and walk, and by faith she received physical soundness which enabled her to walk again for about two and one half years. The last two weeks were times of refreshing, causing us all to go deeper in humility and reach higher in faith. She died without pain, seeing the Lord the last night. For two days she could hardly wait for her release, for He had told her "two days more." Such a life and triumphant death gave a wonderful opportunity to preach to the living. The Lewiston meetings have been held in her home. We are now in Hay, Washington, "strengthening the brethren."—A. A. Hansen.

That is why we want to double our output and we solicit your aid.

MISSIONARY DEPARTMENT

All offerings for Foreign Missions and for expense of conducting the Missionary Department, should be sent by Check, Draft, Express or Postal Money Order, made payable to J. Roswell Flower, Treasurer, 336 West Pacific Street, Springfield, Mo., U. S. A.

THE BIBLE IN MANY LANGUAGES

One of the big problems of the various mission fields is that of giving the Word of God to the people in their own language. A host of missionaries in various parts of the world have been co-operating with the British and American Bible Societies and as a result the Bible can now be obtained in several hundred different languages. Then the problem comes of teaching the natives to read their own language, for in many portions of Africa there is no written language at all, and in some countries where there is a written language only a few are able to read. So in order to give the Word of God to the people of any heathen country our missionaries must not only learn the language of the people, but in addition they must be able to teach the people their own language, both how to read and write it.

This shows the necessity of sending to the field missionaries who are thoroughly trained for the work they must do. If we would do effective work in the evangelization of the world the young men and women we send to the foreign field must be prepared to teach the people with the end in view of giving them the Bible to read for themselves. Missionaries who are incapable of teaching others will find their work circumscribed, and limited to their own efforts. The missionary who can gather together the boys and girls, and is capable of teaching them to read the Bible in their own language, has an unlimited field before him. These same boys and girls will spread out throughout the country carrying the Gospel to the thousands which could never have been reached by the missionary alone.

We have had some fine samples of what can be done through trained missionaries in the Belgian Congo. The Blakeney party had only been on the field one year when the Lord gave them forty-one baptized converts. During this one year great progress was made in the language and Brother Barney, a member of the party, had translated over fifty Gospel songs into the Bangalla language. The language of the people is being written out by the missionaries and the natives in the neighborhood of our mission in the Congo will soon have the New Testament in their own language. We can all rejoice over the recent letter from Brother Barney in which he states, "Have just received from the H. A. M. their translation of the Gospels, or rather the life of our Lord, which is practically a harmony of the Gospels. Mr. Buxton has made great strides in getting this commercial tongue into a decent language. He has introduced the words for "Peace," "righteousness," "humility," "kindness," "praise," "glory," and "honor," and a host

of adjectives, adverbs, conjunctions, and prepositions. It is quite enjoyable to have this abundant addition from which to speak to the people. We have only had Mark and John's Gospel and Epistles. The Epistles and Revelation are now in the hands of the printer, and that means that every black boy that can read will soon have the entire New Testament to use. "The entrance of Thy Word giveth light."

If there were no other reasons for the establishment of the Central Bible Institute the opportunity for training our missionaries should stir us through and through, awaking us to the need for a Bible and Missionary Training School. Our Pentecostal young men and women want to work for God. But their knowledge of the Word of God is limited, and very few of them know how to use the knowledge they already have. The Central Bible Institute will go far toward equipping these young men and women for effective work for God in home and foreign fields. Now is the time when the Central Bible Institute needs help for already the ground is being broken to put up the new buildings for the use of the school. Everyone who sends financial help for the building of the Bible School puts their money to work for God in the home and foreign field. We know of no way to make our money count for God in greater fruitfulness than to put it into this Central Bible School building.

RETURNS MISSIONARY OFFERINGS

J. R. Buckley and wife because of the uncertainty of their going out to Africa for missionary work have decided to return to the donors all missionary money given to them for their fares with the exception of \$110.00 received at camp meetings and other meetings in Northern Missouri and Iowa. This sum of \$110.00 has been sent to the Missionary Treasurer to be used in helping the missionaries already in Africa. Brother Buckley has accepted the pastorate of the Assembly in Noonan, N. Dak.

