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--:-- JESUS BORE OUR SICKNESS --:--

"He took on him our sickness and bore our pains. My righteous servant shall justify many; for he shall bear their iniquities. . . . He shall divide the spoil with the strong; because . . . he bare the sin of many" (Isa. 53:4, 11, 12).

Do you know this beautiful chapter, the fifty-third of Isaiah, which has been called the fifth Gospel? In the light of the Spirit of God, Isaiah describes beforehand the sufferings of the Lamb of God, as well as the divine graces which should result from them.

The expression, "to bear," could not but appear in this prophecy. It is, in fact, the word which must accompany the mention of sin, whether as committed directly by the sinner, or whether as transmitted to a substitute. The transgressor, the priest and the expiatory victim must all bear the sin. In the same way, it is because the Lamb of God has borne our sins, that God smote Him for the iniquity of us all. Sin was not found in Him, but it was put upon Him; He took it voluntarily upon Him. And it is because He bore it, and, in bearing it, put an end to it, that He has the power to save us. "My righteous servant shall justify many, for he shall bear their iniquities . . . he shall divide the spoil with the strong, because . . . he bare the sin of many" (Isa. 53: 11, 12). It is, therefore, because our sins have been borne by Jesus Christ, that we are delivered from them as soon as we believe this truth; consequently we have no longer to bear them ourselves.

In this same chapter, Isaiah 53, the expression, "to bear," occurs twice, but in relation to two different things. It is said, not only that the Lord's righteous Servant has borne the sins (vs. 12), but also that He has borne our sicknesses (vs. 4, R. V., margin). Thus His bearing our sicknesses forms an integral part of the Redeemer's work as well as bearing our sins. Although Himself without sin He has borne our sins, and He has done as much for our sicknesses. The human nature of Jesus could not be touched by sickness because it remained holy. We

never find in the account of His life any mention of sickness. Participating in all the weaknesses of our human nature, hunger, thirst, fatigue and sleep, because all these things are not the consequence of sin, He still had no trace of sickness. As He was without sin, sickness had no hold on Him; and He could die only a violent death and that by His voluntary consent. Thus it is not in Him but on Him that we see sickness as well as sin; He took upon Him and bore them of His own free will. In bearing them and taking them upon Him, He has by the very fact triumphed over them, and has acquired the right of delivering His children from them.

Sin has attacked and ruined equally the soul and the body. Jesus came to save both. Having taken upon Him sickness as well as sin, He is in position to set us free from the one as well as the other, and that He may accomplish this double deliverance, He expects from us only one thing: our faith.

As soon as a sick believer understands

HEALING SONG

Should Satan stretch his cruel hand
O'er one the Blood hath bought,
Don't wait to argue or to plead;
The battle must be fought;
Just grasp the shield of Faith
And let the Spirit wield His sword,
He has to go; you'll see him go.
He flies before the Word.

Chorus

The Lord rebuke thee, Satan;
The Lord rebuke thee, Satan;
The Lord who hath chosen Jerusalem
Rebuke thee for evermore.

When Jesus was on earth, He said,
"Tis written," to the foe;
"Tis written," three full times He said;
And Satan had to go.
Just cry, "'Tis written, Satan;"
And believe the Bible true;
And, as Satan went from Jesus,
He'll surely go from you.

the purport of the words, "Jesus has borne my sins," he does not fear to say also: "I need no longer bear my sins, they are upon me no longer." In the same way as soon as he has fully taken in and believed for himself that Jesus has borne our sicknesses, he does not fear to say: "I need no longer bear my sickness; Jesus in bearing sin bore also sickness which is the consequence of sin; for both He has made propitiation, and He delivers me from both."

I have myself witnessed the blessed influence which this truth exercised one day upon a sick woman. For seven years she had almost entirely kept her bed. A sufferer from consumption, epilepsy and other sicknesses, she had been assured that no hope of cure remained for her. She was carried into the room where the late Mr. W. E. Boardman was holding a Sunday evening service for the sick, and was laid in a half-fainting condition on the couch. She was too little conscious to remember anything of what took place until she heard the words, "Himself took our infirmities and bare our sicknesses" (Matt. 8:17); and then she seemed to hear the words, "If He has borne your sicknesses, why then bear them yourself? Get up." But she thought, "If I attempt to get up, and fall to the ground, what will they think of me? But the inward voice began again: "If He has borne my sins, why should I have to bear them?" To the astonishment of all who were present, she arose, and, although still feeble, sat down in a chair by the table. From that moment her healing made rapid progress. At the end of a few weeks she had no longer the appearance of an invalid, and later on her strength was such that she could spend many hours a day visiting the poor. With what joy and love she could then speak of Him who was "the strength of her life" (Ps. 27:1). She had believed that Jesus had borne her sicknesses as well as her sins, and her faith was not put to confusion. It is thus that Jesus reveals Himself as a perfect Saviour to all those who will trust themselves unreservedly to Him.—Andrew Murray.

--:-- FOREVER SETTLED --:--

Lilian B. Yeomans, M.D.

"Forever, O Lord, thy word is settled in heaven" (Ps. 119:89). "My word that goeth forth out of my mouth . . . shall not return unto me void, but it shall accomplish . . . (Isaiah 55:11).

Ralph Waldo Emerson says, "No accent of the Holy Ghost this heedless world hath ever lost;" which is true; not that the heedless world has safeguarded the priceless treasure, but that the Word of God can't be lost; "It abideth forever" (1 Peter 1:23). It is "incorruptible seed;" frost will not kill it, the sun cannot scorch it. It liveth, and behold! it is alive forevermore. It is not only true, it is Truth. "Thy word is truth" (John 17:17).

"Where the word of a king is there is power" (Eccles. 8:4); and where the Word of the King of kings is, there is Omnipotence. In order to make that Almighty Word operative in us and for us, one thing only is necessary; and that is, to believe it.

So, the Word of God is with us today—for it cannot be lost—just as omnipotent as it always has been and always will be, for it is incorruptible, i. e., cannot suffer change of any kind. We have but to make connection with the batteries of heaven by pressing the button of faith, to have the exceeding greatness of God's power revealed in our lives.

Possibly we have all read the story of the blowing up of "Hell Gate" in New York harbor, an engineering feat which was considered very wonderful at the time of its performance a number of years ago.

When it was decided to remove the dangerous rocks which had caused the loss of many ships and precious lives, large gangs of men were set to work to honeycomb them with drills. I do not now recall how many months, or years, they worked, but it was a colossal task. When the drilling was completed powerful explosives were placed in position, and the whole was wired and connected with batteries located many miles away. When the hour announced for the explosion arrived, the chief engineer was in his office in New York City with some officials and his staff of assistants. On his knee sat his tiny granddaughter, and in front of him, on his desk, was an insignificant looking key, or button, by means of which little Mary was to blow up Hell Gate.

How it was to be accomplished she had not the remotest idea—that was grandpa's business—but that it would be done she could not doubt, for had not grandpa, who never told a lie, said so? Therefore, with perfect confidence that, as she did it, those gigantic rock masses would be blown into fragments and scattered just as grandpa had told her, she pressed the button with all her might. Then, far away in the distance, a dull, booming sound was heard, and in a few moment's the message was flashed over the wire, "Hell Gate is no more."

The touch of the child's finger, in obedient faith in her grandfather's word, un-

locked the forces which his wisdom had provided for the demolition of the frowning obstacles; but the touch, feeble as it was, was necessary. Though everything requisite to the clearing of the channel had been supplied, the child's finger must release the power.

Do you understand the allegory? God's Word of full salvation for spirit, soul, and body—eternal and glorious deliverance for the entire man—has been spoken; nay, is being spoken; for **it liveth**, and back of it is Omnipotence; but we, children as we are, must press the button with our tiny fingers. When God's people do this, in its fullest sense, the message will be flashed to heaven, "Hell's Gate is no more."

In Luther's time the enemy had the harbor of "peace with God" so blocked with dangerous rocks that many were lost in their attempts to make it. With all their penances, fastings, pilgrimages, scourgings, and grovelings before popes and priests, perhaps comparatively few in his day knew what it was to be free from condemnation before God; the way was a veritable "Hell's Gate." But by believing the Word, "The just shall live by faith. . . . To him that believeth on him that justifieth the ungodly his faith is counted for righteousness" (Romans 1:17 and 4:5), Luther pressed the button; Omnipotence was brought into action; the channel was cleared; and countless myriads sailed safe into port and proved for themselves that "being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1).

The Word regarding our bodies is just as express as that concerning our souls. Jesus healed the sick, and said, "Thy faith hath made thee whole; go in peace." And the way into healing and wholeness is just the same today, for He is the same, and if someone will be small enough, and humble enough, and trustful enough to obey Jesus as exactly and simply as little Mary obeyed her grandfather, we shall have an explosion of Divine power one of these days that will shatter the rocks, and clear the channel into the harbor of perfect soundness through faith in His Name.

Thank God for what has been done; but "there's more to follow," as the old hymn says.

God's Word regarding healing is "forever settled;" and it has always been made living and real in exact proportion to the degree of faith exercised by His people. To show that this statement is amply borne out by recorded facts, let us briefly review the history of Divine Healing from the earliest ages to the present time, dwelling a little on the work of some of the more modern exponents of this truth.

It is a noteworthy fact that, in every religion that has ever existed, there is some belief, either clearly expressed or implied, that the healing of the human body is part of the function of the god, or gods, worshiped by the followers of

that creed. One writer, the president of a university, says that the fact that the healing of the sick has been mixed up from time immemorial with religion, has most seriously hindered the development of medical science.

I believe that the widespread existence of this belief is due to the common origin of mankind, and the retention, to some extent at least, by all peoples and races, of the original revelation of God to our first parents, including the fact that sickness is the result of sin and that the Supreme Being, whose law has been violated, is the only one who can effectively deal with it. I further believe that the healing of disease is "mixed up with religion," as the writer I have quoted puts it, because God has joined them; and what God hath joined together man may not put asunder.

History shows us the ancient Babylonians, Chinese, Egyptians, East Indians, Greeks, and Romans, as well as other races having recourse to religious observances, sacrifices to their demon deities, prayers and various other ceremonies in case of sickness; while of the Jews one historian states: "Disease was considered a punishment for sin, and hence the cure was religious rather than medical."

From the foregoing it is evident that it has been the general conviction of mankind in all ages that sickness has a spiritual origin, and requires to be dealt with by divine power. So far from being a modern fad, as it has sometimes been called, Divine Healing is the ancient and original method of dealing with the ills that flesh is heir to, even among heathen peoples; while amongst God's chosen people, the Jews, nothing else seems even to have been thought of until after the reign of Solomon, during which so much that was idolatrous was introduced.

It was prophesied of the Christ, some 700 years before His first advent, by the prophet Isaiah, that He would bear, not only the sins of the world, but their infirmities and sicknesses as well; which Word He fulfilled, healing all that were oppressed of the devil, and commissioning His followers to carry on the work after His ascension, promising to be with them unto the end of the age.

In the book of the Acts of the Apostles we learn how literally they understood, and how faithfully they executed this command; and for the first three centuries, at least, of the church's history, their example was closely followed by believers on the Lord Jesus Christ.

Listen to the following quotation from one of the best-known fathers of the early church, Irenaeus, dated about A. D. 180. (He is drawing a comparison between heretics and true believers on the Lord Jesus Christ):

"They (the heretics) can neither confer sight on the blind, nor hearing on the deaf, nor chase away all sorts of demons . . . nor can they cure the weak, or the lame, or the paralytic; or those who are distressed in any other part of the body. Nor can they furnish effective remedies for those external accidents which may occur. And so far are they from being able to raise the dead, as the Lord raised them, and the apostles, and as has frequently been done in the brotherhood,—the entire church in that particular local-

ity entreating with much fasting and prayer, the spirit of the dead man has returned in answer to the prayers of the saints,—that they do not even believe that this could possibly be done."

In another place he says: "Others again heal the sick by laying their hands upon them, and they are made whole. Yea, moreover, as I have said, the dead even have been raised up, and remained among us for many years."

The great Christian Father, Origen, writing well on in the third century, says, speaking of the Christians of his day: "They expel evil spirits and perform many cures . . . miracles are still found among Christians, and some of them more remarkable than have ever existed among the Jews; and these we have ourselves witnessed."

These statements would have been challenged by Origen's opponents if they had admitted of being disputed.

It would appear that praying for the sick and anointing them with oil, never ceased to be practiced for the first seven centuries of the Christian era; though after that it began to decline as the result of the changed attitude of the church, due to the apostasy that set in. But notwithstanding even this, many notable healings took place after this date; and the fact that as superstition became rife, it was usual to connect these with the name of some saint or other, instead of giving all the glory to Him to whom it rightfully belongs, our blessed Jesus, does not invalidate the fact that the healings, which were prayed for in the name of Jesus, actually occurred.

Perhaps these old people did not grieve the Lord any more when they connected their healings with the prayers of Saint Solemundygundus, or some other saint, or a relic of Saint Ann, or a piece from the Virgin's robe, than we do when we think that if this brother, or that sister, prays with us we shall be healed, instead of placing all our confidence in Jesus alone.

That the healings actually occurred, all historians are agreed; and, as one of them, not a religious writer, says, "If we refuse to believe it we may as well decline to accept the whole historical record, for they are as well attested as any part of it."

