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Knowing Christ.

YOU may talk about the Lord Jesus, you may sing about Him, but do you know Him? Is He precious, is He real, is He near? Can He say of you, "Ye in me, and I in you"?

The new birth and the Baptism in the Spirit are the entrance, the fringe, the gateway, by which you can get to know Him. Not know about Him, but know Him. Angels see Him; angels worship Him; but that does not satisfy Him. He wants to be nearer than that to you. He would have you to be bone of His bone, flesh of His flesh and one spirit with Him.

Don't have a phantom Christ, a Christ of imagination, a Christ of theory; but have a personal Christ. He said, "Handle me." To him that believeth, He is precious. Take time to believe. Believe! Believe! Believe! "Unto you that believe He is precious." He is precious to you in proportion as you value the things of earth as nothing. If other things are precious, then He cannot be. Do not belittle Him. Let Him be precious to you. Take time to believe. Take time for a realization of His presence in you. "The kingdom of God is within you." "I in you." "Christ in you." He is not in all in the same proportion. It may be that in some the "incorruptible seed" is covered up. In some it may be sprouting from the ground. Others have larger growth; others have the flower, and others have the fruit.

You may have Jesus in the midst to be just what you want Him to be—the Burden Bearer and Companion; the One dispelling fear. Have Christ within as the One giving courage when you have need.

He once said, "Foxes have holes, the birds of the air have nests; but the Son of man hath not where to lay his head." He is seeking a place in the hearts of His own. He wants to make a nest in you. The Christ of glory wants to make a nest, a home, in you.

"Behold, I stand at the door and knock: if any man"—no discrimination—"hear my voice, and open the door, I will come in to him, and will sup with him and he with me." Anyone, any wandering one, any dejected one, any despised one, can respond to His knock. Heaven's best, God's greatest gift, wants to come in. Welcome Him. Every one, welcome Him now. Believe that He comes in, and He will come in; and from this time forth He will be to you what He never was before.

The homeless One wants a home. He is more anxious to come in than you are to have Him. The Son abideth in the house forever (John 8:35). He wants to abide in your heart forever. Take Him for just what you need. Let Him come in as your life, your strength, your health, your wisdom, your courage: "Christ in you, the hope of glory."

If you are going to be linked to Him in eternity, see that the link is made in time, and that link is the link of love.

God's Best is wanting to come into you. You say you are not ready, you are not fit, you are not worthy. The blood cleanses the tenement. The blood of the Son of God fits for the habitation of the Son of God. Two things are necessary: first, a willingness to receive, and then the cleansing of the blood to enable Him to come in. If you do the one, and express your willingness to receive Him, He will do the other. You be willing, and He will cleanse, and then He will come in. Then believe it is done.

THE MISSIONARY OUTLOOK

D. W. Kerr, at the Springfield Missionary Convention

Read Luke 24:44-49; Acts 1:1-8.

The first thing on the program outlined by the Lord Jesus Christ was that they should tarry at Jerusalem. Jesus had repeatedly spoken to His disciples concerning "the promise of the Father, which, saith he, ye have heard of me." Luke tells us in a very suggestive way in the 11th chapter of Acts how that Jesus kept saying, "John indeed baptized with water; but ye shall be baptized with the Holy Ghost." Jesus kept saying this. Why? This little verse gives us the key to the situation. When they therefore were come together, they asked of Him, saying, "Lord, wilt thou at this time restore again the kingdom to Israel?" Their minds reverted to the restoration of the kingdom of Israel. This, however, could not be, because the king had been rejected. The disciples could not grasp this wonderful truth, that the kingdom could not come until the King would come, and the King would not come until this gospel was preached in all the world.

First Things First

We see how again and again the minds of the disciples turned back to this question. Is this the time for the restoration of Israel back to their own land? Is this the time when Jesus will assert His claim as the King and overcome the Roman Empire and take to Himself His kingdom, which was to include all nations? This is a great question and involves the faithfulness of God to Abraham, for God had said, "In thy seed shall all the nations of the earth be blessed." But the great question was eclipsed. It was in total eclipse again and again. So the Lord Jesus once more, before He was to be taken up into heaven, corrected their vision so that they could get His own viewpoint that first of all must come the preaching of repentance and remission of sins among all nations.

Evidently this last address of our Lord was effectual, for they never talked about this again. Peter refers to it once more when he lays down a condition for the return of our Lord and the restoration of all things: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." You know that Peter's vision was corrected now. He sees as the Lord saw—first the preaching of repentance, conversion, remission of sins, the times of refreshing, and then the coming of the Lord.

Missionary Vision

Paul speaks of the restoration of Israel, but Paul had the Lord's viewpoint from the beginning of his ministry. He tells Agrippa, "I was not disobedient unto the heavenly vision." It is quite possible that we, like the disciples, may become occupied with some very important questions and thus lose sight of the first great question that appears on the horizon of the new age. The old age was disappearing, was passing, and a new age, the gospel age, the age of

grace, of unlimited ministry in the power of the Holy Ghost was ushered in. I see the same difficulty among ourselves. There are some outstanding questions and conditions laid down again and again. Our minds revert to technicalities and we lose sight of the great mystery for this age, which is "Christ in you, the hope of glory: whom," Paul says, "we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

Missionary Authority

What is our authority for missions? What is our authority for missionary activity? Our authority for these things, for the laying aside of everything else, for putting this in the place of everything else, for making this subject of missions first and foremost, is the command of Jesus. Our Lord Jesus Christ has commanded us as He commanded His disciples. Let us understand that the commandments of Jesus are still in force. Those commandments given to the disciples were not for that day and generation only, but were perpetual. They are to continue down to the end of this age when the purpose of God in these commands shall have been accomplished and He shall have gathered a people for His name. Until this commandment therefore is fulfilled and the purpose of God is accomplished in the earth, everything else is to take secondary place in our lives. First things first.

The man who has not the vision of missions, whose heart has not been touched with the thought of God—of bringing the news of this great salvation to others—is moving within a limited sphere. He may be enjoying meetings, but his vision is limited. He cannot see afar off. He is near-sighted. An assembly that has not the viewpoint of our Lord may have a good time, enjoy itself, revel in the blessings of the gospel, have its good meetings and look forward to the next good time, but without the viewpoint of our Lord it is limited and restricted in its outlook. It is near-sighted. A preacher who has not the viewpoint of our Lord for the world's evangelization, needs to be prayed for to say the least.

As we catch the viewpoint of the Lord and begin to labor for souls in all the world, it seems to me that I hear within my soul the Lord saying, "Amen." And I hear Gabriel joining in and saying, "Amen." And I hear Michael the warrior-angel chiming in, saying, "Amen, I will fight your battles for you."

An assembly, a preacher, or a believer that is moving in a missionary atmosphere is living and moving and having his being in the same atmosphere that our Lord moved in. For He was a foreign missionary. He left home and came down here to this earth. The Holy Ghost is a foreign missionary. And if you have been baptized with the Holy Ghost you cannot help but be a missionary, home and foreign, unless you fail to follow Him.

Missionary Power

Missionary power is the Baptism of the Holy Ghost according to the pattern shown in the Mount. Who showed that pattern? Peter? No. It was Jesus. It is His own pattern. "Tarry ye"—that is the condition. Tarry ye until ye be endued with power from

on high. It is the business of every believer to tarry, tarry, tarry, until he has been baptized with the Holy Ghost. Tarry until the Holy Ghost is come upon you. What does this mean? Jesus tells us in Luke 24:49, "Behold, I send the promise of my Father upon you." Here there is certainly a distinction with a difference. "The Holy Ghost is come upon you." How? When the Holy Ghost came upon Samson, the Holy Ghost clothed Samson with Himself. Samson was clothed with the Holy Ghost, and that is the secret of those mighty exploits which he performed. When someone told the Philistines that if they would just weave Samson's locks in a weaving loom they would have him, Samson said, "All right." And he let them fasten his hair in the weaver's loom. Then the Spirit of the Lord came upon him, and he walked off with the whole business. Why? His long hair was a badge of his separation unto the Holy Ghost, and the Holy Ghost had control of him. He lifted the heavy gates of iron off their hinges and ran up the hill with them. It was the mighty Holy Ghost. The same Holy Ghost will come upon the church, preachers, deacons, singers, missionaries, and everybody. When He does come, who is going to stand before such a company?

"Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." "Go ye into all the world and preach the gospel to every creature."

John Wesley said, "The world is my parish." That kind of spirit pressed him out from his place in England to America, and sent him round the world preaching scriptural holiness. When we catch the vision and get missionary fire—a consuming passion for lost souls and for the heathen who are sitting in darkness today—we will never be the same people any more.

Missionary Scope

The task is a vast one. Millions have never had a chance to hear. I never had a call to China, India, Japan, or South America, in particular, but I have had a call to every one of these places. I cannot go to them all, so what can I do? Well, if I cannot go I can help somebody else go, I can do my "little bit," just as in the time of the world war we were all instructed to do our "bit." If we cannot go in person we can go by purse or by prayer. May the Lord make prayer-missionaries and giving-missionaries out of every boy and girl in the Pentecostal movement. Little boys and girls can do wonders.

We have the authority. Have ye been endued with power? Have we lost some of that power? Has the Holy Ghost control of our lives the same as the night Jesus baptized us? Is the Holy Ghost continuing to have control as in the beginning when we first spoke in tongues?

"IN MY NAME . . . THEY SHALL CAST OUT DEVILS"

The Holy Ghost sent forth Barnabas and Paul to preach the gospel in various places. The first recorded remarkable thing was the dealing with the sorcerer, the perverter, the false prophet and hinderer of the gospel who withstood the preaching of the gospel as it was preached by a Holy-Ghost-filled man.

The Prince of Persia withstood Gabriel when he had a divine message for Daniel. There is a realm of thought opened up here for workers in the Lord's service. God's people are interested in divine healing;

they should be interested also in removing devil-organized hindrances to the preaching and acceptance of the gospel. A prominent man, the deputy of the country, was hindered from believing by demon power in a prophet—a false prophet certainly. He withstood the preaching, no doubt with argument and false teaching, clever, subtle, deep. The Holy Ghost does not argue with demons—He exposes them rather. Paul had the discerning of spirits and he exposed their character.

"Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him." Even Paul had to have a special infilling for the occasion. He did not trust in his past experiences. Filled with the Holy Ghost, Paul said, "Oh, full of all subtlety"—snakish subtlety, the same subtle spirit that beguiled Eve. "And all mischief"—bent on destruction. "Thou child of the devil"—one of the brood, one of the enemy's children, not necessarily a demon of the devil, a high-caste spirit. It was a spiritual wickedness from high places, even with a prophetic spirit. "Thou enemy of all righteousness"—implacable, no tolerance, antagonistic to everything belonging to God, antagonistic to righteousness and to the kingdom of God. "Wilt thou not cease to pervert the right ways of the Lord?" Paul here makes a show of them openly, and before the deputy the evil power was brought to light and exposed.

"And now, behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell upon him a mist and darkness; and he went about seeking some to lead him by the hand." We read of no deliverance. God's power was shown here as greater than the power of the enemy. The deputy heard the whole of the conversation and he saw the judgment, the blindness that came to the sorcerer. He saw the divine power manifested. He accepted the glorious gospel and he believed.

God wants Holy-Ghost-filled people today to make a show of the wickedness in high places so that some may be led to believe.

