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A Night of Prayer---Why Not in Our Day?

Shall It Be April 4, 1925?

In the Australian revivals of 1902, two hundred souls were saved in one church in one day. Why? Two hundred believers had prayed all night! Why not in OUR day?

In 1741, under the preaching of Jonathan Edwards, "a thoughtless, vain, irreligious assembly became suddenly so overwhelmed with sobs and cries—some clutching the pews as though already sliding into hell—that a minister seized the preacher by his dress, exclaiming: 'Mr. Edwards, Mr. Edwards, is not God a God of mercy?'" Hundreds of Christians had been prostrate before God the whole night pleading in behalf of this assembly. Why not in OUR day?

In the Scotch revival of 1630, five hundred conversions took place under a single sermon by John Livingstone. A vast assembly had spent all night in prayer and praise. Why not in OUR day?

Early Methodism flourished spiritually on its all-night meetings and its days of fasting and prayer. Why not in OUR day?

It was an all-night meeting in the Moody Bible Institute some twenty-five years ago that sent Dr. R. A. Torrey around the world, and multitudes were converted. Why not all-night meetings in OUR day?

Let the days and nights of prayer return to the Church, and the days and nights of revival will return.

The Baptist Bible Union of North America is calling the whole evangelical world to "three days of concerted prayer" the first three days in April. On Sunday, April 5, the Sunday School world will be studying the second of Acts. What more fitting thing than that the Saturday evening preceding be spent by believers everywhere in penitent petition to God for a fresh visitation from on high—letting the meeting extend until midnight, OR EVEN UNTIL MORNING, wherever the Spirit of God seems thus to lead? Ah, then Pentecost would cease to be with many a mere historical fact and would become a present glorious experience!

Why not in OUR day—"not by might, nor by power," but by the Spirit of Him who is "the same yesterday, and today, and forever," and who is waiting, waiting, waiting, to do "great and mighty things" which the Church knows not. Will you not ask God what response TO HIM He would have YOU make to this appeal? Will YOU be one to observe the first three days of April in prayer? And to give yourself (alone or with others) to intercession on Saturday night, April 4? Will YOU be one of many to "pray without ceasing" until revival comes?

PRAY FOR REVIVAL!

--:-- THE CHRISTIAN'S ACID TEST --:--

Pastor A. G. Ward of Toronto at the Cleveland Assembly

There are some subjects that create considerable warmth, and there are some which tend to give folk a congestive chill. It is said that during the days of slavery there was a colored man in the South who had been converted and was preaching with more or less power. His master came to him one day and said, "Sambo, I understand you are preaching." "Yes, sah." "And I understand you are preaching with considerable power." "Yes, sah." "Well, Sambo, I will give you all the time that you require and I would like to have you prepare a sermon on the ten commandments and bear down hard on stealing; for there's a great deal of it going on on the plantation." Sambo's countenance fell and he said, "Massa, I would not like to preach on that subject, there isn't the same wa'mth in it that there is in some subjects." And that may be true of the money question.

Pentecostal people believe in the authority and inspiration of God's Word and are particularly fond of anything our Lord Jesus said, so I shall confine myself to what the Lord Jesus said on the money question.

Sometimes the Lord is accused of having been a very pronounced socialist. Without hesitancy we deny the charge, but we must acknowledge that so far as His teaching on the money question went, it was radical and revolutionary in its nature; and, without question, if folks would obey it in our day, it would forever banish all limitations in regard to church work, and make it gloriously possible for the church of the present hour to undertake and carry through the mightiest aggressive work that she has ever undertaken, at least since apostolic days.

I acknowledge my indebtedness to some one who gave a message some years ago presenting to the general public the same scriptures which I present to you. I came across them years back in my reading and was so favorably impressed with them that I incorporated them into a Bible reading.

I notice first that the principle of stewardship was the basis of Christ's teaching about money. This fundamental conception of stewardship He laid as a basis for all His teaching in regard to the matter of money.

Stewardship implies that we folk are not owners, but stewards. Now this fundamental doctrine of stewardship, unfortunately, is not well received in our day. Comparatively few of the large number of people who profess to be Christian recognize in a practical way this fundamental doctrine of stewardship. It is possible that they give their mental assent to this teaching, just as they give their mental assent to many other truths; but I am thinking now of the man who gives heart assent to what God says. Comparatively few people give their heart assent to the truth of stewardship. But Jesus clearly taught it. In the 12th chapter of Luke, verse 42, and in the 16th chapter of Luke, the first eight verses, you will find the doctrine of stewardship set forth. These two scriptures, to say nothing of others to which we might refer, teach very clearly the doctrine of stewardship.

We are stewards. A steward, I repeat, is not an owner, but one who has been empowered by another

to transact business for him, one who has been entrusted with someone else's property or money in order that he may invest it. A faithful steward is one who is faithful to his trust, and a wise steward is one who endeavors to convert into as large gains as possible that which has been entrusted to him.

A man over in Canada, who was one of the old Methodists, for he had lived to a ripe old age when he passed off the stage of action, died worth in the neighborhood of \$80,000.00 and left the entire estate to one son, a lawyer in my city—proving positively that he had failed to recognize the fundamental principle of stewardship so far as relationship to God was concerned. But this is no exception to the rule. Every day people are dying, people who have professed to be Christians for years, people who have enjoyed all the benefits of the Atonement and who have enjoyed the means of grace week after week, month after month, and year after year, and it seems not to have occurred to them when they were arranging for the disposition of their goods to take God into account. I had on my charge, years back, an old couple who were childless and worth possibly \$70,000.00. Many a time in our services when they were present I exhorted the people to be their own executors. I tried to impress upon them the folly of leaving their money "to be divided between the lawyers and the devil." But they did not take my advice and divided their money up among relatives and friends. I think they did leave a few "scraps" to Jesus, but comparatively little out of their estate went to the cause of God—proving that they, with others, failed to recognize this truth of stewardship.

If we recognize that we are stewards, we will not feel at liberty to dispose of our estate according to our own likes or fancies. We will take God into account, and, if we receive word from Heaven to dispose of our entire estate in a way that seems altogether contrary to the conception of our friends, of course we will do as God says.

This same truth is beautifully presented to us in the 19th chapter of Luke, beginning with the 29th verse, where Jesus sent two of His disciples to loose and bring to him the colt which they would find tied. "And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?" If that had been some of us we would have said, "Don't you think you are just a little hasty? You take that colt back where you found him and tie him up. Don't you know that colt belongs to me? Come now, you are making yourself liable to arrest and prosecution; and don't be quite so free the next time." And had they said to us, "The Master hath need of him," some would have said, "You mind your own business. I want you to understand I am the owner of that colt. You tie him up and leave him where you found him." But he said, "Why loose ye the colt?" They replied, "The Lord hath need of him;" and they took the colt along with them.

Now the suggestive and significant thing is this, that, in the original, the word for "owners" is the common word for "Lord;" therefore, it would be per-

fectly correct to read it, "And as they were loosing the colt, the lords thereof said unto them, Why loose ye the colt? They replied, The Lord hath need of him." And that was all the reason that was necessary.

Now there is a sense in which the Lord does not deny our ownership so long as it does not conflict with His over-ownership. But the truth that He is trying to make clear to us is that He is the over-owner. Properly speaking, none of us are anything more than stewards, and, therefore, He does not of necessity have to consult us or ask us our wishes in the matter. His business is to tell us what He wants of what He has entrusted to us and our business is to say, "Yes, Lord, it is yours—of course it is." Our business is to sign our name to every check that He draws. But we do not like to hear that. We like to hear that we are the owners and that we are giving out of our estate and we are giving up our things. We are not giving anything. The very best that any of us do is just simply to turn over to the Lord that which rightfully belongs to Him.

I notice that our Lord Jesus taught the principle of investment. This will be of much more interest to some. In the parable of the talents, recorded in the twenty-fifth chapter of Matthew, the lord said to the unfaithful servant, "Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." You see, money-changing and investing is an old business, and Jesus approved of it. He said it was the proper thing to do, we should make investments, and we should put our money out to bankers, for these money-changers were nothing but bankers.

But we must inquire in passing who the bankers are to whom we are to entrust our finances, so that when the Lord arrives He will receive His own with interest. Are they the men who are on the board of the First National Bank? No, indeed. This is the truth that He is presenting now in presenting the principle of investment: He suggests that in every church and every assembly there will always be a number of earnest, honest souls who love the Lord and earnestly desire that the gospel should be spread everywhere, but they are timid and feel their inability to such an extent that you never could persuade them that they could do much if they tried. But they do handle more or less of this world's goods as they travel from the cradle to the grave. Now at the same time, there will be in the same assembly some bold, brave, venturesome men and women who have caught the idea and who believe it with all their hearts that the Church of Jesus Christ affords larger opportunities for young people to win lasting laurels for themselves than does any other corporation or institution on earth. They are willing to become exiles and pioneers, willing to go forth and herald the message to the ends of the earth.

Now, the Lord says to the timid, shrinking souls, "Invest your money, place it in the hands of these bankers and money-changers and they will go to the ends of the earth and make investments for you, and then when I come back I will receive mine own with the interest which has accumulated from the investment. That is the sort of money-changing that the Lord believes in, and that is the kind of banking system that appeals to my heart.

Then I notice that He taught the subordination of money. "And behold, one came running, and said unto him, Good Master, what good thing shall I do that I may inherit eternal life? And Jesus said unto him, Thou knowest the commandments." Then this

poor blind fellow said unto Jesus, "All these things have I kept from my youth up." Now, he hadn't of course, but evidently he thought he had, but Jesus was not going to waste any time entering into a discussion with that young man. Jesus never has time to waste, and so instead of arguing the point with him trying to prove that he had not, Jesus drove the dagger right into a vital of that young man's life. Now there was no use arguing about other things because there was one idol that would have to be demolished before he would inherit eternal life. And that idol was the idol that some of the folk in every church worship today. And so without discussing the matter with him, Jesus said, "If thou wilt be perfect, sell what thou hast and give to the poor, and come, take up the cross and follow me. And he was sad at that saying, and went away grieved, for he had great possessions."

The fact was, his possessions had him. He was not the master of his possessions any more than thousands of people now are—he was the servant of his possessions. He wanted eternal life. He never would have come to Jesus as he did, openly inquiring about the matter, if he had not been sincere. He wanted eternal life, but he was in subordination to money, and when the Lord drove the dagger in the man's life and struck that idol, the idol said to him, "You will not do any such thing. I have control of you. You will not scatter me around among the poor. I have you, young man, and I will keep you out of eternal life."

