



NUMBER 595

SPRINGFIELD MO., MAY 2, 1925

Subscription Price \$1.00
Canada and Foreign \$1.50

The Harvest of the Earth is Ripe

Rev. 14:15

Abraham asked the Lord whether He would destroy Sodom if ten righteous men were found there. And the Lord answered, "I will not destroy it for ten's sake." God is loath to execute judgment. He has been loath over and over again. The longsuffering of God is salvation. Every time He has withheld destruction, the cup of iniquity was filling up. A partial judgment stayed the filling of the cup for the time being, but gradually the cup is being filled. And when the cup is filled the Lord will send forth the word, "Thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe."

In Sodom and Gomorrah, in Jerusalem and Babylon, we see judgment has fallen on part of the earth. But here the angel is told to put in the sickle for the harvest of **the earth** is ripe. All the armaments and weapons of defence of all the armies of the world will be unable to withstand the sickle of a divinely appointed wrath. Get out of the swath of the sickle. Come into judgment beforehand, the judgment that begins at the house of God, and so escape the judgment of the earth.

What are the judgments of God? God's Word says that judgment begins at the house of God, but how did Christ deal with the house of God? When He found in the temple those that sold oxen and sheep and doves, and the changers of money sitting, He made a scourge of small cords and drove them all out of the temple, and He poured out the changers' money and overthrew the tables. Judgment commencing in the outer court! He wants the outer court purged. He wants the outer life purged. Was it wrong to sell doves in the outer court? They encroached on the preserves of the holy place. He said, "My house is the house of prayer: but ye have made it a den of thieves." Robbers in the courts of the Lord! The money changers occupied the space reserved for other purposes. God was robbed. The priests who tolerated this were unfaithful in higher duties, and this led to the rejection of the Messiah.

Though God's judgments were on Sodom, He had blessing for Abraham who was on the outside. He had blessing afterwards. The plains of Jordan had no attraction for him. The people of God have got to give Sodom a wide berth and must have no part nor lot in the attractions of the cities of destruction. By so doing, they will have God's best, which He has in reserve for them.

The Lord said, "Shall I hide from Abraham that thing which I do?" God trusted the man of faith. When He sees a man of faith, to that man He will communicate. Hast thou faith? By faith Abraham obtained promises. By faith he obtained secrets. Those who have faith are blessed with faithful Abraham. How was Abraham blessed? Through revelation, through the promises, and through the friendship of God. Lot was out of it all. God did not talk with him. He got Sodom and lost faith. Abraham refused Sodom and gained faith, and also God's blessing and revelation. Seek to be filled with faith and to be filled with the Spirit; and the Holy Spirit will show you things to come.

"Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all" (Jude 14, 15). He will come in His splendor, majesty and glory. He will come to His own as Bridegroom. They have known Him not only as the King of glory but the Friend of sinners. He who was despised and rejected of men will come. And the marks of shame and of death will be especially glorified by the Father. "Behold my hands and my feet." These words were spoken to the disciples. God is going to draw attention to the wounds of His glorified Son throughout eternity. "In the midst of the throne . . . stood a Lamb as it had been slain!" Those wounds He bore will act as an eternal barrier against the forces of hell and they will never again disturb the harmony of heaven. Those wounds are pledges to the saint of eternal safety within the portals of glory.

A Lamb as it had been slain! The Lamb that
(Continued on Page Four)

THE PURPOSE OF THE COMING OF THE LORD

By Elder D. H. McDowell

What is the purpose of the second coming of the Lord Jesus Christ? To many it is a feature of a program; just as salvation, the Baptism in the Holy Spirit, Divine Healing, the ministrations of the Holy Spirit among us, are features of a program. But I am looking upon it a little differently these days. The second coming of the Lord Jesus Christ is not a feature of a program but it is THE program. The preaching of regeneration, the restoration of man back to God, the outpouring and the Baptism of the Holy Spirit upon believers, the working of signs and wonders and miracles in the earth, are features of this program, leading up to its grand and glorious fulfillment.