In the beginning of the 12th century, we find Bernard of Clairvaux, author of the famous hymn "Jerusalem, the Golden," a leader of Christian thought in his day, and a man eminent for holiness of life, mightily used in healing the sick; thirty-six miraculous cures being reported as taking place under his ministry in a single day; the halt, the blind, the deaf, and the dumb being perfectly restored in answer to his prayer in the Name of Jesus. On one occasion a dying man was brought to him who was so emaciated that his legs were no larger than a child's arms, and when Bernard prayed, "Behold, O Lord, they seek for a sign, and our words avail nothing, unless they be confirmed with the signs following," and laid hands on the living skeleton in the Name of Jesus, the sick man arose from his couch healed.

Towards the close of the 13th century, an Englishman, called Thomas of Hereford, was much used in healing, docu-

mentary evidence, which is still extant, showing that no fewer than four hundred and twenty-nine miracles of healing were performed by him through laying on of hands in the Name of the Lord Jesus Christ.

Though it occurred long after his death, his faith and teaching seem to have inspired the trust in the Word of God that brought the following miracle to pass at the beginning of the 14th century. I quote from the original account of the occurrence: "On the 6th of September, 1303, Roger, aged two years and three months, the son of Gervase, one of the warders of Conway Castle, managed to crawl out of bed in the night and tumble off a bridge, a distance of twenty-eight feet; he was not discovered until the next morning, when his mother found him half naked, and quite dead upon a hard stone at the bottom of the ditch, where there was no water, or earth, but simply the rock which had been quarried to build the castle. Simon Waterford, the vicar who had christened the child, John de Bois, and John Guffe, all sworn witnesses, took their oaths on the Gospel that they saw and handled the child dead. The King's Crowners (Coroners), Stephen Ganny, and William Nottingham, were presently called and went down into the moat. They found the child's body cold and stiff, and white with hoar frost, stark dead. While the Crowners, as their office required, began to write what they had seen, one John Syward, a near neighbor, came down and gently handled the child's body all over, and finding it as dead as ever any, prayed earnestly, when the child began to move his head and right arm a little, and forthwith life and vigor came back into every part of his body. . . . That same day the child, feeling no pain at all, walked as he was wont to do up and down in the house, though a little scar still continued in one cheek, which, after a few days, quite vanished away."

I used to be very much puzzled at the reports I read in the course of my studies in history of the healings of hopeless cases of tuberculosis, then called "scrofula," or "King's Evil," some of them signed by eminent doctors of the age in which they were stated to have occurred, as the result of the King's touch. These patients were carefully examined by court physicians before being allowed to present themselves for the King's touch, and sometimes those who were not really grievously afflicted were anxious to be touched, and to receive the small gold coin which it was the custom for the King to give to those to whom he ministered in this way, and which was worth far more than its intrinsic value. In some instances these very doctors solemnly attested that the people had been perfectly cured. When I came to look into the matter I found, to my great surprise, that the ceremony was a solemn religious one based on the words in the last verses of Mark's Gospel, "In my Name . . . they shall lay hands on the sick and they shall recover," and that this scripture, among others, was read aloud to each person who sought healing; also that the King prayed as he touched the sufferer, in which prayer his chaplains, and all bystanders, were sup-

posed to join. In view of these circumstances, it is no wonder that real healings took place, in some instances, through the power of the Word operating on souls and bodies.

Indeed the reports of some of these healings are so convincing that I cannot doubt, for my part, that the boundless grace of God found out a way to honor the Word, and magnify the glorious name of Jesus, even though the instruments employed were not always all that might have been desired.

One case of a young woman who was prayed with by King Edward, the Confessor, who was a real Christian, is very striking. She was afflicted with large abscesses in the neck, on which the King laid his hands, gently stroking the diseased tissues as he prayed for her recovery, when the abscesses opened, discharging tremendous quantities of putrid matter filled with maggots, and so completely emptied themselves that in one week no trace of them was to be found.

With the Protestant Reformation there was a revival of faith for healing, and the tide has been gradually rising ever since that time. Martin Luther, George Fox, founder of the Quakers, John Wesley, Charles G. Finney, Dorothea Trudel, whose work became so extensive that it had to be investigated, and finally in some sense licensed by the Swiss government, Dr. Charles Cullis of Boston, A. J. Gordon, Dr. A. B. Simpson, of New York, Mrs. Carrie Judd Montgomery, formerly of Buffalo, N. Y., now of Oakland, Calif., Mrs. Elizabeth Mix, of Connecticut: a colored woman through whom Mrs. Montgomery was healed, and many other names stand out in this connection as we pass the centuries in review.

Dr. Simpson had some wonderful healings, some of which I personally witnessed. Only a few days after he accepted Christ as his physician, his little daughter, their only child, was taken with malignant diphtheria. Her throat was filled with the awful membrane and her condition was most critical. He took her out of her mother's arms and into a room where he was alone with God, and there anointed her with trembling hand. She was the second or third person he had ever anointed. He knew that unless God manifested His power quickly there was going to be a crisis in the family, for his wife was not at that time one with him on the subject of healing.

All night he knelt beside the child in prayer, and when with the first faint streak of dawn the mother entered the room with haggard face and eyes heavy with weeping, the little one opened her eyes and smiled at her the smile of health and happiness, and not one vestige of the dread disease remained. "All hail the power of Jesus' Name!"

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The Anointing of the Sick for Healing

In James's epistle, chapter 5, verses 14 to 18, we read: "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."

Unbelief had become so strong in the churches that for long it was commonly asserted that the message of this passage was for the early days of the preaching of the Gospel, but not for our own times. Such criticism as this, however, arises entirely from unbelief, and is not worthy of any honest mind. The previous verse (5:13) says, "Is any among you afflicted? let him pray. Is any merry? Let him sing psalms," and then, in the same breath the apostle adds, "Is any sick among you? let him call for the elders of the church." Now it must be evident that if verse 13 relates to any age of the church, the rest of the passage refers to that same age. In other words, if there is, or was, any period in the history of the church when the afflicted man should pray, and the merry man should sing psalms, in the same period the sick man should send for the elders of the church, and they should carry out what is commanded. The decay of faith is responsible for the untrue assertion.

The passage contains three commands. The first is to the sick man, and declares that the invitation should proceed from him; this shows that he is a Christian man, and has faith. The second command is to the elders of the church. They must come and anoint him with oil, in the name of the Lord, and pray over him that he may be healed. Thus the elders too must be men of faith, who will expect an answer to their prayer. In the first days, the elders of the church were chosen because they were men of faith, and were filled with the Holy Spirit. In later times the reasons for the choice of the officials of the churches have been far different, and a large number of these officials would not think of carrying out the command, nor of expecting any good results from it if they did obey it. The command is to the elders of the church. They must be of one mind, not wavering, nor doubters. The third command is to the general members of the church, "Pray one for another, that ye may be healed." They need not be officials, or hold any special position in the church, but they will be answered, if they are men of faith.

What is the meaning of the anointing?

The anointing with oil was common in Old Testament days, and was used as a symbol of the gift of the Holy Spirit. David was anointed, and the Spirit came on him from that day forward. Samuel anointed Saul to be king over Israel, and he told him that the Spirit of the Lord should come on him. When Saul came to the hill, and a company of prophets met him (1 Samuel 10:10), the Spirit of God did come upon him, and he prophesied among them. So, also, in James's epistle, the anointing is used as a symbol of the Holy Spirit, and the meaning of anointing is that the man is set apart to be filled by that same Spirit and to be healed. The anointed sick person must set himself apart and pray to be filled with the Spirit.

I had once spoken at a meeting, and a very godly man replied, "The apostles never anointed the sick with oil." Yet Mark 6:12, 13 says of the apostles, "And they went out and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick and healed them."

Some good men ask, "What oil do you use?" I have answered, "With what water do you baptize?" The act is symbolical, and the kind of oil used is of no consequence. There is no healing power in the oil itself, and, if a patient thinks too much of the oil as a means of healing, he will be disappointed. It is the Lord who heals. In a large number of cases I have known, the outpouring of the Spirit has been most marked, and has brought the sick one out into a new and higher spiritual life. Many who have received anointing say that the healing of the body has been a remarkable blessing, but that the spiritual revival has been of infinitely greater benefit.

"The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." What is the prayer of faith? It is a prayer in the undoubting belief that it will be answered, and that the sick person will be healed, and not merely that God will give something else that may be better than the healing; it is faith that the answer will be definitely what you have prayed for. If that be so, it implies that the man who prays **knows** the will of God. No one can pray the prayer of faith, and at the same time be in doubt as to the will of the Lord. How can we know the will of God so certainly as to have no doubt on this point? The will of God can be learned from the Word of God.

Many Christian people are very inconsistent with regard to this matter. If they are ill, they send for the doctor without any question about the will of God, and they take any course of treatment the doctor suggests without any hesitation; but if they are bidden to take the course commanded in this Scripture, they exclaim, "How do I know if it is the will of the Lord that I should get well? I dare not take such a course as that. I

am ill, so I know that sickness is God's will for me, and perhaps it is His will that I should not get better." If that be so, why should they undergo treatment in order to be healed? They are surely inconsistent. If it is God's will that they should suffer, they should not use every method possible to get rid of their pains.

A long experience shows that this doubt as to the will of God to heal lies at the root of a large amount of suffering. It is often the first problem that needs to be settled, before the prayer of faith can be prayed, and it is often extremely difficult to disabuse the patient's mind of the fatal view that the direct prayer for healing may be against the purposes of the Almighty. But should we not consider that obedience to the direct command contained in this passage from James's epistle is more honoring to God than disobedience? What is the command given for? Is it not an expression of the will of the Lord? The epistle of James belongs to the canon of Scripture, and we believe it to be inspired as truly as other parts of the Bible, and yet we disobey its plain injunctions without a qualm of conscience. I have heard many good men speak in such a way as to show they would sooner cut James's epistle out of the canon of Scripture than act on this passage.

We note that it is not said that the anointing shall save the sick. The anointing is exceedingly good for the purpose for which it is intended, but it must not become the subject of a superstitious faith. It is a very solemn act, and should be carried out with a knowledge of its meaning. The anointing should be accompanied with the laying on of hands according to Mark 16:18. But we should not consider that all is over when this has been done. The question which should then arise is, "Am I filled with the Holy Spirit? and if not, why am I not? Is it not possible for me? Am I not commanded to be filled? Are not the promises of the gift of the Holy Spirit made to me as much as to others?"

I was once sitting beside the couch of one who had been many years a cripple from the spine. I had been conversing with her about being healed. "Which would you rather have," I said, "the gift of healing and the power to walk, or the gift of the Holy Ghost?" After a few moments' consideration, she said most emphatically, "I would **much** sooner be filled with the Holy Spirit." "Then," said I, "you will, I doubt not, have both. You have desired the best thing, and the Lord, according to His usual bounty, will give you the lesser blessing as well as the greater." This became true, for she was healed, and was able to walk well, and anyone who knew her, and understood these things, could not fail to see that she was also filled with the Holy Spirit.

We will next consider James's statement that "the effective fervent prayer of a righteous man availeth much." A very godly man, whom I knew well, was a miner, working in a large tin mine. At one time he was living a very wicked life, far from God. A revival visited the town, and this man was one among many converts, and soon became known as one of the most godly men in the place. He still

worked underground, and his good influence was felt among his comrades in the depth of the mine. Every morning he gathered together about twenty men for a prayer meeting below ground before they commenced their day's toil. At one time the scarlet fever broke out in the neighborhood, and his daughter's children, who lived next door to him, took the fever. The doctor visited them and said there was no doubt that they had the fever. Picking out one of them, a little boy, he said that the symptoms prognosticated a very severe attack; but he encouraged the mother by saying that he hoped careful nursing would bring them all safely through the illness.

The grandfather, next morning, as was his custom, went into his daughter's house before going to the mine; and then he heard of the trouble that had come to the young family. It weighed heavily on his mind, for his daughter was not strong. When he reached the underground working, he got together his comrades for prayer. The old man himself prayed, and among his petitions he unburdened his mind of the trouble of his daughter's sick household. In loud tones, according to the custom of the neighborhood, he cried to the Lord. He asked that his daughter might be strengthened for the work before her, and then he began to cry aloud for the children. How could he help it? They were near his heart, and his heart was dealing with the Source of all Power. So he cried, "Lord, cure those children!" and then, quieting down, as the sense of acceptance spread over his soul, he said, "Lord, I believe."

The meeting was over, and he rose up and said to the men gathered round, "Those children are cured." Some of them answered, "How do you know the children are cured?" "It is no good," said he, "for you to ask me how I know the children are cured. But I **do** know it, and they are cured."

Meanwhile, in the sick house, the children got so well that the mother could not keep them in bed. So she got them up and dressed them all, except the little boy, who was not so eager to rise. They came down-stairs to play before the fire. In the course of the afternoon, the doctor called. "How are the children?" he asked. "Oh, they are better," said she; "come round and see them." "No," said he, "I mean the children with the fever." "Here they are," she replied. "But you have never got them up, have you? You should have kept them in bed!" "Well, sir," she answered, "they got so lively that I couldn't keep them in bed." He examined them and then said, "It is very extraordinary; the symptoms are all gone. But where is the little boy?" "He is up-stairs still in bed; will you go up and see him?" He went up and carefully examined the child, and said, "The symptoms are all gone from him too, and you may dress him too if you like. If you want me again, you can send for me."

The old man, relating the story to me, said, "I did not go to my daughter's house in the evening, for I was tired, and I knew the children were cured; but next morning I went in, and as she began to tell me, I said, 'You need not tell me, for I knew they were cured.'—J. T. Butlin.

