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JESUS INTERCEDES

By Zelma Argue

To-day!

To-day! How strange a day!

The sultry air weighs heavy, pregnant. Warning flashes rip startlingly across an ominous sky. Lowering clouds, no longer passive along the horizon, move mightily, darkly, to their place in the heavens. Forces of heaven and hell now line for battle.

To-day is a short day. For a little hour we await the coming of our Lord. We watch, eagerly, expectantly, joyously. Then sounds out the cry, "Behold the Bridegroom cometh!"

For what sign lack we now? The last little hour has added its quota to the evidence that the time is at hand. Word that young Lindbergh has this morning reached Paris in the first accomplished trans-Atlantic aerial flight has just come to me. The Jews of Jerusalem have now placed before the League of Nations a request to permit that the Mosque of Omar be wrecked, and on the site, the sacred site of the Temple of Solomon, be raised again the walls of the Hebrew temple. In the newly built university in Palestine, pure ancient Hebrew, language of the forefathers, is again being taught, and instructors are telling the Hebrew race to look for the long-awaited Messiah in 1934, we are told, to sit upon the throne of His father, David.

In nature are strange cataclysms, earthquakes, floods, disasters, "the sea and the waves roaring," all to speak to a sleeping generation, "Awake!" We see since the great War a wave of unbelief, of immorality, of sensuality just such as ushered in the fall of Rome, sweeping on—sweeping on! Financial foundations of great nations are shaking. The hearts of great men are failing them for fear of the things which are coming upon the earth. Saints are sore tried. Some are bewildered. The conflict presses hard. Outstanding figures of daring for the gospel are evidently targets of attack by unseen forces of darkness. For our refuge we flee, and sing:

Oh, hide you in the Blood,
For the storms are raging high,
Oh, hide you in the Blood,
'Till the dangers pass you by.

How shall we meet this unprecedented hour?

From out of darkness a light comes streaming through. Jesus has said, "He that followeth me shall not walk in darkness." Follow Him? Ah, whither! To the place of intercession.

He, the Prince of Glory, is at the right hand of the Father, interceding for His little ones. "I pray not for those that are in the world, but for those that thou hast given me out of the world. I pray not that thou wouldest take them out of the world, but that thou wouldest keep them from the evil that is in the world."

Meantime another prince is alert, the "prince of the power of the air." He too stands before the throne of God. He too speaks of the "little ones." Not his,

THE CALL TO PRAYER

My God said "Pray," and I obeyed
With heart sincere and purpose true.
I pleaded too, all unafraid—
But ah! I fear 'twas I who prayed.

My God said "Pray." I would obey,
"But, Lord, I know not how to pray;
With earth-bound eye I cannot see
This great world's need! 'Tis not in me."

My God said "Pray!" I must obey!
Beyond the veil, Christ lives to day:
Man's every need He seeth, there,
And pleads for all men, everywhere.

My God says "Pray," and I obey.
But ah! I wait before His throne to-day
Until, with in-born power and praise,
In that blest hour, His Spirit prays.

My God says "Pray!" There's no retreat;
I must fight through, the foe defeat!
But by His power—no veil between—
The battle's won, in the "unseen."

—Mary A. Groesbeck

the voice of help, but his the voice of accusing. For he is called, "the accuser of the brethren." As in the days of Job, he works for the downfall of the believer. There he stands, day and night accusing the Blood-bought. Our every failure he flings before God. "See that man! He has failed, proven unworthy of divine favor. That woman—she has not fulfilled her vows! Cut them off in wrath. Unworthy are they found!"

But Christ is there. He remembers the days of His flesh, of weariness, of forty days temptation in the wilderness. He remembers when yearning, He spoke to Peter, "Satan hath desired to have thee, to sift thee as wheat, but I have prayed for thee that thy faith fail not." So before the throne He pleads. For the sore-pressed children of conflict He pleads. For He has heard the sighing and seen the tears. He has sorrowed over the failures, and—hearken! It is His Blood He pleads, on our behalf.

Five bleeding wounds He bore,
For me to intercede,
His all-atoning Blood,
His precious Blood, to plead.
Before the throne my Surety stands,
My name is written on His hands.

There lies our strength. Jesus intercedes for us.

On earth too, the "accuser of the brethren" is busy. And even on earth the Holy Spirit moves to bring the spirit of interceding. For these two powers are ever in opposition. And each strives to draw the believer under its own sway. Accusing or interceding—to tear down the church, and cast down believers,—or to hold the weakest, and those as well that seem the strongest, continually up in faithful intercession before God, it is one or the other. See how Jesus intercedes! "I know this one has sadly failed, and that another has nigh fallen by the wayside, but I remember that the path is steep. Rough and rugged is the road, hard beset oft, with thorns. 'Twas for them I shed

(Continued on Page Eight)

Keeping the Christian Feast

1 Corinthians 5
Ernest S. Williams

Christianity is a feast, and the ideal state of the Christian heart, and of Christian fellowship, is that of entire freedom from every taint of sin. Sin is like leaven, corrupting and contagious. One act of sin on the part of Eve soon found its way into the heart of her husband, and, through that act, the entire race has become defiled. Who can measure the influence of one sin? And who can tell where that influence will end? With what care we need to watch and pray against its entry into our own lives, or the church of Christ. Here is the church at Corinth, puffed up, glorying in their spiritual pride, yet having one in their midst, and he likely taking a prominent part, whose vile immorality was such that it even shocked the immoral heathen among whom the church was planted. When the knowledge of this reached the godly apostle, his spirit was stirred, not with a carnal anger, but with an indignation filled with the power of our Lord Jesus Christ. He was incensed at the indignity being imposed upon our holy God.

The highest calling of the Christian church is Christian character. No gifts, no manifestations, no shouts, and no seeming blessings, can ever become a substitute before God for this the Christian's noble high calling. A compromising church may condone many things shocking to spiritual sense, and rebuked by the Word of God, but, be not deceived, the wood, hay, and stubble, will find their place in the day of fiery testing. It is the pure and the holy, the gold, silver, and precious stones, that will abide when the test is over. Some debauch the truth and lower the standard to play to the crowd. Be not deceived, God is not mocked. Sin in any of its forms is serious. And what is sin? Sin is error, guilt, failure, iniquity, missing the mark. Only two of these do we in this paper wish to consider.

Sin is error. The seriousness of this has been given too little consideration by many. They have thought themselves free to rush heedlessly into almost anything, never weighing the consequences. They will follow any new doctrine that may come around, any fad that may be presented as something new, any new leader, with a ready gift of gab, however he may be disrupting the work of God. Again I say, "Be not deceived." It is a serious step when one runs off after these, and we have treated such with too much lightness. People get out under the devil's delusions, sow discord among the flock of God, bring the name of Christ into reproach, destroy unity and faith, and then, when their bubble has burst, find their way back among the faithful and expect to be received with open arms. Those who commit such sin must repent, and ought to make a humble and public

apology, and that assembly which demands such, deals fairly.

The Holy Ghost has come to lead us into all truth. When one runs off after these destructive errors, he has not only sinned against the church, but against the Spirit of God. He has been grieved, His work has been hindered, and He demands a godly repentance. Heresy is a work of the flesh, and what admonition we have in the Scriptures concerning it! Why are so many wrecks strewn along the way? How is it that the power of some has been taken away and their usefulness destroyed? One great reason is that they have gadded hither and yon and have imbibed every unwholesome idea that false teachers, many of them demon-possessed, have brought around.

When one has sinned, there is a sin-offering for him. "The blood of Jesus Christ his Son, cleanseth us from all sin." But there is only one way to that cleansing, "If we confess our sins, he is faithful and just to forgive us our sins; and to cleanse us from all unrighteousness." May we always remember, there never was in Old Testament times, and there never has been since, cleansing without confession.

Then sin means failure. Here is a serious fact. We have been saved for a purpose. Have we failed? Is the great Pentecostal movement doing the work for which God raised it up, or is it in danger of failure? It is time for us to stand in the ways and inquire. The goddess popularity is drinking the life blood of some; the lure of gold is wrecking more than one minister whose ministry might have been godly and spiritual; catering to the

crowd has taken the edge off more than one sword; and the Holy Spirit has been smothered and refused supremacy in the church and in the preached word. Failure, my brother, is sin.

When those who constitute our assemblies cease being prayerful, watchful, and separated from the world, they have failed their mission, they have sinned. When the pastors have adopted the world to please their flocks, and to hold the young, they have lost the power, they have failed and sinned. Why has the power gone from movements before us? Failure, they sinned. With what care the godly Samuel watched lest he fail and sin. "God forbid that I should sin against the Lord in ceasing to pray for you." Have we failed in prayer, real heart-yearning prayer? If so, let us confess, let us repent, let us give ourselves up to this, our highest ministry. Said Mordecai unto Esther, "And who knoweth whether thou art come to the kingdom for such a time as this?" What did such words demand of her? That she consecrate her life even unto the death. And has not God raised us up for this present hour, this hour of appalling darkness just before the dawn? Unless our consecration is such that we love not our lives unto the death, seeking not the praise of men, but that which cometh from God only, we will fail, we will sin. And if we thus sin against God, can we hope to be ready when our Lord returns?

Purge out the leaven. Purge it from the church, purge it from your homes, purge it from your lives. Let us keep the feast—the whole of our Christian life is such a feast. Christ our Passover is sacrificed for us once and for all. As faithful worshipers we share Him. Are we living His life by the power of the Spirit? Let us keep the feast, not with old leaven. And what is this? Those sins and habits which bound us before we found the Lord. Do we enjoy freedom from our former sins and lusts? If not, we do not as yet know the blessedness of the Christian feast. Do we retain the old habits? Think of a Christian, his breath fouled from the binding cigarette! think of him emitting from between his teeth the repulsive tobacco juice! If there were no other scriptures against these detestable things, "Cleanse yourselves from all filthiness of the flesh," would be sufficient. Think of our example. Do you think the world has the same respect for our integrity when they see us thus defiled? And have we thought of our influence over the young? Does our Bible not teach us to be examples of righteousness? Silence the hollow profession until you have gotten to the cleansing Blood.

And what of our association? Are we unequally yoked together with unbelievers? Has God not said, "Come out from among them"? The old leaven must go. Your sworn allegiance to the ungodly in the unholy secret society, and all other associations where God's honor cannot dwell. Purge out the old leaven that ye may be a new lump.

Let us keep the feast, not with new leaven. We have become Christians, our careers are changed and our hearts made to rejoice. But there are new dangers.

