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DIVINE RATIONALITY

J. T. Boddy.

When God created man in His own likeness and image—He pronounced him—as He did all the rest of His creation—good, very good; but as the result of sin man became bad, very bad, with all his powers and faculties perverted and depraved. Yet, notwithstanding all this he has not become an altogether irredeemable failure; and

Though the curse on all is resting,
Dregs of splendor yet remain,
'Gainst the tides of ill contesting,
But contending all in vain.

In ourselves we are helpless and should have no confidence in the flesh—the human,—yet we must not fail to realize that it is not the fact of our humanity which we are to deplore, but our condition as the result of sin; for there is no part of our God-given, though sin-marred being, that should be discounted or despised; nor should our proper self-depreciation be carried to the extent of reflecting upon the wisdom of God in making us just such creatures as we are, sin excepted.

Some speak very disparagingly of our mental faculties, inferring that there must be something intrinsically wrong with that particular feature, when we should recognize, if we stop to think, that our intelligence is the highest and most God-like factor of our entire three-fold being, lifting us above the un-reasoning creatures around us.

God is the supreme intelligence of the universe, and were He not supreme in this respect, as in all others, the universe would be without control through His divine direction.

While it is a fact that the highest and most capable feature about us may be misdirected, and diverted into channels for harm, and thus made the most dangerous faculty we possess, yet this does not militate against it; for we know that the right use of a sanctified intellect makes it equally as great a power for good, as for evil.

There is therefore nothing wrong with this or any other faculty in itself. The whole trouble arises from a failure to exercise them according to the laws or-

ained by God for their legitimate use.

It has been said that when man fell, he fell into himself, and he has been borne down by weight of his own self-sufficiency ever since. And, no doubt, a larger percentage of mankind reject the light and are lost through intellectual pride than from any other cause, and "ever learning but never coming to a knowledge of the truth," they seek that "knowledge that puffeth up," and the culture that ensnares, and ever remain, as touching the saving knowledge of God and divine things, learned ignor-amuses.

Culture, more than truth desiring,
See pedantic spirits grow,
Elated by their vain aspiring;
Filled with pride through what they know.

Yet many of these aspirants possess such a limited supply of real knowledge that they have no occasion to be puffed up over it. On the other hand there are those, who, priding themselves on their ignorance, seem to have a very abundant stock on hand of which to be proud.

Either kind of pride is reprehensible. Pride is pride in God's sight, whether gilt-edged or course-grained.

"For if a man thinketh himself to be something when he is nothing he deceiveth himself." "And if a man thinketh that he knoweth anything, he knoweth nothing yet as he ought to know." Therefore, let no man think of himself more highly than he ought to think."

Let the lofty minded condescend to men of low estate, and let each esteem others better than themselves, and in honor preferring one another, do justice in their judgment to each other.

"Let this mind be in you, which was also in Christ Jesus," (Phil. 2:5). Seek the humble disposition of mind that characterized the Lord when upon earth; then may we expect to have added to us that divine mental illumination, the

(Continued on Page Three.)

AT LAST A Pentecostal Sunday School Paper,

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GOSPEL PUBLISHING HOUSE,
Springfield, Mo.

The Purpose of the Latter Rain.

John Wright Follette.

Let us look at the latter rain period. What do we find as special marks here? We are all familiar enough with Pentecost today to need little prompting. We have only to look and we find again the early rain marks in evidence. First, missionary efforts, (the true Pentecostal spirit is always missionary). Second, souls are being saved; and Third, we again find the Spirit working in supernatural ways in signs, healings, tongues, gifts, and visions. **But**, do not let us stop here. For what purpose is God pouring out the rain? Is it not to ripen the Church? It is not to establish the Church, but to give her a mighty shaking and loosening. She is already too deeply rooted in the earth, so now He is pouring out the latter rain to moisten and loosen her and to ripen quickly the grain and mature the fruit that He might gather in the harvest.

Many of God's dear children do not seem to move on beyond the means (such as manifestations and gifts) to the desired end or maturity. They are full of works, doing, going, manifestations, gifts, etc., and are quite contented to live in the same. There are some today so concerned over the gifts, they are running hither and yon seeking them and wondering why the gifts are not more manifest and if there is an assembly on earth where all the gifts are restored, etc. Well, dear ones, God knows more about gifts and their restoration than we do. As soon as He can get some grain ripe enough and dry enough and in God enough there will be gifts enough. He needs material to work upon and is seeking to prepare the members that He may manifest Himself afresh.

Some may ask, "Do you not believe in works, soul saving, manifestations and gifts?" Yes, indeed—but in the order where God places them, and for the purpose wherein He desires to use them. It seems much time could be saved, and energy conserved and used to greater advantage if our vision could be clarified and our efforts brought to bear along the line of God's thought. We see the result of not working with God when we look at the efforts of the Post-Millennial Church. It is full of good works, energy, strength, and efforts but all to no real spiritual advantage because it is working at cross purposes with God. It is trying to convert the world, purify politics, settle social conditions and bring in a Millennium. It has missed the purpose of God for this age and so misspends its time and efforts. It does a certain amount of good but is not in direct line with God. He will bring in the Millennium and that when Jesus comes. In the meantime He is seeking a people to reign and rule, Acts 15:14, 15, 16.

Many in Pentecost today seem to have missed the idea or purpose of the latter

rain and instead of falling into line with God for a deeper life, ripening, maturing and drying, they are occupied with the incidentals. These incidentals are all very essential but only to the end—growth. How many today are concerned with manifestation and "the power," but how few are seeking to be ripened and dried for translation. Some may be shocked and ask if I do not believe in soul saving and works. Yes, I certainly do, but at the same time I am more concerned over what we are than what we do. This was settled in my mind and heart a few years ago after the Lord had baptized me and given me a good portion of latter rain. Many dear Christian friends (well-meaning, zealous, and full of good works) assailed me and tried to get me into different branches of the Lord's work. Some were sure I should go to China as a missionary—because the heathen were in need of the light and I had the light. Others said I should do this, that and the other. Then still others said I should have a church and do so much for God. At first I was somewhat confused, being new in Pentecost. Then I prayed and got quiet before the Lord to know what He wanted. I appreciate the interest of kind friends, but I believe God is able to give light to His children and I always have to hear from Him. He very sweetly met me, and after fresh surrender and yielding to Him for any service He might ask of me He whispered into my heart, "What you are to Me is more than all you can ever do for Me." From that time forth, people may judge me for doing or not doing; I know what He looks for in me. Others may do, I am to be. That does not mean I am not to serve or do for Him. He has used me to teach, preach, lead souls to Christ, sing, and pray, but all the time I am conscious that it is all secondary or like a training school for the immortal soul dwelling in this temple of clay.

Now we must meet a class of people (Christian and Pentecostal) who are unable to take this teaching, who immediately cry, "How selfish! How self-centered! How narrow!" Dear ones, are you able to let them cry? A few years ago it was almost impossible to lead people to see that to seek a reward or to desire to become an overcomer was not selfish. But after much prayer and teaching there are many who see it is not selfish, but will bring great glory to Christ to have as many as possible who are willing to let their lives go and make room for Christ to overcome in them and thus be glorified in them. The more overcomers and the more rewards, the greater glory for Christ and exaltation of the living head. Again the question is before us either to be taken up with the incidentals and miss His purpose or

let Him adjust us to His purpose and use us incidentally in the process. It does not mean in so doing that our vision grows dim and self-centered, our missionary interests fag, or our love for souls grows cold. It is only as we get the vision of God's purpose in the latter rain that our sight becomes normal and moves beyond the immediate or local into the age to come. Then it is the heart is warmed into a generous love and yielding and pouring out of life for the needy race. Then there are prayers, groanings and intercessions in the Spirit. Why? Because the purpose of God has gripped the heart and hence the soul lives for that one end—the fulfillment of God's purpose and maturity. God is seeking us today and has a most wonderful destiny for us. The work He is doing is mystical, intricate and spiritual. He is transforming us and making us like Christ, that we may share with Him in the age to come. He is preparing a company for translation; He is seeking a Bride; He is waiting for grain. Incidentally He is permitting us to serve by winning souls, (working), and feeding the hungry. These are only steps or means used to that end. Let us not settle down upon the means and mistake them for the end.

Lest you might be stumbled in this lesson and think it too selfish, I want you to look at some of Paul's prayers. These are prayers he made for Christians.

Let us look into the heart of Paul and find the burden which weighed upon him as he poured out his life for those spiritual children.

Col. 1:9-11: "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding:

"That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

"Strengthened with all might, according to His glorious power, unto all patience and long suffering with joyfulness."

Eph. 3:14: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, That He would grant you according to the riches of His glory, to be strengthened with might by His Spirit in the inner man;

"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

"May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

"And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

Eph. 1:15: "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

"Cease not to give thanks for you, making mention of you in my prayers;

"That the God of our Lord Jesus Christ, the Father of glory may give unto you the spirit of wisdom and revela-

tion in the knowledge of Him:

"The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints.

"And what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power."

Gal. 4:19: "My little children, of whom I travail in birth again until Christ be formed in you."

In these prayers we do not find him praying for manifestations, gifts and power to work miracles or raise the dead? He is not groaning that they should have 100 saved and 75 baptized and 40 prostrated. He does not seem at all interested in the signs and wonders. But from the tone of these prayers we find he had a most intense interest (developed really into pain and agony) for the spiritual growth and the proper maturing, ripening and deepening on behalf of them all. Friends, would we dare say Paul was selfish in the face of such prayers? Why did he pray thus for real Christians? Because he saw the necessity of strong Christian character and spiritual life. It is possible to be Baptized and to speak in a thousand tongues and not be an overcomer. For a moment let us look at Paul's individual life and purpose in his Christian experience.

Phil. 3:12-15: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things that are behind, and reaching forth unto those things that are before,

"I press toward the mark for the prize of the high calling of God in Christ Jesus.

"Let us therefore, as many as be perfect, be thus minded."

This is Paul, dear ones, not some selfish, narrow, self-centered person, but generous, broken Paul who gave his very life for the Christian cause. He did not place as the highest aim in life, works, gifts, visions and baptisms, but a desire to win Christ as the Bridegroom. He did not need all this stress in order to win Him as Saviour, for he was already saved and knew deep heart fellowship with Him as such. But with all this he saw it was necessary to "press" in order to know Him in the capacity of Brideship.

Friends, this is harvest time and God has a perfect right to look for and to expect fruit and grain, ripe and full grown. Some may ask, "Why seek the latter rain?" It is answered in Jas. 5:7. Let us read Weymouth's translation.

"Be patient therefore, brethren, until the coming of the Lord. Notice how eagerly a farmer waits for a valuable crop! He is patient over it till it has received the early and latter rain. So you must also be patient: keep up your courage, for the coming of the Lord is now at hand. Do not cry out in con-

demnation of one another, brethren, lest you come under judgment."

If in the natural, latter rain was a necessity for ripening fruit and grain, the analogy holds in regard to the spiritual and is necessary likewise for proper growing and ripening of God's precious fruit. So it is not for me to question His wisdom, neither am I to seek to ripen my life and Christian character by other means. Some today are using irrigation systems (good works) and also garden-hose methods (self development) and other means. But His method is latter rain and so I cannot afford to get out of His order by using any man-made methods.

Many are stumbled in the development of their Christian character, and do not understand many of the strange experiences and vicissitudes so needed in bringing one from the experiences of spring through the summer to the autumn days of Christian experience. Do not be afraid to let the green leaves and fair blossoms go; do not seek the early rain and gentle song of the spring winds. Our faces are not toward April—we are too near the harvest. There are joys, delights, and autumn flowers here also, but of quite a different character. Trust the Spirit to show them to you and your heart will be ravished by the beauty of it all.

Divine Rationality.

(Continued from Page One.)

mind of Christ, promised in 1st Cor. 2:16.

You sometimes hear it remarked concerning persons possessed of learning beyond the average, who are seeking the baptism in the Spirit, "O their head is in the way." This may be true, and it is unfortunate that so valuable a factor should ever become a hindrance to us.

Jesus has commanded that if our right hand offend us we should cut it off; but, in the use of such strong figures, he has not suggested that we cut off our offending heads; but should He deem our decapitation necessary we had better let Him accomplish it by an act of divine surgery; and should He do so He will be pretty sure to replace them in better shape than before.

Ever, and always, we are to "trust in the Lord, and not lean upon our own understanding; for he that trusteth in his own heart is a fool." But all that constituted us complete human beings in the beginning is just as essential to our well-being to-day; and God has so mysteriously and inseparably linked together our three-fold being that where our heart (the core of our moral being) really goes, our heads will follow; and vice versa.

You remember Solomon prayed for an understanding heart, showing that our hearts and minds work in unison, and while they are distinct they are never separate; for "as a man thinketh in his heart so is he." Again, "Thou wilt keep him in perfect peace whose mind is stayed in Thee." Could his mind be

stayed on God apart from his heart? No. And is it not further promised that "the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus.

Paul says "if there be first a willing mind." Does this not also imply a willing heart? The terms heart and mind may be used interchangeably, and where one or the other is mentioned both may be included.

The mistake which the natural man makes is in imagining that he can think himself into possession of truth along all lines because so successful in the sphere of the natural; but spiritual things are spiritually discerned, and divine truth cannot be secured by a process of reason.

"For there are avenues of soul,
Through which some truths must
reach us,
Beyond the power of mind's control,
That reason cannot teach us";

but when revealed they are compatible with the highest reason.

All our powers and capabilities work together for harm instead of good when not sanctified and regulated by their Creator; therefore we need to be wholly subdued in spirit, soul and body, and completely subjugated to the divine will, even to the extent of bringing into captivity every thought to the obedience of Christ; into a place

Where every wish and power is brought
Within divine control,
And not a vain or idle thought
Finds audience in our soul.

Salvation through Jesus Christ is the recovery and restoration of the entire man to the original creation eventually, and even beyond it, and our eternal preservation in that state.

