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The Renewing of The Holy Ghost

THE Scripture says our outward man, the body, is decaying. This is self-evident. But the inward man is being renewed. How? It is not evident from observation or examination or perception. Why? Because it is the **inner** man, hidden from sight. The inner man, hidden from sight, is fed from within by the hidden MAN within—Christ in you, the hope, the essence, the prelude of glory.

The barrel of meal with its tiny portion was practically exhausted—the supply had come to an end. Yet in a mysterious, unseen, hidden way it was renewed—it **failed not**. The barrel never became empty. God is repeating the same process. The sun for millions of years has been giving out heat and light. Scientists are puzzled as to how the sun maintains its power to give out continuously without diminution of power, strength, or might. They will wonder, they will be puzzled; because the One who caused the handful of meal to continue to multiply is using the same power to keep the sun in its strength.

The sun disseminates power, light, healing in its rays, absolutely undiminished. It caused that woman's child, away back in the time of the prophet, to die of sunstroke; and it is still as potent to cause sunstroke today if its rays are untempered. And the Sun of Righteousness has healing rays absolutely undiminished, and the touch of that woman bowed in infirmity, on the outer rim of His garment brought healing. **Then** the Sun was in eclipse: **now** the Sun is risen on the Throne; and faith in His Name brings healing and perfect soundness.

Scientists tell us that radium can retain its forces and its power for three thousand years. But with the Ancient of Days there is no beginning and no ending to His creating force, His healing force, nor to the power in the word of the WORD who became flesh. Radium, to be applied to the body, has to be reduced to a solution and then rags are steeped in the solution. The power is so great that it has to be reduced.

An eternal Godhead who created all things—the God who **spake**—so mighty, so awful in His majesty and His grandeur, unveiled Himself by veiling Himself in human flesh so that we who are in the flesh can get a glimpse of Him who is invisible.

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His Name Emmanuel, which being interpreted is, **God with us.**" Jesus is God incarnated—we cannot comprehend Him. God became incarnated in flesh in order that flesh might be born into God. "Great is the mystery of godliness: God was manifest in the flesh." The first incarnation of God in the flesh was marvelous, mysterious; but by the crucifixion of that flesh it was made possible that there should be a fresh incarnation in every human being who accepts the Crucifixion as his. This is the sequence of receiving the Son of God, becoming an heir of God and a joint-heir with Christ. The mystery of Bethlehem God wants repeated. Paul travailed again for the Galatians that Christ might be **formed in them**, God is anxious that Christ may come forth in full manhood in every one of His children.

"It doth not yet appear what we shall be;" but we are the sons of God now. There is a stage in the process already arrived at. Believe it, accept it, thank Him for it. "It doth not yet appear what we shall be." But we **shall be**, because He is. And when He shall appear, that will appear in us at the same time that He appears. There will be a double appearance: a manifestation from above and a manifestation from within. Not a reflection, but **like meeting like**: the Christ being formed within meeting the Christ manifested from above. This is the glory within the earthen vessels. Do you believe it?

"Greater is He that is in you than he that is in the world." The world has nothing within that comes from above. It has no light, but is in darkness. "Ye were sometime darkness, but

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--: THE PRACTICE OF THE PRESENCE OF GOD --:

Elder D. W. Kerr

"And the Lord spake unto Moses face to face, as a man speaketh unto his friend. . . . And Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way" (Ex. 33: 11, 12).

I take from these words that in this face-to-face interview which Jehovah had with Moses He told him this: that He (Jehovah), knew Moses by name and that Moses had found grace in His sight. This emboldened Moses to make a request. That conversation between Jehovah and himself was the foundation of his confidence, his assurance. You know we must have assurance in coming to God. In fact, Moses' faith came by hearing what God said. Hearing always comes by the Word of God (Rom. 10:17). Now Moses waxes bold and draws near to talk face to face with God. He said, "Thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me."

Here is big business, a tremendous job, and Moses must have someone with him; he could not go alone; he felt that in himself—for he was not only the meekest but he was the weakest of all men on the face of the earth—in himself he was not equal to the task. He had seen his own insufficiency. Now he makes this request, "Thou hast not let me know whom Thou wilt send with me. . . . Shew me now thy way, that I may know thee, that I may find (i. e., continue to find) grace in thy sight: and consider that this nation is thy people."

Just a while before, the Lord had told Moses; "This is your people. Take your people and go up." But now Moses speaks back to the Lord and says, "Thy people." Well, both were right. It was Moses' people, and it was the Lord's people too. That is somewhat the relation of a pastor to a congregation. The congregation belongs to the pastor, but the congregation also belongs to the Lord. Moses said, "Consider that this nation is thy people."

And the Lord said, "My presence shall go with thee, and I will give thee rest."

And Moses said, "If thy presence go not with me, carry us not up hence." If His presence go not with us, then we are surely down and out, we are surely at the end of everything. I do not know that Moses had in mind exactly the way in which his desires would be granted, whether the Lord would send some person, duly qualified, authorized, and equipped, to undertake this task with him of carrying up this people into the land of Canaan. But at any rate this was a great solace to Moses' heart. Nothing else could satisfy his heart. God said the only thing at this time that could be said,—“My presence shall go with thee.”

"My presence shall go with thee!" These are scriptural words. Let us, as the Lord's people, be a scriptural people. A Bible school is a place where one may learn to think, and speak, and live, and work, and die, scripturally. And the assembly is a place where one may learn to think scripturally, speak scripturally,

work scripturally, live scripturally, by rubbing elbows with your neighbor. It is not altogether confined to such a place, but that is the purpose of an assembly gathering. Now we have the only thing that could be said at that crucial moment, "My presence shall go with thee." Let us plant ourselves squarely on these words and let us count on them. Let us make them ours, not simply by thinking about them, by way of illumination, for if we never get any farther than illumination we will never get very far. We have to have experience, practical experience. Illumination comes first, then appropriation. So we make them ours by appropriating His words and standing on them. "My presence shall go with thee!"

"If thy presence go not with me, carry us not up hence." That would bring this whole project to an abrupt conclusion. Moses practically said: "I will stop right here if your presence go not with me. The task is too great; I cannot undertake it. But You have promised Your presence. Now then, if it go not with us, then carry us not up hence." That was a plain business proposition. I wish we might be committed to those words, give ourselves wholly to them. Why? Is there a difference between a Pentecostal gathering and other religious gatherings? Perhaps there is. I trust there is. For there is quite a difference between religion and Christ. Religion is what we have on the outside, Christ is the One we have on the inside. You can have a lot on the outside and not have Christ inside. We can be devoid of His presence within and be like the Ephesian church to whom Christ said: "I know thy works, this and that and the other good thing, and yet I have somewhat against thee, because thou hast left thy first love. Repent and do the first works, else I will come and take thy candlestick out of its place." What is the difference between us and any kind of a religious club or gathering? Is there any difference? Listen: "For wherein shall it be known here (right there where Moses was with the people, in the wilderness, in the hard place) that I and thy people have found grace in thy sight? Is it not in **that thou goest with us?**"

What makes us different from other folks? Talking in tongues surely does. But that is not the whole of the matter. If it were not for **Him** we would not have **it**. "Once it was the blessing, now it is the Lord." If it were not for the Lord we would not have the blessing. Once we were occupied with the blessing, now we are occupied with the Lord, the Blesser. This is what makes us different from other folks—that Thou goest with us.

So there is some **going**. Moses did not say, "Is it not in that thou **standest** with us." That is true; but we are journeying towards the land of promise, we are **on the move**, there is no standing still. **Is it not in that Thou goest?** There is a lot of going in the world today; but I do not know whether **He** is going. Sometimes we go and He does not. Sometimes He goes and we do not. We want to be ready, like the children of Israel, so that just as soon as the cloud lifts and begins to move we will pull up our little tents of experience. Don't worry; He has something better for you. Pull them up, and move. God is on

the move. And if His people want His presence they must be on the move.

We call this the Pentecostal "m-o-v-e-ment." Years ago there was the Alliance "movement," and before that there was the Holiness "movement." Why "movement"? Because God is on the **move**. Beloved, we are a **moving** people. If you keep on the move the devil will have a hard time to find you. When he puts his hand on you, you are not there if you keep on the move. We are strangers and pilgrims on the earth; we have here no continuing city, for we seek one to come. He moved His dwelling place outside the camp of Israel, some three miles distant. Anybody that wanted to go on with Him had to leave the camp and go where God was. That was a tent where God lived, and that tent moved with the cloud. Whenever the cloud lifted they took the tent down and went on to the next stopping place. Come on, beloved, we are on the move. It seems to me we ought to be on the run. Not because the devil is after us, but because God is with us and is drawing us. "Draw me, we will run after Thee." We will not move another iota of distance without Him. Apart from Him we can do nothing. Oh what a dependent people we are! How utterly dependent we are on His presence! Praise the Lord.

"So shall we be separated, I and thy people, from all the people that are upon the face of the earth." Let none of us imagine, "Surely we be THE people!" "Surely we be somebody!" Look out—that is pride. If we want to move on with God, we must humble ourselves. "Humble thyself to walk with God" (Micah 6:8, R. V.). Our God is a humble God. He resisteth the proud but giveth grace unto the humble. We have received the grace of humility, but we must receive more abundant humility in order to walk with God. Jesus humbled Himself and became obedient unto death, even the death of the cross.

"I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you." The Lord is bound up with His Word, backs it up, is behind it, is in it. And Jesus has given this promise to us, "I will send you another Comforter." Did He do it? He did. Is He here? "Well, I felt He was yesterday, but this morning I did not feel like it." Say, where did you read that? You must have read it in the almanac; I know you did not read it in the Bible. Jesus did not talk about feelings; He talked about facts. Moses was talking facts. The great fact He is speaking about here is the fact of His presence. "I will not leave you orphans, comfortless; I will come to you." Did He do it? He did. How long is He going to stay? Till the end of the age. With whom? With His people, collectively and individually. Well, where is your joy? A sister once wrote a little book on "Quiet Hallelujahs." That is all right, but once in a while they must come out. God is our joy and our rejoicing. His words are spirit and life. Faith cometh by hearing, and hearing by the Word of God.

There was a time in my experience when, on and off, I had lots of religion, and then none. I had blessings, and I used to live on my blessings. I used to label them. I would go to bed having my blessings with me all labeled, but the next morning when I got up the blessings and the labels were all gone, and I would not know where I was. I found I was depend-

ing on my feelings. Sometimes when I got up my feelings would say, "You are all right." And the next morning they would lie like everything, saying I wasn't saved a bit. Now I know I am saved no matter how I feel, good, bad, or indifferent, dried up or parched. "My presence shall go with thee." Bank on that. Put your feet on it. It is not your feelings you are to believe, it is what Jesus said. What did He say? "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

There is a distinction. His presence makes the distinction. I have met people that looked different, dressed different, had their hair cut different; they would not have buttons on their coats, they had hooks and eyes. And it made them so peculiar that they became the object of wonder and amazement. But it isn't that—it is the presence of the Holy Ghost that makes you different from somebody else; that makes you different when you wash dishes, scrub the floor, hang up the clothes—and the line breaks. It is the presence of the Lord that makes you altogether different as a breadmaker from other breadmakers. You say, "Is the Lord interested in my making bread?" Yes, surely He is. He is the great Breadmaker. It is the presence of the Lord that enables you to do things heartily as unto the Lord, to please Him.