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An Evangelical and Missionary Paper, advocating Salvation, Holy Living, Divine Healing, the Soon Coming of our Lord Jesus Christ, and the Reception of the Holy Spirit as He was originally received on the Day of Pentecost (Acts 2:4).

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Beware of the leaven of malice and wickedness. Have hard feelings been permitted? Have they grown until a real unforgiving, unrepentant spirit has taken its seat in the heart? This is sin, and the wages of sin is death. We cannot face God in this condition. We must repent. Others have heard our murmurings and fault findings, have imbibed our sinful spirit, have entered into our destructive ways, and have been defiled. Remember, our Passover is without spot. The unclean could not share in the typical feast. Worship of God is serious. It is the pure in heart that see Him. His peace floods their souls, His love constrains them because their eyes are unto Him. Without this our profession is a mockery and our religion is a sham.

Let us keep the feast with the unleavened bread of sincerity and truth. Sweet is this bread, free from the sourness of the leaven. The soul is at peace and the heart calm. None of that agitation, fretting, and irritation, which so marks the presence of leaven, is there. Prayer, testimony, and life, are filled with a sacred wholesomeness. There is the ornament of a meek and quiet spirit which is, in the sight of God, of such great price. O Christian friend, let us keep the feast. Let us cleanse ourselves to walk humbly with our God. May we not fail, but preserve ourselves from that which is false, and so behave ourselves as becometh the gospel of God, that, when He doth appear we may appear with Him in glory.

BLESSEDLY HEALED

I had three attacks of gallstones in one week. My eyes and flesh were greenish yellow in color and I suffered untold agonies. Some sisters called on me and said they believed I had gallstones. My husband called a physician and he confirmed what they had said. After the doctor left some of the saints and Brother Mitzell and other brethren came in and prayed for me when I was almost dead. Brother Woods of Edwardsville asked me if I wanted to get up and I told him I could not for I had on only my night gown. But the Lord said, "Get up." Praise His name forever. I told Brother Woods what the Lord said and he cleared out of the room. I got up and dressed and that night went to church and am still going every night. I can never, never praise God enough for all the blessings and healings I have received from the great Healer divine.—Catherine Bradley, 110 So. Bissell St., Virden, Ill.

This wonderful healing of Sister Bradley occurred just as she has stated in her testimony. We were present at the time.—Evangelist A. K. Mitzell, Henry Dettmer, Edwardsville, Ill.

YOUR CHANCE TO HELP

If there is a union Sunday school in your community and they do not use our Sunday-school literature, it would be a great benefit to them if they did do so. If you will send us the full name and address of the superintendent, we will try to get them to use our literature. Address the associate editor.

Personal Purity

From some temptations yielded to we may recover, but if chastity be lost, even though one repent, and be forgiven both by God and our fellows, the consequences must run on through life, and the scar must be carried to the grave. Young people! Preserve your purity at any cost!

Temptation took Joseph in two points of his nature at one and the same time; it appealed to his Ambition and to his Appetite. How strong is this latter in us all! Now understand that this and other appetites which we have are not sinful in themselves; they have been given to us by God, and given to be gratified. But not anyhow, and at any cost. All wrong is the abuse of some right; all evil, the prostitution of some good; and impurity is the sinful gratification of a God-given instinct and appetite. This motion to sin Joseph resisted.

Joseph would not dishonor the best traditions of his forbears. You have always your family to think of as well as yourself. To stain the family record and bring down your own people with sorrow to the grave is indeed a crime. He would not commit moral and spiritual suicide. His brethren had sold his body, but he would not sell his soul. To shoot or hang yourself would be less a sin than to dishonor your soul, and toss away your birthright. He would not sin against the God of his life. There is the impassable barrier. That sacred Presence forever blocks the way. "How can I do this great wickedness, and sin against God?"

Joseph's refusal was resolute. If it had not been resolute he would have been ruined. If you would not be stung by nettles, you must grasp them firmly. Hesitation in such circumstances as these spells disaster. In the "no" of some people to temptation, there is a half "yes," which is half the battle lost.

The time has much to do with the force of the temptation. Joseph was sold into Egypt when he was seventeen years of age, and he had now been in Potiphar's house ten years. God had given him such favor with his master that everything was entrusted to his care: "he left all that he had in Joseph's hand; and he knew not ought he had save the bread which he did eat." Now, it was out of that very prosperity that this new peril came; unusual blessing was the occasion of severest temptation. It was so then, and it is so now. Says William Law: "How many saints has adversity sent to heaven! And how many poor sinners has prosperity plunged into everlasting misery!"

The critical time in the history of multitudes has not been when they have been struggling up the hill in self-help, but after they have reached the summit. It requires a good head to stand upon a lofty

height; and it takes a steady hand to carry a full cup. Remember, the devil chooses not only his weapons, but also his times.

Joseph was far from home and its restraints; he was dwelling among a nation of idolaters, where the moral atmosphere was vicious; he was tempted in the most attractive way; and an actual opportunity to yield was presented. Notwithstanding, he shrank from it as a child would from a toad. Many youths who have left home reputable and well behaved have run riot in iniquity in another land where they were unknown, and free from the moral restraints of their home. Sin is not one thing at home, and another abroad. Right and wrong are not matters of geography. Sin is not diminished by space. In every place we shall be tempted, but it is not a sin to be tempted. Indeed an apostle says, "Count it all joy when ye fall into divers temptations;" when ye fall into them, not when ye run into them—mark that. God will help us when we are overtaken by an evil suggestion, but not when we take over that suggestion. Temptations which the devil designs for our overthrow, God uses as tests for our establishment. It is not the thing itself that is determinative, but our attitude toward it.

To understand God's plan and purposes we must take long views. Goodness takes time to win through. The successes of evil are all now. We should do what is right because it is right, regardless of immediate consequences, knowing that it is impossible for wrong ultimately to succeed, or for right ultimately to fail. There is no profit for a good conscience, and no reward equal to the approbation of God.

Duty, honor, and faith kept Joseph pure and true. And accompanying duty and honor was faith in God. This last, more than anything else, carried him through, and will carry you through. We can not even imagine how the course of history would have been affected if Joseph had acted otherwise. "But he refused."—W. Graham Scroggie in S. S. Times.

A SILENT WITNESS

A fine illustration of the worth of Christian character was seen in a teacher of one of the Government schools of Japan. His contract was that he was not to teach Christianity—not to proselyte—and, so far as words were concerned, he kept it faithfully. But all the while his life was so blameless and beautiful that it did the work without words. As evidence of this, forty of the students, without his knowledge, met in a grove secretly, and signed a covenant to forsake idolatry—for the religion of their teacher. And some of them are now preaching the Gospel in their native land.

THE MIND

By Mrs. C. Nuzum

In Gen. 1:26, God tells us that He made man in His own image. In the Fall the image of God which man was, was greatly marred and man became very unlike God. Romans 8:29 shows us that God wishes to conform us to the image of His Son, who, the Bible tells us, is the image of God. Rom. 8:28, 29, 30 indicate that this getting man back to where he is the perfect image of God is the purpose of salvation. What a task God has undertaken! All He needs is absolute liberty to be given by us to use His power upon us. God will not TAKE liberties with man, but begs man to GIVE Him the liberty He must have to do the work He longs to do. Think of God having to plead with us to let Him do for us this glorious work! Think farther how unspeakably sad for us to refuse or in any way fail, to let Him have the liberty He pleads for. It is bad enough for the world who do not know God, but how much worse for those who know Him and have yielded to Him in some things, to fail to let God complete His glorious work of restoring to perfection the marred image of God. God is ALMIGHTY and able to do all He wishes to do, but in transforming man, He will not work without man's co-operation. So He tells man that he must do certain things and when man does those things, God completes His own work in him.

Prov. 23:7 says, "As he (man) thinketh in his heart, so is he." It is a well known fact that people become like what they think on most. Thoughts originate in the mind, but become heart thoughts as one dwells on them. Matt 5:19 says that evil thoughts proceed or go out from the heart. The mind thinks, the heart accepts and holds the thoughts and then it goes out in a word or act. Because of this fact, God shows us that in order to conform us to the image of Himself, He must work upon the mind, and in Rom. 12:2, bids us be transformed by having the mind renewed, or all made new. While the mind holds on to the old things, the person will hold those old things on himself and is refusing God the liberty to free him from them. Eph. 4:22 shows us that even the spirit of your mind is to be renewed or made new. You are not only to obey Isa. 55:7—forsake your thoughts—but also forsake the kind of thoughts you used to think. Rom. 12:3 shows us that one kind of wrong thoughts is to think highly of yourself. Rom. 12:10 tells us that the remedy is to in honor or prefer one another. Phil. 2:3 says, "In lowliness of mind esteem others better than themselves." Col. 3:12 says, "Put on humbleness of mind." Paul did this when he said, "I am the least of all saints." Can we get our minds so humble that we think ourselves less worthy, less important, less honorable than any other child of God? How beautiful we

would then be in God's eyes and what great things He would do for us because He says, "He giveth grace to the humble," and grace will bring us all the riches of God.

Phil. 2:5, 7, says, "LET this mind be in you which was also in Christ Jesus." If this is in us we are willing to have NO reputation, and also take the place of a servant (even the lowest—the foot-washer) and this mind will cause you to be obedient in all things and dead to sin, to self, and to the world. If this mind is in us it will cause us to do all things without murmurings and disputings and will make us blameless and without rebuke. If we truly obeyed Isa. 55:7 and forsook our thoughts, we would have to forever cease criticizing, judging, fault-finding and taking notice, even in our minds, of the evil in others. "Love **think-eth** no evil" (1 Cor. 13:5) but will compel the mind to refuse to think on it when it is before you.

It is not easy to do all this and God knew it and tells us how we can do it. Col. 3:2 says, "Set your mind (marginal translation affections) on things above, not on things on the earth." The curse is on all earthly things. If we think on them, the curse will affect us. In Phil. 3:18, 19, God speaks with great disapproval of people whose mind is on earthly things. In the 15th verse of the same 3rd chapter of Philippians, He has told us to have our mind set on pressing forward to God's high calling which is to be in the image of Christ. To the extent that we keep our minds on heavenly things we escape the curse. One says, "I have to have my mind on my work." God knew you would say that and in Prov. 16:3 He says, "Commit thy works unto the Lord (all thy works) and thy thoughts shall be established"—(on God and heavenly things, while you work, and God will see that your work is well done and on time). In Phil. 4:8, God tells us to think on things true, honest, just, pure, lovely and of good report in order to keep out the wrong things. If we keep our minds on the lovely things we cannot think of an evil report. God says, "Think on these good things," and that means do not cease in thinking long enough on them to let an evil thought come into your mind. "He that hath my commandments and keepeth them, he it is that loveth me."

