



Behold I Come Quickly

AND it came to pass, that, while they communed together and reasoned, Jesus himself drew near and went with them." This is written of the two disciples on the road to Emmaus who talked by the way. They reasoned, "We trusted that it had been he which should have redeemed Israel." And the verdict of the Saviour was, "O fools, and slow of heart to believe all that the prophets have spoken!" The natural man cannot comprehend spiritual things. Flesh and blood cannot understand the things of the kingdom. There are many fools about today, those who are fools and slow of heart to believe the good news concerning the Lord's coming. Human reasonings!

But when Christ began to expound, they got the truth. Their hearts were right but their heads were wrong. They loved Him, and they belonged to the right company—"our company." But they were all mixed up about the coming and the kingdom of the Lord. They looked for a king instead of a crucified One. "O fools, and slow of heart!" Much reasoning and "we thought this" and "we thought that!" Let the Lord Himself expound His own word in all the scriptures concerning Himself. These same scriptures tell clearly about His coming.

Christ stopped when He had explained about His crucifixion and resurrection, but He did not tell them at that time about His coming again as King of Glory and as the Restorer of Israel. He wants people to inquire, and He is only too willing to reveal. The angels told a little more to the disciples as they looked up steadfastly into heaven when He was taken up and a cloud received Him out of their sight. But He wants to tell you Himself. He wants to speak to your heart, to give you the burning heart, and He will make the words concerning His coming burn within you.

Those two on the road to Emmaus were talking about Him and He drew near. And in these days they that fear the Lord speak often one to another, and the Lord hearkens and draws near. He is so compassionate, He excuses our darkness and He draws near, explains, teaches and then reveals. Don't treat Him as a stranger. They asked Him, "Art thou only a stranger?" But they loved the Lord, and they spake of the Lord, and He hearkened. He comes nearest to those who talk most about Him. And the more you talk about Him, the nearer He will come.

Get acquainted with Him in time. The better you get acquainted now, the more marvelously will you know Him in the hereafter. But to those who know Him not, He will say, "Depart!" To those who know Him, He will say, "Come, ye blessed of my Father!" How much do **you** know Him? Jesus said to the Father concerning us, "**This** is life eternal, that they might **know** thee, the only true God, and Jesus Christ whom thou hast sent." The extent of your capacity for comprehending and enjoying the glories hereafter depends on the extent of your knowing God and His Son now.

He does not mind spending His time teaching. He had not been seen of many, but to those two, who were inquiring about Him in their darkness and ignorance, He especially manifested Himself. Oh, the condescension of love to those whose hearts go out to Him! He has many things to say to us, in public, in private, and in the secret places of the heart. And here is the greatest and best secret: "Behold, I come quickly!" Ask Him to make these words life and reality to you, and all the avocations of the daily life will take their relative position in the light of the revelation of His own coming. The night cometh when no man can work.

Abraham's Faith Counted for Righteousness

By Ernest S. Williams

"What shall we say that Abraham our father... hath found? for if Abraham were justified by works, he hath whereof to glory; but not before God, for what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness."

Had Abraham relied on his works he would have had whereof to glory, but not before God. Think of his walk all the way from his call to the close of his career! He left his country and kindred to go into a land where he was to be a stranger. In that land he endured, and finally even led his only son up to the altar for sacrifice. Did he not have abundance of which he could boast according to the flesh had he so desired? Who had separated himself more definitely? Who had sacrificed more fully? But all such boasting would have been but the boasting of self.

This self-glorying was the curse of the Pharisee, and, no doubt kept many from accepting our Saviour when He came. There was the Pharisee who went up to the temple and prayed thus with himself, "Lord I thank thee that I am not as other men are, I fast twice in the week, I give tithes of all that I possess." But the poor publican who smote upon his breast saying, "God be merciful to me a sinner, went down to his house justified rather than the other." Paul, also, before his conversion, was trammelled with this same load of bigotry. "If any other man thinketh that he hath whereof he might trust in the flesh, I more. Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." It was this self-righteousness that made him the arrogant and hard-hearted persecutor of the simple and harmless followers of our Lord Jesus. What cared he for their sincerity; their worship; their avowed love and reverence for the same scriptures as were his? They followed not his counsels and his kind and that was enough; they must be crushed and killed. The martyr Stephen could have a face as radiant as an angel's and, when dying, pour from his lips words of loving forgiveness, but this self-boasting religion, of reliance on personal merit, would put out of sight that scene and proceed to Damascus to imprison and kill others possessing Stephen's simple trust and tranquility of soul.

Thus there has always been self in religion; not only in the lives of those enwrapped in Judaism, but among those professing the Christian faith. Whence have come to terrible persecutions of Jews in the professed Christian world? In the natural, the explanation lies in their self-boasting religion. Whence came

the unspeakable tortures of simple Christians by the church of Rome? For no other reason than that they would not bow to her idols nor endorse her indulgences, but, rejecting the hypocrisy of mere form, would worship God in the beauty of holiness. And what is the danger of many Christians today, especially those who have professed much piety over a range of years? They must beware lest their hearts lose their sweetness, and they bank on the consistency of self and begin to glory in what they have been, or are, or have done. "Take heed, brethren, lest any of you be hardened through the deceitfulness of sin."

Self is an insidious foe. No wonder our Saviour said, "Watch and pray," and warned us that after we had done all these things we should count ourselves as unprofitable servants. This cunning curse may even intrude itself into the most sacred and spiritual relations of the soul. When one thinks of the Apostle Paul, the devotion of his consecrated life, and his amazing nearness to God, one marvels that such could ever be tempted from such utter abandonment by this deceitful thing, yet such was so. He had literally laid down his life for the Lord Jesus, having been stoned at Lystra and dragged out of the city for dead. There he seems to have had a visit to paradise, where he heard unspeakable things which it is not lawful for a man to utter. But what do we find him confessing fourteen years later? "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." Is it possible? Yes, unconsciously to the apostle he was taking glory, and the humility and power of his holy life were being robbed by the subtle injections of this soul-destroying poison. That he might not become entirely useless he was subjected to this "thorn in the flesh" which he felt to be a blight upon his labors, but it was better that he should bear such than that his labors should lose the sweetness and mellowness which only a broken spirit could give, and become the hard and cold efforts of a carnal man.

There is but one place for self. I must die. And this is not a death which is once and for all accomplished. Jesus has exhorted us to deny self, and take up our cross daily and follow Him. If we begin to pamper it in any of its manifold forms we shall find ourselves drifting out of communion and into a hard and stereotyped way of worship and work. We must count all things but loss for the excellency of the knowledge of Christ Jesus our Lord, and continue so to do. He who sows tares in the field of God's planting will also sow them in the regenerate heart if we do not watch and pray. How

truthfully Paul instructs us, "Put ye on the Lord Jesus Christ and make no provision for the flesh to fulfill the lusts thereof."

Self in religion keeps one chained to form and duty. Prayer becomes set, and so also the study of God's Word, and our work for Christ. It is all labor and lacks blessing and oil. The soul is cramped and bound, and everything is arduous. In that condition the unhappy mortal becomes critical and envious, and the blighted soul feels its own meanness but is without the power of self-emancipation.

But when one becomes a follower of the example of Abraham, all is changed, for "Abraham believed God and it was counted to him for righteousness." Here note that Abraham's zeal was not less for he forsook his country; he offered his son; the works were done just as faithfully, and more so, but the view point was altogether different. And oh, what a difference there is between a reliance on God and a reliance on self! His was **not a walk of "See what I have done,"** or, "Can do," but Abraham, as he walked, **was all the time seeing what God could do or was doing.** When he left Haran his faith saw God going before. When he gave Lot his choice of the land he did not stand and admire his own self-abnegation and the bigness of his own heart in permitting his covetous nephew to choose the better parts, but he looked to God knowing that, were it the will of God for him also to have a portion, He would care for that. When he sacrificed Isaac, he was not congratulating himself on the great sacrifice he was making, and the admirable hero he was that he was thus able to suffer, but he believed that God was able to raise his son again even from the ashes. His heart was fixed on the eternal God. Such a life was free from murmuring and discontent. God filled his vision and in Him he was satisfied. There were no ups and downs in such an experience, no mountain heights and dismal bogs, for his was a life of real faith, and faith is fully persuaded.

How difficult it must be for those who are **trying** to believe the Bible, **trying** to believe they are saved, **trying** to trust for healing: always **trying** and ever meeting disappointment. Be not deceived, genuine faith ceases trying. It is fully persuaded. Are you fully persuaded that the Bible is God's Book? Have you restful assurance that you are accepted in the Beloved? Do you know the Holy Spirit abides? Are you restful about other matters for which you think you believe? If not, there is need of pressing through and yielding to God until you have the assurance of faith. In the midst of a howling storm and a terrified crew, Paul could stand forth and say, "I believe God that it shall be according as it was told me from the Lord." The sea was no calmer, the natural hope no brighter, but the angel had spoken and this servant of God had the matter as securely in his heart as when later on, it was actually done. True faith is not waiting for signs, neither is it toying with symptoms. Abraham could wait for years for the fulfillment of his promise,

but being not weak in faith he was undaunted at the increasing difficulties which seemed to hedge up the fulfillment. He believed God and was fully persuaded that what God had promised He was able to perform.

May we all know and enjoy the great difference between a walk of faith which is so acceptable to God, and a religion of self which is so repugnant, for we are called to walk in the steps of that faith of our father Abraham.

Preached in Tongues Forty Years Ago

The following experience was told by Mrs. Baxter at an international conference held in England in 1885. Mrs. Baxter is still alive and is a regular contributor to the Christian Herald of London, England. She is the widow of the late Michael Baxter, the author of the well-known prophetic book, "Forty Coming Wonders," and the founder of the Christian Herald of London and the Christian Herald of New York.

"The question is this: As the gift of tongues and the gift of the use of tongues is mentioned in the New Testament more often than the gift of healing, is not the former gift as necessary to missionary work as the latter? First of all, I think a great many are looking for things which they are not likely to get—looking for signs and wonders. Now, it seems to me that what God would lead us to, is to get on His side of every difficulty, whether in spirit, in soul or in body, whether in the family, in business or in Christian work. This applies also to language. We need to put ourselves, as it were, behind the curtain and say, 'What can God do?'"

"Now, when the Lord led me to go to Germany, I had plans made out for a year in French Switzerland, but I was held back from going. I was also held, I knew not why, from settling the date for any place to which I had been distinctly called. Then God clearly showed me that instead of going to French Switzerland I was to go to Gernsbach, the only place in Germany to which I had ever had an invitation.

"I understood I was to go there to work for God, but when the Lord told me to go, I said to Him, 'What about the language?' The answer came to my soul, 'Trust Me.' I wrote the lady who had invited me that I was ready to come, but she grew very frightened. They don't believe in women's work in Germany. So she wrote saying she would be very glad if I would come to study the language.

"When I arrived in the house, Pastor Stockmayer's wife, whom I loved very dearly, had the room adjoining mine, with a door between. She talked French with me all day. I had my German grammar, and so tried to learn something, but could make no progress. I could only put a few words together, and when I sat at table I could understand scarcely nothing of what transpired.

"My time during the first twenty days of my stay seemed utterly useless, but about the twentieth day I was praying

the top of the house which commanded a beautiful view; I knew I would be alone there. The Lord laid it upon my heart to pray for a little village which I could see in the distance.

"At the time of prayer God said, 'Go and speak to the people of that village tonight.' 'But,' I said, 'Lord, in what language?' He said, 'Speak in German.' But in my heart I said, 'Lord, I cannot.' He made it clear that what I could not do He could. When His will became clear I said, 'Lord, that is enough.'

"I went downstairs and told my friend, Herr von Gemmingen, what God had laid on my heart. He laughed in my face. He said, 'You cannot understand what we say at table, and although you know a few words, it will be only to make a fool of yourself.' I said, 'I am quite ready to make a fool of myself for the Lord.' 'But,' he said, 'it will injure our work very much, if you attempt to do so.' Now that seemed a grave objection, but I said, 'I can trust your work also to the Lord.'

"Then he turned me over to his wife for half an hour, and she tried all she could to dissuade me, but I had my orders from God and I dared not keep back. Now I do not want you to think I did not know any German words. I did know a few, but they were so few that I could not carry on a conversation with anyone.