We read that at Philippi, Paul and Silas were followed by a certain damsel, possessed with a spirit of divination, which brought her masters much gain by soothsaying. This girl was a dupe, encouraged in her way by those who would make merchandise of her terrible condition. There are commercial prostitutes, and there are commercial demons, but they have a smooth, high-sounding, deceiving title—"mediums," "clairvoyants," and other high-sounding names. They bring their masters much gain. There is hope even for these deluded, possessed people if they want deliverance. God wants Pauls to deliver these creatures. The demon knew the way of truth but the victim did not. He kept it from her, but he could not keep it from the Holy-Ghost-filled people, the servants of God. Spirit-filled people stir up demon-filled people. The soothsayer was perfectly normal and well-behaved until Paul came along. Paul got blamed and punished for the whole transaction. The same spirit that put the demon in the girl prompted those men to have Paul put in prison.

God's servants are not promised immunity from the rage of the enemy, but God can overrule, for His glory, the wrath of the enemy, as we see in the sequence here—the salvation of the Philippian jailer. God will deliver, hath delivered, and will yet deliver.

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ENCOURAGEMENTS IN INDIA

Miss Margaret Flint, at the Springfield Missionary Conference

Soon I shall be back in India, and I want to go back feeling you will be praying for us. Five of us will have to crowd into one room over there, but we won't mind being crowded. I'm anxious to go back to rescue trophies for Jesus, gathering up little girls that have been cast out.

I took some of our little girls with me to the market one day. They were dressed in clean, white dresses and their faces shone with the love of Jesus. Our girls, with their clean clothes and clean, pure faces, are so different. At first I did not notice that we were attracting much attention. Just as we were leaving the market a poor, dirty, ragged, little Hindu girl, all covered with sores, stepped up and said, "I would like to go with you." I said, "Just step into the closed carriage." She did so and we drove off. Then I learned her story.

She had been stolen from a village and brought into this town by the Mohammedans. Then the Catholic people had gotten her away and the priests were trying to lead her into a life of sin and shame. She said to me, "I don't want to live, I want to die. I saw you come into the market and you looked kind. I asked about you, and they told me that you were a missionary and that you would take care of little girls like me."

A few days later the priests came and demanded the girl, but we refused to give her up. Then they threatened, but we held firm. We went on our knees before God for this child, and He answered prayer. The priests never came back. Today she is saved, loves Jesus and is serving Him.

I was visiting in a Hindu home telling a woman about Jesus. I had been there many times and did not know that this was to be my last time. The woman had not listened very well, and I was growing impatient to go, for there were so many waiting for me outside who would listen. She asked me to sing a certain song, but I said, "No, you have not listened very well and I cannot stay." The next week when I visited her home, passed the cow and other animals, and went over to her corner, I found her dead. I was shocked; I could scarcely realize it. Then I said, "Tell me about her last hours." They said, "She called the children to gather round her bed and asked them to sing the song, 'I have brought my heart to the feet of Jesus, and there I have found peace.'" I believe, by the smile on her face, that she really did bring her heart to the feet of Jesus and did find peace.

I had been away for a few days, and when I re-

turned I saw that there was trouble. The native workers met me at the station, but none of them were speaking to each other. One of them walked all the way to the mission rather than ride beside another one. I called them all together and told them I wanted to have a little talk with them.

Just a short time before this I had brought up to our station, from another part of the country, a young native worker, one who had not known Jesus very long, and had given him a girl in marriage. We missionaries are responsible for their marriages, and how we do feel the responsibility. A new worker had come in and had said that this girl was a bad character. When the news came to me, my heart went way down. It takes so little out there in India to make the man despise the woman. I knew the girl was all right, but what effect was it going to have on her husband! So I called them all together. While we were all sitting round in a circle, before the conversation started, the young husband rose to his feet and said, "I have not been a Christian very long, but I do know and love Jesus. These people are telling lies about my wife, but I want to tell you that if you prove every single thing you have said about her, I will still love her and believe that she is pure in the Lord Jesus." How my heart praised God when I heard this, for He had undertaken for me.

The people of India without God are cruel and treacherous, but when Jesus takes possession of their hearts how they do love, and what fidelity they show.

The wife of one of our converts told me that night after night her husband could not sleep, for he felt the burden of my burden on his heart, the burden of my ill health. She said that often he would get up at midnight or at two o'clock in the morning and walk two miles over to the mission to see if I were resting. If he found me working over the books, or anything like that, he would walk up and down in front of the mission, praying for me. That is Christian love and fidelity.

Sometimes we hear them out in a little out-room praying for lost souls all night. And sometimes when we are weary it disturbs us, but we are glad of that kind of disturbance. Some have given up positions with large salaries and take the little we can offer, glad to sacrifice. Some of our converts have been sorely tested along this line, but we have never known but one or two to fail. There is a real spirit of sacrifice, and there is real spirituality, too. When Jesus comes into their hearts there is a devotion that stands the test. I have known our workers to walk miles and miles to save a few pennies, and then they bring those pennies as an offering to the Lord. One time we were having a little testing at the orphanage. One woman came with a sealed envelope on which was written, "The Lord's money." Inside there was 30 cents. It was all she had.

Every Christian man and woman in India today is standing persecution. When they become Christians they are despised on every hand.

One new convert came to me and said, "I want to do something for you and work for Jesus. I will cook or clean or do anything you want." I said, "We need a preacher more than we need a cook." He answered, "I cannot preach, oh, I cannot preach." I told him about a little station twenty-three miles away and said to him, "You can at least take a little handful of gospels and stand there and give them out." Finally he said, "I will go," and started off with his

wife for the village. About three weeks later I sent for them to come home for a few days and give us a report. He said, "Oh, Miss Sahib, I am growing. When I first went there the people gathered around me and threatened to take my life. I told them they could cut me to pieces if they wanted to; that Jesus shed His blood for me and I would shed mine for Him. Then I went right through the village, preaching. The more they said against me outside, the more good I felt inside."

He and his wife returned to that village and there their baby died. The people would not let them board a train to bring the little dead body back to the mission for a Christian burial. So they tied the little one in a bundle and walked all the way to the mission station, willingly enduring suffering and persecution for Jesus' sake.

They came to the station to see me off. After singing "God be with you till we meet again," they turned to me and said, "You are going to another country. Won't you please tell your people to pray for us?"

HOW THE LORD IS WORKING IN SOUTH CHINA

Miss Lavada Leonard, at the Springfield Missionary Convention

When I first went into village work I could not speak Chinese very well. One day I saw a dear old grandmother sitting on a well. Knowing she was not long for this world I tried, as best I could in broken Chinese, to tell her about Jesus. At first she would not listen, but said, "You are young and can be happy, but I am old and deaf, and it's no use." I kept on telling her about Jesus and soon the tears were streaming down her wrinkled cheeks. Then she opened her heart to Him and Jesus came in. I praise God for the opportunity of snatching another brand from the burning.

While talking to her I noticed a beautiful girl down the street, with quite a crowd around her. As I left the old grandmother she motioned for me to come. Then she said, "Won't you preach Jesus to us?" I was a little bit fearful to preach to such a crowd for I was a new missionary and knew so little Chinese. But my heart burned to tell the story. I opened my mouth and the Holy Ghost took possession of my tongue and I told them the only way of salvation. The crowd grew so thick I could not see over their heads. How my heart longed to see that beautiful, young girl saved.

About a year later, when I had more of the language, I took with me a little Chinese girl, the daughter of a Hong Kong millionaire, and started for the village where the beautiful girl with the beckoning hand lived. Soon the rain began to come down in such torrents that we were soaked to the skin. As we entered the village the door of a fine home opened and out ran the beautiful girl. She ran up to us and invited us to come in, saying, "We want you to stay all night; we will take care of you." I said, "I cannot stay all night for they will worry about me. I must go back." But I left the millionaire's little daughter with her and promised that, if the rain stopped, I would return in the morning.

The two girls prayed together and the beautiful girl were converted. Then they two continued all night in prayer. With a crowd of heathen people gathered round, they prayed that the Lord would stop

the rain so that I might return. The heathen laughed at and made fun of them for such a prayer, saying, "Your God cannot stop rain." But the girls continued to pray, now and then going to the window to see if there were signs of it stopping. It did stop, and in the morning I came to them.

The beautiful girl came to me and said, "I want to be baptized; but I cannot wait until next Sunday, for my people will try to stop me." I said, "But do you know that you will be greatly persecuted if you do this; that you will be despised and have to suffer many things?" She answered, "I have counted the cost, and no matter what comes, I am going to take my stand."

On Wednesday night she and several others were baptized. She looked like an angel. Her face shone with the glory of God, and on it was written rigid determination to go through with Jesus.

She went home and was kept a prisoner for a whole year. We could not get in touch with her, for she was taken from place to place. All kinds of reports came to us. They said, "She has gone back to idol worship, back into sin."

A short time before I left for home God let us see how true she was standing for Jesus. Missionaries went again to that village and she ran out to meet them. She told them how for a whole year she had been kept a prisoner, but one little girl had brought her a Bible, and she had been reading and praying daily.

One dear Christian man, who was seeking the Baptism, would leave his work and come to pray all day. At the evening service he would be the first one at the altar. By and by he began to make confession; murder and many other awful things were confessed. He did not care if they did imprison him, he wanted the Holy Ghost. It was not very long until the power of God came upon him and the whole place was flooded with Jesus and the presence of the Holy Ghost, and he came through into the Pentecostal experience. Now he is a wonderful worker, called of God. He said, "I don't want to depend on American money for my support; I want to go out trusting in Jesus alone." Today he is building up a work that we had tried for years to do and could not.

KEPT FOR CHRIST

Yes, for Him I want to be kept. Kept for His sake; kept for His use; kept to be His witness; kept for His joy; kept for Him, that in me He may show forth some tiny sparkle of His light and beauty; kept to do His will and His work in His own way; kept (it may be) to suffer for His sake; kept for Him that He may do just what seemeth Him good with me; kept that no other lord shall have any more dominion over me, but that Jesus shall have all there is to have—little enough, indeed, but not divided or diminished by any other claim. Is not this—O you that love the Lord—is not this worth living for, worth asking for, worth trusting for?—Frances Ridley Havergal.

Do not despise the Jew. A great preacher one day in passing a Jew took off his hat. "Why?" asked a friend. He replied, "Who are Israelites; to whom pertaineth the adoption, . . . and the promises, and of whom as concerning the flesh Christ came" (Rom. 9:4, 5.)

QUESTIONS AND ANSWERS

Conducted by E. N. BELL

2079. What is purged out of a fruit-bearing branch, as referred to in John 15:2?

The imperfections, the failings, and such like that remain in the average new convert after he is saved and baptized with the Holy Ghost. Jesus had just said they were already "clean," but he did not regard the purging process as all over. Many, after professing to be sanctified wholly, get deeper light and see a deeper need, and go down again and again in confession and humility before Him, get new and deeper blessings and fuller purgings. Never forget that God has the grace to meet fully every new need you discover in your soul. Go on, and get the need supplied, no matter how many blessings you get. It is a great mistake to teach God has only one blessing for us, and just as great a one to teach we can get only two. No, God can meet every need.

2080. What is the best way to observe the Lord's Supper? Should we sit and have the emblems passed around, or should we kneel at the altar? Should only those who have been baptized in water partake of the Lord's Supper? Would it be wise to have foot-washing in a meeting before sinners when the saints do not agree on such a course?

Christ and the disciples partook of the first Supper reclining, that is, in the ordinary position in which people sat at the table in those days. Later in church history great abuses arose in connection with the Lord's Supper, some making it a common and gluttonous meal, and some getting drunk. This led the church fathers to rebuke these loose customs and to require the people to kneel and to receive only a small portion of the loaf and of the cup. This reform instituted by the church fathers has principally prevailed in all churches, but some have rejected this custom, and have taken the sitting posture. Personally, I prefer to kneel; and it seems so befitting on such an occasion to humble ourselves before the Lord, that, where there is room for it, I love to see all voluntarily come to the altar and kneel. But I think it is perfectly all right to take it sitting up where occasion so requires. It is not so much the attitude of body as the attitude of the mind and heart. Then, when we kneel, we should avoid the superstition that once grew up in the church, of worshipping the bread and the cup.