In Mal. 3:16, 17, God says those that think (continue to think) on His name shall be His when He makes up His jewels (His most precious treasures). To think on His name is to think on what He is—His love, holiness, goodness, mercy, faithfulness, patience, forbearance, greatness, power—all that He is.

In response to the question, "Which is the greatest commandment in the law?" Jesus said, "Thou shalt love the Lord

thy God with all thy heart and with all thy soul, and with all thy **mind.**" Love clings to, hovers around, is occupied with and cannot be separated from the loved one. If we love God with our minds, they will rest on God, never get away from Him, never forget Him, and never let other things exclude the thought of Him. The mind will cling to God when we cannot see, feel or hear Him. The mind will hold fast to Him in the darkness. He bids us remember our Creator, and laments that, "God is not in ALL their thoughts." It is impossible to obey the command: "Whatsoever ye do, do all to the glory of God," if we do not so have God in every thought that we will ask, "Will this thought, word or deed bring glory to Him?" I love to look up and say, "God, I am loving you with my mind."

Thus far the most I have written has been commands and instructions. In Isa. 26:3, God gives us precious promises of what He will do for those who stay their minds on Him. He says, "He will keep him." What a big word of only four letters! "KEEP!" He will keep us from hell, from Satan, from evil spirits, from backsliding, from lukewarmness, from murmuring, from criticizing, from fault-finding, from tale-bearing, from judging, from pride, from selfishness, from self-exaltation, from self-seeking, from sorrow, from worry, from fear, from unbelief, from pain, from disease, from weakness and from all other evils. Oh, to be kept by God. He says He will keep us in peace and the peace shall be perfect. The tiniest evil will mar perfect peace. So God's promise means He will keep us from all evil of every kind. God promises it and He cannot lie.

Paul tells us, "For whom He did fore-know, He also did predestinate to be conformed to the image of His Son." Could anything be more glorious than to be made as much like Christ as my face in the glass is like me? Redeem means to restore all that was lost. Our Lord Jesus came to do it. The Almighty God is ready to bring about this Christ conformity in us, but waits for us to take our minds off of earthly things and people and even ourselves and fix and keep them on God and holy things. You say, "I cannot do it." Jesus uttered that truth before you did: "Without me, ye can do nothing,"—not one thing. But hear the victory shout: "I can do all things through Christ who strengtheneth me." God wants our wills and our minds. Believe God and set your will to obey, and turn away from things and people that hinder. Set your whole being Godward and He will work with His almighty power and things will come to pass.

Christ humbled Himself unto death in all things and we must take the place of death (absolute separation) from all that is not of God. The hardest thing to separate from is self, because we love self so much. Self is a worse foe than Satan and must be denied any place in us, or recognition from us.

When God has our wills and minds He has all of us. After our wills are set to do all of God's will and only His will, then our minds are to be kept on

these things God has told us to keep them on. In 2 Cor. 4:4, God indicates that He wants the light of the glorious Gospel to shine into our minds that Satan has blinded. In 2 Cor. 3:18 we are shown that as we behold the glory of the Lord—are occupied with it—the Holy Spirit changes us into the same image from glory to glory.

Man's mind is the highest part of the natural man. Many people have given God their hearts, their lives, their time, their means and service, but the high place, the mind, does the things it used to do and hinders God from transforming them. This is why so many of God's born-again children and even His Spirit-filled children are so little like Jesus. In how few people can we see the likeness of Jesus. Oh, let us use the mind as God has told us to use it, so that God can conform us to the image of His dear Son. If God works for us it will be in the way He has given and not in a way of our own choosing.

It is only those who are like Jesus who will sit with Him on His throne, rule with Him, and be joint heirs with Him, having an equal share with Him in all He has. Now and here is the time and place to secure all this. God gave us this life for this one thing—to be made like Jesus and become heirs with Jesus of all God has.

As death finds us so the judgment will find us. If we are busy about other things—no matter how good—and fail to so use our minds that God will transform us, death will find us unlike Jesus and shall we not miss the throne? We must be like Christ in order to reign with Him. Will we allow our minds to be on wrong things another hour and thus hinder God's work in us? Time is short. A little delay may cause a loss that cannot be estimated.

1 Pet. 1:13 reads, "Gird up the loins of your mind." In the land of the Bible, men wore a long, loose robe fastened at the neck. If a man worked or walked, the robe would fly out because of motion or wind. To prevent this, he bound it to his body by a girdle. What a perfect picture of our mind going here and there, and God instructs us to put the girdle of His commands on our mind and compel it to stay on Him and the things that He wishes. God tells us to do this and He will enable us to do it if we set our wills to obey. The Bible says, "We have (even now given to us) the mind of Christ." It is our business to see to it that we "cleave to Christ"—even to His mind, and yield our faculties to it and watch that not one of our faculties serves the old carnal mind that loved to think on earthly things and people and on the evil that we are compelled to meet on every side. Think on His name and be His treasure.

REVIVAL FIRES BURNING

Pastor A. B. Cox writes from Dayton, Ohio: "We want to praise the dear Lord for His constant blessings on Bethel Temple. God gave us a blessed refreshing in a recent revival with Sister Hattie Hammond of Williamsport, Md. She gave us a real campaign from start to finish with messages that were Spirit-filled."

A BAPTIST PASTOR'S EXPERIENCE

I am at present pastor of the Greenwood Baptist Church, Pomona, Kansas. Some weeks ago while in our home, I was taken with acute indigestion and thought I could not endure the pain. My wife and I were alone in the cook-room, the children having retired for the night. Wondering what to do, we talked of calling the physician, but I thought I would not live till he could reach us. So I asked my wife to anoint me and pray, which she did, and almost before she had gotten into her prayer, I was as easy and free from pain as any one could be. And then I in turn administered to wife. She too experienced a great change. She had not been a bit emotional with her religious matters but she shouted God's praises.

Since that time I anointed one of my children who came home from school with a fever and after I had ministered to him, the fever left, without returning.

Just a few days ago I was called to Enid, Okla., to be at father's bedside, with the same results there. His fever left, and he began to mend at once. Surely He is a great Saviour and Physician.

I had not been skeptical yet I could see no sense in people's being so happy, or acting that way at any rate. But it is hard even for a Baptist preacher to keep quiet when God is so good to him. The third Saturday evening in January, we prayed in the family altar and my preacher boy, who is eleven years old, and I received the Baptism of the Spirit. Certainly those who are so cold and formal, if they would only believe, would enjoy their life of service much more and have a very great experience if they would seek and obtain the blessing my son and I received.

Pray for me that God will open up the way for a field of service.—F. G. Bailey.

HEALED OF ASTHMA

For the Lord's glory I want to tell of His wonderful healing power. My daughter Lucille took the flu in 1918, and her body was left in a weakened condition so that she was never strong afterwards. In a few months asthma in a bad form developed. She would wheeze until her bed would shake. She was anointed and prayed for at different times and she would recuperate and get up and then suddenly have another relapse. Her father would encourage me to believe she would be all right, until March 1926 when she was taken very sick and was nigh unto death, and then her father gave up all hope.

As I was crying out in agony to God I drew a precious promise which reads as follows: "Now, I exhort you to be of good cheer, for there shall be no loss of any man's life among you, but of the ship." Acts 27:22. This scripture was quickened to me and I praised the Lord for His Word and thanked God for her healing, as she had been anointed and prayed for. I believed and she went off to sleep after having been in pain and agony for days. All the fever left; throat and lungs healed and the next day she arose from her bed. She gradually received

strength and is now a well girl. She never has had the asthma since and this has now been over a year.—Mrs. Arthur Bell, Box 133, Mattoon, Ill.

BOIL AND BURN HEALED

Last fall I had a boil on my arm, as large as a dollar. It became very painful and I had to carry my arm in a sling for two days. I went to the doctor's office to have it lanced but just as I came in front of his office I decided to trust the Lord so went to Brother Hartman and he prayed for me. The pain stopped while he was praying, and when I got up the next morning the boil was all healed up, leaving almost no mark of its presence. It was very hard and angry looking when I went to have it prayed for.

Last winter I scalded my arm from my hand to above my elbow. I went over to Brother Jackson's and he and his wife prayed for me and the burning stopped. It has not hurt me any more.—Miss Ella Brewer, 465 California St., Gridley, Calif.

ONE RETURNS TO GIVE THANKS

The other day a letter came into the Gospel Publishing House that somehow or other brought back to our memory the story of the ten lepers whom Jesus cleansed, and one of those lepers came back to Jesus to thank Him. We quote from the letter: "Some time ago I sent for some tracts and received a big collection of the most wonderful, soul-inspiring little tracts, among which were some beautiful testimonies to healing through faith in the Lord. Now my daughter (fourteen years of age) had a bad goiter. It had troubled her a lot but we dreaded to have her go through an operation. After reading those tracts it seemed that I was brought nearer to God than ever before, and my faith in His power greatly strengthened. One afternoon we went before God and there at His feet poured out our hearts in humble prayer. Praise the Lord, He heard our prayer and the healing came at once. There is not a trace of the goiter left. Now please don't think that I believe that the blessing of the Lord can be paid for in dollars and cents, but I am inclosing \$10.00 as a thank offering to the Lord for His mercy to us, and I pray that others who are faltering in faith may be strengthened as we have been."—Mrs. David Anderson, Long Prairie, Minn.

BROTHER WIGGLESWORTH IN VICTORIA

Pastor J. C. Jeays writes: "Brother Wigglesworth arrived in Victoria April 29, holding a meeting the same evening, three the following Sunday and one on Monday evening. The presence and power of God were manifested from the beginning and our brother was also speaking in the power of the Spirit. A real uplift was experienced by the whole assembly in the strengthening of faith and the longing for a deeper life in God. Some also received a divine touch in their bodies and others were drawn to Christ. Sister Salter also stirred our hearts by her account of mission work in the heart of Africa."

The Jewish Question from Viewpoint of a Converted Jew

By Meyer Pearlman.

(Continued from last week)

In 1897 Herzl called a Jewish congress for the purpose of discussing plans for the restoration of his people. This met in the city of Basle, in Switzerland, and there was organized the Zionist movement which laid down as its object the following: first, to obtain a legally secured home in Palestine; second, to promote agriculture; third, to organize and centralize the Jewish people; fourth, to strengthen Jewish national consciousness and inspire them with a spirit of patriotism for their nation. So the Zionist movement worked, helping to establish colonies and inspiring the nation with the hope of a return to their land.