Oh, there are plenty of folk like that all around the country. They have been spending their time and their strength acquiring the wealth of this world, and they talk of their possessions with considerable pride. Poor dupes, they haven't their possessions, their possessions have them. They can't do as they like, because they are the servant, not the master. If they were not in subordination, they could do it. If their money were in subordination to them, it would be a different thing, but it is not. They would like to give sometimes. They come to a missionary meeting, they hear an appeal for money, and when needs are represented, just at the moment they feel they would like to give, and they say to themselves, "I believe I will give \$25.00." And then old Greenback looks up and says, "You will do no such thing. Give me away? You will not do it at all. If you give anything, you will not give more than fifty cents, and if you don't hush up, I won't let you do that, I will run you out before the offering is received." And so people are run all around the country by greenbacks and silver. They are held in bondage to their money.

Oh, that there might come to the Church of the living God liberating power that would set poor slaves free from gold and silver and make them masters of their money. It would make a great change in things.

(To Be Continued)

"During the siege of Sebastopol a Russian shell buried itself in the side of the hill outside the city, and opened a spring. A little fountain bubbled forth where the missile of death had fallen, and afforded to the weary troops encamped there an abundance of pure, cold water during all the rest of the siege. What enemies mean shall do us evil, often becomes a spring in the desert of privation and persecution. God maketh even the wrath of man to praise Him and the blood of the martyrs becomes the seed of the church."

"What Christ is all Christians will be."

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Jonathan Elsworth Perkins.....Associate Editor

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"UNTO ME"

A colored preacher once said, "Ise knowed many a church to die 'cause it didn't gib enough; but I neber knowed a church to die 'cause it gib too much. Dey don't die dat way. Bredren, hab any ob you knowed a church to die 'cause it gib too much? If you do, jest let me know, and I'll make a pilgrimage to dat church, and I'll climb up by de soft light ob the moon to its moss-covered roof, and I'll stand dar, and lift up my hands to heben, and say, 'Blessed are de dead dat die in de Lord.'"

The Lord is always gracious to the generous assembly, and He never fails to bless the liberal soul. The blessing of the Lord is ever with those who consider the poor. He has promised to deliver them in the time of trouble, to preserve them, to deliver them from the will of their enemies, and even to strengthen them in sickness (Psa. 41:1-3).

At the present time there are a number of students in the Central Bible Institute who are right at the end of their resources. Brother Boyd usually likes to help such out of his "Poor Students' Fund," but unfortunately he has nothing in that fund at this time. We know of no better investment for funds than in the lives of these future ministers and missionaries. Will you not help them to secure the needed training for their life's work?

We can guarantee that there will be no loss to any who help these poor students, for the Most High God, Possessor of heaven and earth, declares, "He that hath pity on the poor lendeth to the Lord: and that which he hath given will He pay him again" (Prov. 19:17). Remember also the words of Him who spake as never man spake, who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Donations can be sent to Brother Frank Boyd, 336 W. Pacific St., Springfield, Missouri.

UNTO THEM THAT LOOK FOR HIM

Yet a little while, and He that shall come will come, and will not tarry. God states this truth once in the Old Testament and repeats it in the New Testament (Hab. 2:3 and Heb. 10:37). "And will not tarry." God's Word surely has to be fulfilled.

The world says, "Where is the promise of His coming?" The promise is in the Word, the Old and New Testaments. They reject the law and the testimony, and Isaiah says there is no light in them—the people who do this.

"Where is the promise?" Darkness inquiring about

light! Let darkness get light, then they will understand.

"Where is the promise?" If He, the Light, had come within those who are asking, they would not ask, "Where is the promise of His coming?" But there is no light in them, so they ask.

"The vision is yet for an appointed time . . . though it tarry, wait for it; because it will surely come, it will not tarry." "Tarry" does not mean He is not coming. You tarry for a midsummer day, you tarry for Christmas. Because they are postponed eight, nine or ten months it does not signify they will not come.

"Where is the promise of His coming?" It is in God. God says He shall come, and come He will.

Multitudes are asking, "Where is the promise of His coming?" and there is a multiplication of the signs of His coming. The two are going together, coinciding.

"Where are the signs?" There are the signs. Some won't see what others cannot help seeing. Where? There. "Wheresoever the body is, thither will the eagles be gathered together." Eagles can see what men cannot see. A higher order in vision! A higher plane on the mountain!

Man says, "Where?" because he has man's vision. But the eagle sees the speck, the sign, the small sign. Elijah knew the cloud the size of a man's hand was coming. He saw it with the eye of faith before his servant did. He was expecting what his servant could not see. Later he saw the cloud. The cloud covered the heavens.

Be like Elijah. Believe, expect for rain, though there be no hand-cloud. "Get thee up, there is a sound of abundance of rain!" Through prayer the hand-cloud overshadowed the whole land and there came an abundance of rain. You can pray for the invisible to become visible, an empty heaven to be filled. A full heaven means blessing on earth. Prayers up bring blessings down. These are harbingers of the Lord's coming.

"Where is the sign?" Where you put it. You can put it in front of you or behind you.

Those of Noah's time were wilfully ignorant. The ark stared them in the face, but they put it behind them. The ark to them was not an ark, it was foolishness. To many, Christ is not the one who has come to deliver, He is foolishness.

Where is the promise of His coming and deliverance? They say, "There is not a sign of it. Things continue as they were." In this they are wilfully ignorant. Wilful ignorance brings woeful punishment.

But we are not of the darkness, but of the light, of the day. "And unto them that look for Him shall He appear the second time without sin unto salvation."

Are you looking, are you longing, are you waiting, are you expecting? Unto them that look for Him shall He appear the second time without sin unto salvation. He is worth looking for, for He will bring full redemption. Amen.

"Love is the power that succeeds when others fail. Show affection if you would have obedience."

God has never promised the righteous exemption from afflictions, but He does say, "The Lord delivereth him out of them all."

I see that unless I keep up a short prayer every day throughout the whole day, I lose the spirit of prayer.—Andrew A. Bonar.

IN HIS IMAGE

All summer long some sunflowers grew at my back door. Hardly were the two little seed leaves formed till they turned their faces to the sun, and followed him all day long. In the morning they had turned again, and greeted the sun as he arose. Day after day, as the plants grew, the heads of the sunflowers were always toward the sun. And morning after morning, they had turned again to greet the first rays of sunlight as they came over the horizon.

Duty called me away from home for ten days; and when I returned a change had taken place in my sunflowers. In each plant there was being formed a little image of the sun they had followed. Day by day, as they turned to the sun, this image grew more and more like that which they had followed.

Oh, my soul! learn a lesson from the sunflower. Turn thou to Jehovah. Worship in His holy presence. And even if for any reason He hides His lovely face, turn thou to the place thou hast met Him before and wait for His coming. And day by day, as thou dost turn to thy Maker and worship Him, there will be formed in thee an image, imperfect though it be, of the One thou hast worshiped.—S. F. B.

A STRANGE THING

It was a serious charge that God made two thousand years ago against Ephraim. "I have written to him the great things of my law, but they were counted as a strange thing" (Hosea 8:12). But is it not a fact that what was laid then at Ephraim's door lies at the door of many today?

Said a skeptic the other day to a Christian, "The Bible is a strange book."

"Yes," was the reply, "it is a wonderful book."

"It has some strange characters amongst its saints," continued the skeptic, "such as David and Solomon. If such men lived in our day we should say they deserved to be sent to prison for life."

"Worse than that," replied the Christian, "if they got what they deserved they would be sent to hell for ever."

Could you but see the object God had in writing His "great things," no longer would you deem them strange, but acknowledge His mercy to poor sinners, bringing salvation to the very worst, and making men, who are only fit for hell, to be fit for heaven (Col. 1:12). "This is a faithful saying, and worthy of all acceptance that Christ Jesus came into the world to save **sinners**" (1 Tim 1:15).

CROSS-WORD PUZZLES

The Word of God instructs us, "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Eph. 5:15, 16). The phrase "redeeming the time" is translated by Conybeare in this passage and in Col. 4:5, "forestalling opportunity," and he says, "This is the literal translation. Like the English 'forestall,' the verb means to 'buy up an article out of the market' **in order to make the largest possible profit out of it.**"

We are living in evil days and we may have but little time longer to witness for our Lord, and every moment should be spent with a view to the largest possible profit to the kingdom of God. George Muller used to say, "When Christ instructed us, 'Seek first the kingdom of God,' He was speaking primarily to His saints, instructing them that in all things they should put the interest of God's kingdom first and foremost."

Alas, this is a day when amusements are all to the

fore and are being given first place in many lives. The latest amusement that the world has, to use its own expression "gone crazy after" is the cross-word puzzle. Men and women are spending hours every day trying to solve the problems that are printed in most of the daily papers, and extra time has to be devoted on the Lord's day because a larger puzzle has to be solved. And now reputable religious papers, taking their cue from the world, are following their example. True, they are having "Bible cross-word puzzles," but the trouble is that Christians will waste valuable time, that could be spent in profitable service, trying to solve these problems.

A sister who is shortly going to China as a missionary said to us recently, "I was asked to attend a gathering of young people belonging to a certain church. We spent the whole evening trying to solve 'Bible cross-word puzzles.'" I came away from that gathering with a deep conviction that the Spirit of God was grieved with the way we had spent our evening. I purposed in my heart that, by the grace of God, I would never again waste my time in like manner."

It may be argued that these puzzles are very instructive to our children. Possibly so. We have no desire to take from the children anything that might prove profitable to them. However, as we turn to Holy Writ we read these words of the inspired apostle, "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things" (1 Cor. 13:11). He further instructs us, "Quit you **like men**, be strong" (1 Cor. 16:13). There is war to be waged, and if we are slack in our warfare as was King Ahab (1 Kings 20:41), we shall surely merit our Lord's displeasure. Let us not turn aside to "vain things which cannot profit" (1 Sam. 12:21) but rather let us seek to spend every moment in a manner that will be truly pleasing to our King.

The apostle further writes, "Wherefore be not unwise, but understanding what the will of the Lord is." He will surely show us how to make the largest possible profit of our time in prayer, praise, the study of His Word, and witnessing to His grace in these dark and evil days.

A PRAYER

To grow a little wiser day by day,
To school my mind and body to obey,
To keep my inner life both clear and strong,
To free my life from guile, my hands from wrong,
To shut the door on hate and scorn and pride,
To open up to love the windows wide,
To meet with cheerful heart what comes to me,
To turn life's discord into harmony,
To share some tired worker's heavy load,
To point some straying comrade to the road,
To know that what I have is not my own,
To feel that I am never quite alone,
To trust in Him who gave Himself for me,
To see by faith the life that is to be—

This would I pray
From day to day;
For thus, I know,
My life shall flow
In peace until
It be God's will
I go.

—A. Detmerr.

Someone said, "The wise carry their knowledge as they do their watches—not for display but for use."

SHALL WE GIVE UP TONGUES?