Do not overlook the fact that God in His wisdom and mercy in providing an armour for protection from the enemy has included therein a helmet for the special protection of our heads, therefore, "let us put on the whole armor of God" lest we lose our heads.

God purposes to bless us with a divine rationality, and fill us with confidence and courage; for "He giveth not the spirit of fear, but of power and of love, and of a sound mind." Amen!

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If we are not seeking earnestly for the
grace that will enable us to live up to
our highest possibilities and privileges
in God, then we are not where we ought
to be nor what we ought to be.

THE SPIRIT OF BURNING.

Brethren, not to be all aflame is mad-
ness, if we believe our own creed. Isaiah
says in one of his gigantic metaphors,
"The Lord's fire is in Zion, and His fur-
nace is in Jerusalem." Does that apply
to most of our churches, Nonconformist
or Episcopalian? A fire and a furnace
—does that describe this church? An
ice-house would be a better illustration
of the facts in a great many cases. "He
shall baptize you with . . . fire;" and,
if it does anything it will kindle emotion.

Again, that fire cleanses by kindling.
John's water-baptism washed the out-
side. There is a better way of making
things clean than that. Fire purifies,
either by melting down the obstinate ore
and bringing the scum up to the top,
from whence it may be skimmed, leav-
ing the residue clear, or it cleanses by
dissipating the cause of the foulness;
and, as it passes off, the stain melts from
the surface of the disfigured clay.

The great glory of the gospel is to
cleanse men's hearts by raising their
temperature, making them pure because
they are made warm, and that separates
them from their evils. It is slow work
to take mallet and chisel, and try to
chip off the rust, speck by speck, from
a row of railings, or to punch the specks
of iron ore out of the ironstone. Pitch
the whole thing into the furnace, and
the work will be done, which being trans-
lated is, the true way for a man to be
purged of his weaknesses, his mean-
nesses, his passions, his lusts, his sins,
is to submit himself to the cleansing fire
of that divine Spirit.—Alex. McLaren.

WHO CAN FATHOM THE ALMIGHTY?

Canst thou by searching find out
God? (Job 11:7.)

When Moses was called by God up
into His presence in the mount, he
was charged not to let the people at-
tempt to break through the bounds
which God had set up lest they should
undertake to intrude into His presence.
It meant death to do so; so awful was
His presence. God allows no man to
become familiar with Him. He is the
Almighty One, and always speaks with
an authoritative note in His voice, and a
"thus saith the Lord" should settle all
controversy, but it does not seem to do
so; for some are daring enough to at-
tempt to put God under their mental
microscope in order to determine the
make-up of His character, and measure
the mighty Jehovah by their intellectual
tape lines, and other human standards.
To study and make an analysis of any
being or creature we must see the face
thereof which is the index to its nature.
Now how could man do this with God,
when at the very sight of the Almighty
the breath of man would instantly leave
him?

No, God must be known some other
way; not by sight nor by sense, but by
revelation to man's inner consciousness.
And although God has outwardly mani-
fested Himself, at times His deity was
always veiled, but in some cases even
then (as in the case of the outer mani-
festations of God through Jesus Christ to
Saul on the way to Damascus) the sight
blinded him and struck him to the
ground. God and His ways are past
finding out by the natural man, yet in
their highmindedness and sense of self-
sufficiency some presume to undertake
to unravel the mysterious intricacies of
the Trinity. Give up the effort and be-
come acquainted with God in the only
way we can and must—by revelation;
for our eternal destiny hinges on this
knowledge. "And this is life eternal,
to know Thee, the only true God, and
(or through) Jesus Christ whom He
hath sent." (John 17:3.)—Carl M
Nichelsen.

A revival after God's order is one
which will lead men to break with their
lodges and shed their lodge pins; quit
spitting tobacco juice or polluting the
pure air with tobacco smoke; pay their
bills or make restitution for old back
debts; make them love their own wives
better than they do other men's wives
or daughters. Will stop men and women
attending the theatres and movies for
pastime, and give them a love for the
prayer meeting and other services of
the church.

Such a revival will forever settle old
grudges, and put an end to family quar-
rels and lead to the setting up of family
altars. It will cause women to cover
their nude bodies, especially in public,
by making them dress with fuller and
longer skirts, and higher waists. Young
girls would lose their hair rats and
cease to be ashamed to let their ears be
seen. They would also stop powdering
and painting their faces with a mistaken
view of enhancing their beauty. Lord
send us such a revival.—Sel.

ABOVE IT ALL.

Eph. 1:15-23. Eph. 2:4-7.

I see the crowds of earth go by,
I hear the world's loud trumpet call;
Tho' through its midst my path should lie,
Yet I must live above it all.

The sorrow of the daily life,
The shadows o'er my path which fall,
Too oft obscure the glory's light,
Until I rise above it all;

Until upon the mountain height
I stand, my God, with Thee alone,
Bathed in Thy fullest, clearest light—
The glory which surrounds Thy Throne,

Here hushed are all the sounds of earth,
The laugh of pleasure, the moan of pain;
The vain, deluding shouts of mirth
Here fall upon my ears in vain.

Calm in Thy secret presence, Lord,
I rest this weary soul of mine;
Feed on the fulness of Thy Word,
And die to all the things of time.
Luke 9:31.

Learning that Word, so wondrous deep,
To live in joy and grief the same,
Weeping as though I did not weep,
Gaining as though I did not gain.
1 Cor 7:30.

Learning to live through doubt or fear,
Far above the scenes below,
With the one thought, "He is not here,"
Throwing a tinge on all below.

O take my fevered hands in Thine,
And keep me, Master, nearer Thee,
Walking **above** the things of time,
In closest fellowship with Thee.

With Thee above the clouds of gloom
That shade and dim this lower life,
Walking with Thee, with Thee alone,
Above the storm, above the strife.

The child of God must walk alone,
If he would live and walk with Thee;
And only to such hearts are known
The joys of Thy blest company.

Alone with Thee, O Master, where
The light of earthly glory dies;
Misunderstood by all, I dare
To do what Thine own heart will prize.

Such be my path while dwelling here,
One long, close, upward walk with Thee;
Until, past every doubt and fear,
Thy face in light above I see.

"It has been said, whether by poetry or
science it matters not, that there is a
certain point in the upper air at which
all discordant sounds of earth—the rattle
of wheels, the chime of bells, the roll of
the drum, the laugh of the child, the
moan of the beggar—meet and blend in
perfect harmony."—Anonymous.

There can be no proper regulation or
development of the natural man, who is
abnormal and degenerate. Regenera-
tion must change the disposition in order
to form a correct basis for the proper
exercise of any faculty.

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HUMILITY.

Wm. Law.

Humility does not consist in having a worse opinion of ourselves than we deserve, or in abasing ourselves lower than we really are. But, as all virtue is founded in truth, so humility is founded in a true and just sense of our weakness, misery and sin. He that rightly feels and lives in this sense of his condition, lives in humility. Let any man but look back upon his own life and see what use he has made of his reason, how little he has consulted it, how less he has followed it! What foolish passions, what vain thoughts, what needless labors, what extravagant projects have taken up the greatest part of his life! How foolish he has been in his words and conversation; how seldom he has done well in judgment, and how often he has been kept from doing ill by accident; how seldom he has been able to please himself, and how often he has displeased others; how often he has changed counsels, hated what he loved, and loved what he hated; how often he has been enraged and transported at trifles, pleased and displeased with the very same things, and constantly changing from one vanity to another! Let a man but take this view of his own life, and he will see reason enough to confess that pride was not made for man.

Let any man but consider that, if the world knew all of him that he knows of himself, if they saw what vanity and passions govern his inside, and what secret tempers sully and corrupt his best actions, he would have no more pretence to be honored and admired for his goodness and wisdom than a rotten and deformed body to be loved and admired for its beauty and comeliness. This is so true, and so known to the hearts of almost all people, that nothing would appear more dreadful to them than to have their hearts thus fully discovered to the eyes of all beholders. And perhaps there are few people in the world that would not rather choose to die, than to have all their secret follies, the errors of their judgments, the vanity of their minds, the falseness of their pretences, the frequency of their vain and disorderly passions, their uneasiness, hatred, envies and vexations made known to the world.

And shall pride be entertained in a heart thus conscious of its own miserable behavior? Shall a creature in such a condition that he could not support himself under the shame of being known to the world in his real state—shall such a creature, because his shame is known only to God, to holy angels, and to his own conscience, shall he in the sight of God and holy angels dare to be vain and proud of himself?

Whence Comes Humility?

And here it is to be observed that every son of Adam is in the service of pride, and self, be doing what he will, until a humility that comes only from heaven has been his redeemer. Till then

all that he doth will be done by the right hand that the left may know it. And he that thinks it possible for the natural man to get a better humility than this from his own "right reason" (as it is often miscalled) refined by education, shows himself quite ignorant of this one most plain and capital truth of the gospel, namely, that there never was, nor ever will be, but one Humility in the world, and that is the one **Humility of Christ**, which never any man, since the fall of Adam, had any degree of but from Christ. Humility is one, in the same sense and truth as Christ is one, the Mediator is one, Redemption is one. There are not two Lambs of God that take away the sin of the world. But if there was any humility besides that of Christ, there would be something else besides Him that could take away the sin of the world. (Phil. 2:8; Heb. 9:26). "All that came before Me," says Christ, "were thieves and robbers." We are used to confine this saying to persons; but the same is true of every virtue, whether it has the name of Humility, Charity, Piety, or anything else. If it comes before Christ, however good it may pretend to be, it is but a cheat, a thief, and a robber, under the name of a godly virtue. And the reason is that **pride and self have the all of man**, till man has his all from Christ.

He therefore only fights the good fight, whose strife is that the self-idolatrous nature which he hath from Adam may be brought to death by the supernatural humility of Christ brought to life in him. The enemies to man's rising out of the fall of Adam, through the Spirit and Power of Christ, are many. But the one great dragon-enemy is **self-exaltation**. This is his birth, his pomp, his power, and his throne; when self-exaltation ceases, the last enemy is destroyed, and all that came from the pride and death of Adam is swallowed up in victory.

"Carnal men say prayers, but they cannot pray. The believer is enjoined to pray without ceasing; not that we can always be engaged in the positive act, but we ought to have what might be called a holy aptitude for prayer. The bird is not always on the wing, but he is ready to fly in an instant; so the believer is not always on the wing of prayer, but he should have such a spirit of prayer that he is ready to voice his heart's desire at any time." Rowland Hill.

"God Himself cannot make me happy without making me holy."

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THE SIMPLICITY OF THE GOSPEL CORRUPTED.

The gospel message is indeed one of **simplicity**, and easy to the understanding of men; but goodly Babylonish garments, (Read Jos. 7:21) and the traditions of men have greatly **corrupted** this **simplicity**.

The gospel shows clearly that through Adam **all** mankind are fallen, and reveals the utter depravity of man through the fall. It also brings to light the truth that salvation can only be brought about by an atonement of some heavenly, infinite being, even Jesus Christ, the Son of God. Note that it could not be an atonement of bulls or goats, neither of any of the sons of men, but must be from above.

Now this atonement avails for **any** man, through **repentance**, **faith** and an **enduring** unto the end of this earthly journey. The record that God gave of man was this, "All have sinned and come short of the glory of God" (Rom 3:23), and the record He gave of Christ was that, "He made Him who knew no sin, to be sin for us" (2 Cor. 5:21); also, that "There was salvation in no other name" (Acts 4:12).

Paul gives us warning lest our minds should be **corrupted** from the **simplicity** that is in Christ, (2 Cor. 11:3). Now the **simplicity** that Paul speaks about is this, that by nature we were all the children of wrath (Eph. 2:3), and the only way to inherit the kingdom of heaven was through **repentance** toward God, and **faith** toward our Lord Jesus Christ (Acts 20:21), and an **enduring** unto the end (Matt. 10:22).

Now **repentance** toward God brings about, not only a forgiveness of sins, but also a change of heart, by which we die to the desire for sin; and being thus dead, we are ready for burial. Then **faith** toward Christ causes us to be buried with Him, by baptism into death (Rom. 6:4), and we are commanded to walk in newness of life.

Now God makes **enduring** unto the end possible by giving the Holy Ghost unto "All who obey Him" (Acts 5:32). Now when a person has been brought to see that by nature he is a sinner, and has repented, been buried with Christ, and has been given power to endure by receiving the Holy Ghost, such an one is in the straight and narrow path that leads to life. This is plain to be seen and is why Paul uses the word "**simplicity**." Are you troubled about works of grace, baptisms of fire, meats, drinks, wearing apparel, the seventh day?

If so, you are **corrupted** from the **simplicity** of the gospel message. Have you thought once saved always saved? Remember the word says, "He that endureth to the end shall be saved." Take heed or your own flesh will take liberty because of your **supposed** security, and Satan will bind you down with his chains from whence there is no loosing.

Remember that all the experiences we receive here on earth are but means, whereby we can, through Christ, enter into the kingdom of Heaven.—O. E. La Point.

-:- Satan's Bloodless Bribe. -:-

The vows which made her a Bride of the only perfect Lover the world has ever seen are like golden fetters which bind the Bride of Christ (the true Church—the body of regenerated believers) to the winsome way in which her Beloved has asked her to walk, while still remaining in this world of wickedness, waiting for the wedding day. The way grows wearisome at times. The day seems so distant. But she recalls the time of betrothal. How her heart almost burst as His love, his very life, entered her bosom and filled her soul. She remembers, too, His promise of future fellowship with Him in mansions of magnificent glory (John 14:2, 3). And as she meditates upon these secrets of her soul she becomes nerved with a force divine, and she is conscious that there is an unseen Presence with her, the "Comforter" (John 16:7), who seems to fill, and thrill, and strengthen her. Then she girds up her loins, trims her flickering lamp, and renews her walk in the ways of her lover Lord.

