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Angelic Ministry



He shall give His angels charge over thee, to keep thee in all thy ways" (Psa. 91:11). Special providence sometimes demands special angelic intervention. Abraham entertained "angels unawares" when they came to warn him of impending events, of destruction coming to Sodom and Gomorrah. They materialized, and ate and drank with him.

The angel Gabriel was sent to Mary to announce the incarnation, and with the first advent the angelic hosts came down to earth. And think you not that God has not got His heralds in reserve to announce the second coming of His Son? Tier upon tier, hosts beyond hosts, and many degrees of angels in strength, quality and beauty! You think a big city has many people, crowds and crowds. God has His millions where earth has its thousands, a company that no man can number. Each being is perfect and each one as much superior to a full-grown man as the sage is to the infant. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" "They that be for us are more than they that be against us."

As God is bringing forth these spirits and giving them their special commission, their special work, so Satan is bringing up his reserves, and he will empty the pit of his reserves. God does not need to empty heaven.

Salvation is so precious and so valuable to the individual; and because it is so valuable Satan seeks to destroy it as he sought to destroy the Author of salvation; and it is so precious that God, in addition to the Son, in addition to the Holy Spirit, in addition to the Word, is adding this, the hosts of heaven to aid in the ministry of salvation. He gives prophets, evangelists, pastors and teachers. They are all helpful, all valuable, but they are human, and a teacher may teach error though he started with the truth. But these ministering spirits never make a mistake and never tire. They hearken to His voice (Psa. 103:20). With ear attuned to hear the voice of God, they are filled with divine strength to execute His commands.

Daniel knew the ministry of angels both for revelation and for protection in the den of lions. Angels bring prophecy, and God has angels to deal with beasts. When you are surrounded by beasts, He has His special angels to deal with them; and He has His special angels who minister truth. "O Daniel, I am now come forth to give thee skill and understanding." The same one was sent to Mary to announce the coming of the Holy Spirit upon her. And He is sending forth His ministering spirits now as the advance, the prelude, of the second advent.

It was one angel to Mary, but it is hosts now, not only in the assembly, but on the battlefield. Where sin abounds there grace does much more abound; and where evil spirits are, the ministering spirits do much more abound. The Word of God is true, the angels are real, and their work effective, definite and for eternity.

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THE THREEFOLD MINISTRY OF CHRIST

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By R. E. McAlister

The greatest fact of past history is that Jesus Christ has been here on earth. The greatest truth of the present is that He is now at God's right hand as our Mediator and Intercessor. The greatest prophecy of future events is that He is coming back to earth in power and great glory. These three appearances of our Lord Jesus Christ are the connecting links of dispensational truth.

Three Appearings

We have these three appearings set forth in the ninth chapter of Hebrews. In verse 26 it says, "Now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself." In verse 24, "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." And in verse 28 we read, "Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time, without sin, unto salvation."

The ministry of our Lord Jesus is threefold; and our deliverance through that threefold ministry is a threefold deliverance; and our attitude toward Him for a threefold deliverance through His threefold ministry is a threefold attitude.

Three Announcements

We now propose to trace these three lines in the Word of God. The threefold ministry of Christ was announced by two heavenly messengers on three different occasions. First, the announcement of His death was made on the Mount of Transfiguration. Luke 9:29-31, "And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. And, behold, there talked with him two men, which were Moses and Elias; who appeared in glory, and spake of his decease which he should accomplish at Jerusalem." Second, at the grave of Jesus, two heavenly men, also dressed in white garments, appeared and announced His resurrection, saying, "He is not here, but is risen. Come, see the place where the Lord lay." Third, in the first chapter of Acts, verse 11, His future ministry is announced by two heavenly men. They were dressed as were the others. On the first occasion the names of the heavenly messengers are given—Moses and Elijah. Here, the messengers announce His coming: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." The first two announcements have had a literal fulfillment. On the same ground of authority and by the same rule of interpreting God's Word—the rule established by fulfilled prophecy—we look for a literal fulfillment of the third announcement made by the heavenly messengers, namely, that the same Jesus will come again and will be seen just as plainly and as truly as He ascended.

Three Titles

In the Word of God are given to Jesus a number of names and titles descriptive of His dispensational ministry and offices. He is called "Prophet," "Priest," and "King." When He was here on earth He was Prophet. At present He is our Priest. When He comes again He will be our King. He is called also, "The faithful witness, the first begotten of the dead, and the prince of the kings of the earth" (Rev. 1:5).

In His past ministry He was the Faithful Witness. In His present ministry, He is the First Begotten of the dead. In His future ministry and office He will be the Prince of the kings of the earth. The Scriptures say that at that time God will show "Who is the blessed and only Potentate, the King of kings, and Lord of lords" (1 Tim. 6:15). In His absence, many potentates have exercised authority in the world; but the time will come when Jesus Christ, the rightful Ruler of the universe, will assume authority and take the reins of government into His own hands. Then God will show who is the blessed and only Potentate, when every king, ruler, sovereign, or potentate that ever has ruled in the world shall lay the scepter at the triumphant, glorious feet of my Lord, and—

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more.
From north and south princes shall meet
To pay their homage at His feet;
While western empires own their Lord,
And savage tribes attend His word."

Shepherd Titles

He is called, "The Good Shepherd," "The Great Shepherd," and "The Chief Shepherd." In the past He was the Good Shepherd. We read that the Good Shepherd gave His life for the sheep. At the present time He is the Great Shepherd. We read, "The God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen" (Heb. 13:20, 21). When He comes back again He will be the Chief Shepherd. Peter exhorts elders, "Feed the flock of God . . . not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter 5:3-5). Thus we see that the good Shepherd gave His life for the sheep; that the great Shepherd is working in us both to will and to do His good pleasure; and that the chief Shepherd shall appear to judge His undershepherds. Of that day we read also, "Then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, etc." (Matthew 25).

Pictured in the Psalms

Another picture of the threefold ministry of Christ is given us in Psalms 22, 23 and 24. The 22nd Psalm opens with the heart-rending cry of the cross, "My God, my God, why hast thou forsaken me;" and in it are found other prophecies which were fulfilled at the cross: "All they that see me laugh me to scorn; they shoot out the lip, they shake the head, saying, He trusted on the Lord that He would deliver him:

let him deliver him, seeing he delighteth in him." "They part my garments among them, and cast lots upon my vesture."

Psalms 23 describes His present ministry: "The Lord is my shepherd, etc." The key-word of this psalm is, "I shall not want." I shall not want for a shepherd; for, "The Lord is my shepherd." I shall not want for rest; for, "He maketh me to lie down." I shall not want for drink; for, "He leadeth me beside the still waters." I shall not want for restoration; for, "He restoreth my soul." I shall not want for a leader; for, "He leadeth me in the paths of righteousness for his name's sake." I shall not want for companionship, **even in the greatest** of troubles; for, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." I shall not want for comfort; for, "Thy rod and Thy staff they comfort me." I shall not want for food; for, "Thou preparest a table before me." I shall not want for anointing; for, "Thou anointest my head with oil." I shall not want for anything; for, "My cup runneth over." I shall not want in this life; for, "Goodness and mercy shall follow me all the days of my life." I shall not want in eternity; for, "I will dwell in the house of the Lord forever." What more could we want? We have everything in Jesus and Jesus everything.

Psalms 24 tells us of His future ministry, when He shall rule over the affairs of this earth. It reads, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For He hath founded it upon the seas, and established it upon the floods."

A Threefold Deliverance

Thus we see the threefold ministry of Christ. Now, through the threefold ministry of Christ, past, present and future, we have a threefold deliverance. The apostle Paul says, "Who **delivered** us from so great a death, and **doth** deliver; in whom we trust that He **will yet deliver us**" (2 Cor. 1:10). We are delivered from the guilt and penalty of sin by Christ's past ministry at the cross, where He became our legal representative and took upon Himself our sin and died in our stead, "the just for the unjust, that he might bring us to God." If, for a criminal offense, a man is sentenced to capital punishment, and if, when the day of execution arrives, he is pronounced dead by official authority and it goes on the court records that he has satisfied the law's demands, he is free from all further demands of the law—because he is dead. We cannot serve a summons on a corpse. Now if this man becomes alive again after being pronounced dead by official authority, he is still free from the law's demands. Jesus Christ took upon Himself our sins. God condemns sin in the flesh and executed the sentence in Jesus Christ at Calvary's cross. Jesus was pronounced dead by official authority; but, after being pronounced dead by official authority, He rose again—

"Up from the grave He arose,
With a mighty triumph o'er His foes;
He arose a Victor from the dark domain,
And He lives forever with His saints to reign.
He arose! He arose! Hallelujah! Christ arose!"

Being our substitute, we were in Him when He died; and we were in Him when He arose. The Scripture declares that we were raised up and made to sit together with Him in heavenly places (Eph. 2:5, 6). Thus we are delivered from the guilt and the penalty of sin by His past ministry at the cross.

We are delivered from the power and dominion of sin by His present, glorious life. The law of the spirit of life in Christ Jesus makes us free from the law of sin and death (Rom. 8:2).

Although we are delivered from the guilt and penalty of sin by His past ministry at the cross, and from the power and dominion of sin by His present ministry, we are still living in a present evil world, surrounded by sin on every hand; but when Christ inaugurates His future ministry, we shall be delivered from the **presence** of sin. We shall be caught up to dwell with Him in that city where nothing shall enter that defileth, or worketh abomination, or maketh a lie.

Our Threefold Attitude

Now, because of this threefold deliverance through the threefold ministry of Christ, the Christian has a threefold attitude toward Him. This attitude is summed up in 1 Corinthians 13, in three words—faith, hope, love—"Now abideth faith, hope, love." Faith looks back to the cross, reckoning there the salvation that Christ has procured. Hope looks forward to His coming, "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). Love looks up into His face and worships Him. Every time we come to the communion table of the Lord we assume this attitude. Paul says, "As often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come" (1 Cor. 11:26). We look back to the cross, and forward to His coming, and up into His face. This table is the longest table in the universe. It bridges the chasm between the cross and the throne. One end rests on the cross, the other on the throne. And, as God's people in loving trust surround the table, the Father looks down upon "My beloved (sons) in whom I am well pleased." We have had a great many sermons on Faith. Rightly so. We have had many on Love, which is quite proper; but we have not had so many on Hope; and yet hope stands out conspicuously in the Word of God: "We are saved by HOPE: but HOPE that is seen, is not HOPE: for what a man seeth, why doth he yet HOPE for? But if we HOPE for that we see not, then do we with patience wait for it" (Rom. 8:24, 25). "Now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see Him as he is. And every man that hath this HOPE in him purifieth himself, even as He is pure" (1 John 3:2, 3). "The God and Father of our Lord Jesus Christ . . . hath begotten us again unto a lively HOPE by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter 1:3-5).

Yes, the Scriptures declare that this HOPE is "an anchor to the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec" (Heb. 6:19, 20). May the Lord ever help us to live in the threefold attitude of faith, hope and love, because of our threefold deliverance through the threefold ministry of our Lord Jesus Christ.

"Our joy in Christ speaks a language that all hearts can understand, and is a testimony for Him, such as mere knowledge and utterance can never give."

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EMPTIED FROM VESSEL TO VESSEL

Elder John Wright Follette

"Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed" (Jer. 48:11).

In the text before us we find a partial statement of the judgment against Moab. It is not my purpose to take up this judgment and from an historical standpoint show the reason for and outcome of it. But I would like to take from this verse a little group of words, really a figure of speech, and find if there be any spiritual application therein for our profit.