Miss Fanny A. Simpson desires that we notify all of her friends through the Evangel of her present address in India. Her friends can write her at Purnlia, B. M. Ry., Manbhum Dist., Bihar & Orissa, India. Sister Simpson is standing alone and feels the burden of evangelizing the surrounding villages. Any friends who desire to send offerings to Sister Simpson can send them to the Missionary Treasurer and he will be glad to forward them on to Sister Simpson.

THE LAWLER FAMILY NEED A FURLOUGH

Mrs. H. J. Mader writes from Shanghai, China, "Brother Harland Lawler and family are in great need of a change. Brother Lawler has been out for nearly seven years and his wife for six years. The three children have been born on the field. These little lambs need to get some of our good American fresh air and vegetables. They are very white. They should come home before the awful heat of the summer comes on. Please pray for them and do all you can to get them home as soon as possible.

PARCELS FOR INDIA

Miss Hattie Hacker, who has recently returned to India, writes as follows: "I think it would be good if you would put a little notice in the paper about sending parcels to missionaries in India by other missionaries, that they always give a list and value of such articles; the value especially, as we have to declare and pay duty on everything we bring in for other persons." What Miss Hacker says about India is true of every other country. Sometimes duty is very high, and if the value is not known, the missionary may be obliged to pay more duty than he ought to pay. The value must also be declared on every article that is mailed to foreign lands.

MRS. H. J. JOHNS WITH THE LORD

Word has reached the office of the Missionary Treasurer of the death of Mrs. H. J. Johns about December 1, 1922. Mrs. Johns has been engaged in missionary work for a number of years, and at one time was associated with the General Council of the Assemblies of God, withdrawing from that body in favor of New Issue teachings. Her death followed an operation for gall stones. Miss Pearl M. Hewitt, writing of Sister Johns' last moments, says, "I visited her several times during her last week and she talked freely with me, seeming to have such a sweet, humble, forgiving spirit toward all. Her passing brought to me a very deep and sweet lesson of brotherly love."

A MOTORCYCLE NEEDED IN PERU

Brother Forrest G. Barker writes, "It seems that we just must have a motorcycle for the work's sake. I have recently made several trips to different towns and want to visit as many places as possible every week as soon as the rains cease. One place we have recently visited the mayor prepared dinner for us and said he would announce the services any time we could return for the meetings. It is about ten miles away, but the roads are good, and if we had a motorcycle we could go every Sunday morning and have services in another town between Huancayo and there the same day. We need one with a side car so that Mrs. Barker could make trips with me. She plays a guitar and sings well and is so much help in the services."

That is why we want you to help us put the Evangel in 15,000 new homes.

CHRISTMAS DAY WITH THE LISU TRIBES IN YUNNAN, S. W. CHINA

Miss Ada R. Buchwalter tells of the wonderful work going on among the Lisu Tribes in Yunnan Province, China. "We had a good time with our Lisu people at Christmas, the best I have had in China. The Lisu came for us the Saturday before and carried our organ—their village is about ten miles from here, the last half of the journey up the mountain. We arrived about sunset and it was noised all over the mountain that we had come. They all gathered in the grove where they used to worship the devil, a most beautiful spot, and as we came near the gate which they had made of pine branches, they started to sing a Lisu hymn, 'Majestic sweetness sits enthroned.' Oh, it was touching! Their rich voices, all in unison to praise the Saviour whom they have lately learned to love, stirred the depths of one's soul and tears of joy flowed down one's cheeks. After the singing they all lined up and we shook hands, down the long line that almost reached to the log cabin they had built for the chapel.

"On Sunday they came from all over the mountain, about three hundred people, to worship God. We had good services that day and much singing. It was a wonderful sight when we knelt in prayer. The men usually have long pieces of cloth around their heads, which they remove, and everybody prays at once, the noise of which is like the sound of many waters.

