

PENTECOSTAL EVANGEL

A FAMILY AND
MISSIONARY PAPER
OFFICIAL ORGAN OF THE ASSEMBLIES OF GOD

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Ottawa, Ia



NUMBERS 390-391.

SPRINGFIELD, MO., APRIL 30, 1921.

Subscription Price - \$1.00
Canadian and Foreign \$1.25

A BOMBARDMENT BY PRAYER

The Grand Offensive Opens May 1st. Let Us Pray and Believe for Mighty Things in Jesus' Name.

By D. H. McDowell, Scranton, Pa.

The knowledge and information regarding the week of prayer scheduled to open on May 1st and continue until the 8th, seems to have struck a real hearty Amen in the hearts of God's true and faithful children.

To my own heart it means this: On May 1st there is to open a heavy bombardment on the breast-works and trenches of the enemy. There is a battle on—a real battle. Two forces are arrayed in deadly combat and one or the other must fall victim to the conqueror, whoever the conqueror may be. It can be the saints of God; it may be Satan, unless we see,—and I think we do—the importance of prayer and what this special week is going to mean all over the world. Let us see that as a positive fact Satan has a regular organized force which fills the heavenlies above us and he is there so deeply entrenched that there is not a saint of God who has not realized how hard it is to pierce his strongholds. Now and then a few would break through and take a few prisoners and do a little scouting, but in the main his line still holds, and the fact that sickness, disease, backsliding, and dearth is spreading on every hand bespeaks that Satan is not going to give up very quickly or sell out cheap. Every inch of the ground is being contested and the battle has been fierce, and desperate. Defying hosts have time and again succeeded in gaining a foothold in our lines. But, beloved of God, one man cannot do the work alone, nor two, nor three.

We must look on the coming week of prayer as the opening of a great offensive move and that the orders have been issued by the great Generalissimo of God's forces from all time. We have been on the defensive long enough. We have been trying to repel the enemy's attacks and the work is hard and slow; he has been gaining ground slowly here and there and it looked like total defeat in

many quarters, times without number, but the call has gone forth.

The real offensive is to open on May 1st, and the King's heavy artillery will open fire simultaneously all along the line and will rage and roar for one full week. Then the troops will go over the top when the works of Satan in the "heavenlies" shall have been so completely mashed in that he will be in consternation and confusion and in absolute and full retreat. Let us go at it with the thought of covering his entire works with a raking and withering fire, break his morale and then go over the top with a rush, wipe out every machine gun and sniper's nest with such a dash and spirit that it will be impossible for him to reorganize again until Jesus comes and takes this army out.

Oh, beloved, I seem to see that if it took Daniel 21 days to make a break in his ranks and get a scout through with a special message, surely a combined, organized, constant bombardment going up all over the country will rake his entire works and we shall see signs and wonders in the name of Jesus, our "Captain of the Lord's Hosts."

They tell us that when the American forces prepared their offensive in which they cut off the St. Mihiel salient in France, when the enemy was driven back, they had artillery lined up for fifty miles with the gun carriages hub to hub and right on the minute when the electric button was pressed at headquarters that every gun went off at once along the entire line and that the American boys became so efficient in loading the French "77's" that they would load them on the rebound so that captive German officers wanted to know what kind of repeating field piece that was our boys were using.

Beloved, let us catch the vision! Let every gun be ready to fire on May the first, three years to the day when Ger-

many launched her great move in France! Don't let the enemy come along and put you to sleep with gas, or find you unprotected from aerial bombs. Keep under cover (the Blood). Don't get tired and say, Well, the other folk are praying. Keep it up. Let us take the day for Jesus. The end is near and soon we will sit in judgment with Jesus and impose on the enemy absolute banishment for one thousand years and a surrender of all his possessions in the heavenlies and give over the control of the earth to the "people of the saints."

Beloved I thoroughly believe that if we could see the spiritual condition as it is in the heavenlies that we would see it full of demon spirits leaving not the slightest opening, and especially as the prayer channels go up there is constant vigilance on his part. The enemy has been spreading gas and stink bombs and every imaginable device, but his end is near, and, as the victors in the fray, we will be prepared to dictate the peace terms on our own grounds and we shall go, all of us, as special envoys to the peace table, right up in his own capital where he has reigned prince so long. Thank God Satan's end is near, and before we begin we can say with the spirit of a conqueror that right now before a shot is fired on the new offensive "we are MORE than conquerors" THROUGH HIM who loved us. That is, we have victory with a great big margin. Remember the secret, saints! "We war not against flesh and blood, but against principalities and powers, against spiritual wickedness in high places." And the "Weapons of our warfare are MIGHTY THROUGH GOD TO THE PULLING down of strongholds."

Personally, I am confident of great results coming from this week of real concerted effort. May God bless every saint and cause them to feel that the weakest saint is mighty when on his knees. Amen.

The Everlasting Covenant.

(Heb. 13:20).

The two covenants referred to in Galatians 4 are usually spoken of as the "old" covenant and the "new" covenant; and it seems to be generally understood from those expressions that the covenant of the law was the first in point of time. Such, however, is not the case, since the covenant of grace, or "the promise," was made with Abraham and his seed, and is earlier than the law by more than four hundred years (Gal. 3:17). The covenant from Mount Sinai was the first to bring forth its appropriate results, and the first to run its course and grow "old"; but it was not the first in time. Corresponding to this is the fact that Abraham's marriage with Hagar was the first to bring forth its appropriate fruit, and to finish its course. But his marriage with Sarah was long before his relations with Hagar. These were but temporary; and were broken off ere the true purpose of his union with Sarah was accomplished.

It is easy to identify "the everlasting covenant" by the fact that the expression occurs only once in the New Testament. The context in which it is found sheds clear light upon the entire subject we are studying. This is the familiar passage:

"Now the God of Peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, **through the blood of the everlasting covenant**, make you perfect in every good work to do His will, **working in you** that which is well-pleasing in His sight, through Jesus Christ, to whom be glory forever. Amen." (Heb. 13:20, 21).

God is here presented as the God who quickens the dead, and the everlasting covenant is identified as that which was ratified in the blood of Jesus Christ and as that under which sins are forgiven and eternal life bestowed. The purpose of the covenant is declared by the words: "make you perfect in every good work to do His will"; and the power for doing this is indicated by the clause, "working in you that which is well-pleasing in His sight through Jesus Christ." The correspondence with God's words to Abraham in Genesis 17:1 is complete. Abraham had long been a child of God by grace through faith, but he had yet to be made "perfect," to "walk" before God, through God's own power working in him.

The chief lesson from this portion of the Word of God to which we wish to call attention is that, while every believer in Jesus Christ is made, by regeneration of the Holy Ghost, a child of God, and hence is perfect as to his standing in the family of God, there is yet the need of a work (and it may be a long work) of the Spirit of God in him, to make him "perfect in every good work to do His (God's) will," and to make him fruitful to the glory of God through Jesus Christ. And with that goes the

further lesson that the work of God in us may be hindered by our unwillingness to accept the decree of death to ourselves and our own wills, plans, and ways and to trust God completely for the doing of His own work in us and in His own way. Our own doings or "works" in the energy of the flesh, even though we may be thinking to accomplish results for God, may be simply hindering and delaying His working. Our part then is to deny ourselves, thus laying our own doings in the grave to take up our cross daily, thus experiencing crucifixion to the world and to self as a part of our every day life, and to follow Christ, which is to "walk" before God and be "perfect" (Matt. 16:24, 25; Luke 9:23-26). This was the secret of Paul's "walk" and of his fruitful service, as witnessed by the words "I by the law died to the law. I am crucified with Christ. Nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:19, 20). By the words "yet not I" Paul denied himself, thus fulfilling the Lord's conditions as to discipleship.

There is much valuable information about the everlasting covenant in the Epistle to the Hebrews, which we will not attempt to discuss. We would only point out here that what made the covenant of Mount Sinai "old" was not its antiquity, but the fact that God spoke through Jeremiah of making "a new covenant with the house of Israel and with the house of Judah." And in Hebrews 8:7-13 this interesting fact is stated, namely, that "in that He saith, A new covenant, He hath made the first old."

The covenant of Mt. Sinai was the first which God made with the house of Israel. The promise given through Jeremiah (Jer. 31:31-34) was simply a promise to establish with the house of Israel the ancient and everlasting covenant which He had first given to Abraham, and concerning which He had said to him; "And I will establish My covenant between Me and thee and thy seed after thee for an everlasting covenant" (Gen. 17:7).

That covenant had stood unchanged and unchangeable (since God had given it by promise and not made it conditional on works of men) during all the period of the law; and under its terms all who believed in the God of Abraham, Isaac and Jacob, were saved by grace through faith. There never was salvation for sinners on any other basis; and on the other hand there never was a sinner of whatever nation who came, like Ruth, to trust in the living God, that did not find salvation through His mercy. The "everlasting covenant" remained in force during the episode or "parenthesis" of the law, just as Abraham's marriage relation with Sarah remained in force during his temporary conjugal relations with Hagar.

The everlasting covenant is mentioned in Psalm 105:8-11, where we read: "Which covenant He made with Abraham, and His oath unto Isaac, and confirmed the same unto Jacob for an everlasting covenant." By this Scripture we learn that the land of Canaan was given to Israel, not under the covenant made at Mount Sinai, which covenant was immediately broken by them, but under the covenant of grace given to the fathers. This shows that that covenant was always in force. In fact God's dealings with Israel all the way from Egypt to Canaan, were in grace and in fulfillment of His promise to the fathers. The blood of the lamb was grace, and so was the way through the Red Sea, and the Pillar of Cloud and Fire, and the Smitten Rock, and the manna, and the Serpent lifted up. God says that "the people which were left of the sword found grace in the wilderness" (Jer. 31:2). But this is practically lost sight of in current teaching, which generally holds that the people found only law there.

But the everlasting covenant had never been "established" as a covenant to "the house of Israel and house of Judah" until Jesus Christ, the Mediator and Surety thereof, offered Himself as the Covenant-Victim (diathemenos, translated "testator" in Heb. 9:16, 17), and ratified it by His blood. By His death the everlasting covenant with its unspeakable benefits became effective to all the world. But, having been promised first to Israel, it must needs be proclaimed first to Israel. Hence the words of Peter: "Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ"; and thereupon he preached to them repentance and the forgiveness of sins, and the gift of the Holy Ghost, in His Name. (Acts 2:36-39).

And in this connection we see special significance in the concluding words of Peter's address recorded in the next chapter of Acts, where he expressly mentioned the covenant God made with Abraham, and also the promises made through all the prophets from Samuel on, who never spake a word of setting up again the old broken covenant of Sinai, but always of a new order of things which Peter briefly describes by the comprehensive words "these days." We quote Acts 3:24-26:

"Yea, and all the prophets from Samuel and those that follow after, as many as have spoken have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy Seed (singular number, meaning Christ. See Gal. 3:16, 19.) shall all the kindreds of the earth be blessed. Unto you first"—i. e., first of the kindreds of earth—"God having raised up His Son Jesus sent Him to bless you, in turning away everyone of you from his iniquities."

There can therefore be no question as to what covenant Peter was proclaiming, for it was that given to Abraham and his Seed; nor can there be any doubt as to the nature of the promised "blessing,"

for it consisted in turning sinners away from their iniquities.

Moreover it was revealed both to Mary and to Zacharias at the very beginning of the dispensation, and was declared in their inspired utterances, that what was then at hand was the era of the fulfillment of God's promise to Abraham. Thus Mary said:

"He hath holpen His servant Israel, in remembrance of His mercy, as He spake to our fathers, to Abraham and to his Seed forever" (Luke 1:52, 55).

And Zacharias said that God was about—"To perform the mercy promised to our fathers, and to remember His holy covenant; the oath which He swore to our father Abraham" (Luke 1:72, 73).

Thus the mother of Jesus, and the father of John His forerunner, were inspired to announce the approach of the era of blessing to all nations through the promised Seed of Abraham, and not, as some have mistakenly supposed, the approach of the era of Israel's earthly greatness. These two prophecies, with that of the angel Gabriel to Zacharias (Luke 1:13-17), are the first words of God breaking the silence of 400 years from Malachi. There can be no doubt that every word and act of God, beginning with the angel's message to Zacharias, belong to this present era, which is the era of grace to all the world through Abraham's Seed. The "break" between the old dispensation and the new is a very wide one—over four hundred years. It occurs between the last word of Malachi and the first word of Matthew. Nevertheless some able commentators have failed to perceive it, and have consequently sought to locate a dispensational "break," some at one place and some at another, subsequent to what is expressly called "The beginning of the gospel of Jesus Christ the Son of God, as it is written in the prophets" (Mark 1:1, 2).

The next mention by name of the "everlasting covenant" is from the lips of David—which is very significant. The particular promises covenanted to Abraham were concerning the family, the blessing, and the inheritance. Nothing was said concerning the throne. That feature of the everlasting covenant was reserved to be disclosed in connection with David. For it is evident that the two pillars of the gospel-era are Abraham and David.

In the case of God's purposes for the throne we have distinct foreshadowings in Saul and David, the former being the king according to the heart of man, as David was the king according to God's own heart. Thus, King Saul was to God's purpose for the throne what Ishmael was to His purposes for the family—nature's best, which must be tested, and proved to be unsuited to God's purposes, and be put out of the way ere God carries His will into effect.

The case of Saul and David not only foreshadows in a typical way the working out of God's purpose concerning the throne of the universe, but it also teaches for the individual saint a similar lesson to that taught by Ishmael and Isaac. The lesson is that we are all ruled at

first by our own imperious wills, which are like King Saul, violent, erratic, impulsive, unstable, moody, sometimes giving way to gusts of temper, and sometimes displaying sentiment and religiousness. We must bring the dominion of self-rule to an end; we must dethrone Saul and make David King, that is to say, we must enthrone Christ in our hearts as Lord of all, before there can be any victory over our enemies or any peace within the realm of our own being.

The mention of the everlasting covenant by David is found in his "last words," wherein he said: "Although my house be not so with God, yet hath He made with me an everlasting covenant, ordered in all things and sure" (2 Sam. 23:5).