"I went that night, having got a few people, about forty, together, in a little infant school, and just trusted the Lord. He made me as quiet as though nothing fresh was to happen. He made it clear also what He wanted me to talk about. I had a Bible interleaved, with French on one side and German on the other, and that was a great help to me, and so I began, and for thirty-five minutes He kept me speaking in German. There were a good many words that I was not at all sure of, and some I did not know at all, but the Lord gave them to me, and I kept trusting Him. I was well understood, and one soul was converted.

"After that He led me to speak almost every day, and often twice a day, to hundreds of people, although when I went into a shop I could not make myself understood, nor could I understand the people. When I was in meeting I trusted the Lord, and as long as I kept from thinking about grammar, the Lord bore me up, but if I entertained the slightest thought as to whether I was speaking rightly or wrongly, all the power to speak

departed, because it was not my power

at all. It was Christ instead of me; the Lord just seemed to stand by and whisper what had to be said. It was really He bearing me up; not a bit of power in me."—Latter Rain Evangel.

ASCENDING PRAISES

I sometimes think how the prophets of old needed a minstrel, singers and players, when they had to prophesy. It seems that the prophets in the Old Testament carried their musical instruments right with them, and God descended in the praises. It is good to send up a cloud of praises unto God. Let us be more free and happy in our worship, because since we are redeemed by the blood of the Lamb we have a right to say so. "Let the redeemed of the Lord say so." This old world hoots at something that is not worthwhile, and the children of God sit still and keep quiet. I refuse to be closed up. I love to shout and praise God and make a joyful noise unto the Lord. When I was only a boy I used to shriek and yell at a baseball game till my throat was so raw I had to take a dose of medicine to cure it. And when a home-run was made I went wild with delight. When King Jesus made the home-run of the ages, and redeemed you and me, why should we not shout and praise God? —G. F. Bender.

WHERE DO YOU STAND?

In Obadiah the Prophet at verse 14 in the Revised Version we have these words:

"Stand not in the Crossway"

The "crossway" is a halting place and the place of indecision and hesitancy. There are many standing there. They are halting between two opinions as at 1 Kings 18:21. They halt between convictions and conventions. They halt between compromise and courage. They halt before the face of man and the will of God. **They stand at the "Crossway."** Are you standing there? Are you afraid of the "machine?" Do you fear the "Secretary?" Are you "machine made" or Spirit filled? Do you stand at the "Crossway" between the world and God? (1 Cor. 6:14). Has the siren voice of the world halted you on the journey, until you stand in hesitancy? Have you raised the question? Are you in the place of doubt? Are you afraid you will be called a "speckled egg" in the nest? Are you fearful what man may do?

Stand not in the crossway! Are you a son of God or a slave of man? Are you free-born or a chattel? Are you foolish or faithful? Are you a coward or a Christian? Whose servant are you? **Stand not in the crossway!** Why hesitate? Why halt or falter? Take hold upon the skirts of God and claim a victory! Fear no one but God. Serve no one but the One Christ who is your Master and Lord.

Stand not in the crossway! Are you a pitiful spectacle to men, angels and devils! Shame on you for such lack of decision and determination! It is not your quality of manhood on display and you know it, so **arouse** and **arise** and take the path of obedience and **VICTORY!**

Stand not in the crossway!

—Leon Tucker in Wonderful Word

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THE PRAYER THAT PREVAILS

By W. E. Moody

"My voice shalt Thou hear in the morn-
ing, Oh Lord; in the morning will I
direct my prayer unto Thee, and will
look up" (Psalms 5:3).

In this one brief sentence the Psalm-
ist gives us the key to real and effectual
prayer. I trust that God will enable the
reader to extract some honey from these
inspired words.

It Was a Personal Prayer. "My voice."
It was not a prayer he had memorized
or got from a book. It was from his
heart.

The written prayers of godly saints
have been an inspiration to multitudes,
but there is nothing that can equal the
personal outpouring of the human heart
to God.

In Psalm 3:4 David says, "I cried un-
to God with my voice, and He heard me
out of His holy hill." A personal prayer
usually goes straight to the mark. A
memorized prayer or a written prayer is
likely to "miss the mark."

It Was an Audible Prayer. "My voice."
It could at least be heard. It was not
a whisper nor a mumble. When, because
of a severe cold or for other reasons,
a man can whisper only, we say, "That
man has lost his voice."

In the public service of the sanctuary
many earnest souls so mumble out their
prayers that no one can hear them; hence
but few are edified.

The Psalmist had evidently found that
there is power in audible prayer.

It Was an Earnest Prayer. "My voice
shalt Thou hear." The word "voice"
here means "to call aloud, to cry."

There is power in silent prayer, and I
would that we realized more in our as-
semblies the power that comes through
intervals of silent waiting on God; but
it is nevertheless true that when our
hearts are really burdened with interces-
sion, our prayers usually go up to God
"with strong crying and tears."

No prayer that lacks earnestness will
ever reach the ear and heart of God,
and real earnestness is oftentimes voiced
in strong crying and tears. The effectual
fervent prayer of a righteous man avail-
eth much.

It Was a Genuine Prayer. "My voice
shalt Thou hear." He knew his prayer
would reach God's ear, and with God to
hear is to answer.

In most Bibles we find that where we
have the word "hear" in the text we have
"answer" in the margin and vice versa.

David felt like the prophet Micah (Mic.
7:7) when he cried, "My God will hear
me."

Many prayers lack the ring of true
sincerity—they are not genuine. Conse-
quently they never get an answer. The
Psalmist knew his prayer was going
through, "My voice shalt Thou hear."

It Was a Costly Prayer. "My voice
shalt Thou hear in the morning." Note that
the words, "in the morning" occur twice.
Literally it means the dawn, the break
of day. Such prayers cost something.

In this Jesus leaves us a wonderful ex-
ample. In Mark 1:35 we read, "And
in the morning rising up a great while
before day. He went out and departed
into a solitary place and there prayed."

Again and again of the Bible worthies
it is said, "They rose early in the morn-
ing."

One godly writer has ventured the re-
mark that "all God's saints have been
early risers," and the writer is inclined
to believe that there is more truth in
that statement than appears on the sur-
face. It pays to rise early and "steal a
march on the enemy."

The Psalmist is determined to get an
answer from God even though it may
cost him something to get it.

In Psalms 57:8 and 108:2 he says, "I
myself will awake early." Again in Psalms
63:1, "O God, Thou art my God, early will
I seek Thee." And in Proverbs 8:17 we
read, "They that seek Me early shall
find Me." In all these Scriptures the
word "early" means "early in the morn-
ing."

There are also many other Scriptures
of like import, all of which prove that
early morning prayer, the prayer that
costs us something in the way of deny-
ing fleshly ease and indulgence, has a
special value in moving the heart of God.

It Was a Prayer with a Definite Aim.
"I will direct my prayer unto Thee." The
marginal reading in the Newberry Bible
is, "I will set in order my prayer."

It was not a rambling prayer. He knew
what he wanted and asked for that. Those
who ramble from Dan to Beersheba in
their prayers get but little from God. Our
prayers must be definite.

"What things soever ye desire, when ye
pray, believe that ye receive them"—the
very things you pray for—"and ye shall
have them" (Mark 11:24). Let us know
what we want from God, and know that
the things we want are promised, and
then direct our prayers accordingly.

**It Was an Expectant and Believing
Prayer.** "I will look up." God's blessings
and gifts come from above, not from
beneath. Let us look up with expectant
faith, and God will not disappoint us.

In the Newberry Bible there is a beau-
tiful marginal reading to this verse. It
reads, "I will look out—watch for answers."
Believing prayer says, "I will look up;
I will look out—watch for answers."

"I will look up to God. I will look
out to see how beautifully God is an-
swering my prayer. I will watch for
answers, for they will surely come." Such
is the attitude of those who know God,

and who know that He is always faith-
ful.

**It Was a Prayer to God Who Alone
Could Help.** "My voice shalt Thou hear,
O Lord.... I will direct my prayer unto
Thee." In verse 2 he says, "Unto Thee
will I pray."

In the face of the demon forces around
us and of the mountains that need to be
removed, and fully realizing our utter
helplessness, we are constrained to cry
with Jehoshaphat (2 Chron 20:12), "We
have no might against this great com-
pany that cometh against us, neither know
we what to do, but our eyes are upon
Thee."

It is God who is fighting our battles,
and it is to Him alone that our prayers
must be directed.

Let us then, in full dependence upon
Him, and with a full realization of our
need, make the Psalmist's prayer our
own. "My voice shalt Thou hear in the
morning, O Lord: in the morning will I
direct my prayer unto Thee, and will look
up."

Let us learn to pray the prayer that
prevails.

IS THIS YOURS?

A minister says that for many years
he had pleaded with God for a revival,
but no revival had come. Finally, in de-
spair, he gathered his church around him,
and rolled the burden of his anxiety up-
on them saying: "I have done, all I can.
It is now for you to consider your atti-
tude toward God."

Then there rose up in the church a
gray-haired elder, much respected. He
said, "Pastor, I do not wonder that there
is no revival in this church; there never
will be as long as Brother Jones and
I do not speak to each other;" and be-
fore all the people the old man went down
the aisle to where his brother sat, and
said: "Brother Jones, forgive me; for
ten years we have not spoken. Let us
bury the hatchet." They made peace and
he came back to his seat, bowing his
hoary head between his hands.

In the great silence that was on the
people, another officer of the church rose
and said, "Pastor, I think there will not
be any revival in this church as long as
I continue saying fair things to your
face and mean things behind your back.
Will you forgive me?" The pastor for-
gave him. He says that for twenty min-
utes, in the awful stillness of the place,
men and women rose and went to square
up old accounts, with those with whom
they were at feud; and then the Spirit
of God came down like the sound of
a mighty rushing wind.—Sel.

Don't complain that you did not see
Jesus die like the women and John who
watched Him on the cross. There is
someone that is dwelling within you—the
Holy Spirit—by whose power, Christ, the
man, offered Himself. Can that eternal
Spirit not visualize the crucifixion in so
much that it will be made real to you
as if you had witnessed it yourself. He
can give you descriptive powers that will
lift your audience out of themselves and
transport them into the very presence of
God.

Paul Kanamori's Wonderful Experience

By J. Whitehead Clegg

It was my high privilege recently to listen to one of the most remarkable stories of modern times in the religious circles of the world.

It was from the lips of Prof. Paul Kanamori, one of the most influential scholars, teachers, and preachers in modern Japan.

He was reared in a native school which was attended by some hundred or more scholars. He told how one of the scholars became possessed of a Bible, which he read without any aid of commentary. He was fascinated, and, like a boy, could not keep it to himself. Others became readers, until quite one hundred boys were Bible-readers and formed themselves into a kind of fellowship.

He told how they all became enlightened, and made a confession of their faith in the inspiration, the Divine inspiration of the Book.

As time went on, these boys, without any teacher or instructor or help of any kind, were gradually but surely converted to the Lord Jesus Christ. The joy of the religion of Jesus filled their souls, and they made it known. They went into the open market-place, as did those in the Acts of the Apostles, and bore their testimony to the truths they had embraced.

This was over fifty years ago, with the result that they were persecuted with such severity that they were greatly tried. Eventually, one by one they could not withstand the enemy, and only some forty remained loyal and true. This company went out one night to a place known as the Flowery Mount, and there they consecrated themselves fully to the service of Jesus Christ, as their Divine Saviour, and dedicated their powers to Him. They drew up a statement of their faith and pledged themselves, at all cost, to be loyal to their belief. These boys varied in age from thirteen to eighteen years of age.

The speaker was one of these boys, and an elder one. As the leader of the company, he was watched and eventually was cast into prison. He was searched on entering the jail; but he had taken the precaution to conceal the Gospels according to Matthew and John in the lining of his waistcoat. These he fed upon during his exile. Then, fearing lest he should be detected and deprived of these precious portions, which were the bread of life to his spiritual nature, he set to work and committed them to memory. Then said he, "They might take the Word of God from me altogether, but they could never take that which I had in my memory." "Thy words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of my heart."

The time came when he was released, and he acquired once more a copy of the Bible and a copy of "Pilgrim's Pro-

gress." He soon afterwards joined a Christian College and became the pastor of a church.