All this time Palestine was in Turkish hands. The Jews were permitted to establish colonies there it is true, but then as yet Palestine was not their own land. How was Palestine to be delivered from the oppressive rule of the Turks and given to the Jewish nation? It was not until the great war that the question was answered. There was working for the British government a Jewish chemist by the name of Weitzman, who had made a discovery in explosives which had been of great value to that government. When asked what his reward should be he refused to accept anything for himself but asked that the British government might help his people to acquire Palestine as their home. His request was granted, for in November, 1917, Arthur Balfour, the British Minister of Foreign Affairs, expressed the intention of the British government to help secure Palestine as the homeland for the Jews. The next steps in Jewish restoration followed in quick succession. The British entered into Jerusalem December 11, 1917. A Zionist commission was sent to Palestine to cooperate with the British government in making plans for the settlement of the Jews in the country. Zionism received the endorsement of many countries and of many labor movements. The Turks were completely routed; and finally in 1923 Great Britain was given a mandate over Palestine, and a Jew, Herbert Samuel, was chosen as governor. Thus after many hundreds of years the Jewish hope of returning to Palestine came to full fruition. They were at last recognized as a nation having a country.

The spirit animating the Jews now living in Palestine may be summed up in one word—progress. Colonies and settlements have been established. Thousands of acres have been brought under cultivation. Thousands and thousands of trees have been planted. Factories have been built. Immigrants have been brought into the country every month, many of them transported on ships flying the Jewish flag. The population of Palestine is now seventeen per cent Jewish. In 1918 there were 55,000 Jews in Palestine, now

there are 155,000. One prominent Jew has affirmed that there is no reason why in fifteen years there should not be a million Jews in the country.

What is the present Jewish attitude toward Christ? We are happy to say that it is changing. In early Jewish writings Jesus was portrayed as the greatest sinner in Israel. The most blasphemous stories were told concerning Him. And in one place in their writings He was set forth as suffering the torments of the damned in company with Baalam. One reason for this attitude on their part was their treatment by those who called themselves Christians, and naturally the Jew received his impressions of Christ from Christ's friends. Once a Jew told a missionary, "Look here, what I have read of the New Testament I like very much, but I don't see what it has to do with those people round about me who call themselves Christians (meaning the Russian Greek Catholics). Christianity as you represent it I know nothing about, but if the Christ whom the Christians around me worship was what they represent Him to be, He deserved to be crucified."

So then for hundreds of years the name of Jesus has been anathema. To-day witnesses a radical change of attitude on the part of the Jews toward Christ. Klausner, an orthodox Jew, has written a book on the life of Christ, and in certain quarters this is the most popular book among the Jews. Rabbi Wise, one of America's foremost rabbis, some time ago called upon all Jews to accept Jesus as a great prophet, and this same rabbi has in his study a picture of the Lord. This last fact surprised a visiting Methodist bishop who was also surprised by being asked to speak in the rabbi's synagogue on any topic of his own choosing. In 1919 a Jewish Christian missionary asked permission to preach in a Jewish synagogue in Palestine, and permission being granted, he preached an old-fashioned Gospel sermon that was received with applause.

To further illustrate the change of attitude about which we have been speaking, we give the following quotations from prominent Jews:

Dr. Castelli: "Jesus, in a certain sense, fulfilled in His Person the prophecies of the Old Testament."

Dr. Berkowitz: "In Jesus there is the very flowering of Judaism, . . . the noblest Rabbi of them all."

Joseph Reimach: "Jesus is, and will remain, one of the highest, if not the highest type of humanity."

James Hoffman (New York Hebrew Technical Institute): "I recognize in Jesus the blending of the Divine and the human, the lofty and the lowly, the **Son of God** triumphing over the child of earth."

Dr. Kohler: "The Jew of to-day beholds

in Jesus an inspiring ideal of matchless beauty. . . . The very sign of the Cross has lent a new meaning, a holier pathos to suffering, sickness, and sin. . . . All this modern Judaism gladly acknowledges, re-claiming Jesus as one of its greatest sons. A great personality, standing, unlike any other, midway between heaven and earth, equally near to God and to man. Jesus, the Helper of the poor, the Brother of every sufferer, the Comforter of every sorrow-laden one, the Healer of the sick, the Uplifter of the fallen, the Lover of man, the Redeemer of woman, won the heart of mankind by storm, and mounted the world's throne, to be the earth's great King."

Dr. Max Nordau: "If the Jews up to the present have not publicly rendered homage to the sublime moral beauty of the figure of Jesus, it is because their tormentors have always persecuted, tortured, assassinated them in His name. The Jews have drawn their conclusions from the disciples as to the Master. It was wrong, but pardonable in the eternal victims of the implacably cruel hatred of those who called themselves Christians. Every time that a Jew mounted to the sources, and contemplated Christ alone, without His pretended faithful, he cried out with tenderness and admiration, 'Putting aside the Messianic mission, this Man is ours. He honors our race, and we claim Him as we claim the Gospels—flowers of Jewish literature—and only Jewish.'"

Harris Weinstock: "The indignation felt towards the very mention of Jesus, which filled Jewish hearts during the centuries of persecution at the hands of His followers, is speedily being replaced in the modern Jewish mind by a keen appreciation of the beauty and nobleness of the character of Jesus. . . . The modern Jew looks upon Jesus as one of the greatest gifts that Israel has given to the world, and he is therefore proud to call Jesus his very own, blood of his blood, flesh of his flesh."

A Leading Jew in Europe writes: "Christianity has deepened the ethics of the Old Testament. Read the glorious Sermon on the Mount, or Paul's description of love (1 Cor. 13). . . . Jesus brought the gospel of love to humanity, and was a martyr for the truth. He proclaimed the message of salvation to all nations. He was the Consoler of the weary and heavy laden, the Friend of man and Lover of the poor. In Him was nothing but light, harmony, and symmetry; and His image and name have been an inexhaustible fountain of blessedness to millions who have lived and died in His love."

Another European Jew: "With Roman Catholicism we can have no compact, for the breach between us is too great. Otherwise is our relation to enlightened Protestantism. For the sake of putting an end to the strife of two thousand years, we shall, if needs be, be ready to accept the ancient rite of baptism. We shall call synagogues churches, our rabbis pastors, and ourselves Christians. . . . Moreover, for the sake of a compromise, we should be ready to keep the Sabbath on Sunday instead of Saturday; we would give up the dietary laws; and would entirely reject the Talmud. In a word, if our con-

ditions were accepted, that the Church, which is of the same Divine origin as Judaism, should go back to Isaiah and to Jesus, we should be ready to enter into religious fellowship, yet retaining our nationality. For as there are German, French, Chinese, and Indian Christians, so there might be Jewish Christians."

Rabbi Salee: "The oldest and the newest traditions of Israel look with favor upon the Man of Galilee, who, as the prophets of old, was willing to give His soul unto death that His ideals might live after Him. . . . We who are Jews to-day certainly have no reason to regret His coming into the world. . . . The Gospel of Jesus was the glad tidings of Israel's own universal truth. The Teacher of Nazareth was our own kith and kin, both in the flesh and in the spirit. We revere His memory, claim Him as our own, and gladly accord Him that high rank which He deserves as one of the greatest benefactors of the human family."

What is their response to Christianity? The day has not come as yet when one can preach the gospel to the Jew without suffering opposition, blasphemy and sometimes violence, but there is much to encourage us in Jewish evangelization. During the last century there were more Jews baptized according to their population than heathen. In the same period there was one Hebrew convert out of 156 Jews, while there was but one Gentile convert out of 525 Gentiles. Concerning the present progress of Jewish evangelization we quote from the "Christian Testimony to the Jews": "Already we begin to see the middle partition beginning to give way in eastern Europe. There has been something like a mass movement of the Jews towards Christianity. In the city of Vienna, since 1918, many thousands of Jews have entered the church, among them Hans Herzl, son of the founder of the Zionist movement. In Hungary, 40,000 Jews have been admitted to churches of the land; in Budapest alone 2,500 Jewish converts have been added to the Presbyterian church, and as many to other Protestant churches. In Ukrania whole congregations of Hebrew Christians have been formed. In America it has been estimated that 20,000 have connected themselves with evangelical churches in the past generation." Hebrew converts who enter the Christian ministry are three times more numerous than the Gentile. At one time it was estimated that about 600 Jews were preaching the gospel in Britain and Europe.

Now that the Jews have Palestine as a country, have a flag, a national anthem, and hopes of material prosperity in the same land, is their problem solved? Not any more than their civil emancipation in the nineteenth century solved it. The Jewish nation as a whole is still without God and without Christ. The solution to the Jewish problem is national repentance and conversion. And we can rejoice in the fact that in the Scriptures their conversion is assured. For by the Abrahamic covenant promising Palestine to them forever, God has constituted them an everlasting people. Moreover this nation is the only nation for whom it is recorded that Christ died; for Caiphas, the high priest said, speaking of Jesus, that He should die for **that nation**. (John

11:51). Although it will be remembered that John added to this prophecy, "And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad."

Not only is national conversion a solution of their problem but also national consecration. Moses saw this last fact as a solution to this problem when he prayed that all of God's people might be prophets and that God would put His Spirit in them (Num. 11:29). God intended the Jewish nation to be His witnesses to all nations. In this they have failed. They are the nation of backslidden preachers of whom Jonah offers a fine type. But the day is coming when all their talents, energies, keenness, resources, which are now being used in material projects, will be used for the advancement of the Gospel. This, as Paul says in Romans 11, will mean life to the world.

At a Jewish Missionary Conference in England a certain speaker began his message with the statement that they had met for the furtherance of the most important object in the world, namely, the conversion of the Jews. One member of the conference took exception to this remark and sent him a little note which read thus, "Eight million Jews, eight hundred million heathen; which is more important?" The speaker scribbled back, "But if the conversion of those eight million Jews is to be as 'life from the dead' to those eight hundred million heathen—what then?"

This was Paul's thought when he said, "Now if the fall of them be the riches of the world, and the diminishing of them be the riches of the Gentiles, how much more their fullness? . . . And if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" (Rom. 11:12, 15). Yes, national conversion and national repentance offer the solution to this vexed Jewish problem. And when will that problem be solved? When every problem will be solved, individual and national, secular and religious, namely, at the coming of the Lord Jesus Christ.