"Who Forgiveth All, . . . Who Healeth All"

In the beginning of the year 1920, I was very ill. When I arose in the morning I felt completely tired out, and when night came I was utterly exhausted. Any effort on my part was like pulling water out of a deep well. A friend of mine, a trained nurse who had been in Red Cross work in Belgium and who had had wonderful training in European hospitals as well as American, came home from Europe and found me in this condition. She was very much shocked, as she regarded me as her dearest friend. She told me that unless I gave up all work of every description I would soon be unable to do anything, and that I would die. I tried to laugh it off, but the fact remained that I was thoroughly worn out. I had had more doctors in the early part of 1920 than at any time before in ten years.

One evening I was lying on the couch in the house alone and the conviction came over me that my days were numbered. I had tried to keep up before friends and others, but I knew in my heart that night that it was useless. In my great need I said, "If there is such a thing as Divine Healing, how would a person get hold of it? God is no respecter of persons, and what is for one is for all." Instantly, as if a voice spoke, came the words, "Faith cometh by hearing; and hearing by the Word of God" (Rom. 10:17). I responded, "If that is the case I have been making a big mistake; I have been listening to this one and that one trying to get their experience, and I have been reading this and that, when I should have read the Word of God." With that, I got off the couch, went into my bedroom, lit the drop light, got into bed and opened the Bible. I was in such pain all over that I could have screamed. I could not hold the Bible in my hands but had to prop it up on my knees. I opened at the 103rd Psalm and said, "I am going to read this as I would a business contract, and if there is anything in it not so, I will throw it out." With that I began. I soon arrived at the words, "Who forgiveth all thine iniquities." I said, "Yes, I believe that." I noticed that there was a semicolon, then I came to the words, "Who healeth all thy diseases." I said, "No, I do not believe a word of that." Then my reason stopped me. I said, "What is the difference between that and the rest of the verse?" "I don't know, but I do not believe a word of it." "Well, if that is not true, how do you know the first half is true?" "I do not know, but everyone takes it for granted." "If this is false, what assurance have you that there is anything true about the first half of the verse or about the whole Book?" I pondered. Finally came the thought, "Supposing it to be true, how did you take hold of it?" "I just took it for granted; I did not stop to think about it, but I knew it was true." "Well, why can't you do the same with this half?" "I do not know, but it is different." I

puzzled for at least an hour and a half over that verse, and after a while I was much more concerned as to whether the Bible were true than with the thought of my healing. Later, like the dawn stealing over the valley it came upon me that that verse was true, all of it, and I said, "That verse is true, and if it is true I am healed now, whether I ever see it, or think it, or feel it, or get up out of this bed. I will never go back on it." With that I shut the Book and turned out the light. I was not a whit better so far as I could see or feel, but I stood on the Word of God. In the morning I got up feeling worse if anything than when I went to bed. I neglected to say that all this time my face was colorless, being like ashes. About eleven o'clock in the morning I suddenly realized that something happened; I was afraid to move, afraid of, I knew not what. Suddenly I realized that all pain had left me. I chanced to look in the mirror; the color had all come back to my face. I decided to say nothing that day, but to watch events. When night came I could have started the day all over again—I felt buoyant, radiant, glowing. The next morning I told my husband that I was better. He said, "Any one could see that you are better." The trained nurse was told. She could not believe it except for the evidence before her. She said it was the most remarkable thing she had ever seen in her life. The people with whom I came in daily contact saw it and marvelled, and how can I tell the freedom from petulance and irritation and all those symptoms which follow in the wake of a nervous, exhausted body? This occurred two years ago and I have had no return of illness. I have been busy every day, up every evening until midnight, little rest and sleep, but keeping well.

After my healing I reasoned as to whether I should tell other Christians about it. I said, "If I tell them, they will say it was only for the Jews because the verse on which I stood was in the Old Testament." If any are troubled by such thoughts, let them note carefully Ephesians 3:6, "That the Gentiles should be fellowheirs, etc." But I said, "Matt. 8:17 says practically the same thing." "But they will say that was for Christ and the apostles." Finally the verse came to me, "Oh fools and slow of heart to believe all that the prophets have spoken." Also the text, "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper" (2 Chron. 20:20). I said, "Yes, I will believe, no matter what people may say." I want this testimony to glorify God, and to prove a blessing to others who are in need of help.—Minnie L. Smith, 1050 Washington St., San Francisco, Calif., in Triumphs of Faith.

It will be seen that the first eight pages of the present edition of the Evangel are devoted to the truth of Divine Healing. These will be reprinted in a special Divine Healing Number, the price of which will be 100 copies, \$1.00 (Canada \$1.15, Gt. Britain 5/-, 25 copies, 25 cents (Canada 29 cents). Gospel Publishing House, Springfield, Missouri.

THE CROSS AND SICKNESS

W. C. Stevens

Every great truth has its special, comprehensive Scripture. We will take Matt. 8:1-17 as the Magna Charta of divine healing. Each paragraph affords the basis for some important, fundamental principle.

1. Verse 1. "When He was come down from the mountain, great multitudes followed Him." These multitudes had been assembled chiefly through a great ministry of healing (see Chap. 4:24, 25.) Jesus, seeing them, went up into the mountain and, when His disciples came unto Him, He taught them that wonderful "Sermon on the Mount." Now He comes down into a new season of multiplied healings. From this we draw the important principle that an unblemished gospel ministry is twofold—the supernatural in word and in deed, preaching and teaching and healing through the power of the Spirit of God. Supernatural works were the handmaid of preaching and teaching with Jesus. There is no better advertisement today. People can generally be reached quickest on the side of physical need; and the ministry to this need is as divine and spiritual as the ministry of the Word. But Jesus healed not as an advertisement, but as an essential ministry. He shows no consciousness of dropping to a lower level in healing the sick after coming from the Sermon on the Mount. Throughout the four Gospels an all-sided ministry is seen to be that of gracious words and of life-giving deeds. The same was handed down by Jesus to the Apostles, and was exemplified by them and their associates. They in turn commanded succeeding laborers to do the same, and the New Testament closes with no intimation of any departure from this order. Any simple-minded use of the New Testament will lead to this double faith and ministry.

While writing this, a secular paper comes to hand with an illustrative account: "For more than half a century faith cure has prevailed among the Hawaiians. When the missionaries first appeared on the island and introduced the Bible, they laid the foundation of the faith cure. Prior to this the natives had no knowledge of the Bible. They believed it meant just what it said. The eighth chapter of Romans and its verse on healing, verse 11, they accept literally and are trying to live up to it." Simple-minded Chinese Christians believe in and practice the exorcism of evil spirits, because the missionaries taught them to take God at His word. (See Nevius's remarkable book on demonology among the Chinese). In these respects native believers have learned more from their Bible than their foreign teachers. "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." In so far as laborers today come back to the old double track, the Word of God

begins to grow exceedingly and prevail.

2. Verses 2-4. "And, behold, there came a leper and worshipped Him, saying, Lord, if Thou wilt, Thou canst make me clean. And Jesus put forth His hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed."

This case brings us to consider the very important principle of the will of God for our healing. Notice that the way to come to God in sickness, whether we have faith for healing as yet or not, is worshipping. This is the only right attitude toward God and His will, even when His will is unknown. One thing is to be known, namely, that the present event is in His providential order, and the outcome is to be referred to Him in worship. In worship the leper expresses to Jesus just such faith as he has: "Lord, if Thou wilt. Thou canst make me clean." Every child of God is able to say that much today; few are able to say more. Jesus does not resent it; it is good as far as it goes. But it falls fatally short. The devils recognize the power of God and tremble. It is not faith in an attribute of God that we need but faith in His will, His heart. God's power is the servant of His will; the important thing is to know and believe what is His will. We can stand only with misgiving toward Him so long as we are uncertain of His will. This leper did not know what was in the heart of Jesus concerning him. But Jesus does not leave him another minute in ignorance. He speaks the word, "I will," which lets the leper look straight into His heart. Instantly the leper adds to his faith that Jesus could heal him the faith that He would heal him; and, without a break in His breath, Jesus adds, "Be thou clean." And immediately it was done.

"And Jesus saith unto him, See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them." Leprosy has always been considered incurable by natural means. But God made ordinances, not only for determining lepers among the children of Israel, but also for their cleansing (Lev. 13, 14). This implied that He was present to heal the lepers among His people. But Israel for centuries had lost track of this will of God and those ordinances had become a dead letter so far as the restoration of lepers was concerned. On this occasion Jesus sends the healed leper straight to the priest, to show that that will had never been changed, but that unbelief had suspended its operations and that now that divine power was operating in their midst.

Now, here is the trouble today. The church has lost track of God's unchanged will for our sicknesses. The revealed secret of His heart has been lost. His love in this respect is now almost unknown. Christians distrust divine heal-

ing and even denounce it, because they do not know it is in the love of God. God's heart is full of healing for us and longs for an opportunity of operation; but He fails to find confidence toward Him in this respect from nearly all of His people. The accepted dictum of the ecclesiastics is, "The days of miracles are past." And so they are for the most part. But not by any change of God's will or order, but simply, as in the aforesaid case, because the unbelief of His people has suspended the operations of His will in this respect.

3. Verses 5-13. This is the story of the centurion's servant who lay at home "sick of the palsy, grievously tormented." What a strange way of "beseeching Him," by merely telling Him that his servant was sick. But this is the key to the principle involved in this case, namely, the authority of Christ over the body.

The Lord proposes immediately to go with the centurion and heal his servant. The centurion humbly pleads his own unworthiness of such an honor and adds that it is entirely needless. He was a Roman soldier, under authority, and having a hundred men under his authority. Imperial Rome represented an authority that needed only to say "Go," "Come," "Do this," and the command was executed without the one in authority's going along to see that it was done. The centurion acknowledges Jesus as one having such absolute authority to execute healing by mere word of mouth. He accounted that Jesus held in His hands heaven's imperial authority.

But notice, further, that it implies that sickness is contrary to the kingdom of heaven. Some years ago a leading editorial appeared in a prominent religious weekly in which the position was taken that for God to remove sickness in answer to prayer without natural means would be an interference with His established laws in our bodies, and that it was more dangerous to the church to admit any teaching or practice of that sort than to admit the worst form of unbelief or infidelity. The obvious fallacy lies in the premise that a disease in its operations is the expression of God's laws, so that to ask Him to arrest and remove it is to reverse His laws. On the contrary, disease is the interference with His original and established laws. It is the sign of an invader somewhere in His kingdom. Prayer reports the matter to the supreme authority, and God's answer is the restoration of His law from this daring infringement. Else, God will entirely overthrow His original laws when He brings about the time when there shall be no more sickness or death or crying (Rev. 21:4).

Jesus greatly commends the faith of this centurion. It was a refreshing exception to His usual experience in Israel itself. And He sees in it the harbinger of the faith He was to receive from Gentiles in this age over the whole earth, ranking them with Abraham, Isaac and Jacob, while others should go into outer darkness. Jesus wants us to know that He has sovereign interests and rights involved in our bodily welfare. He treated sickness as a disorder in His kingdom, a menace to His honor and authority.

What are His people doing today but bowing down to other "authorities," and slighting His name and commandments in the sphere of sickness? Then, too, through whose hands does He confer His authority and power in healing? Is it not through believers, through "the elders of the church"? And is a pill the agency of His power? Brethren, these are really serious questions.

4. Verses 14, 15. "And when Jesus was come into Peter's house; He saw his wife's mother laid, and sick of a fever. And He touched her hand, and the fever left her; and she arose and ministered unto them." The principle here relates to the life of Jesus for us and in us in relation to disease.

While our mortal life contracts disease, Jesus' life banishes disease. Contagious disease is dangerous to us, but the life of Jesus is destructive to disease. The very life of Jesus is of healing virtue. It is immortality touching mortality with a foretaste of the coming redemption. No child of God can afford to be living in mortality without these sippings of the life to come. The experience of the Spirit's quickening in our mortal flesh brings literal bodily immortality nigh to our consciousness, and it puts us in advance touch with "the powers of the world to come." It gives us a new knowledge and appreciation of the indwelling of Christ. Put medicine in the place of this divine life of the quickening Spirit, and it is a vital loss.

This being true, that the touch or life of Jesus in the Spirit is healing to our bodies, it becomes plain that we have here a most wonderful and an ever-present means of healing. Some years ago another article appeared in a leading religious weekly (just as pointedly aimed against divine healing, although not so virulent in spirit as the other), in which it was reasoned that, as faith is shown by works, so for one to pray for healing from sickness and not to use the means at hand is not faith but fanaticism. This reasoning is perfectly correct. The error of it, however, lies in overlooking the means that God has given us. It assumes that the means given by God is aconite, nux vomica, etc.: whereas the Scriptures very explicitly represent that the means God has given His people is the name of Jesus Christ, His Son. "If we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole" (Acts 4:9, 10). That man was not raised up without the use of means—God's means for His people. His "means" is the name of Jesus Christ, that is, Christ Himself, present by name, in the Spirit, though not visibly and bodily. Who, then, is the fanatic—the one who prays to God for healing and uses just His means, the name of Jesus, or the one who prays and then calls in a human doctor and takes remedies? The personal Christ within is the Physician and His name the remedy. How blessed it is for

our body to be His very office, with no hour when He is not in, for He is "a very present help in trouble."