What is the purpose of the second coming of the Lord Jesus to this earth? My first answer is this—To bring into fulfillment God's plan of restoring His universe back to the place where it was before sin tainted it. Away back in the beginning, God was; not **from** the beginning, but **in** the beginning, God. What we see and handle of mundane things is the outcome of His creative power. But sin has come in. It was found first in Satan, he who was exalted as one of God's creatures, a covering cherub who had an exalted position in the glory of God, who walked up and down in the midst of the stones of fire, who was the anointed cherub—sin was found in him. Pride had lifted up his heart and he thought to exalt himself to the very throne of God; and thus there was a blot on God's fair creation. The minor chord in the universe was struck, and God arose and cast this corrupted cherub from His glory and from His presence.

But in casting Satan from His presence He did not obliterate sin, He did not deal with the thing itself that caused the blot. That was still future. Scripture was given to us not so much to reveal a multiplicity of details and mysteries out there in those days of the fall of Satan, but to deal with the facts of God's program as it affects us as a human family; so it begins with the operations of God upon this planet where we live. Of all the other planets of the universe, it seems that God has chosen the earth to be the stage of action upon which He will unfold His purposes for the whole.

No doubt in the beginning this fair world was created beautiful, then later turned into chaos. In the work of six days God began to put it into shape and make it habitable. On the sixth day He put man on the earth. In Gen. 1:28 we have the record of God's commission to Adam, "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Notice that God told Adam to "replenish" the earth. What does it mean to replenish a thing? It means to fill it up again. Then God tells Adam to have dominion, to be ruler, to subdue. Then there must have been something to be put under, to be dominated over. But before Adam got fairly launched into the commission that God had given him, that subtle deceiver who was cast from God's presence because of sin in his heart, entered this fair paradise and brought

about the fall of Adam, dragging him down to the mire, impairing his powers, ruining his possibilities, thus endeavoring to thwart the plan of God.

God however intends to deal with this thing. He has never departed from the idea of grappling with sin and Satan, and fixing things so they will never need to be fixed again. Since the first Adam fell God has laid the responsibility over on the last Adam. Jesus Christ was born into this world to do the thing that the first Adam failed to do, and at Calvary He dealt with sin and brought to nought the power of Satan. He is coming to subdue this world, to dominate, rule and reign on the earth. For He must reign until He hath put all enemies under His feet, not only in this world but in the universe. Adam might have done it. He might have been the instrument in the hand of God to clear the universe of the blot Satan put on it, but he failed; and God sent Jesus, the last Adam. Scripture nowhere states that He is the second Adam. He is the last Adam because there will never be a need for another one. When the Lord Jesus gets through, it is finished.

Isaiah wrote: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder. . . . Of the increase of his government and peace there shall be no end. . . . The zeal of the Lord of hosts will perform this." God has put the government upon the shoulders of Jesus Christ. Talk about a feature of a program! It is THE PROGRAM ITSELF. Why is God saving souls? Why is He pouring out the Holy Spirit? In order to further the work and fill in the details that are necessary to make possible the coming of the Lord Jesus Christ. He shall take up the glorious work of rescue, of subduing the world, of putting sin and the devil out of the universe. The zeal of the Lord of hosts will perform this—not our organized system of government, not the league of nations, not the Bolsheviks, not socialism will perform this; but the zeal of the Lord of hosts.

"The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills. . . . My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth" (S. S. 2:8, 10, 11). Is there any significance, any suggestion to us in this passage? God is preparing this chosen company, whom He is gathering out of the world today, by an outpouring of His Spirit, which He speaks of as rain upon the mown grass, the early and latter rain. As the apostles lived in the time of the early rain, so we are living in the time of the latter rain. As the Holy Spirit was falling on the people, Peter said, "This is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." He did not mean that the days he was speaking of then included just a few days of twenty-four hours duration, but they included a period of time, or "the last of the days," the dispensation in which the Holy Spirit should be operative in revealing Christ, gathering out a Bride for the Lamb. He is passing here and there, saying, "Wilt

thou go with this man?" It is all leading up to that time when Jesus shall come. No mountain of difficulty is too high, and no hill of obstacles can hinder His coming when He leaves His seat at the right hand of the Father to put in His appearance on this earth.