"On Sunday evening there were about five or six groups gathered around as many fires, and each group singing. They kept this up for hours and some were singing all night. Oh, it was sweet.

"We got up at one o'clock and about forty of us, mostly young people, went around to the different homes of the Christians and sang, thus proclaiming like the angels that Jesus was born in Bethlehem. One man carried a basket and at every home they gave bread and tea. Every one thoroughly enjoyed it and the Lord blessed us. We went till almost daybreak. The sky was brilliant and they asked us afterwards what it meant.

"Christmas day also brought a lot of people and the Lord blessed. They could not understand how a thousand meals were served and yet there was a lot of food left over. The Lisu do not have dainty appetites and many carried meat home in the folds of cloth on their heads. I heard them discussing it and one said, 'Of course Jesus can increase the food—He fed five thousand people and He is just the same today.'

"It seemed that there was too much praising God for the devil so he lifted up his head. One young man said he saw five devils coming and he took a death grip on his father. We were quickly called for prayer and it took three men to hold him, but through the mighty power of the name of Jesus, the devil was cast out. His case was just as we had thought—he had been coming to the meetings but had not put the idolatrous things out

of his house for he still feared the devil. But since then, he and four other families have burned their idols, so again the devil overstepped himself.

"When we left, there was the same long line and shaking of hands and many went with us part way down the mountain, and when we could see them no more, we could still hear them singing, 'God be with you till we meet again.'

"Since then our workers have gone to another village and twenty-five more families want to repent, so our workers came for books. We find if they do not study and learn the hymns, etc. they soon go back to their idols. Some Lisu girls have come and said that the Chinese are persecuting these new ones and telling them if they repent they will kill them. The Chinese try to use all sorts of methods to frighten them, but they get tired and start in another place. The Lisu are afraid of us at first, but after a time they trust us more."

(The Lisu tribe are the original mountain people found in S. W. China. They are not Chinese, from what we can learn. God is doing a gracious work among them, and another tribe and another tongue is being added to the hosts of the redeemed who shall stand before the throne of God.)

VICTORY IN BOLIVIA

Brother Tommy F. Anderson writes, "Glad to report victory. One Indian, his wife and their son were beautifully saved and are standing true. A boy of one of our neighbors was sick, vomiting blood for two days. The doctor came and said there was no cure and that he would die that night or the next morning. His people were preparing for his death. I told them it was never too late to pray. They asked us to pray in our mission and we prayed twice. God heard and answered prayer, praise His name. The boy was healed. His parents were wonderfully convinced through the prayers of the missionaries and are giving God all the glory.

We have proven that it pays to stick in spite of persecution. The grace of God is more than sufficient to sustain us and to put down the devil. Two priests who had stirred the Indians against us to burn down our door and to fire shots at the mission were driven out of town. The Catholics say that we keep the ten commandments well and are of strong character, persistent and hard to get rid of, always preaching Jesus Christ and not one of the saints. We give all the glory to the Lord and want to be ever faithful to Him."

CHANGE OF ADDRESS

Pastor Robert F. Cook writes from South India, "As the heat here in Kottarakara is unbearable for Europeans after March, we are leaving early in March for Dodbballapur. Our address will be as follows until further notice: Robert F. Cook, Dodbballapur, Mysore State, South India.

GREETINGS FROM BARA BANKI, INDIA

"The old year has passed and we have now entered the New Year with greater courage than ever in behalf of India's millions. The past months have been made up of many testings, yet through them all the Lord Jesus has proven Himself faithful.

"After nearly nine weeks in bed with fever, the physician thought it best for me to return to America for my health. If not, the next best thing was to remain in the hills all the winter. But we remembered the Scripture in Isa. 55:9, 'For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts,' and so I was able to come back to the plains on the last day of October and since then have been busy at the language study and village work.

"Words cannot be found to express the need in the many villages as we see it from day to day. Hundreds of poor starving, diseased children in each village, seemingly left to make their way through life the best they can. Their homes are made of mud with grass for a roof. The only piece of furniture generally found in their homes is a bed which is carried out for us to sit on as we go to them with the Gospel.