A Reply to a Friendly Suggestion

Dear —,

I have received your very kind letter of — in which you urge me earnestly to give up my connection with the Pentecostal, or so-called "tongues" Movement.*

The principal reason you advance for this certainty deserves very prayerful and full consideration; namely, that if I would only drop "tongues," and my connection with this movement, there are waiting for me open doors, which are at present rigidly closed, of useful ministry and blessed fellowship among some of the Lord's most faithful, spiritual and evangelical saints. I notice that you do not question the reality of my own experience.

Now I am not insensible to the force of such an appeal. It has grieved me deeply to find that I am excluded continually from participation in Evangelical and other worthy spiritual activities among the Christian workers of the city and district in which God has placed me. With many of these efforts I would delight to be identified not only nominally but actively. With such workers I should find myself undoubtedly in hearty agreement on every Fundamental Doctrine of Christian Faith. Yet because of "those dreadful tongues" I am an outcast.

You mention, of course, the names of now prominent and popular Christian workers who once were in the Pentecostal Movement, but have now repudiated its distinctive testimony and are consequently being received back into the larger fellowship of Christian activity. You plead with me to follow their example.

1. How can I do this? Whatever other people's experiences may have been I know that the Baptism in the Holy Spirit with the sign of speaking with tongues first came into my own spiritual life and experience at a time when the Lord touched my whole life in such a real and vivid way that it was lifted to an entirely new sphere of fellowship with Himself and activity in His service. My continuous experience of speaking with tongues, now covering many years, has all been along the same blessed line.

I feel I have every reason, in all soberness, before God and man, to believe that my own experience of "speaking in tongues" has been from the Holy Spirit. To deny this would be to strike a deadly and deceitful blow at my own faith in the reality of all spiritual experience; to dishonor a gift of God, and by that dishonor the Giver.

2. On what Scriptural ground could you possibly exhort me to "give up

tongues." The Word of God says plainly "Quench not the Spirit," (1 Thess. 5:19), in obvious reference here, as the context shows, to His manifest gifts. Indeed, as you doubtless know, Conybeare translates the passage—"Quench not manifestation of the Spirit:" and A. S. Way, "Do not repress manifestations of the Spirit's gifts."

There is the still clearer inspired injunction of 1 Cor. 14:39, "forbid not to speak with tongues." Would you have me endorse the blank disregard of, and disobedience to, this plain command of God's Word as practised by certain Christian leaders today? God forbid.

When you can show me ONE Scriptural reference why I should "give up tongues," having received such a gift, I trust for grace to humbly and seriously consider it.

3. But you suggest on this point that I need not necessarily give up tongues in my private life and experience;—it need only be in public testimony and exercise.

This sounds more plausible. I myself certainly hold that Paul's "speaking with tongues more than ye all" (1 Cor. 14:18), must obviously have been in his time of private fellowship with God (as verse 2), if it is to be consistent with the other teaching in this chapter. Personally I seek to fully endorse and practise his vehement preference in verse 19 for speaking with the "understanding," though please note that I do NOT thereby ignore his "except he interpret" of verse 5, as some most certainly appear to do.

I wholeheartedly accept the great Principle of this chapter, "let all things be done unto edifying;" (verse 26). I verily believe that many people have a mistaken idea that those of us who speak with tongues are incapable of self-control, and they are correspondingly afraid that at any moment, even when it would be most inopportune perhaps, we may begin to publicly speak in tongues.

I admit, with shame, that there have been such God-dishonoring exhibitions of fanaticism. But shall believers who know the Spirit and the Word of the Lord better than this be for ever branded with the stigma thus occasioned by some who were perhaps at least sincere, even if misguided? I trust not.

We all fully recognize many occasions when to publicly speak with tongues would be most unprofitable and harmful, and I should never think of exercising such a gift then. Moreover I am absolutely persuaded that the Holy Spirit would never truly move to such an exercise, for He will never operate in a way contrary to the principles of Scripture.

BUT,—I cannot forget that "the manifestation of the Spirit is given to every

man to profit withal," and in this connection (1 Cor. 12) it is far too obviously given to the Church, for us to permit of the total exclusion of public exercise in gatherings of Believers.

Knowing that the Lord had given me this gift is one of the reasons why I attend meetings where I know there will be reasonable liberty and orderly opportunity for its exercise, and I cannot feel it would be right to deliberately shut myself up into meetings where I know perfectly well there will be no liberty for spiritual gifts. I believe our Lord enunciated a very clear principle to govern our actions in things like this when He gave the Parable of the Talents. (Matt. 25).

To publicly deny what I privately believe is an outrage on moral character which none would tolerate who love the truth. It is well to remember that silence on many occasions is quite equal to denial, and as such will be finally judged.

4. Finally, you contend that "tongues" only act as a hindrance to downright evangelistic work, and you go on to infer a peculiar distinction which I have often heard voiced before between "soul-saving" and the "gifts." Your plain inference is that manifestations of the gifts of the Spirit can never continue side by side with successful evangelistic effort, and therefore the two must always be kept rigidly apart.

Now in many cases I quite believe that certain manifestations WOULD hinder individuals from deciding for Christ, and on such occasions I am satisfied that any worker really in touch with the Spirit of God and possessing a passion for souls would never transgress. If they did they would deserve and should receive a wise rebuke, mingled with loving counsel.

But if we turn from practice to principle permit me to say that to thus contrast "soul-saving" and "manifestation" is to separate two things which should never have been contrasted or divided. Such a distinction is utterly without Scriptural foundation: on the Day of Pentecost it was the manifestation of the Spirit that drew the crowds to hear the words of Life; and on other occasions it was the reception of the simple Gospel message that resulted in manifestation, as in the house of Cornelius, Peter, "began" to preach the gospel, the Holy Spirit fell on the congregation and they began to speak with tongues. How can the Holy Spirit thus be imagined to fight against Himself? The proposition is absurd.

The fact of the matter is that the trained attitude of unbelief and unexpectancy towards the supernatural elements in the Gospel of Jesus Christ that is general in all nominal Christian lands today has produced an uncongenial atmosphere where these things are concerned.

I admit that for the Holy Spirit to manifest His presence in most Christian Congregations today as He did in the Early Church would probably drive some members into deepest consternation and even fear; but that, it seems to me, is more a condemnation of the churches than an argument against manifestations of God's Presence and power.

* Editorial Note.—This designation of the glorious work which God has been doing during the last 18 years is a very unscriptural nickname coined by the opposers of this glorious outpouring of the Spirit. "Tongues" is no more our theme than it was the early disciples' on and after the day of Pentecost. Our theme is "CHRIST," the Saviour from Sin, Baptizer in the Holy Spirit, Healer of the Body, our Soon Coming Lord.

Undoubtedly the Spirit, in His infinite grace, will meet present-day believers and present-day conditions as they are, and will work accordingly: but this is no indication that God is not willing and even yearning to lead us all to a more Scriptural, and as we believe, more normal order of things when the Gospel of His grace shall be accompanied by the truly supernatural working of His Spirit, not only in human hearts but in outward manifestation also.

Blessed be His Name!—we are not finding ourselves without increasing proof of this on every hand in continually growing "Pentecostal" revivals.

To stand for the supernatural element in the Gospel, not theoretically merely, but actually,—this is our privilege. It will take faith, along with much wisdom and much patience; but to see the Lord coming back into His own in the Church is well worth it.

To "give up tongues" would certainly save us considerable reproach; would quite likely make us accepted once more where we are now tabooed; would enable us to sail the popular way with the rest of all the busy activities of Christian Evangelism today.

But would it not disappoint the heart of the Master? He IS going to get all those nine gifts of the Spirit back into the Church somehow or other, we are persuaded of that. The testimony of the New Testament justifies it. The challenge of Spiritualism demands it.

Ours may be the unspeakable privilege of being some of the unworthy instruments in His Hand to help accomplish this purpose; and if exclusion from active fellowship with some of our brethren in the Evangelical Churches is part of the price we have to pay; be it known that we consider the privilege well worth it! Yet we long to see them recognizing the purpose of the Spirit at this hour.

I trust I have answered your very kind letter satisfactorily. With the highest Christian regard,

Believe me, yours sincerely,
Donald Gee,
in Redemption Tidings.

Brother Fred Eiting writes, "Since our District Council met, Sept. 16, I have visited about 12 churches in the North Central District of Texas, holding revival meetings with some and giving a few days teaching with others. Two assemblies were set in order in this district. Have just closed a 3-weeks revival with Brother W. W. Hall in Fort Worth. The Lord was graciously with us, a number were saved and baptized in the Holy Spirit. At the close of the meeting, our North Central District Convention was held for 4 days. About 30 out of about 35 ministers attended from this district. Brother Cadwalder, Chairman, was in charge. The Convention closed with a strong missionary appeal and an offering of \$2,866.10 was taken of which \$103.25 was received in cash. The rest was pledged for 1925. I expect to continue giving my entire time to this district. Any community in need of help please communicate with me at 6130 Goliad, Ave., Dallas, Texas."

"I Am the Lord That Healeth Thee"

THE POWER OF THE NAME

We will give a few instances where deliverance came to bound ones through the power of the Name of Jesus.

A young woman, a member of one of the evangelical churches, became an invalid, prostrated with Bright's disease and other afflictions. After doctors had failed to give relief, she was approached by a man who pretended to heal by prayer. Innocently she fell into his power and, after she had paid him heavily for the so-called treatment he told her that for a large sum of money, he would get her a bottle of serum which would cure her. This opened her eyes and she refused to do this. She found out that he was a Persian sun worshipper and that he believed in the transmigration of souls. She had become so entangled by the mystic arts which he practiced upon her, that she was sleepless, unable to eat, a wreck in mind and body. After casting out the demons in the Name of Jesus, we instructed her in the Word of God and prayed for her complete healing. She soon became normal and she gives all the glory to Jesus, the Great Physician.

Another case was a lady, a church member, who came to our meeting, asking for help to overcome sleeplessness and nervousness. In dealing with her we found that she was the Lord's child but, through ignorance, had turned aside into spiritualism. We showed her the Word of God and dealt with her for this sin of having communication with a familiar spirit. "And the soul that turneth after such as have familiar spirits, and after wizards, to go whoring after them, I will even set My face against that soul, and will cut him off from among his people" (Lev. 20:6). The Lord gave her repentance and the demons were cast out through the Name of Jesus. She was healed and gave public testimony to her restoration.

Another case was a sweet young girl, who had been employed in a business capacity. She had become despondent and sleepless and was filled with the fear that she had committed the unpardonable sin. Upon inquiry we found that she had tampered with the Ouija board, not knowing that she was in danger, and not understanding that God had distinctly forbidden His people to have communications with sorcerers, necromancers, or fortune tellers. The demons were cast out through the Name of Jesus Christ. This dear girl spent a few days at the Home of Peace and was perfectly restored. She was able to take her business position again, and she has a happy Christian experience.