There is no room for questioning and doubt. Look off unto the Lord. I bring you this heart message, "God is with us." And if God be for us, who can be against us? Have your feelings been telling you that the Lord does not love you? Just look to Jesus. God is with us. We have a High Priest which can be touched with the feeling of our infirmities, for He was in all points tempted like as we are, yet without sin. "We have an Advocate with the Father, Jesus Christ the righteous." Believe it. These are His words, "My presence shall go with thee, and I will give thee rest." Let us practice the presence of the Lord. You say, "Those words sound good, but I don't see Him." Well, possibly you have not used the other set of eyes that the Lord has given you. Everyone that is born of God has two sets of eyes; these eyes with which we behold objects about us, and the eyes which do not look upon things which are seen, but upon the things which are not seen.

A few weeks ago I was walking along, when all at once a feeling of loneliness came over me—not exactly loneliness, but lonesomeness. I felt so lonely and forsaken, and that nobody cared for me at all. Suddenly the Spirit flashed this upon my mind, and I heard Him say, "I will not leave you alone, I will come to you." I said, "Thank You, I am not lonely any more. No matter how I feel, I am not alone." Then there was a consciousness of His presence; not in my soulish nature, but in the sensibility of faith. I sensed His presence. I did not see anyone, but it was just as real to me as the night I was filled with the Holy Ghost, speaking in tongues. To be without an inward, profound sense of His presence is a great calamity. But we are not to depend on our feelings, our experiences. Absolutely not. We are to depend on what He said. He is with you, and will be in you, and will never leave you, no never, no never; so that you may boldly say, "The Lord is my helper, what can man do unto me?"

Beware of the pride of humility; and having renounced the desire to attract by thy fine raiment, seek not to call forth attention by thy rags.—S. Jerome.

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SEASONS OF REFRESHING

(The following was written some years ago by that godly Bible teacher, the late Dr. Arthur T. Pierson.)

"Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord" (Acts 3:19, R. V.).

Other "times of refreshing" are referred to by Peter, and the language he uses is peculiar. He is speaking to a Jewish audience, and he says, "Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." The whole passage has been long an enigma to not a few; and the only interpretation that seems to illumine it with true meaning is that which refers it to another and even greater outpouring of the Holy Spirit, which is somehow conditional on the restoration of God's apostate people.

He must be an indifferent and careless reader of prophecy who does not recognize a remarkable future as yet before the Hebrew nation, upon which also hangs larger blessing for the whole race. Thus far the times of refreshing have come from the **absence** of the Lord, and in connection with the rejection of Christ by the Jews and the extension of gospel privileges to the Gentiles. Other times of refreshing are to "come from the **presence** of the Lord, and in connection with His reception by the Jewish nation, and their activity in world-wide evangelism. At least so seems to us the consensus of prophetic testimony. If this be the true meaning of this passage in the Acts, much is made plain—that is otherwise obscure: that Pentecost was the **early** rain, and the **latter** rain is to follow, even more abundant; the former was on all **believers**, the latter is to be "upon all **flesh**." And hence it was that Peter did not say of that Pentecostal endowment, "Now **is fulfilled** that which was spoken by the prophet Joel," but, more guardedly, "**This is that** which was spoken"; that is to say, Joel's words furnish the **explanation** of this first Pentecost, though this does not finish their **fulfillment**. In connection with the repentance and conversion of his Jewish hearers, Peter foretells other times of refreshing, the Holy Spirit's **latter** rain upon all flesh; and the times of restitution, or **fulfillment of all which all the prophets have spoken** since the world began (Acts 2:16; 3:21).

This conception of a future further and fuller outpouring of the Holy Spirit, when the long-blinded Jewish mind turns to the Lord, and the Lord Himself returns, seems a necessary factor in the solution of

the enigmas of prophecy. Pentecost was the "first-fruits" only of a coming harvest. The Holy Spirit has yet to manifest His power in its fulness and greatness. The latter rain shall be in yet greater abundance.

FREEZERS

We read in a recent issue of a well-known paper that Armour & Company have the world's largest freezer, costing \$2,000,000. It is 212 feet long by 208 feet wide. This suggests a sad train of thought, for we realize that we have seen churches far larger than this, that were freezers of the congregation. The furnace in the basement might be operating well, but without the fire from on High the members were kept in an excellent cold storage. The modernist minister is the finest freezing apparatus the devil ever invented. He is guaranteed by his Satanic invention to be capable of chilling even the warmest devotion to God, if properly operated. Lukewarm church members are chilled and preserved on the church roll, with every outward appearance of life, although all vital processes are arrested.

In an old book of quaint tales, out of print for the last seventy-five or one hundred years, the writer remembers a story of a young Swedish girl named Hilda —, whose fiance died shortly before their marriage. Overcome with grief she offered herself to be experimented on by scientists who believed they could prolong life by a hundred years or so, by a cold storage process (though it was not called that). Accordingly she was chilled to sleep, and laid away in a special apartment for one hundred years, and then awoke as charming and young as if she was still just eighteen, instead of one hundred and eighteen years old. This fable, long preserved in a musty old volume, well illustrates the state of living death in which ecclesiastical freezers keep church members—with this difference, that the fiction ended happily, while the fact ends, alas! in the awakening to the flames of hell.

Cry aloud unto God, yea, cry mightily, for a revival of faith that people may be saved and receive the Baptism of fire now, in this age, that they may awake from their dormant condition, and escape that future fire in the lake of fire and brimstone. If the fire of God is upon us now, we shall escape the fire of hell hereafter.—Homera Hodgson in the Gospel Herald.

REFLECTIONS

The only way to follow the Lord, that is pleasing to God, and profitable to men, is to follow Him wholly.

God provides no directions for those who wish to compromise. This accounts for many dilemmas.

If we cannot trust God for the present, we may merely imagine that we trust Him for the future.

If we do not trust God for the things that are seen, how do we persuade ourselves that we trust Him for the unseen?

God's logic runs like this: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20).

DIVINE COUNSEL

He who genuinely looks to God for guidance, does not find himself in circumstances unprovided for by his Guide.

If this were more generally perceived, we should be less often asked, "What would you do if such and such things happened to you?"

"There shall no evil happen to the just" (Proverbs 12:21). The moral therefore is—Be just.

PRAY WITHOUT CEASING

If love grows cold, the heart is silent; if love is burning, the heart cries aloud. Many grow faint in prayer who in the newness of their conversion pray fervently, afterward faintly, afterward coldly, afterward carelessly, as though they are become presumptuous. The enemy watches, and thou art sleeping! Let us not fail in prayer: God takes not away, though He may defer that which He will grant.—Augustine.

CEASELESS PRAISE

Suppose some one entering heaven were to say to the redeemed, "Suspend your songs for a moment! Ye have been praising Christ, lo! these six thousand years: many of you have, without ceasing, praised Him now these many centuries! Stop your song a moment; pause, and give your songs to some one else for an instant." Oh! can you conceive the scorn with which the myriad eyes of the redeemed would smite the tempter? "Stop from praising Him! No, never. Time may stop; for it shall be no more: the world may stop; for its revolutions must cease: the universe may stop its cycles and the movings of its world; but for us to stop our songs—never, never!"—Spurgeon.

THE RENEWING OF THE HOLY GHOST

(Continued from Page One)

now are ye light in the Lord." You are to be like the lights in Gideon's pitchers, waiting for the earthen covering to be removed. When the shout comes—the shout of victory, of triumph, over the hosts encamped around you—the Light will shine forth. "The kingdom of God is within you." Christ is within you, the hope, the essence, of glory. Nay, ye are bone of His bone, flesh of His flesh—members of His body—and He says, "Where I am, there ye shall be also."

You come to your home, and your head and your hands, as you open the door, enter first, while you wipe your shoes on the door mat. You have no anxiety as to whether your feet will follow your hands and your head which are already within the door of your home. It causes you no concern, you don't worry as to whether your feet will follow. Why? Because the head directs, and the body has to follow. Christ is now in the glory, and the body must follow the Head. "Where I am, there shall ye be also." We worry about our feet when we should be resting in faith, in confidence, in quietness and in assurance that the Head is already in the glory. "Looking unto Jesus, the Author and the Finisher of our faith."

AN IMPORTANT SIGN

Is it not true that the sign, or supernatural manifestation, of speaking with other tongues accompanying the Baptism of the Holy Spirit that fell on a few hungry saints in Los Angeles in 1906 is largely responsible for the great revival that has since swept around the world?

When the news was flashed over the wires of this special visitation from God, many of His saints quickly fell on their knees; and soon revival fires began to spread. New publications were printed in various languages, scattering the news far and wide, till many thousands were brought to Christ and filled with the Holy Ghost, with the sign, or manifestation, of speaking with other tongues accompanying. This created an intense interest throughout the world and especially when believers saw that it was (Heb. 8:5)

"According to the Pattern."

The first reference we have of how the promised Holy Ghost came is in Acts 2:1-4. Here, about 120

were filled with the Spirit, and began to speak with other tongues. This visitation came chiefly to the Jews.

A little later the Holy Spirit came in like manner to the Gentiles (Acts 11:15), and even though the Jews who came with Peter were astonished at this, yet when they saw that the sign of speaking with tongues accompanied they were convinced that the Gentiles had also received the Holy Ghost, and the reason given was, "FOR they heard them speak with tongues and magnify God" (Acts 10:44-46).

Another very important event took place at Ephesus. There the disciples were under the ministry of the apostle Paul, who came to minister to the Gentiles; and, true to the original pattern, as they received the Holy Ghost, they also spake with tongues, and prophesied (Acts 19:2-6).

Just before Jesus ascended to the right hand of God in order that the Comforter might come, He said, "And these signs shall follow them that believe . . . they shall speak with new tongues" (Mark 16:17). Now after the promised Holy Ghost descended on the day of Pentecost this important sign was the first manifestation of the Spirit in evidence.

The apostle Paul, in 1 Cor. 14:22, said that tongues are for a sign to the unbeliever; and (in verse 5) he wished that they all spake with tongues. Here he puts a high premium on this important sign or gift when accompanied by interpretation. In fact (in verse 18) he so greatly appreciated this benefit or sign that he thanked God he spoke with tongues more than they all.

We know that some use verse 19 as an argument against the value of speaking with tongues; yet there should be no argument here, as Paul makes it clear in that verse that tongues are not given to teach others. Teaching, he said, should be done with the understanding.

It is important, we note, that divers kinds of tongues are among the gifts (1 Cor. 12:10), and also that God hath placed diversities of tongues (meaning for various purposes) in the church (verse 28).

Paul in closing this important question, which is now demanding attention throughout the world, sent out a warning, saying, "Forbid not to speak with tongues" (1 Cor. 14:39). This is surely an important sign. Let us not forget, lest we fail God.—A. H. Argue.

"Christ is not valued at all unless He is valued above all."

HIS LAMPS

(Ye are the light of the world)

His lamps are we,
To shine where He shall say;
And lamps are not for sunny rooms,
Nor for the light of day;
But for the dark places of the earth,
Where shame and wrong and crime have birth,
And for the murky twilight gray,
Where wandering sheep have gone astray.

And where the lamp of faith grows dim
And souls are groping after Him,
And as sometimes a flame we see,
Clear shining, through the night
So dark we cannot see the lamp—
But only see the light,
So may we shine, His love the flame,
That men may glorify His name.

TESTS FOR "FULLER REVELATIONS."

We commend to our readers this word of warning concerning two great errors that the enemy is now endeavoring to spread throughout the earth.

Nothing can ever come with greater attraction to the healthy "going-on" believer than the claim of a "fuller revelation" concerning the truth of God.