THE TRAGEDY OF THE UPTURNED FACE

For eight long days we cycled and tramped. Our destination was a newly established mission station among a cannibal people. We threaded our way through dew-laden grass, varying in height from two to eight feet. Every step we took along the almost invisible snake-like path, the grass and herbage swished back into our face; while the thorns pierced, and the wild nettles stung our flesh to a maddening degree. At times the heat was almost unbearable, and as we tunneled through the vegetation with sodden clothing, and squelching boots, we had repeatedly to remove the growth from above our heads to relieve the feeling of suffocation.

The streams were running high, the rivers in flood, and much land was under water. At some of the fords we had to strip off our clothing to assist our porters, and to ensure a measure of protection against their being swept off their feet by the flood. We had crossed one river

in two places, and were drawing near to the ford to cross for the third time. Heading the caravan I was the first to arrive at the crossing. I had scarcely got to the bank of the river, when my eyes fell upon the form of an elderly native lying half in and half out of the water. His eyes were closed and his face was turned appealingly upwards. The naked, emaciated form was gruesome and coming into contact with death in such a way, without any warning, was somewhat of a shock.

Our porters quickly came along, and so I waited to see them safely across to avoid confusion. Previous experience had taught me that our people would rather die than handle the dead body of a stranger. Many of them passed quietly over, but some gave vent to a fiendish chuckle at the sight. (It is one of the paradoxes among these people, that although they shrink from pain themselves, and spend their lives fencing off death, yet naturally, they are heartless as regards the sufferings of others.) We hurried on to the village to inform the chief, and if possible find the relatives of the dead man. On arrival at the village our surprise was great to find that the people knew all about the death of the old man and although it is customary to bury immediately after death, yet they had left the body for three days. The old man's relatives refused to have any thing to do with the corpse. They told us that his wife had recently died and that his relatives had quarrelled with him; thus he had not been able to pay the customary compensation to the wife's relatives. After the death of his wife the people accused him of wizardry, refused him food, and then in a starved condition, drove him out of the village to die.

All of this was known to the chief, but he refused to interfere; in fact he appeared to fully acquiesce in all that had been done. As the people are cannibalistic I wondered why they had not eaten the body; but I found out that his supposed dealings with evil spirits made them afraid of doing this.

Unwanted in life, unburied in death, the prey of insects and animals; the pollution of the water supply of thousands of people, yet until forced to act, every person in the village disclaimed responsibility.

The victim of that Cainite act haunts my dreams, fills my thoughts, and against my wishes lives in my mind. It is a parable of the natural state these people. "Am I my brother's keeper?" is echoed and re-echoed in their every act. They expect no sympathy, and they give none. Need we point out the moral? If one hundred thousand souls each day are passing to their doom, and all the nations which forget God are to be turned into hell, does it not behoove each one of us to search and see how far we are guilty of this same Cainite spirit?

A mission station has been established among these people, and those laboring there are six days' journey from their nearest fellow-missionary. In the effort to place "Calvary's tree" into this Marah, the gospel meal of life into this "pot of death" will you by your intercession please assist?—James Salter, Belgian Congo.

Children's Corner

THE DIAMOND RING A True Story

"You must take the greatest care of this little packet, Charles. Go straight to Parker's the jeweler in High Street, and give it into his own hands, and ask him to let you have a receipt for it. It is very valuable, but I entrust it to you because I know you are careful. Mr. Parker knows why I am sending it."

So Charles Turner, the page-boy at Tregenna Park, a large country estate in England, started on his two-mile walk into the country town, proud of being thus trusted by his employer, Lady Sherwood. The day was very warm, and after a little time the heat became so great that, while still within the spacious grounds, he was tempted to rest a few minutes under a wide-spreading tree; and as he leaned against its trunk he foolishly took the packet from his pocket and turned it over in his hands.

The wrapping was of very stiff paper, and as he handled it, the seals gave way, disclosing a crimson morocco case, which his curiosity led him to open. On its white satin lining lay a glittering diamond ring. Turner was trying to put this on when, startled by the sound of approaching footsteps, he let it drop. Down he went on his knees to recover it; but, to his dismay, though there was only short turf around the tree, his anxious search was in vain. For nearly an hour he continued it, till at last, he gave it up in despair.

His case was hopeless indeed! He could not return to his mistress, his trust betrayed, her jewel gone; neither could he seek refuge in the home of his parents with his character thus disgraced. Only one resource was left: to make speed to the seaport near and seek work on some far-going vessel.

* * * *

Years went by, during which no trace was found of the absconded messenger or the lost jewel; and sometimes its owner wondered at her fatal mistake as to her page-boy's character.

Meanwhile, in a distant colony, Charles Turner found work, and by degrees prosperity, and at length set sail for his native land, confident that his savings would cover the value of the diamond ring, and resolved to seek his former employer and tell his strange story.

Entering Tregenna Park, having learned that Lady Sherwood still was there, he retraced that well-remembered pathway, and stood beside the shady tree. He noticed a curious hollow in the bark, at about the height of his shoulder, filled with dead leaves and twigs, and, without thinking poked them out with the point of his cane till he noticed something like a dewdrop sparkling at the bottom. Putting his finger into the little cavity, he drew forth the lost ring.

Great was the amazement of Lady Sherwood, now a white-haired woman, when the well-dressed stranger proved to be her long-vanished page. Convinced of his dishonesty, she had never expected to see him again, and great was her pleasure on learning that the lad in whom she had put such trust was worthy of it; and, hearing of the loss of the ring and its unexpected discovery, she was even more rejoiced to know that the former page's character was cleared than to recover her precious jewel.

With the money he had brought to England, Turner was able to start a profitable business.

This is a true story. What a warning it affords against giving way to little faults! Only a lingering by the way, and a minute of idle curiosity, cost the boy years of bitter self-reproach, the loss of his reputation, and long and lonely exile from his native land and all whom he loved.—Alice Jane Home.

"ANY ONE STAND FOR WALLIE YET?"

It was during the terrible Indian famine, and little, naked, starving orphans were storming by dozens about the Mission School begging to be taken in. But the school was full—running over. Even those in it had only a little rice every day; but still they were not starving. At nights when the door was shut the starving dogs were on the outside. And once, outside with the dogs, was poor little Wallie, only four years old. No father or mother, no sister or brother. The pitiful, brown, naked skeleton would peep in through the door every night, and wistfully ask:

"Any one stand for Wallie yet?"

That meant has any one in the far-off West sent money to take in one more orphan. Every day Wallie hoped someone would stand for her. But every night the reply was, "No, dear, no one stands for you yet."

Wallie would slip off in the darkness, and the teacher would turn to another teacher, and say, "I can't stand it; I must take her in!"

"But we can't, dear," the other would say. "You know we have not enough rice for those we have now."

Night after night, the little ribs standing out more and more, the little voice more wistful. "Any one stand for Wallie yet?" And always the same answer; and always the little figure was swallowed up in the pitiless dark. Then when the teacher could stand it no longer, she said, "Rules or no rules, if that child comes to-morrow, I must take her in."

"Any one stand for Wallie?" The face was thinner, if possible, and the black eyes brighter.

"Yes, dear, come in. Jesus will stand for you."

So in Wallie came. The dirty body was washed, and the matted hair combed, and Wallie was content that somebody "stood" for her.

In the morning she saw lots and lots of children sitting on the floor, each with his mug of rice. Only Wallie's cup was empty.

"Children," said the teacher, "there is no one to stand for Wallie yet, and she has no rice in her mug. You have only a little yourself, I know; but until God sends some one to stand for her, will you each spare her a little?"

Up one line and down another Wallie's dish was passed, and when it came back to her it was full and brimming over.—Selected.

JESUS INTERCEDES

(Continued from Page One)

My Blood. 'Twas that they might be redeemed." And before the throne in intercession He presents the drops of His poured-out, precious lifeblood.

Oh, we are called to follow Him. We too are called to intercede for our brethren. To exhort, to encourage, to lift up; "and so much the more, as we see the day approaching."

A brother was receiving the Holy Spirit in an Indiana city in my last revival meeting, not many days ago. The hour was late. The church was empty, save for a few ardent souls. The brother was new in this way, the pastor told me. A holy hush had settled down as we bent our heads to listen, for from the lips of this young convert the Lord was giving us a message that thrilled our souls. It was again the message, "Jesus is coming soon!" that had come with the outpouring of the Holy Spirit, when first the latter rain commenced to fall. These were the words that fell upon our ears. "My little children, my little children, I am coming soon. So soon! Sooner than you expect! Prepare for the time is at hand."

This brother was but a babe in Christ, but oh, how we sensed the presence of the heavenly Dove in that holy hour. I quickly compared the incident with the words of another I had met on my journey to that city, not a beginner he, but a stalwart captain of the Lord's hosts. In the short visit with this man of God, whom I have heard referred to as the greatest living preacher, he said to me, "Did you ever see, or dream there could be, such strange days? What can it mean? It must be that Jesus is coming very soon!" "It is growing to be tremendously needful," he said, "that spiritual people uphold in prayer the hands of those who are at the front of the battle. I do not mean just mentioning their names in prayer, but praying for them with that poured-out intercession that comes only through the power of the Holy Ghost."

As I left the great tabernacle that day the words rang within me. Intercession! as the day draws near. "We know not what we should pray for as we ought, but the Holy Ghost helpeth our infirmities, making intercession for us, with groanings that cannot be uttered."

In the days of Charles G. Finney, there

lived a man whose name is not handed down to us. He was known as the "crazy man." Several days before Mr. Finney entered a city to open a campaign for souls, this lone figure would appear in the city. Going to some quiet hotel he would ask for an isolated room. He requested that on no account would he be disturbed, but that each day a pitcher of cold water and a loaf of bread be left at his door. In the days that followed, strange sounds would be heard emerging from his room, sounds of weeping, of sighings, of groanings. People did not understand, but God did. The secret prayer still finds openly its reward. And when Mr. Finney arrived in the city and opened his work for souls in a mighty glow of Holy Ghost power, the lonely figure would slip away, and on to the next city.

The hour is short. Child of God, dwell deep! Intercede, for Jesus intercedes. Our tears are all counted, kept in a bottle. The vital organs of the body are hidden, but most necessary of all. Intercession is the work of Jesus. We may share it, "until He come."