"Yet through these conditions we are glad that the story of the cross is listened to with interest and we believe that some seed is falling into good ground. Just three days ago a heathen man came to our Bungalow from one of the villages we had visited and expressed his desire to become a Christian. He said he was willing to give up his idols and do what we would tell him, also he wanted us to come and teach his wife and children about the Lord Jesus. The Lord has laid it on our hearts to open up a Sunday school in this same village, so we covet the prayers of the Lord's children that each step taken will be for the upbuilding of His Kingdom.

"By the time this reaches you, the heat will be on and the hot sand storms will be blowing, so special prayer is needed for the missionaries at this time, especially for those who will have to remain on the plains. May the Lord bless and keep you one and all until He comes."—Mr. and Mrs. J. Edgar Barrick and son Osmonde.

THE MEXICAN WORK IN CALIFORNIA

Miss Alice E. Luce writes from Los Angeles, "The work here seems to be in splendid shape, the mighty power of God falls in every meeting and the assembly has just about trebled in size while I have been away. From all accounts I shall find the same conditions in San Francisco and San Jose, for which I do indeed praise God. We hope to finish off the building of our new tabernacle here soon and to hold a special campaign in it through the summer months.

AN INCIDENT RELATED BY A VETERAN MISSIONARY IN INDIA (Why not the same thing in ten thousand places in America?)

"Would not a day of prayer and fasting be appropriate under the present conditions in India, and especially within the Church?" commented a certain Committee in their report. "Why should not we, as an Assembly, set an example to our people and set apart a time for confession and fasting and prayer?" Some thought that fasting was not in harmony with the spirit of the mission, but the majority welcomed the idea with acclamation. It was astonishing how decision after decision and problem after problem seemed to make us glad that we had reached this conclusion.

"The arrangements for the day of prayer and fasting were that tea and toast would be served at 6:30 a. m. for any who wished it, and then light refreshments at 3 p. m.; but from 7 till 3 there was to be a continuous prayer meeting, over which eight members had been asked to preside for about an hour each. 'You can read from the Scripture, announce a hymn, suggest topics for prayer, give the word of exhortation that's burning in your bones. Only one instruction the Committee has: we wish to meet with God—not to hear the voice of man too much. Make your remarks brief. Do whatever you feel the Spirit desires you and the meeting to do.'

"Then we began to pray, and as we prayed the Spirit descended. I know now something of the meaning of that verse of Scripture which talks of Christ praying 'with strong crying and tears.' One of the Indian pastors began to pray for his congregation and broke dawn utterly. It was not an experience one wishes to talk about much: one felt that one was standing on holy ground.

"Another chairman read of the defeat of the Israelites before Ai and the cause thereof—the secret sin of Achan. The lesson was applied home. The reason of the defeat of the Christian Church in India was the sin of individual members and office-bearers—not only the open sins, but those which none knew of except the perpetrator and God. None of the children of Israel knew of Achan's sin. Then we fell to confession again, and shortly after a missionary—one of the United Free Church—rose and said there were some things he felt he must do. For instance, there was tobacco in his bag in his room: that had to go. There was still pride in his heart: that had to go. And so on the proceedings went. No one seemed to feel the meeting drag, and by 3 o'clock we felt that it had come to a natural conclusion.

"It is difficult to convey an idea of the reality of the experience, but it was the most real thing I ever passed through. NOW I know God; and it makes all the difference to one's message. HE has met me, laid His hand upon me, and things can never be the same again. NOW I know what I had formerly only hoped or believed. The Bible is a new book. NOW I don't heed so much what peo-

ple have written about it. It is what He says to me through His Word I'm concerned about. Formerly I could not honestly say that if I had the Bible with me on a trip I had everything I wanted in the way of literature; but NOW I can. And evil habits which for years I had been fighting against with varying success are now conquered with hardly a struggle; I leave the fight to Him, and **HE WINS EVERY TIME.**"

Is not the foregoing the kind of revival that thousands of pastors and churches and multitudes of Christians NEED?