It was during his connection with this college he came under the spell of New Theology and Higher Criticism. He was charmed and enthralled with the German books upon the new interpretation of the Bible. He devoured the productions of the latest and cleverest writers, and became a full-blown Modernist. He was a great linguist and scholar, never ceasing his studies and attainments. The time came when he was so advanced in his theories that his conscience began to trouble him. How could he be one thing in the study and another man in the pulpit?

He consulted his many friends, but all persuaded him to go on with his pulpit work; but he said very emphatically, "I could not be two-faced, I must give up my church. I could not be receiving their money and neglecting to preach the Gospel. I had become an unbeliever." Eventually he resigned his charge. He became an out-and-out Modernist. He believed the Bible was full of mistakes. The myths and errors were many, and the Book was uninspired. It was on a par with books of Mohammed, Buddha, and others. Everything he read was destructive and he was no better than an agnostic.

He went through his country lecturing upon socialism and economics, and abandoned the Gospel and the Cross. Christ was not Divine. He died as a good man with a fine character. He was only the son of Joseph and Mary. The virgin birth was all a myth. When He died there was an end to Him. His resurrection was all imagination. The disciples were deluded.

It is hard to believe that with such a previous history and career, he lived and worked in this dark experience for no less than twenty-four years. He translated the German writers into his own language, and those volumes were simply devoured by the young aspiring scholars of the times. His writings were read by all the intellectuals, until he became well known throughout Japan as the scholar and teacher for schools.

At the end of this long period an event happened which brought him to consider his ways. His dear wife, the mother of his nine children, was called home. It was a sad and terrible loss. He was smitten in a very vital place. His children could not be comforted. They cried day and night. There was no comfort in his theories and myths. His beliefs were hollow and meaningless. Where could he go, to whom could he look for help and relief? His children kept coming to him for help, but he could give them none. They talked of their mother being in heaven, and yet needed so much on earth and in their home. They sought

comfort in her photographs. They had them placed in the different rooms of the house. They had one in the kitchen. They kept talking to them. Mother seemed to be very near in spirit.

Then the youngest child cross-questioned him: "You go away and come back again. Mother has gone away. Why does she not come back again?"

Then he told this little one, only four years of age, "God needs mother and she is kept busy and is very happy."

"But father, cannot you go and take mother's place and let her come here? We all so need her and want her." In his own thoughts he was thrown back to the resurrection. "I am the Resurrection and the Life," said the Lord. "He that believeth on Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die." He saw his only hope was the living, risen, divine Saviour.

He went through a long period of struggle and deep repentance, then one day the light broke in. His Heavenly Father received the prodigal. The old joy and experience came back and he felt compelled to make it known. He became as a child, in the pure simplicity of child-like confidence and faith.

"But let me tell you the secret of my return," he said. "There were two ladies, one an American missionary and another a Japanese worker, who pledged themselves to pray for my return. Day and night during those long years, they prayed for my return to the old paths and the old ways, and I am here to testify that I owe my return and my present joyous experience of reconciliation and sonship to their unfailing and persistent petitions to God for me."

Oh! who can tell the joy of those two sisters when they learned that their prayers were answered. The American missionary has since passed over, but the other sister lives to tell of answered prayer.

The speaker mourned on account of the years of more than waste that had marked his career, and the great numbers that had gone wrong through his teaching—erroneous teaching. There was nothing that could blot that out. Still he rejoiced that God had spared him ten years to preach the cross of Christ. "Wherever I go I preach but one theme, Jesus Christ and Him crucified," he said. He rejoiced that during the past ten years he had seen over seven thousand five hundred people in his own country turn to God, and many turned from their disbelief and error back to the old paths and to the saving power of the cross.

In his closing remarks he testified to his firm and unreserved faith in the inspired Word of God. He held up the Bible, saying he believed in it from cover to cover. He saw God's hand in it all the way through.

(Paul Kanamori has preached all over Japan what is called his "Three Hour Sermon" and thousands have been won to Christ through it. This sermon is in book form and can be had from the Gospel Publishing House, Springfield, Mo., for \$1.25 postpaid).

I AM THE LORD THAT HEALETH THEE

THE HEALING CHRIST

Christ commanded His disciples to speak in the light what He had told them in darkness, and to "preach upon the house tops" what they had heard "in the ear" (Matt. 10:27). Through the wonders of radio that command can now be fulfilled in a larger way than in the time of the apostles.

Recently Evangelist P. C. Nelson and his singers and musicians motored from Enid, Okla., to Oklahoma City a distance of a hundred miles, to broadcast from KFJF. A large congregation assembled in the tabernacle which was nearing completion in Enid for Nelson's fourth campaign in that city, and by means of a radio specially installed for the occasion, heard the vocal solos and duets accompanied by piano, harp, trombone, saxophone, and other instruments, and the message given by Evangelist Nelson came in as clear and distinct as if he had stood before them. It was taken in shorthand at Enid. Mr. Nelson spoke in part as follows:

"I want to greet our friends assembled in the new tabernacle at Enid, listening to this program. The messages coming in from Enid and many other places, congratulating our singers and musicians, prove that their part of this program is much appreciated. In the few minutes allotted to me, I want to bring a message of cheer to the sick and afflicted all over this great country.

"We have a wonderful Saviour, who is able and willing to save the lost and heal the sick. While I was pastor of a Baptist church in Detroit, five years ago, I was struck by an automobile, and laid low for seven days, and my suffering was intense. I called to my bedside people who had faith in God, and was anointed according to God's Word. The Lord Jesus laid His healing hand upon me, and raised me up that Saturday night, and next day I was in my pulpit, and the following day gave my testimony before the Baptist ministers of Detroit.

"Since that day I have incorporated in my gospel message the healing of the sick and afflicted by Jesus Christ, and have anointed between thirty and forty thousand for healing in this country and Canada, and I have seen many thousands wonderfully delivered. Many blind eyes and deaf ears have been opened, cancers have withered and vanished, tuberculosis, paralysis and rheumatism have disappeared, cripples have laid down canes and crutches, and some have walked out of wheel chairs. Last night in our meeting at Enid, a lady deaf and mute all her life till Jesus touched her recently, arose and gave a testimony of praise to Christ. In all the many years of my ministry I never saw it on this wise till I came to know and declare Christ as the Mighty Healer.

"This is no new gospel. It is the same message that was preached on the hills of Judea, and along the shores of Galilee by Christ and His disciples. It is the message He committed to the church to be given to the whole world.

"Along with the message of salvation for the soul and healing for the body through Christ, we preach the soon-coming of our Lord, to set up His glorious kingdom of righteousness and peace.

"We bring glad tidings to the weak, discouraged and powerless Christians, whose privilege it is to be baptized in the Holy Spirit as the hundred and twenty were at Pentecost.

"This four-fold message is just what the whole world needs. It is the old Jerusalem gospel. It brings peace and joy and healing and happiness to those who receive it now, as it did in ancient times. We praise God it is sweeping the world."

The following 42 testimonies were given recently at a Sunday night meeting at the Skating Rink at Enid, Okla., where Evangelist P. C. Nelson is holding his fourth great campaign. These testimonies were stenographically reported and condensed for publication by Miss Iva Thomas.

I was healed of a bad rupture.—Mrs. Hendricks, 125 East Elm St.

I was healed of stomach trouble.—Wanda Berry, 1020 West Elm St.

I was healed of varicose veins.—Mrs. S. J. Bell, 724 North 2nd St.

I was healed of tonsillitis.—Mrs. J. W. Murphy, 422 North 14th St.

I was healed of blood poison.—Mrs. Sarah Snowden, 907 N. Adams.

I was healed of rheumatism.—Mrs. Delia Ames, 804 East Main St.

I was healed of severe pain in my eyes.—Mr. Baker, 709 W. Main.

I was healed of neuritis, three years ago.—Mrs. D. A. Kliever, 1423 East Main.

I was healed of muscular rheumatism.—Mrs. Mary Duncan, 824 East Main.

I was healed of rupture and flu.—Mrs. Mary Johnson, 117 North 11th St.

I was healed of stomach trouble and catarrh.—Mr. C. C. Claypole, 417 East Birch St.

I was healed of rupture, broken ribs and rheumatism.—Mrs. C. C. Claypole, 417 East Birch St.

I was healed of paralysis in my left side and other troubles.—Mrs. B. Scott, 409 North Independence Ave.

I was healed of dislocated ankle and broken bones, as X-ray pictures show.—Mrs. J. B. Latchaw, 506 North 21st St.

I was healed of broken collar bone and liver trouble.—Mrs. Hughes, Ringwood, Okla.

I was healed of stomach trouble of 45 years standing.—Mr. F. C. Bachelder, 1017 East Broadway.

I was healed of kidney trouble, rheuma-

tism and other troubles.—Pastor Smith, 223 West Oklahoma St.

I was healed of internal trouble four years ago.—Mrs. Stevens, 25th and East Main. St.

I was healed of stomach trouble and indigestion.—Mrs. Albert Meeks, Hunter, Okla.

I was healed of internal tumor and stomach trouble four years ago.—Mrs. U. C. Hayworth, 217 South 3rd St.

I was healed of neuritis and bronchitis four years ago.—Mr. R. P. Cline, 818 East Main St.

I was healed of total deafness in my left ear four years ago.—Mrs. J. E. Brown, 1422 East Cherokee St.

I was healed of dropsy in my arm and of stomach trouble.—Mrs. L. G. Atkinson, Route B.

I was healed of the flu and of stiffness in my joints.—Mr. Samuel White, Hotel Grand, Enid.

I was healed of heart trouble which I had had from childhood.—Mrs. J. H. Buchanan, 412 North 14th St.

I was healed of deafness, stomach trouble and a general breakdown.—Pastor A. O. Reese, Tonkawa.

I was healed of gallstones three years ago when four doctors gave me up.—Mrs. Green, Jet, Okla.

I was healed of the flu which settled in my lungs.—Mr. S. E. Ramseyer, 516 East Maple St.

I was healed of heart trouble which I had from childhood.—Mrs. Buchanan, 412 N. 14th St.

I was healed of a severe sprain in my left arm; was nearly blind—the Lord healed me.—Mrs. Shaw, 711 East Main St.

I was healed of broken ligaments, neuritis and weak spine; had suffered many years.—Mrs. L. F. Bracher, 221 W. Cedar. St.

I was healed of stomach trouble of twenty-five years' standing and of very weak eyes.—Mrs. Jacob Friesen, 919 E. Park St.

I was healed of concussion of pancreas, a sprained back and pain in my side and other troubles.—Mrs. R. E. Gaddie, Lamar, Colorado.

I was healed of cataract on my eye. For 26 years I could hardly see. Doctors removed it nine times. The Lord healed me instantly.—Mr. J. W. David, 315 East Pine St.

I was healed of appendicitis, internal growth, bad eyes and bronchial trouble, and several other ailments.—Mr. P. J. Friesen, 2005 East Cherokee St.

I was healed of stomach and bladder trouble while taking the Lord's Supper here this morning.—Mr. J. J. Benke, Enid, Route "D."

I was healed of severe pain in my eye, and next morning after I was anointed, a large piece of rubber, which had caused the trouble came out of my eye.—Miss Ethel Cunningham, 1103 East Randolph St.

I was healed of blood poison four years ago. Three years ago I was severely injured in an automobile. The Lord healed me when Mrs. P. C. Nelson prayed over me.—Mrs. Minnie Naugle, North Enid.

I was healed of an injury to my left

side preventing me from lying on that side, of a nervous breakdown, and suffered much from insomnia. I slept like a baby the night after I was anointed.—Mrs. L. M. Reither, 323 E. Bdwy.

I was healed of varicose veins. The swelling in my limbs immediately went down after I was prayed for today and I expect complete healing.—Mrs. B. F. Tester, 412 North Independence Ave.

I was healed of a cancer on my limb, which had troubled me seven years. Last Sunday while partaking of the Lord's Supper here I was healed by the Lord. He has healed my daughter, Floris, of intestinal trouble. Several others from our city have been here and the Lord has healed them.—Mrs. I. F. Fuller, Tonkawa, Okla.

I was healed of liver trouble and our seven-month-old boy, born blind, received his sight in the Nelson meetings four years ago, after the doctors had said there was no hope.—W. H. Hobbs, 524 North Madison St.