David's house was "not so with God," that is, not what God required of His royal house; for the house of David ended in complete failure, after a period counted by God as fourteen generations. Matt. 1:6-11.) But God's everlasting covenant is not affected in the least by the failure of those to whom it is given. Being dependent upon His faithfulness alone, it is sure to be fulfilled by Him. God gave His word to Abraham concerning his posterity and their inheritance, and confirmed it with an oath (see Heb. 6:17, 20). Likewise concerning David it is written:

"I have made a covenant with My chosen, I have sworn unto David My servant, Thy seed will I establish forever, and build up thy throne to all generations" (Psalms 89:3, 4).

It is all clear from the New Testament Scriptures that, as God's promise to Abraham concerning the inheritance and the blessing was far greater than appeared by the record in Genesis, so His promise to David and his Seed concerning the throne is far greater than appeared by the Old Testament. But we do not pursue that part of the everlasting covenant, for Galatians is not concerned with the throne.

The next mention of the everlasting covenant is in Isaiah, where we have the words:

"Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David" (Isa. 55:3).

This prophecy is unmistakably a promise whereof the fulfillment belongs to this present gospel-era; and it is especially pertinent because it is a part of the same passage from which Paul quotes in the "allegory" of Galatians 4, where he applies the words, "Rejoice thou barren that bearest not" to the heavenly Jerusalem, to which the new covenant pertains. This confirms the truth that the blessing of the "everlasting covenant" given to Abraham and his Seed, and to David and his Seed, are "the unsearchable riches of Christ," preached to both Jew and Gentile alike during the present dispensation. Those blessings are, moreover, called "the sure mercies of David." But we do not inquire here into the significance of that expression.

The "everlasting covenant" is again mentioned by name in the chapter from which the Lord read and on which He based His address in the synagogue at Nazareth (Isaiah 61).

In Jeremiah 32:37-41, in a prophecy which speaks of the gathering of Israel out of all countries whither they have been driven, we read this promise:

"And they shall be My people, and I will be their God: And I will give them one heart and one way, that they may fear Me forever, for the good of them and of their children after them: And I will make an everlasting covenant with them that I will not turn away from them to do them good; but I will put My fear in their hearts, that they shall not depart from Me."

The passage follows close upon the promise of the New Covenant (Jer. 31:31-34), to which we have already referred; and it shows that, being accepted of God on the ground of redemption, Israel will never depart from Him again.

The same promise in substance is found in Ezekiel 16:60:

"Nevertheless, I will remember My covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant."

In Ezekiel 37, following the vision of the dry bones (which we believe is fulfilled in God's spiritual Israel of this dispensation and will have a further fulfillment in the earthly nation hereafter), is a remarkable passage in which Christ is referred to as "David." We quote:

"And David My servant shall be King over them; and they all shall have one Shepherd; they shall also walk in My judgments, and observe My statutes, and do them. . . . And My servant David shall be their Prince forever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them" (Ezek. 37:24-28).

There is a marked correspondence between this passage and that in Hebrews 13:19, 20, where God is called "the God of peace," and Christ is named "the great Shepherd of the Sheep," and His blood is spoken of as "the blood of the everlasting covenant." Especially we call attention to the words: "They shall also observe My statutes, and walk in My judgments to do them," which declare what is ever the purpose of God in His people. To this we find response in the passage in Hebrews 13:20, 21, in the words: "Working in you that which is well pleasing in His sight," which means obedience to His Word.

From all the foregoing Scriptures we gather that the "everlasting covenant" in all its breadth, embracing God's promises to both Abraham and David, is nothing less than the declaration, in the form of a Covenant which carries with it an obligation to fulfil all its terms, of God's eternal purpose which He purposed in Christ Jesus concerning His own family—the "many sons" whom He is "bringing unto glory"; concerning the earth also, and the nations thereof, among whom the earthly Israel is to have the foremost place. Hence the purposes con-

(Continued on Page Six.)

The Pentecostal Evangel

Published Every Other Week.

J. T. BODDY, - - - - Editor.

Subscription Price, - \$1.00 per annum
Canadian & Foreign Subscriptions, - \$1.25
Send International Money Orders, or British
P. O. Orders for 7/- Reply Coupons not ac-
cepted in U. S. A.

Entered as second-class matter June 25,
1918, at the postoffice at Springfield, Mo.,
under the Act of March 3, 1879.

Accepted for mailing at special rate of
postage provided for in Sec. 1103, Act of
October 3, 1917, authorized on July 3, 1918.

THE GOSPEL PUBLISHING HOUSE,
J. C. Wilder, Manager.
136 West Pacific Street, Springfield, Mo.

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timely articles and interesting reports of
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desired or manuscripts returned, if not
used.

JESUS SAID

Blessed are they that mourn for
they shall be comforted.—Matt.
5:4.

HELL.

Unbelieving men think that by re-
jecting the Bible description of hell,
and denying the literariness of a burning
hell, or lake of fire and brimstone, that
they have disposed of hell altogether;
and confidently assert that the language
of the scripture used in this connection
is only figurative. Now supposing this
were the case, (which we have no right
to assume), it would by no means alter
the fact of hell; for the language and
figures used evidently stand for some-
thing even worse than the description,
which refers to elements and conditions
with which we are familiar, in order to
convey to us some idea of the awfulness
of those who pass out of this life un-
saved. And let no man deceive himself
by thinking that he has done away with
hell, by denying its actuality.

The place is not for rent either, as a
noted evangelist recently presumptuously
asserted, now that "booze" has been
prohibited in this country.

And no one need to worry in the least
about the fuel problem down there, for
every one out of Christ will carry with
them into the future enough moral brim-
stone to perpetuate a hell forever.

Different terms are used in scripture
signifying hell, and may not the word
discord in its broadest sense express it,
as does the word harmony the opposite—
heaven?

The strongest objectors to the idea of
a literal hell do not seem to take any
exceptions to the Bible language in de-
scribing heaven; for the reason, I sup-
pose, that they rather hope that there

is such a place, and have an expectation
of some day reaching it.

Now the language descriptive of
heaven is just as strong and seemingly
figurative as that used in describing
hell; but we desire right here to quote
a passage of scripture which we be-
lieve can be applied to both heaven and
hell:

"But as it is written, Eye hath not
seen, nor ear heard, neither hath it en-
tered into the heart of man the things
which God hath prepared for them that
love Him." 1st Cor. 2:9.

Now this undoubtedly refers to and
embraces the unending beauty and de-
sirability of heaven and heavenly things,
so far transcending all that mortals can
conceive, that God, in order to accom-
modate Himself to our limited under-
standing of things, has used earthly
things to describe the unseen and eternal.

Although the passage following the
one just quoted does say that God hath
revealed these things unto believers by
His Spirit it is evidently only a partial
revelation, and not promised at all to
unbelievers.

If heaven, as portrayed in Rev. 21,
does not possess the actual, literal fea-
tures therein described—and who dare
assert that it does not—it is nevertheless
a real literal heaven, of such grandeur,
beauty and glory that it is indistinguishable;
far beyond the grasp of the finite, and
must be grander and more magnificent
than can be possibly described by our
language. And is it not also true con-
cerning hell, or the destiny of the un-
saved, that eye hath not seen, nor ear
heard, neither hath it entered into the
heart of man to conceive of the awful,
wretched, appalling misery, pain, despair
and eternal torment which is laid up for
those who do not love God. One picture
is just as true as the other.

The consigning to the lake of fire—
a place which Jesus said was prepared
for the devil and his angels (Matt. 25:41)
—of all whose names were not written in
the book of life (Rev. 20:14), is also
called the second death.

Now death is a relative term, and does
not mean, when applied to the state fol-
lowing physical death, the cessation of
conscious existence, as some teach, but
is spiritual death, a condition existing
prior to the physical death of the un-
regenerate, who, in the scripture, are
said to be dead in trespasses and in
sins—dead while yet alive. And these,
if not resurrected from this spiritual
death by the Spirit of God while here on
earth, must pass, at physical death,
into the great beyond, not into an un-
conscious state, but into the second
death, which is continued existence apart
from God, the true source of life, and
this never ending existence is not ever-
lasting nor eternal life, but eternal
death. Eternal life is God life for He
alone is eternal; without beginning and
without end, from everlasting to ever-
lasting, and only as His life is imparted
to us do we have eternal life.

There must be a place for sin, and
it is impossible to disassociate sin from
the sinner; for sin can only exist in
such intelligent responsible moral agents

as angels and men, and all those in whom
it does dwell, if not delivered therefrom,
must with it find their way into hell, as
God cannot deal with and punish sin in
the abstract.

All evil is perverted good, their being
neither good nor evil in the abstract,
and all moral force, whether good or
bad, is dependent upon an intelligent,
responsible being as a medium through
which these qualities can be expressed,
otherwise they are powerless. Honesty
can only be revealed through an honest
man, and a lie cannot exist apart from a
liar, and it is liars and not lies that are
cast into the lake of fire. See Rev. 21:8.
God cannot reward the principle or act
of honesty, but the doer of it; nor punish
the lie independent of the liar.

Sin is willful misdirected energy—the
conscious perversion of God-given pow-
ers; for man was created with a will,
and the fall did not deprive him of
his intelligence nor his will, but only
confirmed him in his sinful choice;
but when we bring our wills into har-
mony with God's will we are confirmed
in our choice of good.

Some affirm that "God is too good to
damn a man, and that man is too good
to be damned", but God in the person
of Jesus Christ, declared when upon
earth that "He that believeth and is bap-
tized shall be saved, but he that believeth
not shall be damned," (Mark 16:16).
Paul teaches the same, that all shall be
damned who believe not the truth. (See
2 Thes. 2:11, 12.) Whom shall we be-
lieve, then, God or man?

Now if there is a hell, and there cer-
tainly is, both here and in the hereafter,
then every sinner has in him the seeds
of death and hell, and if these elements
are not taken out of him here, nothing
can ever take him out of hell when he
gets there; and unless his environments
there could be changed, or his own ex-
istence terminated, he must—by the
law of being and association—forever
develop along the lines of his choice.

"How shall we escape if we neglect
so great salvation?" Heb. 2:3.

NOTICE OF CORRECTION.

We are calling attention to the article
"Resurrection", by P. Bristow, in the
Evangel of April 2nd, for the purpose
of making a correction. Complaint is
made of the use of Mrs. Eddy's name in
the article, and while we would in no
way or measure protect Christian
Science, or refrain from denouncing it
as a pernicious deception and misrep-
resentation of both Christianity and
Science, we see that the use of the name
of any person in connection with such
expressions as contained in the article
mentioned is not necessary nor proper.
We therefore wish to withdraw the use
of the name of Mrs. Eddy from the
article, and invite your attention to the
correction.

"Conformity to the world, in all ages,
has proved the ruin of the Church. It is
utterly impossible to live in nearness to
God, and in friendship with the world."

GOD'S PLAN FOR TRUE SOUL-WINNING.

Launch out into the deep—fear not, from henceforth ye shall catch men. Luke 5:4-10.

The Lord by example sets forth a pattern for aggressive evangelism, examples left that we should follow. He takes advantage of a situation to break the bread of life to the hungry multitudes pressing upon Him as He walked by the Lake of Genesaret; multitudes fed only on husks through Him, seeking a morsel to satisfy the craving of their hungry hearts.

Jesus not only takes advantage of the crowds but of the means at hand to reach them. He sees two ships, or fishermen's boats tied to the shore. As the fishermen come in bringing the newly washed nets ready for the night's toil, Jesus steps into Simon's boat with the suggestion that he push out a little from the shore.

Simon was undoubtedly weary with the long night's searching, the guiding of a clumsy fishing craft over a boisterous sea. Suppose Jesus had sympathized with Simon in his weariness; or had reasoned that the crowd might object to such a clumsy boat being used as a pulpit; the message would not have reached the multitude, and Simon's lesson in catching men would never have been learned.

Notice it was Simon's boat Jesus enlisted. It was Simon who preached the first sermon to the Jews at Pentecost; it was Simon who opened the door to the Gentiles in Acts 10, and the Lord was preparing him for his mission as He prepares us to-day. The Lord does not accommodate Himself to every boat. Not that He would not do so if conditions warranted it, but many boats which are intended for fishing purposes—catching souls—are leaky, endangering the occupants, or offensive through their unclean condition. The Lord knew Simon would readily respond to His request, even though He did not fully understand the purpose. To be efficient soul winners everything must be at the disposal of the Lord, and while He wants us to be aggressive in evangelism, He wants us to avail ourselves of only those things that are absolutely legitimate. No stretching of the truth to suit circumstances, no exaggeration in testimonies, no wrong methods used in God's work to swell numbers by getting people to profess conversion, or Baptism or healing of the body, can have the approval of God; for this is nothing short of hypocrisy. Though, like King Saul, we may, in the sight of men, seem to have some great achievements and victories, may win the applause of many, and be in great demand, yet every true Samuel will sense the bleating of sheep and lowing of oxen and find Agag. The Spirit will discern and repulse such, and in the day of rewards much will be found to be but "wood, hay and stubble."

Simon was very careful about the tactics he used. "He was washing his nets." The previous night he had dragged them through the weeds and slime, and the cleansing must follow

In our aggressiveness let us be careful of our tactics. Many people who would be valuable fish could they be brought into the gospel net, are hindered by wrong methods, words and dealings. We may be able to report great numbers, but if not as the result of much prayer, intercession and travail of soul; but by unwarranted methods, human efforts and organization, falsified reports, it will be found as in the dragnet parable, Matt. 13, that the bad fish will outnumber the good. Beloved workers, we must have clean nets; clean from worldliness, clean from self-seeking, clean from love of honor, spiritual pride, spiritual laziness, or anything that in the pure eyes of His Majesty would be termed filthy. True revivals are born through prayer. Let us launch out into the deep. There is a place in God where we may catch fish. Paul found it, and the Lord in this story wants to show it to us.

Simon, having put his clean, dry nets back into the boat and having obeyed the Lord, though tired and weary, was again requested by the Lord to pull out a little further. "Launch out into the deep." He who would know how not only to fish for, but to catch men, must know what it means to suffer fatigue, and weariness of body and mind. There is nothing so hard as laboring in prayer, nothing that takes more physical as well as spiritual strength than praying, singing and preaching in the Holy Ghost, and nothing that pays more dividends. Nothing that satisfies more. No greater joy than that of hauling in a net full of fish. The fatigue and weariness are soon forgotten because of the joy that floods the soul when lives are won.