PRAY FOR REVIVAL

SOUTH CHINA STILL UNSETTLED

Brother J. R. Spence writes from S. China, "We are in Sainam (Feb. 21) unable to return to Waitsap. Last Sunday we ministered at Fatshan and this week are holding special meetings at Sainam, twice a day, for both Christians and heathen. At present the whole country is in such a state on account of civil wars, that it is hard to get the people interested. Towns and cities are being pillaged and being burned, men and women being killed or taken for ransom, and pirates are infesting the rivers.

"I had quite a unique experience last week. Miss Kunkle was down here at Sainam for a few days and we took her back in the motor boat to Lopau. We had only gone six miles when, the river being very misty, we almost ran into a large Chinese junk—and what do you think?—it was in the process of being robbed by pirates. Four fully-armed men were collecting from the ill-fated passengers and we saw them hand over their money and valuables as we passed. The robbers had a small row-boat into which they were putting their loot. Of course we did not stop, but as we passed, one of the pirates gave us a smile. Perhaps he thought, 'Well, we are too busy now, but some other time.' We do praise God for deliverance. But the state of the country at present is such that **we need your prayers.**"

SEDALIA, MO.—We have a nice assembly of 135 members. The Lord has been blessing. Please pray that many more souls may be saved.—Mrs. Frank Bogotner.

CANADIAN PENTECOSTAL TESTIMONY

The Canadian Pentecostal Testimony, the official organ of the Pentecostal Assemblies of Canada, is now enlarged to 8 pages, and each number contains many good articles. Encourage our Canadian Pentecostal brethren by subscribing for their paper. It is published monthly and costs only 50 cents per year. The editor is Brother R. E. McAlister, 740 Queen's Ave., London, Ont., Canada.

CONTRIBUTIONS FOR HOME AND FOREIGN MISSIONS

From March 29 to March 31 inclusive
(This does not include offerings for expenses of the Foreign Missions Dept.)
\$400.00: Bethel Temple, Los Angeles, Calif.
190.00: The Md. & W. Va. Dist., Cumberland, Md.
42.00: Mrs. A. M., Osage City, Kans.
40.00: J. H. S., Jasonville, Ind.
34.00: Marionville Church payment.
25.00: S. S., Scranton, Pa.; Mr. & Mrs. H. D. B., Bylesville, Ohio.
22.75: N. Y., Columbus, Ohio.

22.25: F. Y., Columbus, Ohio.
20.79: B. V. G., Uska Bazar, India.
20.63: Worrell's N. T. Royalty.
15.00: S. S., Richmond Hill, N. Y.
13.50: Christian Assembly, Cincinnati, Ohio.
12.80: J. S., McPherson, Kans.
10.00: J. N., Coalhurst, Alta.; J. E. C., Two Harbors, Minn.; A. G. T., Chicago, Ill.; Mr. & Mrs. F. R. G., Zion, Ill.; A friend from Missouri; B. D. A., DeLeon, Texas.
8.00: Assembly, Enterprise, Ala.
7.40: R. D., Yakima, Wash.
7.12: S. S., Goose Creek, Texas.
7.00: W. B. J., Boulder Creek, Calif.
6.50: L. M. C., Woodland, Calif.
5.50: Mrs. H. M. J., Holdrege, Nebr.
5.00: Mrs. C. A. D., Rio Vista, Calif.; Jester S. S., Switch, Texas; Mrs. L. A., Lebanon, N. J.; P. P., Trinidad, Calif.; Mrs. H. T., Henrietta, Texas; O. R. H., Wichita, Kans.; J. D. B., Turtle Creek, Pa.; Mrs. S. J., Columbus, Ohio; L. A. R., Crestview, Fla.
4.00: Mrs. J. F., Royal Oak, Mich.; M. E. T., Lima, Ohio.
3.00: S. S., Southampton, Ont.
2.90: G. B. C., Pella, Iowa.
2.66: Kings Cor. S. S., Springhill, La.
2.50: H. M., Los Angeles, Calif.
1.97: Full Gospel Mission S. S., Towner, Colo.
1.50: Mrs. S. T., Carrollton, Ill.
1.00: A friend, Springfield, Mo.; E. L. T., Summerfield, La.; M. C., Childress, Texas; M. A. X. C., Denver, Colo.; J. R., Sturgis, S. Dak.
.25: Amounts less than \$1.00.
Total \$1,058.02
Amount previously reported 13,030.65
Total for March \$14,088.67