5. Verses 16, 17. "When the even was come, they brought unto Him many that were possessed with devils, and He cast out the spirits with His word, and healed all that were sick: That it might be fulfilled which was spoken by the prophet Esaias, saying, Himself took our infirmities and bare our sicknesses." Here we find the true sum of the whole matter of divine healing, namely the cross of Jesus. The language employed here with respect to Christ's vicarious assumption of human sicknesses is the same as that employed in the case of sins. We see that devoted head drooping on His bosom in death under our sicknesses and pains. What an appeal this makes to us! All believers need to have Christ revealed to their hearts as the bearer of our sicknesses in His body on the tree.

"HE SENT HIS WORD AND HEALED"

(Psa. 107:20)

"Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed" (Matt. 8:8). In this incident of the healing of the centurion's servant, we have the Gentile teaching the Jew. And today we see many who are counted unbelievers teaching the so-called believers. Who are fighting the truth of healing most today? The so-called believers. They have all kinds of objections, difficulties and explanations.

The Lord Jesus was in the midst, opening the eyes of the blind, touching the lepers and making them whole, healing the palsied and casting out demons, and yet the Jews questioned His authority and where He got the power. They even counted Him as a sinner (John 9:16). But here in this incident we have a Gentile who felt he was not worthy that Christ should come under his roof; and he said, "Speak the word only, and my servant shall be healed." Jesus had said, "I will come and heal him," but the centurion had as much confidence in the word as in the presence of the Master. That man's faith is a lesson for us today, especially for people who say, "Christ is not healing now."

Jesus healed through His spoken word without touching, and without going to the home. The centurion was willing and contented to have the word; for where the word of the King is there is power. The centurion recognized His authority and His power. He recognized it not so much for forgiving sins as for healing bodies. He was not sufficiently advanced to understand the spiritual import of Christ's mission. But he profited and learned the lesson from what his eyes saw in healing. He had faith that if Christ said the word his servant would be healed. Christ was gratified and pleased and said, "I have not found so great faith, no, not in Israel. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness."

Many orthodox believers today accept Christ as the Saviour of the world and as the one that can heal the soul's sickness, but they are limiting His power and do not believe His Word when it says, "By his stripes we are healed" (Isa. 53:5). And God has to bring in the modern centurion to teach modern Israel their lack of faith. The common people heard Him gladly and the common people today are believing the word of Jesus when He says, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4:18)—broken hearted either through disease, sickness or sin, bound by Satan either in body or mind, and actually blind, not necessarily spiritually blind only, for Christ proved by His acts afterward that the Scriptures foretold the recovering of sight to the physically blind.

Any healing through faith in Christ Jesus, by whatsoever means brought about, is a proof to the world that Jesus Christ is the same, yesterday, and today, and forever. Every criticism of every such healing is a slur, is a doubt, is a hurt to the Lord Jesus, and contradicts the scripture statement that He is the same, yesterday, and today, and forever. Let Christ have a chance to prove that He is the same. But the critics, those who believe they are the true Israel, say: "But there are so many failures when people pray for the sick!" Then you pray better. It was Israel, the Jews, that caused the only seeming failure Christ had. He could do no mighty works in a certain place because of their unbelief, save that He laid His hands upon a few sick folks and healed them—the few who were not swamped by the avalanche of unbelief around them (Matt. 13:58; Mark 6:5).

In another place "the power of God was present to heal" (Luke 5:27). The orthodox believer can create or destroy in a measure the conditions in which healing can take place or contrariwise.

"Speak the word only, and my servant shall be healed." He did not call for the elders. He did not know about the anointing with oil. He did not ask for the Jews to lay hands upon the sick servant. He was quite content with a healing by the absent Christ provided the word was sent. We have far more to encourage and to strengthen our faith and to cause us to expect Christ to heal, for we have the record of all the healings in the gospels and in the Acts of the Apostles, the instructions in James 5, and Christ's word after His resurrection, "These signs shall follow them that believe: in my name . . . they shall lay hands on the sick and they shall recover" (Mark 16:17, 18); we have the passage in Hebrews that tells that Jesus Christ is the same yesterday, and today, and forever, and Peter's statement, "By whose stripes ye were healed" (1 Peter 2:24). Therefore we are without excuse. Prove Christ, try Him, and as you have taken Him for your soul's salvation and proved Him true, in like manner you can prove Him for the healing of your body.

A MIRACLE

At five years of age I became a cripple, and when I was seven they took out a bone from my limb, and when I was eleven they took out another bone. I had white swelling, and a consultation was held twice to take off my limb. They said it was rotten, decayed, and that the trouble was tubercular, and the only remedy would be to have it amputated. Twenty years ago, while I was conducting a meeting in North Carolina, all at once I was struck with awful suffering in this limb. They moved me into the back room and had to rip the seam of my trousers. My suffering was so intense I could not stand the weight of a sheet. Two doctors came to examine me and they said the only thing I could do was to have my leg taken off and have a cork leg. For two weeks I lay there and never had one hour's sleep. I groaned and prayed and wished that I might die if I could not be delivered from that awful suffering. It was as large as two limbs and purple and black and red and I wasn't able to take a mouthful of solid food because of the agony I endured.

There was a good woman, whose name was Miss Stalgy; she belonged to the Christian Alliance. She knew about my ministry and about my suffering, and she called for a time of prayer, set a day for fasting and prayer for me. She sent to M. W. Knapp of Cincinnati, Dr. Simpson of New York, and others, and asked them to have special prayer for me on a Thursday. I was screaming and groaning. I could not pray. Do you know you can suffer till you cannot pray? They came out on a Thursday to have a little prayer-meeting and anoint me with oil in the name of the Lord, and as they put the oil on my head and prayed, I went to sleep. The very moment the pain ceased I went to sleep. They shouted and praised God, and had a good meeting but I didn't know anything about it. I never awoke until the next morning at eight o'clock, and the first thing I said was, "I am healed. I haven't a bit of pain in that limb." They said, "We knew it yesterday afternoon. You slept all night." I said, "Praise God, I will preach on Sunday." "Hold on," they said, but I sent out notices everywhere that God had healed me and that I would preach on Sunday morning. This was Friday.

I had a man come for me with a road wagon and two mules. He put some straw on the bottom of the wagon, put a chair in it and some pillows, and four men carried me out and put me in that wagon with my leg on some pillows, and thus they hauled me into town. Three thousand people came out that morning because they heard I was healed of that bone white-swelling and that I was going to preach, but you never saw such a sick-looking crowd in your life when they began to lift me out of the wagon. "Healed! that is not healing!" "Hauled out here in a mule wagon and carried to a pulpit by four men!" You ought to have heard the criticism, but finally the

meeting commenced. They sat me on the platform with my crutch and cane, and I read the scripture lesson sitting down, but when I came to the sermon, I could not preach sitting down, and I stood up with my crutch under my arm and began to preach, my foot still on the chair. All at once my foot slipped off the chair and touched the floor. The audience began to warm up and I threw away my crutch, and began to walk up and down and before I got through, I was jumping around as if there had never been anything the matter. That was twenty-four years ago and I never had a symptom of that trouble since. The scars are there and the evidences of the operation are there, but the best leg I have is the one God healed.—L. B. Compton, in Latter Rain Evangel.

A REMARKABLE ANSWER TO PRAYER

On July 17, 1924, my children, together with my two little granddaughters, were playing in the barn on the hay mow and were having a delightful time, such as only children know how to enjoy, when my oldest son passed by the open door. He noticed their enjoyment and passed on a short distance. Then something seemed to grip his innermost being—the hay-fork hanging in the top of the barn over their heads and the awful possibility of its falling on them. He turned and ran as fast as possible to the barn, and just as he reached the door horrible screams came from the children. The fork had fallen.

My little five-year-old granddaughter, Esther Mae MacAlmon, was sitting with her feet curled up under her, when one blade of the fork about one inch square, tapering about two and a half inches back from the end so as to form a point, entered her limb about one and a half inches below the abdomen. My son picked her up and ran to the front lawn; the blood was streaming down both her little limbs. With every beat of her heart the blood gushed in several streams, and we all thought she was breathing her last.

My son took the car and hastened for medical aid. We anointed her with oil in the name of the Lord Jesus and began to call mightily on God. All around on the lawn the children were kneeling and crying out to God to heal her. My husband, who was kneeling by her side with my older daughter, said, "She is almost gone." "Oh," I said, "no such talk. Go to praying." But in a few minutes she began to writhe and gurgle in her throat, her eyes were glassy and as far as we could see she was gone.

As I looked down upon the lifeless little form I thought, "This child has been here in my care and, Oh Lord, must I hand this back to her mother?" The Spirit came upon me and we rebuked the spirit of death and asked the Lord to again let life enter this little body. I do not know how long this continued, but soon the flesh on her little arms began to quiver, then her limbs quivered, and it looked to me just like what I have often seen when the Spirit of God was working on God's children. She opened her eyes and smiled. Jesus had heard our cry.

We placed her on a table leaf and carried her in the house and put her on a

camper's cot to wait for the doctor. In a few minutes Dr. Armstrong was on the scene and began to undress the child. He said, "You could have stopped this flow of blood, or did you not think?" I told him the only thing we had time to do was to call on the Lord. "Well," he said, "prayer is the only thing that has saved this child." In about fifteen minutes another doctor arrived, Dr. Dodge of Afton, and when he came in Dr. Armstrong explained the case to him and said, "They did nothing to prevent the flooding." Then I again explained the case to him, how Jesus had heard our cry and had stopped the bleeding. I do not think there was one bit of blood left the body after we anointed her.

The doctors said that we must not under any circumstances let her raise her head from the bed for three days, because in her low condition the heart might stop beating. He also said that the wound would have to be dressed once a day as the blood had clotted. But the wound never discharged and we never had to dress it. That spot has been as dry as any spot of her skin. She was very weak and colorless, but never had any pain from start to finish, neither was there any soreness. Surely we do praise our great and almighty God. He does work in mysterious ways. His wonders to perform.—Mrs. L. C. Woughter, Center Village, N. Y.

HEALED OF APPENDICITIS

About three months ago, our 20-year-old son was taken with a severe attack of appendicitis and suffered terribly. He had been a little indifferent to the Pentecostal church on account of what people said about us, but not being able to go to town the night before he fell ill, he had heard Brother Romines preach (we lived upstairs over the mission). When he was suffering very much he asked if we could not get Brother Romines to come and pray for him; but the minister had gone away by train. Our son then asked his father to get the doctor to come and see what was the matter. He had had a similar attack about a month before, and I had talked him out of having a doctor at that time. This time the doctor came, examined him, gave him a shot and went back to town. He returned with another doctor. They both examined him and said that his appendix was already ruptured and nothing but an operation would do any good, and even then the chances would be "slim." I told the doctors that I trusted God for healing and did not give any medicine. They did their best to persuade us to let them carry him right away for an operation; but I would not give up, so they left. Then we called in the little company of saints here in Newport and prayed for him. The doctors came the next morning early, without being asked, to see him. They examined him and said, "Well, it seems that his appendix was ruptured but has just scattered." Though yet in bed and very weak, our son was not suffering. The doctors asked us a number of questions about trusting God; but they found no fault, neither did they make light, but said they did not understand it. The Lord healed our son; he has been doing hard work almost all the time since and is perfectly healthy.—Ninnie DeFoe, Newport, Ark.

HOW GOD ANSWERS PRAYER

Traveling in China, on one occasion I was very much in need of a favorable wind. I had to take a houseboat journey that ordinarily took eight hours, and there were only three hours left to do it for I was to make a connection on which a good deal hung. Of course I prayed. First of all, by the way, let me confess that I asked the captain of the boat if the wind was favorable. I went to the wrong quarter; he said, "No, there is no wind." I thought, "Well, I am going to miss the connection." Then I remembered I had not gone to the Master who controls the winds and the waves and promptly remedied the matter by going to my cabin and kneeling down and asking the Father in heaven to give me fair wind. My appointment was not essential to the direct performance of my Christian work, but it was an important matter and I did want that fair wind, and prayed for it. And do you know, when I went out on deck the wind had come. I said, "Don't you want to put up your sail?" But he shrugged his shoulders in true Chinese fashion and said, "That wind is no good, it will not last."

Usually on a boat the captain knows better than his passengers; but this time the passenger knew better than the captain. I said to him, "I think if I were you I would put up the sail and take advantage of the wind while it lasts." "Very well, foreign teacher, if you wish me to I will put up the sail." But he hardly put up his sail when the sail was full of wind and in a very short time that man was squatting on his boat looking the picture of satisfaction; but he was not as happy as his passenger, for the Lord says, "Ask, and ye shall receive, that your joy may be full."

I thought the next thing to do was to go back to my cabin and praise the Lord. I knelt down and gave thanks, and as I did so I was conscious of the fact that my faith was being strengthened. And every time you ask God to do something and He does do it, your faith will be strengthened. I went on to pray the Lord if it pleased Him to cause it to blow a mighty wind of God that I might get down the canal and reach the steamer in three hours. Then I went on deck to preach to the captain and others of the crew, for there was nothing to do but let the Lord take us. Out of a full, glad heart I preached to him full salvation, and he listened as a man does who has had a concrete demonstration of God's power. He had to lower that sail to half mast; the wind was blowing so hard that it was not safe to keep it up. We were carried along the river as fast as the prow could cut through the water.

On the last stage of that journey we had to cross the great river Yangtse, to Chinkiang, three and a half miles. As we drew near to the Great River the captain said to me, "We cannot cross the great river in this wind." "Why, you do not need to be afraid of this wind; this is a good wind sent by the Father in heaven

to bring us on our way. It can do us good and no harm." But I saw from the look on the man's face that he was very much afraid, and certainly the waves on the river were like the waves of the sea. Speaking to myself more than to him, I said, "I believe if you are really afraid, I had better pray that the wind may go down." By this time the man thought there was something in it! So he said, "Please pray."