But they were tired through fishing and catching nothing. They could truly say they had toiled all night. What weariness comes through trying to do something ourselves, just because we want to do it, or see others do it; or because we see possibilities or needs, but Jesus was not with them then. "Apart from Me ye can do nothing." How many, even Pentecostal people, are doing this. But note now the difference in the task. Before it was all night alone, toiling, catching nothing, but now: no toil, no night, not alone, simply obeying; "Launch out". What for? A draught. "Let down your nets for a draught." Where? "Into the deep." Oh, beloved, we will catch but few fish until we push out in the deep; away out into the deep of God's thought for us as workers. A life of prayer, of faith and trust, where faith will take the place of toil, and of so much human planning. Where obedience will take the place of questioning. We do not need to plan if the Lord is in the boat, No need of questions when He speaks. No need of toil in the human when we launch out.

But launching out will encounter keen separation, being more alone with God. Yes, it will result in our being less with others, even our co-workers. James and John. It will mean many unexpected things in the way of tests and trials. "Nevertheless we WILL let

down the net," out in the deep where the best fish are, out where God can bring to us the things He desires—the blessings our souls crave. It is out there we get a true vision of His power, His love, and His grace. Ah, it is He, Christ, who is doing the fishing now, not Simon. No wonder the lack of toil; for in the deep toil is lost in rest. He would rather do it for us than have us labor to do it and accomplish nothing. Oh, launch out, launch out! It is not seeing the people on the shore that moves to compassion or equips for service, but getting a knowledge of His will in the deep.

Why launch out? For a draught, for the sake of souls launch out yourself. What did it mean for them to launch out in the end? The same that it will mean for us if we obey:

1st. A multitude of fish truly caught, with the smile of approval of the Saviour of men. A real revival.

2nd. A breaking down of self-interests, and a vision of simply local conditions, and an enlarged vision, a co-operative spirit. They beckoned to their partners who came and shared in the spoil until both ships were full and still there were many left. Hallelujah for this launching out. How many, wanting only their own little work built up, toil all night to that end and practically catching nothing. Launch out, beloved, fear not; ye shall catch men.

3rd. It resulted in others still on the shore, possibly curious, critical, tired, weary and disappointed by the effects of the previous night launching out where they, too, were getting fish. They, too, were having the wonders of Christ revealed to them. This was not only an opportunity given to be embraced at their option, but a command to "Launch out into the deep", with the promise, "ye shall catch men." Beloved, I believe we must stop our dallying along near the shore, and heed the call and command "Launch out into the deep" if we would catch men.

"Launch out into the deep,
And let the shore lines go.

Launch out, launch out in the
ocean divine,
Out where the full tides flow."

—Pastor G. A. Chambers.

Arnprior, Ont.

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FACT, FAITH, FEELING.

By J. E. Sawders.

There are a few fundamental truths which lie at the very threshold of our dealing with God, and upon the intelligent apprehension of these, the successful and victorious Christian life and experience will depend.

1. The provision of God wrought out through the Atonement, and forever ratified by the Son upon Calvary, must be accepted as an established fact. Therefore all that pertain to the use and need of man has been covered, and conditionally provided by God through a finished Redemption. These facts must be acknowledged and grasped as actual and as reliable and substantial as the air we breathe. "Sirs, I believe God."—Paul.

2. Faith only deals with God, and obtains from Him through this channel alone, all our Blood-bought inheritance for spirit, soul and body, for time and eternity. "Therefore it is by faith, . . . to the end the promise might be SURE to all the seed." (Rom. 4:16.)

Faith rises to a lively confidence, that all these revealed provisions and benefits are already in store—actually waiting, in the finished plan and purpose of God, to be literally handed out in response to the definite touch of faith.

"Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries—'IT SHALL BE DONE.'"

3. Faith deals with facts, as revealed through the promises of God. Faith requires no endorsement from the senses or judgment, and asks for no support from "circumstantial evidence," nor solicits testimony from the feelings. The very admission of testimony from any of these witnesses, tends to weaken faith, and makes "the promise of God of none effect," and would impeach the faithfulness of God. Faith must close its eyes to "things that appear," and "which are seen," and rest upon the FACT of God's faithfulness. "Believe in the Lord your God, so shall ye be established." "Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God?" "Believe only."

The promises of God are either FACTS, or false. If false, or even believed to be questionable, they should be discarded as utterly unreliable, and unworthy of consideration. "If Baal be god—follow him." But if there be no justifiable ground to disprove the promises of God as being FACTS, then why not deal with them as FACTS! "If the Lord be God—follow Him." They should be relied upon with implicit faith and rest. In the face of apparent contradictions, delays, denials, and seeming failures—Faith rests and patiently waits. It is almost unpardonable hypocrisy for professing Christians to claim to believe

God and His Word, and yet trust Him no farther than sight, feeling, and friends can accompany them! Is this faith?

4. Feelings and the sense-faculties have to do with the "natural man," and correspond with those things belonging to the natural world. The senses, or soul-faculties act as channels which convey impressions and sensations through contact with the outer world, to the natural man. Feelings, sensations, and impressions can thus be aroused from contact with causes entirely outside the realm of the Spiritual, and therefore are utterly unreliable and untrustworthy! These sensations may be aroused from numberless causes and sources—like the strings upon a sensitive harp, respond to the slightest touch by either friend or foe.

Feelings live upon a very low plane, and demand much attention and "rousa-tion." They insist that noise is a necessary accompaniment of power, and that unless "something is going on," which arouses the sense-faculties, and communicates hopefully with the "natural man," that God is not working, and doubt grows into unbelief, and defeat is the inevitable result, and a "feeling" like just "giving up" takes possession of the heart! The person living on the plane of feelings, like the Chameleon, (tree lizard) whose color is constantly undergoing changes to correspond with the color of the bark to which it is clinging, finds himself one moment decorated in wreaths of smiles, and ecstasies, and almost translated with hopeful anticipations, resulting from favorable local conditions,—some string was touched in the domain of the natural, and the corresponding sense-faculty communicated the impression to the seat of the affections. The next impression produces the very opposite condition upon the individual upon this unsatisfactory plane. This unfortunate condition cannot be made better on this level. This trouble results from the immediate local conditions surrounding the individual. Must move up to higher spiritual altitudes.

5. Real faith is restful. All fret, anxiety, worry, and "taking thought," come from unreliable sources. Real faith is patient, and is willing to bide God's time and manner in the answer desired, without counting time. It deals alone with God's faithfulness, and only "looks at the things which are not seen." Like the birdling in its nest, Faith sweetly rests upon the promise, folds its wings, and ceases from its labors." Until Faith becomes restful, patient, and yielded, it has not reached the point of "full assurance of faith." Faith does not nag, nor beg, nor tease, nor make vain repetitions," knowing that it is not "heard for its much speaking," but like faithful old Abraham,

who "after he had patiently endured, he obtained the promise."

6. When real faith locates the promise which covers the case in hand, and consciously meets conditions, it closes its eyes to symptoms, the ears to discouraging reports, and "looks unto Jesus," "considers Him," and "taketh not account of evil." Faith never uses interrogation (?) marks, and has moved out of the "subjunctive" (doubtful) mood, into the "indicative" (fact) mood. It "confers not with flesh and blood."

Living faith will not dwell in "Doubting Castle," but basks in the light and glory of the "Delectable Mountains," above the bogs, and fogs, and "wisdom of this world."

The Everlasting Covenant

(Continued from Page Three.)

cerning Israel, which under the covenant of Mount Sinai were conditional upon their obedience, become unconditional under the everlasting covenant, which precedes the other and stands forever. For that covenant is represented by "Mount Zion which cannot be removed, but abideth forever" (Psa. 125:1).

Upon close examination of the foregoing Scriptures it will appear, we think, that so much of the everlasting covenant as was pledged to David—in other words, that part of it which embraces the throne—is confined to God's people of **this dispensation**. The blessings of eternal life, and a share in the inheritance, which appear in God's promises to Abraham, will undoubtedly be the portion of the saved nation of Israel in the future. But among the promises to "the house of Israel and house of Judah" in Jeremiah, there is no suggestion of sharing the throne. "The sure mercies of David," which embrace the promise of reigning with Christ, if so be that we **suffer with Him** (Rom. 8:17; 2 Tim. 2:12), belong exclusively to the gospel of this dispensation. For there will be no opportunity to suffer with Christ in the age to come.

We can see in this a reason why the promises concerning the throne were separated from the other promises of the everlasting covenant, and were pledged to David's Son, not to Abraham's. For while all David's seed are the seed of Abraham, not all Abraham's seed are the seed of David. We can see in this also, why David is the first of the fathers to be mentioned by name in the New Testament, and why Paul connects the gospel more prominently with David than with Abraham.—Philip Mauro.

"Self-examination and self-judgment are among the best of spiritual habits; and a solemn and profitable business."

The children of God are apt to think meanly of their prayers and holy things, and to doubt the acceptance of their offerings, because of imperfections. It is well indeed to have the humble mind; but unbelief is not pleasing to God. The prattlings of a child are sweeter in the Father's ear than all the best spoken words of a bond-servant.—Sel.

-:- Looking From the Top. -:-

Mrs. W. C. Peirce.

And now let us view from God's blue skies, another people—the Heavenly people—His body—the church.

"Oh," you say, "that's hopeless. One could never see anything amidst all the strife and contention and divisions in the church today. Why if you were to try to count them, they are without number and many claiming they are the only true church."

Listen to what Jesus says, "I pray that they all may be one; as thou, Father, art in Me and I in Thee, that they also may be one in us." And do you think for a moment that Jesus offered this prayer in vain? Ah, no. The Father has gone about ever since to see that this prayer is answered.

Man has tried to answer it, but his attempts have spelled defeat. We need but look at the Inter-church World Movement, masterpiece of human effort, to see man's failure. It has toppled over just like the little house that baby Mary makes of her little wooden blocks. Bobby comes along, gives it a kick with his toes, and over it tumbles—blocks flying everywhere. And so this attempt of man has been the same. It has toppled over the blocks flying everywhere because it was not cemented together with LOVE—THE LOVE that is shed abroad in our hearts by the Holy Ghost.

God says we ARE one—all one body, we. We need not try to be one. How the dear old Anglican Bishops have labored untiringly in their attempts to find one common statement of fundamentals on which all creeds can unite. Why, they even thought they'd have a little chat with the Pope about it. But did you notice, he politely bowed them out of his presence? Would he deny that his was the one true church? As a Baptist editor put it, "It's like two riding horseback, one has to ride behind and who is going to do it?" One writer suggests that at the coming world conference on church union, all preconceived notions and ideas, and man-made creeds be dropped, and that the New Testament be taken as the only rule of faith and practice, and that they unite in their efforts as humble seekers after the truth. But the answer comes from a critic, he is sorry, but feels that the time has not yet come for this. If they only knew that this is the only simple and humble way that must be taken. But man will not cease his efforts until he comes to the end of himself. Church union by efforts of man?—NEVER! If these dear bishops had prayed more and written less,—had they gone to the "Upper Room" instead of the Vatican, they would have found their efforts more successful,—they would have solved the question as the Apostles solved it on the day of Pentecost.

Oh, has it any significance to you, that just at the time when this tower built by

man, the Inter-church World Movement, has fallen in ruins, there has risen a cry from the hearts of God's true children in almost every denomination, for an outpouring of the Holy Spirit. Come, let us fly a little higher. See the hands outstretched Heavenward! Hear the cry that is coming from hearts in the churches everywhere—"Oh Lord, send us a revival—do something for our hungry, needy hearts—pour out Your blessed Spirit!" What does it mean? It means that the God who has put the cry in the hearts, is the God who will answer by fire.

If we look "from the top" we can see with the eyes of faith, a mighty revival of old-time power—the Old Time Religion that—

Makes you love every body,
Makes you love every body,
Makes the Methodist love the Baptist,
And it's good enough for me—

an outpouring that will mean an answer to Jesus' prayer, that we all may be one. When God comes forth in power as He did in the early days of the church—souls saved, the sick healed, deaf ears unstopped, blind eyes opened, the dead raised—it will be good-bye to doctrinal differences. Jesus will be all that is seen. And as it was said of the early church, so will it be said today, "behold how they love one another."

But Jesus' prayer will not be altogether answered now; for He says, "I counsel thee to buy of Me gold tried in the fire." And if they will not buy now (it costs all body, soul and spirit) then they will buy it through the fires of the great tribulation.

We must sail away higher, and with John see what God sees. "And I John saw the Holy City, the new Jerusalem coming down from God out of Heaven prepared as a bride adorned for her husband.

"God is with men, and He will dwell with them, and they shall be His people and God Himself shall be with them, and be their God.

"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

"And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God."

"But," you say, "what about this Pentecostal movement? Did you ever see such a tangled up affair, with fightings and divisions, and people that show less love for one another than even worldly folks?" Here, here, if that's the aeroplane you're riding in, you'll be sure to

have a wreck. You'd better stick to our old faithful flying machine of God's own making. Just a little more gas needed—a little more power—**Lord increase our faith**—and we shall see as God sees. Not the chaff, for there has been enough chaff, but God is using the fine sieves and sees only the little kernel of wheat.

He sees a people who were willing to suffer reproach, who were willing to turn aside into the threshing floors—the little missions—not because they loved the threshing floors, but because they saw the Ark of God abiding there and lost sight of all but Jesus. They were willing to suffer the loss of all things—pride, popularity and friends—that they might know Him in the power of His resurrection and in the fellowship of His sufferings. He sees a people who have gone down through the valley of sufferings, to be made conformable to His image.

God sees a people who have come through holding a straight course in the Word of God—with a faith that cannot be shaken by ever-changing feelings, be they good or bad—with a love for Christ and lost souls that enables them to say by His strength, "Come fire and cross; come crowds of wild beasts; come tearings and manglings, wracking of bones and hacking of limbs; come cruel torture of the devil; only let me attain unto Jesus Christ."

He has found a people who are determined to know nothing save Jesus Christ and Him crucified—a people who will be as the mown grass upon which He can send the Rain. And as they come in for their portion in this last great deluge before Jesus comes, a people on whom the Holy Spirit will bestow His gifts because they have been tested and tried, and found faithful, oh, Hallelujah!