ACCORDING TO FAITH

Two of my brothers died of lung trouble, one in his twenty-first and the other in his twenty-fourth year. They, as well as myself, had been apprenticed to the stone trade and had contracted stonemason's consumption. My father was superintendent of stone quarries of one firm for thirty-seven years, and when I was twenty-two I began to show symptoms of the dread disease.

At twenty-three I began to attend Bowland Street Mission, Bradford, England, where Brother Wigglesworth was pastor, and there I was taught to look to God for divine life—to quicken spirit, soul and body. Symptoms having begun to show, it was just a matter of time before further developments would appear; but prayer and faith proved a good weapon of defence against the deadly condition which had taken hold of my system. Many times I was quickened and refreshed by the Spirit of Life in Christ Jesus, in a way which enabled me to go for months with few or no symptoms manifested.

The greatest test, however, came in 1915 when I was taken with hemorrhage, and each day seemed as if it would be my last. We had come to live in Lewiston, N. Y. A Lewiston doctor sent my sputum to the New York laboratories to be examined, and the verdict was just what might be expected under the circumstances—Tuberculosis, last stages, too far gone to get into a sanatorium. A few weeks to live, then a few days, and eventually a few hours—I heard them whispering around my bed as they expected me to pass on.

A Presbyterian minister of Lewiston was delegated to break to my wife the news of the result of the sputum examination, and also to use his influence to induce me to take medicine. But I committed my case to God, and in the words of the song we sang at the mission I told Him,

"His grace is enough for me,
His grace is enough for me,
Through sorrow or pain,
Through loss or through gain,
His grace is enough for me."

Praise God, His grace did not fail. Letters were sent wherever we knew folks had faith and were interested in my case; one was sent to Brother Wigglesworth.

Three Christian brothers from Vineland, Canada, came to see me and pray for me. I was so very low that an effort to raise my head would cause blood to ooze from my lungs. Every day a pile of rags, covered with bloody sputum, had to be burned; and my voice had gone to a faint whisper. After staying all night and praying for me, they went back to Vineland to tell my friends in the assembly there that they expected a telegram any time saying that I had gone to be with Jesus.

When the doctor examined me a few days later, he said, "Well, West, keep on with that thing you call faith. There is some improvement. I can't understand it." In three more weeks I had gained thirty pounds. God had undertaken, and there is nothing too hard for Him to do. Six months later, while in Beamsville, Ont., I worked beyond my strength and some hard substance broke loose from my lung. I had a slight hemorrhage and the doctor was called in. I showed him some of the hard substance and asked him what it was. He said it was the substance which forms around the cavities in healed lungs, and my right lung was almost gone.

The doctor had heard of my previous condition at Lewiston, N. Y. and he said I should not heal this time. Well, Jesus was my only medicine again, and that is over ten years ago. I have a little glass bottle in which I keep some of that hard substance which broke from the healed cavity, to show that God did heal and does heal. Praise Him!—A. West, pastor at Galt, Ont., Canada.

WONDERFUL HEALING IN LOUISVILLE, KY.

After a week of cold, snow, and cloudy weather, the bright sunshine looked good this morning. When I started for a street car, something said to me, "walk." Though it was quite a distance I did so. As I came to a corner of a street, I saw a strange gentleman walking toward me, with a cane in his hand slinging it around. I judged him to be about 50 years old. As he came nearer, I noticed his face shone with brightness. Though never having seen me before, he said, "I want to tell you something. I have been paralyzed in my right hip and dragged my leg walking with difficulty for 5 years and have spent \$1,700.00 without any relief from doctors. I've tried to live a Christian life for 12 years, been prayed for by Pentecostal people and others. This morning I decided to go to my closet and pray. I told God my heart was corrupt, but if He would heal me, I would serve Him. God spoke to me just as I am speaking to you, 'Will you tell it?' 'Yes, Lord.' Then I got up and walked out, healed. My people were astonished at me." He would say, "See me walk. I do not need this cane now." We embraced and praised the Lord to the amazement of many passers-by. He begged me to help him tell what the Lord had done for him. "I will," I said. Then

he went on to tell the good news to others and praising the Lord, who is the same yesterday, today and forever. This man's name is W. Schurland, 1537 Washington St., Louisville, Ky.—George A. Bruce, 3391 De Arcy Ave., Louisville, Ky.

HEALED OF GALL STONES

Four years ago the Lord healed me. I had been sick for fourteen years. The doctors would give me medicine, which would help me only for a little while. My eyes were bad for twelve years, and I had kidney trouble, and gall stones. The doctor told me I could never be cured. I was in bed a day or two every week, and weighed only 84 pounds then; but now weigh 125 pounds. Hallelujah! I took medicine every day.

Praise God, one day a tent meeting came to our town, and the Lord Jesus came too, and knocked at my heart's door, and when I opened the door He came in, and still lives there, and I have had peace and joy ever since. It seems as if the Lord Jesus tore down the old tabernacle of mine, and built a new one and has built a fence around it. He saved me, baptized and healed me in three days. Glory to God! He has done what He said, made me a new creature in Christ Jesus. I know I have been born again, and have never had a doctor since.—Mrs. George S. Poffenberger, Box 175, Williamsport Md.

A WONDERFUL HEALING

In the early part of October, 1925, a lump appeared in my right breast, and was stated to be "Likely of a malignant nature," by a physician who knew the facts of the case. My mother died of cancer, and my sister is now suffering from the same disease.

The lump increased in size and became sensitive to the touch. I felt as if something awful had clutched me, and was holding me so that I could not get free from it. There was an aching sensation, and a drawing, as if drawn by cords. It seemed impossible to get my thoughts away from it, by day or by night, and I began to break under the awful strain.

I lost much sleep, and was crushed by a dreadful fear that caused me to watch the symptoms all the time.

The last of December, 1925, the Lord gave me Romans 6:13, "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those who are alive from the dead, and your members as instruments of righteousness unto God," and showed me that the enemy had put this thing on me, and using my eyes, hands and mind, to see, feel and think of it, I was yielding my members as instruments of unrighteousness unto sin, thus holding the thing on me, and so, not giving God a chance to destroy it. The Lord wanted me to refuse to see or recognize the disease, but to see instead, that the Lord Jesus had borne it and healed it on Calvary. God destroyed the works of the devil, and by February 1926, the lump had entirely gone. Glory, praise and thanks to Him.—E. E. Yates, Carmel, Manhattan Beach, California.

Homely Things from a Pastor's Diary

Chas. E. Robinson

Tuesday, August 5. I am still spending all the time I can spare calling on the people who come only occasionally or not at all to our church, but to whom Sister Drelling sold books or an Evangel subscription. It has brought me into very many unexpected situations, but none perhaps more surprising than that of tonight. Many of my visits seemed so devoid of good results that I have not mentioned them in my diary, but then, no prospector expects to find gold in every piece of quartz he picks up. I do thank you, dear Lord Jesus, for going with me so faithfully, in all my visiting, and keeping me from irritation and from depression.

This morning I called on Mr. T. H. Beltone, one of our lawyers, at his office. I said, "I do not presume to call on you with the expectation of discussing with you in your office hours the matter of your eternal destiny, but I should greatly appreciate it, if you would make an appointment with me, at some time and place where we could go over the whole field quite candidly and without being disturbed." He replied that while the request was very unusual, and unlike any he had ever heard before in his life, he could see that it was a reasonable one, and one that he should grant. He inquired whether I would be occupied tonight, and on being assured that I would not, he asked me to take dinner with him at his home, saying that after dinner, we could spend as much time as seemed proper in his library without disturbance.

Mrs. Beltone is an elegant lady, very much sought after at the balls, parties and even the track-meets and other out-of-door festivities. I was so thankful that Sister Drelling had been the thin edge of the wedge which finally admitted me to this lovely home. I was not brought up to be very careful about the little niceties of polite society, but my precious wife was, and she had given me careful training in such things. We always have a table spread "just so," as people say, and are expected to sit down at it and conduct ourselves with great care as regards the rules of etiquette. From time to time, my wife serves a full-course dinner—she says it is to keep us in good practice, and so that we will not feel awkward when we happen to be where a course dinner is served.

Well, tonight, at supper time as I would say, at Mr. Beltone's we had a full-course dinner, at which every appointment was perfect, served by experienced and skilful waiters. I was extremely thankful for the careful training my wife had given me through the years of our wedded experience. Paul was all things to all men that he might thereby win them better, and surely I need every assistance, much more than he did, in getting people saved.

Before Sister Drelling made her campaigns, visiting every man and woman in town, and striving, with all the skill and earnestness she could summon, to get them to subscribe for the Evangel, and buy our Pentecostal books, there would have been no chance of my being invited to dine at the Beltone's. They would never have dreamed of having the "Holy-roller preacher," as they then would have called me, at dinner. But out of curiosity at first, and then in a spirit of fairness that they might know the truth about us, they had both been reading the Evangel. The result was they had considerably revised their ideas about the kind of folks Pentecostal people are, and were glad to pursue their investigations further, by having me with them at dinner. Well, the Lord helped me, and I did not make a mistake, or show my common raising. I say, thank God for a wise wife!

True to her training in being polite, Mrs. Beltone sought to guide the conversation into channels that she considered would please me, and by delicately worded inquiries drew me out to speak of the things she believed it would suit me best to talk of. So, soon I was off "to a good start," so to say, talking of the wonders of the love of Jesus. Mr. Beltone was very polite, and gracious, and seemed to be interested in what I said, encouraging me by occasional, friendly questions, but he made no effort to enter the conversation otherwise.

She seemed to be touched by my description of what Jesus really is to wife and me; how precious He is; how we realize His continuous presence in the home; how He smooths out every difficulty, and enables us to praise Him for even every word of abuse or vicious criticism flung at us; how He answers prayer for our healing, without our ever having to take drugs or even think of resorting to them; how he miraculously takes possession of our vocal organs and speaks through us to the Father, in words we do not know, prayers we have not wisdom to construct. I could see that the Lord was making Himself real to her, and I kept praying earnestly, "Oh, God, save that woman!"

It has gotten so late I think I shall have to go to bed and finish the account of this wonderful visit, tomorrow.

PERSONAL

This is a personal appeal by the author of the *Homely Things from a Pastor's Diary* appearing weekly in the Evangel, made to such of the Evangel readers as feel that truth couched in the form seen in those Homely Things is effective for good. I am writing you for the sake of the young people from, say, eighteen to twenty-four in your homes.

I have written a story under my liter-

ary name. You can find the first chapter of it in Evangel No. 641 on what would naturally be page eight.

Our young people, you know, are finding it more difficult to live clean lives than we found it in our young days, because of greater skill being shown on the part of the devil to entrap them.

This story I have written and which is to appear from week to week in our new paper, *Christ's Ambassadors*, will contain, all the way through, enough of life to thoroughly interest both young and old, but every chapter is heavily freighted with practical truths of which our young people are in the greatest need. I am in this story combatting the dope evil, the false teaching called Evolution and the false notion that sanctified young people are not happy in a natural way.

I ask you, my friends through the *Homely Things* talks, to see that this new paper comes into your own home and that your Sunday school gets enough copies every week to put one in every family represented at Sunday school.

This fight for the safety and salvation of our young people is being taken up with the utmost earnestness in this new paper, and in a way to delight the reader.

I ask you for the sake of the young people, and in Jesus' name, to take hold most vigorously of this matter of getting your young people generally throughout your community to receive the *Christ's Ambassadors* regularly.

We will work and plan and pray for them here, but if you do not bring the paper before them the purposes of God will be balked. It will take quick action on your part, for the beginning of the first issue of the paper is dated April 4. The subscription price for single copies is 60 cents per year; 2 years, \$1.00. The paper can be had in quantities for 13 cents per quarter.—Chas. E. Robinson.

HEALED WHEN DYING

I was run down by an auto a week ago and injured both legs, especially on the knees, which were bruised and kept swelling. But, praise God, last night some of our precious saints came and prayed and anointed me with oil and today I am fine. A daughter of one of the brethren was dying from a disease in her throat. It finally closed, a mass of sores. The saints had been there praying that afternoon. In the night, about ten o'clock, her body was getting cold, her eyes seemed to be set. She saw Jesus. He said to her, "I will heal you." She told Him she was ready to go home, but Jesus, praise His name, said again, "I will heal you." The power of God fell and she sat up praising God and glorifying Him. Now she is fine and can eat and is getting along nicely. Isn't He a wonderful Saviour?—Mrs. Claude Bidwell, 311 Vandalia St., Elgin, Ill.