Such a one owes the very spiritual position in which, by the grace of God, he now stands to the fact that at different points in past experience he came to places where fuller light streaming from the Word of God was accepted and obeyed.

It possibly meant in many cases breaking with old associations and friendships that had become very dear, but the reward gained, of a closer walk with God and a richer spiritual experience, well repaid it all. Hallelujah!

The bigger the price paid in past steps for truth, the stronger will be the appeal to dare anything for further progress; until there may even be a real danger of thinking that stepping out into a pathway of ostracism and so-called "heresy" is actually in itself a guarantee of possessing fuller light from God; and a subtle pleasure can even be taken in what is practically a self-inflicted martyrdom.

Pentecostal people are especially likely to be tested along these lines. The price most of them have paid for their experience of the Baptism in the Holy Spirit, the very passion to go the whole way with God which that experience gives to them, make them likely to listen with more sympathy and readiness than any other believers to teachers and doctrines that purport to be still further openings up of the purposes of God.

Hence this article; but we want to combine the warmest encouragement to all that is really a step forward in God, with the very strongest possible caution to go carefully and to subject to the most stringent examination the credentials of all so-called larger visions or fuller revelations.

Watchfulness is not fearfulness. We need not be afraid, but we ought to "watch," for these are the days when the enemy is coming, not as a "roaring lion," but as "an angel of light." If any are tempted to think such a warning unnecessary, let them consider the shipwreck some have already made concerning the faith.

Our Responsibility to Light

Any teaching or "vision" that can put forward serious claims to being in very truth a fuller revelation of the Divine purpose than we already possess places us at once in a position of unescapable responsibility.

To refuse to take the trouble to examine its claims; to shut our ears and our eyes to it through sheer prejudice, laziness, or fear of the consequences of acceptance; may be to defeat the very purpose of God in our lives. Many are doing this around us today where the truth of the present outpouring of the Spirit "as at the beginning" (Acts 11:15) is concerned.

Now just at the moment of writing there are two serious claims being put forward among the Pentecostal people in these lands by certain who either openly or tacitly take the position that they are in possession of a fuller revelation of truth than that held by those who do not accept their testimony.

The one claim has to do with the vision of the church; the other with Divine revelation concerning human destiny.

1. The "Apostolic Church."

The claim of these brethren to be a real advance on what is usually called "Pentecost" is one of their most attractive tenets to those sincerely desiring God's best. The proselyte is asked to give nothing up which is already precious; he is only invited to come into the advantages of a "larger vision."

Such a step having once been taken, it is obviously going to be very difficult for the child of God, however much he may be eventually disappointed, to retrace his steps. It means being stigmatized as a backslider. "Going back into Egypt" is the phrase we have met several times lately concerning some who have happily rejoined our Assembly of God.

What are our definite reasons for sincerely rejecting the claims of the "Apostolic Church"? We ought to have some. It is no light matter to hold aloof so resolutely that our stand brings compulsory division among God's people, to say nothing of personal consequences if we are wilfully rejecting more light.

Let it be quite clear that it is most certainly NOT the vision of a Church in Divine Order that we reject. This we welcome, and we warmly welcome every bit of sound teaching, and still more every bit of practical advance in that direction. We want to quite ungrudgingly appreciate every solid contribution to our common vision of the Church of our New Testament back on the earth to day, never mind from what quarter it comes.

We leave on one side the narrow denominational spirit inculcated where any sect is taught to regard itself as "The Church." We also pass over the error of supposing that supreme authority is vested in the office of an "apostle" outside the sphere of churches which are the definite fruit of his own labor. We press at once to the very heart of the matter:

Systematic Guidance through a "Set-Prophet."

These brethren claim, themselves, that this is the very heart of their Church.

As a "fuller vision" of God's plan for His Church this must be tested.

In the first place it is hopelessly unscriptural. Not one single passage can be brought forward from the New Testament to solidly support it. We challenge anyone to refute that statement. The inferences—and when the most is said for them they are nothing more—usually adduced to support it crumble to the dust when fearlessly brought to the touchstone of the simple narrative of the Word of God.

Remember, we are not denying the possibility of God's occasionally, in sovereign grace, giving guidance through prophecy in this dispensation. This we recognize and stand for. It is the systematizing of the business which is so utterly wrong.

To support systematically receiving the mind of the Lord through a prophet, one is compelled to go back to the Old Testament; and then we are asked to believe that such a system is a step forward into a fuller vision!!

We trust that, from henceforth, every reader of these lines will see the irony and folly of such a claim, even if they have not realized it before.

In the second place, it is not sufficiently recognized that such a system is thoroughly demoralizing to the personal spiritual character of the believer and of the church that adopts it. One of the greatest privileges of the believer in this dispensation is that of personally walking with God in the place of sonship without the necessity of any earthly priest or prophet to intervene. Indeed, individual leading by the Spirit is one of the genuine marks of this Divine sonship (Rom. 8:14).

But privilege always brings responsibility, and the privilege of thus personally knowing God's will for oneself carries with it the responsibility of coming to understand that will; and there is no cheap and easy way of getting to know God's will.

Receiving systematic guidance through a prophet saps the very spiritual manhood and womanhood of the believer, and defeats the very purpose of the Lord in seeking to have us all with our spiritual senses personally developed to know His mind, and our characters strengthened to accomplish it. We admit that getting guidance through a prophet may present an easy way at times out of a dilemma, and it certainly has the appearance of shifting the responsibility of a final decision from off our shoulders. But the price paid is fearfully high. It is nothing less than the demoralizing of that very Christian character which it is the purpose of the Holy Spirit to build up in the believer.

It is, moreover, obvious that a church built up and sustained by such a practice will be equally demoralized. Its leaders will have an entirely wrongful power over their followers; the "fuller vision" promised leads eventually into bondage instead of liberty.

It degenerates into Popery under another form; the prophet is substituted for the priest, that is the only difference. Any attempt on the part of the members to break away are met by prophecies of a threatening nature, and a rule by fear is very largely established. Lest we seem by some to be over-painting the picture we may state that time and time again we have met this very phase, and as recently as within the last 24 hours from when we pen these words. O that our brethren might see the error!

The Opposite Danger

Where these errors have been recognized there is one danger on exactly the opposite side which we would exhort our brethren to avoid: that it is the perfectly natural tendency to swing to the other extreme and reject or discourage all exercise of the prophetic gift.

There is a real path in which we ought to be safely pressing forward. There is a true Vision of a Church replete with all her supernatural gifts and offices which should be continually inspiring all true hearts, and binding them together in a wonderful unity of purpose.

To be destructive is easy: to be constructive—to furnish an answer to the false by manifesting the true, not only in theory, sermon and articles, but in actual fact—THAT must be our united aim and object, for His glory!

2. "Universal Reconciliation."

Now about the other claim to a larger revelation that we mentioned,—the doctrine of "Ultimate reconciliation" as it is called.

This has a tremendously strong appeal for those who love the speculative side of truth. Superficially it appears to afford a highly desirable form of belief as to the end of all things; incidentally it apparently removes some very puzzling and objectionable items from the orthodox faith of the Church; and to a believer baptized in the Holy Spirit and consequently in love with the Lord Jesus and intensely loyal to Calvary, it seems to offer a vision of a "success" (if we may so term it) of His redemptive work on the cross that goes far beyond accepted Christian belief.

No wonder this doctrine is attractive. There is also a real danger that some young people will enthusiastically receive it because of the subtle satisfaction it may give to them to believe that now they are a little in advance even of their fellow Pentecostal believers in their understanding of the Eternal Purpose of God.

The fact that the bulk of Pentecostal people rightly reject this teaching is only held out as a tempting bait to come and share the glamor of being "martyrs" for a fuller revelation of "truth"; and a parallel is actually drawn between the price of separation from old associations and dear friends which many of us paid when we came into "Pentecost," and a similar experience which these friends are likely to force upon themselves over this matter.

No comparison can be more hollow. When we "came out" for Pentecost we came out not merely for a theory, or a

doctrine: we came out for a burning, living, mighty EXPERIENCE that revolutionized our lives. The Baptism in the Spirit which we sought and received was a REALITY, even though we probably understood little of the doctrines involved at the time. How different, then, to the purely doctrinal and theoretical issue involved in this matter.

Serious Issues

Nevertheless the issues are solemn enough. We are persuaded that there is a fundamental error at the root of Universal Reconciliation far more serious than the practical error we discussed previously.

It strikes at that essential distinction between right and wrong, between Good and Evil, which the Bible so magnificently enunciates from Genesis to Revelation,—a fundamental distinction which the profoundest thinkers of all time have always appreciated, and which is necessarily as eternal as the Bible unhesitatingly states it to be.

To quibble over the correct translation of a Greek word is to only touch the surface of the issues at stake. Principles are involved, so it seems to us, which go to the very root of the Moral Government of the Universe.

Calvary can never blur, but only enhance, the sharp distinction between good and evil. Calvary equally reveals the knowledge-surpassing love of God and the exceeding sinfulness of sin. Calvary needs to be seen in the lurid glare of the Lake of Fire, from which it may deliver us, as much as in the golden glory of the Heaven to which it invites and opens the way. Calvary—and this is most important of all with regard to this issue—does not tamper for one moment with human responsibility and the power of definite choice vested in human free-will.

A "Second Chance."

Little as the proclaimers of this doctrine may wish it, the one element which the sinner almost invariably seizes upon when he hears it, is the necessity of a "second chance" after this life, even for the wilfully unrepentant.

The weakening thus caused to the appeal of the Gospel and the terrible risk thus involved to the souls of men are too apparent to need comment.

In following what so plausibly presented itself as new "light" on the purpose of God these friends have all unwittingly almost lined themselves with "Russellism" and other errors of the hour; and have unfortunately brought a slur upon the whole glorious Movement of the Holy Spirit with which they were identified.

Magnificent prospects of possible forward steps are open before the Pentecostal believer: more individual power with God and man, a larger outpouring of the Spirit "upon all flesh," an ever-increasing knowledge of God, a more complete overwhelming in His mighty Love,—all unite to invite us and demand that we shall never settle down in our present blessings only.

But let us never forget to maintain a spirit of intense watchfulness lest our very zeal to press forward be used by the enemy to entrap us in error before we realize it.—Donald Gee, Edinburgh.

PRAYER IN EXTREMIS

A Christian worker writes: We were once in a mission in Chicago and the subject of prayer came up. A man, in broken English, told how he began to believe in prayer. He was a sailor and a storm was sweeping over his vessel. He had not prayed nor was he accustomed to pray, but the water was breaking over the vessel so that he could scarcely obey orders. He was given an order to go to a certain place in the vessel and perform some duty. It was black as midnight; he could see nothing. He started to obey, but a great wave struck him and took him overboard. He began to swim, but he did not know where he was. He said, "I had never prayed, but I cried out to God." No one knew he was overboard. "As I was swimming," he said, "a great big wave struck me and hurled me, I did not know where, and when I felt around I found it had put me back on the boat again! Ever since that time, I have believed in prayer. A few days after, I went to the back of the deck behind a small boat and knelt down and began to pray. The captain came and he looked and saw me and thought perhaps I was hiding, and said, 'What are you doing there?' I said, 'I am just praying a little bit.' He said, 'Pray all the time, and I do.' It was a wonderful lesson, listening to this man tell this in broken English in one of the Chicago missions. Praise God for a faith that trusts in God in the darkest hour; and may it not be necessary for you to be thrown overboard to believe, but learn now.