I went back and knelt and prayed the Lord to cause the wind to go down, and when I went out on deck the wind had fallen. "Now you are not afraid to go." "No, I am not afraid now." We launched out and the great waves tossed us up and down and to and fro. By the time we were three or four hundred yards out in the swift current the wind was blowing as before. He could not go back, and he had to go on and in safety we were brought to our journey's end and I made my steamer.—Dr. Howard Taylor (the son of Hudson Taylor), in "The King's Business."

ENTERING AFGHANISTAN

Word has been received that several missionaries of the Presbyterian Church have started to open a Mission at Herat, Afghanistan. The Afghans from the Meshed hospital, going back to their own country, have carried with them the Christian Gospel. Simultaneously, an Afghan consul was appointed, and Meshed is favorably inclined toward the Missionaries. He is, therefore, issuing passports to those desiring to enter this long closed country. Hence, a new land is being entered for Christ. The entrance of this Presbyterian party marks the first missionary enterprise admitted to Afghanistan.

MISSIONARIES IN GREECE

Greece has at last been opened to the Gospel. "For seventy-five years," says the A. B. C. F. M., "we have been waiting for this event. With the army of refugees from Smyrna and Asia Minor came the missionaries and Athens received them with open arms. It was made plain that the missionaries were welcome and were desired to stay and to establish their philanthropic Institutions and Schools on the soil of Greece."

FOREIGN MISSIONS CONVENTION

The Foreign Missions Convention under the auspices of the Foreign Missions Boards of the United States and Canada will meet at Washington, D. C., January 28-February 2, 1925.

The purpose of this Convention is for the information and inspiration of the Churches. Its messages will be designed to enlarge the interest and deepen the conviction of the Christian people at the home base as to their foreign mission responsibilities and obligations.

The program will include as speakers the best qualified men and women to be found at home and abroad, as well as those from foreign fields.

Admission to all sessions will be by ticket issued by the Secretary of the Foreign Missions Conference and countersigned by the Secretaries of the various missionary societies appointing delegates.

GOD BLESSING IN CHINA.

An encouraging word from home is a great inspiration to us who are separated from home, friends and loved ones. We feel you dear ones have our interest at heart, and our desire is to be true to the trust committed to us. Bless the Lord, since last writing to you, two more have received the Spirit. The meetings are well attended. Since the warm weather, we have been holding the meetings in the court yard. Good interest is manifested. Please do pray much for us and the work here.—Brother and Sister Fred Baltau.

RETURN FARES NEEDED

Since the death of Brother Booth-Clibborn, his wife Lucile Booth-Clibborn, will be compelled to return home. This is especially necessary on account of approaching maternityhood. She needs our earnest prayers for needed return fare funds and a safe journey. Send in your offerings for return fare at once. The Lord bless you. There are also several other needy cases.

CHINESE ASSEMBLY HYMNAL

Word edition of the Assembly Hymnal, 10,000 copies, just about finished. 8,000 are sold and will be put into use at once. Many like the songs but do not know the tunes, therefore, we are having a music edition printed. But we need some financial help to put it through. Printing music is extremely costly in China. If any one would like to help in thus circulating a first class Pentecostal Hymnbook throughout China, we shall be very grateful. We need \$400.00.

—Wm. M. Faux, Missionary Secretary.

WHY GOD IS ANGRY

God is angry with the wicked every day, because they interfere with his plan of salvation and bring untold suffering upon the innocent. Hence the wicked will God destroy, and all the nations that forget God. It is not vengeance; it is protection for those that love righteousness and hate iniquity. "I stood with the captain on the deck of an ocean steamer. Suddenly a steward came forward and said that a hostler in charge of horses in the hold had thrown a lighted match into the straw. The captain turned pale, rushed to the gangway, seized the offender by the collar, dragged him from the stall, and put him in irons for the rest of the voyage. Because that lighted match might have meant the loss of the ship, passengers, and crew, the captain hated fire."—Sel.

Send 25c For sample packet tracts.

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 St., Springfield, Mo., U. S. A.

THE CHART

It is with much gratitude to God that we are able to report a marked increase in the Foreign Missionary offerings for the month of July. The drop during June was heartrending as we thought of our missionaries with only \$8813.15 to place at their disposal in making out their allowances.

Evidently the day of prayer and fasting for the needs of Missionaries on June the 20th must have had a tremendous effect. The July offerings amounted to \$11,436.51, an increase over June of \$2,623.36 or nearly three thousand dollars. Let us continue to pray that these additional needs may be met by increased offerings for August and the open doors of opportunity may be embraced. Recruits are waiting to go in. Will you give to send them out? Yes, with God's help, WE WILL. Hallelujah!

William M. Faux,
Missionary Secretary.

MISSIONARY EXPERIENCE IN JAPAN

I am not making much progress with the language at present as it is very, very hot and it is hard to study and harder yet to get anyone to teach me at this time.

The mosquitos are awful here. They keep me bitten up all the time. Some of the bites swell up as large as coins and they are about as sore as boils. Between them and the rats which play around my room, they make things quite interesting.—Sister Nellie Barton.

DAMAGE BY RAINS

We have had very heavy rains here for the last two weeks. Some places in the city were flooded. There are many houses and walks here that are built of mud. Many of these have become rain-soaked and consequently have fallen down. Our own walls are among the number. The mud that surrounds the property purchased last winter has fallen down in five places, causing the brick walls of some of the native rooms on the place to fall down also. It will take considerable time and expense now to repair it, even then we will only have a wall that may fall during the next heavy rainfall. A brick wall would be much more permanent, but that would likely cost about \$300. It is necessary that we have a high wall with a strong gate to keep our places in China from being frequently visited by thieves. Will you please bring our need of a brick wall, as well as our other building needs before the Throne of Grace?—Brother and Sister G. C. Slager.

CHINA

Brother W. W. Simpson is in Shanghai, China, conducting a summer Bible school for two months, besides holding meetings for the Cantonese, of whom four prominent women have received the Baptism in the Spirit. One of these women, Jessie Wong, speaks English fluently and has written a brief sketch of her life. Five chapters have been published with great acceptance in a Presbyterian magazine in Shanghai which circulates in many lands.

Brother Simpson is also assisting Sister Ma in Brother Ma's absence, during the close of the closing exercises of their school.

Brother Ma and his wife received the Baptism in the Holy Spirit many years ago in Shanghai and for some years cooperated with Brother Mader in the work there. In the year 1918 they ceased depending on foreign missionaries for their support and dedicated themselves wholly to the Lord for His service, thus beginning the work which they now conduct in Shanghai. They have a house and lot free from debt which is worth about \$2,000.00. Their work consists of school work, industrial work and religious work. In their school they have about fifty boarding students and about the same number of day students. They teach the same studies which are taught in Government schools and in addition to that they teach the Bible, lace making, weaving, knitting and other industries.

This is a very successful example of self-supporting work. The atmosphere is decidedly spiritual and most of the boarding students have received the Spirit and give glowing testimonies of the Lord's grace and blessings.

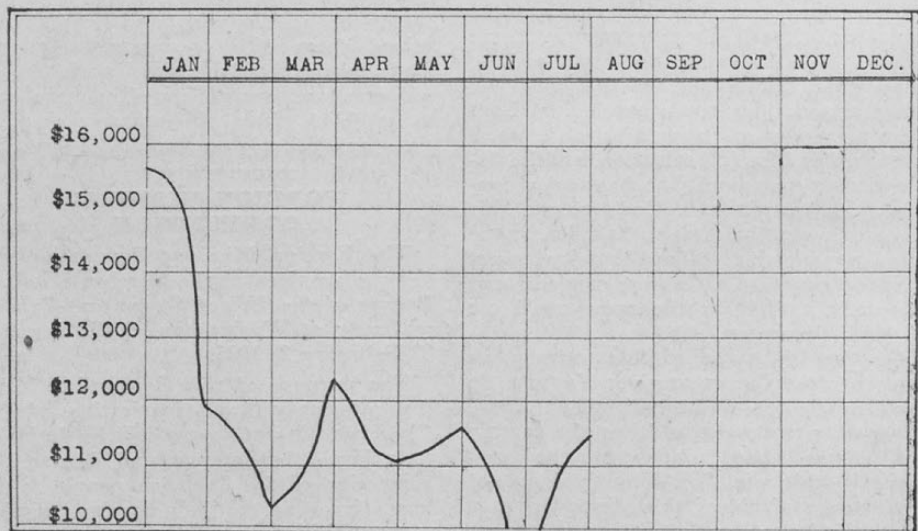
A COMMENDABLE WORK IN INDIA

At Nawabganj, Mr. Harvey worked heart and soul and sacrificed for the extension of the Lord's work here. In the course of a number of years quite a Christian community has been gathered, among whom are old men, old women, young women, boys, small children and also lepers. The lepers have their place at some little distance from the rest of Sharannagar. The old men have their own separate quarters, the few young girls that are in the zenana are away from Sharannagar in school most of the time. Consequently, we have a few children together with young women, and also a few old women, in the zenana, and this is located quite close to the bungalow.

Over some three hundred yards from the zenana and off of our immediate compound is the boy's boarding school where I believe there are at present some forty-eight boys anywhere between the ages of seven and at the most about sixteen years (very few this old). Over these boys we have a housefather. Over the zenana we have a matron. In church on Sundays and Thursday evening praying meeting the boys sit on one side and the women on the other.

We have a good boarding school that has been built, and also a good brick school building, with the best of ventilation and meeting government requirements, is under erection and is well nigh finished. Besides the boarding boys we have some of the boys of our preachers' families, and also a few from the outside which makes more than sixty boys altogether in the school. Last winter we were also given government recognition and in the spring our two fourth grade boys took the examination in the Nawabganj government school. One lacked a little of passing (due to lack of application), the other one came out ahead of the nine boys from the Nawabganj government school. As yet, we have only a primary school, but we are trying to take steps to put in a middle school course, and hope to make an Anglo-Vernacular school out of it.

—Sister Anna Helmbrecht.



PERSONAL

Sister Ruth Riggs has had the privilege of a much needed rest in the hills in India. The Lord seems to be giving her a time of refreshing and recuperation.

Brother and Sister R. F. Baker of Dallas, Texas, have had wonderful success in the two months' series of camp meetings. During this time, hundreds have heard the Gospel. Some have accepted Christ as their Saviour, others obeyed the Lord in baptism.

Brother J. R. Spence of Sainam, China, asks for prayers in his behalf. He has just sent in an excellent report of the work. During the first half of the year eighty have been added to the Church by baptism. Pray and labor on for the harvest is sure.

Brother and Sister Clarence T. Radley who recently went to the Dominican Republic for Missionary work found the Island well supplied with Missionaries. We are now designating him to assist in the work in Porto Rico. His headquarters for the present will be Box 86, Aibonito, Porto Rico. He will be associated in the work with Brother Finkenbinder. They contemplate opening up a Mission in Aibonito.

Sister Olga Jean Aston of India has been up in the hills for a six-week rest. She took with her four of the weakest and sickliest children. Two of them were hanging between life and death. However, they soon began to pick up and are now thriving well. One of the Bible women went up with her and in this way they managed to take four of these babies. How blessed it is that our missionaries in India can occasionally go to the hills for a time of rest and refreshing.

Brother and Sister J. H. Boyce at Gorakhpur, India are experiencing some very hot weather. A few days ago the rains broke and made it a little cooler. He writes that they are much in need of spiritual showers to break upon the seed that is constantly being sown. They say, "that faith and patience gets the promises fulfilled." They are therefore trusting and praising God for days of fruition when many souls shall be brought to the knowledge of Christ as their Saviour. Pray earnestly for these sacrificing missionaries.

EGYPT

Brother and Sister Doney, with other missionaries, are now at Port Said for a little time of rest. The weather in the interior is exceedingly hot.

LIBERIA

You will be glad to know that the Lord is still working in our midst with our boys. The Spirit is putting a burden upon their hearts to give the Gospel to their own people. Our boy, Andrew, fourteen years of age, who is baptized with the Holy Spirit, spent a vacation in his own home town. The Lord

mightily used him. Souls were saved, and some had a desire in their hearts to go "God's way." Before he left, they had started to build a little church. Please pray for these people that they may stand true.

The Lord is also working in our outstation. One of our native workers writes of the Christians and other meetings as follows: "The Lord has certainly blessed us very much at our meetings. His Spirit has fallen in our midst. A few souls have been saved, some received the Holy Spirit. I do believe that we each felt God's power in our souls. Again we have been to a town called 'Cavalla,' where we had a good time with our Lord. Six men were converted there and gave up their idol worship and wanted to follow the true God. Some tree there had been planted by a sorcerer and was supposed to be a god for the whole town. They had worshipped it for a long time. They gave it up and we cut it down. Our native worker writes that his heart is just burning to go out and preach the sweet name of Jesus.

We are praying and believing for a great out-pouring of the Latter Rain in dark Liberia and an ingathering of precious souls before Jesus comes."—Sister Katherine M. Kirsch.

SPONTANEOUS ACTION

The dear Lord is good to all who call upon His Name in every land. I am so glad I can tell the destitute ones in China that the Lord said that the poor have the Gospel preached unto them.