ABOUT A LETTER

Toward the end of January, someone wrote to us concerning a poor family that lived nine miles from Cairo, Ill. The party who wrote did not sign any name, but we are desirous of getting in touch with the writer of the letter and would be grateful if they would write us again, giving us their name and address.

PENTECOSTAL WOMAN'S MISSIONARY COUNCILS

A year has elapsed since our first, or Mother Council was formed in Houston, Texas, and from this extreme south-eastern point, to Washington, on the far north-western boundary; from Southern California to the banks of the Wabash in Indiana. From New Mexico's plateaus; over snow covered Colorado, across to where the great Father of Waters leaves the border of Tennessee, have been coming the glad tidings of Councils being formed, and requests for Booklets of Instructions. (There is yet an abundance for free distribution; write Mrs. H. C. Lobby, Cor. Sec. 1009 Columbia St., Houston, Texas).

The enthusiastic rally of our Pentecostal women to the Missionary Council ranks attests the awakened sense of need for some form of service that will unify in purpose, interest and responsibility, the handmaidens of the Lord who have been ended with power to serve—(Acts 1:8).

Under the leadership and blessing of Him who said, "Lo! I am with you always, even to the end," we believe that ere long this consolidated work will encircle the globe in a Holy Ghost and fire-baptized band of women, ready to assume their share of the labor necessary to carry out the Great Commission, as well as to "minister unto Jesus of their substance" (Luke 8:3).

With the encouragement and hearty cooperation of Chairman Hugh M. Cadwalder and associates of the Texas and Mexico District, Assemblies of God, a District Woman's Missionary Council was organized for the purpose of forming Sub-District and Local Councils within its bounds.

It seemed best to those in charge to pattern the Woman's Missionary Council work after the District and Sub-District Councils of the General Council, holding Conventions at the same time and place if possible. This plan would seem to recommend itself, owing to the fact that so many of our ladies accompany their husbands to the Conventions, being themselves identified with the General Council as ministers and assistants.

Anent the question of our organization. There must needs be means or vehicles for transportation of the material of the Lord's Building or Tabernacle on earth, but if the "Spirit of the living Creature is within the wheels" (Ezek. 1:20) we need have no fear.

We are already being confronted with the problem of a medium for the publication of reports of work; helpful counsel from our leaders, timely suggestions from Missionaries on the foreign fields as well as requests for assistance such as our Council can appropriately render, and may indeed soon be tapping gently upon Ye Editor's Sanctum door asking for a page of our treasured Evangel, to be devoted to the Woman's work.

Among those who have come to us with splendid messages of encouragement and counsel we remember, especially Miss King and Brother Nicodem from India; Brother Barker, Peru; Sister Crouch and Brother and Sister Cadwalder, who spoke to us of the great need of Egypt for

more gospel workers; and Sister Mae Eleanor Frey who set forth the urgent claim of the Holy Land upon Christian America for the "Glad Tidings."

How grateful we are for the blessings these messages have brought to us. May their numbers increase!

(Mrs.) John C. Calhoun
2012 Chestnut St., Houston, Tex.

A NEW HEALTHY CHURCH

Brother and Sister Richard Carmichael write: "Quincy, Ill., known as the "Gem City," with a population of 40,000, is located on the bank of the Mississippi River some 100 miles north of St. Louis. We visited Quincy one afternoon a year previous to our coming here and from that time Quincy was upon our hearts. A year passed. We had meetings in Missouri, Colorado, Nebraska, Indiana, Michigan, and Iowa. We felt the impression growing stronger to go to Quincy. We knew no one there and where could we secure a tent for such a meeting? God saw to that, and through the kindness of the saints at Ewing and Nelsonville, Mo., we secured the use of their tent. After coming to Quincy to look the situation over more carefully, we found a few families who believed in the Pentecostal faith. These saints paid the rent on the ground for one month and after we paid the moving expenses and got our lumber and lights, we had only enough left to get us some rooms. On July 9, the meetings opened. The revival that had been conceived in our hearts now came into being. In a night or two the tent was crowded and hundreds could not get in. Sinners came to the altar the first night and they continued coming until 175 had given their hearts to God. The Lord manifested Himself in some very definite cases of healing. Now came the test. Here was a house full of babies, could we be mean enough to leave them without a nurse? We must get a home next. We prayed, we wept, we believed, we acted. God heard. God gave. We passed a Methodist church one day, after hearing it was for sale, a beautiful brick church with a seven-room, all modern, brick parsonage along side. Surely that was the place, but how? We are glad to say the church belongs to the Assembly of God people now and is known as the Assembly of God Bethel Church. Pastor O'Guin of Granite City, Ill., was with us Oct. 29, and set the assembly in order. The Lord is blessing and souls are getting saved and baptized right along. Any Council missionaries passing through will find a hearty welcome."

NEW EVANGEL SUBSCRIPTIONS

We desire to give honorable mention of the following friends who have recently sent in a number of Evangel subscriptions.

- Evang. Adele Carmichael, Quincy, Ill., (1 year)40
- E. H. Blomberg, Hill City, Minn.40
- Mrs. F. E. Reckley, Miles City, Mont. 36
- Miss Ada Madison, Hattiesburg, Miss. 24
- Pastor T. Miles, Broken Arrow, Okla 22
- F. T. Alford, Armona, Calif.16

We greatly appreciate all the cooperation of our friends on the field.

RECOMMENDED BOOKS

A Thousand Miles of Miracle in China, by Archibald E. Glover, cloth, 372 pages, \$1.25 postpaid, Gospel Publishing House, Springfield, Mo.

If you want to get a "close up" of Chinese life, read this book.

If you want to read of one hair-raising situation after another for three hundred pages of a book, and all strictly true, read this book.

If you like to read of the marvelous things a prayer-answering God will do for people who have nowhere to go and no friend on earth to whom they can turn, read this book.

If you like stories of heroism, self-sacrifice and Christian fortitude under appalling conditions and extending through weeks of time, read this book.

It is a splendidly written, true account of the adventures of men and women, and children, missionaries, fleeing across China in the time of the Boxer Rebellion in 1900.

NEW ENGLAND DISTRICT COUNCIL

The seventh conference and convention of the New England District Council was held at the Hephzibah Pentecostal Church at Portland, Maine, Feb. 25-28. This convention proved to be the beginning of a revival of Pentecostal power and blessing which at this date shows no signs of diminishing. Under the ministry of Brother James R. Hicks, the revival still goes on and many are being added to the Lord. The district was well represented by its ministering brethren, and the timely messages delivered by our chairman, T. Arthur Lewis, and others bore fruit in the salvation of souls and in believers being baptized in the Holy Spirit according to the Bible pattern. Brother J. E. Barney, returned missionary from Africa, and Brother J. A. Jamieson from the West Indies, revived the missionary interest as they presented again the needs of the foreign field. The Lord has wonderfully confirmed His word among the Portland brethren in stretching forth His hand to heal; a notable case being the instant miraculous healing in the presence of five witnesses of a sister who sustained a compound fracture and dislocation of the arm. In consequence of the manifestation of God's power, many are being moved to repentance and added to the church. A series of tent meetings is being contemplated throughout the district the coming summer, that the revival already started under the ministry of Brother Hicks may be kindled in many places.—R. H. Norton, secretary.

"Learn to lie still in the Heavenly Father's hands. Bear in mind from the beginning, that the work of the Holy Ghost in you, first of all, is a work of death. He must kill out every bit of the old nature, before the fruits of the Spirit can mature."

"Do not get discouraged when you get impatient and everything goes wrong. Do not struggle to help yourself; look to Jesus and keep looking to Him until He delivers."

MISSIONARY DEPARTMENT

All offerings for Foreign Missions and for expenses of conducting the Missionary Department, should be sent by Check, Draft, Express or Postal Money Order, made payable to Wm. Faux, Missionary Secretary, 336 West Pacific St., Springfield, Mo., U. S. A.

THE TOLL OF THE HARVEST

Sister Barbara Cox writes from Lakhimpur, India.

"Just now my mind takes me back to something like a year ago when we were in camp away out in this district of Kheri, and it is strangely true that while at that very place, i. e. Dhaurahra, my dear husband came down with the dread disease that has inflicted such a heavy blow. But while we do not yet fully understand we hear Him say, 'What I do, thou knowest not now but thou shalt know hereafter.' Yes, January 27th, found us packing to leave the above mentioned place, and it was the day before we were to leave that Mr. Cox came down, but thinking it was one of his usual bilious attacks, he had us continue the packing that half of the camp should be sent on that night. And so we did, all the while keeping a steady stream of prayer going up that Mr. Cox should be ready to leave the next morning.

"Day wore into evening, and that night the carts, with more than half the camp, set out for Ramiabehar, each of us thinking the night would do much in resting Mr. Cox and making it possible for us to move on in the morning. However, when day broke it was to find him dressed and on to a cot under a tree, while we completed the pulling down of the only tent left. And then together, Miss Terrell and I with a Babu, watched and prayed until noon, after which time we felt it wise to move on in order to secure shelter for that night.

"So Miss Terrell took the three children in the front seat with her, and I fixed him a bed on the back seat of the car, and in this way we set out, taking it as easy as the roads would permit, and resting between whites. But how glad we were when the twelve miles of that road were completed, and as best we could without him, we got a tent pitched, into which we were glad to settle for the night. Ere this the sickness in his stomach had ceased, and when morning broke he was glad to get dressed and out, but only to return afterwards to a steamer chair or the like. And thus the day went by and once again night came, the hours of which seemed like days to Mr. Cox. Another day broke and again he dressed, and that night we noticed a few signs of a rash appearing on his body, and after calling the Indian workers in we learned that it might be small-pox, but not until Sunday morning could we be sure. Then we immediately got the Babu on his way with a note to Lakhimpur to inform the saints. We really felt as though we had 'fifty miles of elbow room,' thirty-eight miles away from Lakhimpur, with no friends near.

"Early next morning Brother Merian

with the Babu set out for that thirty-eight mile ride over these awful roads on the cycles. They arrived that afternoon, and we certainly did feel re-inforced. Brother Merian was soon on his way to get an Indian doctor that lived some twelve miles away, and the next day brought the Civil Surgeon from Lakhimpur, who informed us that it was confluent small-pox and that Mr. Cox had it internally as well as externally. 'Twas a time never to be forgotten, especially two nights later when the clouds gathered overhead and seemingly burst over us, thus causing the water to run in on both sides of the tent until we finally had to move his bed into the middle of the tent, for only there could we secure a piece of dry land. But oh, the suffering! By this time his throat was just filled up, and to get only liquids down he would sit and swing himself backwards and forwards, the while crying out until he had gotten it down. Yet in this condition he called me and whispered, 'We have the victory over the small-pox,' and we praised God together.

"Then the following morning, when much of the trouble had subsided in his throat, he again called us and would have us sing together, 'When through fiery trials thy pathway shall lie, My grace all-sufficient shall be thy supply, the flame shall not hurt thee; I only design thy dross to consume, and thy gold to refine.' He began telling us of bodies celestial, and that he had seen his the morning we left the last camp, and that it was transparent. Another time he had me get my Bible and open to 2 Cor. 5, but ere I could read he was repeating as from an open book, and calling attention to his afflicted body he added, 'I have another body, a celestial one, and I am going into everlasting life with that one.' 'Twas all so real to him, and he expressed a desire that this should make us more humble and loving, and so cause us to dedicate our lives to the work of this district in a new way.