A MIRACULOUS HEALING

Five years ago I noticed a small lump growing on my body. When I went to a doctor he told me it was a cyst and that the only thing to do was to have it cut off. I did not want to be cut so I said I would trust the Lord to take it away. Two years later it was as large as an egg and began to pain me. My husband took me to a surgeon and he said the only way to get rid of it was to have it cut out. By this time it was paining to such an extent that I could not bear to be on my feet doing my work. A Chiropractor said he was sure he could take it away by adjustments. I paid seventy-five dollars to the Chiropractor but still had my cyst as large as ever. One night I was taken very ill with the pain of it. I called for Pastor Hillman and some of the sisters of our Pentecostal assembly and they anointed and prayed for me. Then my husband came in and told me I might just as well have that thing cut out now as any time, for it had to be done. But bless the Lord, while my husband and the doctor were making ready for the operation the Lord healed me. One of the sisters and I were shouting victory when my husband came in with the towels and things and said the doctor would be in in a few minutes. I said, "Come, John, and see that the Lord has done the operating." I praise the Lord for His wonderful power and for His mercy that endures forever.—Mrs. J. H. McWorthy, Chaffee, Mo.

A METHODIST MINISTER'S TESTIMONY

When I was a young Christian of about two years, a brother asked me if I had received the Holy Spirit. I did not know. We prayed and there came into my life at that time a new power—Christ was made more real, and He gave me a love for souls that I had not had before. Soon ten of the boys in my Sunday school class were converted. Not long after this I found myself a student in the Moody Bible Institute of Chicago. I heard Dr. Torrey preach on the Baptism in the Holy Spirit. My heart was on fire, but I wanted more. I did not know whether I had the Baptism or not. Hundreds went into the inquiry room that night to seek for Him. A few nights later I went up to the LaSalle Ave. Methodist Church and heard Dr. Boynton (a famous physician and surgeon of Chicago), who was holding Pentecostal meetings every Monday night. He took for his text the 1st Psalm. It was a discourse on sanctification. When the call was given to come to the altar, not knowing just what my experience was, I went to the altar, saying, "If I haven't it I will have it to night." I had no more than hit the floor with my knees, when the power and glory of God hit my soul, and I was supremely happy. For weeks I seemed to walk in glory. My soul was filled with love, the perfect love of God. For years God helped me to walk in that light. I then entered the Conference of the Methodist Episcopal Church, and it was while pursuing the Conference course of study that I got more light on the teaching of sanctification. If only Methodist preachers everywhere would preach what John Wesley believed and taught, with a host of others, the old church would soon be in a blaze of glory again. God blest my ministry through the years both as a pastor and as an evangelist. I had many souls for my hire and was made a blessing to many others in helping them into the experience of sanctification, or, as I then understood it, the Baptism in the Holy Spirit. I also had experiences of divine healing, in which I was wonderfully healed in my body.

About seven or eight years ago, there came a new hunger in my soul for a deeper experience. My soul was hungry for God. At this time Sister Etter's book fell into our hands, and I believe God was getting me ready to give me the full Baptism in the Holy Spirit; but a holiness preacher came along and made us believe that this work was all of the devil, advising us to burn the book, which we did. But the hunger in my heart continued. (I have just clipped from one of the daily papers an item stating that this same man is accused of having a harem in his girls' school up in Iowa, receiving the title, King of the Second House of David).

Three years ago last summer Mrs. McPherson came to Denver. We were living there then. That meeting stirred all Denver and Colorado. Mrs. Voight sent me reports of the campaign, and of the wonderful things that were taking place—healings, and so many getting saved. We subscribed for her magazine. From that time on I became a seeker for the Baptism, as God is pouring it out today according to Acts 2:4. My ministry was very fruitful at that time—revivals one after another resulting from my preaching in which whole communities were being stirred, and many souls were being saved. Mrs. Voight and I decided to spend a time in prayer and fasting, waiting upon God until we were baptized. For two days we fasted, only eating one meal a day, and the last night spent the whole night in prayer. In the morning something said, "Why, you have this already." I walked out on that suggestion and I believe my faith took hold of God, and again there came into my life and ministry a new power and fullness. Immediately God made my preaching and labors a great blessing to others. I believe if I had just understood, and had walked on in this faith, I would soon have received the full witness according to Acts 2:4.

About that time I was stricken with an awful sickness which, if God had not had mercy on me and finally delivered me, would have ended my work here, and sent me home to glory. It was a year and a half before I received the faith for my healing—then prayer availed and I was instantly delivered. But this goes to show that the devil will oppose the progress of the soul in seeking after God, and destroy it if he could. But, praise God, Jesus delivered me and I do love Him.

Just a year ago (during the holiday week) Mrs. Voight said, "Now you go to California to Mrs. McPherson's and attend the anniversary of the dedication of Angelus Temple, and stay there until you receive the Baptism in the Holy Spirit, and then come home and I will receive it too." So I went, and for ten days I was at the morning tarrying meeting in the "120 room." I was usually one of the first there. There had been 800 baptized in the Spirit under the ministry of that woman in that Temple that year. My heart became more hungry, if that were possible. How the devil did try to discourage me. I knew it meant the turning away from my church and the ministry of that church of 22 years. I asked God for a verse of scripture, and as I opened my Bible, the passage that I saw was Luke 9:62, "No man having put his hand to the plow, and looking back, is fit for the kingdom of God." That settled it, I must go on, and I now

felt sure God was leading me on. Many other temptations and discouragements came, but with them always just at the right time came some verse of scripture that I needed. The last day of the convention Mrs. McPherson called for a meeting of the ministers in her private parlors. About twenty-five of us gathered there for prayer and consultation. My soul was breaking with the great longing and hunger for Him, which was ever present with me. I fell on my knees and began to cry out to God. Soon Mrs. McPherson was by my side giving me words of encouragement. She began to speak forth in another language. The power came upon me, and He—the blessed Holy Spirit—came too, for it was He. Oh the joy, as I knew He was about to baptize me! It was like a fountain, welling up from within. Higher and higher it came until it reached my throat. My lips were stammering. I tried to speak, but not a word. I tried to say, "JESUS," but my throat was not big enough. It seemed as if the walls of my throat had something within that was pushing them out (and there was, praise God). It was a physical operation, as well as a spiritual exhilaration. It was glory! Hallelujah!

I thought of course I had not received the full Baptism because I had not spoken out in a plain language, so I went on seeking. I then went to Bethel Temple, where special meetings were in progress. God bless dear Brother and Sister Eldridge, and their daughter, and son-in-law, Brother Turnbull. They helped me much, and so did many others, among them Brother Frodsham, pastor of the assembly at Glendale. Brother Frodsham said to me one day, "Why, Brother Voight, the Spirit witnesses with my spirit that you have received the Holy Spirit."

The Holy Spirit has spoken through me since. At every turn He witnesses, and the more I praise Him, and walk in this way of faith, He gives satisfying evidence. I speak this to encourage some timid soul who possibly is waiting for a clearer evidence. Step out and speak out. "I believed, therefore have I spoken." Does not the scripture say, "Faith is the substance of things hoped for, the EVIDENCE of things not seen." "For with stammering lips, and another tongue will he speak unto this people."

But at every call I was at the altar seeking. The meeting closed, and shortly after I returned to my home at Marionville, Mo. The power was upon me, and the joy and the fullness was deep—such blessing in witnessing. Not long after I had returned home, Mrs. Voight and myself drove over to Springfield (30 miles) where we met the brethren at the Publishing House and the headquarters of the General Council. We met Brother Perkins, another Methodist preacher who had received his Baptism. I was encouraged. The work appealed to me and I was much impressed. I waited upon God and continued in an attitude of expectancy and faith. The Spirit showed me I was to claim and witness what He did for me, and not to seek further, but to praise God for what He had already done

for me, and that that was the Baptism in the blessed Holy Spirit which I had received in California. This I did and am still doing; and as I do so the Spirit witnesses, and the glory of God blesses my soul, and He is within, the abiding Comforter.

I was asked by the Board of deacons and elders of the assembly in Springfield to take charge of the assembly there, and did so for the summer months. We had our special revival campaign. Some were healed and saved. Quite a number were baptized in the Holy Spirit—Mrs. Voight among the number. How glad we are to be with the dear Pentecostal saints of God. I severed my relation with my church at the Fall Conference in Sept. 1924 and was given papers then by the General Council. I love my new relationship, and praise God that he has counted me faithful, putting me into this ministry.

I am now back in the evangelistic field. I came to Florida Oct. 1 to help the brethren down here at the Durant Camp meeting. Thousands were in attendance at this Camp, and many were healed, saved, and baptized in the Holy Spirit. I have been kept busy ever since here in Florida. (This is written from Tampa, Fla.)

Yours according to Acts 2:4,

A. G. Voight, Evangelist.

Home Address,

1239 N. Broadway, Springfield, Mo.

A BAPTIST MINISTER'S TESTIMONY

I have been taking "The Pentecostal Evangel" for several months now and am so pleased with it that I have been telling my friends of it and some of them have subscribed or are going to subscribe for it.

I am a Baptist minister but I enjoy the articles that are published just the same. I am a firm believer in Divine Healing. I have been wearing glasses for five years, but about a month ago I began feeling a bit guilty when I knew the Bible stated specifically that Healing was for me as well as for any now as in Christ's time. Here I was preaching Faith unto Salvation to sinners, and I did not have faith enough to have my eyes made well. However Satan can't keep God's children blinded all the time if they are seeking the truth. The force of His desire to heal me came upon me as I was listening to another man preach one evening. It came on me of a sudden that He wanted to heal me more than I wanted to be healed, for He paid a greater price than I was willing to pay. As I sat in my seat I took His Word as meaning what it said and accepted His promises as though they were made for me and I was healed. Praise the Lord! My eyes are entirely free from strain and as clear and as well as though there had never been anything wrong with them. MY GLASSES ARE A USELESS ARTICLE NOW. (Psalm 103:1-3; Matt. 8:17).

—Raymond J. Cope. 626 N. West St., Madison, Ind.

THE CHILDREN'S CORNER

"TO YOU AND TO YOUR CHILDREN."

She was just four years old and it was her birthday. We had been having family worship. The rest of the household had left the living room to go about their various duties; but Catherine and I sat at the piano,—she on the stool by my side—and we were singing the little song that children love so well, "Dear little Stranger, born in a manger, No downy pillow under His head."

I looked down at my wee girlie who had begun to weep softly, the big tears dropping down on her book, and said, "What is the matter, darling?" "Oh! Oh! I am so sorry for the dear Lord Jesus, mother; if He were here I would let Him sleep in my little white bed and put His head on my pillow." "Jesus does not need your little pillow now, darling," I told her, "but He does want to come and rest in your heart."

"Am I not too little to give my heart to Jesus, don't I have to wait until I get to be a big lady, mother?" she asked, gazing up into my face with tear-dimmed eyes. "O, no, my precious," I replied, "you are not too young to give your heart to the dear Lord Jesus." "May I now, mother?" "Yes, you do not need to wait any longer." Together we knelt while I laid my hands on my darling child and prayed. Then she prayed, "Please, dear Jesus, come into my heart and rest there always." There was a moment of silence, then she said, putting her hand to her breast, "Mother, He has come. He is there." Her little face was radiant. From that day she has lived a Christian life.