Three weeks ago yesterday we baptized sixty-three in water and yesterday there were fifteen baptized. Some of these were so moved on by the Spirit of God they got up while I was preaching and broke into the sermon with a request for baptism in water. It is so precious to see the Word of God go forth and work in the hearts of men and women. Just now the Lord is working very preciously with my wife among the women. Recently, six have received the Baptism in the Holy Spirit and the Lord is working in the hearts of others.

The Lord is with us in our public services. Last night it was awfully hot in the Chapel as we are very crowded, but the Lord came forth and gave us some sweet messages of love and comfort. It is so sweet to see these children filled with the Spirit and give forth messages. We have one little girl especially who seems to be a real little prophetess. The Lord has spoken through her and told us just what He would do and it came to pass just as He said through the little messenger. Praise God for the simple faith of little children. These children are those that have been gathered in from famine districts, off of the streets and from destitute homes, but the Lord does not withhold His blessings from them.—Brother L. M. Anglin.

DISTRIBUTION OF JULY, 1924, MISSIONARY CONTRIBUTIONS

The following report shows the amount of money sent to the missionaries of the General Council on each field. Fifteen per cent of the missionaries who are working under appointment by the General Council, receive an allowance from their home churches of from \$40 to \$60 each per

month. The remaining 85 per cent received in some cases small designated offerings and the undesignated funds were used to bring their allowances up to \$25.00 each for the month and about \$10.00 for each missionary child.

Congo Belge Field	
Allowances of Missionaries.....	\$ 275.00
Prospective Missionaries.....	5.00
Egypt	
Allowances of Missionaries.....	140.00
Native work and workers.....	100.00
Assiout Orphanage.....	73.00
Missionaries on furlough.....	75.00
French Sudan Field	
Allowances of Missionaries.....	210.00
Mis. Station Expense.....	7.00
Transportation of Missionaries.....	606.50
Missionaries on furlough.....	50.00
Prospective Missionaries.....	23.00
Liberia & Sierra Leone	
Allowances of Missionaries.....	175.00
Native work and workers.....	82.00
Missionaries on furlough.....	50.00
South African Field	
Allowances of missionaries.....	176.98
Native workers.....	20.00
North China Field	
Allowances of Missionaries.....	759.84
Mission Station Expense.....	185.19
Native workers.....	15.00
Orphanage work (Taianfu).....	200.00
Church bells for missionaries.....	15.44
Missionaries on furlough.....	35.00
South China Field	
Allowances of Missionaries.....	400.00
Mission Station Expense.....	124.00
Native workers.....	83.00
*School work.....	5.00
Missionaries on furlough.....	115.00
Western China & Tibet	
Allowances of Missionaries.....	255.00
Native workers.....	8.00
Transportation of Missionaries.....	27.00
Repairs on Mission Station.....	11.00
Folding Organ.....	50.00
Southwestern China	
Allowances of Missionaries.....	30.00
Central China—Miscellaneous	
Allowances of Missionaries.....	250.00
Orphans.....	5.35
Missionaries on furlough.....	70.00
North India Field	
Allowances of Missionaries.....	1734.00
Mission Station Expense.....	231.50
Native workers.....	42.00
Mission Building & Repairs.....	110.00
Leper work.....	6.00
Missionaries on furlough.....	220.00
Orphanage work.....	139.00
South India	
Allowances of Missionaries.....	30.00
Missionaries on furlough.....	80.00
Native workers.....	25.00
Japan	
Allowances of Missionaries.....	375.00
Station Expense.....	134.65
Native workers.....	20.00
Children's work.....	45.00
Palestine and Syria	
Allowances of Missionaries.....	195.00
Mission Station Expense.....	25.00
Building Fund.....	156.00
Poland, Russia and Persia	
Allowances of Missionaries.....	105.00
Porto Rico	
Allowances of Missionaries.....	245.00
Work and workers.....	150.00
Missionary on furlough.....	75.00
On Ford car.....	6.00
South America	
Allowances of Missionaries.....	245.00
Native worker.....	1.00
Missionaries on furlough.....	140.00
Building fund—Bolivia.....	5.00
West Indian Field	
Allowances of Missionaries.....	120.00
Transportation of missionaries.....	25.00
West Indian work and workers.....	150.00
Mexico	
Allowances of Missionaries.....	60.00
Mexican work and workers.....	175.00
Mexican Border	
Allowances of Missionaries.....	205.00
Native work and workers.....	133.11
La Luz Apostolica (Spanish newspaper).....	25.00
Alaska.....	70.00
Hawaii.....	30.00
Chicago Missionary Rest Home.....	25.00
Special Return Fare Fund.....	40.30
Building Fund.....	27.25
Received in July for Missionaries who are not working under the General Council.....	747.40
July funds disbursed in June.....	315.00
July funds to be paid in August and succeeding months.....	550.00
Total distribution.....	\$11,950.51
Minus amount borrowed from August.....	\$504.00
Minus amount previously received from July disbursement.....	10.00
Balance for July.....	\$11,436.51

REPORTS FROM THE FIELD

FT. SMITH, ARK.—The Lord has been blessing souls here. Several have been saved and some filled with the Spirit, for which we thank our God.—M. M. Pinson, 1900 S. R Street, Ft. Smith, Ark.

EVERTON, ARK.—Just closed a 25-days meeting, with a growing interest. Brother Ford Parker of Keefton, Okla., did the preaching. He surely gave some wonderful messages, which drew the largest crowds that were ever seen at this place at church. One young lady was saved and some are seeking their Baptism. Much prejudice was broken down.—W. J. Blasingame.

WEST TULSA, OKLA.—Brother Jacob Miller has just closed a three-week meeting here. A large number were saved, 83 received the Holy Spirit and 74 were baptized in water. Brother Miller is a brave soldier and is not afraid to stand up for old-time Pentecost. God gave good results. Good seed was sown that can be reaped later. Work is in fine shape. Pray for us.—S. J. Berryhill, pastor.

TYE, TEXAS.—This is a needy field. Souls are hungry for the Gospel of Jesus Christ. Wife and I have been laboring here for over a year. God has opened up churches to us, and we have been holding out a high standard of salvation through the Blood of Christ, the Baptism in the Holy Spirit, and healing. We are happy to say God has so wonderfully blessed, and we are looking for and trusting God to pour out His Spirit. I could tell of some wonderful things God has wrought in our midst, but feel it best not to just now. We want all the saints to join us in a covenant of prayer that God will come into our midst and a deep work may be established, and souls be born into His kingdom.—R. R. and C. H. Phillips.

WINNEBAGO, NEBR.—Evangelist R. Fields, from Oregon, has just closed a meeting here. All were blessed by receiving the Word of God. The meetings started in a private home. Soon the crowd compelled us to rent a larger building located on Main Street, which was also crowded. The congregation was about one-half Indians. The sermons were interpreted for the Indians, and they gladly received the Word. Some were saved and baptized in the Holy Spirit, and some wonderful healings took place. One Indian came to the meetings on crutches, and could hardly walk. Brother Fields prayed for him and he was instantly healed. Two others came with canes, and were healed and left their canes in the building. Another person was healed of paralysis. We praise the Lord for the meetings and ask the Lord's blessing upon Brother Fields wherever he goes.—Joe Lameris Jr.

PERKS, ILL.—Our four-weeks tent-meeting at Grand Chain, Ill., has come to a close. God wonderfully blessed from the very start. Many testified to divine healing. Quite a few were saved and baptized in the Holy Ghost with signs following (Acts 2:4). Amen. One young man from Miami, Fla., received his Baptism according to Acts 2:4. People came 28 miles to attend the meeting. The attendance and interest were a wonder. The last night of the meeting was the best of all. The Gospel tent goes to Elco, Ill., for our annual Southern Illinois campmeeting, August 15 to 25. Come, come, come.—Evangelist W. F. Lankston, Perks, Ill.

ARITON, ALA.—The Lord is still saving souls and filling them with the Holy Spirit as in Acts 2:4. We began the meeting July 20, one mile north of Ariton, Ala. The power of God was present from the beginning. Ten were saved, eight filled with the Holy Spirit—the saints for miles around were greatly blessed. The meeting closed Sunday, August 3, with baptismal service. We will begin another series of meetings four miles south of Brundidge, Ala., August 6. We are young ministers just starting out in the vineyard for the Lord, and we do earnestly covet the prayers of the Pentecostal family.—E. A. Jordan and J. O. Waller and party.

LAMAR, ARK.—We have just closed a two-week meeting here in which God wonderfully blessed; about 22 were saved and several received the Holy Spirit and 12 followed the Lord in water baptism, according to Matt. 28:19. This is a young band of saints, and the harvest is ripe for Pentecost. I came here last November as pastor, and God has wonderfully blessed. After trying to get several preachers to come and hold a meeting this summer and failing, I started in to hold the meeting with the help of Sisters Finely and Wolf from Fort Smith. God made them a blessing to us. We desire the prayers of the saints for this place.—Pastor Ed. Williamson, Route 2, Lamar, Ark.

RUSSELLVILLE, ARK.—We are in the midst of a revival three miles north of Russellville on the Widow Gilbirth farm. Brother Tom Ingel of Webbers Falls, Okla., is doing the preaching. God is blessing in the giving out of the Word. Souls are being saved and filled with the Holy Ghost. The Lord is doing great things for us whereof we are glad. Pray that the good work will go on. We have a good Sunday school at the arbor. Last winter a few began to pray that the Lord would open up a way for service. The dear Lord answered our prayers. Some 12 or 14 were saved and filled with the Holy Ghost. Eight were baptized in water. These are great days, for God is pouring out His Spirit in a blessed way. Pray that I may do the will of God.—Mrs. T. B. Vann, evangelist.

HATTIEVILLE, ARK.—We have just closed an 11-days meeting 8 miles north-east of Hattievile. God blessed in saving 3 precious souls, and 7 were at the altar the night we closed. Two were delivered from the snuff habit, for which we praise the Lord. Brother R. E. Shrader of Panama did the preaching, assisted by the writer. We go from here to Plainview, Ark., to begin a revival, and covet the prayers of the Evangel family that God will save souls and baptize with the Holy Ghost to His glory.—Elder Maywe Nichols.

SUDHEIMER, MO.—Evangelists Fred and Otto Curtman and wife began a meeting here on July 5. Brother Frank Moyer, Lebanon, Mo., joined us July 7. The meeting continued until July 17. Eight souls prayed through to victory, including Dr. Curtman and wife. Twenty-three followed the Lord into the water baptism during the meeting. One case of long standing lung trouble was healed, for which we are giving God all the praise and honor. Brother Moyer is a wonderful man of God and a worthy evangelist. We are always willing to welcome anyone that stands true to God, to help us in our Pentecostal assembly.—Mrs. Otto Curtman, Sudheimer, Mo.

SANTA CRUZ, CALIF.—Evangelist J. A. Carpenter has been with us for the past three weeks giving forth the Word in the power and demonstration of the Spirit with the signs following. We have felt the presence of the power of God manifested in our midst, Jesus moving about and revealing Himself to our hearts. Following are some of the remarkable cases of healing: A man, who disbelieved in divine healing and had dismissed a Sunday school teacher because of her belief in it, was healed of an intestinal trouble of 34 years' standing. An Episcopalian minister who had gone to doctors for many years was instantly healed of stomach trouble and testified to the throwing away of his medicine. A Spanish woman, who was visiting for a short time in Santa Cruz, found our tent. She was deaf, but the Lord unstopped her ears after we had prayed for her. People who had never felt God's power in their body, although they were Christians, testified that as soon as they were prayed for, the power of God would strike their bodies. In one case we anointed a handkerchief for a brother who lives in Palo Alto, Calif. He was healed of Bright's disease instantly. God is using Brother Carpenter in a wonderful way, and we can recommend him to any assembly as he is in full fellowship with the General Council. He is now on a tour from coast to coast and to Europe. His home address is 1536 Ellis St., San Francisco, Calif.—Martin R. Braunschweig, pastor.

TENT FOR SALE

A large Khaki Tent, 40x80, 3 poles, square corners, (now in storage in North Carolina), for sale. Those interested should write to Evangelist P. C. Nelson, 1807 S. Main St., Little Rock, Ark.

(Adv.)

TO ALL ASSEMBLIES

We desire to repeat an oft-repeated warning. Do not admit unaccredited ministers into your assemblies. There are a number of unscrupulous people touring the country who pretend to be ministers of the gospel who are of the type that Paul warns us of in Acts 20: 29. We are continually receiving letters from some who have admitted to their midst "grievous wolves," who have not spared the flock, and they ask us to make an exposure of them in the Evangel. We cannot give space to these complaints. Do not admit into your midst men or women who bring no up-to-date credentials nor references from the officers of your District Council.

GEYDA SPRINGS, KAN.—We are praising the Lord for the meetings recently closed here, conducted by Evangelist Alice L. Williams of Springfield, Mo. She certainly fought a good fight against the enemy here, for he has long held sway. She so gloriously upheld the blessed cause of our Master that one man said, "Jesus of Nazareth has been passing through the streets for three weeks and these people have not known it." But God greatly blessed. This was the first series of Pentecostal meetings ever held here. The saints were mightily lifted up and edified; three were saved, three baptized in the Holy Spirit and the way opened for an assembly to be organized. Hallelujah! Our leading physician, who is seeking the Baptism, anointed and prayed for the sick with the saints and opened his office for our use as a prayer room, to the glory of God. Pray for us. —Mrs. Wilma Bigger.