The New Testament shows no cases of people partaking of the Lord's Supper before baptism, and immediately after the apostolic days it was the regular custom of the church to require of all baptism before taking the communion. I believe this is the better custom for us today, but I would not be hard and harsh about it. Any Spirit-baptized saint will be willing to be baptized as soon as he really sees it is scriptural. Before being baptized I would leave it with his own conscience.

No, I would not observe foot-washing under the circumstances which you describe. Where there is unity about it, and under proper circumstances, some of the Assemblies of God observe foot-washing.

2081. Should anything else be substituted for unleavened bread and pure grape juice at the Lord's Supper?

One is absolutely safe who uses unleavened bread and the grape juice. I see no excuse under ordinary circumstances in this country for departing from this custom. But the main thing in the elements is bread and the fruit of the vine. In some foreign countries, I am told, it is almost impossible to get the fruit of the vine, and it is customary under such circumstances to use berry juice or some other fruit juice; and, in some cases where this cannot be had, they consecrate water to this use. I do not think God requires the impossible. He looks mainly on the heart and its attitude toward Him. Perhaps, under such circumstances, He would be pleased to have us consecrate any elements which will bring the proper association in our minds and memory to meet the ends for which the supper was provided; but where we can get the proper emblems, by all means use these.

2082. Does the phrase "Angel of the Lord" in the Old Testament refer to Christ? Do the Scriptures teach that Christ ever appeared in angelic form? Is not this what is meant by the Christophany of the Old Testament?

Yes, we read about the angel of the Lord being with Israel in the wilderness; and in the New Testament Paul tells us that they drank of the Rock which followed them in the wilderness, which was Christ. I would not say that this phrase "angel of the Lord" always refers to Christ, but I feel quite sure it does in many instances. I also believe that Christ is referred to in the book of Revelation, in some places, as an Angel.

2083. Explain "If any will not work neither shall he eat."

This applies especially to loafing professors of religion. If they are able to work, and will not work, it is not our duty to feed them in willful idleness. This is all the more true of sinners. If either are able to work and are offered a job, and will not work, then we should refuse to feed them, but make them go to work. Of course when a man is hungry, he should be given one meal to strengthen him to go to work on, and not be asked to work when weak from hunger, as is sometimes done. I knew a man who was compelled to go to work first, and, from weakness he fell at the hoe handle. It is far better for a man's character to work for his own bread than to lie up and eat bread his fellow has worked for. We are to have neither spite nor lack of love for any man, but in love seek to get men to do what is best for them. It is unchristian to want to eat in idleness what others have worked for when we are able to work. If such will not work, God says, let them starve till willing to work.

2084. Please explain Psa. 139:15, 16.

These verses describe our being in the womb before our physical form has taken the shape of a human body. God sees us even in that state.

BIBLE STUDIES IN DIVINE HEALING

Dietetics

By Lilian B. Yeomans, M.D.

The question is often asked if, while trusting God for immunity from disease, and going to Him only in the event of being overtaken in a sickness, the same as with a fault, it is not nevertheless necessary for us to have expert advice from a doctor, or scientific authority competent to give it, as to foods, exercise, bathing, etc., which we require to keep us in first-

class condition. Is not this our duty, a part of caring reverently for the wonderful living temple which God has given us to use for His glory alone?

Perhaps if some of us went to a doctor for this purpose we might get the prescription which was given to a very rich man who thought himself very sick and consulted a distinguished London physician. After waiting what seemed an interminable time, he was admitted to the presence and thumped, percussed, explored, and examined in every possible manner with the greatest solemnity. Then the great doctor sat down at his desk and slowly wrote a prescription which he handed to the patient, at the same time mentioning the amount of his fee which was a very large one. The rich man paid this and walked out to his waiting car with the precious paper in his hand. After the car started, he unfolded the paper with the view of looking at the prescription; not that he expected to be able to read it. A prescription that cost that much would surely be in Latin if not Greek or Chaldee. To his horror and amazement it was in simple English so that the wayfaring man, though a fool, could not err therein, and it said, "Live on sixpence a day, and earn it."

The man was furious and nearly ordered his chauffeur to turn back so that he could tell the doctor what he thought of him. "Highway robber! Pirate!" were the mildest names he called him. But as he remembered that the doctor had an international reputation as one of the greatest medical authorities living, and recalled his intensely solemn manner as he wrote the prescription, he wondered if it could possibly be that he expected him to follow it literally. Finally he decided to do just that. He had one of his numerous servants get him a supply of hardwood which he cut into blocks of the regulation size, turning out sufficient of them to earn sixpence (12 cents) a day. This was no easy job for him at first anyway. But to live on the sixpence a day, when earned, was harder still. However, even this was accomplished by a most careful study of the market prices of staples, and the end of this TRUE story is very bright, for the man was perfectly cured, and sent the doctor a magnificent present in addition to the large fee he had paid.

The same prescription the doctor gave him is in the Bible, where we can have it without money and without price: "In the sweat of thy face shalt thou eat bread" (Gen. 3:19). "We exhort . . . that . . . they work and eat their own bread." "If any would not work neither should he eat" (2 Thess. 3:12, 10). But to repeat the question, If we need no physician but Jehovah Rophi, do we require expert advice regarding food, sanitation, and kindred matters? Personally, I believe that the Scriptures, faithfully studied under the guidance of the Holy Ghost, will give all needed information. We read in 2 Tim. 3:17 that Scripture is given—all Scripture—so that the man of God may be perfect, thoroughly furnished unto all good works. We are taught the need of physical cleanliness in the law of Moses, by Jesus in John's gospel, chapter 13:10, also in Heb. 10:22, where we are taught to draw nigh unto God with true hearts, in full assurance of faith, having our bodies washed with pure water. As we are to "pray without ceasing," that means that we have to bathe without ceasing, too.

As to food, I believe that a man kept perfectly healthy by faith in the blood of the Lamb and the Word of God, and desiring to eat for God's glory, will

desire only wholesome and suitable foods in moderate quantities, and will be free from morbid cravings for unwholesome dainties. Notice in the 23d chapter of Proverbs, verses 1, 2, and 3, where we are warned to be very careful if eating with a ruler at a table covered with luxuries. Also note in verse 20 of the same chapter, that we are warned not to be amongst riotous eaters of flesh. "For the drunkard and the glutton shall come to poverty" (Prov. 23:21). Paul warns us against making a god of our belly, and tells us that we are to eat and drink, and do whatsoever we do, even perform every physical function to the glory of God (1 Cor. 10:31).

As to exercise, if we follow Jesus as He went about doing good and healing all that were oppressed of the devil, and Paul, as he followed Christ, I think we shall not need to go to a gymnasium for it, for I believe we "shall have all we can do with," as the English put it.

Sleep is promised us, for "He giveth his beloved sleep" (Psa. 127:2). We are warned not to oversleep: "Love not sleep lest thou come to poverty" (Prov. 20:13).

But while I believe the Scriptures are all-sufficient on every point, there is no doubt that it is profitable to study God's Word as we find it written in Nature, where we find "sermons in stones and songs in running brooks," and especially in the fearful and wonderful structure of our own bodies. We are told in the 1st chapter of Romans and the 20th verse, that the invisible things of God, even his eternal power and Godhead, are clearly seen, being understood by the things that are made. So we do well to study God's handiwork in His masterpiece, man. (In this connection notice Job 10:8-12).

God has provided life-giving qualities in the simplest of our foods, especially in the fruits and vegetables, and as we eat the things He has provided in the various seasons of the year it will not be necessary for us to resort to tonics and pills that are advertised for those whose bodies are out of condition, most of which are injurious in some way to the human system.

Above all we must remember this, that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." There is something in the Word of God that we need for our physical as well as for our spiritual needs. God has ordained that the just shall live by faith. How can we obtain faith? "Faith cometh by hearing, and hearing by the Word of God."

The God of Daniel, who made the pulse agree with him and his friends so well, can make our food agree with us whether it be poor or otherwise, and He will do so, if we trust and obey Him. I once knew an evangelist who had a large family of children, some of them quite small. While passing through a test on the line of provision, he had nothing to feed them on for I think some ten days but cake crumbs, which were given him by a baker who had no idea that they formed their sole means of sustenance. The evangelist said that his wife and children were never better and happier. The cake crumbs were sanctified by the word of thanksgiving and prayer.

If God put Adam out of the earthly Eden on account of one sin, do you think He will let us into the paradise above with tens of thousands of our sins upon us?—Moody.



THE CHURCH UNIVERSAL



Pastor Wm. P. Pearce, at the Assembly of God, Cairo, Ill.

"Now unto him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:20, 21).

The apostle Paul is the Doxologist of the New Testament. It would be very illuminating to study the benedictions and doxologies as recorded in the epistles (2 Cor. 13:14; Rom. 16:27; 1 Tim. 1:17; Heb. 13:20, 21; Jude 24, 25). They are sparkling jewels in the diadem of praise for Him of whom Charles Wesley sang: "Ye servants of God, your Master proclaim, and publish abroad His wonderful name."

Grammarians would object to the Apostle's using three superlatives in the first part of the doxology. But he wants us to remember that one superlative would not be sufficient to reveal what God through Christ can do for us, so he builds a pyramid of three tiers—"EXCEEDINGLY—ABUNDANTLY—ABOVE—all we ask or think." Man's finite mind cannot reach God's infinite intent of goodness toward us.

The last half of this Pauline doxology is comprehensive. It is GLORY TO GOD, who "reigns on high, but ne'er confines His goodness to the skies."

The medium is "BY CHRIST JESUS," who "sweetly smoothes the rugged hill that leads us up to God."

But the center from which the glory-incense rises and circles till it reaches the sky-throne of Omnipotence, is "THE CHURCH"—"the Lamb's bride" (Rev. 21:9), which neither devils, men nor angels "shall ever part Christ's own church from Christ's own heart."

To lead you to a proper prayerful conception of and for the church, let me call your attention to what THE CHURCH IS NOT. It is not A BUILDING, however handsome or capacious. That is simply the place where worshipers resort; the place "where heaven comes down their souls to greet, while glory crowns the mercyseat."

The church referred to in my text has no reference to a sect. To the mirth of Roman Catholics, and to the shame of Protestants, we have scores of unnecessary denominations. Every time we sing, "We are not divided; all one body we," we tell a falsehood.

Many of the differences existing among denominations are non-essentials, and some of them are foolish. This idea that my church is of apostolic succession and that my formula of baptism is the only valid baptism, is unbiblical and nonsensical. All denominations have truth, but not one has all the truth. All denominations in their expression of religion, seek the Christ-ideal; but the one which comes the nearest to it, is the one which measures up to the principles of the mother church in Jerusalem, who received the Word, were baptized, continued steadfastly in the apostles' doctrine and fellowship, in breaking of bread and prayers, who had all things common, helped every one according to his need, and continued daily in the praising of God. Such an expression of religion is contagious for good and revolutionizing in its influence over evil.

The word "church" is purely a New Testament term. Jesus Christ was the first person to use it, and

He uses it only three times. The Greek word for church is ekklesia, which means "that which is called out." Not "a called-out body of believers," as is often said, although that is inferred. Many belong to the church of Jesus who never were baptized, and many who have been baptized do not belong. There's a vast difference between having one's name on a church-book and having it in "the Lamb's book of life" (Rev. 21:27).