"The people who do know their God shall be strong and do exploits."

"Press onward—press upward,
The goal is in view,
A crown of bright glory
Is waiting for you."

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WANTED--LABORERS.

"Go ye into all the world, and preach the Gospel to every creature!"

"For the love of Christ constraineth us!"

With these, the words of Jesus, and of the Apostle to the Gentiles ringing in our ears, we are joined together in an effort to do all that lies within our power to carry out the command, through the constraining power of the love of the living Lord who dwells in our hearts.

We know that the ever faithful Holy Spirit is continually bringing to your hearts the crying need of the world at large, and that you are listening and obeying the Spirit's voice, not out of duty alone, but rather because of this "constraining love of Christ," which makes you desire to pray, to give, to send, and to go, that those who "sit in darkness" may see the great Light of Life.

God has many different agencies through which He is working out His great plan of redemption for fallen mankind. "God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." A wonderful God, working out a wonderful redemption through His wonderful Son, that a world, sunk in sin, might know God! But what a plan God has chosen! To think that He would deign to use these poor frail bits of humanity in carrying out His great plan! "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things that are despised, hath God chosen, yea, and things that are not, to bring to nought the things that are: that no flesh should glory in His presence."

We rejoice in the reports that we have read in the Evangel of the excellent missionary offerings which have been sent in from various assemblies and individuals over the country. We know you have been doing your best by prayer and gifts. But how about giving man-power? The reports just from the battle's front tell that, though money is provided in great quantity, yet the work necessary, and possible, cannot be done on account of the great lack of men and women to carry on the work. This condition prevails the world over, both in our own land and in countries on the other side of the globe.

Oh, for men and women, who, like Isaiah of old, will get their eyes off their "King Uzziah's" (God's great blessings which they have received) and "see also the LORD"! They will then be in a position to answer the agonizing cry, and the call of the Lord, "Whom shall I send, and who will go for us?" with a prompt and hearty, "Here am I, Lord, send me!"

Perhaps God chose you, dear one,

years ago, desiring to use you as a vessel to carry His message afar, or nearby, but through fear of hardship, the cares of this world, business or family relationships, or the deceitfulness of worldly riches, your resistance caused the vessel to be "marred in the hands of the potter." Do you think that God cannot, even now, take the marred vessel, and "make it again," another vessel?"

Let Him take the vessel once more, yield, surrender to Him, and though the grinding and remodeling process be severe, realize, dear soul, that you are in the hands of the Master-potter, and He has in mind "a vessel unto honor, sanctified and meet for the Master's use." This kind of vessel requires that there be no hard lumps, no particles of grit, and no air bubbles in the clay—nothing to hinder its being formed perfectly, ready for firing and glazing—so that when finished He may say, "He is a chosen vessel," a "vessel unto honor."

Reports from missionaries on foreign fields, and from Christian workers in the homeland indicate that the worker, who has gone through the milling process of a Bible School training, is in better condition to undergo the "firing" process—enduring the "fiery trial which is to try" them—the hardships, misunderstandings, disappointments, and utter lack of romance incident to missionary work, than the worker, who coming directly from the home, office or shop, or even from the well regulated assembly, enters into Christian work without a Bible School training.

God most certainly uses Philips, Johns, and Peters, and even a Thomas, when he gets rid of his doubts, but when He can get hold of a Paul, what a flaming evangel He makes of him! Way back in Old Testament days, Elijah and Elisha were firm believers in Bible Schools, for they established three of them, one in Bethel, one in Jericho, and the third in Gilgal. The Apostle Paul realized the need of trained workmen, so from the beginning of his second missionary journey, took with him from time to time, various young men, who, in his opinion, would become excellent helpers, evangelists, pastors, and successors to take his place when he was gone. This practice is one which is only too rarely followed today. So many young people, called by God, are not willing to take time to prepare for the work for which God has chosen them, and rushing out in their first zeal, without proper knowledge, are either discouraged through adverse circumstances, or fall into error. It would be folly for anyone to think of applying for a position as teacher of grammar in the public schools, without having had a thorough training in the English language, and yet young converts who know little or nothing of the Word, and have a very meagre Christian experience—mere novices—want to rush off to the field, especially the foreign field, with the idea that they will, by some supernatural means, be empowered to save souls and establish believers—teach the Word. "The husbandman must be first partaker of the fruits."

How much better to obey the call of God in a scriptural manner,—to "study to shew" ourselves "approved unto God, workmen who need not to be ashamed, holding a straight course in the Word of God,"—to "give attendance unto reading" the Word, and that which Godly men have written about it,—to walk circumspectly before them that are without, here in the homeland, then—respected by the brethren, backed by the home assemblies, with a clear and accurate knowledge of the Word of God, (not necessarily exhaustive!) with a settled conviction in the heart, burning with a passion for the lost, to go forth to the "utmost part" carrying a full gospel, "the Lord working with" us, "confirming the Word with signs following," healing the sick, casting out devils, and speaking in other languages, as the Spirit gives utterance!

For a number of years, a vision of this scriptural ministry has been unfolding before the mind's eye of many of the dear Pentecostal people, until now, there are a number of excellent Bible Training Schools in various parts of the country, where those who desire to enter Christian work may receive a scriptural training for the Master's service. Schools have been established in the Eastern States for a number of years, and during the past two years, the Pacific Coast has witnessed the founding of two Pentecostal Bible Schools.

The work of a Bible School should be, not merely to teach students what is verbally contained in the Bible, but firstly, to inculcate the principle of "thinking scripturally, speaking scripturally, and living scripturally." In other words, the building of Christian character, should be placed far above a mere intellectual knowledge of the Bible.

We believe this to be the aim and purpose of all the schools named in the Pentecostal Evangel, as also of other schools, no doubt, with which we are not acquainted.

If you are deeply concerned that the command of Jesus regarding the evangelization of the world, should be carried out, "pray for your part in the harvest" and "whatsoever He saith unto you, do it." If it be to "Go!" and you realize a need of proper training, get in touch with one of the Bible Schools recommended by the Evangel: if you cannot go, or are not called to go, you can "give." The needs are manifold. There are hundreds of young men and women who would be ready to go in an instant if you would help them to get the training they need, then assist them to the field, and support them while there. You could make no better investment in the Kingdom of God, than to place your gifts in one of the accredited Bible Schools, that others may be prepared to "GO."

"Pray ye the Lord of the Harvest, that He will thrust forth laborers into His harvest," and then help answer your own prayers by being obedient to the voice of God as He begins to "thrust." —W. C. Peirce, Secretary, The Southern California Bible School, 5036 Echo St., Los Angeles, Calif.

The Devil's Manual Training School.

By Chas. E. Robinson, Wynne, Ark.

If Jesus were here today in the flesh, could you imagine Him frequenting the picture shows? Yet the great majority of those who bear His name probably do so, as do practically all sinners.

The moving picture art is confessedly one of the most effective agencies for imparting information that has ever been invented. It dispenses knowledge in such a variety of delightful forms that learning in this way becomes a pleasure. We may safely say then that as a method of imparting instruction, it is marvelously well adapted, and as an adjunct to proper teaching, would seem to be quite legitimate.

But the very fact that it is so efficient in the imparting of knowledge and the directing of thoughts, makes it to the last degree important for us to find out what the "movies," as an institution, is teaching us and our children. Is it teaching godliness or worldliness; making the things of God appear desirable or is it polishing up the things of the world and making them seem worth while? The answer to this shows whether it is for God or against Him.

In the "movies" one man is represented as striking another, and the stricken one immediately comes back with fist or gun. The surroundings are such that they teach that when any one is struck he should be able to effectively retaliate, and do it boldly. But Jesus said, "Resist not evil," "Turn the other cheek," "Vengeance is mine, I will repay, saith the Lord."

We seek to inculcate habits of purity into our boys and girls, and believe if we can only keep them from taking the first steps, we can train them up in lives of purity. But the picture show, with its increasing popularity and church sanction, is calculated to undo all our work and frustrate every prayer-born plan.

The picture show, by lessons impressed in the strongest possible manner, teaches that kissing is the most desirable, delightful and commonly practiced thing among the best people, whose manners, surroundings and dress, indicate that they are in a position to set the style. This, if yielded to, will eventually result in improper relations between the sexes.

But social impurity is by no means the only evil taught in the movies. One may go on and on, entering almost every field of sin that can be imagined, and find the evil "dolled up" and made to look most attractive by the picture show. It is a school of the devil. Illustrated and complete instruction is given in the fine arts of porch-climbing, safe-cracking and pocket-picking. Post-graduate courses are arranged in gambling, seduction, abduction, robbing, over-reaching, undermining, drinking, carousing, fighting, dancing, eloping and deceiving.

The tuition is only a few cents an hour.

It is well known that the details of crimes printed in the regular newspapers make for an increase of such crimes; but the newspaper type is no competitor for the fascinating "movies" as a por-trayer of minute details of the crime, whereby it is made to look feasible to the intensely active mind of the student of ways and means in crime, who has paid the small fee for a seat.

According to their varied positions and aims in life, these students go out planning for different things. One has learned how he can safely make away with a hated rival without danger to himself. He has just seen it done by a finished artist. He has seen exactly how the villain covered his tracks so perfectly that it required the most skillful efforts of the best detectives to run him down.

Among other things the exact way of using new and powerful drugs of mysterious and deadly potency has been clearly shown, and he knows the local police know little or nothing about such things. Thus these schools give a tremendous impetus to crime. They alone are sufficient to account for the crime waves which are sweeping the world.

Another student has learned, to the smallest detail, the highly specialized methods of the white-slaver, and his fingers itch for the great rewards paid for such deeds. Hitherto he had not dreamed that such fabulous prices were offered for girls as he had just seen paid to the slaver, or that such rich rewards were so easy to grasp.

Only God knows how many girls are sold into the hell of white slavery by men who first got the idea and learned just how to carry it into effect in the picture show.

Another feels sure he could successfully hold up, single handed, the Night Express, as he has seen it shown on the screen; and so on, and on, through the entire list of crimes.

With the wonderful increase in attendance at moving picture shows in the past few years, can it be wondered that crimes of every sort are everywhere on the increase? Moreover this increase is observed notwithstanding the success which has attended the efforts of the moral forces so long pitted against the saloon, and the consequent falling off in saloon crimes. In fact the devil, having had to give up the saloon business, knows he has found something better adapted to his purposes. His work is prosperous. The saloon so long his chief reliance is being supplanted by a more effective agency for evil. The devil could only get a comparatively small number to take courses of instruction through the saloon, while in the picture shows his classes are thronged by people of every age and condition.

Even the kindergarten is there.

Last, but far from being the least, the picture shows do a vast amount of harm to the rising generation by making appear so very delightful the pleasures of the flesh, and the eyes. The lives of the idle rich in their most fascinating aspects,—leaving out altogether their heartaches and many miseries—are shown in all their detailed attractions. Their elegant apartments, liveried servants, magnificent banquets, many charming guests, where splendidly gowned ladies are being handed in and out of waiting limousines on beautiful avenues by elegant gentlemen faultlessly dressed and so polite. All these fill the childish soul with a grasping love for such things. Could life in Heaven be as nice as that, they think. These things certainly make a most powerful appeal to spend everything one can lay hands on, even to stealing in order to obtain the enjoyments thus pictured so beautifully. It fosters in all, above everything else, an intense love of the world and its delights. And this is enmity against God. It spells damnation. (Jas. 4:4). What more horrible indictment against this marvelous modern institution than its being thus used by the devil? It has come upon us comparatively recently and appears so plausible that many quiet God-fearing people have been thoughtlessly allowing their children to attend and in some cases going themselves.

We have long known that those saloons, supposedly the most respectable, were a far greater menace to our boys than the low dives. Just so the censored show is far more deadly than the show in which unlimited vulgarity is tolerated. The devil could not possibly afford to allow the show to be deprived of the sanction given it by the censor. Because there is nothing outwardly vulgar in the show, because the censor insists that the base villain and the woman of loose morals be elegantly surrounded, faultlessly dressed and surpassingly polite, because seemingly good and useful lessons are artfully and designedly thrown in from time to time, there can be found apologists for this mightiest modern force for evil, even among ministers and churches. God save such!

MARY SLESSOR OF CALABAR.

By W. P. Livingstone.

The Missionary Review in commenting on this woman says:

"The Life Story of Mary Slessor, of Calabar, rivals in many particulars the thrilling story of the heroism and devotion of David Livingstone. The success that rewarded her toil was very great and will multiply as the years pass by. Honored by government officials, loved by her fellow workers and almost worshipped by the children, men and women about her, she gladly lived her life to the full. The story of her life recently published, surpasses "Thinking Black" in interest and gives not only a vivid picture of a life in the African bush, but also the power of a life that was glorified and transfigured by a full devotion to her Lord." Price \$2.20.

QUESTIONS AND ANSWERS

CONDUCTED BY E. N. BELL

996. We know that when Jesus and the disciples prayed people were healed instantly. Here the saints are prayed for, and sometimes are sick for several weeks, and then when they get about they say God healed them. Is this scriptural divine healing? What should we do when prayer is not answered for healing?

Neither Christ nor the apostles healed everybody. Paul had to leave a companion behind sick. It is scriptural to expect instant healing; but many will not exercise such faith. They expect it gradually and get it that way according to their faith. Results to prayer, even when heard by the Lord, are not always immediate. It is scriptural to continue believing until the answer arrives. We are not to walk by feeling or signs, when we are prayed for, but by faith.

997. Is it right for a believer to rent a farm to live on and have stock to raise and care for when we expect the Lord to come shortly and take away His people?

Yes; the Lord says for us to occupy till He comes. We all have to make a living somehow, and farming is an honest way to do it. But you are at liberty to do something else, if you prefer and can.