CONTRIBUTIONS FOR HOME AND FOREIGN MISSIONS

From April 2 to April 4 inclusive
(This does not include offerings for expenses of the Foreign Missions Dept.)
\$100.00: Assembly, New Castle, Pa.
80.00: Assembly, Youngstown, Ohio.
33.80: Mr. & Mrs. J. F. P., Fredonia, Kans.
31.10: Assembly, Creal Springs, Ill.
25.00: F. A. A., Boston, Mass.; Mr. & Mrs. H. C. H., Earle, Ark.
20.24: S. S., Fort Smith, Ark.
20.00: H. J. S., Eufola, N. C.
18.25: Pent'l Prayer Band, Allentown, Pa.
15.39: S. S., Wynne, Ark.
15.10: Assembly, E. St. Louis, Ill.
15.00: E. P., London, Ark.; B. B. B., Orange, N. J.
13.50: Union Service, N. Jackson, Ohio.
11.75: Assembly, Browning, Ill.
11.50: C. K., Noxville, Texas.
11.00: G. P., Olney Springs, Colo.; Assembly, Miami, Okla.
10.00: Full Gospel Mission, Muskegon, Mich.; Mrs. G. A. K., N. Andover, Mass.; Mrs. W. R. R., Maumee, Ohio; A friend in Ga.; M. E. S., Chandler, Okla.
9.00: Elk St. Assembly, Eureka Springs, Ark.
8.55: Glad Tidings Hall, San Antonio, Texas.
8.10: S. S., Splendor, Texas.
8.00: S. S., Pt. Lavaca, Texas; A. J. N., Bucyrus, Ohio.
7.00: C. & F. C., Flagler, Iowa.
6.57: Mr. & Mrs. R. T. F., Taft, Calif.
6.25: A. H. & D. E. O'N., San Gabriel, Calif.
6.00: W. F. R., Goose Creek, Texas; Mrs. J. B., Newcastle, Texas.
5.86: S. S., Seadrift, Texas.
5.33: Assembly, Koshkonong, Mo.
5.00: Mrs. J. H. K., Springer, N. Mex.; A. B., Jeannette, Pa.; Assembly, Black Rock, Ark.; H. L., Poland, Ohio; L. E. W., Whitt, Texas.
4.50: Mrs. H. E., Golden City, Mo.; H. J. J., Colo. Springs, Colo.
4.00: Mrs. E. N., Alton, Kans.; Assembly, Parma, Mo.
3.94: N. Canadian Valley Assembly, Mutual, Okla.
3.60: P. S., Muscatine, Iowa.
3.50: C. B., Manakin, Va.
3.00: S. C. H., Jesup, Ga.; Blue Bird Class, Watsonville, Calif.; Brick Church, Rosebud, Mo.; Bible League, Jasonville, Ind.
2.90: S. S., Picher, Okla.
2.78: S. S., Oswego, Kans.
2.75: Peaceful Bend Assembly, Cuba, Mo.
2.70: S. S. & Assembly, Wichita Falls, Texas.
2.50: A. L., Densmore, Sask.
2.25: Assembly, Chickasha, Okla.
2.03: A. J. K., Raton, N. Mex.
2.00: T. K., Willisville, Ill.; H. H. P., N. Tazewell, Va.; W. & B. K., Caspiana, La.; Mrs. J. H. S., El Dorado Springs, Mo.
1.66: Assembly, Couch, Mo.
1.60: Class No. 3, Davis City, Iowa.
1.55: Assembly, Ninnekah, Okla.
1.45: Assembly, High Bridge, Ky.
1.00: P. S., Westernport, Md.; S. D. A., N. Olmsted, Ohio; Mrs. B. P., New York, N. Y.; E. E. G., Gainsville, Texas; Mrs. M. E. B., Broadus, Texas; Mrs. J. T., Chicago, Ill.; Mrs. I. J. Y., Dixie, Okla.; Mrs. M. B. J., New Castle, Ind.; E. W., Oswego, Kans.
Total, less \$40.00, amounts given direct to missionaries by assemblies \$673.50

Try to send us a couple of new subscriptions this week. We thank you for doing this.