Jesus made this church UNIVERSAL. The apostolic marching order was "go everywhere" and among all peoples—black or white, red or yellow. The Christ-spirit has no color-line.

The apostolic marching order was to Greek and Roman, Burmese and Chinese, German and American. The Christ-spirit has no race-line or caste-line.

The real church of Jesus Christ is A SPIRITUAL ORGANISM, made up of those who have gone before, and those, in denominations and outside of denominations, who have been "washed in the blood of the Lamb" (Rev. 7:14). One of the sad realities of eternity will be the damnation of some church members. Denominational church membership is no guarantee of salvation.

This Christ-church, of "every tongue and people" (Rev. 5:9), is to last "THROUGHOUT ALL AGES, WORLD WITHOUT END." Finality is written on denominations, but never on the church of my text. The greatest present that Christ is to receive in the future, is when the church militant, and the church triumphant are to be presented to Him "a glorious church, without spot or wrinkle, . . . holy and without blemish" (Eph. 5:27).

For the church universal we ARE TO PRAY. "WHY?" you ask. Because Jesus prayed for it. In that 17th chapter of John, He shows that there were members outside of the apostolic and disciple circle: "Neither pray I for these alone," He said, "but FOR THEM ALSO which shall believe on me" (v. 20). HE PRAYED FOR THEIR UNITY, "that they all may be one."

For WHAT shall we pray for the church? First, that we local churches and churches everywhere may experience a revival.

Second, that the local churches, and churches everywhere, may be more spiritual and less worldly.

Third, that the faith of the persecuted in the churches abroad fail not.

Fourth, that those members in the churches abroad, suffering the pangs of hunger, may be satisfied.

Fifth, that the wives and daughters of our Armenian and Greek brethren be delivered from Turkish harems.

Last, but not least, that Jesus may soon come and take His bride to Himself.

How shall we pray? James tells us—with fervency. "The effectual, fervent prayer of a righteous man availeth much" (5:16).

The Latin word "fervere," means to boil, full of feeling. That's how the Ninevites prayed when they feared for their city. They cried "MIGHTILY" unto God. That's how Jesus prayed in Gethsemane. "And

being in agony he prayed the more earnestly." That's how Paul requested the church of Collosse to pray that they might "stand perfect in all the will of God." That's how Luther prayed when he found the whole Roman Church and a host against him. Rising from his knees, he cried: "Deliverance has come! Deliverance has come!" And it had, for Charles V. that day signed the edict of religious toleration throughout Germany. We need to get out of the frigid zone of listlessness and faithlessness, into the torrid zone of ferventness and effectiveness.

"Jesus, who knows full well
The heart of every saint,
Invites us all our grief to tell,
To pray and never faint.

Jesus, the Lord, will hear
His chosen when they cry;
Yea, though He may awhile forbear,
He'll help them from on high.

Then let us earnest cry,
And never faint in prayer;
He sees, He hears, and from on high,
Will make our cause His care."

NOW IS THE TIME

You have been neglecting to buy that Annuity Bond for your own protection, and at the same time for the glory of God. Recently a man died in our own city, leaving his affairs in a will which will take his wife twelve months to carry through the courts, with the expense of the courts to pay, and a big lawyer's fee to pay. This was a great mistake. It could have been handled so that she would have had nothing in the court and no lawyer to pay.

Why Not Execute Your Own Will?

One can attend to all these matters by doing before he dies what he wants done. If you will tell us what you want to leave to the Lord, and just what you want to leave to your family, we can show you how to do both so as to have it all settled before you die, and you will not have to groan in your grave over the law-suits going on over your head.

If you have something to leave to the Lord, you should do it now. Tomorrow may be too late. I spoke to the friends above mentioned in Springfield two days before the death of the brother referred to, and the sister thought everything was all right. But it turned out otherwise. Many wait just one or two days too long. Now is the time to do what you ought to do.

If you have a gift of money, of land, of securities, of notes, or of bonds, which you want to give to the building of the Central Bible Institute, you should write us at once the particulars of what you want to do, and we will show you how to do it.

If you have some money or bonds from which you need an income as long as you live, but which you want to go to the Lord when you die, don't leave it in a will. Write us just what you want to leave to the Lord, and we can tell you how to fix it up in Annuity Bonds that will bring you good interest as long as you live, and that will not have to go through the courts when you die, but will go right on serving the Lord until Jesus comes.

Address GENERAL COUNCIL OFFICE, SPRINGFIELD, MO.

CHRIST OR COUEISM?

Men prefer to believe a lie of the devil to the truth of God. The world is at present trying out a formula imported from infidel France and putting itself through daily exercises in auto-suggestion, repeating continually. "Every day, in every way, I am getting better and better." By this means, it is argued, and there are many testimonies as to the value of this method of procedure, you become better and better, in every way, every day. And when you thus become better and better in every way, you can take all the credit to yourself, and you can consider that after all the serpent's statement in Eden, "Ye shall be as gods," had something in it. If you can become better and better every day in every way by means of persuading yourself thus, of course you will have no need of a Saviour, no need of an atoning blood to cleanse, no need of that name—the only name given under heaven whereby we may be saved. The world has got beyond this Person, this blood, this name, and as it glibly repeats this newly imported formula, it is becoming more and more deeply established in its own self-sufficiency.

But let us examine this formula and see if it is true. The old Book shows us that there is none good, no not one; that man is ever on a downward course, and that "when they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened; professing themselves to be wise, they became fools" (Rom. 1:21, 22). Mankind is ever traversing this downward path, the way of praiselessness, ingratitude, vanity, darkness, folly. It is ever a downward path. In the last days men are waxing "worse and worse," not better and better. That is why we need a Saviour. That is why we need a blood that completely cleanses from sin. That is why we need that wonderful name; and, praise God, we know that His name, through faith in His name, brings perfect wholeness today as of old. And that is why some of us prefer to turn from the lie of the devil to Him who is the Truth—the Way, the Truth, and the Life. We prefer Christ to Coueism.

A. B. Simpson used to say, "We are not saved by embracing a creed, or believing a doctrine, but by accepting a Person." John puts it this way, "And this is the record, that God hath given to us eternal life, and this life is in his Son. There is no salvation in formulas—not even in baptismal formulas—there is salvation alone in the Son of God, and we have no desire to seek any other means of salvation for either spirit, soul or body save that which God has provided in His Son.—S. H. F.

The Pentecostal experience is something that you cannot define in a few words. "This is that" and you have to get inside of "that" to appreciate it. It was the mighty experience given on the day of Pentecost that was the fulfillment of Joel's prediction, and the Holy Ghost has put His index finger on this and said, "This is that," and if "this is that," nothing else can be "that." And "that" is what we are standing for.

God is keeping an inheritance for me and me for the inheritance.

"A Spirit-filled mind rarely accompanies an over-filled stomach."—Sel.

Did Our Lord by His Death on the Cross Atonement for Bodily Sickness and Disease?

Yes! Praise the Lord!!

(Continued from last week.)

A desperate attempt is made to prove that the last part of Isaiah 53:5—"By His stripes we are healed"—has nothing to do with physical healing, but that it is only for the healing of the soul. We gladly acknowledge and praise the Lord for the fact that the atonement of Christ provides healing for the soul. Our friend says, "The teachers of this atonement system of healing deny there is such a thing as spiritual healing." This is not the case; we most heartily subscribe to the truth of spiritual healing. But we dare not deny that in addition to providing for the welfare of our spirits and souls, our God has been so faithful and thoughtful and kind as to provide for our physical welfare, too; and with David we gratefully sing: "Bless the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases" (Ps. 103:1-3).

The Lord said to His people of old, "If thou wilt diligently hearken to the voice of the Lord thy God, . . . I will put none of those diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." We would indeed be belittling and limiting the Holy One of Israel if we dared to think that now, under a better covenant, He has less love and consideration for the every need of His children than He had under the Mosaic covenant.

Turning to Gal. 3:13, and commenting on that verse, "Christ hath redeemed us from the curse of the law," our friend says that "we" and "us" when used in the epistle to the Galatians refer exclusively to the Jews. Was the redemption of Christ exclusively for the Jews, or did Christ redeem those who showed by their works that they had the law written in their hearts (Rom. 2:14)?

Let us look for a moment at the precious torn body of our Saviour as He hangs on that rugged tree. What do we see on His head? A crown of thorns! Whence came the thorns? Listen to the curse pronounced upon the first Adam for disobedience to that law of God—of the tree of the knowledge of good and evil thou shalt not eat. "Cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee." Surely He of the thorn-clad brow was redeeming man from the curse of all broken law. All glory to Thee, Thou matchless Christ, we will not rob Thee of the glory due to Thee. Thou didst surely bear the curse that was due to all mankind when Thou didst taste death for every man.

Our friend refers to James 5 and tells us that this was "a ministry of healing for the Jews. And this is more evident since the epistle is not addressed to an

assembly as such, but to 'the twelve tribes which are scattered abroad.'" Luke wrote his gospel and the Acts to one named Theophilus and not to an assembly. Are we to reject the truth therein for this reason? Paul addressed epistles to Timothy, Titus, and Philemon. Neither Romans, 2 Corinthians, Galatians, Philippians, Colossians, 1 or 2 Thessalonians, 1 or 2 Peter, or 2 or 3 John are addressed to the saints in America. Are we therefore to reject the truth the Holy Ghost has conveyed to us therein because they were addressed to people who are now in the glory? As David Treharne, a medical man who has given up his profession in order to preach Christ, puts it, "These very teachers quote James when it suits their purpose. Let none disown James unless he is prepared to treat these other books in the same way."

The teaching that the healing of the sick is exclusively for the Jews is plainly contradicted by Paul when he wrote to the Gentile church at Corinth, and also to those who "in every place call upon the name of Jesus Christ our Lord, both their's and our's," concerning spiritual gifts: "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healings by the same Spirit; to another the working of miracles." God gave these spiritual gifts to His church, which is composed of Jews and Gentiles alike, for their spiritual and physical welfare. When men glibly say these gifts have been withdrawn they have no scriptural authority for such a statement.

Let us examine James 5:14-16, especially the middle verse: "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Was forgiveness of sins in the atonement? Let Peter answer, "Who His own self bare our sins in His own body on the tree . . . by whose stripes ye were healed" (1 Peter 2:24). Healing and forgiveness are joined together both here and in James. Even though we should accept the argument (which we do not), that Peter here makes no reference to physical healing, this cannot apply to the sick man James speaks of. If God has joined these—forgiveness and healing—together and we see that He has in Psalm 103, Isaiah 53, Mark 16, and James 5, what right has any man to put them asunder? We affirm that the raising up of the sick and the forgiveness of the sick one's sins, here coupled together, are wholly on the ground of the atoning work of Christ.

We have space for but one more quotation, "Christianity needs no such arguments (as healings). It has no need of miracles, signs, and wonders to stabilize it." If the church of Christ has no need of a ministry of healing, why did the

Lord, just before His ascension, include this ministry in His great commission to His church (Mark 16:15-18), and, if Christianity has no need of signs, why did the Lord work with those who went everywhere preaching the Word, confirming the same "with signs following"? Why has the Holy Ghost left on record for our admonition that prayer of the brethren of the early church, "Grant unto Thy servants that with all boldness they may speak Thy word, by stretching forth Thine hands to heal, and that signs and wonders may be done in the name of Thy holy child Jesus," if there is no need for such in this dispensation? God saw the need, and that is why He has borne witness to His Word, and is still bearing witness, "both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost according to His own will" (Heb. 2:4).