Our little daughter is now fourteen years old. This last Christmas I was holding a campaign over the Holidays, and Catherine and daddy were with me for a few days. We were staying at a hotel in Monrovia, California, where the campaign was being held. We had a very happy time together. After dinner daddy went to lie down, and Catherine came into my room and we were talking about Jesus and the hymn she loved so well. "Dear little Stranger born in a manger."

"Mother," she said, "I can hardly remember when I did not love Jesus; but I have not received the Holy Spirit as you and daddy have. Mother, I would like to give myself anew to Jesus, on this Christmas day, and ask Him to baptize me."

I bent and kissed the loved face, and said, "Dear, we will kneel and praise Him for a while. I am sure the Holy Spirit will come. We did. Very quietly and sweetly with uplifted hands, my little daughter praised the Lord; then she broke out, "O, do it now, Jesus, just now." And He did. Oh, the blessedness of it all! the glory just streamed down! her face shone like an angel's as

she laughed and cried and sang, the Spirit speaking through her in another tongue. The people in the hotel heard her praising Jesus and wondered what it all meant. Some came down the hall and listened at our door. It was a glorious upper room to us.

How I praise Him that on this Christmas day the Comforter came and sealed my child for His own to fill and use for His glory.

A Further Word to Mothers

Mother, it is your blessed privilege to lead your own children to the Lord Jesus. I am so glad the Lord gave me the sweet joy of being alone with my little daughter when she was saved and when she received her Baptism. No greater joy can come to a mother's heart.

This is a wicked and sinful world, and our children are not safe outside of Jesus Christ.

Let us spend much time in prayer for our dear ones that they may all be brought into the fold and made ready for the coming of Jesus. It is God's will to save whole families. He said to Noah, "Come thou and all thy house into the ark."

The Tribulation days are almost upon us. God grant that before the dark night falls upon this godless, unbelieving earth all our loved ones may be safe in the Everlasting arms.—Mae Eleanor Frey.

THE LITTLE CAN OF OIL

The other day a peddler drove by crying his wares, and each time one of the wheels of his wagon rolled round there was an unearthly squeak and a creak that grated harshly on the ears that had to listen to it. That same day there was a boy that whined and grumbled every time he was asked to do anything. He got mad at his top because it didn't spin right. He was so quarrelsome over a game he was playing with some boys that he got all the other boys quarreling too. If you were giving that boy a name, what would you call him? How would Tommy Troublemaker suit?

There is a story of a boy who carried a little can of oil with him everywhere he went, and if he passed through a door that squeaked he poured a little oil on the hinges. If he came to a gate and it opened hard, he oiled it. And so he passed through life, oiling all the rusty squeaking, hard places, and making it easier for those who came after him. He filled his can daily, and carried it with him to oil—when and wherever needed. If you were giving that boy a name, what would you call him? How would Paul Peacemaker suit?

Jesus said, "Blessed are the peacemakers, for they shall be called the children of God."—Sister Beulah.

Send 25c for large sample packet of tracts.

OUR MISSIONS AND MISSIONARIES

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.

BROTHER BOYCE RECOVERED

Brother J. H. Boyce, who was reported ill with typhoid fever some weeks ago, and for whom prayer was asked in the Evangel, now writes us a letter in his own handwriting as follows:

"Thank you for praying for me during my recent severe illness. All here are fully persuaded that I am alive today in answer to prayer. My heart was so affected and I was so badly poisoned by the typhoid germ that the Civil Surgeon, whom we called in, said I was liable to pass without a moment's notice. This is the tenth week since I was taken ill and I am still very weak and have to be careful in my movements. We appreciate the extra help you inclosed at this time of big expense."

HER FIRST CHRISTMAS ON THE MISSION FIELD

Mrs. Dorothy Radley, who with her husband, Clarence T. Radley, went out to Porto Rico for missionary service during the past year, writes a very happy little letter of the blessing of the Lord upon them during the first Christmas they were away from home. She writes:

"I feel I must write you a few lines to tell you how the Lord gladdened our hearts the first Christmas we spent here in Porto Rico.

"As we rounded the corner of the street where our little mission is, the night of our Christmas program, we could hardly believe our eyes, for we could see children everywhere. When they saw us, the air was filled with yelling, clapping of hands and shouting, and many came rushing toward us telling us of their gladness that we were there. As we saw these children, all poor, brought up in ancient superstition and bondage, yet happy indeed at our coming, I felt something tugging at my heart-strings and my heart was filled with praises unto God. I was conscious of a voice speaking within me saying, 'Have your sacrifice, labor and efforts been in vain thus far? Is it worth while to leave all to come to this land that is filled with sin, superstition and ignorance to work for Me?' Then something within me responded, 'Yes, it is worth while; I am not sorry that I have come, NO! NO! NO! Jesus!' How glad I am that I have answered and said, 'Here am I, send me.'

"We managed finally to get through the crowd of children, and got the doors of the mission open. And then such anxious children they were! For all wanted to be first. When all finally got in we didn't begin to have seats enough, for fifty or more children and adults had to stand. The Lord blessed our program and the children did splendidly. All the Sunday school took part. At the end we gave out about

one hundred bags of candy, and I am sure that this little act is going to open more little hearts toward us and the Gospel.

"We are praising the Lord for the way He has blessed our Sunday school. When we opened it in September we had but a handful of children, but now we have a roll of seventy. The Lord has helped us wonderfully with the language, especially Brother Radley. He is the Sunday school superintendent. We are encouraged and determined to work harder and to win more souls for Jesus."

THE WORK IN LIBERIA

Mrs. Martha A. Neeley, now in charge of the Missionary Receiving Home at Cape Palmas, Liberia, writes as follows:

"A few days ago I received an offering through the Council. Only God knows what a blessing it was at that time to us. It came in direct answer to prayer.

"We are asking Him that in some way He will give the Coast a chance to know His real power. We want a real Pentecostal revival. He is giving us showers but we want floods. We are surrounded by formalism of all kinds, even the Mohammedans are slipping in. Our hearts' cry is for a mighty revival.

"Last week two of our boys were baptized in the Spirit and the other two saved. The neighbors were drawn in and one young man was down on his knees before the Lord in a way he had never known before although he is a church member. We are continuing the meeting this week. There are seven churches here at the Cape. The pastors all admit that they want a revival but they 'can't get one up.' We are asking God to send one down. Do pray much for this place.

"The work here at the Home goes on nicely. This is a very, very busy season for us. Steamers are very irregular but when they do come in they bring enough mail, parcels, cargo, etc., to keep us busy until the next one gets in. We are still praying for some roofing, so that the missionaries will have a dry place in the rainy season. We are turning away boys who want to come to learn 'God way,' but our place is not in the condition to take in any more. If God wants us to do regular station work in connection with our other work, pray that He will open the way."

OPEN FOR CALLS.—As I have had charge of the work at Dustin, Okla., for two years, I feel led of the Lord to go in the evangelistic work. My new address is Slick, Okla., and I am open for calls. Am in full fellowship with the General Council at Springfield.—James Hutsell.

NOTICE.—If a married couple (or a settled woman) earnestly wish to work for the Lord and no opportunity is offered, please write to address below. Such person or persons must be recommended by an assembly in fellowship with the General Council.—Mrs. C. H. B., Box J, Dripping Springs, Texas.

BUILDING A CHAPEL IN LIBERIA

Miss Katherine M. Kirsch writing from the Interior Mission in Liberia states: "God is working here at the station in an unusual way. We are busy building a little chapel. It is made of mud and will have a leaf roof. We expect to be in it before Christmas, D. V.

"One of our native Christians told the people that anyone who loved God must come and help us with the chapel. One Saturday a number of people came from a town about two hours from here, with leaves. They stayed over for the Sunday morning and afternoon services; and, while the message was being given in the Sunday morning service, several men were weeping under conviction of sin. When the altar call was given they came forward. My! How they prayed! They shook under the mighty power of God. The Lord did a real work in their hearts, we believe.

"Two of our boys received the Baptism in the Holy Spirit recently and the others are earnestly seeking the Lord. The king has attended the Sunday afternoon service twice, and he seemed quite touched. We believe we are on the verge of a revival. There is a sound of abundance of rain. Hallelujah!

"You have heard about our boy Andrew, who went to his home town, where God so wonderfully used him. We have had the good news from this town that the church that was started has been completed. The people are holding services and pressing on in God and they truly seem to be taught of the Spirit. They are bringing in their offerings of coppers and with them are buying kerosene for the house of God.

"We thank you for the offerings sent each month. We could use much more money for our station is large and expenses are very heavy, but we know you are doing your best for us. Please pray for the work in this dark land."

PRAYER ASKED FOR CONVERTS

Miss Laura Radford, who is doing missionary work in Jerusalem, Palestine, requests prayer as follows:

"God is working in our midst and we praise Him each time a remittance comes, for it is a real reminder that many at home are praying for us. Will you 'Prayers' ask daily that the inquirers here may be kept from the wrath of the enemy, for it is great these days against those who are accepting Jesus Christ. Those who have dared to continue to attend our meetings have been graciously kept from harm thus far, but one man going out from a meeting at the Alliance last week was severely beaten. We do praise God for the saving power in the Word."

Mr. Neils C. Sorensen, writing from Argentina, states that during the year 1924 only twelve were baptized in the work, but several more are now preparing to follow the Lord in baptism. Tent meetings are going on at this time and there is a real cry in the hearts of the workers that God will pour out His Spirit and grant a harvest of souls in Argentina. May the Lord grant the cry of these precious workers.

YOUNG PEOPLE'S DEPARTMENT

ABRAHAM'S SEPARATION FROM LOT

Genesis, chap. 13.

I. The Place of Renewing. "And Abraham went . . . unto the place of the altar, which he had made there at the first" (Gen. 13:1-4). In the time of famine he had gone down to Egypt to sojourn. We do not read that the Lord instructed him so to do. He has promised His own that in the days of famine they shall be satisfied (Psa. 37:19). Abram built no altar in Egypt, nor do we read of the Lord appearing to him there. Egypt in Scripture typifies the world, and those who trust in its shadow are brought to confusion (Isa. 30:3). But Abram did not stay in Egypt but returned to Bethel to the place of the altar, and there he called on the name of the Lord.

II. The Way of Peace. "Let there be no strife, I pray thee, between me and thee . . . for we be brethren" (vs. 8). The man of faith will always avoid strife, for it is one of the works of the flesh (Gal. 5:20) that has to be crucified (Gal. 5:24). "Hatred stirreth up strife; but love covereth all sins" (Prov. 10:12). When strife gives way to one accordness the Lord will command His blessing (Psa. 133).

III. The Need of Separation. "Separate thyself, I pray thee, from me" (vs. 9). On many occasions peace can come only through separation. It is well to let those who are sensual and have not the Spirit separate themselves from us. And we too must separate ourselves from all that is displeasing to God (2 Cor. 6:17). Abram was willing for Lot to choose any part of the land for himself. Faith can always afford to be generous.

IV. The Choice of Covetousness. "And Lot lifted up his eyes and beheld all the plain of Jordan" (vs. 10). He was led by the sight of his eyes rather than by the motives of faith, and as a result he "pitched his tent toward Sodom" (vs. 12). We next find him dwelling in Sodom (Gen. 14:12). The men of Sodom were wicked and sinners before the Lord exceedingly, and Lot certainly could have had no joy in dwelling there, for "that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds" (2 Peter 2:8). Lot chose for himself, but Abraham left the choice of his inheritance with the Lord.

V. The Reward of Faith. "The Lord said unto Abram" (vs. 14). The word of the Lord and His presence was more to Abraham than all the wealth of the plain of Jordan. He received God's promises, was persuaded of them and embraced them, and by faith he sojourned in the land of promise as in a strange country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God.