Another case is that of a Christian woman who had no association with any occult power, but she lived in the same apartment house with a person who practiced occultism. As she did not know

how to shelter under the protecting power of the blood of Jesus, this person cast his power over her and she was unspeakably miserable. She was delivered through the Name of Jesus Christ, and now she has a happy, shining face and praises God for the wonders of His grace.

A Christian worker developed an extreme case of melancholia, becoming emaciated and prematurely aged, was constantly accused by the enemy and thought herself lost. She came to the Home of Peace, and, after going down under the hand of God in confession and deep humility, the demons that tormented her were cast out in the Almighty Name of Jesus. Her mental powers became normal, her health was restored and her youth renewed. Soon she was sounding forth the praises of God.

A young woman was afflicted with a number of serious diseases and with great weakness, and sometimes fell unconscious to the floor. She was in great mental distress and wept much. On account of her being a foreigner and not able to speak English well, we could not learn the cause of her trouble. The Lord showed us, however, that it was caused by demon powers. While she was staying at the Home of Peace, we cast out these demons in the Name of Jesus and prayed for her healing. Almost immediately she was perfectly restored; health and strength and the joy of the Lord was so manifest upon her countenance that we could only praise God as we looked at her happy face and heard her notes of praise.

A young woman, an earnest Christian, was enticed by a neighbor to attend spiritist seances. She came to us later in great distress of body and mind. After confession and casting out of demons, she gave testimony to perfect deliverance.

A young matron had dealt deeply with occult powers and became so obsessed that she actually felt spirit beings pushing her from the sidewalk, as she walked the streets. For a while she found temporary relief, but only experienced this when she was attending Mrs. Montgomery's Divine Healing meetings. Later, after confession and repentance, and renouncement of connection with the powers of darkness, she was wonderfully delivered.

Beloved, these are a few of the many cases we have known of, those who, by some unfaithfulness to God or direct dealing with the powers of darkness, have given the enemy a hold upon them, and yet who have been delivered by the power of the almighty Name of Jesus. Some other cases are too sacredly private to publish, even without name, but these are typical of many other cases with which we have been familiar, both before and after deliverance.

Triumphs of Faith.

YOUNG PEOPLE'S DEPARTMENT

GOD'S PROMISE TO ABRAHAM

Genesis 17

A Fresh Revelation.—"I am the Almighty God; walk before me, and be thou perfect" (v. 1). The Lord revealed Himself to Abram by a new name—El Shaddai, the All-sufficient One, sufficient to nourish and strengthen—the God who is enough. He is the One who enables the saint who walks before Him to be perfect (upright or sincere, margin) in His sight. We could not reach this standard of ourselves but we can say with Paul, "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

A Humble Attitude.—"And Abram fell on his face: and God talked with him" (v. 3). Abram realized the greatness of God and his own littleness as he prostrated himself before Him. To the humble soul, and the man of a poor and contrite spirit who trembleth at His word, God will reveal His will, and with such He will enter into eternal friendship.

A New Character.—"Neither shall thy name any more be called Abram, but thy name shall be Abraham" (v. 4). Abram the "exalted one" was to become Abraham the fruitful one—"the father of many nations." Spiritual fruitfulness is the privilege of everyone who abides in Christ. A new name in Scripture indicates a new character. For the overcomer the Lord promises, "I will write on him my new name." We shall be like Him, partakers of His very character, name and nature.

An Eternal Inheritance.—"I will give unto thee, and to thy seed after thee . . . all the land of Canaan, for an everlasting possession; and I will be their God" (v. 8). God has not forgotten His covenant with Abraham and He will yet save all his natural seed out of their dwelling-places wherein they have sinned, and will cleanse them; so shall they be His people and He will be their God (Ezek. 37:23). There shall yet come out of Zion a Deliverer who shall turn away ungodliness from Jacob, and there shall not fail one word of His promise to Abraham.

A Great Miracle. "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac" (v. 19). Sarah was ninety years old and Abraham was nearly a hundred, and his body was now dead (Rom. 4:19). But our God is the God of the miraculous and nothing is impossible with Him. From verse seventeen it would seem as though Abraham questioned if such a miracle could happen; but faith cometh by hearing and hearing by the Word of God, and as Abraham received this word he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, being fully persuaded that, what He had promised, He was able also to perform (Rom. 4:20, 21). And there shall

not fail one word of His promises to any of His people. Let us not be slothful or lazy in laying hold of God's Word, but rather be followers of those who through faith and patience inherit the promises. "Heaven and earth shall pass away, but my words shall not pass away."

YOUNG PEOPLE'S MEETING

Subject: Garments Designed in Heaven

The Garment of Praise (Isa. 61:3).

"What shall I render unto the Lord for all His benefits towards me?" asks the Psalmist. From the whole book of Psalms comes the answer as the voice of many waters: "Praise ye the Lord, for He is good, for His mercy endureth for ever!" Yes, that is what God desires—praises—the heartfelt, love-inspired expression of gratitude and adoration from intelligent and free creatures. It is more than the inward feeling of gratitude the Lord requires. That is the reason praise is spoken of as a garment—something external—something that can be perceived. "Who-so offereth praise glorifieth Me," saith the Lord. Now since God's purpose in creating was that His creatures might glorify Him, and since as we praise Him this purpose is realized in us, let us offer unto Him an unceasing flow of praise in grateful recognition of His goodness and exalted excellence. Above all, let us remember that the utterance of praise is not to depend on our feelings, which are transient and changeable, but on the fact of God's worthiness, which is eternal and immutable.

The Garment of Humility (1 Peter 5:5).

Peter exhorts believers to be clothed with humility. It would be well for us all to see in this garment something of a protective nature, something that will shield us from that insidious enemy of spiritual life—pride.

The attitude of humility is the only one the creature, who is naturally sinful and weak can sustain to God, who is holy and almighty. The man of the world, haughty and rebellious toward God, looks upon humility as an attribute of weaklings and degenerates, as a quality unworthy of true manhood. The child of God, on the contrary, sees in it that which brings God close to him, and that which is the source of joy, power, beauty of character, and true manliness.

The Christian does not glory in anything he has or is, for he realizes that, what he is, he is by the grace of God. Has he natural talents or spiritual gifts? Then he looks up to the Giver of every perfect gift, and says: "What have I that I have not received, and why should I glory as if I had not received it? He may be a preacher of righteousness, leading many to Christ, yet he must confess, "Though I preach the Gospel, I have nothing to glory of." Though God may have wrought many mighty works

through him, he will tell you, "I labored . . . yet not I, but the grace of God which was with me."

The Cloak of Zeal (Isaiah 59:17).

Christ is here spoken of as clothing Himself with zeal as a cloak. In considering this garment, there comes to mind the picture of a heavy military cloak which gives the wearer a warlike appearance. This garment must be a part of the uniform of every Christian warrior.

In the child of God, zeal is that burning, constraining, Holy-Ghost-begotten desire to serve God with all the heart, soul, strength, and mind. It is well illustrated by a saying of Henry Martyn, a pioneer missionary to Persia: "I want to burn out for God." Oh that there might be a restoration of the zeal which animated the first Christians—the zeal that caused them to turn the world upside down and that enabled them to conquer the world and forced the dying Emperor Julian to say with his dying breath, "Thou hast conquered, O Galilean."

The Robe of Righteousness (Psa. 132:9).

Many times in the Word, righteousness is spoken of as a garment. The lesson the Spirit would convey by this figure is that righteousness is not the outworking of something inherently good in man, but is something apart from man's own nature—something given to him by Another.

From Proverbs 20:9 comes a challenge: "Who can say, I have made my heart clean, I am pure from my sin?" From the ranks of the race of Adam, no one can step out and respond, for it is written, "There is none righteous, no not one;" and again, "All have sinned, and come short of the glory of God." To those who might believe that there is something in them which could commend them to God, the Scriptures present the following brief description of man's own righteousness; . . . "and all our righteousnesses" is in the plural, referring to several individual acts with which self-satisfied persons hope to weave a beautiful garment for the purpose of covering their sinful nature. These righteousnesses can no more cover sin's shame than could the fig-leaves that our first parents prepared.

But there is a righteousness that will commend us to God—a righteousness so perfect that the law can find no flaw in it. It is the righteousness of Jesus Christ, whom God made "to be sin for us who knew no sin, that we might be made the righteousness of God in Him," and "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Paul the apostle had this righteousness in mind when he said, ". . . I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having my own righteousness which is of the law, but that which is through faith of Christ, the righteousness which is of God by faith" (Phil. 3:9). He had cast away the filthy robes of self-righteousness, and had taken from the nail-pierced hands of His Lord the garment of salvation and the robe of righteousness (Isa. 61:10) of His providing.—Meyer Pearlman, Central Bible Institute.

Central Bible Institute Department

Editorial Committee:

Mollie Baird
Beatrice Peckham

Frank M. Boyd, Chairman.

Meyer Pearlman
Merrill Nelson

A DAY IN C. B. I.

Would you like to visit us just for one day? All right, I'll try to tell you of the many activities of C. B. I.

6:00 a. m.

Cling, clang, jingle, jingle, jingle! What on earth is that awful noise? That is the rising bell—better known to us as the "cowbell." Down every corridor and past every room hurries the man with the "cowbell," calling us from the land of dreams. Get up quickly, there is no time for stretching and yawning. A new day has begun. Away to the wash room we scurry, where we greet one another with a pleasant "good morning;" wash, and rush back to our rooms to get dressed before the quiet hour bell rings.

6:30-7:00 a. m.

Quiet hour. Now for thirty minutes C. B. I. is quiet—she is worshipping the Lord. Every student is communing with his Saviour before beginning the duties of the day. Oh! these precious times when we remain quiet and listen to the still small voice of Jesus.

7:00-7:30 a. m.

Let us go to breakfast now. Just a moment before we sit down to partake of the food which the Lord hath so graciously provided for us, we will sing a song of praise and ask His blessing on us.

7:30-8:15 a. m.

Breakfast is over now. Another song is sung and away everyone goes in a great hurry to his many duties. Rooms must be cleaned and ready for inspection by the end of this period. What are those girls doing with all those sheets, etc. there in the corner by the linen closet? They are sorting out the flat work so it can be sent to the laundry, for we do not have the proper equipment in our school laundry as yet to do all this work. The other girls down in the laundry are sorting the other clothes and getting them ready to wash.

Yes there are some girls cleaning the reception hall, the library, halls, etc. for every student works an hour a day.

Just peep here into the serving pantries. Boys, boys everywhere. Some are washing dishes, some silver, others wiping them, and still others removing the clean dishes and storing them away in their respective places. Sh! don't tell on them, I don't believe they care to let their mothers know that C. B. I. gives such a thorough training along these lines. But they all seem happy enough, don't they?

Down there in the corner of the laundry is another happy squad. We call them the "potato squad." They are preparing potatoes and vegetables for the dinner. Yes, they make use of every moment by reciting lessons to one another as they work.

Running to and fro from dining room

to pantry are the numerous waiters. They are clearing off their tables, and setting them up again for the next meal.