The words "emptied from vessel to vessel," are suggestive. The Holy Spirit in making use of such an expression means more than we may think from a surface or careless reading. The figure has to do with wine-making. It tells one of the methods used in producing a clear, rich, well-refined wine. It is poured into a vessel and allowed to stand for a certain length of time under respective circumstances perhaps of heat, cold, light or darkness. Then it is poured again into another vessel. Each time there is a settling of sediment, of dregs, which remain in the vessel as the winemaker carefully pours the liquid into still another vessel. This process he repeats until the wine is perfectly refined; and, as it is poured in clear, smooth streams, it yields a freshness of scent or fragrance very choice and pleasing to the maker. If the wine is allowed to stand all the time in one vessel, it "settles upon its lees" and becomes scented with the essence of the dregs, and also loses its proper color value.

Does not such a figure speak? We, as Christians, are familiar enough with God's methods in soul-training to recognize at once its teaching. But let us look at the picture in fuller detail. There is a very useful lesson in Scripture in which **we** are mentioned as vessels. The Holy Spirit uses that type to teach us lessons concerning character building, frailty, usefulness, emptiness, and other helpful truths. But here the figure is quite different, and, instead of being represented as vessels, we are to play the part of wine which is emptied or poured out. The vessels then are quite distinct from us and are produced by the wine-maker alone and serve only for refining the wine.

I wish we could see more clearly than we do, and recognize the fact, that, at the present time, we are in the wonderful school of the Holy Ghost. God is a Master-teacher and has us, His children, in training. We are not saved, and baptized in the Holy Spirit because we are a matured or a finished product. These marvelous blessings have come to us because we are not matured. So, as we yield to their purposes and ends, the Holy Spirit will see to it that we are taken step by step (from vessel to vessel) into growth and maturity. And, with wills yielded and spirits mellowed and broken, we shall then become "wine on the lees **well refined.**"

So here we find one of the methods God uses in accomplishing the desire of His heart. What may that desire be? **That we may be conformed to the image of His dear Son.** This is a wonderful work indeed. When once we get a vision of what we are by nature and then realize that it is God's purpose to transform us into the image of Christ, we are amazed. And well we may be; for there is no natural power equal to carrying out so gigantic an undertaking. We are so helpless before it that we see that, if ever it is done, the power must come from a source other than ourselves. So it does. We are God's little children. **He** furnishes the means and power for our transformation. He asks simply for yielded, willing, broken material upon which to work.

Here we have an object-lesson set before us that the truth may be more forcibly brought home. Have we not all found ourselves being emptied from one vessel to another in God's ceaseless dealings? What may these vessels be? I think they represent the various circumstances peculiar conditions, unexplainable leadings, tests in relation to healing, and the general array of experiences and vicissitudes common in the life of a consecrated Christian. He does not say the vessels are all alike. That would spoil the teaching given in the figure. The vessels are quite different—scarcely two alike in the whole number. Let us consider a few.

Here is one made of glass (but it is not wine-colored) and as the wine is emptied into it, it assumes a yellow tinge or green or blue cast as the color of the vessel may produce. This is the "vessel of misunderstanding." The people at once judge the color of the wine by the color of the glass, and at once the wine is labeled as "off color." Then an endless course of reasoning ensues as to the cause of its being thus colored and **why** such rich-looking wine should suddenly take such an unusual shade. Of course the wine is all the time conscious of such remarks and has a "prayerful time" getting **settled**. For the wine must become absolutely still and stand long enough for the sediment to settle and cling to the bottom and sides of the vessel. Many keep the wine in motion trying to explain the fact that it is really all right only the glass is colored. Thus there is a delay and a longer time is needed to get clear wine. Just as it gets settled and there is a clear condition again, the Maker carefully lifts it up and pours it into another vessel. What is left behind? Praise God, a few more dregs of "self-vindication" and a little more sediment of the self-life.

As the wine is poured out, it beholds the new vessel. It is a large, round, open receptacle—gray and ugly. At first there is a shrinking perhaps—for the vessel seems so unusual, so uninviting and so absolutely unlike any into which it has ever been emptied. It is so flat and open that as the wine is poured out it can no longer keep its proper course so it runs and

spreads, filling the whole open vessel. This is the "vessel of public gaze." It is where God pours us when we are to experience public humiliation and weakness. The wine cannot gather itself up and appear in any other shape. It must spread out flat and be open to the public judgment and criticism. The trying light, the confusion and scores of remarks made concerning the "spill" (as it seems to the people) all together work a miracle. The wine becomes quiet, yielded, and silent. Then it is poured out again. Clinging to the sides of the ugly, gray vessel there are dregs of pride and self-preservation, but added to the wine is a richer hue.

The next vessel is made of clay. It is not transparent and can reflect no light. It is tall and has a long, narrow neck. As usual, the wine has some difficulty in getting settled (owing to the darkness). It has some fear as to the certainty that it belongs there. But at last it yields and fills the vessel in quietness. Here it stands for hours, days and even months in shadow and darkness. At times the wine hears music and the delightful cries of those in light, but the clay affords no reflection, so the wine remembers the light found in other days and simply trusts for light to shine again. This is the "vessel of long, dark trial." The kind in which God lets us **alone**, to prove us, even in shadow and darkness. But lo, it works wonders in the wine. As it is again poured forth it gleams with light of "faith tried and tested." Left behind are dregs of impatience, questioning and unbelief.

Again the wine is poured off into a new vessel. This one is unusual in size and quite unique in design. The shape is most peculiar—it is full of bulges, angles, corners, dents, and ridges. The people watch and at once begin to think that the wine is in the wrong vessel. It was never **called** to go into such a receptacle. It is a waste of time, money and energy, and so the wine's leadings must have been all wrong. This is the "vessel of strange guidance." As soon as the wine is settled and the lesson learned, the gentle hand of the Maker again lifts it and pours it off. How it sparkles and gleams with fresh yieldedness and obedience. Behind are dregs of distrust and fear.

We cannot take time to speak of the many, many vessels so different in character. One more may be considered. It is made of such a variety of materials—nearly everything enters into its composition. It is not at all the choice of the wine. It was never even **considered** as to how it should be formed. It speaks of the complex arrangement of circumstances into which we are thrust when we truly are not to blame for the situation at all. It is the "vessel of everybody else's fault." It is an awkward place to be in. People fail to do their duty, or forget, or someone is not broken and yielded, or another refuses to come or go as he should. Before we know it we are involved in the predicament quite to our disapproval. We are often willing to go through a trial or test when we are to blame or have some touch upon it, but to be dragged into a plight with which we had nothing to do and for which we are not at all to blame, is (to the flesh) a real death. But listen. Who made the vessel? God is not blaming you for the trial or its make-up. The wine had only to "yield," be poured into, and fill. We need not take too much time in telling the Lord all about the size, shape, color, and texture of this vessel. **He made it.** Rather let us melt and flow.

Enough has been said concerning the vessels and what they teach. Let us now turn to another phase

of truth given here. How may the wine act in being poured? In the study of my own experience and in watching others go through trials and testings, I have found three ways we may act.

First we may be poured, but with an "unbroken spirit." The will is surrendered and the pouring continues, but the dear soul keeps ridged and unbroken in spirit. So doing, the object of the pouring is lost. The soul retains its **own** shape and does not melt so that a sediment may settle. He has truly surrendered to God "to do His will or die" and may even die doing the will of God and yet utterly fail in that he is not "broken in spirit." Did you ever try to pour out a pan of thick milk into a smaller receptacle? You know the difficulty and result. Why the result? Because the milk was "set." There was no brokenness in it. The text tells us that because the wine was not emptied from vessel to vessel that it "settled on its lees." This is a Hebrew word which means "to thicken or curdle." How true! Some souls are so **set**, as we say, that they become curdled. The question then is not, "Am I poured?" No, we are **all** poured and emptied. The question now is, "Am I broken?" One may be poured and emptied into a hundred vessels and never learn the lesson and "break." Oh, let us break in spirit; then, as we are emptied out, there will be less agony, pain and distress, for we will with grace melt and fill the vessel quickly.

Another way is to yield to the pouring and find ourselves filling a number of different vessels, and yet, as we do so, we just "endure" it; quietly hidden but, away in our spirit, there is a "pout." Did you not ever yield to God in a trial, and really go through, too, and yet have a little "pout" in your spirit? We are convinced in our intellects through God's Word and past experience that the **best** thing and **safest** thing to do is to yield and go through. We yielded our wills (away back at consecration) to go through. But at times we go through the test by "enduring," yet all the time say (very faintly in our hearts), "Yes, Lord, I am going through, but just the same I don't think you treated me just fair or you could have made it easier, etc." We consent in will but do not break in spirit. Do you not see how very possible it is to yield to do God's will and even go to the stake, and yet not break? Many are "enduring" the pouring, but never seem to learn the lesson. Let us break and let the dregs settle.

The third way is to not only surrender in will but to break in spirit and heart. This is pleasing to God. As we break in spirit we lose our setness; our natural spirit gives way and we become pliable and run easily into the most intricate parts of the vessel. Here we are truly able to say, "sweet will of God," "I **delight** to do thy will, O God," etc.

Now a word as to the reason for all this pouring and emptying. Surely God does not thrust us into such trying places to mock us. Since we are consecrated, our lives are not our own to order them as we might and avoid many pourings. God is back of it all, He is training us. The object in emptying us from vessel to vessel is to produce a broken, yielded spirit. Let us now note a difference here. A surrendered will is one thing, and a broken spirit is another. The surrender of our wills is understood as a basic, underlying principle in the consecrated Christian. This is a foundation upon which God is working. The surrender of our wills is really giving God the permission to empty and pour us. As we say, "yes" to God's will and surrender, He begins to empty

and pour. This He must do in order to produce a yielded, broken spirit in us.

The second reason for pouring us out is to keep us from settling on our lees. There is such a tendency in life to want it easy. We dislike disturbances and having to do things different from the way we have done them for forty years. "The road of least resistance is a rut." So if we never get poured from experience to experience, the wine gets spoiled and scented with dregs. Do not be surprised if God is emptying you from a vessel in which you have been blessed for days or months or even years. Maybe you are settling on your lees; if so, since He is very choice of His wine, He may refine you a little more.

Another reason is to broaden us in sympathy and understanding with each other. The one who has had but little trouble in life is not a particularly helpful person. But one who has gone through a hundred and one trials, experiences, deaths, blasted hopes, shocks, and a tragedy or two, and has learned his lessons—"who by reason of use have their senses exercised"—such a person is worth while. He is able to enter into the need of suffering humanity and pray it through. He can enter into perfect fellowship with a person who is in unutterable agony of spirit and pressure of trial. He is able to look beyond the frailty of flesh and, remembering we are but dust, trust God with a sublime faith for victory and power. Do not be afraid of the process. I see very rich possibilities in it all. We long to be of service to needy mankind. Nothing is better to equip us than to break in spirit and heart and so become clear, sparkling wine, rich and refreshing.

Does some one ask, "Why do we need this broken spirit?" O, friends, need we ask why when once we have caught a vision of the adorable Bridegroom of the soul? We not only find in Him a yielded will, but, O, the broken heart and spirit! He became limp, weak and broken until His life was poured out. "Crucified through weakness" is the Word. And this was the mighty God—what brokenness! Such was one of the characteristic marks of our Bridegroom. Do we desire fellowship with Him? If we are to be united to Him, we must be broken in spirit, for our Bridegroom is yielded, and broken in spirit.