SIGSBEE, MO.—Northeast Mo. has been a new field, in which little of the real Pentecostal truth has been known. However, God has been pleased to call out a people for His name. Splendid progress has been made here, reaching in the tent meetings many people who have never had any affiliation with the churches in this community. Last year a new tent was bought by the nucleus of Pentecostal people, and also the sympathizers with the message. About 102 were converted in that year; but God has said, "Speak unto the people that they move forward," so this year we felt constrained to take another step forward, and bought another tent, seating 500 people. This made it possible to put another evangelistic party on the field. Both tents are the same size and crowds have gathered in and about them that have been estimated at from 700 to 1200. We dedicated our new tent this year with one soul being saved in the first meeting held under it and three the next night. There were 24 conversions during the four weeks of meeting, and 34 were baptized in water on the last Sunday of the meeting. We had a basket dinner on the closing day, and more than 400 people were fed at a 50-foot table. Some of them traveled 40 miles to come to the all-day service. Conviction rested upon the people from the very outset of the revival. One lady that fell over in the seat and was carried out, was questioned

as to what ailed her. She said she wanted God. Another cried through most of the service, but her husband refused to permit her to come forward. Finally one night God spoke to his heart and both came to the altar, and he led the way. Both are happy Christians now. The Spirit dealt with a school teacher and his wife. She came on the last Sunday night, not having slept for several nights. He held out until conviction came upon him in the form of bodily pain; but on Monday night came forward, was healed of a headache and saved simultaneously. Praise the Lord.—Evan. Glenn Renick and Herbert F. Halwe. Pianist, Roy Brown.

BLODGETT LOG CAMPS, NEAR RICHTON, MISS.

—Like a little city, with electric lights, water works, etc., had never heard a Pentecostal sermon. Sister Patience Still, who is 100 per cent for Jesus and Pentecost, has lived there some months. She suffered for Jesus and made it possible for a revival. July 17, Brother Benton, a singer, Brother Clark, a good beginner in the ministry, and I pitched a battle against the enemy. The second night the lights were turned off. The fifth night the schoolhouse was locked against us. Sister Still was burdened, and through prayer, she secured a place in the woods nearer than the schoolhouse. A little later a man ordered me out of his house, saying that he had been in hell ten months over our religion. Ten months ago Sister Still had begun to sow Pentecostal seed. The Lord opened a farmer's home one-half mile away. Surely God made the wrath of man to praise Him. He opened a better home, with meals thrown in; and I had access to peach and fig trees. The large family had not attended our services; but after we went there, they came out, and became deeply interested. They sought an interest in our prayers; a daughter professed salvation. To be driven from the schoolhouse was a great blessing. The schoolhouse could not have held the great crowds. But in the woods, when our seats were filled, they sat on logs, and on the ground; and there was plenty of room for cars to be parked on all sides. Twelve professed Christ, and five were baptized in the Holy Spirit, two of whom were free-will Baptist preachers. A home is now open to workers. On the closing night we had some messages indicated by the Holy Spirit. A little child's eyes were completely healed in 48 hours. One was closed and the other nearly so. We first prayed for her and then her eyes. Sister Still's niece received the Baptism in the backyard, about midnight, and was dancing, praising God and singing in other tongues. From 50 to 75 raised their hand for prayer. The last thing we heard as we were leaving was an urgent request to return and hold another meeting.—Evang. S. C. Johnson and Band, Box 476, Laurel, Miss.

EDWARDS, ONT., CAN.—As we sit and ponder this morning, truly we have to say, What hath God wrought? Five blessed weeks since our dear Brother and

Sister Pierce came into our midst. They have come and gone and as we look over the landscape and view the old tent, so soon to be taken down, we are conscious of the very Shekinah presence of God still lingering over it. God has marvelously made bare His arm in the salvation of between 50 and 60 precious souls, and two clear Baptisms in the Holy Ghost. One dear sister received the Baptism while at the altar praying a sinner through to God. Praise His name. Our dear brother and sister have won the hearts of the entire community. Though we are a little assembly right in the heart of the country, yet for five solid weeks, the tent was packed and Sunday after Sunday the crowds blocked the roads everywhere, and it was a sea of eager faces, eager to hear the Gospel which our dear Brother Pierce gave them in such a forceful way. The whole community is crying, "Bring them back, bring them back that we may hear more of this Gospel of love." The last Sunday, the beautiful Baptist Church at Kinmore was loaned for the baptismal service, which was crowded to its utmost capacity and there were people crowded to the sidewalk unable to get in. Mr. Kerr gave a wonderful address on water baptism, of which many of our dear Baptist friends admit they never heard the equal. I am sure, should God see fit to send our dear Brother and Sister Pierce this way another summer should Jesus tarry, the whole community would be swept for God. Glory to God. There is a mighty moving in the mulberry bush, Hallelujah! Sounds of abundance of rain. Our little church has had no well. All water has had to be carried a quarter of a mile from the schoolhouse, on account of the rocky country. It has been quite an undertaking for such a small company as every foot will have to be drilled through solid rock, but our dear Brother and Sister Pierce felt it a real need, and so got a subscription list going to be paid in sixty days. So by faith we put the men to work to drill next week, trusting God that by the time they strike water, the money will be on hand to pay the men. Our God is able, bless His name. Our heart truly says, "Praise God from whom all blessings flow."—Pastor Cooper, Route 2, Edwards, Ont., Can.

EVOLUTION AT THE BAR

By Philip Mauro

A hand-book for everyone, especially parents, preachers, and teachers.

By one who was for over thirty years a practicing lawyer, and a student of philosophy of materialism.

The aim of this book is to make the subject of evolution plain to all classes of readers; and also to expose the utter lack of foundation in either fact or reason for evolution in general and the Darwin theory of natural selection in particular. In this volume will be found—and stated in such a way that wayfaring men can readily understand it—all that is needed to show that the whole theory of evolution is, in the light of Holy Scripture a "strong delusion."

(20)

Price 80c postpaid

Forthcoming Meetings

STORM LAKE, IOWA, CAMP, August 22 to Sept. 1. A Watson Argue and party in charge. Auditorium, seating about 2,000 in a beautiful park on the shore of the big lake, has been donated by the city. Meals on freewill-offering plan. Tents and cots for rent at cost. Further information from J. Chris Jensen, R. 2, Alta, Iowa.

EASTERN NEW MEXICO CAMPMEETING at Portales, New Mexico, August 14 to September 1; Brother J. J. Grubbs of Electra, Tex., is in charge of the night services. We are expecting a great time in the Lord. All workers and mixers will be cared for. For further information address A. C. Bates, pastor.

WILLIAMSPORT, MD.—Chas. N. Crone, one of the Earl W. Clark evangelistic party, has charge of a meeting which is in progress in the woods owned and adjoining buildings of Geo. W. Fowler, located about 4½ miles southwest of Williamsport and 10 miles north of Hagerstown, Md. The meeting will continue indefinitely.—Chas. N. Crone, Williamsport, Md., Route 1, c-o Geo. W. Fowler.

KELSEYVILLE, CALIF.—Thomas Griffin, the Irish evangelist, assisted by his wife, the cornetist, will start a tent meeting on or about August 17. We request the Evangel family to stand by us in prayer that the Lord will send a mighty revival to that part of the country, and also Lakeport, a town of 1500, which is the county seat of Lake County.—Evangelist Thomas Griffin, Box 243, Kelseyville, Calif., c-o R. A. Jones.

WESTERN PART OF EASTERN DISTRICT CAMPMEETING.—The third annual campmeeting for the Western part of the Eastern District will be held at Corry, Pennsylvania, August 17 to September 1, inclusive. A strong staff of ministers from the District and Missionary fields will be present, including Pastor T. K. Leonard, of Findlay, Ohio. For further information write W. Lloyd Shire, 135 Sixth Ave., Corry, Pa.—Joseph Tunmore, Chairman.

WARREN, ARKANSAS, CAMPMEETING.—Will begin August 31 and continue until September 15; Elder Fayett Romines of Malvern, Ark., will have charge of the Bible teaching and Evangelist Dollie A. Simms will have charge of the evangelistic meetings. Everyone that comes is urged to bring bedding and toilet articles. There will be a dining-room on the grounds. For further information write Pastor H. E. Simms, Warren, Ark.

LONG BEACH, CALIF.—Beginning August 8, Raymond Richey and party will be with us at this place for a month. We are planning to erect a large tent, and are praying and looking for a great time in the Lord. Will all the saints everywhere pray for this tourist, pleasure-loving city, and those who can, plan to spend a month with us. Rooms may be had at reasonable rates close to the meetings.—W. R. Potter, Long Beach, Calif.

GREAT PENTECOSTAL CAMPMEETING, Pembroke, Ont., Canada.—We are having the eastern Ontario campmeeting here this year. Brother and Sister J. S. McConnell, evangelists, will be with us throughout the camp, commencing August 17 and continuing till August 31. Tents can be secured at very reasonable rates by notifying us two weeks in advance. Don't forget to bring bedding. Meals will be provided on the grounds on the free-will offering plan. Come and bring your sick—Christ can and will heal them. The camp will be situated in a nice, shady park on the Indian River, a short distance from the church. For further particulars write—Arthur Atter, pastor, 506 Mac Kay St., Pembroke, Ont., Canada.

OLD ORCHARD CAMP GROUNDS, OLD ORCHARD, ME., August 26 to September 8, 1924.—Begin now to make your arrangements to spend two weeks at this famous old camp ground by the sea, and thus have a part in helping to rekindle the spiritual fires so badly needed in New England. Well-known Spirit-filled leaders will be on the grounds during the entire time. The services will be in charge of Evangelist Chas. A. Shreve, formerly pastor of McKendree M. E. Church, Washington, D. C., accompanied by a party of workers, most of whom have been associated with him during the five-year revival in Washington. Among these are Benjamin Bauer, Walter I. Palmer, and Joe Eliot, the Spirit-filled Filipino song leader. Thomas Harrison, the famous "Boy Preacher" of Methodism, is also expected to be present. There will be extended Tarrying meetings and Healing services every day, and Evangelistic services at night. If you are a musician, bring your instrument along. Accommodations for all at reasonable rates. For further information address Miss Mabel Prichard, 31 Fern Park Ave., Old Orchard, Me.

MCCRACKEN, KANSAS.—The second annual camp meeting will be held August 21 to 31. A. A. Wilson of Puxico, Mo., will be in charge; other preachers will assist. Tents will be for rent on the ground. Bring bedding and toilet articles. Meals will be served at reasonable rates. McCracken is located on the main line of the Missouri Pacific Railway. For further information write to Frank Darrow, pastor, McCracken, Kans.—Fred Vogler, Chairman, Wakarusa, Kans.

THE DISTRICT COUNCIL, ASSEMBLIES OF GOD, TEXAS, NEW MEXICO AND ARIZONA will meet in annual session at the 4th and Grand St. church, Dallas, Texas, on Tuesday, September 16, 17, 18, 19, 1924, to continue 4 days, longer if necessary to attend to our election of officers for the coming year. All ministers in this district take notice and plan to come and stay until the session is over. The ministers and delegates will be taken care of as to entertainment, but every one is expected to have his train fare both ways. Come praying and believing God. We are expecting some helpful teaching in this convention. For further information address Pastor N. F. Eby, 5642 Columbia Ave., Dallas, Tex., or J. C. Wilder, 2612 W. 26th St., Ft. Worth, Tex.

SEVENTH ANNUAL CONVENTION OF THE COLORADO STATE COUNCIL.—Will be held in the Pentecostal Tabernacle, corner 17th Avenue and Clarkson Street, Denver, Colo., with Elder W. T. Gaston, pastor Gospel Tabernacle, and the Superintendent of the Berean Bible Institute, San Diego, Calif., in charge. Special evangelistic meetings will commence August 17 and will continue as long as the Lord may lead. Council meetings August 27, 28, 29. Each pastor in the state with two delegates from his assembly should be present for the election of officers for the ensuing year. Applicants for license or for ordination should write the chairman for an application blank. Visiting ministers and missionaries will find a cordial welcome awaiting them. Brother Gaston is an able evangelist, pastor and teacher whom God has wonderfully used in building up His church. To those out of town, take car No. 40 going east from Union Depot and get off at Washington St. For further information, write Pastor John B. Jacobs, 801 E. Cedar Ave., Denver, Colo.

PENTECOSTAL CAMPMEETING at Endicott, N. Y., will be held August 12 to 31. Dr. Chas. A. Shreve and party of Washington, D. C., and others will be the speakers. The Endicott Assembly has purchased ground in every way suitable for the camp. Sleeping quarters have already been provided on the grounds, and tents and cots may be rented for \$4.00 per week. If possible, bring your own bedding. Those wishing tents will kindly deposit \$1.00 or more in advance. Meals will be served at reasonable rates. To lighten the burden of the workers, all those expecting to come from a distance will kindly notify Ivan Spencer prior to date of opening. Camp is located at Endwell, 6 miles from Binghamton and 1 mile from Erie Station at Endicott. Come and spend your vacation with us. For further information, address Ivan Spencer, Box 30, Endwell, N. Y.