8:15-9:00 a. m.

Morning duties are all finished. It is chapel time. I'm sure you will enjoy our morning worship. The students are in charge. Here again we meet the Lord together before we go to classes. Along with the many requests for prayer come many reports of answered prayer. Here we derive much strength and victory for the day.

9:00-12:00 a. m.

We separate and go to our various classes. Listen now and you will hear from the different classes a song of praise going up and a word of prayer before the recitation begins. The power of God often falls in our classes and a great shout of praise goes up to heaven. Sometimes the power falls in several different classes in one morning's time. Yes, the Lord is in our midst to bless the study of His precious Word.

12:00-12:30 p. m.

It is now time for noon missionary prayers. The needs of the various fields are presented on the day set apart for the respective fields. What a privilege we have in holding up to the throne of grace the needs of those dear ones who are now at the battle's front.

Listen, do you hear that noise in the kitchen? It is the waiters who are singing and shouting. It is a frequent thing for the power of God to fall on all the helpers in the kitchen and fill them with such shouts of praise that the meals are delayed a few minutes.

12:30-2:00 p. m.

Aren't you hungry? Well here is the place to get the best prepared dinner of good substantial food that you ever ate.

2:00-3:20 p. m.

Dinner is all over and the dishes are all washed now. We have two more class periods before our school day is over.

3:20-6:00 p. m.

This is recreation time. All work and no play would make C. B. I. students dull, so this is our play time. We usually take nice long hikes through the pretty country. This puts us in trim for study hours after supper. Some of the boys take exercise by working on the school grounds. By Spring they surely will have this campus "a thing of beauty."

6:00-7:00 p. m.

This is supper time. After the meal is over we usually meet in the hall or in the dens to chat or sing for a while, the girls upstairs in their cozy little den and the boys downstairs in their own den. As usual, from the kitchen comes the sound of merry laughter or perhaps a song of praise from those who are "on dishes." Their songs, mingled with those

coming from the two dens respectively, reverberate through the building and help to chase all home-sick feeling away.

7:00-7:30 p. m.

Again we have quiet hour. We must ask the Lord's blessing on us before we begin the preparation of our lessons.

7:00-10:00 p. m.

All students are busy with the preparation of their lessons. At 9:45 a warning bell is sounded and we prepare for bed. Promptly at 10 o'clock the "lights out" bell rings, and C. B. I. embarks for slumberland once more.

We shall be glad to have you come again. Can't you come Friday night to our student's meeting? It begins at 7:30 and lasts until 10 p. m. The students are in charge. You'll enjoy this meeting, for the Lord always meets us.—Mollie Baird.

A SPIRITUAL TRIUMPH

When I was in Australia, says a minister, in Melbourne, I kept hearing stories about a woman, a cripple, and I never believed them. I did not think the stories could be true. And I went one day to offer comfort to her, but before I had been in the room ten minutes I found it was I who was receiving instruction, broken down, and dissolved in a flood of emotion. When she was eighteen she was seized with a dread malady, and the doctor said that to save her life he must take off her foot. Both feet went. They followed the disease up the body, took off her legs to the knees, still followed it up, and cut as far as the trunk. Then it broke out in her hands. The first arm went to the shoulder, and the second to the shoulder, and when I saw that woman, Miss Higgins, all that remained of her was a trunk, nothing more than a trunk. For fifteen years she had been there. I went to offer comfort, but I did not know how to speak to her, or what to say. I found a room the walls of which were covered with texts, all of them radiating, speaking of joy, and peace, and power.

She lay in bed one day and asked what she could do, a dismembered woman without a joint in her body. Then an inspiration came to her, and she got a friend who was a carpenter to come, and he fitted a pad to her shoulder, and then to that another, and a Swan fountain pen, and she began to write letters with it. And remember, when you write, you write with your arm. She had to write; there was no joint, she wrote with the whole body. There may be clever caligraphists in this place, but I will undertake to say there is no woman who could write a letter one-half so beautiful from the point of view of caligraphy as that woman wrote in my presence, almost like copperplate; and she had got 1,500 or 1,600 letters from people who had been brought to Christ through the letters she had written in that way from that room. And I said to her: "How do you do it?" And she smiled and replied: "Well, you know Jesus said that they who believed in Him out of them shall flow rivers of Living Water," and I believed in Him, and that is all."

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.

MISS SALYER CALLED HOME

A cable was received from Egypt dated Feb. 16, informing us that Miss Hattie Salyer had been taken to the Isolation Hospital in Cairo, Egypt, as a result of illness from meningitis. The next day a second cable was received stating that Miss Salyer had gone home to be with her Lord. Sister Salyer has done faithful missionary work in Egypt and has been taken home in the Evening of Life. She is survived by a sister who resides at Ft. Wayne, Ind.

In the last letter received from Sister Salyer, dated January 23, she tells of special blessing of the Lord upon a trip which was made to the villages and we publish this letter herewith:

"God made it very plain to us all that Mr. and Mrs. Doney, Miss Dean and myself were to take advantage of our mid-winter vacation in the school to go and visit the various mission stations to help and encourage our brethren in the way. It was the most profitable trip and the blessing of the Lord was with us. We all felt it was the best time we have had on any trip previous. It was a blessing to us physically and spiritually and our hearts were greatly encouraged for we believe it was a blessing to the brethren. We saw signs of faithful work being done. In one near-by village which we were unable to reach they sent word that one had received the Baptism and others were under the power. Truly God is answering prayer but we long to see a deeper work of grace and a revival all over Egypt.

WAR CONDITIONS AFFECT THE WORK IN NORTH CHINA

Brother H. E. Hansen writes from Peking, North China, telling of the difficulties under which missionaries are laboring on account of wars and rumors of wars:

"The main trouble through the present shortage of missionary funds is that all commodities have risen in price with the result that our allowances are now only worth about 70 per cent of what they used to be before the rise in prices. We must look to the Lord to send us extra funds to make up the difference, for our allowances will not cover the present expenses. We have to say like the Apostles said to Jesus, 'Lord, increase our faith.'

"When we read of suffering in the West Indies and in other places we can understand this inasmuch as we on China's field have passed through this more than once. Even now there are at least two million people that must perish this winter because of the summer floods and also because the so-called civil war has ravished the villages and the families.

"Just the other day a new war broke

out close to Shanghai and we fear that this is the beginning of a new war against the present government and that it will spread until it reaches our borders again. These wars not only hurt the missionaries because of the food stuffs rising in price, but it also affects the local exchange on our foreign drafts which causes a double loss along the financial line. Then, too, the minds of the people are so stirred for fear of the soldiers and their brutality that it makes the Gospel work very hard and the people are afraid to come out to the evening meetings.

"We have opened our new mission on a busy Chinese street and the attendance is fine and the afternoon meetings are proving to be a great success. At the first meeting we held for the children there were over 85 present. This is a good beginning and we expect to see the hall filled with these little tots ere long. Many of them have to steal away from their homes to come, as the parents are afraid of the 'foreign devils' (foreign missionaries).

"I have made out a budget of how much we shall need to see the new building finished complete with benches and the building tax. We have enough on hand to cover the cost of the flooring and the balance due the contractor for his work. Apart from this we shall need \$2,000.00 in American gold to cover the following items: hard plastering in basement; mission hall and up stairs; painting and varnishing home complete; nails, hardware and galvanized water gutters and drain pipes; window glass throughout; front steps and double gate; concrete basement floor, etc., etc., the grand total of the building complete from the basement to the roof will come to about \$4,000.00 in gold currency. We contracted the work and purchased the materials ourselves and superintended the work and in this way we saved about \$1,000. We figure we have the best site for a mission of any place in the whole city. The Lord bless you and all the dear ones that will stand by us in prayer for the amount needed to finish the buildings for the work of the Lord and a shelter for the missionaries who come to visit us here in Peking."

REVIVAL IN SOUTH CHINA

Miss Myrtle Bailey writes from Fat Shan, South China:

"We are now in a revival and the power of God is being manifested in our midst. We have with us two good Chinese evangelists and the Chinese woman who has been so blessedly used of God at Canton in praying for the sick. The young girl I am training for the Lord's work received the Baptism in the Holy Spirit, speaking in tongues and I discerned a few words in English. She is only one of many seekers."

SCENES AT BETTIAH

Extracts from Letters Received from M.

Marguerite Flint

"Now for some news that will interest you. On the 18th we had quite an interesting time, Brother Wm. Faux, the Missionary Secretary from Springfield is in India visiting the Pentecostal Stations, so we arranged to have a good elephant ride, while he was with us. The elephants, three big ones, came from the stables of the native Queen of Bettiah and we climbed up a ladder to the backs of the animals while they were kneeling. They arose to their feet while we clung desperately to the ropes, and we were off for a two-hour ride across country. These elephants are the trained ones used by the Englishmen in their tiger hunts, and are really quite clever. Once on the road I dropped my red-sweater coat, and the elephant on which we were riding politely picked it up in his trunk, shook off all the dust and handed it over his head like a gentleman. And at evening, after they had brought us safely home, and had given all of the girls of the orphanage a short ride around the Mission Compound, the three elephants stood in line, raised their trunks to their foreheads and gave us a nice Indian "salaam" or salute of peace.

"And what shall I tell you of our Christmas Day? Oh, what a day it was. It began in the dark, cold hours of the early morning when we were all asleep over fifty precious girls came stealing out of the School Compound to awaken us with sweet Christmas carols, to throw garlands of flowers about us, and to wish us joy and peace on Christmas Day.

"Our own Christmas treat was as nothing compared with the Christmas for the poor of the district. They began to gather in our front yard early in the morning, sitting in the first rays of the morning sun,—lepers with their loathsome sores bound in filthy rags; blind leading the blind; cripples brought in rough wooden carts and cripples who dragged themselves to the Mission House painfully along the dusty roads; men, women and children, naked and hungry and pitiful, until they were seated in hundreds and hundreds out on the pathways and on the green grass. At noon we began the service for them. Our sweet girls, saved from such poverty and filth stood before them, clean and happy, singing the Jesus songs. One of our Indian preachers who once bowed down to wood and stone as they now bow, preached to them of the Christmas Christ who came to bring salvation, and then we distributed grain, rice mixed with dal, and a handful of salt to every man, woman and child. We had prepared many little garments and clothing and a few blankets for the most needy, but when that part of the giving began and the poor people saw there would not be enough for all, they became quite frantic, mobbed us, screaming and trying to snatch the garments from our hands, rushing onto the porch in a frenzied mob that was way beyond control and we were at last driven into the house and distribution of clothes became impossible. Oh, I wish the dear ones at home, with so much more than they can ever

use, could have these people sitting outside their gates actually weeping, crying from cold these chill nights, dying for a little warmth and food,—begging for more—when the supply is exhausted. I wish the thousands of His own who sat down to tables just loaded with good things at Christmas time could have looked into the faces of a few hundred of these who were fighting—for a handful of rice and salt! I wish those who sat in Christmas service with silk and fur and wollen, could look at these who scream like beasts with disappointment because there was not a yard of cheap unbleached muslin or little jacket for them, in their nakedness. God help us! How little we know, after all of the suffering old world, and how little we sense, after all, the meaning of the
 I was naked and ye clothed me,
 I was hungry and ye gave me meat."