While Lot had continual vexation, Abram seems to have spent a life of constant worship. As he moved to Hebron he erected a new altar to the Lord. The soul who believes God is constant in worshipping Him.

YOUNG PEOPLE'S MEETING

Subject:—Contentment.

We see from the Scriptures:

That the little that a righteous man hath is better than the riches of many wicked (Psalm 37:16).

That we should not be envious of those who prosper in the world and increase in riches (Psalm 73:1-28).

That we should be content with our wages (Luke 3:14).

That it is good in whatsoever state we are, therewith to be content (Phil. 4:11).

That godliness with contentment is great gain (1 Tim. 6:6).

That having food and raiment we should be therewith content (1 Tim. 6:8).

That we should be content with such things as we have, seeing that the Lord has promised never to leave us nor forsake us (Heb. 13:5).

David tells us in the 73rd Psalm that at one time his feet were almost gone, his steps were well nigh slipped, because he was envious at the foolish when he saw the prosperity of the wicked. But when he went into the sanctuary of God, where, as Dr. Pierson puts it, all natural light is shut out, then he saw that the wicked in their prosperity were set in slippery places and that the Lord cast them down to destruction. It was enough for him that the Lord had promised to guide him with His counsel, and afterward receive him to glory. And so he declares, "I have put my trust in the Lord God."

The 107th Psalm shows that we may be tested on the lines of both prosperity and adversity, but through it all we should praise the Lord for His goodness and for His wonderful works to the children of men. He may turn a fruitful land into barrenness at one time, and at another time turn the wilderness into standing water so that the fields and vineyards yield fruits of increase. Again we may be diminished and brought low. If we are wise we shall observe these things, and through them all we shall observe the lovingkindness of the Lord, for He works all things together for good to them that love God.

Dear old Pastor Salmon of Toronto told us that many people came to him with their get-rich-quick schemes; and he always had the same answer for them all: "As a youth I prayed the prayer of Agur in Prov. 30:8, 'Give me neither poverty nor riches.' I know the Lord will an-

swer my prayer and that I never will be rich." That matured saint had no desire to be rich, for he knew that "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts" (1 Tim. 6:9).

Keep yourselves free from the love of money, for the inspired apostle tells us, "The love of money is the root of all evil" (1 Tim. 6:10). Some have coveted after this, and have erred from the faith, and pierced themselves through with many sorrows. The man of God must "flee these things; and follow after righteousness, goodness, faith, love, patience, meekness."

Franklin once wrote, "Money never made a man happy yet, nor will it. There is nothing in its nature to produce happiness. The more a man has, the more he wants. Instead of filling a vacuum, it makes one. If it satisfies one want, it doubles and trebles that want another way. That was a true proverb of the wise man, rely upon it: 'Better is a little with the fear of the Lord than great treasures and trouble therewith.'" "Better is a handful with quietness, than both the hands full with travail and vexation of spirit" (Eccles. 4:6).

Contentment is a thing we learn as we go on with God. Paul says, "I have learned in whatsoever state I am, therewith to be content." The Lord had instructed him both how to be full and how to be hungry, both to abound and to suffer need. He learned, as all learn who have tasted a life of faith, that God is ever faithful and blessedly thoughtful, and that He will never fail to supply all our needs according to His riches in glory by Christ Jesus. The need of the saints always brings a supply from the Lord.

It has been well said, "He is not a poor man that hath but little, but he is a poor man that wants much." He is a happy man who can go through the busy mart saying, "The world has many things to offer, but praise the Lord, I do not want anything that I see."

IN DARKEST AFRICA

Sister Sophia Nygaard writes from Liberia as follows:

"Some of our big boys have just returned from a preaching trip to a nearby tribe with good report. Ten people received Jesus Christ as their personal Saviour. Some of them were much blessed. They are all hungry for the Baptism in the Holy Spirit. Some of our big boys say they want to be native workers. Please pray for them.

"Some time ago a 'devil doctor' died in town. They kept his body ten days dancing for him day and night, like mad. People came from other towns and tribes. They are still dancing. We wake up at night with the tiresome dum-dum-dum beating of the drums given in honor of the devil. We know the Lord has all power over all powers, 'Victory is His, and as I am His, in Him victory is mine.' I do want to be faithful in lifting Him up that these poor darkened souls will see Jesus in my life. Pray for me."

THE WORK AND WORKERS

HOXIE, ARK.—Pastor J. G. Neal reports that God is blessing, the church is being built up, and God is saving, healing and baptizing souls every week.

EARLE, ARK.—Pastor S. B. Drew writes of a 4-week revival with Brother J. A. McPhail in which 9 were saved and 6 received the Baptism. The saints were built up and the work is going for the Lord.

HASKELL, TEXAS.—Pastor W. J. McKnight reports that Brother Crump held a meeting for them during Christmas, in which 7 were saved. He says 15 have been saved since they went to Haskell.

ECORSE, MICH.—Brother Ernest Green, secretary of the assembly, writes of a prolonged revival under Evangelist J. F. Le Brocq in which God greatly blessed. This evangelist set the church in order and it became affiliated with the General Council. Brother N. F. Eby has accepted the pastorate.

SAN JOSE, CALIF.—Pastor M. Freimark writes that they had wonderful meetings with glorious manifestations of God's power while Brother Wigglesworth and Brother and Sister Salter were with them. They are now in the midst of a mighty revival with Brother and Sister Tatman, at the Upper Room Mission.

HOOPA INDIAN RESERVATION—Brother and Sister Anderson write of five months work in this field. A new church has been built that will seat nearly 100. The Lord has also provided a nice piano. New Year's Eve they had a watchnight service on which the Lord poured forth a refreshing shower of His Holy Spirit.

HILL CITY, KANS.—Mrs. Ralph Hunter reports that a great awakening has come to them and more than 50 have been baptized in the Holy Spirit according to Acts 2:4 and there have been some healings. There have been two revivals in which Brother L. D. Cooper and Brother O. D. Hurley, both from Colorado, had charge. They now have a good sized band of saints on fire for God.

HOWE, OKLA.—Deacon E. M. McCawley sends a word of praise for the way God has been working in their midst. Since Nov. 1 they have had Brother S. M. Padgett and wife as pastor but they fear they will have to give them up for part time. He reports that they have a good Sunday School, and a missionary spirit among the saints. Any minister in full fellowship with the Council is invited to stop when passing their way.

RUSSELVILLE, ARK.—Pastor J. D. Long reports 3 saved and 1 baptized at Montana, Ark. One of those saved was a man about sixty years of age, who died shortly afterwards. At Martin Chapel the Lord blessed by saving one who claimed to be an infidel.

ALLENTOWN, PA.—Pastor E. C. Conrad sounds a note of praise for the blessing of God during the past year. Just before Christmas they were visited with an old-time revival that lasted two weeks, at which time 8 were born into the kingdom and 4 received the Baptism in the Holy Spirit according to Acts 2:4. The saints received a greater conception of standing together in the battle for King Jesus, and the tearing down of the strongholds of Satan.

ELLINGTON, MO.—Pastor W. G. Workman reports a 3-week revival in which 5 were saved and 6 received the Baptism in the Spirit as in Acts 2:4. He writes, "Brother Geo. W. Lawson of Wood River, Ill. did the preaching. Sister Millie Dunn and Brother Homer G. Wilson had charge of the singing. Brother Lawson preaches the whole gospel. Any one needing a good evangelist will make no mistake in securing our brother. We covet the prayers of the Evangel Family."

CHAPPELL, NEBR.—Pastor R. A. Babcock sounds a note of praise for a three and a half week meeting with Evangelists Adel and Richard Carmichael of Des Moines, Iowa. He writes, "God wonderfully blessed in spite of the bad weather. Sister Carmichael's soul-stirring messages drew crowds night after night. About eight were saved. Brother Carmichael was also used of the Lord in giving out the Word. We heartily recommend them to any assembly. Their present address is Scotts Bluff, Nebr."

PORTLAND, ORE.—Evangelist John Goben has been on the Pacific coast since January 1, and opened evangelistic meetings in the Assembly of God hall on Alder street Portland. This hall will seat about 500 comfortably. It was soon crowded out so that arrangements are now under way for the erection of a large tabernacle seating over 2,000. Brother Goben is contemplating staying in Portland for an extended campaign or several months. While the tabernacle is being erected Brother Goben is conducting a meeting at Tacoma, Wash. with Brother Gray, Chairman of the Northwestern District Council. The hall there was soon too small and they have rented another holding about a thousand. Good crowds are attending and blessed work for God being accomplished.

PELHAM, GA.—Mrs. Charity Howell writes, "We have no place to worship except under the trees and around at each other's homes, but God wonderfully blesses at these places. We had a nice tabernacle but it was burned down. We are going to build another. We haven't had a revival in two years but we are asking God to help us erect this tabernacle so we can have a soul-stirring meeting that will bring sinners to God. Pray that we may have God-speed in the work of building, and that we may have more of God's Word preached to us."

TARKIO, MO.—Pastor T. Townsend writes of their 3-week revival which recently closed. He says, "The Lord blessed wonderfully from the beginning. A good number of folks could not find seats. Many souls were saved and 16 received the Baptism according to Acts 2:4. Some came out of curiosity and got saved and baptized. One sister who had been in a church for thirty-five years came to see how we were serving the Lord. She got saved and baptized. A number also were healed. The meetings were conducted by Brother Elmer Gullinger of Mt. Ayr, Ia., this being his fourth successful revival here. Praise God from whom all blessings flow."

BYESVILLE, OHIO.—Brother J. C. Soutes writes, "God gave us victory in the revival services here. After being away from home quite a bit lately, the Lord led me to hold a meeting at home, and 19 were reclaimed, 22 were baptized in the Holy Spirit, 29 were saved, and the last Sunday afternoon 13 were buried into death with Christ by baptism in the ice water at the creek. Three different times during the service God confirmed His Word by baptizing people in the Spirit while they sat in their seats. Others were saved in a town 20 miles south of us through the testimony of new converts here. 3 were saved at midnight in their own home, and another at 3 a. m. One week later I baptized 7 new converts in the creek at Eaton, Ohio."

WINNIPEG, MAN.—Elder A. H. Argue writes, "We are in the midst of a gracious revival in progress, conducted by William E. Booth-Clibborn, grandson of the founder of the Salvation Army. He truly came to us in the power of the Spirit. Much interest is being created in the city. There is much joy at the Wesley Assembly as souls are being born into the kingdom. The prayer room is being filled to overflow, and a large portion of the lower auditorium is now being used for seekers. Numbers of believers are being filled with the Spirit. A large crowd was present at the Walker Theater on Sunday afternoon. Twenty were baptized in water at the first baptismal service, and many more will follow. Twenty-one new members were united to the Church on Sunday evening. Our Brother Booth-Clibborn has severed all connection with what is known as the 'New Issue' and from what he believes to be erroneous teaching among them. We praise God for his ministry."

WITH THE LORD

After an illness of fourteen weeks Mrs. W. V. Kneisley, beloved wife of Elder W. V. Kneisley, fell asleep in Jesus January 18th. We express our prayerful and loving sympathy to our dear Brother Kneisley in this time of sadness, and pray that he will have grace to stand in these furnace trials that he has been going through with the last fourteen weeks. (Isa. 43:2). —J. E. Spence, Chairman. So. Mo. Dist. Council.