As an illustration of this emptying let us consider Paul. Surely, as choice an instrument as he must have known something of this method of development. I believe that in his conversion God accomplished a feat which takes years to gain in the lives of many Christians. I think that Paul surrendered his will then. Does he not pray right then, "Lord, what wilt thou have me to do?" Even though Paul surrendered his will to God's will and at once began to walk in it, there remained in him a strong, natural spirit (not necessarily wicked or rebellious). This did not give way to a mellow, broken, quiet spirit all in one minute. We find Paul poured and emptied, and emptied and poured, time and again. Was it to get him to yield his will? Never. He was emptied from vessel to vessel because he was yielded in will. But in all these strange and trying experiences his own natural spirit was giving way—breaking and melting until at the close of his life we find in Paul a broken, mellow spirit which led him to pour out his life and that even with a secret and heavenly joy. Look at 2 Cor. 11:23-29:

"Are they ministers of Christ? (I speak as a fool), I am more; in labors more abundant, in stripes above

measure, in prisons more frequent, in deaths oft. Of the Jews five time received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches."

Is this not a very real picture of being emptied from vessel to vessel? Look at Phil. 4:11:

"Not that I speak in respect of want; for I have learned, in whatsoever state I am, therewith to be content."

* * * * *

In closing we might consider how we may more gracefully be poured; how we may break and become the desired wine. First I think we are to see God. He is the maker of the vessels, He does the pouring, and we are His wine. To see this will clear up some difficulties. The Lord may use the enemy and other people as instruments in forming the trials, but only to accomplish His purpose. He is first. We are His wine and very choice. We cost Him His life and so He is particular to have the wine refined even to the last degree. **We only leave behind the dregs of the old creation and self-life.**

"Behind my back I fling,
Like an unvalued thing,
My former self and ways,
And reaching forward far,
I seek the things that are
Beyond time's lagging days."

We must then depend upon the Holy Spirit, who is now given to us instead of the old set, unyielding spirit of the natural. As we yield and break in our spirit, the Holy Spirit becomes all we need. Ezek. 36:27, "And I will put my Spirit within you . . ." Some day the last vessel will be filled and the last pouring finished. May He find in us choice wine, rich, sparkling and well refined because by His grace we have accepted being emptied from vessel to vessel.

ANNUITY BONDS

There are many Christian people who would be glad to have their means used in the Lord's work, after they are deceased; but do not know how to arrange for it.

They are in need of the income from their money during their life-time; therefore, they are trusting to making a will before they die, disposing of their money. Many times they drop off suddenly without even the opportunity of making such a will, and their money goes for worldly purposes; or, if they make a will, it is broken and their purpose defeated.

An Annuity Bond settles this question forever, insuring a life income, and also that, after you are gone, your money will be used for the purpose for which you intend it to be used.

Send to the General Council, 336 West Pacific Street, Springfield, Mo. for our free booklet, "Annuity Bonds," which explains this plan.

DAILY PORTION FROM THE KING'S BOUNTY

MRS. A. R. FLOWER

Sunday: Casting down imaginations"
(2 Cor. 10:5).

Most of the misunderstandings amongst God's children have their start in the imagination. A faint suspicion enters our minds; upon this our imaginations set busily to work, and ere long a serious difficulty develops. We need the mighty power of the Holy Spirit to sweep as a purifying wind through all the recesses of mind and heart, that therein may lurk no deadly, unwholesome germ of suspicion or criticism.

Monday: "The God of peace . . . through the blood of the everlasting covenant, make you perfect in every good work to do his will" (Heb. 13:20, 21).

A dear brother once had a vision of the saints of God being caught up into glory. They were in one vast company, all encased in red. On asking what that red color meant, he was told it was the blood of Jesus, which had made them ready. And then was added this forceful statement, "Nothing else is needed; nothing less will do." It is not strange then that our song throughout eternity shall be of the Lamb who hath redeemed us unto God with His own precious blood.

Tuesday: "Woman, thou art loosed from thine infirmity" (Luke 13:12).

Hallelujah! God has spoken the word of deliverance—you are free, and "whom the Son maketh free is free indeed." Is there a tiny suggestion of returning affliction? Is there a shade of fear sweeping over your spirit? Resist it! Refuse it! His Word has gone forth and you may confidently stand upon it. He will make fat thy bones; thine health shall spring forth speedily; thy soul shall be as a watered garden.

Wednesday: "Were there not ten cleansed? but where are the nine?" (Luke 17:17).

Are you one of the nine who never have returned to give thanks? There are many souls throughout the land whom God has touched and delivered, from whom no song of praise is ascending. What selfish ingratitude! It is little wonder that worse things sometimes befall such souls,—that they lose the victory and blessing. Praise not only brings victory, but it confirms and makes permanent the victory God has already given. "Bless the Lord, O my soul, and forget not all his benefits!"

Thursday: "The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men" (Psa. 11:4).

God has a perfect panoramic view of us all, with all our eccentricities, failures, and foibles. And—if we can only remember it—He is sending to us just the persons and circumstances that will round out our lives in beautiful symmetry. All these things lead across the will of nature. If we resist, we hinder; if we accept, the bitter soon becomes sweet. "Help us, O God, to see light

in thy light!" Then will we better understand and rejoice in the hope of His highest glory wrought out within our lives.

Friday: "All that the Lord hath said will we do, and be obedient" (Ex. 24).

Obedience and faith and joy are very closely related. If you are coming short in the first two, do not be surprised at the absence of the latter.

"Trust and obey—for there's no other way

To be happy in Jesus, but to trust and obey."

Saturday: "Seek the Lord and ye shall live" (Amos 5:6).

Darkness is gathering everywhere,

And souls are drifting fast

Away from faith's strong mooring-place,

Driven before the blast.

How may I stand the tempest keen?

I take me to God's faithful word,

And deeply to my soul He speaks,

"Your heart shall live that seek the Lord."

A LESSON FROM THE FROGS

For the glory of God I wish to relate the following experiences.

One summer evening I was very tired and nervous and retired early but could not rest or sleep because of the noise of a number of frogs in a nearby pond. I said, "Oh, Lord, do make those frogs stop their noise." The Lord spoke so sweetly, "Let everything that hath breath praise the Lord" (Psalm 150:6). I said, "Oh, is that what they are doing?" And as I listened I could hear some say, "Praise the Lord, praise the Lord;" and some bass voices saying, "Glory! glory!" My tired feeling vanished and my nerves were quieted and I joined with them in praising the Lord.

At another time, shortly after the death of our little girl, I was looking at her photo and feeling very sad, and lonely, when I felt it wasn't pleasing to the Lord; and I said, "Oh, I must praise the Lord." I put the photo away and stepped to the door, still feeling sad, when a frog in a ditch near the house said, "Better do it; better do it." I said, "Do what?" It said, "Praise the Lord, praise the Lord!" I began praising the Lord and joy filled my soul and I praised Him that our baby was so happy in the loving Saviour's arms, safe from all the evils of this old world; and also for the blessed hope of some day clasping her in my arms where there will be no more parting. I love to hear the frogs now, and always join them in praising our Heavenly Father, who doeth all things well.

We can learn lessons from all of God's creation.

Mrs. W. D. Lowry,
Buhl, Idaho.

"If we aim at the fruit, we are likely to miss it. If we aim at abiding in Christ, the fruit is certain."

HEALED OF TYPHOID

In August, 10 years ago, I was taken very sick and grew steadily worse for several days. The dear neighbors who knew nothing about divine healing, were getting alarmed, so I felt led to call a doctor, which we did. When he came he took my temperature and made thorough examination and told me I had typhoid, but he thought he could get me out of there in about 21 days. He was an old acquaintance and knew we didn't use medicine. I said, "Doctor, you know we don't believe in taking medicine," and he said, "Well, I don't believe in giving much medicine, either, but you really need a little." So he fixed a little and left it for me and he gave me one dose just before he left—about 4 p. m. I think the ones caring for me gave me another at 8 p. m. But I just looked to the Lord, and before the second dose had time to take effect He healed me. O praise His name!

The Lord got me up in two days instead of the doctor in twenty-one. Then how wonderfully the blessed Lord strengthened me. Just one week from the day I got out of bed I rode 14 miles in a covered wagon, then took the train and traveled until about 10:30 p. m., then stayed with a dear sister two days and resumed my journey to Tahlequah, Okla., arriving there in a regular down-pour of rain a stranger in a strange city. Through all this the Saviour was indeed my strength. I never knew just why we felt led to have a doctor unless it was that our neighbors might know just what the disease was and they knew I didn't take enough medicine to even help me so they knew the dear Lord healed me and restored me much more rapidly than any doctor could have done. Glory to His name.

—Mrs. Bernice Ferguson.
514 E. 5th St., La Junta, Colo.

THE MODERNISTS' REAL VIEWS

For the time will come when they . . . will turn away their ears from the truth, and turn aside unto fables (2 Tim. 4:3, 4).

The Eastern Methodist says: "At a conference of liberal ministers Dr. Howard Osgood, of the Rochester Theological Seminary, said he wanted to make no mistake about their views, and then read five or six propositions about the Bible and its teachings, asking whether these correctly represented their position. He was assured that they did, it said, President W. R. Harper being the spokesman. Professor Osgood then showed Paine's 'Age of Reason,' the book he read them from! They begged him not to let the incident get into the newspapers." Tom Paine is said to have cried on his deathbed, "I would give worlds if the 'Age of Reason' had never been published. Stay with me! It's hell to be left alone!"—S. S. Times.

When you invest, invest for eternity. Send for Brother Bell's booklet, "Annuity Bonds." Sent free on application
336 W. Pacific St. Springfield, Mo.

"I Am the Lord That Healeth Thee"

HEALED OF MANY AFFLICTIONS

Praise the Lord for healing me of Bright's disease. I had had kidney trouble ever since I was a child and had been under the care of a doctor several times; and I have taken patent medicines some since I was a child; but nothing did me any good. Two or three years ago it developed into Bright's disease. In February, 1923, I had to give up my work. I was prayed for for healing. Afterward I was examined by a doctor and he told me I was sound as a dollar. I also had gas on the stomach very bad. One night after I was saved, which was New Year's Day, 1922, I laid my own hands upon my stomach in Jesus' name and He healed me. I was prayed for in the Walla Walla, Wash. mission by the pastor and others. I am forty years old. Pray that I may receive the Baptism in the Holy Spirit.—J. F. Litchford, 712 W. Moore St., Walla Walla, Wash.

HEALED OF HIGH BLOOD PRESSURE AND OTHER AILMENTS

I want to add my testimony to those of others, giving Jesus glory for what He has done for me. In May, 1923 God wonderfully saved my poor soul. I thought that I was saved; but when Sister Hopkins laid her hands upon me for healing, God showed me that I was not even saved. So I began to ask God to save me. On the way home the power of God came upon me and gave me the witness that I was a child of God, born into the kingdom of God. Then I went in for the deeper things of God. In July I was anointed and prayed for and God healed me and baptized me in the Holy Spirit. I was healed of high blood pressure, heart and stomach trouble and many other ailments. Praise be to the dear Lord.—Mrs. W. T. Lytle, Letcher, S. Dak.