998. Please give a baptismal formula.

In the strictest sense of a fixed expression which cannot be taken from nor added to without destroying its efficacy and breaking some command I do not believe there is such a formula in the New Testament in regard to anything. Catholicism prescribes and fixes formulas; but such fixed laws are contrary to the whole spirit of Protestantism, which has uniformly held that such ecclesiastical forms were unnecessary. In a larger sense, and with such additions as the minister in charge sees fit to add, Matt. 28:19 is generally regarded as the best and most scriptural. The General Council advises all its ministers, no matter what else they may say, to include Matt. 28:19. For myself I have for many years used the following: "In the name of Jesus Christ I baptize you into the name of the Father, and of the Son, and of the Holy Ghost." Or "I baptize you in the name of the Lord Jesus Christ into the name of the Father, and of the Son, and of the Holy Ghost." Justin Martyr, who lived in Samaria early enough to have seen and talked with the apostle John, says to the emperor at Rome that it was the custom of the early Christians to baptize "In the name of God the Father, maker of the Universe, and of His Son Jesus Christ, and of the Holy Ghost." This quotation shows that the formula used in those early days followed in general the

Trinitarian outline as given by Jesus in Matt. 28:19; and shows in the second place that these early Christians did not regard Christ's expression as a fixed and invariable formula, but they took the liberty to add such explanatory words as they felt were needed. I believe in the same liberty of the Spirit.

999. If one receive the Holy Ghost complete without any teaching or light on speaking in tongues, will the tongues follow?

It did so in the New Testament days at the house of Cornelius, and recent history shows similar cases. It is clear that not knowing the baptism with the Spirit is for them keeps thousands from seeking it and getting it, but no scripture says men can receive the baptism without the Bible sign. When the work is complete this sign seems a part of the experience.

1000. If Christians go to heaven when they die, will they be brought back and judged, as all have to stand before the judgment bar of God?

Christians who go to heaven only go in spirit, not with glorified bodies. Their spirits will be united with glorified bodies at the first resurrection, and they will stand before the judgment seat of Christ for awards and appointment to positions of service in His kingdom, but not at any judgment of condemnation. Their sins have already gone on before and been settled in and through Christ. They will not be in the great white throne judgment when the lost will be judged.

1001. Please tell me where the Spirit of Jesus was the three days He was in the grave.

It was in Paradise in the under world of departed spirits. He brought up a multitude of captives with Him when He came out. See Matt. 27:52-53; and Eph. 4:9 in margin.

1002. Gal. 3:27—"As many of you as have been baptized into Christ have put on Christ." Does this teach that the Galatian brethren put on Christ in the act of baptism?

Read for an answer Col. 2:11-12, which reads: "In whom (Christ) ye were also circumcised with a circumcision not made with hands, in putting off of the body of the flesh, in circumcision of Christ; having been buried with Him in baptism, wherein ye were raised with Him, through faith in the working of God, who raised Him from the dead."

There was an inner and an outer work. By faith they died with Him and lived with Him by receiving Him in their hearts. By the outer they put Him on symbolically in water baptism. In New Testament days the two came close together.

1003. If the Holy Ghost is taken out of the way to make room for the Anti-Christ, (2 Thess. 2:7-8), how will men be influenced to repent during the Tribulation. Rev. 7:14?

How can it be said—They washed their robes and made them white in the Blood of the Lamb, seeing there is no Holy Ghost to sanctify or make holy, Rom. 15:16, or in other words to act as agent to apply the Blood of Heb. 13:12?

I do not believe the Holy Ghost will be taken out of the world at that time or that Paul here means this. I believe it is the Holy Ghost people, the overcomers, that will be taken out by going up to meet Jesus in the rapture.

1004. What will become of our saved children at the Rapture?

They will go up with us. Why not?

1005. In Rev. 7:9, etc., it sounds like only the Jews and those who live in the Tribulation will rule and live in the 1000 years of peace. Please give some advice.

I see no such inference in Rev. 7:9, or in the rest of the chapter. Even if you see such you are mistaken, as other scriptures show. All the saints who suffer with Him and overcome are to reign with Him. See Rom. 8:17; 1 Cor. 6:2; Rev. 2:26-27 and 3:21.

1006. Are we living now in the beginning of the Great Tribulation?

No. Roosevelt was sadly in error in calling this great European war, through which we have just passed, the Battle of Armageddon. It is only the "beginning of sorrows" upon the earth. The saints are yet to be caught up, the Anti-Christ to come and make a covenant with the Jews; he is to be manifested after the temple is rebuilt in Jerusalem, by breaking his covenant with the Jews, and in setting himself up in the temple to be worshipped as God. Then comes the great tribulation proper in three years and a half of unparalleled woe upon the earth, ending in the Battle of Armageddon around Jerusalem and in the north of Palestine.

1007. At what point of the Great Tribulation is Babylon to be destroyed?

It seems to be towards the end of it, under the last trumpet, and during the pouring out of the 7th or last vial of wrath. Her fall is announced in Rev. 14:8, before the pouring out of these vials of wrath; but in 16:19 during the pouring out of the 7th vial it is especially said great Babylon came before God to drink the cup of His wrath upon her. But a full description of her destruction and how brought about is found in Revelation, chapters 17 and 18.

"It is ever Satan's aim to debase the heart and conscience of the children of God. Their heart should be filled with Christ; their conscience ruled by His Word and ways. Satan would entice away the heart from Christ, and set up in the conscience a standard inferior to that of Christ's example. Oh, that the saints were not ignorant of Satan's devices, but willing to pluck out the right eye, or cut off a hand or foot rather than give place at all to the adversary!"

Prayer Conferences, May 1st to 8th, Inclusive.

The Prayer Conference is upon us. That the saints everywhere may stand as one before the Throne these eight days in petitioning the Father to fulfil His great plan on earth, the following subjects are suggested:

- Monday**—For world-wide open doors to the Pentecostal message.
- Tuesday**—For a deepening of the spiritual life of the saints, the healing of any who may be sick, and that unity and love may prevail.
- Wednesday**—Foreign Missionary Day.
- Thursday**—Unevangelized fields in the Home Lands.
- Friday**—For a mighty empowering and refreshing of the Pentecostal Ministry.
- Saturday**—For His soon returning, and the preparation of the saints for this great event.
- Sunday**—Rally day, when with uplifted hearts and hands we pray for RAIN, a tremendous downpour of the Spirit. "Let it mean what it will," leaving the results with God.

CHAIN OF PRAYER FOR PRAYER CONFERENCE WEEK.

Assembly of God, Boise, Idaho, 13th and Main Streets.

Regular services on Sunday. Service every morning at 10 o'clock through the week. We are organizing a chain of prayer beginning at 12 o'clock Saturday night, to continue throughout the week. There will be 24 persons to take one hour out of the 24, so someone will be on his face before God every moment and hour of this week. May God grant faith as we pray, asking for RAIN IN THE TIME OF THE LATTER RAIN.

A SPECIAL REQUEST. As our people go before God at this special call, we ask that you remember this great NEGLECTED FIELD OF THE NORTHWEST, that these barren fields may be made to bloom as a garden for our King.—W. H. Pope, Pastor.

LOS ANGELES, CALIF.

Bethel Temple, G. N. Eldridge, Pastor.
 Tuesday—7:30 P. M.
 Wednesday—10:00 A. M.; 2:30 P. M.; 7:30 P. M.
 Thursday—7:30 P. M.
 Friday—10:30 A. M.; 2:30 P. M.; 7:30 P. M.
 Members of the District Council are urged to be present at these meetings as much as possible. All others are also urged to join in these pleadings at the throne of grace.—Elder D. W. Kerr.

NEW ENGLAND.

Boston, Pleasant St. Mission, May 2nd, 3rd, 4th, Richard Norton, Pastor.
Hartford, Conn., Windsor Ave. Church, May 5th, 6th and 7th, N. G. Neilson, Pastor.

As subjects for prayer, would suggest:
 1st. That we pray all Assemblies may be provided with suitable places of worship, owned by the Assemblies.
 2nd. That God will give us wisdom in relation to the great Missionary work that He has called us to do.
 3rd. That we pray, and continue to pray until all the gifts of the Spirit be restored to the Church, and that we forget not to praise Him for the mighty work He has been doing in the earth.—Elder John Coxe.

KANSAS.

Prayer conventions will be held the first week of May at the Assemblies named below. Visiting ministers and saints are invited to attend, and will be entertained while there. Let's come and pray together.
Arcadia, Kansas, Geo. M. Patterson, Pastor;
Caldwell, Kansas, John G. Neal, Pastor;
Woodston, Kansas, Philip Stokely, Pastor.

TEXAS AND NEW MEXICO.

Amarillo, Tex., N. R. Nichols in charge, McLean, Tex., J. G. Grubbs, Pastor.
Portales, N. Mex., A. C. Bates, Pastor.
Raton, N. Mex., A. J. Keith, Pastor.
Sedan, N. Mex., Ruebin Tobb, Pastor.
Mountainair, N. Mex., J. A. Perkins, Pastor.
Causey, N. Mex., D. J. Little, Pastor.
Artesia, N. Mex., E. B. Henderson, Pastor.

NORTHERN CALIFORNIA COUNCIL AND BIBLE TRAINING SCHOOL.

Two Full Weeks at 1536 Ellis Street, San Francisco.

Northern California District Council, May 10th to 14th.
 Prayer Conference, May 1st to 7th.
 Student Revival Campaign, May 1st to 14th, evenings.
 Graduation Exercises, Bible Training School, May 14th.

A two weeks' treat is outlined for May 1-14 inclusive at Glad Tidings Assembly and Bible Training School, San Francisco, Calif. We are observing the call to prayer and hereby call a prayer conference from May 1-7, to which pastors and workers in fellowship, and who are not observing the week of prayer in their local assemblies are invited to participate. One or more lectures during the forenoon of each day in the Bible School. Afternoons devoted to prayer and conference on the King's business.

The Third Annual District Council will convene at the same place on May 19th, and continue through out the week until finished. Let all Council workers plan to be present.

The senior students of the Glad Tidings Bible Training School will conduct a two weeks' Revival Campaign each evening in the reconstructed and enlarged Glad Tidings Auditorium. A similar campaign conducted last year resulted in great things for the Kingdom.

Pastors, Evangelists and Workers, come expecting a tidal wave of heavenly glory. Graduation exercises of the Bible Training School will be held in the evening of May 14th.—R. J. Craig, Pastor and Principal.

EASTERN DISTRICT.

To the Assemblies of the Eastern District, Greeting in Jesus Name.

In co-operation with the thought expressed at the last General Council that there be a series of Prayer Councils held throughout the country, the brethren of the East have decided that inasmuch as it is quite impossible at this time to call such a meeting to be held at one place where all might gather, that we send forth a call to every assembly that the first week in May be set aside as a week of prayer, beginning Sunday, May the 1st, and continuing until and including the 8th. There is a great expectation everywhere and a desire to pray and seek the Lord until He shall come and rain righteousness upon us and we feel convinced that this move is of God and should be responded to by every assembly throughout the entire District.

Details will follow in a circular letter later, and any one reading this notice who desires further information, please notify the Secretary, D. H. McDowell, 1608 Monsey Ave., Scranton, Pa.

SECOND ANNUAL PENTECOSTAL CAMP-MEETING.

Eastern District Council, Assemblies of God July 29th to Aug. 21st Inclusive.

We have again secured from Brother William Anderson the use of his grove, which is one of the finest locations (near Philadelphia, Pa.), and best situated for our needs that we know of anywhere. These are private grounds, fenced in, giving us complete control of the situation.

Because of the successful meeting last year we are looking forward in faith and hope that this will be the best camp meeting yet. Detailed information ready May 1st. Apply early for accommodations, and plan to spend your vacation with us. Above all, pray we may see the greatest outpouring of the Spirit, and miracles of healing yet witnessed.

Communicate with the Secretary, for further information.—D. H. McDowell, 1608 Monsey Ave., Scranton, Pa.

NOTICE.

The officers of the Oklahoma District Council have requested us to announce that H. P. Burch, who was licensed by them to preach, is no longer associated in the District Council.—The Credential Committee.



MID-WEST BIBLE SCHOOL.

S. A. Jamieson, Principal, Auburn, Nebraska.

This school is under the supervision of the General Council of the Assemblies of God.

All moneys subscribed, or offerings for the School, should be sent to the Treasurer, Geo. W. Hawley, Auburn, Nebraska.

PENTECOSTAL BIBLE SCHOOLS.

For the benefit of those enquiring with regard to Pentecostal Bible Schools, we herewith give a list of the same, so far as we have knowledge, but desire to say that the Mid-West Bible School, Auburn, Neb., is the only one of these owned and operating directly under the auspices of General Council of the Assemblies of God:

Mid-West Bible School, 1301 - 19th St., Auburn, Neb., S. A. Jamieson, Prin.

Bethel Bible School, 61 - 4th Ave., Newark, N. J., Frank M. Boyd, Prin.

Southern California Bible School, 5036 Echo St., Los Angeles, Calif., D. W. Kerr, Supt.

Glad Tidings Assembly and Bible Training School, 1536 Ellis St., San Francisco, Calif., R. J. Craig, Prin.

Rochester Bible Training School (Elim), 161 East Ave., Rochester, N. Y., Miss S. A. Duncan, Prin.

MID-WEST BIBLE SCHOOL CAMP-MEETING

Will follow the closing of School, Auburn, Neb., May 25th to June 5th. Bro. D. W. Kerr will be one of the instructors. Evangelist Jack Saunders will be in charge of the evening services. Other prominent workers will be present.

Elder's Kerr's course of teaching will begin two weeks before the close of the school, and will be along dispensational lines. The course will be of special interest to ministers and workers, and it is suggested that many who have not been able to attend the full term of school may attend this special course, and remain for the camp-meeting which will follow.

There will be a meeting of the Board of Directors during this meeting.

For further information write Prin. S. A. Jamieson, 1301 - 19th St., Auburn, Neb.

CANADIAN CAMPMEETING AT ARNPRIOR, ONT.

Pentecostal Campmeeting for Eastern Canada, June 26th to July 10th, D. V. Pastor L. V. Roberts, of Indianapolis, and a host of local workers will be present. We welcome foreign missionaries to attend, especially our Canadian missionaries. Meals provided on a free will offering plan. A mighty time is expected from the Lord. Watch Pentecostal Evangel for further particulars, or write Pastor G. A. Chambers, Box 477, Arnprior, Ont.

NOTICE TO SUNDAY SCHOOLS.