What is He waiting for? That this latter rain shall fulfill His purpose. I believe with all my heart that the Holy Spirit had more in mind in that second chapter of the Song of Solomon than just a little love scene. "Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone." The showers, the drenching showers are over. I am confident that when this work of the Holy Spirit in its miraculous power is over, there will be a company of people ready to greet their Lord.

God has a covenant with Abraham, Isaac and Jacob. The Lord Jesus is coming to fulfill God's covenant promise to the fathers. God has a covenant with David. In the 89th Psalm we read how God assured David that his throne would be established forever. But David starts in on the minor strain, looked at it through natural eyes, expected a natural kingdom. God's covenant is not with the flesh, the natural—that was consigned to the cross. David's natural glory and crown had to come down into the dust. God has not made a covenant with our natural, but with our redeemed, blood-washed spirit. Our natural glory has to go down into the dust. All that is of the natural, the flesh, must perish in death at Calvary's cross. When God was covenanting with David He had reference to David's greater Son who was to come. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."

And so God has a covenant with the Lord Jesus Christ, that He is to be King of this earth. The work of reconstruction is committed to Him. For that reason there will be no peace, no stable kingdom, no well-ordered government on this earth until Jesus comes. For the scripture says, "I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him" (Ezek. 21:27). No matter how many times this world is patched up, no matter how men strive for fine, well-ordered governments, the time will come when they are to be overturned. And all the kingdoms of this world will become the kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever. Then peace shall flow like a river. The glory of the Lord shall cover the earth as the waters cover the sea.

What is the significance of this outpouring of the Holy Spirit, this voice of the turtle dove in the land? The wheat is being brought into the barn, thank God! You say, "If that is what you call gathering wheat into the barn, I do not want anything to do with it. There is more disturbance in Pentecost than anywhere else." Well, why? Because the Holy Spirit is at work there, and He will not allow things to stay covered up. You can go into a graveyard and things are quiet and still, not a movement anywhere. Everything is well covered up, but underneath there is corruption. Let some living, dynamic force come along and there will be a moving and a shaking. Pass along the highway and watch the thrasher going. What a fuss! What a noise! Clanking of machinery, and crushing of rollers as the grain passes through! Dust and chaff, the air is full of it! Over

here is a great pile of straw; an awful looking thing. But no one is so foolish as to become so disgusted with chaff flying, and dust, and noise of machinery, and smell of gasoline, as to refuse to eat the wheat that comes out of the hopper. Don't be foolish enough to let the devil drive you away from Pentecost and the power of the Spirit, and make you lose your portion in the coming of Jesus, just because the thing is not as well ordered as you would like it to be. Things are a bit commotional at harvest time anyhow; and this is the harvest time.

Oh what a gathering when the harvest is over and the grain is stored! Do you want to yield yourself into the hands of the Holy Spirit, the Christ revealer? Put your hand in His, and say, "I will go with this man."

GOD'S LILIES

The Spirit whispered to me one night, "Ye are the dirt of the earth," and I answered, "How, Lord?" He replied, "Dust thou art" (Gen. 2:7; 3:19). Your heart is the garden, where I plant my spiritual seed; and you are the gardener to keep the weeds down that my lilies may grow and send forth a perfume rare. I am the Lily of the Valley and the Rose of Sharon fair (S. S. 2:1). I would draw people to Myself by the fragrance of the full-grown blossom. Just as the natural earth brings forth weeds without planting, and the gardener has to constantly stir up the soil and remove the weeds, so you my children must continually stir up the soil of your hearts and keep down the weeds of your nature by natural birth, lest they spring up and choke out the spiritual planting, and it die.