MEXICAN BABY HEALED OF PNEUMONIA

A Mexican baby had pneumonia. It was only a month old and had not been well since its birth. Another lady told the parents to prepare for the worst, as she thought the baby would not live. But, praise the Lord, one person was there who believed the Lord could heal it. So they sent for a sister and she called for me. Within fifteen minutes after anointing with oil and praying the fever was gone. The next morning the parents were oh, so happy! The baby had slept the best since it was born, and was as sweet as a baby could be, and laughed to its parents' delight. You would not know that the baby had ever been sick. The parents are very hungry. Pray that the few saints here may be true in all work for the Master, and that He will give us souls. Pray for this place. It is a very wicked place. Pray that some one may be sent here full of the fire of God.—Mrs. Lewis Lambe, Brawley, Calif.

HEALED OF EFFECTS OF SPINAL MENINGITIS

I want to come back and praise my dear Jesus for His great healing power. I had been a sufferer from my back ever since I was four years old, the after effects of spinal meningitis; but He has healed my back and many other ailments. He is our only family Physician. Husband was a tobacco user and had tried several times to quit, but always craved it and invariably went back to it. But last March he requested the laying on of hands and prayer that God would deliver him. He was entirely delivered so that he has not even craved it since. Praise be unto His great name. We earnestly desire the prayers of God's saints, as we are young in the faith, having been one of the assembly for only about a year and we are among a lot of unbelieving church members who cannot say too hard things about us and our belief. There is no assembly here. We are praying that some one will come here to hold a revival who is wise about unnecessary manifestations.—Mr. and Mrs. W. B. Bivins, Harper, Texas.

HEALED OF TUMOROUS GROWTH

After suffering terribly for three weeks, and having consulted seven doctors, none of them agreeing, only that I must have an operation at once, I finally consented to an operation by two of Portland's best physicians. When they operated they removed an abscess tumor and five quarts of pus. After nine weeks, without any improvement in my condition, they operated the second time. My heart was in such a bad condition, and I was so weak, they said I could not possibly recover. So I asked if I could go home, if only for a few weeks, for a rest from the hospital. I came home and was prayed for by some of the Pentecostal saints and I found salvation; Glory to God. From that I began improving. I was soon able to attend the meetings at the Mission, where I was anointed for healing; and I was healed. All praise be to Jesus.

I was to return to the hospital every month for an examination. The first month I went back, and the doctor could not understand my improvement, for I had no more pain.

My body had been one complete mass of tumorous growth, and everything was grown together. Science could do nothing with my case, only to prolong my life a very short time by operating whenever pus began to form; and my heart was so bad that I had a very poor chance of surviving the ether. But, praise be to God. Nothing is too hard for our Lord. I am improving every day, and I am entirely free from pain. Glory be to His precious name.

When I came home I had a rubber drain in the incision. But I never had

to go back to the doctor to have it removed. God removed that also, and the wound is healing up fine without any stitches. Oh, what a wonderful Saviour is mine, and what a wonderful Physician.

Before I was healed I had to wear glasses for all close-up work. But my eyes were healed too. Thank God. He does nothing by halves. I give Him all the glory. I am now seeking my Baptism in the Holy Spirit.

Mrs. C. W. Jackson.

All sufferers are urged to put their case in Jesus' hands. Write for anointed handkerchief or for prayer. Kindly enclose stamp for return. 2123 E. 30 St. Portland, Oregon, Will C. Trotter.

HEALED OF APPENDICITIS

I am praising God for His wonderful healing power. He has been so wonderfully good to me, bless His precious name. I had appendicitis and had been praying for myself for two weeks. I was so bad I could hardly bear my clothes to touch my side. On Saturday morning I was praying and the Lord spoke to me and said, "You have two little children you do not want to leave. They need a mother's care. When you go to church, have the saints pray for you and you will be healed." That night Brother and Sister Thornberry laid hands on me and I was healed. The devil tried to beat me out of being prayed for; but, praise the dear Lord, old Satan had to get behind, there wasn't any room for him. The next morning the devil tried to make me think I wasn't healed; for my side hurt me as bad as ever. The dear Lord said to me, "The devil is trying to make you think you are not healed." I said, "Thank you, Lord, I know I am healed." No sooner had I said it than the pain was gone and has not bothered me since. I am praising God for His healing power and for all He has done for me. Pray that I may always do His blessed will and obey His calls.—Mrs. John Holcombe, Stockton, Kans.

HEALED OF TUBERCULOSIS

As I have been reading in the Pentecostal Evangel about the divine healing, it came to me to write a few lines about my own healing. Three years ago I was down sick in bed with consumption. The doctor said there was no more hope for me. My father and mother fixed a bed for me on the screened porch, as I had to have a lot of fresh air.

It happened that a Pentecostal preacher preached divine healing; and one day as I was lying alone, I asked my sister to bring me the Bible. I opened to Psalm 6:2. It was for me, and praise God, I was healed. I am now married. My husband and I are both seeking for the Baptism of the Holy Ghost. My mother received her Baptism two weeks ago, which puts more hunger in our hearts to go on with the Lord.

God is doing a great work in Havre. Do pray for us that we will praise God through everything and be found faithful when the Lord comes. Praise His name.—Mrs. Arvid Laugen, Box 914, Havre, Mont.

The Inspiration of the Scriptures Scientifically Demonstrated

A Letter to the New York "Sun," by Ivan Panin

Sir,—In today's Sun Mr. W. R. Laughlin calls for a "champion of orthodoxy" to "step into the arena of the Sun," and give him some "facts." Here are some facts.

1. The first 17 verses of the New Testament contain the genealogy of Jesus Christ. The genealogy consists of two parts. Verses 1-11 contain the genealogy from Abraham, the father of the Jewish people, to the Captivity, when the Jews ceased to be an independent people. Verse 12-17 contain the genealogy from the Captivity to Christ. Let us examine the first part of this genealogy.

Its vocabulary has 49 words, or 7 sevens, of which 42, or 6 sevens, are nouns. Of the 42 nouns, 35, or 5 sevens, are proper names, and 7 are common nouns. Of the 35 proper names, 28, or 4 sevens, are male ancestors of Jesus, and 7 are not.

The 49 words of the vocabulary are distributed alphabetically thus: Words under the first five letters of the Greek alphabet are 21 in number, or 3 sevens; under the second five letters, 14 or 2 sevens; under the next eleven letters, also 14, or 2 sevens. Again: These words have 266 letters, or 38 sevens; and these also are distributed alphabetically, not at random, but by sevens; thus words under the first three letters have 84 letters, or 12 sevens; under the fourth letter, 7; under the fifth and sixth, 21, or 3 sevens; under the eighth, 70, or 10 sevens; under the tenth, eleventh, and twelfth, 21, or 3 sevens; under the thirteenth, 7; under the fifteenth to the twenty-first, 49, or 7 sevens; under the twenty-second, 7. It is clear that this part of the genealogy is constructed on an elaborate design of sevens.

Let us now turn to the genealogy as a whole. I will not weary your readers with recounting all the numerical phenomena displayed therein. Pages alone would exhaust them. I will point out only one feature. The Greeks had no figures, but used instead the letters of their alphabet. Their first letter stood for 1; their second for 2, etc. Every Greek word is thus an arithmetical sum obtained by adding the values of its letters. The vocabulary of the entire genealogy contains 72 words. If we write its numeric value against each of these 72 words, and add them, we obtain their sum 42,346, or 6,052 sevens; and these 6,052 sevens are distributed alphabetically, not at random, but by sevens.

It is thus clear that not only are the first eleven verses of this genealogy constructed on an elaborate design of sevens, but the entire genealogy is also thus constructed. One other feature: The 72 vocabulary words of this genealogy occur in 90 forms. If we add the numeric values of these 90 forms we get 54,075, or 7,725 sevens, with corresponding distribution into 7 alphabetical groups of sevens.

Let Mr. Laughlin sit down and try to write some 300 words intelligently like this genealogy, and reproduce some numeric phenomena of equal or like design; if he does it in a month he will do well. Let us suppose that Matthew accomplished this feat in a week.

2. The passage which follows this genealogy, verses 18-25 of chapter 1, tells of the birth of Jesus Christ. It contains 161 words, 23 sevens. Its vocabulary has 77 words, or 11 sevens; and these 77 words occur in 105 forms, 15 sevens. Joseph is here addressed by the angel. Accordingly, of the 77 words the angel uses 28, or 4 sevens; he does not use 49, or 7 sevens. Of the 105 forms the angel uses 35, or 5 sevens; he does not use 70 or 10 sevens. Alphabetically the 77 words of the vocabulary are distributed by sevens; the 105 forms are distributed by sevens; the 161 occurrences are distributed by sevens.

The sum of the 77 numeric values of the vocabulary is 52,605, or 7,515 sevens; the sum of the numeric values of the 105 forms is 65,429, or 9,347 sevens, with corresponding alphabetical groups of sevens in both cases.

The fact that the angel's speech has also a scheme of sevens makes it a kind of ring within a ring, a wheel within a wheel. If Mr. Laughlin can write a similar story of about 160 words with the same or similar scheme of sevens in two months, he will do very well indeed. Let us assume that Matthew accomplished the feat in only two weeks.

3. The second chapter of Matthew tells the story of the childhood of Jesus. It has a vocabulary of 161 words, 23 sevens, which occur in 238 forms, 34 sevens, and have 896 letters, 128 sevens, with a numeric value of 123,529, or 17,647 sevens; while the 238 forms have 166,985, or 23,855 sevens, each item having in turn alphabetic groups of sevens, which it would be too tedious to enumerate. This chapter consists of at least four logical divisions, and each division shows individually the same phenomena found in the chapter as a whole. Thus the first six verses have a vocabulary of 56 words, 8 sevens, etc. There are some speeches here: Herod speaks, the Magi speak, the angel speaks. Their numeric phenomena are so pronounced that though they are, as it were, a dozen rings within rings, wheels within wheels, each is perfect in itself, though forming all the while only a part of the rest.

If Mr. Laughlin can write a chapter like this as naturally as Matthew writes, but containing in some 500 words so large a number of intertwined yet harmonious mathematics—if he can write a chapter like this in five years he will do very well indeed. Let us assume that Matthew contrived to write it in only one year.

4. There is not, however, a single paragraph out of the hundreds in Matthew that is not constructed on exactly the

same plan. Only with each additional paragraph the difficulty of constructing it increases, not in arithmetical, but in geometrical progression. For he contrives to write his paragraphs so as to develop constantly fixed numeric relations to what has gone before and what follows. Thus in his last chapter he contrives to use just seven words not used by him before. Or, again, he contrives to use just 140 words, 20 sevens, not used elsewhere in the New Testament. It is thus easy to show that Mr. Laughlin would require some hundreds of years to write a book like Matthew's. How long it took Matthew, I do not know. But how he contrived to do it between A. D. 30, when Christ was crucified (and the Gospel could not have been written earlier, and A. D. 70, when Jerusalem was destroyed (and his Gospel could not have been written later), let any sane man explain.

Anyhow Matthew did it, and we thus have a miracle—an unheard of literary mathematical artist, unequalled, hardly even conceivable. This is the first "fact" for Mr. Laughlin to contemplate for a few moments.

Second fact is still more important; Matthew uses just 140 words, 20 sevens, found nowhere else in the New Testament. How did he know that Mark, Luke, John, James, Peter, Jude, and Paul would not use those words? Unless we assume the impossible hypothesis that he had an agreement with them to that effect, he must have had the rest of the New Testament before him when he wrote his book. **The book of Matthew, then, was written last.**

5. It so happens, however that the Gospel of Mark shows exactly the same numeric phenomena. Thus the very same passage which Mr. S. K. Waters calls so triumphantly in today's Sun a "forgery," presents among others the following phenomena: It has 175 words, or 25 sevens. Its vocabulary has 98 words, 14 sevens; of these the Lord uses in His speech, 42, or 6 sevens. In like manner, of the 175 words in these Last Twelve Verses of Mark, the Lord uses 56, or 8 sevens. And all this, too, with the usual alphabetical distribution into groups of seven in each case.