The Spirit of God asks through the prophet Isaiah, "Who hath believed our report?" Alas, very few, and some want to accept one part and reject the other. "To whom hath the arm of the Lord been revealed?" Still fewer receive the revelation of the all-powerful arm of our almighty Lord, and He to whom is given all power both in heaven and in earth is still limited by the appalling unbelief of those who should honor Him most, even as of old (Matt. 13:58). "Show me Divine Healing in the Bible," said one critic to an old saint who is much used in praying the prayer of faith for the sick. "I cannot," she replied, "I can only point out the Scriptures that speak of it. You will need the Spirit of God to show these things to you."

The great need of the hour is "the spirit of wisdom and revelation in the knowledge of Him" who is alike our Saviour, Healer, Wisdom, Righteousness, Sanctification, Redemption, Baptizer, glorious Lord and Coming King. Yea, He is our all in all, the One who has provided in Himself every need for our spirits, our souls and our bodies.

The disciples had just returned from a trip in which the sick were healed and the demon-oppressed were delivered. They rejoiced at what had been accomplished, but the Lord told them to rejoice rather in the fact that their names were written in heaven, and He would ever have us rejoice more in our relationship to God than in anything we may accomplish for Him. In that hour He rejoiced in spirit, and said, "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in Thy sight." Gracious Lord, deliver us all from being wise in our own conceit, and prudent in our own frail mentality; vouchsafe to us the spirit of babes so that we may be granted a revelation of Thyself and of Thy wondrous power, and grant that there may be given to us, and to all who name Thy matchless name, a fresh revelation of Thy atoning work, so that we shall ever be praising and magnifying and glorifying Thee for the yet unfathomed wonders of Thy cross, and the knowledge-surpassing efficacy of Thy precious blood. Amen.—S. H. F.

"AND YET NO SIGN APPEARS"

"Probably more Christians are praying today for a revival than at any other time in the history of the Church, AND YET NO SIGN APPEARS," exclaims a reputable church paper.

"NO SIGN APPEARS?" "And yet" —"More Christians praying!"—isn't this a sign? One Christian praying is a sign. But what when multitudes pray?

"NO SIGN APPEARS?" Does faith require "a sign?" Nevertheless the faith God gives is a sign! Yea, more; it is "the substance of things hoped for; the evidence of things not seen!"

"NO SIGN APPEARS?" Is God dead? Has He abandoned the world? Has He withdrawn His Spirit? The Word? The Cross of Calvary?

"NO SIGN APPEARS?" Is it "no sign" when hundreds of churches in Scotland and Ireland are unable to accommodate the throngs and when multitudes are finding Christ? "No sign" when in Germany evangelical congregations are leaping from scores to hundreds, and in some cases to thousands? "No sign" when a single agency in America is succeeding under God in placing a portion of the Word daily before over 14,000,000 newspaper readers? "No sign" when in one community in Arkansas a thousand people meet each morning for prayer until God drenches the country far around with an old-time revival?

"NO SIGN" YET? Is not the world's darkness a sign? No, says the paper first quoted above, for "while this downgrade movement continues within, we need not look for an outpouring of God's Spirit." Ah, but that's the time when we do need to look for it—when the enemy has come in like a flood—in, among God's people! It is at such times that God answers the importunate cry of His faithful remnant.

"NO SIGN"? "No sign" when thousands in all parts of the world are pleading with God?... "No sign" when on every continent the advance mercy drops of coming revival are beginning simultaneously to fall? "No sign" when even the world's farseeing political and economic leaders warn of impending doom except God shall stay the hand of destruction? "No sign" when spiritual men everywhere are calling the Church to intercession, and when one of the most discerning of these has just declared:

"Everywhere there is a hush of expectation, as if God were about to come forth from His place to execute an important work . . . Every evidence points to the need of a fresh enduement of power on the part of the Church and the possibility of a mighty outpouring of the Spirit, as of the latter rain. THERE WILL SURELY BE A REVIVAL BEFORE THE RETURN OF CHRIST: THE BRIDE SHALL MAKE HERSELF READY. And if His coming be still remote, the honor of His name is to be spread abroad to the uttermost parts of the

earth, that the nations may be prepared to hail the rising of that better Sun."

AND YET "NO SIGN?" Is it "no sign" when great religious gatherings and evangelical movements are more and more giving pre-eminent place to prayer for revival? "No sign" when God's true children among post-millenarians and pre-millenarians are uniting in one great heart-cry for the outpouring of His Spirit "upon all flesh?" "No sign" when thousands of Watch Night suppliants plead with God for "this one thing?"

"NO SIGNS" when the 700 or more Protestant churches of Chicago, becoming burdened for the lost, unite in a city-wide campaign of open-air evangelism, with this as their slogan:

**"One Open Air Meeting Every Week
For Every Church!"**

WOULD THAT CHICAGO'S SLOGAN MIGHT BECOME THE NATION'S SLOGAN, and that "Christ and Him crucified" might be the theme of every sermon! Would that churches everywhere might become the inquiry rooms of penitent souls, instead of community centers of amusement! Would that a nation might be "born in a day," and that righteousness might cover the earth "as the waters cover the sea!"

The despatches tell us that Russia is breaking down under Sovietism—the pleading hands of a million orphaned children are outstretched pitifully, mutely, ignorantly to the Christ of Christendom. India and China are in ferment; Christ alone can satisfy. Africa's burden is too heavy; Christ alone can lift it. Latin America, fettered and bound, struggles toward liberty; Christ can break the shackles. The seers of earth have failed; but the Seer of heaven is at the threshold. (Rev. 3:20.)

The whole world "is a corridor between two eternities down which walks the Christ of God," hitherto unseen by uncounted millions, but through a revived Church soon to appear as indeed the Lamb of God, the world's Saviour, earth's coming King.

THE SUPREME SIGN has already been given—"Christ and Him Crucified." None other is necessary. Christ, the world's hope; the Church, His vehicle of blessing to Jew and Gentile; intercession, His appointed means of revival. Therefore, PRAY!

CONTINUE PRAYING FOR REVIVAL!

Pray for the Coming of the King of kings and Lord of lords, who having been lifted up from the earth is soon to draw all men unto Himself.

"For yet a little while, and He that shall come, will come, and will not tarry" (Heb. 10:37; see also 2 Pet. 3:4).

Even so Come, Lord Jesus, Earth's All-Conquering Sign!

Do not forget the suggestion to observe May 19 and 20 as days of prayer.

INSTANTLY HEALED

I sent a request for prayer, and blessed be His name, I felt the power of God on me and through me and the pain left me instantly and the swelling in my neck and throat and tongue was gone before night, and the fever left right away. So I return to thank and praise God for what He has done for me again.—Mrs. Minnie Goodheart, Muskegon, Mich. R. R. 7.

CHICAGO, North Avenue Mission—We praise the Lord for His goodness and mercy and longsuffering and great blessings to us. We are starting our last series of revivals in the old North Avenue Mission next Sunday May 6th to continue to May 20th. Evangelist N. G. Neilsen of Minneapolis, Minn. will conduct them. We expect to move into our new tabernacle the last of May. Pray for us that the dear Lord may lead us on to victory.—Adolph Petersen, 1826 N. Mozart St., Chicago.

CHICAGO, ILL.—Brother John Gobben, evangelist from Iowa, conducted a series of meetings at the Christ-Covenant—Glad Tidings Assembly during the month of April. The meetings were a great success. There were several cases of miraculous healings. Several experienced the blessings of the new birth. Backsliders were reclaimed and the saints were greatly blessed. A large number of prominent people from the city attended the services and were convinced that the Lord was present in the services and their prejudices against Pentecost have been removed. Brother Gobben surely preached the full Gospel to the people. The Spirit of the Lord was present in all the services. Praise His Holy Name.—S. A. Jamieson, pastor.

WATSONVILLE, CALIF.—We came here for a two-weeks special revival and the Lord surely did bless our efforts and He confirmed His Word just as He promised He would do. Hallelujah. A number of sick bodies were healed by the mighty power of God when prayer was offered for them, and two have received this precious Baptism in the Holy Spirit as they did on the day of Pentecost. We know they did, for we heard them speak with tongues and magnify God. Hallelujah. We then made the trip to Dunsmuir and resigned the pastorate there after having been there four and a half years. We have accepted the position of associate pastor here at Bethel Tabernacle with Pastor W. C. Helms. We are planning on a big meeting here to begin June 1 with Evangelist J. S. McConnell, and closing on July 1. We are looking for God to do great things in this meeting, and we are getting ready for it by much prayer and waiting on God. Please pray that the Lord will give us a great harvest of souls in this needy field.—Brother and Sister M. T. Draper, Bethel Tabernacle, Watsonville, Calif.

FARMER WANTED—A Pentecostal man to work by the year or farm on shares. C. O. Engdahl, R. 1, Bismarck, N. Dakota.

OPEN FOR PASTORATE.—J. L. Haywood, 3315 Grand Ave., Dallas, Texas.

MISSIONARY DEPARTMENT

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

A WONDERFUL PENNY

Men's greatest things often come to nothing, but little things with God's blessing often produce the grandest results.

The Spirit of Missions says:

"Fifty years ago a child gave a penny to the missionary box. A little tract costing just one penny was bought with it, and someone gave it to a young man, the son of a Burman Chief. He traveled 250 miles to learn to read it. The Christian teachers taught him, and God gave him a new heart. He went home and preached to others, and fifteen hundred heathen were converted and baptized."

So do not despise the pennies for they may accomplish wonderful things for God, and now is the time that the pennies count more than any other time of the year. The records of the Missionary Treasurer for the past five years show that people are so busy during the summer months that they do not have time to send missionary offerings to the Treasurer. At a time when offerings are needed most they fall below normal, and we do not want to see this happen this summer. So send along your pennies, nickels, and dimes, and they will all help to keep our missionary work going for God and precious souls this summer.

THE WORK IN RUSSIA

J. E. Varonaeff writes from Odessa: "We want to thank all the children of God in America for their prayers in our behalf. The Lord has heard prayer and has sent us here with the latter rain. One of our brothers sometime ago visited the district of Ekaterinoslav, and in two villages there Christ baptized forty-one souls with the Holy Ghost and about fifty souls were saved.

"Another brother writes us from the state of Kief that in four new villages the Lord has baptized about one hundred souls. There are now one hundred and seventy souls in the state of Kief with the baptism in the Holy Spirit. We now have twenty-one Pentecostal Assemblies in Ukraina."

THE ORPHANAGE IN EGYPT

Miss Lillian Trasher writes of a very serious illness she has just passed through. "I have been sick for seventeen days. I stayed in the Orphanage most of the time, but last week my friends thought I had pneumonia and so they sent an automobile for me and took me to the hospital. It is much better here because it is quiet. At the Orphanage it was awful, for all the widows and the children would come in to ask about me every ten minutes, and would cry over me until it was perfectly awful. It is so wonderful to be here where it is quiet. I am some better today and can sit up and write.

"Did I tell you that the Queen of Bel-

gium and the Crown Prince visited my Orphanage the day before I was taken ill? They were very pleased with the work, and as soon as the Queen walked in she said, 'O, how lovely!'

"Please pray for me for I am very tired. I am not as strong as I used to be. I think I will be better when I move into my new house. It is all finished but the plastering and flooring. I have not quite enough money to finish it with, but I feel sure God will send it in as He knows how much I need rest and quiet."