"Weeds sap the life and strength from the flower planted, if allowed to remain undisturbed. When the weeds of pride, jealousy, anger, envy, discontent, murmurings, complainings, faultfindings, criticism, and natural judgment spring up in the heart, call upon Me to remove these things. Let the sunshine of My love, and the rain of the Holy Ghost come oft upon the lily planted there, that it may grow and blossom.

"I am waiting for my lilies to come to full growth and blossom, that I may send them forth to cheer the sick and discouraged ones, and comfort those in sorrow and distress. Everyone loves a pure white lily with its heart of gold and delicate fragrance. I have sent into your midst pastors, teachers, evangelists, fathers and mothers in Israel to work together with me as I lead, till you all grow up in the fullness of the Spirit; that they may stir up your pure minds by way of remembrance; that ye hold steadfast the things ye have learned from the beginning and go on unto perfection. The lily in full bloom typifies the purity and righteousness of Christ; the heart of gold, the divinity of Christ. The frailty of the lily typifies how easily the Holy Spirit can be crushed and grieved out of the heart."—B. L. Healey, evangelist.

It is great wisdom not to be rash in thy proceedings, nor to stand stiffly in thine own conceits; as also not to believe everything which thou hearest, nor presently to relate again to others what thou has heard or dost believe. Consult with him that is wise and conscientious, and seek to be instructed by a better than thyself, rather than to follow thine own inventions. A good life maketh a man wise according to God, and giveth him experience in many things. The more humble a man is in himself, the more subject and resigned unto God; so much the more prudent shall he be in all his affairs, and enjoy greater peace and quiet of heart.—Thomas 'a Kempis.

The Pentecostal Evangel

Official Organ of the General Council of the Assemblies of God

Published weekly (50 issues a year)

Publication Office, 336 W. Pacific St., Springfield, Missouri

Subscription price, \$1.00 per year. Canada, \$1.50 per year (to pay for extra postage). Great Britain, 6/6. Please send International Money Orders British P. O. Orders to pay for British subscriptions.

Price of Bundles, 12 copies, 24 cents; 25 copies, 45 cents; 100 copies, \$1.80. Entered as second-class matter June 25, 1918, at the post office at Springfield, Mo., under the act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on July 3, 1918.

Stanley H. Frodsham.....Editor
Jonathan Elsworth Perkins.....Associate Editor

CONTRIBUTING EDITORS

J. W. Welch	Frank Boyd	Charles A. Shreve
D. H. McDowell	Harold Needham	Frank Gray
Robert Brown	R. J. Craig	Morse Markley
Ernest Williams	J. R. Evans	W. T. Gaston
E. N. Ritchey	William Faux	J. Roswell Flower
D. W. Kerr	S. A. Jamieson	A. H. Argue

ECCE HOMO

I love to think that Jesus, Son of God
A man became
To die for sin; and by His mighty power
My life reclaim.
No title can my heart's allegiance win,
No love can fan
Than that He bore on this dark vale of tears—
"The Son of Man."
I love to think that He with holy feet
My path has trod;
And in the far-off hills of Galilee
Once walked with God.
I love to think He wept with those He loved
When dead they lay.
Such human weakness brings Him near to me
When dark the day.
No crown had He—though royal diadem
He could have worn;
But stooped to wear on His dear brow for me
A crown of thorn.
I love to think that He as man, though God,
My heart can know,
For He once suffered, tempted and was tried
By many a foe.
I love to think that I like Him might find
On this dark sod,
A way from sin, from self and then be free—
To walk with God.

—Wm. J. Bennett, M. A.,
Pastor Fremont M. E. Church, N. Y.

CONSECRATION

I give this day to Thee, dear Lord,
I know not what it holds for me.
It may be joy, it may be pain,
The coming hours I cannot see;
But whether good or ill it brings,
I praise my Lord on bended knee
For one more day of sojourn here,
And all its wealth, I yield to Thee.

I give this day to Thee, dear Lord,
And if its hours are filled with joy,
If friendship holds communion sweet,
Nor anxious cares my thoughts annoy,
From joyful lips at close of day,
A well of happiness will spring,
And with the angels round the throne
Thy wondrous praise my heart shall sing.