And again, of the 98 words of the vocabulary 84, or 12 sevens, are used before by Mark; and 14, or 2 sevens, are used only here. Mark, then, is another miracle, another unparalleled mathematical literary genius. And as in the same manner in which it was shown that Matthew wrote last, it is also shown that Mark, too, wrote last, we have this fact established: **Matthew surely wrote after Mark, and Mark equally surely wrote after Matthew.**

6. It happens, however, to be an additional fact that Luke's Gospel contains exactly the same phenomena as those of Matthew and Mark; and so
(Continued on Page Fourteen)

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 St., Springfield, Mo., U. S. A.

A CHRISTMAS IN JAPAN

On leaving the boat at Yokohama, what do you see? devastation, people with heavy hearts, people defying God. We shudder, and enter the barrack station to buy our tickets to Tokyo. As not all electric lines are running, those that are running are not able to accommodate the crowds, so new cars have been made without seats. And as we are packed in so tight that it is impossible to move, we breathe a prayer that God will preserve us as these four or five cars of human freight go over bridges and tracks that are continually weakened by successive quakes. We arrive in Tokyo station, which stood the earthquake fairly well, and get into a street car to ride to the city limits. During our forty minutes ride, on both sides of the street we can see the remaining debris, and great holes torn in stone and cement buildings that are still standing; but the slits in the earth are filled in. We see, not a city of spacious buildings and beautiful homes, but a sea of tin-roofed, barrack buildings. But, as it is the holiday season, there are gay trimmings, and Japanese New Year decorations, made of straw, rope, crabs, and oranges fastened together, are sold everywhere. The different kinds of stores are gaily trimmed and a New Year's sale is going on. As we near the city limits and enter the suburbs, the results of the earthquake are seen in broken-down stone fences, roofs without tiles are so uneven that they look like the waves of the sea, and propped up houses. We get off the city street car and ride a short distance on two other cars and reach our home. We take off our shoes and enter in. You will exclaim at the quietness of the house, but as you inspect it you will wonder how it ever stood an earthquake. By the side of a foreign house it seems like kindling wood and paper. We do not need ventilators for there are plenty of cracks. But as we have a coal stove it is very cosy. We are busy preparing for Christmas. Invitations are printed and presents purchased. To do this we must go out to the stores. We go to the dry-goods stores, where there are gaily colored clothes hanging up. We go in to make a purchase. There is a stool for us to sit down on in this store, and in front of us is a "hebaché" or Japanese stove over which to warm our hands. It is sitting on a large platform on which four or five men are squatting waiting for customers. We select something, the boy wraps it, and, as we leave, every person in the store cries out, "Thank you." We next go to the Japanese fruit store for some Japanese oranges for the children. The fruit is usually displayed on steps or shelves. We then go to the candy and cake stores to buy some for the

Sunday school children. Returning home we sort the candy and put into little boxes with glass covers. Saturday comes and in the evening we go to the Otsuka church for the Christmas service. There is Christmas singing, prayer and Scripture reading. How happy the children are to receive the boxes of candy. Sunday we have our regular service. Monday evening we go to the Fujimai Church for the Christmas service. The children are dressed in gay colors, the more the finer. We return to our home from the service with a glad heart. Next day, which is Christmas, is our day at home. The packages that loved ones have sent are opened, together with the little gifts we have bought for each other. Soon our Christmas season is over; but Christ abides, and we continue to sow the seed." —J. W. Juergensen.

AN ADVANCED STEP IN THE LAND OF OPPORTUNITY

The District Council of the Assemblies of God of Japan met on January 4 to 6, 1924. At that time all the missionaries gathered together and we had a blessed time of fellowship one with another, and of refreshing from the presence of the Lord. The morning meetings were given over to the business sessions; the afternoon and evening meetings to devotional services, held in Brother Juergensen's church, together with Japanese Christians and workers.

One of the intensely interesting things of the Council Meeting was the planning of a concentrated, co-operative effort of all the missionaries in attendance for more efficient work. In the first place they are praising God for the new reinforcements that are coming out to the field. These new reinforcements must have a place where they can study the language. For this purpose they realize the need for Headquarters, a Missionary Home where the new missionaries can live while studying the language. In the next place they need an orphanage, where the numberless little children, left without fathers and mothers, can be trained and taught in spiritual and Pentecostal truths. Then there is urgent need for a Bible School, where consecrated young men and women can live in a spiritual atmosphere and become rooted and grounded in the love of Christ, studying to show themselves approved unto God, workmen that need not to be ashamed, able to rightly divide the Word of truth. Japan needs men and women equipped for service, used of the Lord, and, through the Spirit, building a spiritual building that will stand throughout all eternity.

The needs are great, they are urgent, but this is a time of crisis for the work of God in Japan. With every available

facility, with all shoulders to the wheel, with a determined purpose and united prayers the Japanese missionaries wish to do much for the betterment of the work at this time. We appeal to the home friends to come to the help of the Lord in this hour of crisis and opportunity.

The missionaries all voted to use what money was available for a building project and make the first payment on establishing a place for Headquarters. They are looking to God, who is a Master-builder and who has given this "earnest" of that which is to come to supply the needed funds to finish that which is begun, and He has promised to supply every need according to His riches in glory.

A NEW EXPERIENCE

Well, here in Japan, the last couple of weeks, we've come through a great battle; but the Lord gave over the enemy while we praised the Lord. At our conference in Tokyo we had a blessed time of fellowship. While we missionaries held our Council meetings in the morning, the Japanese workers gathered in the church for prayer. In the afternoons and evenings we had special meetings in the church for the Japanese. The afternoon meetings were for the Christians, and the evening meetings were evangelistic. God blessed and the Christians were very happy, but we missionaries felt that something was wrong. Next to the last night came the turning point. We were around the altar and felt that God wanted to work; but the word came that there was an Achan in the camp and so we determined to stay at the altar until God revealed the Achan. It was 3 a. m. before we reached our home. God had revealed the Achan and we had our first experience in Japan with a person possessed by a religious demon. But, hallelujah to Jesus, He gave the victory. The next night her husband received the Baptism in the Holy Spirit. He was the last one we ever thought would receive. And, oh, what a change. He's the first to testify, the first to pray. His face shines. His Baptism in the Spirit is to us what the cloud as big as a man's hand was to Elijah. We are looking daily for the mighty downpour of the Latter Rain. The sky is filling up with clouds. Hallelujah. Please help us to pray. This is our only plea to you.

Concerning ourselves we can say, God never faileth us. In the natural the nerve strain is great. You cannot realize what an earthquake is unless you've felt one. I do not mean just a little shock, but a real earthquake, when you are thrown to the floor or have to hold on to keep from falling over. The other morning before we got up, without a moment's warning the heaviest shock came that we have had since September 1. A number were killed and injured and many hundreds of houses collapsed. It is thought by earthquake specialists that a certain mountain is soon to erupt as there are continual rumblings and great cracks in its side. But we

do not feel like running away. We are not looking for earthquakes, but to hear the still small voice. The Lord was not in the earthquake, but in the still, small voice. Be still and know that I am God. Earthquake seems to come before the still, small voice. God will be exalted even if it takes an earthquake to wake people up."

GOOD REPORTS FROM BOLIVIA

Brother Tommy Anderson, of Bolivia, writes: "We are rejoicing that the brethren are intensely interested in our Bolivian Indian project. There is no such work in all Bolivia like what we are doing. The people are very anxious for us to plant a school for poor boys, where we can educate them and also teach them God's Word. Two Normilistas teachers have offered their services. In this valley where we work there are between thirty-five and forty thousand people. One mile from us there is one farm that has five hundred slaves. They work from sun up to sun down and receive for their labor twenty cents Bolivian money (worth about seven or eight cents in U. S. A. money) with some raw food. Pray God to free the thousands of slaves and fill them with the Holy Spirit. May the Lord bless and use you in a wonderful way."

THE MEXICAN ASSEMBLY IN LA VENDA, MEXICO

This little Assembly is located just twenty-five miles from Matamoros, Tamaulipas, Mexico (Just across the river from Brownsville). During the past six years Pentecost has been sweeping from village to village, and from ranch to ranch, in this part of Mexico. It is a wild looking country, densely covered with mesquite and huisache trees, cactus and many other thorny growths; but as you journey along you come to little clusters of houses, and, if you wait until night comes, you will see the people all gathering in one of the houses, and soon the praise of God will begin to sound. We have seven such assemblies in this part of Tamaulipas state. More workers are needed constantly on the field, more tracts to hand out. Calls are coming from every side for a "obreo"—worker. Will you let them die without the knowledge of the full gospel as we have it?

SHOWERS OF BLESSING

Brother Finkenbinder, of Ponce, Porto Rico, writes: I was in Ponce last week and over Sunday, and I must say that the blessings of God are again poured out as in the beginning. It seemed we could just feel the heavenly rain falling. The hall was filled to overflowing. Some of the members, besides strangers, had to stand during the services. We are praying earnestly for a Church building in Ponce, the need for which is very great indeed. Won't you all please join in prayer that God may work in a way that the means may be forthcoming for this very purpose. Praise the Lord.

REVIVAL IN EGYPT

During the past few months God has been working in Egypt especially among the missionaries and the native workers. They have been seeking the Lord for waves of refreshings from on high. In response to their earnest prayers, the Lord has manifested Himself in a mighty way. Heart searching messages were given in the power of the Holy Spirit; the truth went home to the hearts of the people; and with one accord they rose to their feet with uplifted hands, tears flowing, and hearts melted, and the glory of the Lord literally filled the place. Truly it was the Lord. God grant that these waves of revival may continue and that all the Mission stations may be visited with like manifestations of heavenly power and the glory of the Lord.

MONEY FOR RUSSIA

Special arrangements have been made for the transmission of money to Russia, Latvia, Poland, Austria, Lithuania, Germany and other points in Europe by the Foreign Missions Department. If you have money to send to your friends in Europe, write us and tell us the amount you wish to send, and we will tell you how much it will cost. This system is safe and sure. J. R. Flower, Treas., 336 W. Pacific St., Springfield, Mo.

THE CALL FROM JAPAN

Brother J. W. Juergensen, of Kobe, Japan, writes: "We trust that God will soon thrust forth laborers to Japan. God-called, God-sent, God-prepared, consecrated, and willing to study the language. We want men possessing power with God, and men willing, with a determination to stick. God is able."

NEW MISSIONARY

"Unto us is born this day, February 13, in the city of Oakland, California, a daughter, and her name shall be called Evangeline Mary Radley." The Evangel readers join in sending hearty congratulations to Brother and Sister Radley. May the blessings of the Lord rest upon them and the little babe.

MEXICAN PRINTING PRESS

Late last fall the Lord supplied the money to purchase a printing press for which we had been praying for years. For over seven years we have printed a Spanish monthly paper; and we have always had to pay high prices for same. This condition made it impossible for us to meet the demand for papers for street meetings, and for Pentecostal tracts. Now we have the press, it is installed, and we have printed three issues of our monthly paper on it, also several thousands of tracts. Our present need is for a permanent home for the press. At present it is located in a small servants' quarters; but we may have to move at any time. Also, we need more paper on which to print tracts to be sent to all our workers along the Mexican Border, in Mexico, in Central America and on different Islands where Spanish is spoken. Also, the press will be able to solve the problem of tracts for the Gospel Truck. Indeed: "All things

work together for good to those that love the Lord." Pray for the Press. Up to the present time it has been run only a few hours each week. Should it not be kept running all the time?