The true walk of the waiting Bride is one of absolute separation from the world. As long as she continues in this way "her ways are ways of pleasantness, and all her paths are peace" (Prov. 3:17). As soon as she departs from this "straight and narrow path" to join the great, gay throng of the world surging down the broad pathway to perdition, her ways become "snares" and "traps" unto her, and "scourges" in her sides, and "thorns" in her eyes (Josh. 23:12, 13). Oh, what misery Christ's Bride brings upon herself because she heeds not always her Lover's admonitions, "be ye not unequally yoked together with unbelievers" (2 Cor. 6:14), and, "come out from among them and be ye separate . . . and touch not the unclean thing" (v. 17). No wonder the down-pull of the world seems mightier at times than the up-pull of the power of her Lord. No wonder she must keep on praying, without attaining, for the "higher plane" where she might "walk with the King."

Beyond question the world in this latter evil age is the heavenly Bridegroom's enemy, and is as guilty of literally and terribly crucifying Him afresh with its spiritual weapons as was the early age of torturing His blameless body with scourge, and spike, and spear. And while she should love the crucifiers or her Lord with a forgiving love even as did He, for the sake of their priceless souls, yet how can she "fall in love" with them, or with their Christ-denying and Christ-defying ways?

Under guise of trying to serve humanity in His name, and a willingness even to accept a "form" of allegiance to Him, the world makes its bid for the Bride's patronage. It denies Him its true heart's devotion. It derides its need of salvation by His crucifixion. It discounts the substitutionary suffering of Christ on the cross, atonement by His precious blood alone, and justification

through His resurrection from the dead. It substitutes its goodness for His grace, and its godlessness for His glory. And yet it has the brazen temerity to bid the blood-bought Bride to link her life and heart with it!

Oh, why does the Bride—the Church of the living Christ—open her arms readily to the enemies of her Lord, and so easily forget that she promised to "forsake all others for Him alone"? Her true path of happiness and usefulness is "not in the counsel of the ungodly, nor in the way of sinners, nor in the seat of the scornful" (Psa. 1:1, 2). Uncompromising separation from the world is her only course. "Thou hast neither part nor lot in the matter, for thy heart is not right in the sight of God" (Acts 8:21). "We His servants will arise and build, but ye have no portion, nor right, nor memorial in Jerusalem" (Neh. 2:20). These are her replies to the world's overtures. And when the adversaries plead, "Let us build with you, for we seek your God, as ye do; and we do sacrifice unto Him," her only consistent answer can be, "Ye have nothing to do with us to build an house unto our God, but we ourselves together will build unto the Lord God of Israel" (Ezra 4:2, 3).

The most Satanic seduction that tries the Bride of Christ to-day is that she should become "broad" in her service and in her views. Indeed, so broad that she may become the Bride of Christendom and cease to be the Bride of Christ. The Devil as "an angel of light" is endeavoring to rob the Christ of His Bride, and to rob the Bride of her Bridegroom. Being foiled in his attempt to keep the Church and state united he is doing his "devil best" to push the pendulum to the other extreme by bringing about separation of Church and Saviour as well. A Christless creed, a Christless cross, and a Christless church are his subtle objectives. The most insulting and blasphemous suggestion the world can make, in the name of the Devil, to the Bride, is to accept its material support and give in return her co-operation in an apparently pious attempt to build up a bloodless "brotherhood of man."

But the Bride of Christ has no business to be holding "pink teas" and "spiritual" palavers with a sin-cursed, doomed and Christ-denying world. There is but one reply of a true Bride to all these "condescending" offers: "Repent; believe; be born from above. And then, when as a new-born creature, 'by the washing of regeneration and renewing of the Holy Ghost' (Titus 3:5) you are as one body with us, in Christ, who is our Betrothed, our Beloved, our Lord, we shall delight in your company, and cooperate with you for other men's redemption and our Lord's glory. As for your material support, all the gold in the mountains and 'the cattle upon a thousand hills are his' (Psa. 50:10). Shall He not provide for His own, whom

he hath bought 'with his own blood'? (Acts 20:28.) 'A thousand sacred sweets,' and 'the finest of the wheat' (Psa. 147:14) He sendeth every morning. No, a thousand times no! Your bloodless bribe is of no avail."

The true walk of the Bride is not only one of separation from the world but also one of spotlessness. The walk of the Bride is a delightful way, and beautiful to behold, when as the heavenly Bridegroom requires it is a walk in spotlessness from sin. For it is His purpose to present her to Himself, "not having spot, or wrinkle, or any such thing, but that she should be holy and without blemish" (Eph. 5:27). Does not her Beloved hate "even the garment spotted by the flesh"? (Jude 23.) Why should she be attracted by the flirting glances of the lust loving loungers of a wicked world, who are on the pathway to perdition? She has assured to her a Husband whom alone it pays to please, and for whose approbation alone she should long. She no more need delight in the doings of a doomed world with its jaded joys; for hers are renewed fresh every morning, and the pathway of her life is strewn with the flowers of His favor. Being Creator and King, His gifts are as varied as His flowers in the fields. Each surpasses that which came before.

Her sovereign Spouse has assigned to her for handmaidens Purity and Holiness. As she yields herself to their ministrations from day to day, and is kept unspotted from the world, sweet and meet for her Master alone, "espoused to one husband, as a chaste virgin" (2 Cor. 11:2), she will find her soul pulsating to the ebb and flow of the infinite sea of love that surges from the soul of her Lord.

But as she prostitutes her high and holy calling, and fails to "walk worthy of the vocation wherewith she was called" (Eph. 4:1) in spotlessness of heart and holy separation from the world, she walks "in darkness"; and however persistently she may profess to have "fellowship with Him," who is a faithful Spouse, she lies, and doeth "not the truth" (1 John 1:6). His power in her life is palsied, His peace is passed away from her, and His own personal joy-producing, peace-producing, power-producing Presence hath fled from her, so that she knoweth not where her Lord is. Her "stretched forth" neck and "wanton eyes," her "mincing" feet and "tinkling" bells (Isa. 3:16) may invite a Christless world to come and fraternize with the Bride of Christ, but it also bids her holy Bridegroom to depart from her, and they leave in her heart an aching void that naught but His love and presence can fill.

Oh, that the Bride might walk in separation from sin, in "newness of life," which is a delight every day and shall grow more beautiful every morning until, "at the last trump," she shall be caught up into the unimaginable grandeur of the Bridegroom's mansions of glory.—Sunday School Times.

-:- Looking From the Top. -:-

Mrs. W. C. Peirce.

In the last two fights we have made, we have been looking from the top at God's earthly people, and at His heavenly people as a composite body; now how would you like to have a little look at yourself for a little while?

"Oh, no, no! I am such a failure. I am just up and down—one day I have the victory and the next day I haven't." There is a little song that fits my case exactly:—

"Nobody knows the trouble I've seen,
Nobody knows but Jesus.
Nobody knows the trouble I've seen,
Glory Hallelujah!

"Sometimes I've up—sometimes I've down
Oh yes Lord,
Sometimes I've almost turnin' 'round,
Oh yes Lord."

You don't know how impossible it is to live a victorious life in the place where I live. Everything grates on me so. People are always finding fault with everything I do. I can't please anybody. I try so hard to do what is right, but the harder I try the worse I get. I just can't understand it, sometimes I feel like giving up everything.

Well, that's just what God wants. You surely would not give up Jesus, but if you feel like giving up yourself then just step in and take a flight. For if you would see yourself, as God sees you, you can't be looking at yourself but at Jesus. God sees you in Him complete.

Bobby Burns writes:

Oh, wad some power the giftie gie us,
To see ourselves as ithers see us.
It wad from mony a blunder free us
And foolish notion.

But for you poor discouraged heart
I would like to put it:

Oh would our God the power give us,
To see ourselves as Jesus sees us;
It would from many a bondage free us,
And "SPELL of BLUES."

Arise my love, my fair one, come away. You are in Christ Jesus. He is in you. And He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things. A victorious life? Most assuredly. Christ has bought us victory on Calvary—grace for every time of need. He has given us the blessed Holy Spirit—power over all the power of the enemy. What can hold us down to earth's sordid cares and distresses? Nothing! Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also

is making intercession for us. Who shall separate us from the love of Christ? I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Oh, see yourself today in Jesus—a new creature, with no condemnation and no separation. "Yes, but I've tried so hard." Why, that's why your seeming failure. Cease your struggling. Cease your trying. **VICTORY** comes in **SURRENDER**. What a paradox! In conflicts of the world, surrender means defeat; but in the warfare of the Christian, surrender to God means victory.

Dear tired soul, "look from the top." It is all provided in Christ, and He **IS** working in you. You have but to let go and let God—to yield to Him, body, soul and spirit, a continual offering, until the prayer that arose from the Saviour's heart and life, shall be the prayer—the motive that will control every look, word and deed. "Father glorify Thy Name."

Why, look from the top even now, dear heart! He is allowing these humbling failures to keep you from the strength that harms, for we know that all things work together for good, to them that love God, to them who are the called according to His purpose. Nay in all these things, we are **MORE THAN CONQUERORS**, through Him who loved us. A little more power and we soar a little higher until with Paul we, too, can say—Thanks be unto God who always causes us to triumph through our Lord Jesus Christ.

Dear sick one, there's a seat in God's aeroplane for you. "Oh, yes, but my case is different. The doctors have pronounced me incurable and you don't know how I suffer. I've tried so hard to believe God, but it is just the same." Oh, you dear one, haven't I tasted of this suffering day after day, no release from pain. I would not chide for a moment. But listen, there are no incurable cases in God's hospital. Listen! Can't you hear the voice of Jesus speaking from Calvary: "By My stripes ye **ARE** healed, I bore it all for you, that you might go free." God's promises are yea and amen to everyone who believes. Sometimes it seems the old engine will hardly turn over. Nothing wrong with the engine—just needs more power, and the God who built the aeroplane knows how to provide the power—the faith, that dares to stand on God's word alone, regardless of symptoms, (the devil's lies), and with the simple heart of a little child, look back into our Saviour's face and say, "Thank you, Jesus, by your stripes I **AM** healed." But just remember in the testing time, God is seeking to turn on more power—a

greater faith. He who hath begun the good work, will also finish it. Praise Him. He is able and He alone.

And now dear sinner, all the wonderful scenes we have been viewing, you, too, may share, if you will but come first to the place called Calvary. It is not a high mountain for you to climb. Ah, no. Jesus knew you could not help yourself out of the mire of sin, and so He spoke the word, "I have come to seek and to save, that which was lost." Only His arms can reach the depths of sin in which every human heart is conceived. Come as a penitent sinner, confessing your need, and He will meet you there with—

Grace flowing from Calvary,
Grace fathomless as the sea,
Grace for time and eternity,
Grace enough for me.

"Oh, but I can never hold out" you say. Listen, God says, "yea He shall be holden up for God is able to make Him stand." "Yes, but the world is so attractive, and there's so much fun." Oh, dear one, if you could "look from the top" you would hear Him say, "In My presence is fulness of joy and at My right hand there are pleasures for ever more." God's view point is always right, and He says, "The wages of sin is death, but the gift of God is Eternal Life through Jesus Christ our Lord." Come, dear one, with the burden of sin, tempest-tossed and troubled—hear the voice of Jesus say, "Come unto Me and rest."

Oh, to what heights we have traveled! It seems we cannot come down again to old mother earth. Perhaps the high altitude has affected your heart. Oh, hallelujah! It's affected mine. Sometimes I felt it going pit-i-pat, like a little trip-hammer,—thrilling and thrilling me, through and through—waves of glory surging all over my being, as we have been beholding the things which God has prepared for them that love Him. Dear readers, you may always "look from the top" in this faithful old aeroplane—God's Word—and soon the day will come when we shall soar onward and upward, through the ethereal blue—far up above principalities and powers and dominions—on and on, to the very heart of God where we shall sit down with Jesus on His throne, to reign forever and ever with "Him who hath loved us and washed us from our sins in His own blood, and hath made us to be kings and priests unto Him for evermore." Praise His Holy Name!

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Salvation Through Grace.

I do not frustrate the grace of God: for if righteousness came by the law, then Christ is dead in vain. (Gal. 2:21).

God has, at an infinite cost, purchased eternal redemption for all the lost sons of the Adamic race, and has made salvation obtainable on the simple conditions of repentance towards God and faith in our Lord Jesus Christ. The tragedy of Golgotha Hill would have been a fearful outrage had there been any other way conceivable in the mind of God whereby He could have redeemed lost men; but no other way being sufficiently available, infinite justice sacrificed the Son of His bosom.

God was responsible for man's existence, indirectly responsible for his fall, and consequently responsible for his redemption. He has therefore assumed the whole responsibility. Since God has then assumed the responsibility of man's redemption and executed the plan at no less cost than the life's blood of His only and well beloved Son, He is justly jealous of that plan. There is nothing that will invoke His divine displeasure or forge the lightning bolts of His judgment so quickly as to ignore in any part that plan. It is the only plan. Christ is the only way back to God. By substituting anything, be it ever so good, even the keeping of the law for a basis of acceptance or approach to God, we frustrate grace and make Christ dead in vain, tramp the blood of the Covenant under our feet, and cast a reflection on a finished redemption in Christ at Calvary. The law was given by Moses, but grace came by Jesus Christ. He is the fulfillment and end of law to every one that believeth.

"Had there been a law given that could have given life, then verily righteousness would have been after the law," but there was no law given that could give life, and by the deeds of the law no flesh could be justified in His sight. By the law came the knowledge of sin, through Christ came the deliverance from sin. The law worked wrath, brought men under condemnation and closed every man's mouth. Grace freely justifies, Christ sets us free, re-establishes our character and opens our mouth to praise Him.

Grace ceases in the realm of works and works cease in the realm of grace. We read in Rom. 11:6, "And if by grace, then it is no more of works; otherwise grace is no more grace. But if to be of works, then it is no more grace; otherwise work is no more work." It cannot be grace and works at the same time, for the reason that grace is unmerited favor, or gratis. As soon as works enter it ceases to be free and comes on the ground of merit. Therefore the scripture saith, "Whosoever is of the works of the law is under the curse," and he will remain under the curse until he ceases his works and believes on Him who justifies the ungodly.