"In the early part of his sickness we asked him if we should not take him in to Lakhimpur, but he blankly refused. It was his wish to stay just where he was, and when alone with his Babu he told him that he was going to lay his body down under the tree in that grove. But still our minds could not grasp the fact that he was really going, nor could we feel it possible, though he talked to us of being on a commission and that his rounds were almost ended, and that soon he would get home for his work was almost complete. It was not until Thursday night, Feb. 4th, that we felt something was going to happen when he called us and said, 'Tomorrow will be the final blow for smallpox, and I shall get home

about one o'clock.' Again we wondered what it could mean, but when Friday's daylight appeared it was to find him very weak and with little concern for anything around. Going down, we began afresh to lay hold of God for victory, but he said to me, 'Why do you pray like that? We have the victory.' And indeed it was so. The very presence of God was with us. Mr. Cox grew quieter and more quiet, his suffering seemed at an end, and as we watched, his breathing grew fainter and fainter until at last the final blow came and he was gone home as he had said. Silence filled the tent and our hearts as we watched him breathe his last and go to be with his Lord, and then we groped with the fact that he was really dead, gone to be with His Lord.

"For a while the minutes seemed like hours, but how glad we were that our Brother Merian was with us. He grasped the situation, and with God-given grace and strength he ordered the wood for a coffin from the neighboring village, and after helping to dig his grave, sawed off the rough-looking wood to the size necessary, nailed the pieces together, and after washing Mr. Cox's body with a Lysol solution, he laid him therein. We watched. What else could we do? God supported our brother in an inexpressible way as he washed and dressed the dead form of his co-worker and Station's head. Then he called us to take our last look in this life of him whose form lies away out in the center of this vast district. And I shall never forget what I saw, the look of suffering had vanished, the natural complexion had returned, and his face bore one sweet smile of victory. It was indeed evident he was with his Lord.

"Then in a stillness until then unknown, we listened as our Brother Merian nailed that rough-looking coffin's lid down, and then they bore it on their shoulders and carried it a little distance off. Miss Terrell and I followed behind and we were soon at the grave, no flowers of any kind, no ceremony. Brother Merian performed as much as he was able to of a burial service, and after singing one of Mr. Cox's favorite Hindustani hymns, he, with the Indian workers, lowered his frame into 'Mother Earth' as he had previously requested. Then we stood a moment or two longer. Evening shadows were fast falling, and ere we reached the tent again darkness covered the earth. Yes darkness, 'twas a long night of realization, and painfully real. He who had said that fruit in this district would likely mean the death of one of us, had himself gone, and we were left to drink in all it would mean to us in the days to come."

TROUBLE IN PEKING, CHINA

The Anti-Christian movement of the Students is causing fear among the people, because they fear another Boxer rising. Boy scholars are repeatedly throwing stones into our yard. The police just laugh at us when we report it and if one of these large stones was to hit one of us it would make no difference. Our wee sonny was stoned coming from Sunday School the other Sunday, yet we are determined to preach Jesus. Pray for us.—Percy Bristow.

WHAT A LITTLE TUG BOAT DID

One day I was walking down by the wharf of the busy part of Kobe, Japan, trying to get a cool breeze and perhaps a little inspiration. It was almost at the close of a hot summer season, those days of trials and tests when one feels "pressed beyond measure." Before me lay a lot of empty junks (big cargo boats, with sails) waiting to be used. They filled a large square block. I could not count them, they were so densely packed together.

Suddenly, from under the bridge where I stood, came a little tug-boat; full steam up, puff, puff, puff, "Here I come," it seemed to say, "get out of my way. I am in a hurry."

"Well," I thought, "where are you going? There is no possible way through this jam of big boats." But the little engine kept going ahead, puff, puff, puff. Smoke was pouring out of the wee chimney; the fire man down in the engine room kept putting on the coal; another man was at the wheel, with a broad smile on his face, keeping tight hold of the wheel and turning it first one way and then the other.

But who was that little man clad in dark pants, shoes and stockings, white shirt and white hat? He must be the captain. He never kept still a minute, hopping about from one side to the other, pushing the junks out of the way and shouting orders to the others, making a way for his tug. I kept my eyes on the little man with the big-brimmed white hat. He was most interesting, for when I could not see any possible way through, he evidently did, and he kept shouting his orders for the men to hurry.

It was no easy task, and the question would come, "Will they ever get through?" "Yes, we will," said every action of the little Jap captain, the smiling man at the wheel, and the stoker down below, "we are going through." And they did go through. My heart leaped with joy, and I believe you would have shouted too, and thrown your cap into the air, if you had been there and had seen the little tug steam out into open sea, with one of the big empty junks tied on behind.

"Oh," I said, "that was a victory! Praise the Lord! What an inspiration to go on!" And the dear Holy Spirit whispered, "Press through." Yes, Lord, we will press through. Is He not dwelling within, keeping the fire burning? Is not the faithful Pilot at the wheel? And has not the Captain of our salvation gone ahead, making a way through the sea of life?—Mary Taylor, Kobe, Japan.

EDUCATED SIKH SAVED

You will be glad to know that God's blessing continues to abide. The latest convert in Benares is a highly educated Sikh who is a teacher of music. He has played the violin before many native rajahs, and has received as much as one hundred rupees for an hour's entertainment. But now he has become a Christian, accepted public baptism, and attends our humble Mission Church. I told him in the beginning that if he became a Christian, we could give him

no money, and no work, and that probably no rajah would ever employ him again. He said it would be all right, and that it would give him joy to suffer for his newly found Saviour. Please remember him in your prayers.

Our long, hot-weather season is now beginning. The winter in India lasts only from three to four months, and the rest of the time is hot. It will stay hot until about the first of November. But God's work here continues on just the same in all kinds of weather. Nearly all our workers are native Christians, who can endure the heat, and the new converts continue to come in all the months of the year just the same. We need your prayers MUCH these days.—W. K. Norton, Benares, India.

NICARAGUA'S VAST NEED

Pentecost occupies a large territory here in Nicaragua. It is divided in three divisions and each one of these districts has a large population and the majority of the people have been untouched by the Gospel. There are several hundred thousand souls in these three districts that are bound by sin and blinded by Romanism, that need your help and mine; shall we give it to them?

Besides the need of workers, it is quite imperative that we establish a school in conjunction with each station, for the believers' children. In the Catholic schools they are forced to bow down to the images of the saints. Oh, there are so many needs, out-stations to be opened, colportage work to be done, buildings to be repaired, schools to be opened, workers to be placed in all our large centers. It is so stupendous, so vast, so great, that as we look at the need we are crushed under the weight of it, but then as we look to Christ we can see nothing but victory and triumph as we march onward and upward with Him. You and I, together with Christ, can take Nicaragua for God and the Gospel. Let us buckle on the whole armor of God and go forward.—Clarence T. Radley.

NEEDING PRAYER

The Chinese New Year has just passed once more with its usual festivities and attendant evils. We were able to avail ourselves of the opportunity of selling Scripture portions and giving away tracts to the crowds of people from outlying villages who came to the city to do their shopping before the close of the year. We pray God to bless the printed page to some hungry hearts, desiring to know the way of Life.

We are much in need of prayer at the present time. The enemy of our souls would, if it were possible, completely uproot the work of God here. We are in the midst of a fierce battle against the powers of darkness. We will not write further particulars of the matter now. Once more we request prayer. We are not discouraged, because the Lord has given us so many precious promises. "When the enemy cometh in like a flood, the Lord shall lift up a standard against him." Like Moses, we endure as seeing Him who is invisible. Praise the Lord!—George Slager & wife, Chuchowfu, Che-Kiang, China.

WELL PROTECTED

Am expecting an evangelist and family to come in March. He is Pentecostal and I hope will be used here to win souls. Have been alone with the servants since January. Three Sundays the Lord sent someone to help and we were able to go on with the meetings. I have two faithful servants, a man and wife who took care of the place while I was gone. He can help some in the meetings. We have over one hundred children for Sunday School. We are getting ready for some special meetings at New Year. Chinese New Year begins in two days. Some of our country people will be in to stay several days. Robbers are active outside the town. We had 100 soldiers come the other day to protect us. The Governor of Nanking has issued a proclamation saying foreigners must be protected and that he will not allow any ill treatment in this province. I am glad we have a Protector who never slumbers or sleeps. I feel safe in my Father's keeping.—Mae F. Mayo, Kiang Pu Hsien, Kiangsue, China.

VILLAGE WORK IN INDIA

We are still busy with our evangelistic work trying to reach the distant and neglected villages with the Gospel. The evangelistic band that went out from Orai with Miss Grieger and Miss Ashworth are also meeting with much encouragement. Miss Grieger writes in her last letter, "We are at Umria; never were in such a place before. Are living on private grounds belonging to a Zamindar (land owner). He is very kind to us and said this morning, 'Just think they were willing to leave their own country and come to this hot climate to speak to us about God.' The people flock to our tents from early morning until evening. We also went into the Zenanas this afternoon. The people seem so hungry. The men preached all afternoon in the bazaar yesterday. They said there must have been at least four or five hundred people listening to them."

These workers are seeking to reach at least three hundred villages around Orai. In many of these the Gospel was never preached before as far as we know. The people also say that no one has ever told such news here before. The Lord has sent in a few more orphan boys. We feel this is a great opportunity to mould these young lives for God.—John E. Norton.

BIBLE SCHOOL IN JAPAN

Brother J. W. Juergensen and wife write: "We are praising God for another young man who has yielded his life to God for the preaching of the Gospel, and also, a young woman, so there are five in the Bible school now."

Brother Henry M. Breithaupt of St. John, Washington, writes of a blessed work of grace going on at Hay, Washington. So many are seeking the Holy Ghost Baptism that there are not enough Baptized saints to pray with them, but the Lord comes in mighty power and Baptisms take place notwithstanding.

IN THE WHITENED HARVEST FIELDS

SIXTY RECEIVE BAPTISM

Pastor M. Kullman and wife write from Catoosa, Okla.: "The meeting at N. Peoria is still going on. Nearly 60 have received their Baptism and somewhere near 90 have been saved. The church is on the boom for the Lord. We are looking forward to many wonderful things 'if' the Lord tarries."

TWELVE SOULS SAVED

Brother W. L. Morrison of Mansville Okla., writes: "Just closed a three-week meeting at Russet, Okla. The Lord blessed in a wonderful way. Twelve were saved and 1 baptized in the Holy Ghost. The Lord also stretched out His hand to heal. Prayer meetings were established. Sister Minnie Johnson and I did the preaching."

THE LORD BLESSING

Miss Edna M. Stump writes, "At a special meeting held March 1st, Elder E. C. Sykes, Secretary of the Eastern District Council, was elected by unanimous vote to be pastor of the Reading, Pa., assembly. Brother Sykes has been laboring in our assembly for several months. The work is being built up, and the Lord is blessing in a wonderful way."

GLORIOUS DAYS AT BYESVILLE

Brother J. C. Soules of Byesville, Ohio writes: "We just closed a six-week meeting. God met us in a very precious way, and manifested His grace by saving between 40 and 50 souls and baptizing a good number in the Spirit, for which we truly praise Him. We begin meetings at Caldwell, Ohio, the county seat, April 1, at 18 Miller St."

NEW CHURCH DEDICATED

Pastor A. H. Johnson of Shidler, Okla., reports: "We want to praise the dear Lord for what he is doing at this place. We dedicated our new church on Sunday, March 7th. The Lord wonderfully blessed our Brother S. M. Padgett in giving the message and the saints rejoiced. We covet the prayers of all the saints. If any of the brethren come this way, they are always welcome to stop and see how the Lord is working."

CHILDREN SEE VISIONS

Brother C. W. Bjork of Towner, Colo., reports: "We can report victory in the name of Jesus. C. W. Hurt, our assembly pastor, held a two-week meeting which closed Feb. 28. God used him in a marked way in giving out the Word. The Lord was present to save and 3 received the Baptism in the Spirit according to Acts 2:4. The Spirit also worked among the children, different ones had visions of angels and Jesus. There were 16 seekers at the altar the last night. We covet the prayers of the saints."

GOOD NUMBERS SEEKING FULNESS

Evangelist R. Peterson writes from Hillsdale, Wis.: "I have just closed a series of meetings at this place, and am glad to report that the dear Lord has been in our midst. A few sought the Lord for salvation and a good number are seeking the Baptism of the Holy Ghost, several also have been wonderfully healed."

VICTORY IN NEW ASSEMBLY

Evangelist T. A. Wayne writes from Stanfield, Oreg.: "I want to praise God for the way He has blessed here. My wife and I came here two weeks ago Friday night; 15 souls have been saved, and 8 received the Baptism according to Acts 2:4. We closed on the 14th and baptized 9 in water, set the mission in order with a board of 3 deacons and the Stanfield Mission is now in line with the Assemblies of God."