THE GOSPEL TRUCK

On the 3rd of February, 1924 this Gospel Truck was dedicated to the Lord in Sugarland, Texas. It is the gift of Brother Chas. Vellenga, a Presbyterian brother, for the work of the Assemblies of God among the Mexicans. For years we have felt the need of just such a truck. It is fitted out with two beds, in fact, with every convenience. Two workers will accompany the truck and move slowly from town to town, preaching as they go, giving out tracts, etc. On the rear end of the truck there is a platform that will hold three men, just the very thing for street meetings for it elevates them high enough to be seen by hundreds. Brother Vellenga not only dedicates this truck to the Lord's service, but he also is going to contribute \$25.00 a month toward its upkeep. Of course, it will take more than that to keep it going; for the expenses of two workers, gas and oil, repairs, tracts and gospels, etc. will amount to some little sum each month. So we are asking you to pray for us that the Lord will lay this truck upon the hearts of His children and keep the truck going for the salvation of lost souls. Think of the work that will be done through the truck, visiting our scattered brethren that have not heard the gospel for weeks, months, or even years; stopping with our small assemblies and holding revival meetings; preaching on the streets of hundreds of towns and cities; going from house to house with the glorious message of salvation in verbal form and through the printed page.

OUR DAY SCHOOL

Sister Laura Kritz is our teacher. She left a school that would pay her around \$100.00 a month in Illinois, near her father's home, to come and teach these Mexican children, receiving no salary whatsoever. In San Antonio they voted the Bible out of the Public School, and the day they did it they had a pugilist in the schools teaching the children to fight. At present our school is in our church building, but we hope to build a home for the school and for the Printing Press just behind the church. In the school English and Spanish are both taught, and the school is opened with a song and prayer service, the children themselves often leading in prayer. They memorize many Scripture verses, and their parents testify that they learn faster than when they were in the Public Schools. We are sure that the spiritual influence is better. We would ask you to pray that the Lord will enable us to provide them with a school room for next year, as this year many, many children from Catholic homes have had to be turned away for lack of space, much as we have regretted it. The school is a wonderful way to get the gospel into the hearts of the children and win the confidence of the parents and bring them to Christ.

REPORTS FROM THE FIELD

WEST GRAHAM, VA.—Just closed a 25-days' meeting. About 20 were saved, and 10 baptized in the Holy Spirit. Meeting was conducted by M. B. Nicewonder of Coulwood, Va.

SACRAMENTO, CALIF.—Glad Tidings Assembly is located at 2961 24th St. A cordial invitation is extended to any of God's children who are near here to come and worship with us.—Mrs. J. D. Luppe.

BOSS, MO.—Just closed a few-nights meeting. The dear Lord blessed from the beginning. Several were saved and reclaimed and baptized in the Holy Spirit as in Acts 2:4. Praise the Lord. Brother Roy Cochran was with us part of the time. Pray for us at this place.—A. L. Pryor.

MARTINSBURG, W. VA.—The Lord has blessed us with refreshing showers at the Bethel Pentecostal Tabernacle. About two months ago Brother L. T. Stewart, of Buckeye City, Ohio, who we believe was led of God, came and took up the pastoral work here. After laboring in our midst several weeks he stated that he believed that it was God's time for a revival and a harvest of souls in this place. On Jan. 10 an evangelistic campaign was opened and souls were saved from the beginning. The meetings were exceptionally well attended and many church people became interested in the meetings. Twenty-five or more have been saved and reclaimed, and the best of all is that a revival spirit still exists and we are expecting greater things. All praise be unto God.—Frank Clark, 427 Faulkner, Ave.

TEXARKANA, ARK.—I want to sound a note of praise from this place. Last November I was called to Blossom, Texas for a revival. I found a few struggling saints there still holding on to the Lord. They were revived in a wonderful way and two were reclaimed. I went back on February 6 and found them still holding on. We are going there twice a month on Wednesday night. There are so many places without a pastor, and I want to do all I can to help them through. The work here in Texarkana is prospering nicely; no new additions, but the saints are on fire. The Lord is providing the money to pay on the Church building that was bought last May. The saints at Piny Grove, near Prescott, are revived and moving on. The outlook of the work that we have the oversight of in general looks promising for revival this year. The saints are all praying to this end. We are planning for a big revival here as soon as the weather is warm enough for a tent. Any one who has a large Gospel Tent will please write me here, 920 E. 4th St., Texarkana, Ark.—C. M. Carraway.

AUCKLAND, NEW ZEALAND.—We had a glorious time while Mr. Wigglesworth was in Auckland, souls being saved and bodies being healed. They have been holding a convention at Wellington during the holidays and God has been working in their midst. One woman who had a tumor was prayed for and it came away from her as she left the Town Hall, on the steps. The people are being baptized in the Spirit as they are prayed for, and some received while our brother was preaching.—Florence A. Archer.

HECTOR, ARK.—We want to sound a note of praise to the King for His many blessings. People are coming to the services and the Lord is blessing. Since we came here the first of September there have been 8 or 10 saved and some have received the Baptism in the Spirit, and there have been several healings. It seems the saints are getting down to real business. We praise the Lord for it all and are looking forward to a wonderful revival. Will the Evangel Family please pray that God will send it?—A. W. Tanner, pastor.

CORWIN, KANS.—Have just closed a revival here that we might take advantage of the Bible Conference in Kansas City. The Word as given out was blessed of God and confirmed in the hearts and minds of many. There were several who for some time had been tarrying for the precious Baptism in the Holy Spirit before we came. Twelve received the Baptism as in Acts 2:4, and others are seeking; also several were saved or reclaimed. The community was stirred, Bible study and family altars took new hold in the hearts and homes of many. Pray with us for a continued revival when we return.—A. R. Farley.

TULSA, OKLA.—Some time back I held meetings at Golden Rule school, near Tulsa. Though this is in a small community, God made Himself manifest and poured out rich blessings. More than 20 souls were saved and 17 baptized in water, some being baptized in the Spirit as in Acts 2:4. Since these meetings I have held a series of meetings at the Lighthouse rescue mission in Tulsa. This is a new Institution in Tulsa, but it was crowned with victory, for God saved more than 20 poor, lost souls and made Himself felt in our midst. Not being occupied at present in any church and having put in 5 years studying God's Word, I feel that God could use me in many places in this rich harvest field in Oklahoma. So I am open to all calls. Knowing that the Lord is coming again soon, we should not tarry in obeying His command to preach the Gospel to the lost, that they may be saved. Notice: For some time my address will be, Ben King, 706 So. Peoria Ave. Tulsa, Okla.

TOLEDO, OHIO.—February 12 Evangelist P. C. Nelson of Detroit began a series of meetings with Pastor Paul C. Bucher, in the new tabernacle, corner Door and Lawrence Avenues. All Evangel readers are asked to pray for the success of this campaign in this-needy field.

KEOTA, OKLA.—I am praising God for His love to the children of men. I have just arrived home from Enid, Okla. The meeting began Jan. 20 and continued till Feb. 11. 15 were saved, and 20 received the Baptism according to Acts 2:4. One of them was a Baptist minister's wife. He and his daughter were seeking the Baptism. Feb. 23 I go to Hugo, Okla. for a meeting. Pray for me.—W. C. Aytes.

ATHENS, ALA.—We have our church built and are having meetings in it, large crowds attending. We ask that all saints pray that God will send down the old-time power to save and baptize and heal. Any of God's people will be welcome who feel that He is leading them to this place. We have a good sized band of saints here. We have living rooms built on to the back of our mission. The Lord willing, we are going out into the state of Texas this summer. We are going to build us a house on a Ford truck in which to travel. Any assembly that would like us to visit them can write me. We believe in the old-time power.—Chas. G. Williamson.

BECKVILLE, TEXAS.—Wife and I came down to this country last fall. We have been having many trials, but we can thank God for all things, for we are more than conquerors through Christ our Lord. We are finishing a new church house five miles west of Beckville, and we need the prayers of all the saints of God. I invite any Assemblies-of-God preacher who is in fellowship with the General Council. There has been so much unsound doctrine preached down here, the people have not given heed to the Word as I would like to see them do; but they love the way. We get good, large crowds to preach to, and I want to lift up Jesus to them, that He may draw all men unto Himself.—W. E. Stanley.

CHICKASHA, OKLA.—God is blessing in almost every service. Brother T. K. Davis is with us at present. Pray that the Lord will give us a great revival here. We hope that the missionary interest will be better in the future. Brother and Sister Juergensen gave us a visit, and Brother Earl W. Clark gave us some inspiring messages on South America. Also Brother and Sister Smith have been with us and have given us some interesting messages on Africa. Help us pray for these dear missionaries as they go to different parts of the world. Any one in fellowship with the Council will find a welcome at our church. Remember us at the throne of grace.—C. E. Shields, pastor, 510 S. 6th St.

A FRONTIER PREACHER GONE TO BE WITH THE LORD

A very worthy man, living at Schuller, Okla., died last Sunday. His name was William Morgan Skaggs. He was not a member of the Council but I have understood that he would have been but for the fact that he worked in the coal mine winters to get money for his summer campaigns out on the frontiers. He had worked very hard in the mine and was looking forward to a summer campaign in Wyoming. He literally worked himself to death. His new Dodge car was almost all paid for and his plans were all complete for the trip. He stood very high here and will be remembered through Colorado, Wyoming, Oklahoma and Arkansas where he has preached the Pentecostal gospel for eight years. Brother Skaggs was 36 years old. He leaves a widow and three children.—Hermon L. Harvey.

DUSTIN, OKLA.—Just closed a two-weeks meeting at Dustin. Brother F. E. Conrad of Shawnee, Okla. did the preaching. His messages were full of power and old-time Pentecostal fire. Seventeen went their way through to salvation at the old-fashioned altar bench. Five were reclaimed and ten received the Holy Spirit Baptism as in Acts 2:4. They all spake in other tongues as the Spirit gave utterance as the evidence. There was no card signing salvation in this meeting, but old-time Pentecost. The saints were built up and a blessed spirit of unity prevails. Messages in tongues were given with the interpretations. Twenty-two new recruits were added to the assembly roll. This assembly is one hundred percent Pentecost, and any brother or sister in fellowship with the Assemblies of God and preaching our distinctive testimony will always find a hearty welcome at Dustin.—Jas. and Dellar Hutsell, Acting pastors.

ARLINGTON, W. VA. Union Church—We just closed a good revival meeting here. Pentecost was a new message, no one having ever heard it preached. The good Lord was with us in much power and we thank Him for it. Divine healing, two resurrections, and "other tongues," had been unheard of, and of course we had some opposition. But God instantly healed a sister in answer to the prayer of faith, and folks declared that a miracle had been performed. Other tongues were also generally accepted as the Bible evidence of having received the Holy Spirit, and when folks listened to them, they said, "It's wonderful!"

Some were saved, some desire the Baptism in the Holy Spirit, and on the closing night 200 people shook hands with us and said they had enjoyed our visit. The church was enlarged twice while the meeting lasted. We feel that a fine work will be established here, and we have left it in charge of Brother B. O. Phares, who has been called into the ministry. Brother Phares read himself into Pentecost, then sent for us, that he might hear it preached. Pray for this community, and for us.—M. B. Hampton, H. L. Shumway, evangelists.