The circulation of our Sunday School literature is increasing by leaps and bounds. It is very difficult to keep pace with this increase, and print a supply adequate to meet this demand. We would, therefore, urge each School to enter its order as long before the beginning of the Quarter as possible. This will help materially in gauging each edition. Will you endeavor to forward your orders in May for the Third Quarter?—The Gospel Publishing House.



All offerings for Foreign Missions and for the expense of conducting the Missionary Department, should be sent by Check, Draft, Express or Postal Money Order, made payable to J. Roswell Flower, Treasurer, 336 West Pacific Street, Springfield, Mo., U. S. A.

WHERE THE MONEY GOES.

At the present time the missionary offerings received by the Missionary Treasurer are being divided among two hundred Pentecostal missionaries who are located in all parts of the world. These missionaries are doing more effective work for God than has ever been done by Pentecostal missionaries up to the present time. Revival fires are burning brightly and God is adding His blessing to the work.

In addition to the offerings divided among missionaries who are members of the Council, in the neighborhood of \$1,000 a month is received for and divided among from twenty-five to thirty missionaries who are not members of the Council. Only designated funds are sent to these missionaries, and every cent is sent as designated without deducting a penny for cost of handling the offerings by the Department.

The Missionary Treasurer also receives special offerings for building of mission stations, famine relief and other special projects which are used of the Lord for the spread of the gospel. These last named projects often hinder regular missionary giving, however, and donors are urged not to send offerings for special needs which ought to be used for the regular support of the missionaries. These special needs should be met by special, sacrificial offerings which are sent to the Missionary Treasurer in addition to the regular missionary offerings.

During the past four months, these special projects have hindered regular missionary giving so that we have only been able to send an average of from \$20 to \$25 per month to each missionary, a sum far too small to meet the need of personal support, employment of native preachers and the many needs of the mission stations. We need to make a supreme effort to raise this average to at least \$40 per month, and if we can raise it to \$50 per month for each missionary—we will come nearer the goal of properly supporting our faithful missionaries. Think over this matter. Pray over it. Let the Lord talk to your heart and then do whatsoever He says for you to do.

J. ROSWELL FLOWER,
Missionary Treasurer.

CONGRATULATIONS.

Bro. H. E. Cox, writes from Saharanpur: "We have another baby boy in our family, Alkwyn John Cox, who arrived Feb. 5th and weighed ten pounds. He and his mother are doing nicely.

INDIA.

You will be glad to know we have opened an out-station with workers 14 miles away, and feel sure there is a great opportunity for work here as the villagers come from miles around on market days.—Walter H. Clifford, India.

MADHUPUR—The pressure is something tremendous these days in India. The changed and changing attitude of the people of India to everything foreign makes life intensely difficult, and one finds oneself wondering how long—if the Lord tarry—it is going to be possible to continue life and service in this country.—Susan C. Easton.

Bahraich: We are now in the process of building, and we find the time slips away altogether too fast. I find I am kept on the jump all the time, and when the day comes to a close I can hardly see what I have done. The care of 45 boys is a one man's job, without anything else, but here we are, and we don't know when we will get help. We are much encouraged as we see the boys changing and growing in the Lord. The little babies I took in about two years ago are nice and big now; it is a real joy to have them around.—Frank Nicodem.

SAHARANPUR—Miss Rediger and I arrived in India Dec. 20th, and we thank God for His care all the way.

As we came along in the train everything was so different from homeland. The people look sad, weary and worn. So poor and thin and carrying heavy burdens on their heads. The native villages are close together, the houses made of mud, with here and there temples and shrines, the temples standing out conspicuously from the mud huts, as they were much better built and painted. Oh, how I praise God for Jesus and for the Holy Spirit, in this land where Satan is worshipped.—Katie Bulder.

Sister Frances S. Harris writes on board the S. S. City of Marseilles in the Arabian sea, enroute to India, that there are 12 missionaries traveling second class, just one other Pentecostal missionary besides herself, and 45 traveling first class. Those in the second class had meetings every night; those traveling first class had socials, dances, etc., nearly every night. The second class passengers asked her, "what kind of missionaries are they, any way," these dancers. In a P. S. she says: "Am now in Bombay, was met and am, oh, so happy to be here, but, oh, sad, sad India. Do pray for this place. It is worse than I expected."

BETHIAH CHAMPARAN BIHAR—It surely does one good to hear these Christians pray, and they know how to get hold of God and results follow. Today Bethiah Pentecostal Mission is in a better place than a year ago, and we expect it will be in a more healthy place spiritually in the near future than ever before. This is one of the great Catholic centers of India, over 30,000 followers. Bethiah is just ripe for the gospel, and for the past two years it has been preached unceasingly. Our preachers are out from early morning until evening day after day; results are following, but we want greater results and more souls for Jesus.—Bro. and Sister L. M. Jacobs.

BEING A MISSIONARY.

Out where the loneliness presses around me,
Looking on sights that are sordid and drear,
Strangely abiding—yet surely God called me,
Why do I wonder if Jesus is here?

Strangeness of living, strangeness of people,
Have I not come with the gospel of cheer?
Why is my heart then depressed with its burden?

Isn't my Comrade—my Jesus, out here?

God! Teach me quick to do without friendships,

How to let go of those things that were dear,
How to be rid of this self that is binding me,

Surely my Master, my Jesus, is here.

He, who was God, took the form of a servant,

Humbled Himself unto death without fear;

Lonely, forsaken, despised and rejected,

My blessed Saviour, my Jesus, came here!

Father forgive me my failure in serving,

Heartache, depression, regrets, disappear,
Born of the Cross, a new courage infills me;

Jesus, my victory, my life, is here!

—Moody Monthly.

CHINA.

FAT SHAN, S. CHINA—We have made our first payment, \$600.00 Chinese silver, on the place we are buying. We have the second payment in hand, \$1,000.00 Chinese silver; the third, \$2,414.00, due in August, we hope to have by that time. The Lord has strangely helped us. Our Chinese Christians have come up nobly, some giving almost all the year's living. It seems the Lord is going to call out a number here to be preachers.—Mattie Ledbetter.

GASHATAY, MONGOLIA—We have 3 families, about 20 people, from the famine district, living in our mission compound this winter. We give them free shelter and fuel, also assist them with food and clothing. Besides, there are about 300 people from the famine district at the village where we have our out-station for whom we do all we can. We cannot see these poor people perish before our very eyes. They seem interested in the gospel. This famine may be the means in God's hands of saving many precious souls.—Thos. Hindle.

YU TSI HSIEN TA CH'ANG—We have just returned from a visit to the other station, and it encouraged our hearts to see them pressing on. While there we had a day of prayer from 10 a. m. to 4 p. m. It was wonderful how the Lord enabled them to pray that long, for some are just new on the way. One man who had only been coming for a few days, but he stayed all through, and afterwards said it was not a long time.—Grace Kenning and Marie Stephany.

FAMINE FUNDS DOING GOOD WORK.

Immediately after the first of April, the Missionary Treasurer cabled all the famine relief funds in his hands to Brother H. E. Hansen, the chairman of the North China District Council in Peking. Bro. Hansen has instructions for using this money to the best advantage in not only ministering to the physical needs but also to the spiritual needs of the starving Chinese people. Bro. Hansen has cabled the Treasurer that the \$2900 cabled to him realized \$6600 in Chinese currency; that we had sent the money in the best way, and that the famine money will provide for 7000 Chinese men, women and children. If you have money for famine relief, we can guarantee that this money will reach China in the quickest and best way possible and that it will be used prayerfully and sincerely in the best way to realize the greatest amount of good.

THE HULDAH NEEDHAM MEMORIAL.
The Motor Boat Fund is Growing.

The offerings received during the first fifteen days of April for the Motor Boat for South China are keeping up with the last fifteen days in March. The fund now stands,

Previously reported, - - \$1006.44
From April 1st to 15th, - - 278.94

Total offerings received, - \$1285.38

Send all offerings for the Motor Boat to the Missionary Treasurer, 336 W. Pacific St., Springfield, Mo.

Ponce, Porto Rico: God is still working, and many have come to the Lord. Our work in the city of Lajas is growing fine. News comes that Bro. Ortiz is broken down in body and needs a rest.—J. L. Lugo.

Santurce, Porto Rico: We arrived here just one week after leaving Brooklyn harbor. Wife was seasick most all the way, but we both felt real strong in body after being here only a short time. We have found Sister Howe to be a real mother in Israel, eager to tell of the love of Jesus. Oh, pray with us for a real harvest of souls.—Frank Finkenbinder and wife.

A Letter from Bro. Francisco Olazabal brings a most encouraging report of the work on the Mexican border, El Paso and other towns. The work is growing very rapidly. "The Baptist minister in Alamogordo asked Sister Chonita, our worker there, to have a revival campaign in that town, offering to help in any way he can. He was kind enough to offer the use of his church for the campaign, but his superior did not allow this. Meetings are being held in the homes of the Methodists and Baptists, and others."

El Paso, Tex.: God has been blessing more and more this work. Many more souls have been saved since I wrote you last, and many have received the baptism of the Holy Spirit. The number in the congregation is increasing daily; they feel the time has arrived to negotiate for a tabernacle with capacity of 350 to 400 people. A sister of our congregation donated the lot, which is located in one of the best streets of the city. Will you pray some one may loan us \$2500 to build the tabernacle of adobe, which we will refund in payments of \$80 to \$100 monthly. F. Olazabal.

The Lord gave us a gracious time in Trinidad. Were there nine months and left a good assembly of about 60 members. We do not enroll any members until they have been baptized in water. Immersed 16 in St. James, Barbados, for Sisters Pemberton and Siemens. The Lord has been blessing the labors of these girls, and they have a good assembly of over 60 members. There is also a good work in the country which they are taking care of. Pray for us; we are feeling the pressure of the enemy and the opposition of those who say that we and all our work is of the devil.—J. R. Jamieson and wife.

Cochabamba, Bolivia: We find our mission school, in which we teach Spanish and English, a fine way to introduce the gospel of the Lord Jesus Christ. We trust by this scheme the outcome will be a Pentecostal Mission with signs following. The priest has threatened to break the head of a young man who comes, and tells him we do not believe in God. Although he threatens and scares the people, nevertheless they come. From 30 to 40 attend our classes, and we have Bible class Sunday evenings. We feel that the gospel is winning its way into the hearts of the people.

On his way here Bro. Hurlburt had his trunk stolen, a loss of about \$100 in gold in clothing, and winter coming on. The railroad company will not repay Bro. Hurlburt. This often occurs in Bolivia, as the railroad employees are often thieves.—Tommy F. Anderson and wife.

SANTURCE, PORTO RICO—Our work is promising, the converts are passing on, and some are being converted. We have open doors in five or six nearby towns where we hold services. I appreciate the prayers of the home constituency.—Lena Smith Howe.

LARES, PORTO RICO—The prospects are very bright; the work is extending rapidly. A heavy rain sounds, and already drops of blessing are falling. Last night we had a glorious service. This is our prayer-meeting week. Our people are learning to pray and believe for great things from God.—F. W. Ortiz, Jr.

CARACAS, VENEZ.—We are hoping to open the Girl's Training School March 14th. Miss Winger is to be principal, while I am to act as matron, and I will continue to be principal and teacher of the day school for children. I am almost busy now, but praise the Lord for the privilege of taking on more work.

The Lord is blessing and working in my day school, but reading, arithmetic, etc., is not the end we have in view. When shortly before Christmas I began to note a change in the incorrigible, my greatest trial, I was encouraged. Then one day in my children's service, he, with six others, gave his heart to the Lord. The change in Eliezer has been noted by all, and his dear black mother, with tears in her eyes, thanked me for our prayers for her boy; she sends word he is a changed boy in the house. He wants to pray all the time now, and will not pray alone, they must pray with him.—Fannie M. Van Dyke.

DISTRIBUTION OF MARCH MISSIONARY CONTRIBUTIONS.

An asterisk (*) indicated entire amount has been designated. A quotation (") mark indicates part of the amount has been designated and the balance made up by the treasurer from undesignated funds.

Africa.	
E. M. Bendiksen & family, Congo,...	\$ 50.00
*Joseph Blakeney, for Congo,.....	33.00
*Jennie W. Carlson, for Sudan,.....	25.00
C. W. Doney & wife, Egypt,.....	45.00
"C. W. Doney, native workers,.....	60.00
*Ruth Erickson, Liberia,.....	30.00
*Jennie E. Farnsworth, Sudan,.....	50.00
Wm. H. Johnson, Liberia,.....	25.00
Mrs. Wm. H. Johnson,.....	25.00
Katherine Kirsch, Liberia,.....	25.00
"E. O. Leeper & wife, Sudan,.....	45.00
*Margaret Peoples, Sudan,.....	50.00
Edgar Personcus & wife, Liberia,...	45.00
A. H. Post & wife, Egypt,.....	45.00
A. H. Post, native workers,.....	60.00
Hattie Salyer, Egypt,.....	25.00
"Ira G. Shakeley, Sierra Leone,....	25.00
*J. Wilbur Taylor & wife, Sudan,...	100.00
*Lillian Trasher, Egypt,.....	45.00
"Mrs. A. E. Turney & Hannah James,...	50.00
*Harry M. Wright & wife, Sudan,...	200.00
*The Sudan work,.....	10.00

China.	
*L. M. Anglin (Orphanage).....	95.38
"Blanche R. Appleby,.....	25.00
*Myrtle Bailey,.....	10.00
*Bailey & Ledbetter Building Fund,...	10.00
*Fred Ealtau & family,.....	131.50
"Percy Bristow & family,.....	30.00
*Ada Buchwalter,.....	35.00
Harvey Chenoweth and family,.....	45.00
*China Famine Fund,.....	2787.41
"A. V. Cook & wife,.....	45.00
*Lloyd G. Creamer's work,.....	55.00
Emma E. Daab,.....	25.00
*E. N. Davis & wife,.....	50.00
"Alice E. Evans,.....	25.00
*Abraham Feng,.....	25.00
*David Feng,.....	15.00
Ella Finch,.....	25.00
Edna Francisco,.....	25.00
*H. E. Hansen & wife,.....	80.50
"Thomas Hindle & family,.....	55.00
John D. James, for China,.....	20.00
*R. S. Jamieson & wife,.....	45.00
*Geo. M. Kelley & family,.....	82.00
Geo. M. Kelley, native worker,.....	12.00
*Mrs. Kelley's return fare,.....	9.57
*Needham Memorial Motor Boat,...	633.71
"Grace Kenning,.....	25.00
"F. Harlan Lawler & family,.....	50.00
"Mattie Ledbetter,.....	25.00
*Lavada R. Leonard,.....	50.00
*Lavada Leonard (work & workers)	33.60
Willie B. Lowther, for China,.....	25.00
Herman J. Mader & wife,.....	45.00
*Mrs. Lillian B. Marston,.....	25.00
*Maie F. Mayo,.....	80.00
*Bella Miltscher,.....	40.00
"Mrs. Nettie D. Nichols & workers,...	70.00
*Zella H. Reynolds,.....	15.00
Frank O. Schroder's work,.....	25.00