I give this day to Thee, dear Lord,
Life's dearest friend, my love may spurn,
The one I trust may traitor prove,
The furnace of affliction burn,
The depths of sin my heart may know,
My cherished hopes may blasted be;
Yet, loving, trusting in my grief,
I still surrender all to Thee.

I give this day to Thee, dear Lord,
I know not if it brings me pain,
Till I in weakness wish, perchance,
I had not wakened here again.
Though racked my frame with suffering sore,
I know Thou wilt deliver me,
And in this ministry of pain,
I yield, and give this day to Thee.

I give this day to Thee, dear Lord,
I know not if it be my last,
Mine eyes no more behold the sun,
Life's hopes and fears forever passed.
Yet still my heart shall worship Thee,
And count Thy mercies one by one.
Send life or death, as Thou dost choose,
The day is Thine, Thy will be done.

—Mina Ross Brawner, M.D.

Carson City, Nevada.

THE HARVEST OF THE EARTH IS RIPE

(Continued from Page One)

was slain will be the adored of all the millions of heaven. But the greatest joy in heaven will be when He takes His position as Bridegroom. Those hands with glorified wounds give welcome to His betrothed. "His left hand should be under my head and his right hand should embrace me" (Cant. 8:3). Support, welcome and security will be the prerogative of the bride. It will not be long before the sound goes forth, "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come." Sight of sights! Glory of glories! The consummation of divine plans, of divine love!

As an earthly father rejoices when the elder son is married to the daughter of his choice, and is pleased to see his son's joy, so God will rejoice in the reward of His Son. He shall see of the travail of His soul and shall be satisfied. And the bride shares in the felicity that the Son has in the Father and the Father in the Son. And they two shall be one, the bride and the Bridegroom.

What will it avail thee to dispute profoundly of the Trinity, if thou be void of humility, and art thereby displeasing to the Trinity? Surely high words do not make a man holy and just; but a virtuous life maketh him dear to God. I had rather feel compunction, than understand the definition thereof. If thou didst know the whole Bible by heart, and the sayings of all the philosophers, what would all that profit thee without the love of God and without grace? Vanity of vanities, and all is vanity, except to love God, and to serve Him only. This is the highest wisdom, by contempt of the world to tend towards the kingdom of Heaven.—Thomas 'a Kempis.

You are sitting, like Hagar, within reach of the well. May the Lord open your eyes, and show you all that is in Christ! I pray for you, that you may spiritually see Jesus, and be glad—that you may go to Him, and find rest.—M'Cheyne in a Letter.

"THERE SHALL BE WARS AND RUMORS OF WARS"

It is from the ranks of the Higher Critics that our modern peace prophets arise. They tell us that war will soon become obsolete; that peace for the world is inevitable. The man who dares to believe the Bible today as our fathers of old believed it, is laughed to scorn and is called "unlearned." But while they are prophesying peace, we can see round about us the signs of coming wars; and while Higher Criticism is denying the literal interpretation of the Word, that Word is being literally fulfilled in the very midst of their efforts to disannul it.

Christ said, "There shall be wars and rumors of wars." And this spake He of the close of the age. He has promised no peace to the world for these times in which we are living, but a coming desolation of sorrow and woe. If there were any indications of peace—any signs of brotherhood among the nations—we might concede some points to the Higher Critics. But while they are saying, "Peace," we hear the trumpets of war; we hear a "tumultuous noise as of nations gathering together." While they are preaching "Brotherhood," we see strife—race hatred and general distrust among the people of the world. Instead of seeing the conditions prophesied by them, we see in the world today the conditions of which the Bible has spoken.