In Gal. 3, we are told when the law entered, why it entered, and how long it had to remain, etc. It entered four hundred and thirty years after the promise; that is, God made promise to Abraham, and then four hundred and thirty years after making the promise the law entered. It was added because of transgression, and had to remain until the seed should come to whom the promise was made. He saith not to seeds as of many; but as of one and thy seed which is Christ. God had promised that the seed of the woman should bruise the head of the serpent. Jesus was that seed, and He was a seed the devil could not corrupt. Every child of God is born of that incorruptible seed. He has something in him that the devil cannot corrupt.

The law was based on the assumption that the old creation could be improved; thus the seal of the old Covenant, which was circumcision, signified the improvement of the flesh. The new Covenant recognizes the fact that the flesh cannot be improved, but must die: is under sentence. Thus the seal of the new Covenant (water baptism) signified the death, and burial of the old creation. We dare not be alive; we read in Rom. 7 that the law hath dominion over a man so long as he liveth. While we live condemnation rests upon us, the law is after us. Rom. 7:2. But we brethren have become dead to the law by the body of Christ, that we should live unto Him who died and rose again bringing forth fruit unto God. If we be dead with Christ we believe we shall also live with Him. "Knowing that that Christ being raised from the dead dieth no more; for in that He died, He died unto sin once, but in that He liveth, He liveth unto God." Rom. 6:8, 10. The law can only punish a man for an offence once. If for a criminal offence a man is sentenced to be hanged, the day of execution arrives, his sentence goes into effect; he is pronounced dead by the official authority and registered on the court record. If he should come alive, he is free from the law, he has paid the penalty of his crime, and stands legally acquitted. Jesus Christ, who became man's legal representative and head of the new creation took upon Himself our sin and was condemned to death by the law; but after being executed and officially pronounced dead, He came alive again and is alive forever more. He stands free from the law, having satisfied the law's demands. All who are in Christ Jesus have died in their substitute and are as free from the law as if they had never sinned or as if there had never been a law. "We thus judge that if one man died for all then all died that they which live should henceforth not live unto themselves but unto Him who died and rose again." The law vented its full force on the innocent Lamb of God; the demands of divine justice were eternally satisfied, the basis was laid whereby God could be just and yet the justifier of all who believe on Jesus. The law cannot even have a conversation with a child of God. "What things soever the law saith it saith unto them

who are under the law," and to them only, it never has a conversation with a child of God. But, says someone, the law is good, if a man use it lawfully; all right, let us get the lawful use of the law, and use it in a lawful way. The law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers. (1 Tim. 1:9, 10.) If it was made for sinners and the ungodly, and that is its lawful use, we cannot use it in any other way. Thank God, we have an altar on which they have no right to eat which serve the tabernacle. (Heb. 13:10).

The law was a shadow of good things to come, why drop the substance for the shadow. A story is told of a dog crossing a stream on a log, with a bone of meat in his mouth, and seeing the shadow of the bone in the water, leaped after it and consequently lost all. Many Christians act in a similar way, they let go the substance for the shadow and lose all.

What will we do with Matt. 5:18 which reads, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. The preceding verse reads that Jesus came not to destroy the law, but to fulfill it. He says He came to fulfill the law; the questions arise then, did He fulfill it or not? If He did not fulfill it He failed in the purpose for which He came. But if He did fulfill it, it passed away. It was only in effect until fulfilled; until that time we were under tutors and governors, and differed nothing from a servant, though heir to all things; our schoolmaster kept us shut up and used the rod until the time appointed by the Father, when through Jesus the righteousness of God without the law was to be manifested, being witnessed by the law and the prophets. He took away the first, that he might establish the second.

The law was a ministration of death, engraven in stone and given by Moses. It shows the exceeding sinfulness of sin; it worked wrath and made a whole world guilty before God. Grace is the law of life that freely justifies us through the redemption that is in Christ Jesus, whom God hath set forth to be propitiation through his blood, it freely justifies the ungodly who believe; from all things which they could not be justified, from the law of Moses.

In Gal. 4th chapter, we have an allegory given by Paul, of the two covenants, Law and Grace, represented by Sarah and Agar. Agar was Mount Sinai, in Arabia, where the law was given. Her bondson was Ishmael, representing those under the law, but Isaac was the child of promise, and we brethren, as Isaac was, are the children of promise. We are not the children of the bondwoman, but the children of the free. If we are not the children of the bondwoman, the bondwoman has no right to demand our obedience. What saith the scripture? Cast out the bondwoman and her son,

for the son of the bondwoman shall not be heir with that of the free.

We find certain teachers going out from the Apostles and teaching the Gentile converts that except they were circumcised and kept the law they should not be saved. When the Apostles heard it they had a consultation over the matter at Jerusalem and decided that such teaching was a subversion of the truth, and so they sent letters by chosen men to the Gentiles after this manner: Forasmuch as we have heard that certain which went out from us have troubled you, with words subverting your souls, saying, ye must be circumcized and keep the law, to whom we GAVE NO SUCH COMMANDMENT. They told them, however to abstain from blood and from things that were strangled and from fornication, and then said, "Fare-you-well." The Gentile converts rejoiced in the consolation. Acts 15.

The law was a weak and beggarly

element, which resulted in bondage. Grace is the liberty wherewith Christ has made us free; under the law it was do, do and live; under grace it is live and do; you don't work to get saved. You don't work to keep saved. It is the willing obedience of a free man and not the unwilling service of a bondman; law says give up all you have; grace says yield what belongs to Christ; law says cursed is everyone that continueth not in all the things that are in the law to do them; grace says blessed is the man whose iniquities are forgiven, whose transgressions are covered; law cries duty, grace cries privilege, law makes blessing the result of obedience, grace makes obedience the result of blessing. In Christ Jesus neither circumcision nor uncircumcision availeth anything, but a new creature; as many as walk by this rule peace be unto them. —R. E. McAlister.

The Same Yesterday and Today and Forever.

A Testimony From Japan.

"And there are many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen." John 21:25.

"These are written, that ye might believe that Jesus is the Christ the Son of God; and that believing ye might have life through His Name." John 20:31.

It is only one year and a few month ago when at the Okayama tent meetings, I was called by God to preach the gospel, during which time I have seen many wonderful works of God. And if these testimonies help the faith of some of my unseen brothers and sisters, and raise up somebody, who will stand for God, relying upon Him alone (not as the King Asa did to the King of Syria) it will be a great joy to me.

One of my friends has a boy of six years who was dumb. Some time ago, he was sick in bed, when Mrs. Taylor came and prayed for him. At that time she commanded the devil to leave him—and he did. Bit by bit he began to speak, and at present is speaking.

Three weeks or so ago, a sister in the Lord, Miss Miyazaki, requested special prayer. Her brother-in-law, 15 years old, was attacked very suddenly by an awful fever through blood-poisoning, just a few days before his entrance examination to the Okayama Commercial school. Just at that time Mrs. Taylor and Mrs. Niki were in Okayama, so as requested they prayed for him. He said, "I cannot trust the doctors, I will throw away their medicines and I will just hang on to Jesus." The next day he was healed, was quite happy and well, and of course he passed the entrance examination! Hallelujah! If we get attacked by sickness we go straight to our Lord Jesus. He teaches us many things as well as heals us.

One morning a woman 53 years old, whose name is Ota, was brought to me

by a Christian. She was mad for one year and six months. While I was telling her the Gospel, she believed in Him and received in His Name. It was simply wonderful to see her devilish face change before our eyes and become that of an angel. O how it shone. Now she is a child of God, and has received the Holy Spirit. She has composed several poems which she read to us, and we were encouraged by them.

"As I hear the will of the great God, I cannot help but weep with gratitude." With such words she gives glory to God. When reading through the Bible, she found out that Jesus was baptized in water, so she came to me at once and said, "What is baptism? Could you baptize me too?" There is a big river just near our house, so one cold winter's night with the moon shining upon her, she was baptized in water. Since I came to Okayama I never told anybody about baptism, but many have come to me asking for it. I don't choose the time, I baptize them in the morning or in the evening or at noon, just as they come, as Philip of old. In that way many brothers and sisters have been "buried with Christ in baptism."

Jesus said, "Heaven and earth shall pass away, but My Word shall never pass away." When we believe in Him the Bible will become a living book, and a life-giving book too. The times of the apostles were the times when God's power overflowed. We too, today, as of old, can also taste of the grace of God.

Now in closing, I pass on to you, John 14:15. Why? 1 Cor. 2:9, is the answer. The Holy Ghost tenderly leads us to know the whole truth. We who are in Japan, long to know more and more of our Lord Jesus, and be more faithful to Him.

May the peace, joy and power that comes from God by the Lord Jesus be upon you all till He come.—God's servant, Jun Murai ("Timothy").

More Hungry Preachers

I embraced Christianity some twenty years ago; I had lived a holy life, labored in the gospel, but was not satisfied. I could see the apostles and others had received the Holy Spirit and spake in tongues, but the people I held to rejected it. While living near Stuart, Okla., there was a Pentecostal church some five miles from me, but I had never attended. I often prayed to be filled by the Spirit. One Sunday I was impressed to go to the meeting and that I would receive the Baptism as in Acts 2:4. The meeting was in session when I got there. After the preaching I got up and told them what I had come for, and how I had been impressed to come. The pastor then gave an opportunity for any one desiring anything from the Lord to come to the altar. I went, with two or three others. I was only there a short time when the Spirit fell; I began to shout and speak in tongues as in Acts 2:4. This lasted for some time. It seemed to me a new world. There were a number of others acting like I did. It was the most glorious time of my life. Up to that time I had been with the Gospel Trumpet people. I am now located in West Texas. During the coming summer I am arranging to return by auto to Fulton County, Arkansas, my birth place, distributing tracts along the way. Would be glad to hear from any one living in Fulton County.—J. A. Brunson.

It was 8 or 9 years ago when God, through one of His choice servants (Rev. W. E. Wight—a teacher of prophecy), wrote ON MY HEART the wonderful truth that He would again trust His servants (those who would completely PAY THE PRICE) with the same mighty power told of in the book of Acts, and other parts of the Word. You can imagine my joy then when last January I began to read The Pentecostal Evangel and found that the WONDERFUL LATTER RAIN was actually falling in a large measure. Miss Mabel Parsons, of Shelby, Michigan, had sent me a year's subscription to The Pentecostal Evangel. That and The Eridal Call are the RICHEST reading I ever laid my eyes on, except the Word of God itself, and I have read from the cream of Christian literature. I do not know how to express my joy. How great is God's wonderful GRACE. In His infinite longing and love to save the Christ rejecting multitudes, how wonderfully He is answering back to the many who have denied the miracles and cunningly undermined the "Faith once delivered to the saints." About two years ago God very clearly led me to pray for the filling with the Holy Ghost. If I know my own heart at all I want His filling for just one supreme purpose, and that the salvation of souls to the glory of God. Please pray Jesus to fill me now, for I am sure that the time we can spend leading the lost to Him is short. Yours for VICTORY.—W. E. S. (M. E. Pastor.)

Praise God for answering our prayers. Have been a child of God for many years; a Baptist preacher for 12 years. I knew there was something more for me to get. I waited on the Lord, confessed to Him, asked Him to baptize me according to Acts 2:4. Praise His holy name, in the night between April 14th and 15th, 1921, right in my bed HE DID BAPTIZE ME. Glory to His name. Hallelujah! All fear, care, worry are going. I am going through with Jesus.

I want to thank you and the readers of the Pentecostal Evangel for your prayers. A wonderful God. Praise His name.

The first sermon I preached after receiving the Holy Ghost five came to the front, and gave their hearts to Jesus. All praise to Him. Your happy, praising brother.—H. Tonder, Pastor Pine Creek Baptist Church, Independence, Iowa.

"Envy is but the vexation of pride."

QUESTIONS AND ANSWERS

CONDUCTED BY E. N. BELL

1008. Does the Tribulation come after the catching away?

Yes, most assuredly it does. The Tribulation is a time of great wrath from God, as Rev. 16 shows, upon those then upon the earth. But the saints are not appointed unto wrath, but to the obtaining of deliverance. Again Jesus tells us to pray that we may be accounted worthy to escape all these things. Would He mock us by urging us to pray for what was impossible for us to receive? Never! Again in Rev. 3:10 He says, "Because thou hast kept the word of My patience, I also will keep thee from that hour of trial which shall come upon all the world, to try them that dwell upon the earth." Here Jesus says positively He "will keep" us from this great tribulation. So because I believe the direct promise of the Lord, I am sure the catching up will occur before the great tribulation covers the earth.

1009. What do the figures in Daniel 12:11-12 stand for?

There are three sets of figures given in Daniel, each beginning at the middle of Daniel's 70th week, a week of years, or 7 years. In the middle of the week the Beast, the Antichrist, breaks his covenant with the Jews, takes away the daily sacrifices in the temple, sets up his own image in the temple, the abomination that maketh desolate, and also declares himself to be God. The first period of a time, times and a half time, or 1260 days, dates from the time of this abomination till the destruction of the Beast by Christ in the battle of Armageddon. Then the 1290 days dates from the same time, and so adds only 30 days. Then the 1335 days dating from the same point, adds 45 days to the middle number or 75 days to the first number of 1260 days. It seems that it will take 75 days from the destruction of the Beast to clear away the rubbish and bring in the fulness of the blessing under Christ promised in Dan. 12:12.

1010. Do you favor preachers having two wives?

No sir! The scriptures say, "Let him be the husband of one wife;" that is, not of two.

1011. When were the Apostles, the Disciples and the Mother of Jesus made members of the body of Christ?

Most authors hold there was no real church, real spiritual body of Christ, until the day of Pentecost. According to this view they could not be members before that day, and became members on that day. But it would not follow after such a body came into existence that one could not be a member except by the baptism with the Spirit. This is another subject and would require more talk.

1012. We read that 23 nations, including England, France and Germany, have acknowledged the Pope. Does this mean that he will soon take his place as the Beast?

I don't know. But everything of this nature points towards the heading up in a great combination, which will prepare the world for the Antichrist.