WASHINGTON D. C.—The ministry of Pastor A. G. Ward of Toronto, Can. to the members and friends of the Full Gospel Assembly, Washington, D. C., on a recent date, was a time of real visitation from the Lord, and the saints are rejoicing in newly found glories in the cross of Christ, and in the person and work of our great Redeemer.

Brother Ward has a teaching ministry in the Word of God which is unusual, and which is much needed in our Pentecostal Assemblies to establish the faith of the children of God in the immovable Rock of the Scriptures. "The words that I speak unto you, they are spirit and they are life," said the Lord.

The faith of the members of our Assembly has been wonderfully strengthened, and has taken deeper root in the Living Word of God, as the result of the ministry of Pastor Ward in our midst, and we shall always have a welcome for him here.

The revival spirit continues to grow in the assembly, and we are looking for the "greater things" which our Lord has promised. At the all-day New Year's Convention the pastor of the assembly made known the call God had laid upon him, to give up a responsible position with the U. S. Government, to devote his time to the work of the Master and of the assembly. The Spirit witnessed in a wonderful way, and the saints rejoiced together in beautiful fellowship of love and grace.

The presence of the Saviour came in rich blessing upon the throng that filled the hall and two souls found Him as their Baptizer in the Holy Spirit. We feel the Lord has put His seal upon the consecration made, by giving us, in the first month, a number of souls saved and healed and sixteen baptized in the Spirit "as at the beginning." Praise the Lord.

The work has been under the charge of the present pastor for eight years, having been given into his hands when it seemed about ready to expire, with an attendance that dropped as low as two persons, and located in a little hall down by the river front. We made a covenant with God to stand by His work in Washington, and praise His Name, He began to send the people to us. Today we are in a splendid hall having a capacity of about 300, on Pennsylvania Avenue, midway between the Capitol and the White House; and hundreds are now coming to hear the Full-Gospel message. We humbly yet joyfully say, "What hath God wrought!"

An increasing host of young men and women, "whose hearts God has touched," are aflame with the evangelistic spirit, and are bringing precious souls to the feet of Jesus. At a recent missionary service conducted in our midst by Brother F. E. Baumgarten, fifteen earnest hearts bowed at the feet of the Master in definite consecration to any service to which He may call them, in the homeland or in the "regions beyond."

We praise Him for His faithfulness, and as we look on the "fields white unto harvest," we hear Him saying unto us and unto all His disciples, "Pray ye the Lord of the harvest that He will send

forth laborers into the harvest." Pray for us that we shall be faithful laborers for the Lord of the harvest, and that we shall find the "floors full of wheat" and the garners overflowing with golden grain.—H. L. Collier, pastor, Full Gospel Assembly.

WORCESTER, MASS.—We praise the Lord and have much to be thankful for. God has helped us to progress wonderfully. He has helped us to press out in Him as never before. There have been a few saved and some Baptisms in the Spirit. Some time ago, a young French Catholic came to the Lord. Of course, his friends made it very hard for him, but he held on in God. One night he came home and his wife told him that the little child was sick and that he should call for the doctor. Instead he took the child in his arms and, with confidence in God, with a trustful heart and a simple faith, he asked the Lord to prove the healing power in his home. God did and the wife saw it all. She could not doubt any longer; and, as a result, she came to the meetings with her husband. The other day she was saved, and, not long after, she was filled with the Holy Spirit as in Acts 2:4. It also was not very long afterwards that God baptized her husband and both are now rejoicing not only in their Saviour but in Jesus Christ as their healer and baptizer.

I let you know this for, what makes it more wonderful is, that God has placed me, a Hebrew, in this town of Worcester; and it does make my heart rejoice that a Jew can preach the unsearchable riches of Christ and that God honors by touching the Catholics. I have many of them in the work here and they have all been saved in the last 11 months of my work here. I give God all the praise and the glory. It has been He all through the hours of my labor here.

We covet the prayers of the dear saints, that God will abundantly work, for, truly, the New England States need Pentecost as well as anywhere else.—Myer Tan Ditter, pastor.

BAKER, ORE.—When the Lord laid it upon my heart to come to Baker last June I knew nothing of the conditions; but upon arriving in Baker I found about four hungry souls awaiting a messenger of the Lord. We rented a hall and started a meeting and the Lord blessed us in a mighty way. Twelve dear souls have received the Baptism in the Holy Spirit, and six more are seeking. February 3, (Sunday) eight souls were buried with their Lord in water baptism and several more are to be baptized later. The Lord has manifested His power in many remarkable healings—rupture, varicose veins, neuritis and many minor ailments. On account of the saints being unable to finance the meetings any longer we are obliged to suspend operations for the present. We earnestly covet the prayers of the Pentecostal family that God will bless this field. If any of the Council brethren pass this way we very much desire that they stop in Baker for a season.—Luella M. France.

THE INSPIRATION OF THE SCRIPTURES SCIENTIFICALLY DEMONSTRATED.

(Continued from Page Nine)

does John, and so do James, and Peter, Jude, and Paul. We have then no longer two great unheard of mathematical literari, but eight of them, and each wrote after the other.

7. And not only this: As Luke and Peter wrote each two books, as John wrote five, as Paul wrote fourteen, and it can in the same manner be shown that each New Testament book was written last. Moreover it can be shown in the same manner that each of 537 pages of the New Testament (in the Greek edition of Wescott and Hort) was written last. And the same can be shown to be the case with each of the paragraphs of the New Testament, of which there are at times several to the page.

The phenomena are there, and there is no human way of explaining them. Eight men simply cannot each write last; 27 books, 537 pages, perhaps thousands of paragraphs simply cannot each be written last. But once assume that One Mind supervised the whole, and the problem is solved as simply as an algebraic equation. But this means literal and verbal inspiration of every jot and tittle of the New Testament. There remains only to be added that by precisely the same kind of evidence the Hebrew old Testament is proved to be equally inspired.

* * * *

To the foregoing letter several replies were printed in the Sun, but not a single answer. For there are three ways, and three ways only, in which to refute its argument: and no one has yet even attempted to do it in any of these ways:

(1) By showing that it is possible for two books to be written each after the other; that it is possible for eight men to write each after the other seven; that it is possible for 27 books to be written each in its turn last; for some 537 pages to be written each last.

(2) By showing that the facts presented are not facts; that in the Greek the first letter does not stand for 1, the second letter for 2, the third for 3, etc.; that the additions made are not additions; that the numerics, in short, presented in the Sun are delusions, figments, fabrications, frauds, miserable cheats.

(3) By showing that even if the facts be true, the arithmetic faultless, and the collocation of the numerics honest, it does not follow that the mere men could not have written thus without inspiration from above.

For refuting the argument by the second method nine noted rationalists were respectfully but publicly invited to prove that the facts were not as stated. Three University presidents, two theological professors, three divines representing different denominations, and the editor or a whilom religious, now secular, magazine, comprised the nine. They could not disprove the facts, but they have not yet withdrawn their frequent public attacks on the Bible as a book that does not tell truth.

DEDICATION AND REVIVAL AT WOOD RIVER, ILL.

The splendid new brick tabernacle, erected by the members of the Wood River Assembly, was dedicated to God and the advancement of His cause, Sunday afternoon, February 3. A large number of friends and members, including members of the Assemblies in nearby towns, were in attendance. The services were conducted by Evangelist A. H. Argue, of Winnipeg, Canada, who delivered an interesting dedicatory sermon full of spiritual interest. The ceremony of delivering the charge and admonishing the trustees, deacons, and members to be ever mindful of their responsibility to God in carrying on the work and guarding the welfare of the Assembly was very impressive. Brief talks were also made by Brother O'Guin of Granite City, Pastor Beldon of the United Brethren Church of Wood River, Brother Biffle of Bethalto and Brother Higgins of Upper Alton, each of whom commended the Wood River Assembly and its pastor upon the wonderful growth and influence it has made since beginning a few years ago. Special music was rendered by two quartets, one from Granite City and the other from Alton. A free-will offering was taken, but, contrary to former custom, no pledges of financial aid were asked for or sought.

The Wood River Assembly is continuing a season of revival services which began January 18, conducted by Miss Zelma Argue, assisted by the pastor, Brother Lawson, and later by Miss Argue's father. These services have proved very successful, and to date about one hundred precious souls have been brought to God. Many of these also received the Holy Spirit Baptism. Thus far thirty new names have been added to the membership roll and the interest of others gives promise of more to come.

A brief history of the Wood River Assembly gives a strong testimony; for God, in His wonderful way, has greatly blessed the efforts of a small number (seven) of those who began holding cottage prayer services about three years ago. These prayer meetings grew in interest and attendance until it was decided to rent a large store-room for services. Pastor Elmer Snyder was also chosen to serve the ensuing year. During the pastorate of Brother Snyder the attendance increased and soon the store-room proved too small. At this time a suitable lot was purchased and the members erected a good-sized tabernacle, which, also, in a short time had to be enlarged. This was in September, 1921. During the following November the State District Council held a convention in the tabernacle with Elder J. H. Law, the District Chairman (now a missionary to Africa), presiding. The following January Brother G. W. Lawson conducted a series of successful revival services, and in March he became pastor of the Wood River Assembly. God has greatly blessed his ministry and the efforts of the Assembly in the building of the brick tabernacle which was dedicated last Sunday. The size of the building is 42x70 feet, having a seating capacity of five hundred persons. It has a large basement, to be used for Sunday school and prayer purposes, and represents an estimated value of twelve thousand dollars.

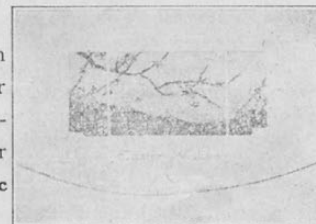
Preparations are being made to care for and entertain the delegates to the coming convention of the District Council which meets again in Wood River commencing March 25.

"HITHERTO HATH THE LORD HELPED US." UNTO GOD BE ALL THE PRAISE.—G. W. Lawson.

EASTER POST CARDS AND FOLDERS

EASTER FOLDERS

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GOSPEL PUBLISHING HOUSE, SPRINGFIELD, MO.

BAKERSFIELD, CALIF.—The saints of the Four-Fold Gospel Assembly have been enjoying a blessed time of refreshing in the last few months. Being called by the assembly to take the pastorate nearly a year ago, on coming we found a body of very discouraged saints, having passed through hard times of abuse and division, with no place in which to worship. After a few months of hard labor, the Lord has enabled us to build a comfortable tabernacle seating about three hundred and fifty, which is all paid for. Best of all many have been blessed. A goodly number have been saved; also many have received the Baptism in the Holy Spirit, and there have been definite healings. Evangelist S. Swanson of San Diego, Calif. has been with us for the past month. Two weeks of this campaign were held at our tabernacle and 2 weeks at Oildale, a suburb of Bakersfield, with the final meeting at our tabernacle on Sunday, which was a blessed day. The word was ably sounded forth by our Brother, and many responded by weeping their way through to the Lord. Also the saints have been deepened in the Lord under our brother's ministry. Previous to this meeting Evangelists Wm. Black and wife were with us for two weeks, when a goodly number received the Baptism in the Holy Spirit. Interest from the public is growing and we are expecting still greater showers to come.—E. O. Robeck, pastor.

SPECIAL NUMBERS OF THE EVANGEL

No. 509. Special "Pentecostal" Number. Full messages on the Baptism in the Spirit.