UNIQUE

Brother B. E. Hillman of Chaffee, Mo., writes: "Sister Mary Baunnunk, formerly a Lutheran, is now a member of our Assembly, and has been saved, healed of blindness, and baptized with the Holy Ghost. She gave in the birthday offerings of her father and mother, also former Lutherans. Mother is 101 years old and father is 102 years old. The aged couple recently were saved, baptized in the Holy Ghost and healed. Hallelujah. It's good for the old and good for the young."

FORTY SOULS SAVED

Brother J. J. Land of Thackerville, Okla. reports: "I am sending a note of praise from Thackerville telling what the dear Lord is doing for us. We came here last August and held a meeting. God wonderfully blessed us. We have built a new church, 30X50, frame building and a parsonage also. We just closed a revival with Brother Cunningham as the preacher. God blessed him in giving out the Word. Forty were saved, 25 received the Baptism and spoke in tongues. So we praise the Lord for it all. We have about 85 on the assembly roll."

FIFTEEN SOULS SAVED

Sister Grace Trumbull of Stanfield, Oreg., writes: "The fire was rekindled in our camp by a two-week meeting held by our brother T. A. Wayne. Fifteen souls were saved and 8 received the mighty Baptism of the Holy Ghost and fire according to Acts 2:4. Pray that the fire will rage on and sweep the entire town and country side. Our assembly has just been set in order by Brother T. A. Wayne and we are in fellowship with the Council. Our mission has been running for two years, God bringing it into existence through prayer of a few humble folks."

HOUSTON SPECIAL YOUNG PEOPLE'S RALLY

A short report on missionaries and jail work, by Brother Stevens, was followed by word from Brother Ott concerning the revivals which he had just finished conducting. While away, three Young People's Unions were organized under his ministry; one in Childress, where the attendance was 70; another in Wichita, with attendance of 105; and a third in Electra, where the attendance was 40. All three were named "The Reaper's Union." The message of God was delivered by Brother Cadwalder District Chairman of the Texas and New Mexico territory. He spoke of the present condition of the young people of our country. The next rally meeting will be held at Brother McLellan's mission on April 18, 1926.—Martin B. Netzel.

VICTORY IN GLENDORA, CALIF.

Sister Edna M. Goodwin reports: "Just a word to report **victory** from Glendora, Calif. Sunday even marked the close of a three-week campaign with Brother Samuel Swanson. Surely Brother Swanson is a Spirit-filled man of God and surely the Council made no mistake when they chose him for their field evangelist. The work in Glendora is very new, only about six months old, and there was considerable prejudice against the full Gospel work there, but he came in and by his sweet messages and tears and his gentle ministry, succeeded in breaking down a great deal of that prejudice. The visible results are not so great as the invisible, but we rejoice in the fact that 4 found the Lord as their Saviour and 2 were baptized in the Spirit. Several others are still seeking for the fulness. Praise the Lord!"

BIBLE CONFERENCE AT TULARE

Brother Fred P. Leonard of Tulare, Calif., reports: "The Lord has been smiling upon the work of the Full Gospel in the San Joaquin Valley the past three years. Many assemblies in the various towns have sprung up, which are standing for the faith once delivered to the saints. We, the assembly in Tulare, are rejoicing in the Lord for His workings in our midst. The work is moving steadily forward, praise the Lord. We received a time of blessing and inspiration recently. Brother L. R. Keys and wife, in charge of the Fresno Bible Institute, were with us a few days in a Bible conference. Large crowds attended filling the tabernacle to capacity and were greatly edified in the breaking of the Bread of Life. Many of the church people attended regularly, showing much interest. We understand that Brother and Sister Keys are making a trip through the East soon. Any assembly would do well in securing their services for either a Bible conference or a series of evangelistic meetings as they both are talented musicians, singers and speakers as well as being on fire for the Lord."

ON FURLOUGH

Misses Bella Militscher and Gerda Adolfson have left their field of labor in So. China, and have arrived safely in Vancouver, B. C.

CHILDREN'S CORNER

A RUN-AWAY BOY

When I was four years old my mother died and left us seven children, and father put us in different homes. We four boys and our youngest sister were taken to the orphans' home in Omaha, Nebraska and put in different homes on farms. I was given to some people by the name of Marston. They were very good to me, but sometimes I didn't think so. I was brought up a good, moral boy, no real bad habits, but I never knew what it was to experience salvation. When I was sixteen years of age I thought I knew more than the old folks, like a lot of other boys and girls of today. So I, like the prodigal son, picked up my things and left home, but was very sorry after I had left and wished many times I had stayed home. I soon got with bad company and quickly went down. When one gets on the devil's slide he soon goes down. You young folks that are dissatisfied at home and think your father and mother do not know anything, you stay home. The old folks know more than you think they do.

After I left home, which was in 1917, I was out of work and stranded—nothing to eat and no place to sleep (that was what I got for running away from home). I was at Ragan, Nebraska at that time. One day in April I was out in the country looking for work, but found none. So I was returning to Ragan when I met a car. It stopped and I got in and rode with the man. He asked me what I was doing and I told him I was looking for work. He told me he would give me a job, and I told him I would do almost anything once. So he said he would give me ten dollars if I would set fire to his implement store which he had in Huntley, Nebraska seven miles south of Ragan. I said all right. That evening he gave me a gallon of gasoline and some matches, and at midnight I set fire to the building. Then I ran all the way back to Ragan, being frightened that someone would see me. The fire burned the implement store, the post office, a livery barn, a restaurant and another building. I was continually in fear that someone would find me out.

Four years after, on the first day of May, I surrendered myself to the Lord, and my wife also was saved the same night, oh, what a wonderful blessing the Lord bestowed upon us that night; and it has been growing ever since. Then later on the Lord baptized us with the Holy Ghost as on the day of Pentecost with the evidence of speaking in other tongues. Then the Lord called me to preach the gospel.

The Lord told me many times to confess about the fire, but I always dreaded to do it for fear I would have to spend the rest of my life in the penitentiary. So I went on and carried the old burden

for four years after I was saved. Sometimes it would get so heavy I could hardly carry it. I had catarrh of the nose, throat and stomach. Often times I would have someone pray for me, and always the Lord would say, "You confess and I will heal you." So when I confessed the Lord healed me, praise His name. So on the 17th day of March, 1925, I determined to confess and straighten up my back life if it did mean the rest of my life in the penitentiary. I figured it would be cheaper to spend a few years in the penitentiary than to suffer all eternity in hell.

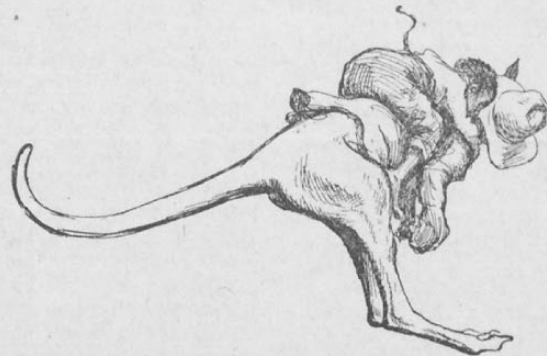
Then I wrote my confession to the county attorney of Harlan county, Nebraska, stating all that took place. They held me under arrest in the jail at Duluth till the sheriff arrived from Nebraska, and then they conveyed me to Nebraska. They also got the other man that hired me. He lived in Long Beach, Cal. They had a hearing of the case and it was bound over to the fall term of court. I was put under a \$2,500 bond. The attorney asked me if I could give bonds and I told him no, I had no money and no one to give bonds for me. One Saturday morning I was praying that the Lord would make a way for me to get

out that I could preach the gospel rather than stay in there. I went to dinner that day, and when I came back there was a man there to sign my bond, a man that had never seen me and I had never seen him before. His name was Blickenstaff. Oh! GLORY TO GOD! I'll tell you we have a wonderful JESUS. He is a friend in time of need, one that sticketh closer than a brother.

I was out all summer pointing souls to Jesus and telling the wonderful story of His love. Then our trial was set for the 8th of September. The Lord showed His mighty delivering power and set me free, and bless the Lord I am free indeed now. They turned the other man free also, but I tell you he is not free in his soul. Whom the Son sets free is free indeed. If anyone has a right to praise the Lord I believe I have. Oh, what a relief when the judge said I could go home to my wife and baby. Jesus was my lawyer, and folks, I want to tell you He knows how to handle your case. Don't be afraid to commit your case unto Him, because He never lost a battle yet. Just trust in Him and obey. If he tells you to confess something in your life, the best thing to do is to confess. God never asks you to do something that He will not see you through, no never.—Otis R. Averill, 931 First St., Duluth, Minn.

NOTICE

We would appreciate receiving the address of Julia McGinty, who sends in her testimony concerning her marvelous deliverance from Spiritualism.



THE BOOMERANG BOY AGAIN

Many have read the story of this quaint little evangelist as it appeared in "Our Pentecostal Boys and Girls" last fall, and when the story was put in book form, the first edition of 3,000 was soon sold out. A second edition of this book has now been printed. The price is 25 cents per copy.

A new series of stories entitled, "Around the World with the Boomerang Boy" commences in the April number of "Our Pentecostal Boys and Girls" and will continue for some months. Subscribe for your children. The price is 60 cents per year or 2 years for \$1.00. (Canada, 1 year 70 cents, 2 years, \$1.20; Gt Britain, 1 year, 3/-; 2 years, 5/-). Five or more copies to one address, 13 cents per quarter.

Gospel Publishing House, Springfield, Mo.

Please send us numbers of Our Pentecostal Boys and Girls for the second quarter at 13c per copy.

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"WHO SHALL ROLL AWAY THE STONE?"

Mark 16:3, 4.

What poor weeping ones were saying,
Many hundred years ago,
We, the same weak faith betraying,
Say in our sad hours of woe.
Looking at some trouble lying
In the dark and dread unknown,
We too often ask, with sighing,
"Who shall roll away the stone?"

Thus with care our spirits crushing,
When they might from care be free,
And, in joyous song out-gushing,
Rise in rapture, Lord, to Thee.
For before the way was ended.
Oft we've had with joy to own,
Angels have from Heaven descended,
And have rolled away the stone.

Many a storm-cloud sweeping o'er us,
Never pours on us its rain;
Many a grief we see before us,
Never comes to cause us pain.
Oft-times in the fear'd "tomorrow"
Sunshine comes—the cloud has flown!
Ask not, then, in foolish sorrow,
"Who shall roll away the stone?"

Burden not thy soul with sadness;
Make a wiser, better choice;
Drink the wine of life with gladness;
God doth bid thee, saint, "Rejoice."
In today's bright sunlight basking,
Leave tomorrow's care alone;
Spoil not present Joys by asking,
"Who shall roll away the stone?"

ROMAN CATHOLIC CONVENT BECOMES A PENTECOSTAL BIBLE SCHOOL

The Elim Pentecostal Alliance of Great Britain has just opened what is known as the "Elim Bible College." They have secured what was formerly a Roman Catholic Convent situated in 4½ acres of grounds, within 20 minutes from the heart of the City of London. They are making no charge for tuition but each student is expected to pay the sum of \$5.00 per week towards his or her board and lodging. Brother George Jeffreys is President of the School and Brother E. J. Phillips is Principal.

We wish God's richest blessing upon this new undertaking. Any reader in Great Britain who desires to learn more of this work, should put in an application to the secretary, Elim Bible College, Park Crescent, Clapham, London, England.

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Have you read Brother Perkins' book, "The Brooding Presence"? It will help you. Price 50c. Gospel Publishing House, Springfield, Mo.

Forthcoming Meetings

All notices of meetings should reach the Gospel Publishing House three full weeks before the meeting starts. Our printers demand all copy to be in their hands fifteen days before the date shown on the paper.

Pray God's richest blessing on these meetings.

SPRINGFIELD, OHIO.—Evangelist Louise Nankivell and Chorister Alfred Nankivell, of Chicago, will conduct a city-wide revival and healing campaign from April 18th to May 9th, with meetings twice daily, 2:30 and 7:30, in the beautiful Memorial Hall seating 3000. The saints from Ohio and surrounding states are urged to attend. Bring the sick for prayer. Special music, solos, inspiring duets and sacred plantation melodies, will be featured by the Nankivells at every service.