THE SOUTHWEST VIRGINIA, WESTERN WEST VIRGINIA AND EASTERN KENTUCKY DISTRICT COUNCIL of the Assemblies of God will have the second annual campmeeting at Kenova, W. Va., August 21 to 31 inclusive. For workers we have (D. V.) Evang. A. H. Argue and daughter of Winnipeg, Canada, for the evangelistic services; for Bible teacher, Elder T. K. Leonard of Findlay, Ohio; for pianist, Evangelist Otto Lunsford of Linton, Ind. We extend a hearty invitation to all Christian workers to bring your musical instruments. Kenova is located on the Ohio River and has good, hard roads in almost every direction. It is on the C. & O., the N. & W. and the B. & O. Railroads, and has a street car line running from Ashland, Ky., to Huntington, W. Va. All who come into either of these places can get a street car to Kenova. Get off at 21st street and walk two blocks toward the river. You can easily see the camp from the car. We will have a tent seating about 2,000 people; two dormitory tents, one for men and one for women, in which space for sleeping will be rented for \$2.00 for the entire camp; also you can rent private sleeping tents, 10 x 12 for \$5.50, and cots for \$1.10, for the entire camp. Send all orders for tents, cots and dormitory room to Evangelist H. L. Shumway, Sharon, W. Va., Sec'y-Treasurer. Remember that the District Council will convene August 28, 29 and 30, and that the assemblies are all requested to send their pastor and at least one delegate to the Council sessions. The ordination committee will meet August 27. We would like to hear from some missionaries home on furlough who can come and be with us. For further information write Chairman A. F. Miller, St. Paul, Va.

HARTFORD, ARK., CAMPMEETING, for Northern and Northwestern Arkansas, beginning August 21, and continuing over September 7, Evangelist E. R. Fitzgerald in charge of the evangelistic services. Elder W. J. Waldhall, Chairman of the Arkansas District Council, will give some interesting and helpful Bible lessons at the

day services. Meals will be served in the basement of the church on the freewill-offering plan. If possible, bring sufficient bedding and cots for your own use. Those who cannot bring bedding will be provided sleeping quarters in the homes of the members of the assembly, as far as it is possible to do so. Those having living tents and camping outfits should bring them, as there is suitable camp ground that I am sure we can secure. Our church will seat 600 to 700 people and is well situated and well ventilated. We would appreciate the cooperation and help of the pastors and their assemblies in this local campmeeting. Especially do we feel the need of singers and Spirit-filled altar workers. All those coming should notify Mike Burns, chairman of the entertainment committee, so that the necessary arrangements may be made for you. Hartford is 140 miles northwest of Little Rock on the Rock Island Railroad. For further particulars write H. B. Laws, pastor, Box 272, Hartford, Ark.

A CORRECTION.—In a recent Evangel we stated that Brother Guy Shields of Childress, Texas, will be in charge of the revival beginning August 1st at Lamesa, Texas. Brother J. H. Shipp writes: "Brother Shields is going to assist us in a revival and is not in charge of the work here, as was reported, as I am in charge of the pastoral work here."

NOTICE TO THE MISSISSIPPI DISTRICT

Elder J. O. Savell has been appointed by the presbytery of this district to fill the unexpired time of the former chairman, who has resigned.—S. W. Noles, secretary.

NEEDY FIELDS.—Would be glad of evangelist with tent to visit us. Write Mrs. A. E. Ayers, 312 Lincoln, Monett, Mo.

CEDAR CREEK, N. C.—I am writing to tell you of the great need of a Pentecostal evangelist in this part of the state. I am visiting my old home in Cumberland County for the first time in 22 years. The people are mostly farmers; real good people as far as they have the light, but some of them have never heard a full-gospel message in their lives. I have been distributing Pentecostal tracts, books and old Evangelists. Some are showing unmistakable signs of a hunger for the deeper things of God. Pray that God will send a Spirit-baptized evangelist into Cumberland County, N. C., who is able to preach the full gospel message with power.—Geo. J. Chasten of Cedar Creek, N. C., will furnish further information to anyone interested.—J. W. Chasten.

OPEN FOR CALLS

I have resigned my position as pastor at Sterling, Colorado. Wife and I are now open for calls in the evangelistic field or pastoral service. We are in full fellowship with the General Council.—A. E. Baker, Sterling, Colo., Box 894.

Young, Spirit-filled chorister wishes to join evangelist who is out for souls, one whom God is using. Write W. J. Bateman, 3124 Walnut St., Kansas City, Mo.

Having resigned as pastor of the assembly in Rocky Ford, Colo., I am open for calls anywhere. Would consider a temporary pastorate. I am single and in full fellowship with the General Council.—Evang. Floyd C. Woodworth, Fowler, Colo., General Delivery.

We are again open for calls to the evangelistic fields. We have a large tent 98 x 46.—Evang. Wm. Felicy and wife, 1077 Lanark St., Los Angeles, Calif.

WANTED.—A good, Spirit-filled pastor to take charge of the work at West Plains, Mo. For further information write L. B. Kinchloe, West Plains, Mo.

TENT FOR SALE.—A 50-foot round top tent, made in two pieces, laced together, and may be made larger by putting in 20- or 30-foot centers. It is made up of 10-ounce army kahki, and has a 7-foot, 8-ounce wall-curtain made in three pieces, allowing front entrance and entrance on each side. All for \$400.00 f.o.b., Tampa. If the tent is to be used for Gospel purposes, I will donate poles, chains, together with hollow wire gasoline lighting system and three lights, which would cost \$60.00. The tent would cost at factory new \$635.00.—W. F. McDade, Tampa, Florida, 1401 Grand Central.

SACRED SONGS SUITABLE FOR SOLOS.—"Drink Ye All of It," "The Crushed Road," "Thy Broken Heart I'll Mend Again," "Also many old ones, "I Fell in Love with the Nazarene," "Nowhere to Lay My Head," "He Is My Hiding Place," "Daughter of Jerusalem," "Dear Heart, Take Heart," "The Song of the Bride," "Rest a Little While," "The Bridal Song," "Behold I Come Quickly," "Spiritual Israel," "Coming, Coming, Coming," "What Hast Thou Gleaned Today?" "The City of Our God," "God's Triumphant Army," "Calvary, Dark Calvary," "Keep Step, My Brother," "Sharon's Rose," "144,000." Each of the above songs, 25 cents. Order direct from Sarah H. Payne, Box 44, Ocean Park, Calif.

CONTRIBUTIONS FOR FOREIGN MISSIONS
August 1 to August 7 Incl.

This does not include offerings for expense of the Missionary Department

- \$631.00: Pent'l Taber New Castle Pa
- 528.00: Pent'l Church Cleveland Ohio
- 400.00: C W P Conneaut Ohio
- 248.00: Bethel Temple Los Angeles Calif
- 219.84: Md & W Va Dist Council
- 169.45: Assembly Springfield Mo
- 142.60: Full Gospel Church Youngstown Ohio
- 132.00: Assembly Wilkes Barre Pa
- 125.00: Trinity Taber Assembly S S & Y P St Louis Mo
- 107.92: A Friend Minot N Dak
- 90.00: Assembly Russellville Ark
- 80.00: Christ Covenant-Glad Tidings Assembly Chicago Ill
- 75.00: M R Brooklyn N Y
- 65.00: Glad Tidings Taber New York
- 56.22: Full Gospel Church Baltimore Md
- 52.00: Gospel Lighthouse Taber Asbury Park N J
- 50.00: G McD Portland Ore
- 45.00: F D St Louis Mo
- 39.00: Ebenezer Church Elizabeth N J
- 38.13: Full Gospel Church Elberon N J
- 35.00: Assembly Concord N H
- 32.00: Calvary Pent'l S S Miami Fla
- 30.00: J E B Battle Creek Mich
- 28.02: Assembly Sioux City Iowa
- 25.00: Assembly Mattoon Ill; E B Chicago Ill
- 20.00: C & F C Flagler Ia; J H D Dansville N Y; Assembly Union City Ind
- 18.00: F M Portland Ore; Pleasant Hill Assembly Iowa
- 17.62: Assembly Chillicothe Mo
- 16.60: Assembly Smithville Texas
- 16.00: A M J Holdredge Nebr
- 15.81: Mehida Pent'l Assembly N H
- 15.13: S S Elizabeth N J
- 15.00: W H Perks Ill; Assembly Sedalia Mo; Miss A K Winterthur Del
- 14.34: Assembly Bucklin Mo
- 14.15: Assembly Madison Ill
- 13.00: Miss A J Los Angeles Calif
- 12.74: Assembly Gooding Idaho
- 12.69: Assembly Brookfield Mo
- 12.15: Assembly Girard Okla
- 12.00: Mrs M E McP & Mrs S T S Encanto Calif; Assembly Rosebud Mo; R E E Anacortes Wash
- 11.50: Disciples Assembly Rocklyn Wash
- 11.10: Assembly & S S Eagle Bend Minn
- 11.05: Assembly Fostepco Heights Texas
- 11.00: L R Y Los Angeles Calif; P W Cleveland Ohio
- 10.00: C F V St Louis Mo; Y P Pent'l Band Wesson Ark; F M B Galva Ill; La Belle Tent Meeting Mo; Mrs J H S El Dorado Springs Mo; M E C Alton Ill; Mr & Mrs H B Chicago Ill; R M B Cleveland Ohio; Full Gospel Mission Omaha Nebr; W S Y Minden Nev; J M K Bartlesville Okla
- 9.08: Assembly Riverton Nebr
- 9.00: Assembly Perry Iowa
- 8.56: Assembly Drumright Okla
- 8.10: Pent'l Church New Haven Conn
- 8.00: E K Corona N Y; S S Class Hammond Ind; Assembly Avant Okla; V Q Cambridge Minn; L A D Chester Ill; D P H Laurel Miss
- 7.00: Assembly Broken Arrow Okla; Mr & Mrs C K San Francisco Calif; A Friend Canton Ohio
- 6.70: Bethel Mission San Antonio Texas
- 6.50: Full Gospel Assembly Walker Minn
- 6.00: J D B Turtle Creek Pa; S S Flatwood Texas
- 5.56: S S Seadrift Texas
- 5.50: Mrs J B Carlow Mo
- 5.41: Assembly S Sioux City Nebr
- 5.30: Assembly Holly Colo
- 5.18: S S Hornbeck La
- 5.05: Assembly Oswego Kans
- 5.03: S S Wesson Ark
- 5.00: R C O San Juan Calif; H E J Marion Ohio; G S Truesdale Ia; Miss M S Houston Texas; H L H Nelsonville Mo; A E S Flemington W Va; Mrs Z T S Chelsea Okla; Mr & Mrs V I S Pittsburg Kans; G D C Seattle Wash; Assembly Ilmo Mo; Pent'l Church of Christ St Louis Mo; F B's Daughter Wetumka Okla; So Dallas Assembly Texas; Mrs L K V Springfield Mo; I T J Clear Lake Wisc; C E J Caruthersville Mo
- 4.77: Mrs F C Rockford Ill
- 4.65: Assembly New Castle Texas
- 4.50: Mrs A E S Inglewood Calif
- 4.01: Assembly Greenwood Ark
- 4.00: S S North Canaan N H
- 3.65: M L W Lufkin Texas
- 3.50: C M G Benton Ark
- 3.00: Full Gospel Mission Michigan City Ind; J C T Davenport Okla; Young Ladies Class of Bethel Temple Dayton Ohio; J P Hornbeck La; Full Gospel Taber Toledo Ohio; Meeting in Marshfield Mo; S E D Shirley Mont; S & C H Angleton Texas; Saints in W Charleston W Va; Bethany Chapel Springfield Mass; Primary & Intermediate Classes W Canaan N H
- 2.60: Assembly Beaumont Tex
- 2.55: S S Oswego Kans
- 2.50: Assembly Pittsburg Kans; H C B San Antonio Texas; Assembly Tallapoosa Mo
- 2.00: D O Princeton Mo; Mrs C A M Shreveport La; J D I West Toronto Ontario; Beuhl Mission S S San Bernardino Calif; Mrs R Willoughby Ohio; Mrs G L Appleton Wis; Mr & Mrs I M

- G Sioux City Iowa; J B V Old Forge Pa
- 1.75: S S Sand Springs Okla
- 1.73: Mrs E D Woodrider Ill
- 1.54: S S Earle Ark
- 1.38: S S Earle Ark
- 1.38: W B M Monette Ark
- 1.25: A T U Great Bend Kans
- 1.00: Mrs S T Carrollton Ill; J B S Los Angeles Calif; E C P Scottsbluff Nebr; Mrs M F C Ft Worth Texas
- .92 Offerings amounting to less than \$1.00

Total, minus \$762.95 given direct to missionaries by Assemblies\$3,547.38

CONTRIBUTIONS FOR HOME MISSIONS
August 1 to August 7 Incl.

- \$4.00: J E B Battle Creek Mich
- 3.25: Trinity Taber Assembly S S & Y P St Louis Mo
- 3.00: Assembly Mattoon Ill
- 1.00: Assembly Perry Iowa
- Total\$11.25

Pentecostal Sunday School Literature

- Adult Quarterly. Written by the Editor of the Evangel, per copy.....\$.05
 - Intermediate Quarterly. Written by Walter H. Harriss, per copy......05
 - Junior Quarterly. Written by Mrs. Wetmore, per copy......05
 - Little Lesson Picture Cards, per set......04
 - Large Picture Roll, per copy.....1.00
 - Adult Lesson Leaves, per set......04
 - Intermediate Lesson Leaves, per set04
- (Canadian friends please add for additional postage, 1 cent for every 3 Quarterlies, 1 cent for every 5 sets of cards, and 6 cents for Picture Roll.)

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Our Pentecostal Little Folks. A four-page weekly paper for Beginners. Contains the Sunday School lesson, helpful stories and many illustrations. In lots of 5 or more.....6¼ cents per copy, per quarter

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If you will send us \$1.00 and four names we will send the Pentecostal Evangel to four of your friends for three months. This offer is not limited to four. You may send as many more as you wish. Get all your friends acquainted with the Pentecostal Evangel.

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