PENTECOSTAL MISSIONS IN GREAT BRITAIN

Brother Walter H. Clifford, who is home on furlough from India and visiting the work in England, writes of the blessing of God in that country as follows:

"I attended the last conference of the General Presbytery of Great Britain and Ireland at the beginning of January. It was the most blessed conference I ever attended; such a wonderful spirit of love and unity prevailed during the business meetings. The spiritual meetings were also attended with wonderful power and blessing. Souls were saved and Jesus was glorified. Praise His wonderful Name! The people of Great Britain are becoming interested in mission work and though money is scarce, they are doing what they can in many places to help along the missionary cause.

"During the conference the subject of the merging of the Pentecostal Missionary Union of Great Britain into the Assemblies of God was discussed. It was decided to appoint five members on the Council which, together with five of the P. M. U., would be the managing body for twelve months; then to take over entirely the whole of the work of the P. M. U. with its twenty-seven missionaries. "We are turning our faces again toward India and trust, D. V., to be able to go this coming fall. We should like to visit America for about three months before returning if possible."

JACKSBORO, TEX.—Sister Shingler reports a good revival in charge of Sister Lizzie Sanders which closed Feb. 8. Nine were saved and reclaimed.

GOODVILLE, MO.—Brother J. T. Winder reports that they are at present at Goodville and that the power of the Lord is falling. The saints are being gathered together.

PRUE, OKLA.—Evangelist Shelt Webster writes of a blessed meeting with the Prairie View assembly. With the help of Brother Tristler they have been having meetings for a month and expect to continue longer. There have been 10 saved and 8 have received the Baptism in the Holy Spirit as in Acts 2:4. They have also a good Sunday School.

WINNING SOULS FOR CHRIST

We are indeed thankful for the great interest that is being taken in scattering the gospel by tracts. Some are sending tracts in all their correspondence while others in bakery shops are wrapping them in the bread they sell. Others confess of the blessing received in giving them out on street cars. One old man seventy-four years old said he wasn't able to get out but he would send some one else. We surely thank God for such a spirit as this. We only wish we had a thousand more like him.

Widows who are very poor in this world's goods are giving their time to spreading this glorious gospel. Some are going from house to house, others out on the highways. Surely we lift our hands in praise unto the Almighty God for such an interest that is being manifested.

We receive many letters stating that God is wonderfully blessing the writers in this ministry. One sister said that as she distributed tracts the Lord filled her soul with glory. We are giving below an extract from one of the many letters just received. It reads as follows:

"Your generous package of tracts came to hand some time ago. They are very fine and such a good selection. Just the kind the unsaved need. I have been able to give quite a number away already on the street cars. When giving them out I always ask the people to read them and to hand them to some one else to read to help the good cause along.

"Except I think for one man, those to whom I gave them, read them right away or said they would take them home and read them, as they couldn't see on the street car. Nearly every one seems delighted to get them. They have been the means of giving me an opportunity to talk to the person in the same seat with me on all matters pertaining to the Gospel of Christ, in simple conversation as I know it. A good number asked me questions on different facts of Christ's second coming and other things, and the Lord blessed me in answering."

A sister writes as follows:

"I received the tracts and have distributed them, and can say I have surely been blessed in the work. I have been praying God to give me a work to do, and when I saw the notice in the Evangel about free tract work, I felt led to take it up. I am believing God to reach many hearts in this way. I am poor in this world's goods and uneducated, therefore feel there is little I could do, so I am praying, distributing, and giving what I can toward this great work. Enclosed please find one dollar to be used in the free tract work.

Friends, we do not realize and we are not yet conscious of the opportunity the Lord has presented to us to go out into the harvest fields and win souls for Him. There is no excuse we can offer. We

stand guilty before Him if we fail in this undertaking. God can save a soul through a tract in many cases better than if you were talking direct to them. Men are known to have been saved by just reading two words on a piece of paper. Won't you act as His agent in this great soul-winning campaign? You can help this work by your prayers. You can help by your offerings. And you can help by sending for a free parcel of tracts and distributing the same.

"He that winneth souls is wise."

MEXICO CITY

Mrs. Anna Sanders who is working for the Lord in Mexico City, sends a special urgent request for prayer for a young man who for three years has not had the right use of his mind as a result of spiritualism. The mother of the young man has toiled, cried and cared for him until her mind is also affected. Sister Sanders prays that the Lord will use someone to help pray the Prayer of Faith that they may be delivered. She also reports that tumors have vanished, blind eyes have been opened and many other sicknesses through the mighty power in Jesus' precious blood. Sister Sanders, while not under appointment of the General Council, is doing a very good work among the poor and down-trodden of Mexico City. The Lord has worked mightily, but there has been a great financial struggle to meet the needs for the mission. At the time of writing her rent was due and there were no funds to meet it. Pray for this work in Mexico City.

A MISSIONARY CALLED UP HIGHER

Word has been received of the home-going of R. B. Lightner from the city of Huachac, Peru, on January 15, at 2:30 p. m. Brother Lightner passed through Springfield four or five years ago on his way to South America, but did not wait until he obtained appointment from the Foreign Missions Committee. He suffered from diabetes resulting from under nourishment and was finally taken down with typhus fever. He was all alone among the natives at the time of his death. When Americans reached him he was in a delirious state and he died a few hours later. An attempt has been made to reach his relatives from this office but so far without avail. Anyone knowing the address of the parents of R. B. Lightner, kindly communicate with the Foreign Missions Department.

EAST PROVIDENCE, R. I.—Brother and Sister Tan Ditter write that they have been in evangelistic work, besides holding Bible studies, and their eyes have seen the glory of God. They have been laboring throughout the New England states and report that the field is ripe but the laborers are few.

THE WORK AND WORKERS

HUMPHREY, ARK.—Two of the sisters write of the blessing of God in their midst. A number were healed and one received the Baptism as in Acts 2:4.

GOOSE CREEK, TEX.—Brother W. F. Roark reports blessing in their assembly since Brother Frank Anderson and wife came to them last fall. The saints are being drawn closer together in fellowship and love.

HORNBECK, LA.—Brother H. Cox sounds a note of praise to the Lord for sending Brother and Sister Jacob Miller their way. Several were saved and 6 received the Baptism according to Acts 2:4.

CAMDEN, ILL.—Brother C. B. Stambaugh reports that 40 have been saved and 3 have received the Baptism in the Holy Spirit as in Acts 2:4. A number have been healed, one of 25 years standing and another of 18 years standing.

COLLINSVILLE, OKLA.—Pastor J. L. Winn writes of a revival which began Jan. 1st with Brother Ora D. Hurley of Holly, Colo., in which 91 professed Christ as their Saviour which included a number of backsliders, 46 received the Baptism in the Spirit; 14 were baptized in water. Brother Morris Kullman of Tulsa is with them now conducting a series of meetings.

SPOKANE, WASH.—Pastor J. E. Rasmussen sends word of a very blessed meeting in January, Brother E. J. Axup being with them as the evangelist. "God worked in a very precious way, in pouring out of His Spirit. A good number were saved and many received the Baptism in the Holy Spirit. The good work is going on for God, some are being saved every week. About 16 have received the Baptism in the Spirit so far this year, and there have been some wonderful healings. We give Jesus all the glory and the praise."

EUREKA, CALIF.—Brother J. D. Wells reports over 50 saved in the last eight months; 3 were saved Sunday, 1 Saturday, and 7 the week before. Brother Wells goes to Rohnerville and says the crowd has increased about three times its size since they got the new church. Two brothers received the Holy Spirit within 5 minutes of each other at Eureka while sitting back in their seats. One man got the Baptism while driving his Ford on the highway. They hold meetings every night but Monday, and they have three on Sunday. Many of the places around there are asking for special meetings.

SHELDON, IOWA.—Evangelist W. T. Waddell sounds a note of praise for the wonderful things God has been doing. He writes, "I came here in October to take charge of the mission and God has wonderfully worked. Some have been saved and 6 received the Baptism as in Acts 2:4. We started service in the Christian church Feb. 15. Please pray for us."

JEANNETTE, PA.—Pastor B. E. Mahan reports that Evangelist Chas. A. Shreve and party closed special services on Feb. 11 which were specially blessed of God. Many were saved and baptized in the Holy Spirit and the whole town was stirred for God. Brother Mahan says that this no doubt was the greatest spiritual awakening along full gospel lines that Jeannette has ever seen.

ECORSE, RIVER ROUGE, MICH.—Brother Ernest Green writes, "After a number of cottage prayer meetings here Brother and Sister Le Brocq were sent for and ministered for about two months, during which time many became obedient to the faith. Just as they left, Pastor Eby and his wife were passing through here and a call was extended to him to become pastor. Having outgrown our quarters we were obliged to get a larger place. In the tarrying meeting last Saturday night 3 received the Baptism according to Acts 2:4, and 1 was saved. On Sunday there were 4 more sky-blue conversions. The Lord has been graciously confirming His word with signs following, the sick being healed and the poor having the gospel preached unto them."

MINOT, NORTH DAK.—Pastor Fred Frank writes that this assembly and city has had a gracious visitation of God's power and presence. The District Chairman, Pastor F. J. Lindquist, and Brother E. Eliason, both of Minneapolis, Minn. were with them for 4 weeks, during which time about 80 sought salvation, backsliders were reclaimed, and the power of the Lord was present to heal. He says, "The meetings were well attended by members of other churches and time after time the large hall was too small to accommodate the crowd. At the close of the meetings the saints felt their need of a larger place of worship and \$1200 in cash and pledges was raised for the purchase of suitable property. A baptismal service was held in the First Baptist church, which was crowded to capacity. This great Northwest is teeming with opportunities for Spirit-filled workers to go in and possess the land. We are earnestly praying the Lord to send forth laborers into these whitened harvest fields."

HAMMOND, IND.—Brother and Sister Terlizzi sound a note of praise to the Lord for the way He is working in their midst. They write, "It does our hearts so much good to see new faces in every meeting, ones that are hungry for God. It seems that they come from the Baptist, Methodist, Christian and Catholic churches. Two from the Baptist Church received the Baptism in the Holy Spirit, and joined the assembly. A Polish Catholic lady was healed of yellow jaundice and her daughter was saved, the whole family is coming into the light of Pentecostal experience. Praise the Lord! Others are being saved and healed and sweetly blessed. Blessed be the name of the Lord. Makes us think of how God added daily, such as should be saved, to the church."