W. W. Simpson & Son,.....	40.00
"Marie Stephany & workers,.....	51.00
*Letta Teuber,.....	38.00
Ethel V. Webb,.....	20.00
*W. R. Williamson & wife,.....	140.00
Mrs. Clara Jacock Wynnes,.....	25.00
"Anna Ziese,.....	20.00

INDIA	
Almyra & Olga Aston,.....	45.00
Christian Beckdahl & wife,.....	45.00
*Central India Famine Relief,.....	10.00
*Mary W. Chapman's workers,.....	25.00
Susan R. Chester & worker,.....	40.00
"W. H. Clifford & family,.....	50.00
"Robert F. Cook & family,.....	57.00
Herbert H. Cox & family,.....	50.00
*Sara Cox,.....	111.00
*Bartholomew Dean,.....	24.00
Mrs. Lillian Denney & workers,...	30.00
Constance Swinfen Eady,.....	25.00
Susan C. Easton & worker,.....	30.00
*Margaret Felch, for India,.....	5.00
"Pessie V. Gager & worker,.....	50.00
Elsie Gordon,.....	20.00
Francis S. Harris,.....	20.00
Mrs. Jas. Harvey,.....	20.00
"Alex. Lindsay & family,.....	60.00
Emily Lynne,.....	25.00
"Dick S. Mahaffey & wife,.....	45.00
"J. J. Mueller & wife,.....	45.00
"Frank Nicodem & wife,.....	45.00
*W. K. Norton, workers,.....	135.00
Lenora H. Parker,.....	20.00
*Lydia Rediger,.....	30.25
Ruth Riggs,.....	25.00
*Violette Schoonmaker,.....	100.00
*Chapra Rebuilding Fund,.....	104.80
Thomas Stoddart,.....	20.00
Niels P. Thomsen & wife,.....	45.00
K. A. Timrud & family,.....	50.00

Japan.	
*Ruth Johnson,.....	50.00
"C. F. Juergensen & family,.....	80.00
John W. Juergensen & family,.....	50.00
*B. S. Moore & wife,.....	50.00
"Alex. Munroe & wife,.....	45.00
W. J. Taylor,.....	25.00
*Jessie Wengler,.....	20.00

Miscellaneous.	
Tommy F. Anderson & family, Po-	
livia,.....	70.00
H. C. Ball for workers in Mexico,...	80.00
"Forrest G. Barker & wife, Peru,...	45.00
Geo. E. Blaisdell & wife, Mexico,...	45.00
*A. S. Booth-Clibborn, for German	
saints,.....	1.20
*A. Elizabeth Brown,.....	25.00
Paul Cragin & wife, Peru,.....	45.00
Fermin Escarecega Jr. & wife, Mex-	
ico,.....	40.00
Solomon Feliciano & family, Porto	
Rico,.....	50.00
*Ellis L. Griest & family, Venezuela,	
Pearl Hewitt, Hawaii,.....	100.00
Mrs. Flora Hogan, Peru,.....	20.00
Mrs. Lena Smith Howe & family,...	25.00
J. R. Hurlburt, Bolivia,.....	60.00
J. R. Jamieson & workers, B. W. I.,	
"H. May Kelly & mother, Cuba,....	25.00
*J. L. Lugo & family, Porto Rico,...	120.00
*R. S. McBride & family, return	
fares,.....	40.00
*Miss Yumna G. Malick, Syria,.....	70.50
Frank Ortiz Jr. & family, Porto	
Rico,.....	75.00
Chas. C. Personcus & wife, Alaska,	
G. H. Schmidt, for Russia,.....	50.00
"Misses Siemens & Pemberton, B.	
W. I.,.....	20.00
*Fannie VanDyke, Venezuela,.....	40.00
J. E. Varonaeff & family, Bulgaria,	
Niels Sorensen's work, Argentina,	
Alice C. Wood, Argentina,.....	50.00
*Chicago Missionary Rest Home,...	25.00
*Matron Chicago Rest Home,.....	54.50
*Midwest Bible School,.....	1.00
The Missions Code Books,.....	7.80
	49.00

Mexican Missions Along the Border.	
R. F. Paker & family, Texas,.....	55.00
H. C. Ball & wife, Texas,.....	50.00
La Luz Apostolica,.....	20.00
Mexican workers,.....	91.28
Alice E. Luce, Calif.,.....	20.00
Dr. Florence Murcutt, Calif.,.....	20.00
Francisco Olazabal & family, Texas,	
*M. M. Pinson, Texas,.....	55.00
M. M. Pinson, native worker,.....	13.00
	25.00
All offerings designated for missionaries	
who are not members of General Council,	
have been placed in one fund and distrib-	
uted as designated. These offerings were	
for Bailly, Bender, Mrs. E. A. Bernauer,	
Macle Boddy, Boothby, Brann, Elliot, Flint,	
Furman, Fyhr, Gaines, Heidal, Harvey,	
Heron, Johnson, Leatherman, Longstreth,	
Malott, A. Norton, Ramabai, Mrs. R. Riggs,	
Richardson, Sehlgallis, Schoeneich, Vogel,	
These designated offerings totalled \$	962.46
March funds distributed with Fer-	
ruary funds,.....	35.00

Total distributed for March,.....	\$10,761.86
Total March Receipts, \$10,384.86	
April funds used,.....	377.00
Total,.....	\$10,761.86



NOTICE CONCERNING REPORTS.

On account of the great number of reports of the work from the different fields, all may be subject to change or abbreviation, as it is not possible to publish them in full, as a rule.—Editor.

ARCADIA, KANS. One received the Baptism last night; some getting through each night. God is blessing.—Geo. M. Patterson.

ESSEX, MO. Mrs. F. L. Doyle's S. S. class, just organized, have for their first offering to Missions \$6.52. A pretty good example.—John T. Wilson.

ST. FRANCIS, ARK. Four souls have been saved through our Lord's mercy, and eight received the Baptism since we came here.—E. O. Robbins and wife.

GILPIN, MD. Our assembly has recently suffered the loss of our church building. It burned to the ground Sunday, Mar. 20. Pray for us.—W. C. Long, Pastor.

MIDLAND CITY, ALA. God is wonderfully working; about fifty received the Holy Ghost as in Acts 2:4. Pray for us.—C. W. White, H. M. Dann and Walker Bullock.

A LITTLE GERMAN LUTHERAN CHURCH in Grand Junction, Colo., has opened its doors for the full Gospel message. Let us pray for a revival here.—W. C. P.

MATTOON, ILL. God is blessing; during March 29 were saved and 30 received the Baptism. We are now in a meeting at Toledo, Ill.; 15 saved and 6 received the Baptism.—E. L. Banta.

CUSHMAN, ARK. Have just closed a blessed good meeting. Bro. Shands baptized 24 saints and left the little mission in good shape. Pray for these new born babes in Christ, and for strength for our workers.—Willie Moore.

WACO, TEXAS. After much labor in this badly torn field, our God is gathering His people together again, and has given us a hall up town. We are looking for an out pouring of His Spirit and the salvation of souls. Any brother in fellowship with the Council is welcome. Pray for us.—Wm. Felicy and wife.

ROGERS SCHOOL HOUSE, HATTIESBURG, MISS. Have just closed ten days' meeting, where God graciously met us. He blessed in preaching the word, and feeding the sheep. About 15 souls accepted Christ in conversion, and some were healed. From here I go to Mobile, Ala., to win souls for Jesus.—Elder W. B. Jessup.

WASHINGTON, D. C. Bro. Shreve, the M. E. parson who preaches the whole gospel, has had about 500 conversions in his church the past year and scores have received their Baptism.

I have just been returned as superintendent of our big M. E. Sunday School for 1921. Pray more of my teachers may know Him as Baptizer.—Samuel Croft.

(Bro. Shreve and Bro. Croft have received the Baptism with the Holy Spirit with the full Bible evidence, and are preaching it in their churches.)

INDIANAPOLIS, IND.—We have begun our special efforts here to advocate the Kingdom of Jesus. God is greatly blessing. Have had a crowded tabernacle every evening, and souls are weeping their way through to God. Yesterday two received the baptism of the Holy Spirit.—Pastor August Feick.

MIAMI, FLA. In spite of much opposition we are having blessed meetings, souls are getting saved and filled with the Spirit. Hallelujah! We are working hard to get our new church started. Help us pray the means may come in. Am sending subscription to the Evangel for a brother. He got saved here, and his wife received the Baptism, and they left for their home in the North yesterday.—I. J. Bolton and wife.

MARTIN SCHOOL HOUSE, WELLSTON, OKLA. In our meeting just closed 17 sinners and back-sliders found the Lord, 4 received the Baptism, and 12 baptized in water. One old man was watching through a window one night when his daughter was saved. She got up to praise the Lord for salvation, and he came and shook her and took her home. However, she was able to come back, and Jesus baptized her in the Holy Spirit. All glory to God.—Evang. Aggie James, Sparks, Okla.

LIVE OAK, CALIF. The Lord has blessed us with many good meetings since coming to the northern California District. Many have been saved from sin, many filled with the Spirit—What?—Certainly they did, that's how we know they were filled with the Spirit—and thank God, many sufferers have been healed. By the assistance of the saints here and the goodness of God we were permitted to open a good work in Oroville. Bro. John Bublica, of the Glad Tidings Bible School is pastor there. We are now in the midst of a good meeting here with Pastor H. F. Bottonff and Evang. Holiday, of Oakland, thence to Gridley to start another new work, so my address will be 1176 Ohio St., Gridley, Calif.—Evang. Ralph H. Davis.

A BLESSED REFRESHING AT BETHEL BIBLE SCHOOL, NEWARK, N. J.

Our Convention days are over, days of Heaven on earth. Never have I been in a series of meetings of greater power and blessing. From beginning to end everything seemed held in the mighty grip of God. Again and again a holy hush would rest upon the entire gathering; at these times no one seemed to care to audibly speak—God was in the midst and almost as one man the people went down before Him.

The theme throughout was "His soon appearing" and the "power of the blood." Never has it been my privilege to hear deeper messages. Each one seemed to come dripping with the dew of Heaven, bringing fresh inspiration to the hearts of the people; God's anointing rested mightily upon every one of the workers as they brought forth things new and old from the living word.

One Divine Healing service was especially owned of God—I remember hearing one dear man testify that he was instantly cured of rupture after suffering for over twenty years. Many others told of answered prayer as they were anointed and prayed for. Praise to our glorious Lord.

The Missionary offering amounted to \$11,664.09.—Ernest Hooper.

REVIVAL IN VANCOUVER, B. C.

Since the opening of the Vancouver work last August, a gradual and rapid increase of spiritual forces wrought through the intercessory prayers of a few faithful saints of God, has brought about a real heaven-born awakening in this city. In the fulness of time, Evangelist Jack Saunders, the ex-pugilist revivalist of California, came to our city with a soul-stirring message. Sufficient spiritual foundation was established to justify launching a strong public effort. A large theatre was engaged and filled for five successive Sundays, where the public was given a fair chance to see and hear our distinctive testimony spoken and confirmed. Fanaticism was eliminated, God met our faith. The effort was overwhelmingly successful. Some wonderful soul-saving transactions were recorded in heaven during this month. More than one hundred were added to the Lord.

A few weeks after this campaign, Evangelist A. H. Argue, of Winnipeg, with son Watson and daughter Zelma, opened what has been estimated to be the largest revival yet witnessed in the history of Vancouver.

The large Central City Mission on Abbott Street, which has now become the home of our assembly, and which has long been recognized as a solid evangelical centre in Vancouver, was often packed to its capacity and even to overflowing. As the supernatural power of God was demonstrated in phenomenal measure in the healing of the sick and in the manifestation of the gifts of the Spirit, the news spread abroad and the multitude inquired, "What meaneth this?" The city was stirred.

The basement of the building was converted into a large prayer room which night after night was filled with hungry seekers. It was an inspiration to the writer to look upon the dozens of young men wending their way down the aisle at one time. These young men converts constitute a host of powerful witnesses for Latter Rain truths in Vancouver. Our street meetings are attended by thousands weekly. Much glory and unction rests upon these enthusiastic bearers of full gospel truths.

Perhaps more than two hundred souls were saved during the first three weeks of the campaign, including the fourth Sunday and more than one hundred were known to be baptized in the Spirit at per Acts 2:4.

Among those filled with the Spirit, were some prominent business men, and three ministers of the Gospel. One city girl when receiving the Baptism, came through speaking fluently in Japanese. A Japanese woman nearby immediately recognized it and glorified the God of Israel who was being magnified as the Spirit gave utterance.

Bro. Watson Argue, trombonist, contributed to the campaign most effectively in his leadership of chorus and orchestra. His occasional messages were well received, giving evidence of a promising future evangelist.

A special feature of this campaign was the children's services conducted by Miss Argue. A genuine revival broke out among the children. As they yielded their hearts to Jesus coming through to beautiful Holy Ghost Baptisms there were scenes of glory which would melt the hearts of hardened infidels like snow before the noon-day sun.

A group of Phillipino boys, engaged as musicians on the Empress of Russia in dock at this time were influenced to visit the meetings. They were captivated by the spirit of love and went down to the prayer room and sought the Lord eagerly. After joining us with their music in the song services for a few nights, they again sailed for the Orient with the new found joy in their hearts. One disclosed the fact that God had called him to preach the Gospel, and at once began to contemplate entering the evangelistic field.

We earnestly pray that these God-used evangelists will ever hold high the New Testament standard of Gospel amid every apostasy, and with renewed vision, press onward with even greater intensity and zeal in these few remaining days of grace.—C. Orville Benham, Pastor.