VISITING A HEATHEN MELA

Walter H. Clifford writes from India: "The work is still going on at Mankapur and the Lord is blessing, praise His name. Two days ago we were out to a great Mela at Ajoghya. The pilgrims had gathered in thousands, but they were not so many as in former years owing to fear of the plague which is raging around, carrying off hundreds of victims. It was very interesting to watch them carry out their ceremonial bathing in the river. After praying they duck down under the water, come up, and then buy a small tray of flower petals from a flower seller who is standing in the water, giving him a half cent for the same. They then dip the tray with the flowers under the water as an offering to the goddess of the river, and the flowers are allowed to sail down the river while the tray is handed back to the flower seller. Leaving the river, the pilgrims start on their pilgrimage to the fifty odd temples that are in this place, and at each one they must give an offering to the idol, which offering is taken by the priest in charge.

"We took several pictures of different scenes and then started to sell gospels and give away tracts to those who were returning home. It was a terribly hot day, and we stood upon the hot sand in the sun and called out to the pilgrims as they passed. We sold a good number of books and talked with a number about the Way of Life, returning home in the evening tired, but happy that we had been able to reach at least a few of the vast crowd with the Word of Life.

A BRAHMAN CONVERT

Miss Anna M. Helmbrecht writes from Nawabganj, India: "A young Brahman came to one of our outstations sometime ago and asked for baptism. After he was interviewed we decided that he was in earnest, but thought best to first let him be tried out a while. Since then he has gone to his village and brought his wife and the Lord is working with her, and both have broken their caste. They come from a wealthy family and he has a fairly good education. He has taught school and has read all the sacred books of the Hindus and Moham-

medans, but failed to find salvation in them. He finally decided that Christ was the only true way and has given up his people and his share in the property to gain Christ.

"We praise the Lord for His faithfulness and ask your prayers in behalf of the work in this corner of the Lord's vineyard."

FALSE REPORTS CORRECTED

Brother Paul Cragin of Caraz, Peru desires to correct a wrong impression which he understands has gone abroad concerning him. He states, "To our utter astonishment we learn that it has been reported that we want to come home and also that I have been baptizing in Jesus name only and have turned 'New Issue.' We have not thought of abandoning the flock which God is constantly increasing. We do not feel it would be God's will for us to abandon Ancash without some other missionary to take our place, for no other Protestant or other denominations have ever worked in this vast department of one half million souls except Pentecostal missionaries. We are, therefore, neither crowding nor building on other men's foundations.

"Secondly, we are all in accord with the teachings as set forth by the fundamental statement of the General Council, and all who know our work know our relationship with the home constituency.

"Recently a native brother and myself have been out on an evangelistic tour of some 250 miles, over 100 of which were made on foot, preaching the Gospel in different towns throughout the province and distributing the written Word. Two at least were saved and many hearts have been touched, praise God. Our prayer and desire is that the Lord of the harvest send forth workers into His harvest."

CHINESE OPPOSITION FAILS

Some months ago, an article was published in the Pentecostal Evangel relative to the Chinese anti-Christian Movement, among the students of China. It looked for a time as though this movement would threaten the very life of missionary effort in China, but thank God, the movement has spent itself and has accomplished practically nothing, and the Christian colleges of China are again filling up with non-Christian Chinese students, a large number of whom are volunteering for Bible study classes.

The Missionary Review of the World states that "On the whole, the anti-Christian movement seems to have benefited the Christian mission work by bringing Christianity to the attention of many who might not have given it serious thought. Chinese leaders of the Church have also been stimulated to examine the foundations of their faith and have not found it difficult to disprove the unfounded charges made against the missionaries and the Chinese Christians."

The agitation against Christianity only proves that we need never fear defeat when the enemies of the cross are without, but we must guard carefully lest enemies of Christ get in among us and we be led astray from the simplicity that is in Christ and rendered powerless to demonstrate the Gospel to the world.

BETHEL HOME—NINGPO, CHINA

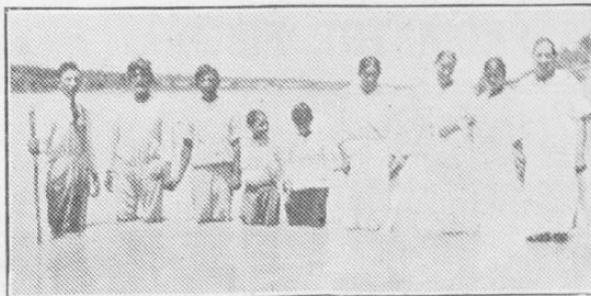
Mrs. Nettie D. Nichols writes from Ningpo, "The small buildings on our land are now finished. These will serve as the outhouses for use as the central kitchen, laundry, bathroom, store-room, wood-room; also the laundry and drying room for the Nursery Dept., and bedrooms for the women-helpers in that branch, when the main buildings are completed. We have had to stop work on account of lack of funds, but these small buildings, now completed, will relieve the badly crowded conditions we have been living in. What a great joy it will be when the day comes for the completion of our main buildings, as we have been living so long in such crowded quarters.

"We are praising God for His healing power manifested in our midst recently. A number were smitten with fever and some were quite ill, but our Great Physician was here and quickly healed every one. A man who was given up to die by the doctors and who was making all preparations for death, was healed in answer to prayer. A few hours later he was able to take nourishment and he is now up and well and daily at work. To God be all the glory.

"Several new unwanted babies have recently been added to the family, and how sad is the story of each little one. It is a difficult thing for our friends at home to believe that a mother will really cast off her very own off-spring, and yet this is the common thing here. One baby of six weeks finally landed here after being in the hands of three or four different families, and not wanted. The last ones even plotted to throw her in the river the night of the very day she was brought to us. A Bible-woman heard the conversation and was God's instrument to save the little one's life. This week another big fat baby of ten months was cast off by her own mother because of poverty, through the father having deserted his family, and our evangelist, hearing of another family taking the child through compulsion, and knowing they would soon tire of her and either sell her or cast her away, told them of the home and a few hours later a man came with the child. God must have something special in store for this little one so providentially rescued from the power of the devil."

MANY YOUNG MEN NEEDED

Margaret Peoples writes from the Mossi tribe, Africa: "Brother Taylor and party arrived here in good health on Feb. 3rd bringing us much blessing and fresh inspiration. We are glad for every new helper, but we need many more, and especially young men, if we are to effectually evangelize the Mossi tribe before Jesus comes. We still continue our regular meetings at the house here, and we have about sixty men working to whom we can preach the Gospel daily. We are at the beginning of the hot season now, but have been kept quite free from fevers and other sicknesses, for which we thank the Lord. What a privilege to declare the Gospel to those who have never heard. We are encouraged to press on knowing that in due season we shall reap if we faint not."



THIS WEEK'S PICTURES

Brother H. C. Ball has very kindly furnished us with the cuts for the pictures we are publishing this week. These cuts were originally published in La Luz Apostolica, our Pentecostal Mexican paper, which has a wide circulation in Spanish speaking countries.

The smaller picture is a baptismal scene in the Rio Grande, where Brother Lupe Flores, a Mexican preacher, is baptizing the first converts at Laredo, Texas, on the 14th of April. Laredo is the most important port of entry into Mexico, as it is the most direct route between Washington and Mexico City. The missionaries on the Mexican border are very anxious to secure a hall near the international bridge, in order to reach the hundreds of Mexicans that cross daily.

The larger picture is of a group of workers in Sonora, Mexico. The workers standing, from left to right, are, Sister Blaisdell, Antonio Delarre and Miss Alice E. Luce. The workers sitting are Brother Blaisdell and Fermin Escarcega. The workers in Sonora have just about completed a new church at Agua Prieta, but at present the work has been halted on account of insufficient funds. There is a live Pentecostal work at Agua Prieta. Pray for all our Mexican brethren.

Barth Dean writes from Lucknow, India: "We praise God for the way that He is answering prayer, and giving us open doors in different parts of the city. He is also blessing here in the work and souls are being blessed. We are encouraged to pray on for a real outpouring of the Spirit. The hot weather is coming on now which is a great hindrance to the work in this land. I was taken sick for a few days, but praise God He has healed me and we thank Him for the way He is keeping us."

Prayer is good, the habit of prayer is better, and the spirit of prayer is best of all.

Brother Geo. M. Kelley and family announce their safe arrival in Seattle from China on Tuesday, May 8th. It is their intention to go directly to their home in California for a much needed rest. Some of the children are sick and so prayer is asked for them. Letters for Brother Kelley can be addressed in care of the Missionary Treasurer.

A YEAR OF BUILDING

J. M. Perkins writes from Newaka, Liberia: "You will be glad to know that at last we have moved into our old new house which we built, and are enjoying it immensely. It is so much more cosy, handy, homelike than the big one we just vacated. Mrs. Perkins is feeling fifty per cent better already. The large house we have just left was built by Mr. Harrow. The boys and girls ate, slept and had school in the same house as the missionaries, and you can imagine the noise forty or fifty heathen children from different tribes would make in a frame building of that size.

"Well, this is quite a year for building. The ladies at Nynaboo have a leaf roof on their new house, some of the bamboo matting made for the sides, and considerable lumber sawed for the floor. The frame of the house in Pahn is up and John Yedda is back there now helping to make bamboo leaf matting for the roof.



REPORTS FROM THE FIELD

MUNSON, FLORIDA—This is a new and a needy field. Many hungry hearts are attending, eager to hear of Jesus. God is giving us a fruitful harvest. Pray that we may strive lawfully, for no doubt Jesus is coming soon.—C. L. Duck.

HILTON, GA.—We have just closed a meeting here. Several have been healed and several unbelievers have been convinced and are seeking the Lord. Pray for us, saints everywhere, in the evangelistic and pastoral work.—J. S. Castlebury and wife.

DOUTHAT, OKLA.—Against much opposition God saved ten and baptized six in the Holy Spirit according to Acts 2:4, and I baptized four in water according to Matthew 28:19. Pray for us that we may be used of the Lord.—Evang. H. H. Varnell and wife.

SWEET WATER, TEXAS—This is a new field. There are but 2 or 3 saints here, but we have started prayer meeting. Pray that God will send a Holy Spirit preacher here and that He will fill me with the Holy Spirit, for I feel that He has called me to preach His Word.—G. A. Casley, Route B.

HAY, WASH.—The Lord is blessing the work. We had a baptismal service in a creek nearby, at which 50 people must have gathered to see how we baptize. The Lord gave wonderful liberty—just filled us with glory, and the people got blessed. Inclosed find seven subscriptions.—A. A. Hansen.

BULLARD, TEXAS—The Lord is blessing here in giving out the Word. Souls are interested and I see some break down and weep. So pray for this place and for me that I may stay where the Lord can use me; and if any more would like to come to this place who are filled with the Spirit, let me hear from you at once.—O. Quarles.

IOLA, KANSAS—Brother Butler is just completing a tabernacle at Humbolt, Kansas to be used for the glory of God, by the Assemblies of God. We want to ask your prayers for its success, and that the Lord will send forth workers, as this is a new field, and we feel weak for such a great work. Yours for souls.—W. E. Rodgers, 423 S. Third St., Iola, Kans.

SAN JOSE, CAL.—Today we erected a tent at our new location, and we expect to start revival meetings May 3. The foundation to our new building and the first rough floor are in, and we have the Zion (colored) M. E. Church for our tarrying meetings. This church is just across the way from us, and the pastor expects us to become a blessing to his church. Keep praying for us. The Lord is working. To Him be the glory.—M. Freimark, pastor.

AUBURN, NEB.—We can report victory in Jesus' name. We came here last September. We had battles to fight, but victory was ours. There have been several saved and healed and God has given us a building, which we are going to remodel for a Pentecostal Mission, which is owned by the Assembly. And we pray that God's Blessing will be upon it. Preachers that are in fellowship with the General Council are welcome at any time.—Pastor Ira D. Shuck.