GOLCONDA, ILL.—Brother Samuel Skyles writes, "The Lord has wonderfully been in our midst. We now have our assembly set in order with 47 members; God is blessing in our regular services. We have one cottage prayer meeting each week, conducted by the young people, at which many precious souls find their Saviour."

Since January 1, 7 souls have been saved; 3 have been filled with the Holy Spirit; 8 have been baptized in water. Many came out of the baptismal waters shouting praises unto God. Many sick are being healed in answer to prayer, some cases of long standing. We have proved the Lord, and truly find Him the same, yesterday, today, and forever. There are great prospects for a wonderful work for the Lord in this place, also in the surrounding towns.

A NOTABLE MIRACLE

I have seen many healings, many have been by gradual recovery, but I have recently seen one of notable significance—one in which the healed was instantly made every-whit whole. It was the healing of a paralytic at Bearden, Arkansas, during the Fitzgerald revival campaign, at that place.

A lady was paralyzed in one of her limbs four weeks, under treatment of doctors. They probed her limb with their needle, but failed to find life—feeling—in the affected limb. Brethren Fitzgerald and Launius were called to pray for her healing, and when they had prayed, the foot was all of a quiver under the power of God. This inspired faith that commanded her to arise and walk, in Jesus' name. The two took her by the arms and stood her on her feet. Life immediately entered the dead limb, and she ran over the house, leaping for joy, out one room into another, back and forth.

She came to church that night, and when the praise service was thrown open she sprang to her feet, and with a yell of delight, ran up and down the aisle, finally stopping in the altar, in the presence of a crowded house, and danced as gracefully as an expert at the business. No one could have told that anything had been the matter, or which limb had been paralyzed. Amen!—W. Jethro Walshall in the Pentecostal Gleaner.

SPEAKING IN THE HEBREW TONGUE

Convincing a Hebrew Baptist Minister Concerning the Baptism

Wife and I were conducting a Mission among the Jews of St. Louis, Mo. We were backed by some wealthy people in whose eyes Pentecost was a shame and disgrace. Wife, like most women of today, was more susceptible to spiritual things than I was, and so in course of time she received the precious Baptism in the Holy Spirit. I thought she had lost her mind and became bitterly opposed to the precious truth. She conducted prayer meetings at our home and I remember how I used to walk out of the house in anger over her inviting Pentecostal workers into our home.

One night I thought I would stay to hear them pray and try to pray with them. Now my wife is a converted Roman Catholic and never came in contact with Jews till after we were married. I have thanked the Lord many times for inducing me to stay home that night.

As my wife prayed she began to lose her natural language and began to speak in the pure Hebrew language. She quoted *Deuteronomy 6:5-6*, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, that I command thee this day, shall be in thine heart." I thought that she had picked up the quotation and later I asked her to repeat it, but try as she could, she could not repeat those two verses in Hebrew. I asked her if she knew what she said, and she said, "No." I quoted it for her and have asked her to repeat it a hundred times or more since then and she has never been able to say it after me one time till this day. (Four years have past since that time.)

I remember as she quoted it she emphasized the Hebrew word (bekol) which means "all" in our English language just as if she were giving me an admonition for not loving the Lord as I should. She articulated the Hebrew guttural sounds perfectly which none but a Hebrew can do.

This heavenly message convinced me, a converted Jew and a Baptist preacher, that God was still doing the supernatural in this day and time.

Not very long after that I also spake in tongues when I received the Baptism in the Holy Spirit, and many are the times that the Spirit has spoken through me in the same marvelous manner as He did through my wife that night.—Pastor Morris Kullman, Box 1695, Tulsa, Okla.

LOYALTY, MO.—Evangelist Firdman Peppers reports 7 saved at a meeting at Cedar Ridge, Mo. At Flatwoods, Mo., 3 were saved and 1 received the Baptism in the Holy Spirit according to Acts 2:4. One of the three was a professed infidel. Brother Peppers' next meeting was to be at Lebanon, Mo. He will go anywhere the Lord may lead. Mail will reach him at Loyalty, Mo.

An hypocrite with his mouth destroyeth his neighbor (Prov. 11:9).

THE CHILDREN'S CORNER

DELIVERED FROM LIONS

One morning about ten o'clock, Mr. Ashe, of the Church Missionary Society, was riding his bicycle far ahead of his porters. His servants and carriers could not, of course, keep up with him, so he found himself wheeling merrily away, several miles in advance of his caravan.

Suddenly, as he forged ahead, his attention was attracted by hearing some large animals galloping at his side. It was a fairly clear road, and Mr. Ashe at once glanced at his right hand, and was astonished to see three magnificent lions accompanying him!

It was Mr. Ashe's first sight of the king of beasts, though he had often heard their roar. Now, the African lion is a splendid-looking animal in his native jungle. He has a shaggy, tawny head, lit up with flashing bright green eyes. His legs are fringed around with pads, with long yellowish hair.

The lions had been feeding on a dead zebra, when their attention had evidently been caught by the queer sight of the two-wheeled thing with a man on the top of it. Now to a lion, a zebra, which can be killed any day with one crunch of his powerful jaw, cannot be half so interesting as a man on a bicycle! Anyway, they left their dinner, and, for about a hundred yards kept company with Mr. Ashe. Then they stood still, looking at the flying figure, distant only thirty yards from them, and deciding he was not for them, bounded away into the long grass by the side of the path!

Mr. Ashe's danger was over, and his life spared to work and witness again for his Master.

A few years after this adventure, Mr. Lloyd, another missionary of the Church Missionary Society, had an almost similar adventure.

One morning he started off to visit a village some few miles away from the mission station where he lived. The road was well cultivated, and about five feet wide. It was, in fact, the main road leading to Uganda. He had reached the top of the long hill, and on the other side was a gentle slope into the village beyond. Mr. Lloyd knew the road well, having often passed that way. The gentle descent was just suited for a "coast," so putting his feet up on the rests, he let the bicycle go. Near the bottom of the hill was a slight turn in the road. Fortunately for Mr. Lloyd, he put his feet down here, in order to get around the bend easily. Let him tell the rest of the story in his own words:

"I was going at a great speed," he writes, "and, as I rounded the corner, an awful sight met my gaze; not twenty yards in front there lay in the center of the path a huge lion, with head down under his paw, facing the direction from which I was coming. It was impossible

for me to stop the machine, the speed was too great. To the left of the path was a high wall of rock towering some twenty feet above my head; on the right was a steep incline, down, down, for one hundred feet to a river. It was a critical moment. What could I do? To turn to the right meant certain destruction. To attempt to stop would have meant pulling up at the entrance of the jaws of the king of the forest. I therefore did the only thing possible. I rang my bell, and, shouting at the top of my voice, let the 'bike' go at its topmost speed.

"As I shot into view, the lion raised his huge, shaggy head, and seeing this unearthly creature come racing towards him, making so strange a cry, he lifted up his voice and gave forth a most blood-curdling yelp. The sight was too much even for him! When I was about five yards from him, he leaped on the right of the path, and I had just room to ride past him. Once beyond, I pedalled away as I had never done before, not even looking back to see what happened next to the startled lion."

"In perils oft," you see, it is as true now as it was nearly 1900 years ago when St. Paul wrote an account of his adventures. Not only from lions, but from snakes and other reptiles the missionaries are kept in a wonderful fashion.

Jesus said to those who went forth as missionaries for Him, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you" (Luke 10:19).

TWO MICE

A city mission-school superintendent, whose scholars were of the very poorest class, requested each one to bring something for the missionary collection, narrating the story of the widow and her "two mites." As a result, a great variety of articles of no value, except in the minds of the poorest, were brought. One very little girl, hardly four years old, barefooted, unwashed and unkempt, handed the superintendent a basket. "What have you here, Susie?" "Our contribution, Sir; but you must not let them get out." "Is there anything alive in the basket?" "Yes, Sir, I caught 'em. We've got lots of 'em at our house." "Two mice! What do you suppose we can do with mice? We are overrun with them now." Disappointed that her offering was not welcomed, she said, while the tears filled her eyes, "If the Saviour had been here, He'd a took 'em!" "Two mice! What do you mean?" "You told us the other day that a poor woman brought two mice to Jesus, and He said it was more than any of 'em." Dear, simple child! She had followed the example of the world's most famous donor as she understood it, and her gift shall be accepted of the Master.

Forthcoming Meetings

TAMPA, FLA.—Pastor J. L. Webb reports a campaign at the Old Pleasant Grove Church with Evangelist A. G. Voight of Springfield, Mo. About 25 or 30 sinners and backsliders came to God and several were baptized in the Holy Spirit; 36 united with the church. He says, "We are now beginning the work on our new tabernacle and will finish the building before the forthcoming camp meeting which begins in the early part of May. The old tabernacle, that has been standing for some thirty years and in which thousands have been saved, healed and baptized, has become too small for the ever-increasing crowds that come to the camp grounds twice a year for a good time in the Lord. The new building will accommodate 3,000 and we are making ready for the greatest camp meeting we have ever had. I am glad to say that the South Florida Union Pentecostal Association has identified itself with the General Council and is in full fellowship."

BRIMSON, MO.—Sister Hatfield writes, "A year and a half ago Brother and Sister Mosier came here with a tent and began a meeting. At that time only two Pentecostal people lived here. Sister Katie Utiger dropped in to the meetings and by the close about 60 were saved and several had received the Baptism. An old saloon was secured for a meeting-house, seated with boards, and by the untiring efforts of Brother and Sister Mosier the work has marched right along. Last fall a new church with basement and furnace was completed. Every day's work on the church was donated, and it is paid for. Sister Utiger has held meetings three times and we are expecting her to come and dedicate the church. For miles around the people come. During the meeting that just closed, though the roads were almost impassable, the house was packed. When we began to build our church some outside folks laughed and said, "They can't build a church, they're too poor!" Two young men from our assembly have had the call to the ministry and one is already in Central Bible Institute. The other is planning on entering. Brother and Sister Mosier and Sister Utiger held a meeting last summer at Trenton, Mo., 10 miles distant, and those folks are planning on building a new church this spring."

MOUNTAINAIR, N. MEX.—An evangelistic campaign will begin March 7 and continue as the Lord shall lead. A band of workers will be in charge. Everybody is invited. Anyone from a distance wishing to attend may obtain information by writing J. A. Perkins. Brink the sick and afflicted for prayer.

OPEN FOR CALLS.—Wife and I have been pastor at Lynden, Wash., for two and a half years. Having resigned, we are in evangelistic work and open for calls. We are now on the third week of meetings with Brother J. S. Secrist of Olympia, Wash. God is blessing. Our permanent address is 3724 Burke Ave., c-o G. B. Monks, Seattle, Wash.—Arthur Ellsworth and wife.