REVIVAL IN NORTH CHINA

Martin Kvamme

I would like to give you a little encouraging news about the station that we opened up five months ago, showing what God can do through the native workers. We have not been able to visit this station very often because of being overcrowded with work in the city, but God has marvelously blessed the humble ministry of the man in charge and we can truthfully say that a revival has been going on in that place all winter. Family after family has given up worshipping idols, cleaning out their homes and wholeheartedly accepting Jesus Christ.

The Holy Spirit fell on the believers as on the Day of Pentecost and 8 or 9 received the Baptism of the Spirit.

We made a visit there a few weeks ago and found the revival spirit burning. We were so impressed with the work that we remarked to each other "This is almost too good to be true." People seem to be praying everywhere and they told some very precious things concerning the dealings of God in their lives and homes. I have never found in China such a deeply spiritual atmosphere as is manifest in this assembly, and such a real sense of righteousness as is prevalent among the people. This last is one of the greatest proofs to us that God had been dealing with them in a mighty way. The mission hall that we finished five months ago had become too small, and I had to remove a partition so as to add more space, also make some more benches. The first man to receive the Baptism of the Spirit has entered the ministry, and truly the fire of the Holy Spirit is burning in his soul. There are other doors standing open to us like this where assemblies can be established without spending much money.

Pray for the work in China.

If we walk in the light, . . . we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 1 John 1:7.

REVIVAL IN SCRANTON, PA.

Jack Saunders, closed his second evangelistic campaign in Scranton, Pa., on Sunday night, May 15th. His first meeting was held last fall when the Spirit was outpoured and quite a number were saved and healed and filled with the Holy Ghost. The second meeting surpassed the first one in power and blessing.

At the close of a six weeks, city-wide, interdenominational, tabernacle meeting in Scranton, twenty-eight cards were handed to the Pentecostal Church indicating that many had expressed themselves as preferring the Pentecostal Church. We immediately began special meetings with Philip Brauchler of Vine-land, N. J., to gather together the results of this meeting. Brother Brauchler preached every night for two weeks, closing April 17th. Then the church rested two weeks and began special services again with Evangelist Jack Saunders.

From the first service, God began to work and souls were saved. The people were expectant and well prayed up, therefore it was easy to preach and to get results for eternity. When the sick were prayed for, many of them fell under the power of God before hands were laid upon them and on the following night clear testimonies were given to the healing power of God.

On Friday night of the closing week, groups of young people attended the meeting from Avoca, Taylor, Wilkes Barre, Clarks Summit, Greenwood and Peckville. The Italian assemblies in Dunmore and Old Forge were also well represented. Each group sang a song or presented some other contribution to the service that kept the spirit of expectancy and enthusiasm running high. The Peckville group, led by Sister Wm. L. Couzens sang a new chorus over and over again until it was caught up by the rest of the Young People, the walls ringing with the shout of

"Have you been filled with the Holy Ghost and power?

Is Jesus real to your heart this very hour?

Tarry before Him until the Lord of glory Sends down from heaven the promised Latter Rain."

The young ladies of the Italian group came to the meeting dressed in white and with white caps. They made a striking group as they sang their song in their own tongue, the Italian young men in black standing behind them. While the words were unknown, the Spirit of the song gripped all present.

The enthusiasm of the young people become so great that they began clapping their hands spontaneously, and when Brother Saunders called for a hand-clap for Jesus, the clapping was prolonged, ending with a great shout of praise and thanksgiving, the young people rising to their feet with uplifted hands and shining faces. At the conclusion of a powerful message, the altar was filled and a number came through to a glorious Baptism in the Holy Ghost.

On Mother's Day, May 8th, Brother

Saunders preached his first Mother's Day sermon from the text, "And the mother of Jesus was there." Jno. 2:1 At the conclusion of the message, the altar was filled four deep with mothers only, who poured out their hearts to God in prayer in behalf of their children, holding on in prayer with tears coursing down their cheeks. It was a wonderful sight that will not soon be forgotten in Scranton.

On the concluding day the church was packed to its utmost capacity and when the altar call was given at the close of the night service a number of souls received the Baptism in the Holy Spirit as they tarried before God until a late hour. Brother Saunders left Sunday night for his home in Lethbridge, Alta., Canada. He has an invitation to return again to us when the Lord leads.

J. Roswell Flower, Pastor

GREECE

Harry Mamalis

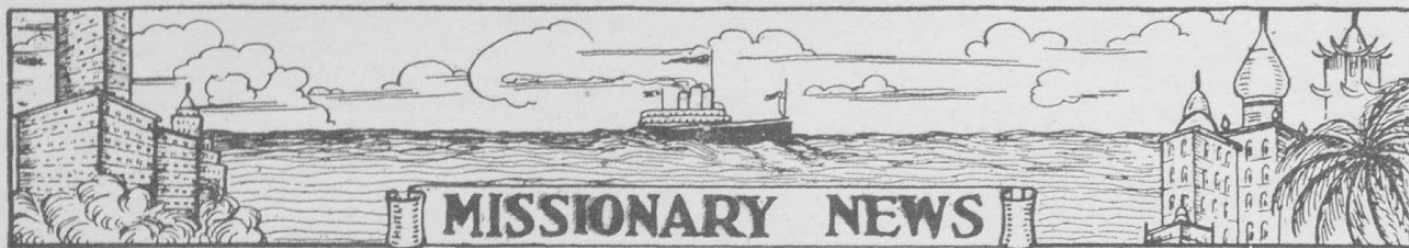
We are sowing the seed wherever we can. By the grace of God, March 25, 1927, we started for the first time our street meetings on the streets of Athens. God has blessed us in giving out His Word. The people by the hundreds came to hear God's Word. The police had to come and tell us to go to other places to hold meetings because the people blocked the streets. It was at this place that the dear Apostle Paul passed by and saw the inscription to the unknown God. Acts 17:23. Well, God is blessing us in preaching the very same gospel that Paul preached. I cannot express to you the hunger that these people have for the Word of God. We had some Bibles and tracts to give. Men and women were pushing one another to come near and get one of these tracts. Please pray that God may bless this work and save souls. I have had on my heart the burden of the work for a long time, but I had no one to help me. Praise God, He sent an old man who knows the Lord and we are both standing before these people proclaiming the love of Jesus and His power to save. We praise God for victory even if we have a little persecution. We believe God will move the power of darkness and give us more freedom in preaching His Word. We need your prayers that we may be true to Him and proclaim the message of salvation until Jesus comes.

PING CHAU, S. CHINA

Mary K. Rasmussen

The Lord is blessing the work here. People seem to be greatly interested in hearing the gospel. We have five who are waiting for some one to come and baptize them in water.

By going to Canton to study I have had a real chance to speak to some of the soldiers and workers on the boat. One of the soldiers I met was very hungry to hear the gospel. Do pray that he will get saved. I have given him a New Testament. The Chinese soldiers do not have much chance to hear about Jesus. Pray for them, and don't forget to pray for us here in Ping Chau.



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 Noel Perkin, Missionary Secretary, 336 West Pacific St., Springfield, Mo., U. S. A.

DROPPINGS OF THE LATTER RAIN IN SOUTH INDIA

Mrs. Mary W. Chapman

Many prayers have been going up to God for some years for an outpouring of the Spirit in South India, a revival that would reach all classes of people. Praise God He is beginning to answer prayer and we are expecting to see still greater things.

Miss Eady announced a Pentecostal convention at her missionary home Hill Station at Yercand, Chereroy Hills, March 20-27 for both Europeans and Indians. God met with us and the power began to fall at the first service. Several began seeking the Baptism of the Spirit. The sound went forth all around and the poor hill people came in crowds bringing all their sick and those suffering with all kinds of diseases and deformities to be prayed for, so that separate meetings had to be held for them. We have seldom witnessed such pitiful sights and thought so much of the compassion of Jesus as the crowds flocked around Him eager for even a touch or look of recognition from Him and of how He healed them all. Some gave evidence of being healed immediately, but as they came from long distances and returned to their homes we cannot say how many were really healed. The Word was also given them that they might learn to know Jesus, their Saviour and Healer.

The Lord worked most preciousely among the Europeans. Six received the Baptism of the Holy Spirit, among the number a missionary and a trained nurse from a hospital in another city here on a visit. Nine were baptized in water and the end is not yet. Meetings will continue during the season. Two elderly men and others were saved. All who were privileged to attend the meetings, both Europeans and native workers, are encouraged to press on and pray for a great revival.

CHINESE MISSIONARY SLAIN

George M. Kelley

Mr. Morris Slitcher, twelve years a missionary with the China Inland Mission, was the first to give his life while in the attempt to leave the province of Kweichow. The tragedy occurred about April 13. But according to the report in a Shanghai paper, his little three-year-old daughter shared the same fate as that of her father.

Communication with the interior is much interrupted, so information is meager, but as we understand the report Mr. Slitcher was accompanied by his wife and two

children as well as others of the Mission who had been ordered to evacuate the district, but they were coming through a different country because the road they would have come in peaceful times was reported to be infested with robbers, and they were in the Province of Yunnan, not far from the capital, when they met with the outlaws in this province. The party was rather care free, as they were on what they termed "the last lap" of their perilous journey, they were not minding the hardships of their nearly three hundred miles of inland travel, for they were anticipating the joy of arriving at the capital where they might board a train for the coast. The tension which characterized the first stage of the journey had all disappeared, when suddenly an armed band of men swooped down upon the little caravan, in which there was one young lady who had been in China only one year. Mr. Slitcher then met his death with his little daughter, while in some way he was trying to protect his traveling companions. The others were taken captives and so far as we know are yet in the hands of their captors.

Do not get the idea, however, that all of the Chinese are hunting the missionaries to take their lives. Many of the Chinese would welcome our return to our interior stations, and there are some places where there has been no disturbance at all up to the present writing. Yet the Chinese Christians have asked that we not make any move yet, for they say the "Reds" have been routed, not annihilated, and these would like to perpetrate some heinous crime such as would necessitate drastic interference in China by the foreign powers. In the event of such a step China would be closed to missionary work indefinitely.

Let every Christian interested in further work of evangelism pray as never before, that God will allow no hasty step on the part of the foreign powers at this time, for a majority of the people here feel that if force is used by the other nations, the result will be another world-wide conflict.

The missionaries in Hong Kong feel better prepared for the future, regardless of what it might hold for us, since we had Brother and Sister McLean here from Yunnan. Their stirring messages were appreciated by every one.

MRS. NETTIE NICHOLS' ADDRESS

All mail for Sister Nichols, should be addressed c/o Miss Jewell, 10 Quinsan Gardens, Shanghai, China.