1013. Please explain Heb. 11:39-40. I do not understand the last clause of the 4th verse.

We are to sit down at the great feast with Abraham, Isaac and Jacob in the kingdom of God; but this blessed event cannot come until the bride is caught up in the rapture. So they are waiting for us to come up. Their final entrance upon their full inheritance awaits our coming up.

1014. Does it mean in Isa. 28:11 that some people speak in other tongues and others with stammering lips, or one person may do both?

They may be separate; but I think the primary thought in the passage refers to both in the same person. Paul in applying this in 1 Cor. 14:22 refers to this passage as fulfilled in the tongues. We know both often occur in these days together.

1015. Somewhere in the Bible it says that the gifts and calling of God are without repentance. Does this mean that the unregenerate receive the gifts and calling?

It has no reference to the unregenerate. It most likely means that God does not repent or change His mind. The Standard version translates this that they "are not to be repented of." That is, there is nothing in God's gifts to us for us to be ashamed of or to repent over.

1016. Is it wrong to study Psychology?

There is no harm in the Psychology taught in the schools and colleges if it is taught by a Christian in harmony with the Bible. If it is not so taught it may hurt one's faith in the Word.

There are courses on hypnotism, clairvoyance and spiritism called Psychology. Such courses are positively evil, and should be burned in the fire if they fall into Christian hands. They are of the devil.

1017. Can one have the Baptism of the Holy Spirit and still often get angry, show dislike of others, even at another sister for sitting down by her whom she does not like?

Such a person may have once truly repented and been broken up before the Lord, and have so received the Baptism. But if she does not get weaned from these fleshly ways, and this fleshly temper, she will more and more grieve the Spirit, and finally lose out with God.

Having once received the gift of tongues one may sometimes continue to so speak after the love of God has largely leaked out. See I Cor. 13:1-3. Tongues without the love of God in the heart will not take one to heaven. But you must get your eyes off of others and on to the Lord.

1018. Explain Matt. 5:23-26.

Verses 23 and 24 means that our gifts to God are not acceptable while we have hatred or unforgiveness in our hearts for others; that we should first seek to forgive and to be forgiven of our brethren, and then God will be pleased to accept our offering.

Verses 25 and 26 refer to lawsuits. It is often better to meet the unjust demand of an adversary, pay more than is right in a private settlement, than to refuse and let him have us arrested and put in jail over some difficulty, for when we are in the clutches of the law and the officers they will demand and make us pay the full penalty, with costs. Better agree with your adversary, and keep out of court, if possible.

1019. Who are the four Beasts spoken of in Rev. 4? Who is the Beast spoken of in Rev. 20:10?

The four beasts mentioned in the 4th chapter are not really "beasts" in the New Testament sense of a wild and ferocious animal. A better translation is "living creatures." Some say that these living creatures are identical with those in Eze. 1:5, and that both are identical with the cherubim that surround and vindicate the holiness of God. Others, who note that they join the elders in thanking God for salvation in Rev. 5:9, as shown by "redeemed us," believe they represent a company of the redeemed who go up before the tribulation.

The "beast" in Rev. 20:10, is the Antichrist, and the same as the beast in Rev. 13:1-8. The "false prophet" of Rev. 20:10 is the same as the beast mentioned in Rev. 13:11-17.

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From the snare of watchful tempters,
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From the tempest's raging fury,
From the burning of the day,-
In Thy promises abiding,
To Thy precious cross I cling,
Oh my Saviour, I am hiding
In the shadow of Thy wing!

Though around me fall the shadows,
Though no human help is near,
I can look above the darkness,
I can feel Thy presence here;
In Thy love so true and changeless,
Dearer far than anything,
Saviour, all my heart is trusting,—
In the shadow of Thy wing.

Here are joys that know no measure,
Peace and hope and perfect love,
All the riches of Thy favor,
Glories of the home above;
Resting in Thine arms unchanging,
Of Thy wondrous grace I sing,
While my happy heart rejoices
In the shadow of Thy wing.

Wondrous love, the love of Jesus,
Wondrous grace for me to die,—
Still the never-failing anthem
Of the ransomed hosts on high,
And my soul exults in glory,
While their praises louder ring,—
In the secret of Thy presence,
In the shadow of Thy wing.

—Louise Simpson Chenoweth.

ALL THINGS ARE YOURS.

Everything is a friend to the man that loves God in a far sweeter and deeper sense than it can ever be to any other. Like a sudden burst of sunshine upon a gloomy landscape, the light of union with God and friendship with Him flooding my daily life flashes it all up into brightness. The dark ribbon of the river that went creeping through the black cypresses, when the sun glints upon it, gleams up into links of silver, and the trees by its bank blaze out into green and gold. Brethren "who follows pleasure follows pain"; who follows God finds pleasure following Him. There can be no surer way to set the world against me than to try to make it for me, and to make it my all. They tell us that if you want to count those stars that, "like a swarm of fireflies tangled in a silver braid," make up the Pleiades, the surest way to see the greatest number of them is to look a little on one side of them. Look away from the joys and friendships of creaturely things, right up to God, and you will see these sparkling and dancing in the skies, as you never see them when you gaze at them alone. Make them second, and they are good and on your side. Make them first, and they will turn to be your enemies and fight against you.

This conviction will be established still more irrefragably and wonderfully in that future. Nothing lasts but goodness. "He that doeth the will of God abideth forever." to oppose it is like stretching a piece of pack-thread across the rails before the express comes, or putting up some thin wooden partition on the beach on one of the western Hebrides, exposed to the whole roll of the Atlantic, which will be battered unto ruin by the first winter's storm. So is the end of all those who set themselves against God.—Alex. McLaren.

TESTIMONY OF HEALING.

I had been sick about three weeks with what appeared to be quick consumption. No one who called thought I would ever get up. I had been anointed and prayed for several times, and the Mission had also had special prayer for me two or three times, but no one seemed to get any light. One night I had coughed hard, had slept very little. I prayed nearly all night asking God to give me a promise from His word or something for an assurance that I would get well, but got none. Everything, oh, so dark. So, when I could see nothing along this line I asked Him for an evidence that He was through with me here, and was going to take me home, and not a thing could I get, not even a verse from the Bible, that book I loved so well and was so familiar with, having read it through nearly thirty times. Everything seemed to be closed to me.

The next day about noon wife was in the kitchen fixing a little soup the neighbors had sent in to me; I lay there meditating when all at once I heard Some One say in my ear so plain that it startled me just like some one had shouted in my ear, "I am the Lord that healeth thee!" I jumped up in the bed and began to praise the Lord, and as a result I was at the Mission the next Sunday afternoon and gave the message.

Some of the neighbors had talked of having the folks arrested for letting me lie there and die without a doctor, but our Lord was too quick for them. Praise His precious name forever. Dear sick ones, God not only saves and baptizes with the Holy Ghost and fire, but He heals the body. Glory to His name. Take courage. Look up. God is on the throne.—G. H. Worthington, 32nd and Franklin Sts., San Diego, Calif.

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.

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.

LECTURES ON THE BOOK OF REVELATION.

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Cloth, 254 pages, \$1.10.

"To assist the student of the Word in his own examination and grasp of the teaching of this precious portion of God's Word."

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Practical helps for ministers, leaders of young people's societies, men's classes, with a chapter on "Illustrations and Their Use."



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 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.

Meals on free will offering plan; lodging so far as possible will be provided at the school and by the Auburn saints. For further information write Prin. S. A. Jamieson, 1301 - 19th St., Auburn, Neb.

NOTICE.

For the benefit of those interested beg to say there will NOT be a Summer School at Auburn this summer.—Prin. S. A. Jamieson, Mid-West Bible School, Auburn, Neb.

HEALING TESTIMONY. JUST A NOTE OF PRAISE.

A little over 23 years ago I lost my eye sight, and was stone blind. After having as near as I can remember ten operations performed I gained partial sight of one eye until I could see to get around, but not enough to tell by meeting even my own children, who they were. The first week in January, 1921, I had my son and wife, with the church where they were preaching at that time pray for me one night, and the next day I could read a common print Bible. Praise the Lord. He also healed a bloody tumor on my shoulder about the size of a goose egg, and I shall never cease to praise His dear name for what He has done for me. Pray I may ever be true.—John W. Warner, 107 F St., S. E., Miami, Okla.



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.

CANNIBALS IN LIBERIA.

The life of the missionary is furnished with many thrills and oftentimes is surrounded by many dangers. The zeal to carry the Gospel to those who have never heard, calls for sacrifices, privations, sufferings and sometimes death. This is true of all countries where our Pentecostal missionaries are laboring.

The missionaries in Liberia have for their objective a string of mission stations running far into the interior of the west coast of Africa. Much of this territory has never been explored and possibly the first white person to visit these interior tribes will be our Pentecostal missionaries.

Brother William Johnson and Henry Garlick recently made a trip to the interior to establish a mission station in the Pahn tribe. This tribe is about 100 miles farther into the interior than Brother Johnson's station. The natives were not friendly at first but finally decided to let the missionaries stay. A small house was immediately built large enough to accommodate two native preachers, and the missionaries returned back to the old station until they can again go to the Pahn tribe and build a suitable house to be occupied by American missionaries.

Brother Johnson states that these people are the lowest people he has ever met and the workers who go to this tribe will need great grace. Brother Garlick stated that one of the tribes they had passed through had recently had war with the Liberian Government. The soldiers succeeded in burning two towns but the natives fled to the bush with their guns. As the soldiers passed by several of them were shot down, including the captain. The natives then carried the dead and wounded soldiers back to the ruined town where they were cooked and eaten. The captain was not killed outright, and so the natives brought him to town and tortured him by cutting pieces from his body, which they cooked and ate before his eyes, telling him that this was what they were going to do with the rest of him. This they did. It seems as if some of the natives have no heart whatever but Jesus died for them, and the greater the need the greater should be the effort to reach these people with the Gospel.

Our dear missionaries are giving their all, enduring privations and endangering their lives for the sake of lost souls in heathen darkness. Their sacrifice calls

for the best we have in us in order to enable them to carry on and evangelize the lost of every land. Let us give of our means as the Lord has prospered us, not hesitating to sacrifice for Christ's sake, until the Gospel has been preached in all the world for a witness. Send all offerings to J. R. Flower, Treas., who will gladly send them to our beloved missionaries.

Ethel Bingeman writes from Liberia: "We have now thirty-five boys and twenty girls in school. As you remember us will you also remember in prayer these whom God has given us."

Sophia Nygaard writes from Liberia: "A number of Mr. Johnson's school boys are going out in the Lord's work. They are good interpreters and are truly burning and shining lights for Jesus. Pray for them and for us that we may be strong in faith and courage for the great work that lies before us."

SCHOOLS FOR INDIA.

There is great need at the present time for Pentecostal schools in India where the Indian children can be taught to read and write, and where their spiritual life can be developed as well as their mental life. Missionaries report that when Indian children are sent to schools which are under the supervision of other Missionary Societies that when they return home to spend their vacation it is found that they have become cold and indifferent. The need of Pentecostal schools in India is therefore imperative if the young Indian people are to be trained and prepared for the work of evangelizing their own people. The missionaries in North India are so thoroughly in earnest over this matter that they are prepared to sacrifice as far as possible in order to make these schools a reality. About \$7,000.00 is needed for a boys' school and about the same amount for a girls' school. A third very necessary school is one for giving special training to the young men who have a call to the ministry. Anyone who desires to put their money to work for God can do no better than to give largely for the establishment of the necessary schools in India.

We visited a large temple (Chuchowfu) containing many idols, where a bazaar was held for several days at the beginning of the New Year. Several groups of people were gathered before the idols gambling. Poor people! How they are deceived by Satan.—Geo. C. Slager.

GOD'S PROVISION.

During the great war three drafts sent to a missionary in Liberia failed to reach their destination. When the bank was sure that the drafts were lost they reimbursed the Missionary Treasurer for the full amount and this money was sent to the missionary. The missionary was just preparing to come home on a furlough and so this money arrived just in time to assist on traveling expenses. Thus it is the Lord provides for His children. He knew when this money would be needed the most.

CHUMATIEN, N. CHINA—It is almost four weeks now since the Lord brought me here to be with Miss Taylor. Everything since coming, as well as before, indicates that He has me in His will.—Alice E. Evans.

SHANGHAI—I want to praise the Lord for raising me up from a very severe attack of malarial fever; I was very near to death's door. Am back on the firing line once more. We have just opened our school for the summer term, 62 enrolled, with two Spirit-filled teachers in charge.—W. M. Turner.

Cairo, Egypt: We praise God that our work here has been officially recognized, and been accepted into the Church Court. God is still working here. We have five Sunday Schools, and the work among the women is encouraging in some places.—Hattie A. Salyer.

Burgas, Bulgaria: In Ploodiff we had meetings in the Congregational Church. We had great blessing from the Lord, and for the first time in Bulgaria I baptized four souls in the River Marisa. The baptism was like the baptism of Philip and the eunuch. This week the Lord Baptized three souls here.—J. E. Varonaeff.

San Francisco, Calif.: The Lord is giving us much encouragement in the Spanish work here, some very bright conversions during the last two weeks; also a Baptist preacher and his wife have received the baptism in the Spirit, and are on fire to win other souls. The pastor from Oakland has just been telling us of eight more saved on that side of the bay during the past few days, all among the Spanish people.—Alice E. Luce.

Bro. Geo. E. Blaisdell writes that he has been down into Aconchi, Mexico, for a short trip. "Everybody in the town turned out for the services, and I never met people so anxious to hear the Word in my life. Our room was crowded full of men all day asking questions and listening to the Word read and explained. The narrow valley is strewn with small towns like that, where they have never heard the Gospel."

SHARANNAGAR—We need your prayers that we may have strength to do all that we see before us, open doors on every hand. We are often up at 4 in the morning, sometimes 3:30 and twice this week at 2:30 working for Jesus and for souls. When God has put it on your heart to do something which He, for some reason or other, has not shown to some one else, you must do it. But, oh, the opportunities! Our hearts thrill! There is an anxiety which we have to crowd down, otherwise we would kill ourselves working for Him. We love Him, in Him we are secure.—James Harvey.