CAMPMEETING IN FLORIDA.—The semi-annual campmeeting at Pleasant Grove, Durant, Fla., will convene May 6 to 16. The Lord is already pouring down great blessing at the Pleasant Grove church, and a much greater outpouring of the Holy Spirit is expected. The large, new tabernacle seats 3000 people. Bring your tents, bed linen, and toilet articles. There will be a good restaurant on the grounds and meals served at a reasonable rate. Pastor A. G. Voight, I. J. Bolton and J. L. Webb are to be the main speakers for this meeting. All visiting ministers will receive a warm welcome. Our motto, "Let Go and Let God." For further information write, A. G. Voight, Route 3, Plant City, Florida.

NEW YORK CITY.—The nineteenth anniversary revival campaign will be held at Glad Tidings Tabernacle, 325 West 33rd St., New York City, beginning April 30th for 10 days. We are glad to announce we have secured Evangelist W. T. Gaston, Chairman of the General Council of the Assemblies of God, as speaker. Brother Gaston has been used of God to lead hundreds of souls to Christ. He has a deep message for the children of God also. We are convinced that a blessed feast is in store for all at these services. There will be special music and singing led by Ben Cockerhan (Singing Evangelist). Come and see what great things God has done and is doing.—Pastor R. A. Brown.

ALVA, OKLA.—Evangelist P. C. Nelson writes, from Enid, Okla. "We shall probably go to Alva, Okla. for a tabernacle campaign in April. Several assemblies around Alva will co-operate."

GRAFTON, W. VA.—The Pentecostal Church of Grafton, W. Va. will hold special meetings beginning April 23 and continuing until May 9. The Lord has wonderfully favored us by being able to secure Evangelist William L. Couzin, "THE HAPPY WELSHMAN," who will be ably assisted in these meetings by his wife. We also expect to have with us at this meeting the returned missionaries Brother and Sister Baltau of China. This will be a wonderful opportunity for saints in this section of West Virginia to realize a larger vision of the work which the Assemblies of God advocate.—John W. Pottorff (Pastor) 615 Beech St., Grafton, W. Va.

OPEN FOR CALLS.—Before going into evangelistic meetings for the summer, I would like to visit a few assemblies and have meetings with the pastor and saints. Anyone desiring my help please write me. Am in full fellowship with the General Council.—W. F. Roark, Box 337, Goose Creek, Texas.

OPEN FOR CALLS.—Wife and I are open for pastorate. Are in fellowship with Arkansas District Council. Write for further information.—M. A. Malone, Eureka Springs, Ark.

PASTOR WANTED.—The Pentecostal Assembly at Joliet, Ill., wants a Spirit-filled minister. State age, how long in service, what experience, single or married, and if under the Springfield Council.—Henry L. Gabel, Route 5, Joliet, Ill.

FOREIGN MISSIONS CONTRIBUTIONS
March 19 to 25 inclusive

This does not include offerings sent in for the expense of the Foreign Missions Department. All offerings under one dollar amount to 65c

- 1.00 E B J Brattleboro Vt; Mrs W G E Brenton Texas; Mrs F M H Quinlan Texas; Mrs C J E Council Bluffs Ia; Full Gospel Assembly Sawtelle Calif; M G R Orrville Ohio; Mrs M E V Comfort W Va; A R Vale Ore; 1.10 M L B Plainview Ark; 1.17 R N Hector Ark; 1.25 Assembly of God Ennis Texas; S E E Garfield Ark; 1.50 Evang Y N W Terre Haute Ind; 1.60 S S Class Dardanelle Ark;
- 2.00 Mrs S T Carrollton Ill; T A C Sammy Lane Mo; A Friend Glyndon Minn; M B San Jose

- Calif; Mrs E L D S Plainfield N J; E A M Evergreen Ala; L C R Seagoville Texas; J O B Haskell Okla; B T & Mrs F R Hugo Okla; W H E Lansdowne Pa; 2.10 Mrs C F Mc Bandy Va; 2.17 Willing Workers & Crusaders S S Classes Redondo Beach Calif; 2.46 M R T Weed Hoey Calif; 2.50 E E S Rapid City S Dak; 2.25 Assembly Bucklin Mo;

- 3.00 Mrs L M S Santa Barbara Calif; Mrs D D Ainsworth Nebr; Berean Class Ewing Mo; J D Z Kansas City Mo; 3.35 Mrs A B S Chicago Ill; 3.40 Mrs B B Antler N Dak; 3.50 Evang T A W Stanfield Ore; A M B Ft Smith Ark; 3.70 J A C Picher Okla;

- 4.00 Mr & Mrs W E S Allen Nebr; W H Madison S Dak; 4.25 Rev J L S Texarkana Texas; 4.50 Children of God Carlow Mo; 4.76 Assembly Haskell Okla;

- 5.00 C E S Mt Vernon Wash; Mrs O C Mt Vernon Mo; Mrs F W Crotez Nevada; M G Alpha N J; J D Z Kansas City Mo; G K B Phila Pa; R F M Granite City Ill; S S Avant Okla; Mr & Mrs L W Chetopa Kans; Young People Senath Mo; Mrs S K Waldorn Ark; Mrs H A R Holdrege Nebr; F R Gidden Wis; H H White City Kans; Assembly Eldon Ia; Mr & Mrs W E B Anacortes Wash; Rev M K Catoosa Okla; M M & wife Russell Ia; G U Great Bend Kans; Mrs L B Davenport Ia; East Side Gospel Mission Davenport, Ia; O A V Sheridan Wis; Mehida Pent'l S S Canaan Center N H; 5.11 Assembly Oshkosh Wis;

- 6.00 R A M Poughkeepsie N. Y. H J S Spokane Wash; C E J Caruthersville Mo; 7.00 Bethel Assembly Covina Calif; Mission S Bellingham Wash; A E & wife Pe Ell Wash; Assembly & S S Bakersfield Calif; 7.30 Assembly of God Monroe Ia; 7.50 Assembly Lynden Wash;

- 8.00 J S Binghamton N Y; King's Corner Collection Cedar Grove Ia; 8.25 Bethel Assembly Arizon Ala; 8.48 S S Picher Okla; 8.60 Mrs N B Davis City Ia; 9.00 Our Little Community Popular Mont; 9.50 Glad Tidings Assembly E St Louis Ill;

- 10.00 Four Square Gospel Mission Arkansas City Kans; Mrs B H Reno Nevada; J B Kemewick Wash; N C M Little Rock Ark; A G Scranton Pa; H A Mc Bakersfield Calif; J C M Cozahoma Ark; Mrs H I K Newton Ia; L H E Sedro Wooley Wash; Young People Trinidad Colo; J N San Francisco Calif; Pent'l Mission Leavenworth Wash; Mrs C F L Hermosa Beach Calif; Mrs B G Webster Kans; Mrs H E T Jackson Minn; G A C Vernon Texas; Mehida Pent'l Assembly Canaan N H; Assembly Joplin Mo; M F M Los Angeles Calif; 10.25 Mrs C G K Wellston Okla; 10.50 Assembly Cestos Okla;

- 11.50 United Pent'l Church Bridgeport Conn; 12.00 Assembly Susquehanna Pa; Assembly West Laurel Miss; Evang G A Z & wife Dallas Ia; 12.52 North Side Assembly of God Wichita Falls Texas; 13.25 B C & mother Evansville Ind; 13.40 Assembly of God Mission Trinidad Colo; 13.64 Full Gospel Assembly McFarland Calif; 13.90 Mr & Mrs W M Marland Okla; 14.56 S S Phoenix Ariz;

- 15.00 Assembly of God Springfield Mo; C A Los Angeles Calif; A Friend in Ga; Mr & Mrs G B Youngstown Ohio; Mrs J V Kimberly Idaho; 16.20 Assembly of God E St Louis Ill; 16.80 Mr & Mrs L E W Los Angeles Calif; 18.00 S S Tulare Calif;

- 20.00 C L W Alton Mo; Mrs C A North Andover Mass; Assembly Olympia Wash; 20.16 Assembly of God S S Paris Ark; 21.00 H L B Smithville Texas; 21.40 Pleasant Grove Assembly Durant Fla; 21.50 Full Gospel Assembly York Pa; 24.00 A R White Plains N Y; 24.30 Glad Tidings Assembly Newburg N Y; 25.00 Womens Mis Council Electra Texas; R H N Edmonton Canada; B H Bassett Nebr; "Reader" Culpeper Va; 26.00 J W U Great Bend Kans; 29.00 Mrs A J W Tulsa Okla;

- 30.00 A J K San Francisco Calif; 30.50 Highway Pent'l Assembly Sunnyvale Calif; 31.00 Pent'l Assembly Ecorse Mich; 33.79 Central Church Assembly of God Biloxi Miss; 40.00 Pent'l Gospel Mission Millvale Pa; 46.25 Full Gospel Assembly of God Minneapolis Minn;

- 50.00 A N H Madison Wis; Bethel Temple San Bernardino Calif; 53.00 Full Gospel Assembly St Louis Mo; 56.00 Assembly Elizabeth N J; 57.97 Rosen Heights Assembly of God S S Ft Worth Texas; 80.00 The Full Gospel Church Youngstown Ohio; 90.00 G L S Delta Colo; 100.00 "A Subscriber" 125.00 Pent'l Assembly Vineland N J; 188.00 Pent'l Church Cleveland Ohio; 200.00 Pent'l Church Akron Ohio; 367.44 Gospel Tabernacle San Diego Calif;

Total amount minus \$70.00 amount given	
direct	\$2,711.83
Amount previously reported	13,413.21
Total amount to date	16,125.04

HOME MISSIONS CONTRIBUTIONS

March 19 to 25 inclusive	
\$.74 Mrs D D Ainsworth Nebr; 1.55 I W J Mundell Ark; 100.00 "A Subscriber."	
Total amount reported	\$102.29
Amount previously reported	31.80
Total amount to date	134.09

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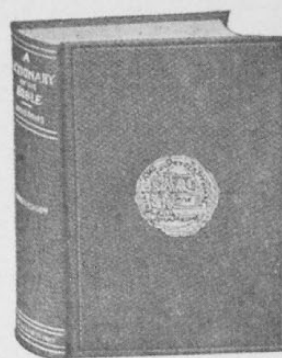
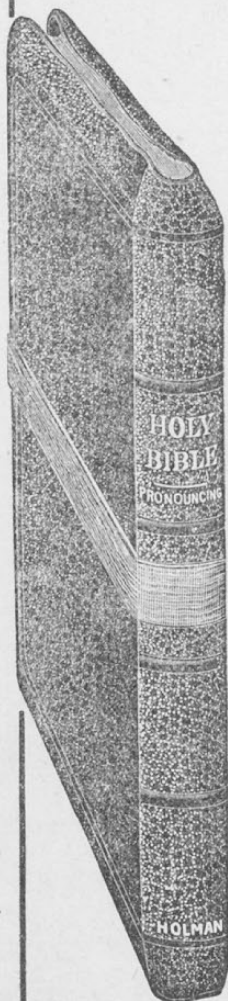
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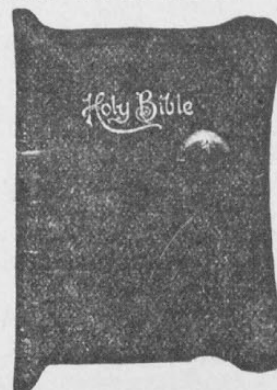
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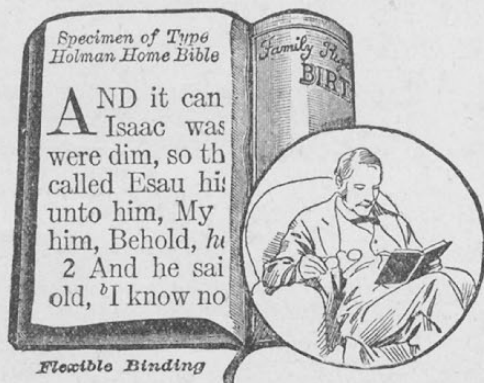
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25 THE LORD is^a my sher
Rev. 7, 17 not want.
1 pastures of tender
grass. 2 He maketh me to lie
Ezek. 34, pastures: ^bhe leadeth m
14 still waters.

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