HOME OF ONESIPHORUS

Brother L. M. Anglin

"For a while excitement was running high here, and it took a great deal of grace to keep our hearts and minds stayed on God. We had three great burdens upon us at one time. You can imagine how we felt with over two hundred helpless girls in our home, and nowhere to send them for protection in the natural. It seemed the Nationalists were coming right on through Shantung, and the attitude of the Radicals makes the situation very uncertain for all foreigners and Christians. We feared for our women and girls under such conditions.

We can't close down our work here on a few days' notice and send the children away like the other missions do their schools. Neither can we go off and leave the Home on short notice, and especially under such conditions as exist at present. The pupils of other mission schools all have homes to go to, but our dear children are quite different. We have taken in our girls to save them from being sold into a life of slavery to work almost day and night for their living in some wretched family, or being sold off as slaves of hell in some house of ill fame. After years of toil and sorrow and expenditure of hundreds of dollars, shall we turn out these girls to fall into these pits of hell from which we have saved them? God forbid. Shall we turn out these boys to again swell the ranks of beggars and bandits when they have been saved from this life? God help us. We are just beginning to reap the fruits of our labor, and shall we cut down the tree that has been cared for so long and is now producing rich fruit? This year we are supplying our primary grades in the school with our own teachers, boys and girls trained in our Home. We have also supplied Mr. and Mrs. Ferm with workers from the Home. In a year or two more we can supply other stations with faithful, well-trained workers. All these questions confront us at this time of great distress. Pray for us."

Contributions for the Home of Onesiphorus should be sent as usual, since Brother and Sister Anglin and Sister Grace Nicholson are still at Taianfu, and will continue the work. All offerings sent through the Council will be safeguarded.

HOME ON FURLOUGH

Brother and Sister J. E. Barrick have arrived safely from India for a much needed furlough. They are trusting that it will not be long until they will be strong again and able to return to the work that weighs so heavily on their hearts.

"HAVE YOU GOT YOUR NATIVE WORKER?"

A sister recently wrote to us and suggested that we adopt the above title as a missionary slogan. We felt that the suggestion was good and accordingly are passing it on to you.

It is a positive fact that if we have the missionary cause at heart, we ought to be either directly or indirectly occupied in the preaching of the gospel to those who have never heard. If we ourselves cannot preach, here is a suggestion that will enable us to do so by means of a substitute—"Have you got your native worker?" It is quite possible that you may feel that you cannot afford to undertake the entire responsibility for the support of a worker yourself. If that is so, why should not a number of Christians together undertake the support of a worker?

There is no reason why all our native workers could not be supported in this manner if we might all get under the burden and take our share in the gathering of the Great Harvest. What a joy it would be to know that you had your representative on the field winning souls for Jesus and helping to hasten the day of His return.

No one can reach the native heart so well as the native himself. He understands his people in a way that the foreign worker can never do. He does not have to spend years trying to get the language; he already has it to perfection. The hope of the heathen lands is in native evangelism. Many workers are ready and equipped to take up the gospel ministry but are unable to give their full time to it owing to the fact that they lack support. The following are the approximate monthly costs of supporting workers and orphans in the different fields:

Africa—French Sudan	
Native Pastor	\$5.00
Native Evangelist	5.00
Bible woman	3.50
West Africa	
Native Pastor	\$10.00
Native Evangelist	10.00
Bible Woman	\$7.00-\$10.00
Orphan	\$3.00-\$4.00
South Africa	
Native Evangelist	\$15.00
Central America	
Native Pastor	\$25.00-\$40.00
Native Evangelist	\$20.00-\$25.00
Bible Woman	\$15.00-\$25.00
Ceylon	
Native Pastor	\$30.00
Native Evangelist	\$25.00
Bible Woman	\$15.00
Egypt	
Native Pastor	\$20.00-\$30.00
Native Evangelist	\$20.00-\$25.00
Bible Woman	\$15.00
Orphan	\$4.00-\$15.00
India	
Native Pastor	\$10.00-\$30.00
Native Evangelist	\$4.00-\$25.00
Bible Woman	\$3.00-\$20.00
Orphan	\$3.00-\$10.00
Mexico & Border	
Native Pastor	\$35.00
Native Evangelist	\$35.00
Bible Woman	\$25.00
Persia	
Native Pastor	\$25.00-\$30.00

Native Evangelist	\$20.00
Bible Woman	\$10.00
Orphan	\$4.00-\$6.00
Congo	
Native Pastor	\$3.00-\$5.00
Native Evangelist	\$3.00-\$5.00
Orphan (per year)	\$5.00
South America	
Native Evangelist	\$10.00-\$25.00
Bible Woman	\$10.00-\$15.00
China	
Native Pastor	\$6.00-\$40.00
Native Evangelist	\$6.00-\$25.00
Bible Woman	\$3.00-\$10.00
Orphan	\$3.00-\$18.00
Greece	
Native Pastor	\$30.00
Native Evangelist	\$35.00
Bible Woman	\$20.00
Japan	
Native Pastor	\$20.00-\$40.00
Native Evangelist	\$12.00-\$25.00
Bible Woman	\$12.00-\$25.00
Orphan	\$3.00-\$10.00
Palestine	
Native Pastor	\$50.00-\$80.00
Native Evangelist	\$50.00-\$60.00
Bible Woman	\$25.00-\$50.00
Porto Rico	
Native Pastor	\$30.00-\$45.00
Native Evangelist	\$30.00-\$45.00
Bible Woman	\$12.00-\$20.00
Orphan	\$6.00-\$15.00
Russia & Poland	
Native Pastor	\$25.00
Native Evangelist	\$20.00
Bible Woman	\$15.00
Syria	
Native Pastor	\$50.00-\$60.00
Native Evangelist	\$15.00-\$20.00
Bible Woman	\$12.00-\$15.00
Orphan	\$8.00

The figures given are taken from estimates provided by our missionaries, and we shall be very glad to select you a worker for any of these countries you may wish. You will notice a wide range sometimes in the estimated cost of support for a worker. For instance in China a native pastor may require anything from \$6.00 to \$40.00 for his support, according to whether married or single, and the number of children he may have. Accordingly, if you could not afford \$40.00 and would like to give more than \$6.00 we could no doubt select you a worker costing anything between these figures such as \$10.00, \$15.00, or \$20.00 just as you may desire.

We want to help every one to take up definite missionary work and trust you will pray much about this matter, and "Whatsoever He saith unto you, do it." Address all communications regarding the above to Noel Perkin, Missionary Secretary, 336 West Pacific Street, Springfield, Missouri.

**PROGRESS IN TOKYO-FU
Jessie Wengler**

We are praising the Lord for His workings in Hachioji and in the surrounding villages. We believe that He is leading us to enlarge our borders and have planned to have our present building remodeled and made into proper shape for a church building. Up until now we have occupied one side of the building and used the other side for church purposes. But this is not satisfactory and our desire

is to utilize the whole building for a church. It will take three hundred dollars or six hundred yen in Japanese money to do this work. The city is going to widen the main street, which will mean that all houses will have to be moved back, and the landlord has promised to move the house in front of us to the side—thus leaving the church on the main street and in a splendid location. As the Lord provides, we wish to buy and make this a church property for the Assemblies of God in Japan.

In our regular church services new ones have been added to our number. Three young men came into the meeting the other night from Nishi Nakano, a village near Hachioji. In this village there is a band of one hundred young men who meet together and read the Bible. They have signed the temperance pledge to abstain from drink and tobacco, etc. These three young men were from that band. One young man gave a clear testimony of how he had been saved from a life of sin and drinking—and how Christ had revealed Himself as the One able to keep him from these things. We rejoiced to know that God works and none can hinder and that His Word does not return unto Him void—but accomplishes that whereunto it was sent. Without a preacher and with no outside help this young man had through the reading of the Word been convicted of his own sinful condition before God, and had also seen through the reading of the Word the mighty power of Christ to save him from that condition. We have heard few such ringing testimonies. We instructed these young men of their further need of a deeper experience according to Acts 2. Pray with us that these deeper truths shall grip their hearts as they continue to study the Word and attend our meetings, and that this band of one hundred shall be filled with the Holy Spirit.

We are greatly encouraged in the street meetings. Large crowds gather, listening with great intentness, and are manifestly convicted. On Wednesday nights we have meetings in three different places. In one place we have suffered some persecution—some attempting to break up the meeting—trying to take the drum away from the young man who was beating it, pushing the young man who was speaking, trying to get him to stop. Then talking in a loud voice contradicting everything that was said and attributing the saving power of Christ to Buddha. But we are not moved by these things and believe that it is an evident sign that the Lord is working. We have had definite results from these street meetings, some coming to the church and accepting Christ.

Twice a week my Bible woman and I go on our bicycles to the villages Nishi Nakano and Moto Hachioji where we have meetings and Sunday school. Please pray for the work in these places. As the weather permits we are planning a systematic visiting of every village near Hachioji easy of access, with our bicycles, for open air services and distribution of tracts and Sunday school work.

Subscribe to send the Evangel to a friend, 50 cents to end of year.

In the Whiten'd Harvest Fields

REVIVAL NEAR DOVER

Pastor Tom Gotcher says: "Just closed a few nights' meeting at New Hope, near Dover, Ark., in which 7 were saved, 5 baptized in the Spirit, and 4 baptized in water. Brother Burris did the preaching in the first part and Brother Little at the close."

GOOD TWO WEEKS AT ZION

Elder W. E. Moody writes stirring words of praise and thanksgiving for the uplift and blessing received by his assembly during the two weeks in which Evangelists Mary F. Ayers and Louise F. Quitsch, ministered to them.

NEW PASTOR AT CROSBY

Pastor Clarence H. Jensen writes from Crosby, N. Dak.: "Brother Emmet E. Krogstad and myself held a meeting here sometime ago in which a number were saved. I have now accepted the pastorate here, and since our coming more souls have been saved."

A REASSURANCE

Elder W. F. McDade, Route No. 2, Box 269, St. Petersburg, Fla., wishes us to announce through the Evangel that he is in good and regular standing with the General Council. It appears that some one has been raising a question about the matter. We are glad to make the announcement.

CHANGING PASTORATES

Pastor O. W. Edwards writes from Galena: Kansas: "Just closed a brief meeting in the church here in which 2 were saved and several prayed for for healing. Mrs. Edwards and I resigned our work in Houston, Texas, and will be taking the pastorate of the church in Chetopa, Kansas, May 29."

REVIVAL AT SULLIVAN, MO.