HARTFORD, ARKANSAS.—Pastor

Charles E. Robinson, writes that Brother P. F. Ramsey of Russellville was with them from Jan. 16 to 26. He says, "We were rejoiced in seeing conversions at every night service during the ten days he was here, and a revival tide that mounted higher every day to the end. The meeting closed in a blaze of glory, the saints jubilant and expectant of far greater things later on, and rejoicing in 15 saved, 10 reclaimed and 7 baptized in the Spirit. His ministry was highly effective and we recommend him heartily to all. Praise the Lord.

ALTON, ILL.—Pastor A. W. Kortkamp

writes, "We have just closed one of the best years we have ever had here in our church, and I am now beginning my tenth year as pastor in this city. When the assembly was organized ten years ago we had 18 members including some children; since that time we have built by the help of the Lord, two new church buildings, enlarging one of these later, and the membership has grown until we now have a membership of 872. The Sunday school has an enrollment of 440 and we expect to make it over 500 before 1925 rolls around, if Jesus tarries. During 1924 we had 243 saved during Sunday services, adding 103 of this number to our church roll, and by the help of the Lord we are now going to pray and work to make our membership 1000 by the 1st of 1926. During the past year over \$11,000.00 was taken in through free-will offerings. Of this amount a goodly sum was given to missions, home and foreign, and after all running expenses of the church were taken out we have a balance of over \$600 to begin the new year with. We give God all the glory for this great victory and ask the Evangel family to help us pray that every dollar and every day be made to count for God this year as the coming of the Lord is so near."

A LITTLE GIRL HEALED

My little girl had been suffering all night. The next morning my husband got a horse and started for medical help. My oldest child, age five, said, "Mamma, let's pray." We fell on our knees and cried to the Lord and the power shook me. The sick child put her hand on my head and said, "Mamma, I'm well." She got right up and began to play, and has been well ever since. When my husband came in she ran to meet him and said, "Papa, I'm well." My husband does not believe in healing, but when he saw this he could say nothing against it.—Mrs. Ella Miller, Diagonal, Iowa.

THE LITTLE MISSIONARY

Five sailor boys went to the Bible Institute of Los Angeles to hear the minister preach. A little girl nine years of age noticed them, and began to pray that if they were not Christians they might be converted that night. When an invitation was given, one went forward; then one went out. Soon a second went forward; but three remained in their seats. Several men spoke to them, but they

refused invitations to go forward. At last the eager little girl herself rose, went to them, and pleaded that they would accept Jesus the Saviour. She had the joy of seeing them all rise, go forward, and make a bold confession of Christ.

Jesus can make missionaries of little boys and girls. Ask Him to make you a missionary among the boys and girls of your school.

THE HARVEST IS GREAT

Since the beginning of this great soul-winning campaign over five hundred people have responded to the call and offered their services to the Master to be a soul-winner for Him. Young and old alike are entering the field of service.



Over one hundred twenty-two thousand tracts will be in the hands of these servants of God to distribute this week, and bring the message of our Christ, who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

This is a cry that is going forth from the lips of our ministering servants who are faithful to carry this message unto the lost in the world. Millions are seeking to find rest. Their burdens have become heavy, and they are weary. They walk about in dry places as on a desert, hunting for a fresh drink to relieve them of a tremendous thirst. Some are being relieved of their burdens and finding the way to the Cross, as the Lord's servants deliver the little silent messengers out on the desert land. What a privilege for all who have a desire in their heart to serve their Master. The way is open. The opportunity is yours.

People are perishing by the thousands daily. Can we with a clean conscience stand idly by and see our fellow men sink away into destruction when the way has been open to rescue them? Truly the harvest is great and the laborers are few. Will you not come in and help push this great soul-winning campaign? Isn't your ear open to the cry? Can't you see the day drawing to a close? Can't you see millions drifting into everlasting destruction, not knowing the terrible punishment that awaits them? Won't you sound the alarm? Can't you take a part? We need you. Come, let nothing hinder. The time has come when we must labor, for the day is far spent.

We must not listen to the voice that says, "Sit still, there is a more convenient time," but rather let us give heed to the voice that says, "Today is the day, tomorrow may be too late." Sink not away into defeat, but rise unto victories. There waits a crown for your services that will not fade away. Many will sing the song of redemption as a result of your labors. Had you rather hear the song of despair? We are sure you would rather not.

Then rise in the fullness of the strength which the Lord has given thee, and go forth to the conflict and thou shalt be clothed by the power of His might. The anointing of the Spirit will be upon thee and thou shalt come out victorious. The command is, "Rise, go forth." Sign the slip below and return at once.

Gospel Publishing House,
Springfield, Missouri.

Attention J. W. Sitton.

Dear Brother:

I want to take a part in this great soul-winning campaign and help spread the Gospel literature. God being my helper, you may depend upon me for the duties which I have marked X. Distributing tracts..... Prayers..... Contributions.....

You may depend upon me for many hours of prayer in this coming year.

Name.....

Street.....

City.....State.....

HEALED OF TUMOR AND CANCER

"Many are the afflictions of the righteous: but the Lord delivereth him out of them all" (Psa. 34:19). "Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass" (Psa. 37: 5).

On these two positive and definite promises hinged the wonderful deliverance from a fibroid tumor and malignant cancer in the year of 1912. The Lord had called me in a very special way, that is, He spoke to me through a pillar of cloud, June 9th, 1911. At that time I was suffering with nervous prostration and repeated attacks of appendicitis and was instantly healed so that I was able to obey the call of the Lord; but one year later I found that there were still left two of the most dreaded diseases, and after being prayed for I was sorely tried for two months before God delivered me. During this time the enemy tormented me with accusations such as, "You have disobeyed the Lord and consequently you will die," or by suggesting some remedy, doctor's diagnosis or advice, and discouraged me until I did confess to the Lord that I surely had disobeyed although He did not condemn me. Yet I thought surely there must be something I had done that the Lord wouldn't heal me. Then again I thought, "Well, if He will not heal me, He surely will not permit a doctor to heal me, so if I must die I will die trusting the Lord fully, and I will not try to do anything. Daily I had to resist the devil as he continually tempted me with suggestions and accusations until I would raise my arms toward Heaven and exclaim between my teeth, "Lord, I will trust You, though You slay me!" and I had a hope that I would have a reward for trusting Him unto death.

It was apparently the last night for me to live when the devil said, "You will die tonight," and of course I believed it as there was no sign of God's mercy. I grew rapidly worse with the tumor, but was reconciled to die as I knew God was just, and I was not deserving of so wonderful a deliverance, which must be immediate or I was sure to die. This being my condition mentally and physically, I just committed my way unto Him and also trusted Him and He brought my healing to pass that very night.

I was suddenly shaken by the power of God until I shook the bed, and was taken into a sub-conscious state and could only realize some things. It seemed to me I was on an operating table (as I had been operated on three years before for the removal of the cancer, but it had returned), and I tried to move and to speak but was unable to do either. I could see a light, and asked the Lord what it was a sign of, as I feared it meant death. But He answered me, "The Lord is near," and that sweet, loving voice quenched my fear of death.

Again I became unconscious. I didn't realize any feeling, but when I came to myself again I heard a voice speaking to me, "You can get up now," and suddenly another voice said, "If you do, you will die. You know how bad you are.

Don't you dare to get up or you will die." I realized this was the devil trying to put fear on me again and I said, "In the Name of Jesus I will arise," and I did. Immediately I was delivered of the tumor. I looked at it and wept for joy and said, "O Lord, how did You come to do such a marvelous thing for me?" He answered, "You trusted Me."

Then He told me to lay it in a wet napkin and in the morning take it to a nurse who lived next door to me and she would take it to her doctor and have it diagnosed, so I could know for a positive fact the kind of tumor it was. I gave it to her. She cried and said, "You don't know how to thank the Lord, for this was a very dangerous operation, for I have seen them die on the operating table." She believed that the Lord did it, for she said, "It is so fresh and looks as if it had been torn out just like a kidney being taken out of leaf lard," for there were fragments of torn flesh on one side of the tumor showing where it adhered to my side.

I was healed of the cancer also and all the praise belongs to Him. I did not use any medicines, external or internal. The Lord gets all the praise.—Mrs. Olive Drake, 2222 89th Ave., Oakland, Calif. in Triumphs of Faith.

Forthcoming Meetings

Notices for this column must be sent in so as to reach this office two full weeks before the date of issue of the Evangel in which the senders desire them to appear. For instance, a notice for a paper dated the 15th of the month should be in Springfield by the first of the month; or for a paper dated the 30th of the month, should be here on the 15th of the month.

ROCHESTER, N. Y.—Dr. Chas. A. Shreve and party will conduct a series of meetings beginning February 15 and extending to March 1, in Elim Tabernacle on William St., near East Ave.

BARTLESVILLE, OKLA.—Pastor J. N. Kerr will open a two-months Bible school at 945 W. 3rd St., beginning about the middle of January. This is for the benefit of the workers of our church.—J. M. Kerr.

ILLINOIS STATE COUNCIL.—The Third Annual Session of the Illinois State Council will be held from March 3 to 8, at Marion, Ill., in the church of which Brother Clyde Bailey is pastor. Regular business pertaining to Council matters will be transacted. Ministers residing in the state cordially invited.—C. M. O'Guin, Chairman.

CHICAGO, ILL.—Evangelist John J. Ashcroft and party of New Jersey will begin a campaign at Humboldt Park Assembly, Cortland St. and Nebraska Ave., the first week in February, and will continue for three weeks. Brother and Sister Ashcroft are accomplished musicians and singers. Evangelist C. M. Hanson of Dalton, Minn., is also expected to be present.—A. Blix.

Pentecostal Sunday School Literature

FOR FIRST QUARTER NOW READY

The International Sunday School Lessons Dealt With From the Pentecostal Viewpoint.

Little Picture Lesson Cards, per set per year.....	\$.16
Large Picture Roll, per quarter.....	1.00
Junior Quarterly, per year.....	.20
Or per quarter.....	.05
Intermediate Quarterly, per year.....	.20
Or per quarter.....	.05
Adult Quarterly, per year.....	.20
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Lesson Leaves (the same as Adult), per year.....	.16
Or per quarter.....	.04
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(Canadian friends please add postage, 1c for every 5 Quarterlies, 1c for every 9 sets of Cards, 1c for every 7 sets of leaflets, and 4c for Picture Roll.)	
Our Pentecostal Boys and Girls. A four-page illustrated weekly, per quarter.....	.13
Our Pentecostal Little Folks. Our Primary Paper, per quarter.....	.07
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Class Book.....	.11
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Arnold's Practical Commentary.....	1.00

SPECIAL

To schools that have not yet had our literature we offer one quarter's supply of Quarterlies, Lesson Leaves, Our Pentecostal Boys and Girls and Our Pentecostal Little Folks at **HALF PRICE**—for one quarter's supply only.

THE GOSPEL PUBLISHING HOUSE,
Springfield, Missouri

CHICAGO, ILL.—Evangelist James Salter, the son-in-law of Evangelist Smith Wigglesworth, will conduct a series of special meetings at Sunnyside Church, 2120 Sunnyside Ave., from Wednesday, February 25 until March 1 inclusive. Do not fail to hear this precious evangelist and missionary. His ministry has been much blessed to our assembly in the past. Praying for the sick, gospel and missionary addresses, will form a part of the program. Further information may be obtained from Pastor S. A. Jamieson, 2120 Sunnyside Ave., Chicago, Ill.