LONDON, ENGLAND.—The Lord is wonderfully blessing our work at Westbourne Grove, and we are hoping to see burning bushes all around this great city, that the churches may be awakened out of their slumber. We were blessed by hearing Brother Wigglesworth recently. We are taking a larger church as our hall is too small. Please pray for us. We have meetings every night, as well as all day Thursdays and Sundays, and may have openair meetings. The Lord is calling in many young people. Oh, praise the Lord! What a wonderful Jesus we have.—Florence P. Allcock.

ROCKY FORD, COLO.—The power of God is being manifested and Pentecost is spreading out here. Our work is doing well. We have just returned from a 3-days trip into the country. One was saved, 8 received the Holy Spirit Baptism, and 2 were reclaimed. This opens up two new stations; and the saints at Fowler were greatly blessed at our meeting there last night. Two received the Baptism there and 2 were reclaimed. We preach there every Friday evening. There are signs of abundance of rain in this part of Colorado.—N. R. Nichols, pastor.

KANSAS CITY, MO.—We still report a blessed victory here. The Lord is confirming the Word with the signs and present day miracles. One sister who had epileptic fits (as many as sixteen per day) heard the testimonies, came and got saved and healed. One man was saved, healed of tuberculosis and then filled with the Holy Spirit. Another sister, after having several unsuccessful operations, was healed instantly and filled with the Holy Spirit. One of the saints brought a deaf and dumb man on Friday evening and Sunday forenoon, when he was prayed for, and the Lord restored his speech and hearing. As the time goes on he can talk plainer and last evening he read John 3:16, mispronouncing only two words. He was born deaf and dumb and is 26 years old. The skeptics leave the meeting convinced. They all know he is filled with the Holy Spirit because they hear him speak in unknown tongues. The assembly was set in regular Bible order by Evangelist R. Field and we have adopted the fundamentals of the Assemblies of God. The Word is still going forth in mighty power and we are looking forward to a big tent meeting this summer. Pray for K. C.—P. G. Tedman.

ORCHARDVILLE, ILL.—Orchardville assembly is so far isolated from any other assembly that perhaps few know anything about it; but we have a good live work going on here. We have a good house of our own that was dedicated to the worship of God by Brother Cunningham four or five years ago. We have no regular pastor at present. If any of the General Council preachers ever pass this way we would be glad to have them stop over with us. I wish to say in the way of testimony and to the glory of God that I love this blessed Holy Spirit way, and these are grand days to my soul; also I am looking for Jesus to come soon. Blessed be His dear name.—O. H. Sandy.

AUBURN, WASH., Algona Assembly.—God is moving in this place and our little mission hall, seating a hundred people, is packed every Sunday night and we are expecting God to break through soon. Brother Geo. Jones closed a two-weeks meeting here recently in which 3 were saved, 3 backsliders reclaimed, and the people were made better acquainted with Pentecost so that much opposition has been broken down, for which we do praise God. We are buying a building of our own and expect to move into it soon, where we will have more room. We hope to have it lined up with the General Council, as I hold strictly to your rules and doctrines and teach them to my people.—Mrs. J. S. Thompson, Leader.

CAIRO, ILL.—Below is a report of our meeting that came out in Cairo Evening Citizen. God is blessing—souls are being saved and healed, others are becoming interested in the Baptism in the Spirit.

"The Assembly of God church was comfortably filled last evening at the first divine healing service to be held during the series of evangelistic meetings, which started Sunday. Evangelist and Mrs. Simms prayed for the sick after several of those present had given their testimony of having been healed of various ailments. A sermon on "Healing in the Atonement as Taught in the Word" was preached by Evangelist Simms. He asserted that ministers of the different denominations were preaching divine healing. Dr. Cox of Memphis, Tenn., one of the outstanding ministers in the Baptist church preaches divine healing. Dr. Shreves of Washington, D. C., a prominent minister among the Methodist people also preaches the same. Among those prayed for was John E. Miller, postmaster of Tamms, Ill. He was nearly blind in the left eye and the right eye was failing fast. He could not distinguish lights, nor the people in the back of the building with his left eye before prayer was offered but afterwards could. He was very happy over being wonderfully relieved. Miss Myrtle Strader, 4306 Washington avenue, was afflicted with goiter. It pained severely before prayer was offered, but after prayer she declared the pain was all gone. A number of others claimed to be healed in answer to prayer."

—John F. Bryan, pastor.

NORTHEASTERN COLORADO CONVENTION

Second Annual Convention and revival campaign of the Fort Morgan Assembly will be held from June 3 to 10 inclusive, observing the dedication of the new Gospel Tabernacle being completed at the corner of Seventh Ave. and Main St. Evangelist Hardy Mitchell, from Fort Worth, Texas, and other speakers are expected. There is ample camping room for visitors. Come believing for Colorado. For further information write Eric Booth-Clibborn, Box 485, Fort Morgan, Colo.

SOUTHERN CALIFORNIA DISTRICT COUNCIL MEETING

The fourth annual meeting of the Southern California District Council will be held at the Long Beach Pentecostal Assembly, W. R. Potter, Pastor, 338 East Third St., June 8 to 10, sessions beginning at 10 a. m., and continuing afternoon and evening. We are expecting Brother D. W. Kerr to be present and we are sure the Lord has many other rich blessings in store for us. The members of the Long Beach Assembly are endeavoring, so far as possible, to furnish rooms to members of the District Council while in attendance at the meetings. Those desiring to avail themselves of this accommodation should write Brother Potter at the above address as soon as possible. All matters of business pertaining to the work of the District Council will be handled in the morning and afternoon sessions, June 8 and 9.—Harold K. Needham, Secretary.

NORTHWEST DISTRICT COUNCIL MEETING

The Fifth Annual Meeting of the Northwest District Council will be held at Bellingham, Washington, June 19 to 22. We expect Elder D. W. Kerr to be with us for this meeting. It is important that all pastors and evangelists who are laboring in this district be present, especially those holding District Council license. An ordination service will be held at some period of the meeting. Others than pastors and evangelists are most cordially invited and welcomed to the Conference. Many matters of importance relative to the field work will be considered, as well as reports from the field. Further information may be obtained by writing Frank Gray, Chairman, 2139 South L St., Tacoma, Wash.

BYESVILLE, OHIO, CAMPMEETING

The Third Annual Camp Meeting of the Byesville Assembly will commence August 17 and continue over three Sundays. We have secured the same beautiful grounds this year. The evangelistic services and music will be in charge of the Canadian Evangelistic Trio, A. H. Argue, son Watson, and daughter Zelma. Brother and Sister Wilbert R. Williamson, returned missionaries from South China, will bring news from that field. Three services daily. We will have about seventy-five tents on the grounds, besides the big top. For information address the pastor, J. Clark Soules, 101 S. Seventh St., Byesville, Ohio.

SOUTHEASTERN DISTRICT NOTICE

At the last regular meeting of the Southeastern District Council (Georgia, Florida and Alabama), held at Dothan, Alabama, I was elected chairman, and thus it became my duty to visit the assemblies of this district. I have been delayed on account of sickness, but the Lord has seen fit to raise me up and I am now at this work. I will be glad to have reports of the work throughout the district from the different pastors and evangelists, and wherever the co-operation of the chairman is needed, I will be glad to visit you and render my assistance. Write me at Hartford, Alabama.—W. F. Hardwick, Chairman.

EVANGELIST WITH TENT WANTED

OKMULGEE, OKLAHOMA.—We have a nice little band of saints in this place and we are free from errors; but we have no house yet to worship in. We are aiming to have a revival here this summer, in May or June. We would like to get a real live-wire evangelist who has a large tent and who could stay until the Lord could break through. This is a city of twenty-five to thirty thousand population. A wonderful work could be done here. If we cannot get an evangelist who has a tent, we would rent one if we can find one; but we would like to have a large one.—Elmer Beckham, R. R. 3, Box 38, Okmulgee, Okla.

MEETING WANTED

We live out in the country in Hays County, 35 miles from Austin, Texas. The denominations preach in two schoolhouses near here, but there is no church building. We want some Holy Ghost filled man, sound in the commonly accepted Pentecostal teaching, to come here and hold a meeting. I own a little house here and will offer our pasture, right on the public road, near my house, on which to set up a tabernacle. I will furnish lodging for the preacher, also an organ for the meeting, but have no organist. Cannot promise salary. Want some one to come to preach the Gospel to this needy place and these lost sinners who will trust the Lord to move the people to give to their support beyond what I promise above. We live nine miles south of our post office. Anyone desiring to come please write me and let us agree on the time together, so as not to conflict with meetings usually held in the schoolhouses in the summer. Address Mrs. J. A. Brainerd, Dripping Springs, Texas.

CAMP MEETING, at Pattonsburg, Mo., May 31 to June 10.

This camp will be held for the benefit of the missions around Pattonsburg and we will be glad to see all present at the entire meeting. Meals will be furnished in the freewill-offering plan. Bring your own bedding. We are expecting a number of preachers to be there and we invite all who feel like coming to come and help out in the meeting. Come praying and expect great things from the Lord. For further information, write Mrs. Clyde Cooper, Pattonsburg, Mo., or Roy E. Scott, District Chairman, Knoxville, Iowa.

WESTERN CANADA CAMP MEETING AT SASKATOON, SASK., JULY 1 TO 15

Special Convention Days, July 2 and 6

Brother E. N. Bell, Chairman General Council, will be present, whose inspiring Bible lessons will be of benefit to all. Begin praying now for these meetings. Advertise it far and wide through all the Pentecostal friends and assemblies. Write us for bills for distribution. Send us a list of names and addresses of friends, that we may extend to them a personal invitation to this meeting. All things in common, free tents for all as the Lord provides. If you have a tent bring or send it, as tents are scarce. Bring your own bedding and toilet articles. Meals on freewill offering plan. All offerings, inquiries, correspondence, etc., will be sent to H. M. Cadwalder, General Delivery, Saskatoon, Sask., as Brother Schneider, Secretary of the District, is in the U. S. at present.—Chairman, H. M. Cadwalder.

TEXAS DISTRICT (NORTHWEST) CAMP MEETING

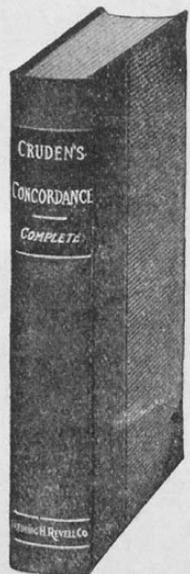
The District camp meeting for the northwest portion of the District will be held at Wichita Falls, Texas, July 27 to August 5.

The brethren of the northwest part of the district being assembled in convention at Electra, Texas, voted to make this camp a district camp, so come on, brethren of the district, with your advance offerings toward getting the camp started. Let each pastor take up a special offering as soon as convenient after reading this announcement and send to the treasurer of the committee. Be sure to bring your toilet articles and bedding. We will try to arrange for dormitories on the grounds. The table will be furnished on the free-will offering plan. Please pray that these offerings may be forthcoming, for "Except the Lord build the house, they labor in vain that build it." Send your offerings and address all communications to Wm. Burton McCafferty, Treasurer of Camp Meeting Committee and Presbyter of N. W. District, 1400 Fifth St., Wichita Falls, Texas.

PENTECOSTAL CAMP MEETING EATON, OHIO

A Pentecostal camp meeting and convention will be held, the Lord willing, at the famous Preble County fairground, Eaton, Ohio, June 3 to 17 inclusive. We are glad to announce that the Indian evangelist, Watt Walker, of Oklahoma; Evang. Soules of Byesville, Ohio; and Miss Marguerite Flint, missionary from India, are the special workers. All ministers and Christian workers are invited. Free entertainment provided for special workers. This beautiful and well-equipped place has been offered for this camp. Plan your vacation for the above date. For information write E. M. Lockwood or J. M. Marsh, Eaton, Ohio.