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Gospel Publishing House, Springfield, Mo.

BIBLE SCHOOL CALENDARS

Our supply of Bible School Calendars is exhausted, so we are unable to supply any more, but in place of the calendars we are in a position to supply you with our DIME CONTAINERS which we believe God has shown us to be the plan whereby we will be able to complete the school building.

Order your supply at once from the "General Council," 336 W. Pacific St., Springfield, Mo.

TENT WANTED.—Dr. C. C. Self of Barham, La., has given a truck to the Louisiana Gospel Band, and wishes to supply it with a living-tent, Meeting-tent and camping outfit. If anyone has a tent for sale, or wants a meeting in Louisiana or close by, write me at Fullerton, La., Box 496.—W. M. Harrison.

NEEDY FIELD.—Please pray for this place that God will send someone to open a mission. There are many churches, but no power.—Mrs. F. Wakelin, Fort Frances, Ontario, Can.

OPEN FOR EVANGELISTIC WORK. G. A. Brewer and brother, 612 S. 14th St., Mattoon, Ill. One preaches and the other cares for the musical part.

PASTOR WANTED, at Franklin, Nebraska, at once. Address John Crouch, pastor, or O. R. Sturdevant, Secretary.

Forthcoming Meetings

SEDALIA, MO., REVIVAL CAMPAIGN.—Evangelist A. Watson Argue and party will conduct a revival campaign at the Assembly of God Tabernacle, from March 9 to 23 inclusive.—R. Elmer Baker, Pastor.

MEETING AT WEST PLAINS, MO., to begin March 8 and to last until Jesus says, "Stop." Sister Martha R. Joiner of Florida, Ala., will have charge of the services each night. We ask the prayers of the Evangel family for the greatest revival this place has ever known.—Veny L. Clark, pastor.

MEETING AT GAINESVILLE TEXAS, to begin March 29, and to run as long as the Lord leads. Brother and Sister William S and Bertha A. Moore, evangelists of Henegar, Ala., will be in charge. Pray for this place.—Elmer E. Gore, 913 E. Belcher, Gainesville, Texas.

TULSA, OKLA.—Evangelists Earl W. and Beula O. Clark of Indianapolis, will open a revival campaign, Sunday, March 2, in the large Tulsa Tabernacle, seating 6,500, with a choir of 400 voices and 90 personal workers and 60 ushers, where Ritchey conducted his two meetings in that city. The Clark's covet the prayers of the Evangel readers for this great campaign for lost souls. Plan to attend.

CELINA, OHIO, EVANGELISTIC CAMPAIGN. Brother J. Clark Soules and wife will hold a 10-days meeting in the Opera House, City Building, March 14 to 24. This is a new field for the Full-Gospel message. Saints in this vicinity, come over and help us. Entertainment provided for those from a distance. For further information address Oscar Green, 436 W. Market St., Celina, Ohio. Pray for us.

THE SECOND ANNUAL ILLINOIS STATE COUNCIL of the Assemblies of God will convene March 25 to 30, inclusive, at Wood River, Ill., in the new Pentecostal Church of which Rev. G. W. Lawson is pastor. All Pentecostal ministers of the State are invited; also the Assemblies are urged to send delegates to participate in the deliberations of this Council. Free entertainment will be provided for those who attend.—Carl M. O'Guin, Chairman, Granite City, Ill.

CONVENTION AT CHILDRESS, TEXAS.—There will be a local convention at the Childress, Texas, Assembly of God Church, March 18, 19, 20, 1924. All ministers take notice that live in that part of the district and try to be there if possible. Time will be given to teaching the Word on fundamental lines in relation to the Council principles. The Chairman of the district will be there. Anyone desiring license to preach, bring your recommendation.—S. G. Shields, Pastor; J. C. Wilder, Chairman.

FARM FOR SALE.—A Pentecostal brother in Oregon is desirous of selling his improved farm, and is offering to give one-tenth of the purchase price to the General Council to be used in the Lord's work. The farm is located 32 miles from Portland on a paved highway, and an electric car line runs past the farm. The farm consists of 94 acres of good, rich soil, free from rocks or gravel, and is fenced off into 8 fields. About one-half of it is good level bottom land, and the rest is rolling hills. There is running spring water all over the place. It would be excellent for a stock or dairy farm. There is a good orchard with 300 trees of various kinds of fruit, a good piece of standing timber sufficient for fencing and firewood. There is a good 9-room house and 50 x 50 barn and all the necessary outbuildings suitable for dairy business. It is one mile from the small town of Gaston where there is a good high school and church. Do not write to the General Council, but for price and further information write to W. A. Goodman, 1446 Fourth St., Hillsboro, Oregon.

PASTOR WANTED at South Dallas Mission. Brother A. L. Casey has been our pastor, but has resigned to go to Wesson, Ark. We surely did not like to see him go. Brother Eby, of 4th and Grand, is going to help us out on Wednesday nights.—R. L. Grant, 2121 Wall St., South Dallas, Texas.

PASTOR WANTED, at Haskell, Texas. Write J. L. Reed (Deacon), Foster Community, Rule, Texas.

CONTRIBUTIONS FOR FOREIGN MISSIONS February 15th to 21st inclusive (This does not include offerings for expense of Foreign Missions Department)

\$180.00:	Bethel Taber Canton Ohio
90.00:	Upper Room Mission San Jose Calif
75.00:	Christ Covenant Glad Tidings S S Chicago Ill; Mrs M Duluth Minn
70.00:	Assembly Tulsa Okla
68.00:	S S Alton Ill
58.00:	Glad Tidings Assembly Newburgh N Y

50.00:	Bethany Assembly Springfield Mass; Mrs W M K Detroit Mich; Pent'l Gospel Taber Dallas Tex
47.00:	Assembly Bradford Pa
40.77:	Rosen Hts Assembly S S Ft Worth Tex
40.00:	J W U Great Bend Kans
32.00:	Grace Taber Ch Syracuse N Y
30.00:	A Friend Butler N J
28.65:	Apos Faith Mis Battle Creek Mich
26.00:	Mrs C D Miami Fla
25.00:	Mrs M E L Rufe Okla; saints at North Howell Ore; Bethel Full Gospel Ch Rochester N Y; Christian Assembly Zion City Ill; C & F C Flagler Ia; Assembly Vineland N J
24.00:	O H Spokane Wash
20.00:	A A Detroit Mich; J B Kenniwick Wash; Mrs S A Caldwell Tex; Four Fold Gospel S S Anacortes Wash; L P Milwaukee Wis; Central Park As N Y; Grafton W Va friends; Assembly Oneonta N Y; Mrs C J M Oakland Calif
17.74:	Lilac Assembly Wilkes Barre Pa
17.21:	Mehida Pent'l As Canaan N H
16.50:	W F S Turlock Calif
15.65:	S S Paris Ark
15.20:	Full Gospel As Lancaster Calif
15.25:	First As Kansas City Kans
15.00:	Assembly Endicott N Y; Mrs M H Downers Grove Ill; H M Clarendon Ark; W E C Sharon Tenn; R & Z H Puxico Mo; F M B Galva Ill; P S Gary Ind
14.00:	Assembly Colo Springs Colo
11.00:	Full Gospel Mis Pomona Calif; H C J Bismark N Dak; Assembly Gary Ind
10.00:	Mrs T S Goliad Tex; F B Pleasant City Ohio; Mrs R C Lockhart Ala; Mrs. G V L Los Angeles Calif; Friends Woodland Calif; A C K Sunnysvale Calif; Mr & Mrs L M L Bucyrus Ohio; Mr & Mrs H B Chicago Ill; J E C Lynchburg Mo; B M G Ironton Minn; E F K Los Angeles Calif; J B Battle Creek Mich; Assembly Troy N Y; A B Kingsburg Calif; Mrs A M N Dayton Ore; Mrs M W Highland Ill
9.50:	Mr & Mrs G E Boaz Wis
9.40:	Assembly Douglas Ariz
9.35:	S S Dunsmuir Calif
8.32:	Assembly & S S El Dorado Ark
8.25:	R A M Purdy Ia
8.00:	Mt Israel Ch of Peace S S Reading Pa; P W Cleveland Ohio
7.50:	C A B Woodston Kans
7.07:	N R N Pueblo Colo
7.00:	Mrs B F La Junta Colo
6.78:	North Canaan S S New Hamp
6.09:	E W Cleveland Ohio; M H & M U San Francisco Calif; S S S Pasadena Calif; Little Disciples Class New Paltz N Y; J W H Marvel Ark; D G & S G Montreal Que
5.50:	L M T Parsons Kans
5.00:	Mrs C S Charleston W Va; R D S Springfield Mo; H McC Kelleyville Okla; F C Rockford Ill; Mrs C W H Yonkers N Y; Mrs E H Reno Nev; L E F Camden N J; Mrs R M H Eldorado Ark; Mrs J F Royal Oak Mich; A J H Crosby Minn; Mrs E K Pello Ia; J T Hammond Ind; J W W Junction City Ark; A Friend in Ga; M E C B Ashland Ore; M M Russell Ia; A M M Cheap Ky
4.75:	Assembly Wainwright Okla
4.50:	H K Brooklyn Ohio
4.30:	Assembly Corsicana Tex
4.25:	R L G Dallas Tex
4.00:	Assembly Ewing Mo
3.87:	J D C Kinston Ala
3.55:	A J K Raton N Mex
3.50:	Mrs C M G Truman Ark
3.35:	G L F Sullivan Mo
3.20:	C W Springfield Mo
3.00:	Miss J L C Bible School Park N Y; Mrs H J Y Minter Ala; Mrs J C M Almena Kans; Young People Newcastle Pa; W S M Kingsport Tenn
2.90:	J L P Rosboro Ark
2.50:	Sherman St S S Ottumwa Ia; R D R Redlands Calif; Portuguese & Spanish Mis San Jose Calif
2.45:	Mr & Mrs E R C Heber Springs Ark
2.40:	E S Bisbee Ariz
2.00:	Mrs E H Jacksboro Tex; J A M Greene Stone Pa; Mrs E M V Redford Mich
1.25:	Mrs J L Fairport Harbor Ohio
1.00:	Mrs M L E Mercedes Tex; C M F Boonville Ind; C A Ada Minn; P S Westernport Md; J B V Old Forge Pa; Miss A B Royal Oak Mich; J R Sturgis S Dak; Anon Des Moines Ia; Mrs R D S Springfield Mo; R R Portland Ind; A A G Irwin Pa

65: Sums less than one dollar.
Total less \$40.77 amount given direct to missionaries by assemblies\$2,037.29
Amount previously reported 5,669.38
Total for February to date\$7,706.67

CONTRIBUTIONS FOR HOME MISSIONS February 15th to 21st inclusive

5.65:	S S Dunsmuir Calif
5.00:	R & Z H Puxico Mo
3.00:	Mrs M H Caldwell Ida
2.50:	H M Clarendon Ark
1.50:	R D R Redlands Calif
1.00:	Mrs J H Prattsville Ark
.50:	J R Sturgis S Dak
Total\$19.15
Amount previously reported 57.03
Total for February to date\$76.18

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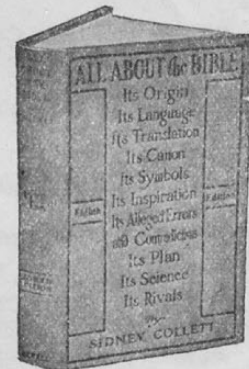
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