REQUESTS FOR PRAYER.

Please pray for us as we sail for Africa the 30th inst.—Bro. E. A. Ayers and wife.

My husband does not believe in Pentecost, and has threatened to leave me and take my five children away if I receive the Baptism. Please pray I may have patience and wait, for He knows best. I expect to receive the Baptism soon.—I. J. Y.

Please pray that I may not be blamed for not performing a task that it is impossible for me to do, yet I am expected to do it.—W. W. W.

Please pray I may be restored to health, and my husband and daughter to an understanding of the love of God.—Mrs. M. E. R., Scott's Bluff.

Pray I may get just where I know God wants me to be; and that a work may be started here for God.—Mrs. R. H., Corinth.

Pray that a woman, her nephew and niece may be brought out of great distress.—B. B. E.

I never hear a Pentecostal sermon, and seldom hear the name of the Lord mentioned. Pray God will move us to a place where my unsaved husband can hear the full gospel and obey it; also that I may bring up my two children to follow in the footsteps of Jesus.—J. E. L., Henrietta.

We are passing through a crisis in the work here; pray for us.—F. D. H.

Pray for my work among the children, and reading of God's word to them in school every morning. They are much interested.—C. S. A., Alice.

Please pray God will give me wisdom, grace and will power along a certain line, and that He may have His perfect will in my life; also some other requests.—E. C. S., Toledo.

Please pray a dear one may be delivered from bondage to an indifferent husband who doesn't seem to love her, and crushes her heart constantly. Pray she may put the burden on the Lord.—Mrs. W. S. R.

Pray a Pentecostal school for children may be established in Tulsa, Okla.—Mrs. E. A.

I am going through a testing; pray God will give victory.—Mrs. C. L. G., McHenry.

Pray we may move where we can attend Pentecostal meetings.—Mrs. S. C., Delight.

Pray God may send Pentecost to North Carolina.

Pray for a dear United Brethren preacher, who says that Pentecost just suits him.—B. M. McC.

Pray for me as I am out of work.—E. P. Davies, 401 Wood St., Monroe, La.

Pray for the healing of my body, that I may have a strong mind and boldness to speak for Christ; for my husband and children.—M. J. B.

We are running a mission here, and have been forced to take a stand for the Baptism as in Acts 24. A majority in the mission were Holiness people, but they have all turned us down and left, and are fighting the truth as we see it in God's word. We have settled in our heart to stand, if we come to where Paul did, when he had to stand alone, yet Jesus stood with him, so I know the Lord is with me. Do remember us in prayer at this place, and that I may receive my Baptism. We are now joined in and associated with the Pentecostal people, and from now forward expect by God's help to do all in our power to advance His precious truths.—S. R.

Pray Jesus may baptize in the Spirit: Mrs. G. A. C., Breesport; H. L. R., Binghamton; B. B. B., Culepper; Two hungry ones.—T. J. J. and wife, Thornton; J. F. P., Albemarle, N. C. Young man and wife.—Mrs. E. D. C., Alton; The pastor of a Baptist Church in Iowa, who is seeking.—H. T.; My sister and I.—R. C. S., Wauseon.

Please pray our dear Lord may heal: My boy, soul and body.—E. T. R., St. Louis; My two boys and myself.—Mrs. C. L. G., McHenry; My daughter from throat trouble, myself from head noise.—Mrs. S. C.; My husband now in hospital.—Mrs. C. C.; My little daughter from blindness, pronounced incurable by thirteen physicians.—Mrs. C. L. T., Marthasville; A number of very painful corns.—R. G., Kemp; My son ten year old, possessed with a spirit of infirmity.—Mrs. J. McC., Kay; A mother from tuberculosis.—L. S. H., Porto Rico; My sister of liver trouble.—W. W. W., Culepper; My wife from enlarged spleen, myself from eczema and rheumatism.—J. W., Mer Rouge; My sister and I of the itch.—G. & W. B., Lake City; A young man who has been healed, but the disease seems to be coming back.—Mrs. E. D. C., Alton; My wife from abscess on her heart.—V. T. S., Salem; Heart trouble.—C. S. A., Alice, Arn; My wife.—G. S. H., N. Little Rock; From fits of long standing.—Mrs. W. L., Canboro; From bed-wetting.—F. K., Lambertton; My step-daughter from goitre.—S. D.; My family from diarrhoea, myself from nervousness and stomach

trouble, my sister from indigestion.—Mrs. J. W. S., Huttig; My mother of kidney and bladder trouble, my two children and self of asthma.—E. F., Crofton; My brother sick for eleven years; also for his salvation.—Mrs. H. N., Petrel; Pray May 8th for my healing of deafness.—K. D., Lawton; Of my wife in hospital in Sacramento, and myself in hospital in San Francisco.—M. J. T.; From throat trouble.—Mrs. C. A. D., Commerce; A sore leg.—W. F. B., Malvern; Myself from kidney trouble, a boy healing for mind and body.—Texas; My husband in hospital.—J. D., Marionville; A sister almost an invalid.—Mrs. G. G. Dayton.

Pray for the salvation of the following: My boy, Guy Ludinig.—M. S., Cairo; My very worldly boy.—S. D.; My father, brothers and sisters.—Mrs. J. W. S., Huttig; My husband and children.—Mrs. S. C.; My husband.—L. R., Rickey; Two very ungodly and blasphemous men.—M. E. V.; My family.—Mrs. E. L. R., Caldwell; My family.—J. D., Marionville.

Pray these may go deeper into Him, and be kept in His will: S. D., L. K., Iola; J. E. R. and wife, Malden; Husband and I.—E. F., Crofton; J. G., Mount Airy; A. O. W., Eldorado; W. T. F., Fagan, Ky.; Mrs. E. L. R., Caldwell; J. D., Marionville; My family, Mrs. G. G., Dayton.

Pray God may save souls in these communities, strengthen believers, and anoint the workers: Kennedy, Tex.—L. C. R.; Lawton, Okla.—K. D.; Church and Sunday School at Crestview, Tex.—Mrs. L. A. W.; Live Oak, Calif.—H. F. B.; V. K., Marion, O.; Huttig, Ark.—Mrs. J. W. S.; St. Louis, Mo.—G. W. P.; Broken Arrow, Okla.—H. W. W.; Chichashe, Okla.—O. J.; Hohenwald, Tenn.—G. M. L.; Riverton, Wyo.—C. E.; Sauture, Porto Rico.—L. S. H.; Lovelady, Tex.—C. B. E.; Sunday School, Scranton, Pa.—R. E. E.; Caldwell, Tex.—Mrs. E. L. R.; Olney Springs.—B. E. F.; Alta, Ia.—J. A. P.

Pray about these fields open for sound workers: Hammond, Tex., Address Mrs. W. S. Reynolds, Route B, Box 73; Albemarle, N. C., Address, J. F. Perry; McComb, Miss., Write W. M. Farmer, Summit, Miss.

Pray these may get back to full victory in Jesus: Mrs. C. L. G., McHenry; H. L. R., Binghamton.

Pray for these during the Prayer Conference: I read you are to have a worldwide prayer conference May 1 to 8. I, my children and Christian servant and his brother will join you. Will you pray that all seven of us may receive the baptism of the Holy Spirit; that my husband may be saved and brought back to us by God, and that God will send a revival over this neighborhood.—N. T., Durban, South Africa.

RETURNS TO GIVE THANKS.

I sent a request to the Evangel some months ago, God answered my prayer, for which I thank Him.—B. B. B.

I had to go without my teeth so long my stomach gave me much trouble. I asked the Prayer Band to pray, and tonight I am all right. I praise the dear Lord.—L. M. C., Hoy.

I had rheumatism in my arm so badly I could not comb my hair nor raise my arm. I sent a request for prayer to the Evangel and it is perfectly well. Praise the Lord.—Mrs. C. A. D., Commerce.

Just returned from the District Convention in Fort Worth; it was a feast to my soul. One thing that touched me was an old grandfather that leaped and praised God for his Baptism, like a five year old boy. Another was a babe of about three years praying for the healing of another baby. It is wonderful what the Lord can do. I am glad I am "one of them."—H. A.

TESTIMONY.

I wish to praise God for His precious dealings with us. On Feb. 22nd of this year, the Lord gave us a baby girl. We are both young in years and in the Lord, but we trusted in the Great Physician, and thanks be to Him, He delivered and we all, —my wife and others,—had a real good time praising our God that night. The precious Holy Spirit spoke through my wife and she shouted and praised Him who had redeemed her with His precious blood. We have found He is just as big as we will allow Him to be.

When our Lord picked me up out of the gutters of sin almost two years ago it was reported and feared that I had consumption. But thanks be to Him, no medicine has entered me since Jesus came into my heart, for He healed me, and gave me faith to trust Him.—J. L. Neville.

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Evang. Fred Lohman, Russellville, Ark. H. Birmingham, Box 821, Commerce, Tex., open for pastorate.

A. P. Lindsey and wife, Walters, Okla., evangelist or pastor.

Bro. Fred Gardner, Lufkin, Texas, for pastorate.

Bro. S. C. Johnson, Editor of the "Home Missionary," Hartford, Ala., for evangelistic calls.

Evang. Mae E. Frey wishes to announce that mail addressed to her at 522 Fourteenth Ave., Patterson, N. J., or 639 Wall St., Chico, Calif., will reach her.

CONVENTION NOTICE.

D. V. Our semi-annual convention will be held at Beulah Heights Assembly and Missionary Training School from May 25th to 30th, inclusive. Well known Pentecostal Pastors, Missionaries and Workers are expected. Friday, May 27th, and Monday, May 30th, will be special missionary days when offerings for missions will be received. —Harold H. Moss, Pastor, 4741 Hudson Boulevard, North Bergen, N. J.

THE PENTECOSTAL EVANGEL

FROM NOW TO JAN. 1, 1922,

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Will all our ministers and friends earnestly solicit subscriptions on these terms, that as many as possible may be reached and benefited by the truth contained therein, and learn through the reports published in every issue of the mighty things God is doing in the way of saving souls, healing bodies, and baptizing believers in the Holy Spirit throughout the world, both the home and foreign fields. Do not fail to take advantage of this offer. Send to your friends whom you want to interest in Pentecost.

J. C. WILDER, Manager.

MISSIONARY CONTRIBUTIONS.

From April 1 to April 15, Inclusive.

(This does not include offerings for expenses of Missionary Department.)
 \$690.00: Pent'l Church, Akron, Ohio.
 \$553.00: Ethel Temple, Los Angeles, Calif.
 \$438.36: Assembly, Detroit, Mich.
 \$308.50: Bethel Temple, Los Angeles, Calif.
 \$200.00: Pent'l Mission, Peckville, Pa.
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TO THE SAINTS SCATTERED ABROAD THROUGH TEXAS, NEW MEXICO AND ARIZONA.

I have something good to tell you. Mrs. Aimee Semple McPherson is coming. The date is set May 22 to June 12, Dallas, Tex., at the Colliseum, at a cost of more than fifty dollars a day, but that will be easy for the Lord to do through His consecrated ones. Let us one and all lend the utmost help to carry on this meeting. The Dallas Assembly at Fourth and Grand has nobly responded to the call to guarantee to Sister McPherson the full amount of expenses for herself and company. Now let God's faithful ones help with prayer and means and look for the greatest revival ever known in the Southland. Come to the meeting prepared to provide your own entertainment. PRAY! PRAY!! PRAY!!!—A. P. Collins, Chairman.

MCPHERSON CAMPAIGN IN ST. LOUIS.

Big revival campaign April 24th to May 15th, inclusive, to be conducted by AIMEE SEMPLE MCPHERSON in Moolah Temple, 3821 Lindell Boulevard. This beautiful temple has been secured at a cost of \$2,620.00.

At Union Station take Market or LaCleda car going west, transfer to Van Deventer car going north, get off at Lindell Blvd., walk one-half block east. There will be a reception committee at the temple who will assist visitors in obtaining rooms and meals (which can be had at reasonable rates) as near temple as possible. We are expecting people from all over the United States and Canada. Marvelous results are expected. Prepare early to attend this great meeting.

For further information write Pastor R. Elmer Baker, 2711 S. 7th St., St. Louis, Mo.

TEN DAY BIBLE SCHOOL FOR KANSAS.

Beginning May 12th and running through May 22nd there will be a Bible School at Caldwell, Kan., with the Assembly of God. Anybody who desires a better knowledge of the Bible is welcome; but all the young preachers of Kansas, and any along the borders of the adjoining states are especially invited. Rooms and board furnished those coming from a distance. Bro. E. N. Bell will be in charge of the teaching in this school. For further information write Pastor J. G. Neal, Caldwell, Kans.

TENT MEETING AT ALTA, IOWA.

Beginning May 15th. Evang. Kate Utiger and mother of Eureka Springs, Ark., to assist. Assist. Dist. Chairman Kelley Campbell in charge. For information write Elder J. Criss Jensen, Alta, Ia.

A consecrated, Spirit-filled school teacher of six years' experience would like to teach in a Pentecostal home. Address Cora Ferris, Box 537, Hominy, Okla.

A Baptized lad of 22 wants work on a farm in a Pentecostal home. Address Everett Kinworthy, Parma, Mo.

SOMETHING EXCELLENT.

We are in touch with a brother and wife who are experienced musicians, and are anxious to associate themselves with a successful soul-winning evangelist in some permanent arrangement for co-operation in the work. The brother may be reached by an inquiry directed to this office. Only some one who is really doing things for God can expect these capable musicians to consider a proposition.

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Do not fail to order the two booklets, "Highest Destiny" and "Destiny of the Redeemed," by Geo. C. Garrison, advertised a short time ago. They are too valuable for you to be without. Price only 15 cents for both.

PLEASE PRAY

For Bro. Wm. J. Taylor, Kobe, Japan, much tested in body.
 For Sister Clara Siemens, ill; now in British West Indies.

For Bro. J. E. Jamieson, very ill in Bridgetown, Barbados, with malaria and other ailments.

For Bro. E. F. Baker and family, missionaries to the Mexicans, who are suffering in body.

For a little blind girl of three years, in Mankapur Mission compound, India. The missionaries believe it will lead to the salvation of the parents.