Pastor W. H. Boyles reports: "We have just closed our spring revival with Elder A. A. Wilson of Dexter, Mo., as evangelist, and Brother and Sister Lawson of Cape Girardeau, Mo., as gospel singers. There were 11 saved and 4 received the Baptism of the Holy Spirit. The saints were revived and encouraged to press on to greater things in the Lord."

GOOD CHICAGO MEETING

Pastor S. A. Jamieson writes: "Dr. Lillian B. Yeomans and her sister Amy Yeomans conducted a prosperous campaign at Sunnyside church. Her teaching on Divine healing was very helpful to the saints, strengthening their faith for the healing of their bodies. They conducted a service in which many were touched, some chronic cases healed, some backsliders brought back to the Lord, others saved. The whole campaign was very helpful not only to our saints but also to the many strangers who attended."

ANOTHER RURAL REVIVAL

Brother Virgil R. Jackson writes from El Dorado Springs, Mo.: "Just closed a 2 weeks' revival near Sheldon, Mo.; 9 saved, 1 baptized in the Holy Spirit, and 8 baptized in water."

NEW PLACE NEEDS HELP

Brother M. L. Johnson writes from Aurora, Mo.: "Sister Neva Reynolds held a 3 weeks' meeting at our school house in which 6 were saved and baptized in water. Eight are seeking the Holy Ghost Baptism. Any one in full fellowship with the Council who would stop for a few meetings as they are passing, would be welcome."

SUCCESS IN NEW FIELD

Brother and Sister H. L. Woodall write from Page, Oklahoma: "Brother J. G. Garland has just closed a 20 days' meeting at Big Creek in LeFlore County, in which 13 were saved, 11 baptized in the Holy Ghost with the Bible evidence. This is a new field and God is wonderfully working here. All ministers and workers in fellowship with the Council are invited to come and help."

M. E. CHURCH OPENED

Evangelist Gay Reeves who is in a revival meeting in a Methodist Episcopal church in Snyder, Colo., opened to her for the purpose, writes of good work in her meeting at Ft. Morgan, Colo., in which 30 came to the altar, 10 received the Holy Ghost Baptism, and 8 were baptized in water. She says the balance were backsliders returning. Many had to be turned away because there was no room in the church for them.

A PROSPEROUS ASSEMBLY

Pastor Edward C. Downing writes from Leavenworth, Wash.: "I came here March 10 and have a good assembly and Sunday school. Two weeks ago 9 claimed salvation at the altar. Two weeks before that, 3 were saved, one of them a Catholic woman who had never been in a Protestant service until that day. She says she never was satisfied before. She sure is happy and is earnestly seeking her Baptism. She sings in the choir. An infidel man, who had not been inside a church in 16 years and who for 6 years has had creeping paralysis and was at death's door, permitted a friend to pray for him. His bowels had not moved in four days, and he was so far gone he could no longer see. Within 20 minutes after prayer his bowels moved, and by the following noon he was so improved that he wished the pastor to pray for him. He now goes to his office and comes regularly to meeting. Yesterday he gave a real testimony to the glory of God and is seeking his Baptism."

A PROSPERING PASTORATE

Pastor E. F. Crain writes: "Came to Lincoln, Mo., April, 1926, and set the assembly in order, accepting the call as pastor June 13. We now have an enrollment of 29. Thirteen have been saved and 14 have received the Holy Spirit Baptism as in Acts 2:4. Wonderful messages in tongues with interpretations have been given, edifying the church. The assembly is in perfect unity. Any Spirit-filled minister in fellowship with the Council will find a hearty welcome. Address R. 3, Box 24."

SISTER ADOLFSON IN SWEDEN

We are in receipt of a letter from Sister Adolfson in which she tells of a deep work of God that is going on in Sweden. She says, "During the last few months I have witnessed wonderful revivals in Sweden. At one place the power of God was manifested in a most precious way, and I must confess that I have never seen anything more wonderful. Many were pricked to the heart, and there was a cry, 'Lord, what must I do to be saved?' Over thirty came forward for prayer, and among them my brother. Thank God for answered prayer."

Sister Adolfson expects to remain a few months longer in Sweden owing to the disturbed conditions in China that prevent her return to the field. She may be addressed at Saby, Ramdala Blekinge, Sweden.

SUCCESSFUL PRAYER SCHOOL

Having heard of the splendid results following a prayer school conducted in Texas, the book "Praying to Change Things" by Elder Chas. E. Robinson, being used as a text book, we wrote the Texas pastor for a report. He says:

"My report is that the prayer school was just wonderful. We wanted to have a good revival so we started a prayer school. It began to be a success from the start. I gave them a lesson a night until we had taken the eight lessons and it is just wonderful how it inspired the faith of the saints, and taught them how to really pray. Their testimonies given at the close of the last lesson showed enthusiastic appreciation. They declared that they had been brought face to face with sins in their lives of which they had before been scarcely conscious, and, repenting, were greatly blessed. It was a great help to me, teaching me so much about prayer that I never had known, and giving me a greatly increased faith. If the church of any pastor is not just where he would like to see it, I advise him to get busy at once with the eight lessons of the book, and this will put his church 'over the top.'—Pastor J. D. Rozelle, Box 393, Grand Prairie, Texas.

This book is for sale by the Gospel Publishing House, Springfield, Mo., at 50c the copy postpaid, and, for use in prayer schools, at \$3 the dozen not postpaid. Its eight chapters have been often given as eight lessons, in prayer schools conducted by the author, and were written out and published with the idea that it would be adopted as a text book in prayer schools generally.

A FINE DENVER MEETING

Secretary John J. Hansen writes from Lawrence, St. Mission, Denver, Colo.: "With hearts full of praise we wish to report the most successful revival campaign held in this mission for over two years. The instrument through which God worked was Brother Floyd C. Woodworth. There were several genuine conversions and 10 received the Baptism of the Holy Spirit. The Lord also manifested His power to heal; several being definitely healed by the power of God."

GOOD TEXAS MEETINGS

Evangelist B. B. Boland reports from Mineral Wells, Texas: "We were in a meeting at Corsicana, Texas, April 6-17, in which 15 were saved, 6 baptized in the Spirit as in Acts 2:4, 5 baptized in water, and 9 added to the assembly. We went from there to Grand Prairie where in a meeting from April 17 to May 15 several were saved and a few baptized in the Holy Ghost. From there we came to this place to be in a meeting with Sister Willa Short of Oklahoma."

VIRDEN, ILL., REFRESHED

A report of an old-time revival now going on in Virden, Ill., has been received from Brother W. P. Bradley. He says: "Brothers A. K. Mitzel and Henry Detmerr of Edwardsville, Ill., began a revival, and at its beginning Brother Hutto was called away, leaving these brethren in charge. Never in the history of Virden has there been such an outpouring of the Holy Spirit as there is now. Nineteen have been saved and reclaimed and 4 have received the Holy Ghost Baptism."

GREAT CROWDS AT MOOSEJAW

Pastor S. T. Odegard writes from Moosejaw, Sask.: "Evangelist J. R. Elsom, former pastor of Trinity Tabernacle, Vancouver, B. C., has just closed a seven weeks' campaign with us. The Sunday evening services were held in a theater with a seating capacity of about 800, and the week night services in the Pentecostal Mission, 26 Hochelaga West.

"The services grew in interest, power and attendance from the beginning so that on the fifth Sunday night of the campaign at least 400 people were turned away, while the firemen and police were in attendance to clear the aisles and vestibule and to assist in handling the crowds. Deep conviction has rested on the people and a number have intimated their acceptance of Christ. The power of God was much in evidence in the healing services and numbers have testified to having received positive healing from the Lord, while other numbers have been led to feel their need of the Baptism in the Holy Ghost and are tarrying for His in-coming."

THE MYSTERY OF PAIN

Not in each shell the diver brings to air,
Is found the priceless pearl;
But only where—mangled and torn and bruised
well nigh to death,
The wounded oyster draws its laboring breath.
Oh! tried and suffering soul, gauge here your
gain,
The pearl of patience is the fruit of pain.

BONE TUBERCULOSIS HEALED

For six long years I was a cripple from a tubercular shin bone. I suffered unspeakable things and was compelled to lie flat on my back for six months at a time. Have had to go on crutches part of the time and was always under a doctor's care.

October 4, 1923 Pentecost came to our little town. I was saved and filled with the Holy Ghost as in Acts 2:4. The night I received the Baptism I felt the healing power of God going through my body. Praise the Lord! I was seventeen then and weighed 98 pounds. I am twenty years old to-day, and weigh 150 pounds. I am giving God the praise and glory for it all. Hallelujah.—Ira Bogue, Reeds, Mo.

CHRISTIAN SCIENCE

Those saints who have friends who are lost in the bogs of Christian Science could perhaps do them an invaluable service by placing in their hands a 43-page booklet written by Delbert S. Bachman, a former Christian Science practitioner. It is called "Why I Left Christian Science for Pentecost and What I Gained." He is mightily in earnest and shows many unanswerable reasons why people in the Christian Science delusion must leave it and be forgiven, if they ever are to meet our Lord Jesus in peace. He is also tremendously pleased with Pentecost and the Baptism in the Holy Ghost which God has given him. No price is set on the booklets. They are sent out free on the free-will offering basis. Write Delbert S. Bachman, Durham, Pa.

BEGGAR OR PRINCE?

Some one has said: "If you come to God as a prince, you go away as a beggar; if you come as a beggar, you go away as a prince." It is to the needy that God opens the wardrobe of heaven, and brings out the robe of righteousness.—From Sovereign Grace.

BRIDGEPORT, NEBR., BLESSED

Brother C. A. Jones writes from Sacramento, Nebr.: "I started a 2 weeks' meeting in Bridgeport, Dec. 15, but stayed on for 5½ weeks, in which time 40 were saved and 8 baptized in the Spirit. We put up a new church and it was dedicated Feb. 20, Brother Elmer Trullinger of Tarkio, Mo., bringing the message. God set His seal upon the new church by baptizing one at the first service. Brother Trullinger stayed with us 2 weeks, in which time 16 more were baptized in the Spirit and 4 saved. I am looking for a pastor for that work. I am helping to hold a revival in Sacramento at this time."

SUNDAY SCHOOL SUPPLIES

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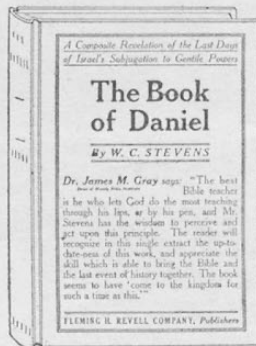
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