OPEN FOR CALLS.—I feel the Lord would have me go to some other needy place, so I am open for calls anywhere for meetings. I will be on the evangelistic field until called to some needy place as pastor. I would like to hear from any place that needs help. Write me at Houston, Ark.—F. F. Carmical.

NOTICE.—I have accepted the pastorate at Ft. Collins. Brethren of the Colorado district may write to me at 528 S. Howes St., Ft. Collins, Colo.—J. Logan Stuart, District Chairman.

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 sender desires them to appear. For instance, a notice for a paper dated the 15th of the month; should be in Springfield by the 1st of the month; or for a paper dated the 30th of the month, should be here on the 15th.

SAN FRANCISCO, CAL.—Saints of Northern California will be delighted to learn that Evangelist John Goblen will hold a campaign at Glad Tidings, San Francisco, beginning February 26th and continuing for three weeks. Beloved, come praying and believing for a mighty outpouring. R. J. Craig.

SMITH WIGGLESWORTH IN NEW YORK CITY.—Evangelist Smith Wigglesworth of Bradford, England, assisted by Mr. and Mrs. James Salter from Africa, will conduct a revival meeting in "Glad Tidings Tabernacle," 33rd Street, west of 8th Avenue, New York City, beginning March 15 to 22 inclusive. Service every day at 10:30 a. m. and 7:45 p. m., except Saturday and Monday. Bring the sick, and expect great things. For further information write Robert A. Brown, pastor, 337 West 14th St., New York City.

EASTERN DISTRICT COUNCIL MEETING
The ninth Annual District Council of the Eastern District, will be held March 10th, 11th, and 12th, 1925, in the "Highway Mission Tabernacle," cor. 19th and Green Sts., Philadelphia, Pa. The Council will open with a day of prayer, Tuesday, 10th. All ministering brethren and delegates of the district are urged to be present. A great favor would be conferred on Brother Williams if those purposing to attend would write Pastor E. S. Williams, 1818 N. New Kirk St., Philadelphia, Pa., to that effect.—Edwin C. Sikes, secretary.

SAN ANTONIO, TEXAS.—Brother Cadwalder, District Chairman, will conduct a District Convention at Glad Tidings Assembly of God, 123 North Street, San Antonio, Texas (D. P. Holloway, pastor). Date—March 4 to 8, inclusive. Visitors will receive a warm welcome, and ministers in the District who are at liberty on these dates will be expected. We are looking forward to some edifying talks from the chairman, and the fellowship of our district brethren.

DATE OF MEETING CHANGED
CHICAGO, ILL.—Evangelist Chas. A. Shreve and Party, from Washington, D. C., will conduct a series of evangelistic meetings from March 22 to April 5 (not March 8 to 22, as previously announced), at the Sunnyside Church, 2120 Sunnyside Ave., Chicago, Ill. The Lord is greatly blessing Brother Shreve in evangelistic work. Don't fail to come and hear him. Further particulars from Pastor S. A. Jamieson, 2120 Sunnyside Ave., Chicago, Ill.

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.

FOREIGN MISSIONS CONTRIBUTIONS
February 13 to 19, Inclusive

This does not include offerings given for the expense of the Missionary Department.
\$.50: B S Golland Minn; .75 W F Stephenson Mich; .81 Sunday School Redonda Beach Calif
1.00: Mrs L H Milton Fla; J S W Frankston Tex; Mrs B P Buffalo Kans; Mrs C B C Moss Beach Calif; Mrs I L Brawley Calif; Evang F P Loyalty Mo; Mrs T A Chaffee Mo; B J D Dansville N Y; Mrs D A J Bessemer City N C; Mrs J L Fairport Harbor Ohio; Mrs J R W Billings Okla; Pastor W A M Caldwell Tex; Canaan Center Mission White River Jct Vt; M L P Wordsworth Sask Can; D M I & F W L Olive Branch Ill; 1.25 S E D Shirley Mont; 1.50 Mrs G W B Tulsa Okla; 1.70 J M R Coleman Texas
2.00: P T Salinas Calif; J A C Picher Okla; Mrs

S D Osborne Kans; F M Lebanon Mo; Mrs F E S Grand Rapids Mich; D G H Robinson Ill; Mrs D E R Bridgeport Tex; Assembly L M W Chico Calif; Mrs B H Sullivan Mo; A C B Portales N Mex; E C P Scottsbluff Neb; 2.25 P P Harrison Ark; 2.50 Mrs C L Aleo Ill; Mrs E D Floresville Tex; 2.75 Bethel Pentecostal Assembly Lemes Del
3.00: Claylick Assembly Salvisa Ky; L M S Santa Barbara Calif; North Canaan S S Canaan N H; Two classes of Pentecostal S S Martinsburg W Va; Indian Creek Assembly Truesville Ky; Bernice S S Russellville Ark; Mrs K H Wis Rapids Wis; Mrs G L F Sullivan Mo; Assembly of God Sebastopol Calif; J R N Waldron Ark; 3.01 Assemore Claremore Okla; 3.15 Assembly Baker Ore; 3.25 R B Keenesburg Colo; 3.50 Assembly of God S S & Church Elvins Mo; Mrs N D Winnipeg Can; 3.75 T K Madison Ill; 3.84 C E K Sharon W Va; 3.90 J F P & wife Bernice Okla; 4.00 Full Gospel Assembly Lancaster Calif; W J T San Francisco Calif; A C B & wife McFall Mo; Mrs J L R Seattle Wash; W E T Savannah Ga; 4.70 C G Melancthon Ont Canada
5.00: Mrs A G B Los Angeles Calif; G W B Alex Va; W B F Woodward Ia; East Side Gospel Mission Davenport Ia; Pentecostal Church of Christ St Louis Mo; M I Esparto Calif; Mrs M M G Hillsdale Mich; C S F San Diego Calif; Mrs J L F Sioux City Ia; Miss M S Houston Tex; Mr & Mrs C S A Shawnee Okla; Mrs H P South Fork Pa; C E J Caruthersville Mo; Assembly Sayles Pa; Mrs A M W Katy Tex; Miss A B Newark N J; 5.01 Assembly Homer Neb; 5.32 Revival offering Conroe Texas
6.00: Mr & Mrs M E J Ladysmith B C Can; C H B Oswego Ill; Friends Arno Mo; Assembly Morris Okla; 7.25 Sigsbee Assembly Bethel Mo; 7.76 Assembly of God East St Louis Mo
8.00: E K Corona N Y; Missionary Prayer Band Millville N J; Unity Mission Boston Mass; Mrs L S Belle Fourche S D; 8.35 M K B Miami Fla; 8.60 Highway Pentecostal Assembly Sunnyvale Calif; 8.87 Assembly of God Drumright Okla; 9.50 Avant Assembly Avant Okla
10.00: O H Spokane Wash; A G Brooklyn N Y; M B Creston Ia; Mrs F E S Lamoni Ia; Assembly Milan Tenn; M E C Water Valley Miss; C S B Onalaska Wash; H B San Francisco Calif; W M H Port Arthur Tex; Upper Alton Pentecostal S S East Alton Ill; L M L Bucyrus Ohio; Mehida Pentecostal Assembly Canaan N H; H D Hachioji Tokyo-Fu Japan; 10.30 Pentecostal S S Gary Ind; 11.00 Apostolic Faith Church Sturgis Mich
12.00: Three Classes and Mrs H of Bethel Tabernacle Watsonville Calif; A T U Great Bend Kans; 12.30 First Pentecostal Church Bluefield Va; 12.59 S S Ft Smith Ark; 12.79 Assembly of God Ft Morgan Colo; 13.00 Mr J S Dallas Tex; 13.45 Pentecostal Assembly Reno Nev; 13.70 Bethel Assembly Arton Ala; 14.05 S S Florida Ala
15.00: Endicott Pentecostal Assembly Endwell N Y; J A P Alta Ia; Mrs J W Golden City Mo; R C G Clarissa Minn; F S Coalhurst Alta Can; Assembly Topeka Kans; Full Gospel Assembly Dayton Ore; 17.00 D T J Big Creek Calif; 17.23 Pentecostal S S Hammond Ind; 18.00 Prayer Band Sterling Ill
20.00: W E L Cozahoma Ark; E S V M Jasonville Ind; Lebanon Assembly Paterson N J; J E R Oshkosh Wis; 22.50 Bethel Church Stockton Calif; 23.00 Mr O J Ferndale Wash; 25.00 Assembly & S S Spokane Wash; A E S Briggsdale Colo; Glad Tidings Assembly Newburgh N Y; F M S Conneaut Ohio; O T H Bassett Neb; 25.55 Cleburne Prayer Band Cleburne Tex; 28.00 Assembly Mattoon Ill
30.00: Assembly of God S S Tulsa Okla; 34.00 Lighthouse S S Brooklyn N Y; 35.00 L E F Coalinga Calif; 37.25 Pentecostal Tabernacle Denver Colo
40.00: Bethlehem Mission Brooklyn N Y; 40.50 Assembly Miami Fla; 43.00 Assembly & S S Millvale Pa; 48:15 Assembly of God & S S Minot N Dak; 48.50 Full Gospel Assembly Minneapolis Minn
50.00: Assembly Peckville Pa; Assembly of God Olympia Wash; Assembly Latch Wash; 55.00 J W U Great Bend Kans; 57.00 Assembly of God Minneapolis Minn; 85.43 Upper Room Mission San Jose Calif
100.00: Bethany Pentecostal Church Inc Springfield Mass; 103.25 N C D of Texas; 200.00 Two Sisters in Los Angeles Calif; 201.00 C B I Prayer Band Springfield Mo; 221.98 San Diego Gospel Tabernacle San Diego Calif; 245.00 Glad Tidings Tabernacle New York N Y
Total amount minus \$30.00 given direct and minus \$19.00 placed in error for foreign missions \$2,787.29
Amount previously reported 6,559.67
Total amount for February to date.....\$9,346.96

HOME MISSIONS CONTRIBUTIONS
February 13 to 19, Inclusive
\$.50: Claylick Assembly Salvisa Ky; .75 Assembly of God S S & Church Elvins Mo; 1.00 Mrs J I Fairport Harbor Ohio; 1.00 Indian Creek Assembly Truesdale Ky
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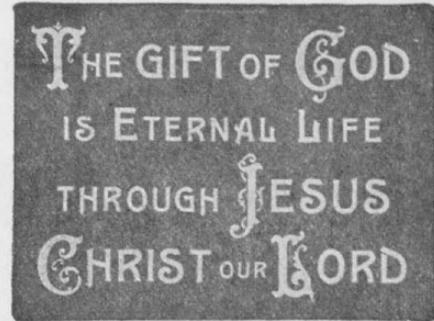
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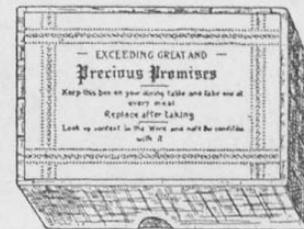


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