Every Sunday School should have a supply of Missionary Barrels. Encourage the children to give to Missions. Barrels can be secured from Missionary Treasurer at \$1.00 per dozen or 10c each.



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SPEND YOUR VACATION THIS YEAR IN SAN JOSE, CALIF.

Revival services will be held in the tent at Fourth & San Antonio streets during May, June, July, August, and September. Look for the tent opposite the Normal School grounds as you come by train from the south.—M. Freimark, Pastor. (Adv. 504).

CONTRIBUTIONS FOR HOME AND FOREIGN MISSIONS

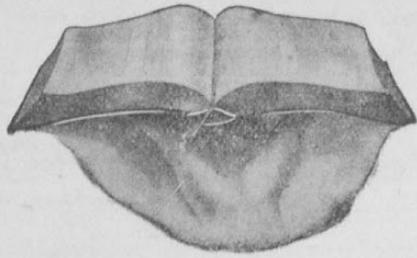
From April 27 to April 30 Inclusive (This does not include offerings for expenses of the Foreign Missions Dept.)

\$249.34:	Assembly and S. S., Springfield, Mo.
180.00:	Glad Tidings Tabernacle, New York City.
120.00:	J. S. H., Fort Wayne, Ind.
100.00:	Mr. & Mrs. G. M. R., Arroyo Grande, Cal.
90.00:	Assembly, Gravity, Pa.
75.00:	Assembly, Warren, Ohio.
60.00:	H. M., Clearendon, Ark.
50.00:	O. L. W., Davis City, Iowa; Full Gospel Assembly, Newburgh, N. Y.; Mrs. N. P. D., Shirley, Mont.
40.00:	Chestnut Hill Saints, Philadelphia, Pa.
25.00:	Mr. & Mrs. H. C. H., Earle, Ark.; H. E. B., Fredonia, N. Y.; T. J., Scranton, Pa.
22.00:	J. A. O., Sister Bay, Wis.
21.00:	Glad Tidings Mission, Stockton, Calif.
19.30:	Anon, Shawnee, Okla.
15.00:	S. S., Richmond Hill, N. Y.
12.75:	J. C. G., Paragould, Ark.
12.00:	Gospel Tabernacle S. S., San Diego, Calif.
11.00:	C. U. Pawnee Rock, Kans.
10.00:	T. A., Dayton, Ohio; Anon, Great Bend, Kans.; J. A. H., Tulsa, Okla.; Mrs. M. L. H. McC., San Francisco, Calif.; J. M. B., Brookfield, Mo.; W. F. R., Goose Creek, Texas; P. S., Esington, Pa.
9.50:	P. S., Muscatine, Iowa.
8.70:	H. D., Illmo, Mo.
8.00:	L., Texas.
7.60:	Mrs. J. G., Ashland, Kans.
6.93:	Sympathizers, London, England.
6.00:	Mrs. G. A. C., Burdett, N. Y.; L. A., Galveston, Texas; Assembly, Ainsworth, Nebr.
5.00:	C. E. H., Texarkana, Ark.; E. B., Union City, Ind.; Assembly, Enterprise, Ala.; Mrs. G. M. F., Brunswick, Ohio; W. J. W., Camden, Ark.
4.00:	A. M. B., Wichita, Kans.; Mrs. H. F., Calistoga, Calif.
3.60:	H. B., Commerce, Texas.
3.00:	The W. Sisters, Bazine, Kans.; Mr. & Mrs. L. E. C., Newport, Nebr.; Young People, Lancaster, Pa.; H. M., Los Angeles, Calif.
2.70:	L. L. C., Port Lavaca, Texas.
2.00:	W. H. H., Spokane, Wash.; Anon; Mrs. F. M. H., Quinlan, Texas; J. N., St. Louis, Mo.; E. G., Waterford, N. Y.; M. L. M., Russell, Iowa.
1.50:	Jr. & M. B., Tampa, Fla.
1.15:	Mrs. N. C., Ainsworth, Nebr.
1.00:	Mrs. M. B. J., New Castle, Ind.; W. P. B., Chaffee, Ala.; J. R., Sturgis, S. Dak.
.55:	Amounts less than \$1.00.
Total	\$1,450.62
Amount previously reported	10,228.31
Total to date for month of April	11,679.93
Minus check returned by bank account insufficient funds	48.00
	\$11,631.93

CONTRIBUTIONS FOR HOME AND FOREIGN MISSIONS

From May 1 to May 3 Inclusive (This does not include offerings for expenses of the Foreign Missions Dept.)

\$100.00:	Assembly, New Castle, Pa.
62.50:	R. P., Winnipeg, Man.
31.50:	Assembly, Creal Springs, Ill.
28.79:	Assembly, E. St. Louis, Ill.
25.00:	Assembly, Media, Pa.
13.00:	Assembly, Bethalto, Ill.
12.25:	A friend, Newport, Ark.
10.45:	H. F., St. Joseph, Mo.
8.00:	C. A. P., Sidney, Iowa.
7.10:	A. J., Sparks, Okla.
6.00:	Mr. & Mrs. C. R. B., Belle Fourche, S. Dak.; E. S., Portland, Ore.; S. S., Williston, N. Dak.
5.20:	Assembly, Pittsburg, Kans.
5.00:	J. A., Jersey City, N. J.; I. J. Y., Brockton, Mont.; C. W., Elba, Ala.
4.00:	S. S., Jester, Texas.
3.60:	Mrs. E. E. B., Williston, N. Dak.
3.59:	Mr. and Mrs. W. I. S., Briggsdale, Colo.
3.55:	Polk Creek S. S., Okla.
3.50:	Mrs. A. M., Brooklyn, N. Y.; C. B., Manakin, Va.
3.06:	S. S., Cement, Okla.
3.00:	J. W. B., Graceville, Fla.; J. M. S., Thunderhawk, S. Dak.; Mrs. L. M. S., Auburn, Me.; J. C. G., Los Angeles, Calif.
2.50:	L. E. F., Camden, N. J.
2.15:	B. & W. K., Caspina, La.
2.00:	S. C. H., Jesup, Ga.; Mrs. C. B. C., Moss Beach, Calif.; Mrs. A. R., Paris, Ark.; Mrs. H. J. Y., Minter, Ill.
1.75:	T. K., Willisville, Ill.
1.38:	A. J., Thurston, Nebr.
1.00:	Mrs. S. H. W., Jacksonville, Ala.; G. B. & C. L. S., Boss, Mo.; Mrs. G. E. L., Waukegan, Ill.; J. P. S., Roanoke, Va.; J. S. C., Mobile, Ala.; Mrs. H. L. B., Perrin, Texas.
.50:	Amounts less than \$1.00.
Total received in May	\$395.87



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ST. LUKE 4

Jesus in the Wilderness and at N:

which ^a was the son of Sem, which was the son of Noe, which was the son of Lamech,

37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,

38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which ^b was the son of God.

CHAPTER 3

^a Gen. 5: 6
Gen. 11: 10

all the temptation, he 'd from him ^m for a season.

14 ¶ And ⁿ Jesus returned power of the Spirit into ^o and there went out a fame through all the region round

15 And he taught in theiragogues, being ^p glorified of

16 ¶ And he came to ^q Na where he had been brought, and, as his custom was, ^r into the synagogue on the bath day, and stood up

^b Gen. 1: 26, 27
Gen. 2: 7
Gen. 5: 1, 2
Isa. 64: 8

Two tribes divided by lot. **1 CHRONICLES, 25.** Number of the singers.

15 The seventeenth to Hē'zir, the eighteenth to Aph'sēs,

16 The nineteenth to Pēth-a-hī'ah, the twentieth to Je-hēz'e-kēl,

17 The one and twentieth to Jā'chin, the two and twentieth to Gā'mul,

18 The three and twentieth to Dēl-a-l'ah, the four and twentieth to Mā-a-zī'ah.

19 These were the orderings of them in their service, to come into the house of the LORD, according to their manner, under Aār'on their father, as the LORD God of Is'ra-el had commanded him.

20 And the rest of the sons of Lē'vi were these: Of the sons of Am'ram: ¹Shū'ba-el; of the sons of Shū'ba-el; Jeh-dē'iah.

CH. 24.

⁵ ch. 9, 25;
¹ Co. 14: 40

6 ch. 23, 16,
Shebuel

7 ch. 23, 18,
Shelomith

8 Ex. 6, 19

9 ch. 23, 22

10 ch. 25, 8

CH. 25.

2 Of the sons of A'saph; Zāc'cur, and Jō'seph, and Nēth-a-nī'ah, and As-a-rē'lah, ^a the sons of A'saph, under the hands of A'saph, which prophesied ^b according to the order of the king.

3 Of Jēd'u-thūn: the sons of Jēd'u-thūn; Gēd-a-lī'ah, and Zē'ri, and Je-shā'iah, Hāsh-a-bī'ah, and Māt-ti-thī'ah, ^c six, under the hands of their father Jēd'u-thūn, who prophesied with a harp, to give thanks and to praise the LORD.

4 Of Hē'man: the sons of Hē'man; Buk-kī'ah, Māt-ta-nī'ah, ^e Uz-zī'el, Shēb'u-el, ^f and Jēr'i-mōth, Hān-a-nī'ah, Ha-nā'ni, E-lī'a-thah, Gīd-dāl'ti, and Ro-mān'ti-ē'zer, Jōsh-bēk'a-shah, Māl'lo-thi, Hō'thir, and Ma-hā'zi-ōth:

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Judah's posterity.

1 CHRONICLES, 2.

Caleb's posterity.

53 Duke Kē'nāz, duke Tē'man, duke Mīb'zar,

54 Duke Māg'di-el, duke I'ram. These are the dukes of E'dom.

CHAPTER 2.

¹ The sons of Israel. ³ The posterity of Judah by Tamar. ¹³ The children of Jesse. ¹⁸ The posterity of Caleb the son of Hebron. ²¹ Hebron's posterity by the daughter of Machir. ²⁵ Jerahmeel's posterity. ³⁴ Shechan's posterity. ⁴² Another branch of Caleb's posterity. ⁵⁰ The posterity of Caleb the son of Hur.

THESE are the sons of ^e Is'ra-el;

^a or, Jacob.

¹ Ge. 29, 32.
³⁰ 5.
³⁵ 18.
⁴⁶ 5.

² Ge. 28, 3.
⁴⁶ 12.
Nu. 22, 19.

³ Ge. 24, 22, 30.

19 And when A-zū'bah was dead, Cā'leb took unto him ¹¹ Eph'rath, which bare him Hūr.

20 And Hūr begat ū'rī, and ū'rī begat Be-zāl'e-el.¹²

21 And afterward Hēz'ron went in to the daughter of Mā'chir¹³ the father of Gīl'e-ad, whom he married when he was threescore years old; and she bare him Sē'gub.

Cornelius sendeth

42 And it was known throughout all Joppa; ^k and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon ^m a tanner.

CHAPTER 10.

¹ Cornelius sendeth for Peter. ³⁴ Peter preacheth.

THE ACTS, 10.

for Peter.

A. D. 88.

CHAP. 9.

^k John 11, 45

^l John 19, 11

^m Josh. 19, 46

ⁿ Chr. 2, 16

Ezra 3, 7

Jonah 1, 3

ch. 10, 6

which was surnamed Peter, were lodged there.

19 While Peter thought on the vision, the Spirit ^k said unto him, Behold, three men seek thee.

20 Arise ^l therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

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