NOTICE TO THE MINISTERS OF SOUTHERN MISSOURI DISTRICT

On account of Elder M. H. Markley's withdrawal from the General Council, Pastor A. A. Wilson, of Puxico, Mo., has been appointed in his place as Assistant Chairman of Southern Missouri District Council.—J. E. Spence, Chairman.

SOUTHERN MISSOURI DISTRICT COUNCIL

The Eleventh District Council of Southern Missouri will convene with the Assembly of God at Puxico, Mo., March 24-28, 1925. The Assembly will provide food and bedding free. Let all the ministers and delegates be there at the beginning of the Council. The second day of the Council will be spent in behalf of Foreign Missions. We are expecting Elder D. H. McDowell, of Springfield, Mo., Assistant Chairman General Council, and one or two missionaries to be with us. The District Presbyters will be there and will examine applicants for license and ordination. Let those expecting to come for License and Ordination write to the Chairman for an Application Blank. Let all the Licensed ministers of this district send in their fellowship certificate for renewal by April 1. This does not apply to ordained ministers who renew at Springfield, Mo. Licensed ministers renew to the District Chairman. For further information write to Pastor A. A. Wilson, Puxico, Mo.—J. E. Spence, Chairman, Box 116, Sedalia, Mo.

OPEN FOR CALLS

Brother Fred Lohmann, formerly of St. Louis, Mo., is doing good work at Portland, Oregon; and announces that he is open for evangelistic calls. Brother Lohmann has been feeling that it is the will of God for him to take the field for a while in aggressive evangelistic work. Any one desiring to arrange for meetings with our brother can do so by addressing him through the General Council Office, 336 West Pacific St., Springfield, Mo.

NOTICE.—I have just moved here and do not know how to locate the saints. If there are any living here I would be glad if they would write to me.—Mrs. J. D. Shrader, R. 3, Box 34, Arkansas City, Kans.

**FOREIGN MISSION CONTRIBUTIONS
January 23 to 31 Inclusive**

This does not include offerings given for the expense of the Missionary Department.
 \$.20: Mrs R R St Clair Geneva N Y; .25 Mrs C M P Hobart Okla; .35 T K Madison Ill; .50 J W Dallas Tex; Mrs L B Davenport Iowa
 1.00: S A C B C Canada; Miss S N Castle N Y; M L P Sask Can; M B Ellisville Ark; E H Dudley Mass; Mrs E P Clymer Pa; Sunday school Ft Towson Okla; A W O Los Angeles Calif; A S Anaheim Calif; H H Portales N M; Mrs M H Wichita Falls Tex; Mrs S H San Pedro Calif; Mrs E H & daughter Racine Wis; Mission Humboldt Iowa; 1.19 Mr A W Toledo Ill; 1.25 J M G & wife Perry Okla; 1.34 M G Huron S Dak; 1.50 Mr & Mrs J L C Elba Ala; J S Madison S Dak; N W B Berros Calif; 1.57 J D London Eng; 1.75 Mrs M B Rowlett Tex; 1.85 D E O N San Gabriel Calif
 2.00: L R C Trafalgar Ind; Mrs D H E Wellston Okla; O W L P Mt Hope Va; Mrs H S Trotwood Ohio; Mrs M S W Paris Ark; C A H Guthrie Okla; F W P Davenport Okla; Pentecostal Church Fagan Ky; H J W Chicago Ill; B J D Dansville N Y; Mrs S A J Noma Fla; C J C Greenville Tex; Miss P T Salinas Calif; Mrs E E M Oklahoma City Okla; J M P Honolulu Hawaii; Mrs W B R Coldwater Kansas; A S Baltimore Maryland; Mrs J C H Canton Ohio; H B M Russellville Ark; Mrs H P South Fork Pa; L L C Port Lavaca Texas; Mrs G G Canton Ohio; G B W Chappell Nebr; 2.35 Mrs A R W Sparks Okla; 2.50 Mrs T D K Dove Creek Colo; Assembly & S S Savanna Okla; Mrs H E W Deposit N Y; J F S Tallapoosa, Mo; 2.80 C E K Sharon W Va; 2.90 E L L Poteau Okla
 3.00: Mrs S N & family Commerce Texas; Calvary S S Saginaw Mich; Mr S Grand Blanc Mich; Mrs C M H Baltimore Md; D N Portland Ore; Senior Class at West Canaan N H; Belwood S S children Bellwood Ala; Mr & Mrs W S Alta Canada; M F Ontario Can; S E F Camden N J; Miss O M B Alliance Ohio; D C Mariaville Nebr; 3.10 A H Keenesburg Colo; 3.50 M E McC Ridgeway Va; 3.66 Childress Chapel S S Monette Ark
 4.00: H C B San Antonio Tex; Mount Zion Assembly Athelston Iowa; K M K Los Angeles Calif; T K Madison Ill; Assembly Yakima Wash; D L Norton N Mex; A R Mishawaka Ind; Mrs L L Black Diamond Wash; 4.50 Sherman St Pentecostal S S Ottumwa Ia

5.00: A H B Albany Ore; G H M Sayre Okla; Friends Cleveland Ohio; J L E Holdcroft Va; M M Cumberland Md; Mr & Mrs C S A Shawnee Okla; B P A Medford Mass; Mrs M A G Water Valley Miss; H H White City Kans; F Y L Louisville Ky; A V H Pierce W Va; Mrs F B Brooklyn N Y; C T J Clear Lake Wis; Mrs B B & son Sioux City Iowa; I A C Los Angeles Calif; Mrs E B Slate Run Pa; Mrs W L W Pomona Calif; C E S Mt Vernon Wash; Assembly Paonia Colo; H B Lockney Texas; Mrs A M Osage City Kans; M I Esparto Calif; Mrs C H B Dripping Springs Tex; C S Port Huron Mich; Miss J D Z Kansas City Kans; Mrs B D Avon N Y; Mrs F E C Alton Kans; J D B Turtle Creek Pa; Bethel Temple Crusaders Dayton, Ohio; 5.50 B W Broken Arrow Okla

6.00: J L P Rosboro Ark; Samson Assembly Ala; D G & S G Quebec Canada; Mrs M L Z Coldwater Kans; A T U Great Bend Kans; Young Ladies Bible Class Bethel Temple Dayton Ohio; 6.32 Assembly at Pyatt Ark; 6.40 Assembly Marionville Mo; 6.50 Mr & Mrs H M H Bancroft Mich; 7.00 A Friend Dover Pa; J A Mansfield Ohio; 7.95 Miss L P R Exeter N H; 8.00 J W Granville Summit Pa; E B Beggs Okla; Mr & Mrs S Belle Fourche S Dak; A J H Crosby Minn; 8.50 M D Joliet Mont; 9.00 Assembly of God S S Minneapolis Minn; Mrs A G Oroville Calif; 9.58 Mr E W Bournemouth Eng
 10.00: H H & P B L Wasco Calif; T H B & family Garner Ark; W E V W Fort Miller N Y; C L M Bakersfield Calif; Pentecostal Young People of Joplin Mo; W R E Ripon Calif; A L D North Bergen N J; Friend in Spokane Wash; M C Kingsville Tex; Mrs P S Jr Gervais Ore; P H P Roscoe Tex; V K Marion Ohio; Full Gospel S S Lindsay Calif; Mrs J H Jenny Lind Ark; E S Quakertown Pa; Lettish Pentecostal Mission Quakertown Pa; 10.50 I T U Great Bend Kans

11.50: Assembly Wirt Okla; 12.00 W W L Burleson Tex; 12.50 North Side Assembly of God S S Wichita Falls Tex; 13.00 Mrs N B L Los Angeles Calif; 13.07 Fountain Dale Assembly Fairfield Pa; 14.00 W A H Toledo Ohio; 14.68 Assembly Creal Springs Ill

15.00: Pentecostal Assembly Juneau Alaska; Sterling Prayer Band Sterling Ill; Mrs W K Canandaigua N Y; Mrs M H Pasadena Calif; M G Los Angeles Calif; Mehida Pentecostal Assembly Canaan N H; E W Pigeon Mich; Mr R A S Cut Bank Mont; Pentecostal Prayer Band Allentown Pa; I M Ordway Colo; 15.80 V G Ottawa Kans; 16.00 Assembly Oshkosh Wis; D J A Westwego La; C E T Albany Ga
 20.00: Mrs W R F Eustis Fla; E C Chicago Ill; W J K Cambria Wis; R W S Long Island N Y; German Assembly New Castle Pa; 23.50 The Atwater Church Winton Calif; 24.00 W B R Culpeper Va
 25.00: Pentecostal Assembly Jamestown N Y; Mr & Mrs H C H Earle Ark; S G R Wheaton Ill; Mrs E B Oroville Calif; Assembly Mattoon Ill; D L Dallas Tex; Lettish Pentecostal Church N Y; 25.16 S S Goose Creek Tex; 28.50 Assembly Noonan N Dak; 29.14 Assembly of God S S Paris Ark
 30.00: Mr & Mrs G D Detroit Mich; Bethel Students' Mis Pray Band Newark N J; Calvary Pentecostal S S Miami Fla; 31.42 S W Va W Va & S E Ky Dist; 33.00 E P Los Angeles Calif; 34.00 A K Richmond Ind; 35.00 Miss C B Chicago Ill

40.00: Bethel Chapel Young People Glendale Calif; A F Parlier Calif; J V Trenton Ind; Mrs R T Huntington Park Calif; Y P Prayer Band of Tulsa Okla; 40.60 Assembly Lancaster Pa; 45.58 Assembly of God S S Santa Ana Calif
 50.00: Assembly of God S S Tulsa Okla; Full Gospel Assembly of Three Rivers Mich; Assembly Peckville Pa; 50.35 Full Gospel Assembly Minneapolis Minn; 70.37 Assembly & Young Peoples' S S Tacoma Wash; 72.00 Full Gospel Church Vineland N J; 85.00 Lighthouse Pentecostal Assembly Brooklyn N Y; R C S & family Williston N Dak; 90.11 Wells Memorial Assembly Tottenville N Y

100: E S E Berkeley Calif; 120.00 Pentecostal Church of Framingham Mass; 160.00 Pentecostal Church E Akron Ohio; 201.27 Gospel Tabernacle San Diego Calif; 253.00 Assembly of God German Branch Milwaukee Wis; 300.00 C B I Missionary Prayer Band Springfield Mo
 Total minus \$19.50 amount given direct \$3,579.36
 Amount previously reported 14,981.46

Total amount for month of January.....\$18,560.82

HOME MISSIONS CONTRIBUTIONS

January 23 to 31 Inclusive

\$1.00: I T U Great Bend Kans; Mission Humboldt Iowa; 1.43 M G Huron S Dak; 2.50 Mrs D H E Wellston Okla; 5.00 R C S & family Williston N Dak; 15.00 Mrs C W Alton Mo
 Total amount given\$ 25.93
 Amount previously reported 49.00

Total amount for month of January\$74.93

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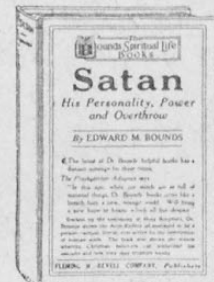
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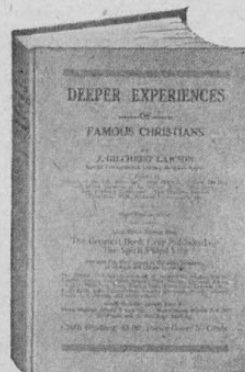
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