Edgar Personous writes from Liberia: "The Lord has met our every need this past year even in times of increased burden and responsibility. It is true that He never puts upon us a heavier burden than we can bear. When we send our boys on the road with loads to carry, we study the ability of the boys and fix their loads according to their strength and endurance. So the Lord goes with us.

In January I made a short preaching trip to an adjoining tribe called Plebo. The journey was rather pleasant, taking three hours to pass through a dense forest. The people received us with open hands, killed fowl and cooked rice for us the three days we were among them. These people begged us for a white missionary but we could not give them one at the present time. Our goal is the tribes far interior who have not been touched as yet. These Plebo people want a white man but as they are to one side of the main road we cannot give them a missionary at present as our force is not large enough. We need harvesters. Pray for this neglected field."

THE HULDAH NEEDHAM MEMORIAL.

Motor Boat Fund is Still Climbing Upward.

It is a cause for much praise to God to see the way that people are responding to the appeal of our dear Sister Needham for a motor boat to evangelize the people of South China. Sister Needham has gone to be with the Lord, but the results of her life will be far reaching for the salvation of the heathen in South China. The fund stands as follows:

Previously reported, . . .	\$1,285.33
From April 16th to 30th, . . .	285.10
Total offerings to date, . . .	\$1,570.43

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

Alexandria, Egypt: Am still in Upper Egypt looking after the humble mission house we are building. The building we have occupied for 8 years has been condemned, and we must vacate soon. The need for buildings here is very great. Pray for this work.—A. H. Post.

REVIVAL AT LAHERIA, SARAI, BI-HAR.

I know you will rejoice with us to know how the Lord has answered prayer and sent a little revival and outpouring of the Spirit in our midst among the workers and professing Christians. You know we got them from the German and M. E. Missions. In those missions they were allowed to use tobacco, pawn, etc., but when we took them we felt God wanted to deliver and baptize them. The break came Dec. 31st. They brought in all their pipes, tobacco, and everything connected with pawn, and burned them on our fire, got down to business before the Lord and five were really saved and found the joy of the Lord as they had never known it. Two days later our first preacher (Timon) received the baptism in the Spirit and partial sight restored to one eye which had been put out some years ago. Two days after that the other preacher's wife received the Baptism. Both of these spoke clearly in other tongues, she speaking in English. The colporter has been greatly blessed and seems near the Baptism. The power came down on us in a wonderful way in every service. Now they are free in the meetings, where before they were bound in spirit. Oh, what a change it has wrought in our midst.

Later News—Bro. and Sister Mueller arrived safely Feb. 8th, and we are so glad to have them with us. They are studying the language and doing nicely.

About Jan. 28th our other preacher, Kaiser, and the colporter, both received the Baptism in the same meeting, both spoke in tongues in English, one saying a number of times, "Hallowed be thy Name," and the other "Praise Jesus, Victory."

On Jan. 26th, the day appointed for prayer, we had morning and afternoon services. An elderly Indian Christian lady came in the morning expecting to be here for both services. She had not been real well, and was weak, but she sat through the morning service, praising the Lord at times. In the afternoon service she saw a light come before her, felt weaker in body and, leaving the meeting, went to a nearby room, accompanied by the wife of one of the preachers. On entering the room she fell down, and her spirit left the body and ascended into heaven. Julia called us, and, gathering around her, we prayed, and after a little while she became conscious, regained her strength and by the next day was well enough to return to her home about two miles away.

She told us she had been in heaven, saw the glory and the light of heaven, and many people. She said Jesus spoke to her and told her those people down there were asking for her and she would have to return.

I told you last month that Timon's eyesight had been partially restored when he received the Baptism. Now it is still better, being almost completely restored. The Lord is good. Praise His Name.—Bro. and Sister D. S. Mahaffey.

NINGPO—A call has just come for me to conduct a funeral service for a baby of Christian parents. God is speaking to the parents through this, and we praise Him for this opportunity of giving the gospel to the heathen who will gather in large numbers out of curiosity.—Nettie D. Nichols.

Juneau, Alaska: The Lord has been bringing a spirit of unity among His children here, and we have had several union meetings with the Methodist Church, and God has blessed.

The Lord is also blessing in the children's home where we now have nine children.—Chas. and Florence Personous.

Brother and Sister H. J. Mader writes, "As soon as the weather permits we expect to go out into the villages. This is a very precious work—to talk to some who have never heard about Jesus and His power to save them from their sins. Pray for us as we go forth in the Master's name."

KIANG PU SHIEN—"The devil has been very busy here. They have just had an idol festival and two of our inquirers who seemed quite earnest have gone back, one of them spending quite a little money to appease the idol. They are like Jeremiah says, "The land of graven images and they are mad upon their idols."—Mae F. Mayo.

SUNDAY SCHOOL SUPPLIES FOR LIBERIA.

Many of our boys and girls in the Pentecostal schools in Liberia can read English and the missionaries request that Sunday School supplies be sent to these children. Here is a good chance for some Sunday School to send supplies for the next quarter to Liberia. If your Sunday School is interested write the Missionary Treasurer and he will send you particulars.

AT REST WITH CHRIST.

Another one of our precious missionaries has laid down his life in North China for Christ's sake. Word has just been received of the homegoing of Brother A. V. Cook who passed away on March 16th, after a three weeks' illness from small pox. Brother Cook was only permitted to have a very short career in China before the Lord called him home. This is the second missionary who has succumbed to diseases which are now raging in North China and which have followed in the wake of the famine. Special prayer is needed for every one of our Pentecostal missionaries in North China at the present time that God will keep them and protect them from the plagues now stalking through the land. Our sympathies go out to dear Sister Cook and we ask the prayers of all God's people in her behalf and in behalf of Brother Cook's mother who resides at Orlando, Florida.

INDIA.

Bettiah. Our cup of rejoicing seems full to the brim just now; every day sees a line of ox carts carrying bricks to our land, and walls, well and buildings are at last to appear on the place He has given through much prayer. He is sending in funds, making a way where there is no way, and we thank Him and those in the Homeland who have stood with us.

I have also been down to the Narkataganj station three times the past month. The little mission hall has been repaired and cleaned up, and am glad to say God is blessing. Over 400 out to Sunday School last week, and what pleased me most was to see the Babus—influential Hindoo and Mohammedan men of the place come almost in a body and stand during the entire hour and a half listening to the songs and Gospel message from the ox road that passes our hall. May we ask your special prayers for the messages that go forth in these days of political unrest, open defiance of law and order, and men's hearts falling them for fear, yet urging them to greater crimes. May God have mercy on the dear, lost ones of dark India.—M. Marguerite Flint.

ANNUAL CONVENTION AT OREBRO, SWEDEN.

A Baptist church seating about 2000 people was rented for the purpose. We had a wonderful time, the most refreshing convention we have been in for a long time. About 200 preachers and missionaries were present, among them Bro. Andrew Fraser from Chicago, Bro. Smith-Wigglesworth from England, and Bro. Benj. Schilling from Berlin, and Bro. T. B. Barratt from Norway. These brethren were all used of God in a blessed way. Bro. Fraser's straight messages on the fundamentals were a great uplift. Bro. Wigglesworth is being used of God in praying for the sick. Bro. Schillings is one of the pastors in Berlin that is standing for the full Gospel truths. A goodly number were saved, many sick were healed and believers were filled with the Holy Ghost. The church could not hold the crowds. Every hotel in this city of 40,000 was crowded. On Sunday two other places were rented for meetings, and still many could not get in. We are still feeling the effects of this wonderful meeting, and believe God is preparing His people for still greater things.

We are still watching for the door to open into Russia and in the meantime feel God wants us to keep busy for Him here. Pray for us.—Arthur F. Johnson.

SAHARANPUR, N. INDIA—When God sent me forth to India I could not understand why His call was so urgent at that time, as it was the hot season, but I knew it was God's will for me. Since arriving Father has given me three good reasons, at least, and I am satisfied:

1st. Bro. Frank Nicodem was at death's door and needed constant care. I think the coming of Ruby (who has become his wife) saved a good missionary, and now he is better and can stay on the field. They are doing splendidly at Bahraich.

2nd. Twenty days after I landed little Joseph Schoonmaker came down with diphtheria, and Violet was in the hospital a month with him. I was the only one free to take care of the other little ones while she was gone.

3rd. In the fall the subject of Chupra came up; it looked as if the station would be closed, when the Lord laid the burden on us. Had I been in America Violet Schoonmaker would never have gone in there alone; she could not with the family and other cares. We had worked together before, and expected to again, but we had not thought of Chupra until one day while in prayer God spoke to us and we decided to take over this work. Now we have taken the work together; the field is a large one, it is one of the most hopeful stations in all northern India. We have to repair the place; it is in a terrible condition, but we are pooling our money, and making every possible sacrifice to get this repairing done soon. We are full of faith and confidence in Father for we know it is His will and that He will help us.

Bro. Flower, I am just praising God for being back in India and in Pentecost. Really, I marvel at what God has done in Pentecost in India in 12 or 15 short years. Stations have been opened and buildings have sprung up in answer to prayer. We have splendid missionaries, and good work in many stations. And our convention was just perfect, no friction, all love and unity. Even if Violet and I are not going to stay in Saharanpur we are glad to have been here for a few months. This is one of the most needy fields in all India because just fifteen miles away lies the great Punjab without a single Pentecostal missionary. Then Mr. Cox with his new missionaries will press into these fields later. And Saharanpur is a large place for work; we have here one of the best English assemblies that I have ever seen; the fire has fallen and whole families have been saved, and many baptized. Then there is the work among the Indians, too. God has greatly used Miss Heron, Mr. and Mrs. Blakeney and Miss Personous. And just now we are having wonderful meetings. Our whole party is very happy here. Miss Builder and Miss Rediger are here. We are so glad to have them; also a dear little girl from England, Miss Terrell.—Sara Cox.



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.

ST. JOSEPH, MO.—The work is still going on; 8 are wanting to be baptized in water. Pray much for us as we want to do His will.—Pastor Henry Felicy.

BI¹ BOND BEND SCHOOL HOUSE, TURKEY FORD, OKLA.—Have had a wonderful meeting; closed with baptismal service when 8 were immersed, and 4 more to be immersed the 17th, God permitting.—Sister A. E. Kinnaman.

SARATOGA, TEX.—Wife and I joined Bro. A. W. Lindsay and wife in the battle which closed last night. Do pray for the saints at this place that the Lord may provide them a pastor that will do his duty to the church.—Doyle Davis.

EUREKA SPRINGS, ARK.—After a hard struggle and much prayer against the adversary, the Lord has undertaken for His people in a blessed way. About 30 have been saved, 23 have received the baptism of the Holy Spirit, and we are looking for greater things.—Pastor J. Rosselli and wife.

PHOENIX, ARIZ.—Sunday, April 17th, was the closing day of our revival effort. Bro. T. D. Thompson, of Texas, did the preaching for the first part of the meeting, and Bro. A. P. Collins was with us during the last ten days. The last Sunday was especially blessed of God; the house was crowded, and the power fell. As an outcome of the entire meeting a number were saved, have had a baptismal service at the river, and the saints are encouraged to press on.—Pastor E. R. Polhemus.

GRACEMONT, OKLA.—God is still in our midst and increasing our band as He sees necessary. At present we have about forty who have received the Holy Ghost and others are seeking to be saved and receive the Baptism. Pray that our band may be enlarged, and that each of us grows deeper in the faith and does just as God bids us do.—Nellie Hawkins.

BEN WHEELER, TEX.—God has been blessing in a wonderful way; since last Sunday 25 have been saved, reclaimed or received the baptism in the Holy Ghost. The revival is on. People who have been seeking for years receive the Baptism during the altar service in their seats. We met for Sunday School at 10:30. Then I aimed to preach after Sunday School. The power fell in song service. We never had time for Sunday School nor time to preach, either. No one had time to even testify. Folks began to fall in the altar without an invitation. We found no time to dismiss until 2:00 o'clock. By this time several had gotten to God and received the Baptism. Then at night we met for preaching; I never got to preach again as the power began to fall in the testimony service. We made three altar calls. I have been preaching twenty years and never witnessed such meetings as those of Sunday. Twenty were saved and reclaimed, and every one got their Baptism. Well, glory!

We will pastor the work at Frankston, Tex.; things are moving on for God down there. I hope to see a revival in that town soon. Pray that I may preach the Word and win souls for Him.—S. A. Thorp.

ATHELSTAN, MO.—The pastor and members of a Holiness Church here have opened its doors to us for a meeting. Please pray God may give an outpouring of the precious Holy Spirit, save the lost, and prepare them for the soon coming of Christ.—C. R. Dobson and workers.

OKMULGEE, OKLA.—Division has hindered the work here. Will the Evangel family please pray that love and unity may prevail in the hearts of His few children in this town.—E. C.

ACME, W. VA.—Just closed a two weeks' meeting, and the Lord blessed in every service. Only two received the Eaptism, but we have never witnessed such conviction as was manifested in this meeting. The whole village turned out to the services and there was a two weeks' shout in the Methodist church, praise God. We baptized 43. We start a meeting, D. V., at Leewood, Apr. 20th. They are closing the show and giving us the church for this meeting. Brethren, pray for us.—Evang. E. O. Davis and A. J. Berry.

CALGARY, ALBERTA.

Over 200 Receive the Holy Ghost as on the Day of Pentecost.

The air is rife with tales of miracle and prophecy in not a few homes in this city. The old-time Pentecostal revival fire has broken out in earnest, and people in every walk of life are very deeply stirred.

The Pentecostal Church in Calgary has, during the month of April, experienced another gracious ingathering and upbuilding season under the ministry of the Argue revivalists.

Evangelist A. H. Argue's forceful heart-to-heart messages, dealing with subjects which unprecedented world events have crowded into the foreground of Christian thinking, captivated scores who hungered for the Spirit-filled life.