DATE OF SPRINGFIELD MISSIONARY CONVENTION CHANGED

A missionary convention will be held in the assembly at Springfield, Mo., from April 22 to 29. Evangelist E. S. Williams, of Philadelphia, is expecting to be with us, and we are expecting Miss Lavada Leonard, of China, Brother C. F. Juergensen and family, of Japan, and other missionaries. This will be the last week of the term of the Central Bible Institute, and the faculty and the students will be helping in the meetings.

NEW YORK CITY REVIVAL CAMPAIGN

The sixteenth anniversary revival campaign, in connection with the opening of the Pentecostal work in New York City, will be held at "Glad Tidings Tabernacle," 33d Street, west of 8th Ave., for ten days, beginning May 4 to 13 inclusive. Evangelist Bert Williams, of Perry, N. Y., and other prominent workers will be present. We are expecting this to be the best of all our anniversary services. For further information write Robert A. Brown, Pastor, 337 West 14th St., New York City.

MINISTERS' FELLOWSHIP MEETING

April 24 to 27, Galena, Kansas

For southeast Kansas and all other ministers and workers who wish to meet with us. This is a real "Love Feast," "a cooperative development," "a gathering together in labor." Brother Welch and Brother Goben are expected to be with us. Let all the ministers and workers who can, come! The assembly at Galena will take care of all who attend. In addition to the Fellowship meeting, Brother Walter Y. Howell, of Chetopa, will conduct a convention at Galena, April 19 to 29.—S. H. Patterson, Chairman.

CENTRAL DISTRICT COUNCIL

The Central District Council, embracing the states of Ohio, Michigan, Indiana, and the northern half of Illinois, will hold its next session in Bethel Temple, corner Buckeye and Pulaski Sts., Dayton, Ohio, May 8 to 10. The Council will open its session Tuesday afternoon, May 8, at 2 o'clock. All ministers expecting ordination and persons desiring license to preach or expecting renewal of license should appear before the Committee. Further information, if desired, can be obtained by addressing the undersigned.—J. Narver Gortner, Chairman, 1412 East 57th St., Cleveland, Ohio.

**PENTECOSTAL CAMP MEETING
EATON, OHIO**

A Pentecostal camp meeting and convention will be held, the Lord willing, at the famous Preble County fairground, Eaton, Ohio, June 3 to 17 inclusive. We are glad to announce that the Indian evangelist, Watt Walker, of Oklahoma; Evang. Soules of Byesville, Ohio; and Miss Marguerite Flint, missionary from India, are the special workers. All ministers and Christian workers are invited. Free entertainment provided for special workers. This beautiful and well-equipped place has been offered for this camp. Plan your vacation for the above date. For information write E. M. Lockwood or J. M. Marsh, Eaton, Ohio.

NORTHERN CALIFORNIA DISTRICT COUNCIL

The Fourth Annual District Council of Northern California and Nevada will be held at Glad Tidings Tabernacle, 1536 Ellis St., San Francisco, April 24-27 inclusive. An interesting and exceedingly profitable council is anticipated. Pastor A. W. Frodsham, of Fredonia, N. Y., is expecting to be with us. It is expected that W. K. Norton, of India, will be one of the speakers on missionary problems. Wide-awake speakers from far and near will deal with a variety of themes. Evangelistic services every night. Ordinations, reports from the field, and conferences on the expansion of the work will be in order.

The fourth successful school year of the Glad Tidings Bible Institute will draw to a close on April 27, when graduation exercises will be held in the Tabernacle.