Miss Zelma Argue's deeply spiritual talks fell upon the hearers like dew upon the mown grass, causing the fragrance of the Spirit of God to fill the atmosphere so that hardened hearts were softened and tears flowed mingled with joy, praise God.

Young Evangelist Watson Argue conducted the musical part of the services most admirably. Both Sister Zelma and Brother Watson handled their trombones in a masterly way. Bro. Watson also from time to time brought stirring messages from the Word. The ministry of these young evangelists was deeply effective amongst the young people, who seemed to catch a fresh glimpse of the opportunities awaiting those willing to consecrate themselves to the service of the Lord.

The attendance increased until our new auditorium, situated in the heart of the city, seating upwards of 400, at times overflowed and it became necessary to turn people away.

Between 80 and 90 received the Holy Ghost under the Argue revivalists, making a total of over 200 filled with the Spirit in this city in a little over a year.

Calgary, "the City of Sunshine", the largest and most prominent city between Winnipeg and Vancouver, has become a prominent Pentecostal centre of the West. The saints are filled with the spirit of aggressive evangelism and extend a hearty welcome to all live evangelists, Bible teachers and devoted missionaries passing through to stop off and minister.—Pastor Harvey McAlister, 109-8 A St., N. E., Calgary, Alta.

THE McPHERSON CAMPAIGN IN ST. LOUIS, MO.

We had the privilege of attending the McPherson Campaign in St. Louis, Mo., for a few days at the beginning, and although the weather was very wet and cold, there was a fair attendance and good interest, the crowds increasing daily, till Wednesday night at the healing service, when the house was filled. At this time there were some remarkable cases of healing.

From that time on Moolah Temple, seating over 2,500, where the meetings were held, was packed at each night service.

On Saturday night another healing service was held, and many more wonderful healings took place among the many prayed for, some of which we hope to mention in a later report.

At each service from 50 to 100 persons came to the altar for salvation, beside many who held up their hands for prayer. Numbers, also, were seeking the baptism of the Spirit in the prayer rooms.

Ministers of the different churches of the city, and from a distance, were in attendance, and took part in the services.

Saturday and Sunday nights hundreds were unable to get into the building.

No doubt the tide of interest and blessing will continue to rise, and great things be accomplished for God, till St. Louis is stirred as never before.—J. T. B.

SEVENTH ANNUAL DISTRICT COUNCIL OF THE ASSEMBLY OF GOD, ST. LOUIS, MO., APR. 19-23, 1921.

The blessing of the Lord rested upon this council meeting from the very start. The first day of the meeting was given to worship and devotional service. In spite of the financial depression of the country there was a good attendance of the ministering brethren of the district and adjacent territory. Bro. E. N. Bell, Chairman of the General Council, was present and had charge of the day teaching services and his ministry was highly efficient, profitable and beneficial and was much appreciated by all those who heard him.

A live evangelistic message went forth every evening by different ministers who were in attendance at the Council and God confirmed His word with signs following. A large number of souls were in the altar every evening after the evangelistic message and quite a number were saved and filled with the Holy Ghost.

J. H. Law was elected chairman of the District for the ensuing year. Bro. C. M. O'Guin was elected as secretary-treasurer. Brothers F. L. Doyle, J. R. Flower, and W. G. Workman were elected as presbyters, who with the chairman and secretary will constitute the presbytery of the Southern Missouri District for the ensuing year.

A Home Missionary Department was established and a field evangelist elected. We expect that a fund will be created through remittances to the Home Missionary Department, for the purpose of evangelizing the new and untouched fields of our district. Brothers C. M. O'Guinn, F. L. Doyle and L. W. Clark were appointed as a Home Missionary Committee. All persons or assemblies who desire to contribute to the purpose of getting the gospel to the untouched fields of this district are invited and urged to make remittances to Pastor C. M. O'Guin, 2434 C Street, Granite City, Ill., who is secretary-treasurer of this department. All persons who desire to get or give information regarding the matter of getting the gospel in new places or old places should address Bro. O'Guin also.

Bro. A. E. Ellsworth, 1505 Clawson Ave., Alton, Ill., was elected as district evangelist. If you desire an evangelist in your locality confer with Bro. O'Guin at once.

Quite a number of men were ordained and licensed to preach the gospel at this Council. We expect a prosperous year for God in this district the ensuing year. Let everyone pray to that end.

The permanent address of the chairman will be given through the Evangel as soon as located. Being elected to this office makes it necessary for me to move. My temporary address for the present is 1505 Moffet St., Joplin, Mo. Mail will reach me if addressed there.—J. H. Law, Chairman.

LITTLE BOY HEALED OF RUPTURE.

My little boy had been ruptured three years; he had been examined by three physicians and all said he would have to have an operation. The saints prayed for him, and the Lord healed him, and we thank Him.—Mrs. J. T. Gauntt.

REQUESTS FOR PRAYER.

Pray Huldah and Hellen may be baptized in the Holy Spirit, and God may open the way for them to attend Bible School.—E. K., Litchfield.

Pray God will undertake for me in a financial way, and that I may secure a place among Christian people.—Mrs. S. E. O., Indianapolis.

I am taking care of a demon possessed child, which is very hard on my strength. Please pray.—Mrs. D. H., Boulder.

Pray my husband may be brought close to the Lord and help me in the ministry.—A. D., Maro.

Pray God will Baptize a Free Will Baptist preacher and his wife, and heal the wife of a broken hip of ten years' standing.—Mrs. M. W., Dela Plains.

Pray God will undertake for me and my family, as we have many difficulties to overcome.—L. H., Catron.

I have been called to take care of a young man with heart and lung trouble. Pray God may save and heal him, save his wife and deliver her from Christian Science.—Mrs. H. H. G., Cove.

Please pray God may deliver a daughter from an evil influence and a spirit of deception.—A mother.

Pray I may obey the Lord in all things.—L. E. K., Wesson.

Pray God will break prejudice here.—J. A. H., Port Elizabeth, So. Africa.

Pray God will open the eyes of my sister and make her willing to know the truth.—S. P. D., Damascus.

Pray God may heal my daughter of paralysis, and save my other daughter and son, and do a deeper work in my heart.—Mrs. C. H., Perrv.

Pray my mother's health and hearing may be restored and I may be healed of heart trouble.—Mrs. W. J. W.

Am still in bed from a bad accident which occurred over seven months ago, my limbs in plaster casts. My daughter has nervous breakdown from over study. Please pray if it is His will I may walk again, and that daughter may use the education she has been acquiring for worldly honor for His glory; also for the salvation of my son.—Mrs. E. T. H., Los Angeles.

Pray for the salvation of my husband, and of my son who is ill with tuberculosis of the bone, and that I may receive the Baptism and have power to live a life of victory in my home.—Mrs. C. H. L., Mobile.

Pray God may discharge our son from the Marines, that he may be converted.—N. R. D., Lahlequah.

Will the dear Evangel Family please unite with wife and I. We are just opening a new field, and are much run down in body. Unless God undertakes we shall be compelled to go to the hills for a rest. However, we prefer to "work till Jesus comes."—Evang. Ralph H. Davis and family, 1176 Ohio St., Gridley Calif.

I am the only one near here who believes in full salvation. Pray God will heal my body, save my husband and help him to secure work; also save my daughter and make right all family matters.—Mrs. J. E., Toyah.

My daughter is seriously afflicted with heart asthma, the doctor says her heart is liable to stop any minute. Once she trusted God for healing, but in our anxiety we urged her to see a doctor; now she uses his medicine all the time. Please remember this is urgent, so please pray that she may be healed to God's glory, cleansed and sealed by His Holy Spirit and her heart satisfied. His will be done.—Mrs. W. S. R., Hamlin.

Please pray that J. G., one of God's children, may be delivered of the tobacco demon.—C. F. M., Mammoth Springs.

We are having cottage prayer meetings; please pray for us.—Mrs. G. C. S., Holt.

My husband drinks and opposes me. Please pray that he may be saved with an everlasting salvation, and baptized with the Holy Ghost.—Mrs. L. E. E.

Pray my loved ones may see the light on Holiness before it is too late.—Mrs. F. B. B., Skatesboro.

I have had my Baptism two years. My husband is not willing to pay the price to go through with Jesus, and has refused to allow me to attend the meetings. I must go on with Jesus. God is able to deliver so please pray.—Mrs. H.M.V., Chilton.

Mother has a cancer on the back of her neck of 30 years standing. About a year ago the Lord began to work in soul and body; she now has salvation and the Baptism, and we are believing God for a complete work. He has already begun to undertake but we need a stronger force, so please pray.—Mrs. K. J., Pensacola.

Pray for the healing of the following: My sister of stomach trouble, Mrs. S. W., Rio Vista. My nephew from adnoids, myself from epileptic fits, M. E. R., Fresno. Mrs. H. of Beacon, and J. B. W., Kingston, of diabetes, and Mrs. S. A. G., N. Wilkborn, D. D. A., Beacon. A little cripple child near

death unless God undertakes, Mrs. V. A. P., Reedley. Rheumatism in my right limb, Mrs. C. V. H., Comodore. Our daughter from tuberculosis, F. R., Truth. From a growth on my face, C. L. T., McHenry. From a broken arm, E. C. S., Lyra. The devil is trying to wreck my suffering body; pray, J. E., Grand Tower. My mother, Mrs. R. H., Corinth. Our little daughter from kidney trouble; we are trusting Him alone, Mrs. W. E. J., Morgantown. My little girl of adenoids, mother of headaches, and myself, Mrs. A. P., Goose Creek. My little boy of infantile paralysis, Mrs. G. C. S., Holt. My baby from colic, Mrs. T. M., Wright City. Myself, Mrs. F. B. B., Skatesboro. A sister and 3 children from skin disease, J. C. R. My husband in the insane asylum, Mrs. D. McP., Bouleau. My husband's mother and sister, M. M. S., Wesson. From a chronic cough and other ailments, Mrs. W. N. B., Calico Rock. My body, Mrs. L. E. K., Wesson. A young man wounded and gassed in the war, A friend. For perfect healing of my body, E. K., Litchfield. For bad kidneys, L. H., Catron. From piles and goiter, Mrs. W. H., Dongola. For myself, and my little boy of kidney trouble, Mrs. J. B. G., Norwood. My mother at death's door with tuberculosis, O. K., Binghamton. Little Junior ill from teething, Mrs. J. C. McN., Valdosta. From neuritis and rheumatism from which I have been bed-ridden for two years, Mrs. J. B., Oregon City. A sister whose mind is affected, B. B. R., Joplin. From nervous prostration, M. A. G., Water Valley.

Pray the following may receive the baptism in the Spirit: Husband and I, Mrs. R. H., Corinth. Mrs. V. A. P., Reedley. Mrs. M. A. H., Hollis. My family, Mrs. W. N. B., Calico Rock. R. L. B., Rocky Ford. M. R. Y., Eyesville. M. E. R., Fresno. Two young men who are earnestly seeking, C. D. F., Dallas. Mrs. M. R. S., Endicott.

Pray for the salvation of the following: My husband soon, J. C. R. My 5 children, Mrs. M. A. H., Hollis. My loved ones, M. E. R., Fresno. My husband, who has been unable to work for sometime, Mrs. M. L., Aldrich. My son in the U. S. Marines at Norfolk, and for his Baptism, Mrs. F. B. B., Skatesboro.

Pray God may save souls in this community, strengthen believers, and anoint the workers: Wesson, Ark., M. M. S. Hiram, Mo., N. H. Lafayette, Ind., F. B. Rio Vista, Mrs. S. W., Saratoga, Tex., J. F. L., Maro, Ark., A. D., Hollis, Okla., R. V. W., Deming, N. Mex., Mrs. C. M. I., Boonville, Ark., M. F. H., Goose Creek, Tex., Mrs. A. P., Lake City, Okla., Mrs. T. M., Oklahoma City, Okla., Mrs. L. E. B., Reedley, Calif., Mrs. V. A. P.

Pay these may go deeper into Him, and be kept in His will: A friend, Oil Trough. My husband and I, Mrs. W. H., Dongola. My family, A. H., Emery. My family, R. L. B., Rocky Ford. L. R. Awassa, Mrs. M. L., Aldrich. Mrs. W. E. S., Beggs. Mrs. F. B. E., Skatesboro.

Pray God to send a Pentecostal preacher to these needy fields: Calico Rock, Ark., Mrs. W. N. Brown. Dela Plains, Ark., Mrs. Mona Wells, Route 1. Hollis, Okla., R. V. Ward.

Pray these may be reclaimed and brought back to a place of victory in Jesus: My husband, M. M. S., Wesson. My husband, Mrs. A. P., Goose Creek.

RETURNS TO GIVE THANKS.

I wish to give thanks to God and to all the precious saints who prayed for my body recently, in answer to a request printed in the "Evangel". God has heard and answered. Bless His dear name, forever. In His name anr service.—Estelle A. Bernauer.

I want to praise and thank the Lord for what He has done for me. He delivered me at childbirth. I did not have any pains, only a little misery, and through the misery these words would run through my mind: "I will not forget thee nor leave thee. In My hand I'll fold thee. In My arms I'll fold thee. I will not forget thee nor leave thee."

The baby girl was born April 7th, but the Lord saw fit to take her away April 17th. I praise and thank Him that He saw fit to leave her a little while. Her budding here, but a blossom in glory. "In everything give thanks; for this is the will of God in Christ Jesus concerning you."—Mrs. Waldo Herren, Dongola, Ill.

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SOLICITORS WANTED



INDIANAPOLIS, IND.—The Easter revival at the Woodworth-Etter Tabernacle was most graciously owned of God. People came from many states, some for healing, some for baptism of the Holy Ghost, others for a deeper experience with God, and it is believed each received the very thing they needed.

One woman came suffering with a large tumor in the abdomen; she was anointed and prayed for and the tumor began to go down at once. She came back the next day and testified that the tumor was all gone; she was down to natural size, and is praising God for full and complete deliverance. This was but one; others "touched the hem of His garment" and were made whole.—Evang. J. S. Sanders.

NOTICE.

Any one having copies of the book entitled "Apostolic Faith Restored," by B. F. Lawrence, can confer a favor upon others by sending in to the Gospel Publishing House for distribution. The book is out of print, and there is a call for it.

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J. C. WILDER, Manager.

MISSIONARY CONTRIBUTIONS.

From April 16 to April 30, Inclusive.
(This does not include offerings for expenses of Missionary Department.)
\$2,047.33: Assemblies of God, Houston, Tex.
\$971.11: Highway Mission Tabernacle, Philadelphia, Pa.
\$649.38: The Pent'l Church, Cleveland, O.
\$175.10: Lake Ave. Full Gospel Assembly, Pasadena, Calif.
\$169.40: Assembly, Cincinnati, Ohio.
\$165.00: Pent'l Assembly, Scranton, Pa.
\$150.00: Glad Tidings Assembly, New York, N. Y.; Glad Tidings Assembly & Bible School, San Francisco, Calif.
\$131.75: Gospel Tabernacle (Pent.) Church, Youngstown, Ohio.
\$125.00: Mehida Pent'l Mission, Canaan Center, N. H.
\$119.50: Mrs. W. F. E. S., Orlando, Fla.
\$114.20: Pent'l Mission, Turlock, Calif.
\$106.40: Mr. & Mrs. F. Y. & N. Y., Upper Sandusky, Ohio.
\$100.00: Assembly, Framingham, Mass.; Young People of Pent'l Assembly, Winnipeg, Man., Can.; Mr. & Mrs. R. P., Winnipeg, Man., Can.; C. N. K., Toledo, Ohio.
\$97.46: J. G., Calgary, Alta., Can.
\$95.00: Lighthouse Assembly, Brooklyn, N. Y.
\$85.00: Bethel Mission, New York, N. Y.
\$83.00: Bethany Pent'l Assembly, Springfield, Mass.
\$75.00: North Cumberland Assembly, Cumberland, Md.
\$70.64: Assembly, Lethbridge, Alta., Can.
\$62.60: Assembly, Springfield, Mo.
\$60.00: Thomas Ave. Mission, Fresno, Cal.; J. H. D., Dansville, N. Y.
\$50.00: O. I. H., Bassett, Nebr.; Assembly, Tacoma, Wash.; Mrs. R. D., Michigan City, Ind.
\$40.00: Assembly, Tottenville, N. Y.
\$36.00: Assembly, Caseville, Mich.
\$35.00: South Cumberland Assembly & S. S., Cumberland, Md.
\$32.72: Upper Room Mission, San Jose, Cal.
\$30.00: Assembly, Reedley, Calif.; W. C., Pittsburg, Pa.; Dr. C. C. S., Parham, La.
\$25.00: A. J. A., Taft, Calif.; Haight Family, Cedar Springs, Mich.; Assembly, Lancaster, Pa.; Mr. & Mrs. H. C. H., Earle, Ark.; B. E. H., Cedar Spring, Mich.; R. H. Russell, Iowa; Pent'l Mission, Port Huron, Mich.
\$23.00: Grace Tabernacle, Syracuse, N. Y.; Pent'l Assembly, New Baltimore, Mich.
\$20.00: E. T. Mt. Ayr, Iowa; M. F. S., Louisville, Ky.; G. U., Great Bend, Kans.; Christian Assembly, Zion City, Ill.; Pent'l Assembly, Mishawaka, Ind.
\$19.00: Mrs. J. W. S., Louisville, Ky.
\$18.00: D. P. & J. W. H., Whistler, Ala.
\$17.34: Assembly, Malvern, Ark.
\$15.00: Glad Tidings Assembly, Oakland, Calif.; A. & E. L., Long Beach, Calif.; S. S., Wesson, Ark.; Mrs. H. J. S. P., Fort Wayne, Ind.; Elk St. Assembly, Eureka Springs, Ark.; Assembly, Dayton, Ore.
\$14.27: Assembly, Bowbells, N. Dak.
\$13.00: Assembly, Eagle Bend, Minn.
\$12.86: Pent'l Mission, Turlock, Calif.
\$12.50: J. L. C., Elmont, Calif.
\$12.00: E. D. S., Warsaw, Ind.; A friend, Alberta.
\$11.50: Mrs. W. M. H., Oklahoma City, Okla.
\$10.31: King's Corner S. S., Springhill, La.
\$10.12: Assembly & S. S., Salt Lake City, Utah.
\$10.00: T. A. M., Woodlawn, Pa.; Mrs. J. R. S., Murchison, Texas; C. E. S., Kirkland, Wash.; S. E. B., Haskell, Okla.; Bernice S. S., Bussellville, Ark.; Mr. & Mrs. S. J. H., Toledo, Ohio; Mr. & Mrs. F. H. S., Colbert, Wash.; S. S., Westbrook, Minn.; M. S., Schuller, Okla.; Mrs. P. A. E., Louisville, Ky.; N. S., Sanger, Calif.; Mrs. J. M., Duke Centre, Pa.; Assembly, Eaton, Ohio; I. K., Spokane, Wash.; O. M. D., Keddeleston, Sask., Can.; C. L. F., San Diego, Calif.; E. A. E., Dansville, N. Y.; A. A., Lynbrook, N. Y.; Mrs. W. D., Denver, Colo.
\$9.30: Landing Assembly, Anguilla, Miss.
\$9.00: S. S., Fort Worth, Texas; Mr. & Mrs. D. R. U., Pottsboro, Texas.
\$8.00: E. W. R., Everson, Wash.; W. H. Perks, Ill.; Assembly, Breedlove, W. Va.
\$7.70: Prayer Meeting, London, England.
\$7.65: S. S., Arcadia, Kans.
\$7.50: A friend, Watagh, N. Y.; Mrs. M. L., Aldrich, Mo.; S. S., Winton, Calif.; Ruby Assembly & S. S., Weskan, Kans.
\$7.20: Assembly, West Plains, Mo.
\$7.00: F. F., Baldwin, N. Dak.
\$6.75: Pent'l Assembly, Dayton, Ore.; R. D. R., Coalinga, Calif.
\$6.50: W. J. T., Davis, Calif.; W. D., Wilkes-Barre, Pa.
\$6.45: Junior Glad Tidings S. S., San Francisco, Calif.
\$6.00: The Sunshine Class, Marshall, Mich.; W. P. B., Chancellor, Ala.; E. S., Houston, Texas; C. B., Manakin, Va.
\$5.88: Assembly, Havana, Ark.
\$5.69: Assembly, Spring Hill, La.
\$5.62: Mrs. H. S. G., Fort Smith, Ark.
\$5.00: Mrs. W., Los Angeles, Calif.; Mrs. G.

F. Van Etten, N. Y.; M. F. M., China; Mrs. C. P. E. St. Louis, Ill. Mrs. E. C. Rio, Wis.; Mrs. S. K. Findlay, Ohio; Mrs. S. E. O., Indianapolis, Ind.; D. L., Portis, Kans.; Colored Mission, Wardsenville, W. Va.; Mrs. J. C. G., Los Angeles, Calif.; A. J., Topeka, Kans.; A friend in North Ga.; A. S. P., Haslam, Texas; Mrs. D. S., White Pigeon, Mich.; Mrs. R. N. A., Mamaroneck, N. Y.; Mr. & Mrs. H. G. L., Orlando, Fla.; Mrs. M. E. S., Joplin, Mo.; Mrs. F. B., Brooklyn, N. Y.; Mrs. H. M. V., Oilton, Okla.; A. O., Ellison Bay, Wis.; Mrs. E. C., Pittsburg, Pa.; E. L., Denver, Colo.; Mrs. T. S., Goliad, Texas; Mrs. J. H., St. Petersburg, Fla.; Mrs. H. N., Petrel, N. Dak.; A. N. H. & wife, Madison, Wis.; A friend in Jesus, N. Y.; H. C., Central Park, N. Y.; Mrs. J. N. J., Central Park, N. Y.
\$4.60: H. P. C., Port Elizabeth, S. Africa.
\$4.25: A. J. K., Raton, N. Mex.; Assembly, Davis City, Iowa.
\$4.20: Mrs. A. E., Birmingham, Ala.
\$4.00: J. D. G., Eldorado Springs, Mo.; Mrs. M. S., Culdesac, Idaho; Mrs. E. T., Genoa, Colo.; W. T. G., Cottonwood, Ala.; S. E. F., Camden, N. J.; Assembly, Three Rivers, Mich.
\$3.90: Zook Spur S. S., Madrid, Iowa.
\$3.50: Tage S. S., Bowie, Texas; J. P., Hornbeck, La.; Mrs. D. H., Boulder, Colo.; H. A. G., Wasco, Calif.; L. M. C., Woodland, Calif.
\$3.46: Cedar Creek S. S., Havana, Ark.
\$3.00: S. S. of First Pent'l Assembly, Spokane, Wash.; Mrs. A. E., Akron, Ohio; T. C. A., Sturgis, Miss.; Mrs. T. W. W., Broken Bow, Okla.; Mrs. A. P. C., Fort Worth, Texas; M. G. S., Osgood, Ind.; Mrs. L. W., Central Park, N. Y.
\$2.75: G. C. G., St. Marks, Man., Can.
\$2.65: A. H. B., London, England.
\$2.50: A. L. S., Los Angeles, Calif.; A friend, Wantagh, N. Y.; Mrs. E. E. E., Pomona, Calif.; R. L. B., Rocky Ford, Colo.
\$2.20: Macomb S. S., Norwood, Mo.
\$2.00: O. H., Emery, Ark.; B. W., Ostrander, Ohio; Assembly, Pike School House, W. Va.; O. J. C., Lufkin, Texas; L. K., Wesson, Ark.; Anon.; Mrs. J. S. G., Ozark, Ala.; Mrs. C. M. I., Deming, N. Mex.; N. E. P., Valdosta, Texas.
\$1.60: N. H., Hiram, Mo.
\$1.55: J. A. J., Crosby, N. Dak.
\$1.51: D. D., Saratoga, Texas.
\$1.51: D. D., Saratoga, Texas.
\$1.50: Mrs. J. L. M., Whitt, Texas; "A friend"; M. B., Ellisville, Ark.; Mrs. L. A., Advance, Mo.; C. R., Eupora, Miss.
\$1.35: Mrs. E. L. M., Peaumont, Texas.
\$1.31: J. D., Kent, England.
\$1.02: Sale of tracts.
\$1.00: L. W., Philadelphia, Pa.; Mrs. L. H., Monticello, Ark.; W. J., Malvern, Ark.; Mrs. R. H., Corinth, Miss.; E. K., Litchfield, Nebr.; P. W. B., New London, Conn.; M. M. L., New Orleans, La.; Mrs. I. M. V., Ozark, Ala.; Mrs. W. C. H., Gladmar, Sask., Can.; J. S. B., Toledo, Ohio.
\$.70: Sums less than \$1.00.
Total, less \$369.03, amounts given directly to missionaries by assemblies, \$7,420.75
Amount previously reported, \$4,920.54
Total to date, \$12,341.29

PASTORS AND EVANGELISTS OPEN FOR CALLS.

Evang. R. M. Walker and wife, Shamrock, Texas.

WANTED, Assistant Pastor at Stockton, Kans. Write R. J. Fletcher, Stockton, Kan.

CHANGE OF ADDRESS.

Bro. T. R. O'Bryan, from Hopkinsville, Ky., to Marion, Ky., R. D. 3.

WANTED.
Small round gospel tent, with or without side walls; also small folding organ. Address C. S. Fake, Humble, Tex.

NOTICE.

On account of the increased office work, R. E. McAllister has found it necessary to resign the pastorate of the Ottawa Assembly.

The Assembly at Ottawa will be glad to communicate with any pastor open for a call. Address the Assembly in care of R. E. McAllister, or Mr. D. Stephens, the Secretary, 411 Bank St., Ottawa, Can.

NOTICE.

Anyone knowing the whereabouts of Austin Thurman write his grandmother, Mrs. Laura Riggel, Awassa, Okla.

OUTLINES AND ILLUSTRATIONS.

By J. Ellis.
In Cloth, 277 pages, \$1.10.
The book for a man whose thoughts need an impulse.

TO THE SAINTS SCATTERED ABOARD 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 Coliseum, 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.

SPRING CONVENTION AT YOUNGSTOWN, OHIO.

Beginning May 15th and continuing indefinitely, D. V., at the Full Gospel Pentecostal Church, Evang. Geo. Smith, of Chicago, Ill., has been engaged. We are expecting a blessed time, and beg the prayers of the saints. Visitors take Park and Falls car; get off at Sherwood St., follow direction of the large sign two blocks south. Everybody welcome.—Paul C. Bucher, Pastor.

REVIVAL MEETING.

A revival tent meeting will be held at Simmons School House, near Agra, Kans on the Rock Island Railroad beginning May 25. This meeting will be conducted by Earl W. Clark and wife. Mrs. Clark is the granddaughter of Mrs. Woodworth-Etter. Brother and Sister Clark will be glad of assistance to help pray the people through to the Eptism. They also ask prayers that many sick will be healed during this meeting.

CAUTION TO CANADIAN BRETHREN.

It is being brought to our attention that letters containing money mailed in Canada are not reaching us. Would, therefore, give this word of CAUTION: Send no currency through the mails, but Post Office Money Order or New York draft. If it is absolutely necessary to send money, please register it. Also, please remember that Canadian currency is subject to discount.—THE GOSPEL PUBLISHING HOUSE.

NOTICE TO IOWA.

Bro. John Goben is now in New Mexico, and will be there for the rest of the summer. For this reason he has resigned as Chairman of the District Council of Iowa and North Missouri, and Bro. Kelly Campbell has been chosen Chairman by the District Presbyters to serve out Bro. Goben's unexpired term, till the regular State Camp Meeting to be held in August. At that time five state Presbyters, also a Chairman and Secretary will be chosen.
Kelly Campbell, Alta, Iowa.

THE BOOK OF FAITH IN GOD.

By John T. Faris.
This message of courage and strength will lead many into the sunshine of God's grace and nerve them for the tasks and burdens which press hard on their depressed spirits. Price \$1.40.

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