A good delegation should plan to accompany every pastor or evangelist on the district. Come expecting a heavenly refreshing.—R. J. Craig, Chairman.

PASTOR WANTED at Plymouth Pentecostal Mission, Plymouth, Indiana. Address John F. Baker, 1122 N. Mich. St., Plymouth, Ind.

OPEN FOR CALLS

I am open for calls in the evangelistic work. Anyone desiring a meeting write me at 1627 Vickery Blvd., Fort Worth, Texas.—R. W. Griffin.

NEW HAVEN, CONN.—Pentecostal Mission, 47 Orange Street.—We have just removed to a more central location, in the heart of a great city, where we hope to reach a large number with the glorious message of Pentecost. Strangers passing through town are cordially invited to the services on Thursday and Sunday evenings at 7:45. We are expecting great things from God in our effort to further spread the glad tidings of the Gospel.—Clarence Jensen.

ILLINOIS DISTRICT MEETING

Having secured the consent of the officers of the Central District and of the Southern Missouri District and of the General Council with a view to organizing Illinois into a District Council, the Committee, consisting of C. M. O'Guin, Clyde Bailey, and A. W. Kortkamp, hereby announces that a meeting will be held in Mattoon, Ill., in the Assembly of God Tabernacle from May 1 to 4 inclusive. All Pentecostal ministers residing in the State of Illinois are hereby requested to attend this meeting. After a time of fellowship and blessing from the Lord, we are to consider the matter of forming a District Council for the State of Illinois, and have the same in affiliation with the General Council of the Assemblies of God. Either Elder E. N. Bell, Chairman of the General Council, or Elder J. W. Welch, Secretary, will be with us.
—C. M. O'Guin, Chairman.

NEEDY FIELDS

A railroad town of 8,000 inhabitants. Only 2 saints there, both strong in faith, one baptized in the Holy Spirit; 25 that rather believe God's promises. There are 3 baptized saints who will go to help—a brother and 2 sisters. It would have to be on faith lines. Write to Mrs. Chas. Pigg, Kansas City, Kans., 335 West 5th St.

Send 25 cents for sample package tracts.

PONCA CITY, OKLA.—This is a prosperous oil town, but not much spiritually. We need some full-gospel people here that have the fire in their souls and can help pray it down on this wicked city and make souls hungry to seek God. There is not one mission in this needy field. We will be glad if some full-gospel people would come this way and help get a work started. I do not know of another person here of this faith. I have been here only a short time. Pray for me that I may shine for Him.—Mrs. W. A. Rone, care of Higdon, florist.

**WESTERN CANADA CAMP MEETING AT SASKATOON, SASK., JULY 1 TO 15
Special Convention Days, July 2 and 6**

Brother E. N. Bell, Chairman General Council, will be present, whose inspiring Bible lessons will be of benefit to all. Begin praying now for these meetings. Advertise it far and wide through all the Pentecostal friends and assemblies. Write us for bills for distribution. Send us a list of names and addresses of friends, that we may extend to them a personal invitation to this meeting. All things in common, free tents for all as the Lord provides. If you have a tent bring or send it, as tents are scarce. Bring your own bedding and toilet articles. Meals on freewill offering plan. All offerings, inquiries, correspondence, etc., will be sent to H. M. Cadwalder, General Delivery, Saskatoon, Sask., as Brother Schneider, Secretary of the District, is in the U. S. at present.
—Chairman, H. M. Cadwalder.

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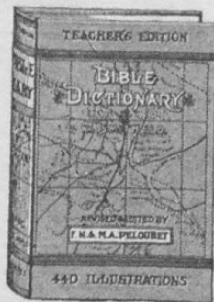
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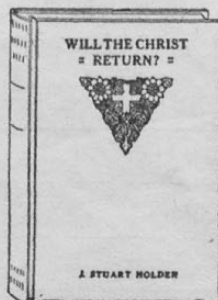
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JANUARY 16.

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. 3. 21.—Col. 1. 16. Rom. 14. 9.—Col. 2. 10.—John 1. 26.

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