Modernism is making itself known for what it really is. It is attacking the old Book as never before, denying its fundamental truths and calling them "folklore" and "legend," speaking of its Author as "a tribal god of the Hebrews," and prophesying peace for the world. But the Bible is proving itself true in every instance. The gigantic preparations for war belie the seducing songs of the sirens of peace. Russia's great "Red army" outstrips the army of France. And other nations seem bent on having a greater fighting force than ever before. There are more war preparations and greater than there were in 1912-1914, and this despite the fact that the peace-prophets declared that the world-war had taught the world a lesson of the awfulness of war and of the needlessness of war. Said they: "Humanity will come forth from the world-war sorely tested but disciplined and wise. It will junk its battleships and scrap its munition plants, or turn them to the work and manufacture of implements of peace, and the nations will shake hands in brotherhood."

But, alas! the brotherhood of nations is as yet not seen. Neither is there any solution of the problem outside the Word of God. There is "no balm in Gilead" for a war-torn and strife-ridden world elsewhere than in the Word of God. The Bible alone has the plan which, if viewed in its true light, should have won the Edward Bok peace award of \$100,000.

Men are "perplexed" and "distressed" because of present conditions, and are seeking for an answer in the wisdom of man. All this because they refuse to believe the Bible in its simplest interpretation—the literal. But, being "perplexed" and "distressed," they nevertheless proclaim peace out of the chaos, saying, "Peace, peace, when there is no peace." They will not believe the warning of "Him who on the mountain the mystery did unfold." They deny His truthful statements and make them plans of their own.

But God has said, "I will frustrate the tokens of liars;" and frustrated they will be; for, said He: "There shall be wars and rumors of wars," and to quote the prophet Daniel, "even to the consummation."

There shall be no cessation of strife and war so

long as unregenerate man is left to follow the dictates of his passions. War has waged since Cain killed his brother Abel and peace-prophets have been on the scene to "heal slightly" the hurt of the people since long before the days of the weeping prophet.

Chateaubriand once said of Napoleon: "He has closed the era of the past. He has made war too great to beguile the human species in the future. He has slammed the door upon his heels the portals of Janus and against them he has piled mountains of corpses so that never may they be opened again." But the world has been bathed in blood on many a battlefield since the days of Chateaubriand, and the present prophets of peace will find their predictions failing likewise. And if they continue with us they shall see greater wars than that of 1914-1918. For the un-failing Word has given description of battles to be fought, such as have never been seen on any battlefield of the past. See Ezekiel chs. 38, 39.

The world is ripe for the "day of wrath" for the infidelic "Higher Criticism" is in full bloom, but its "glorious beauty shall be as a fading flower" and shall wither away in the breath of the Lord; for despite the promises of peace, "That which is determined shall be poured upon the desolate" (Dan. 9:27).

"Tis Christ alone that can bring peace,

'Tis Christ that maketh wars to cease."

Wm. Burton McCafferty.

IMPENDING TRIBULATION AND THE COMING OF CHRIST

Some are asking, "Will not these wars and rumors of wars bring in ultimately a reign of unbroken peace?"

The answer is, No. If it should do so, then the Word of God would be proved untrue, and that can never be. What does the Lord say? This: "Nation shall rise against nation, and kingdom against kingdom. All these are the beginning of sorrows." Alas! if what we have experienced during the past few years is only the beginning of sorrows, what will the consummation be? Worse than anything this world has ever experienced, for the Lord says, after the beginning of sorrows, "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Those who are looking for unbroken peace, or a golden age immediately after this present anarchy, will be grievously disappointed. The world's dark night has yet to come before the world experiences emancipation and glory—a night of atheism and blatant infidelity, a night in which no doubt God's true servants will seal their faith with their blood, a night that shall culminate in the manifestation of the great superman, the Antichrist, who, when he has reached the zenith of his power, will be crushed by the glorious Son of Man, who shall be seen coming in the clouds of heaven—and this is not man's invention, but the Revelation of God.

"Oh the joy to see Thee reigning,
Thee, my own beloved Lord:
Every tongue Thy name confessing,
Worship, honor, glory, blessing,
Brought to Thee with one accord.
Thee, my Master and my Friend,
Vindicated and enthroned,
Unto earth's remotest end
Glorified, adored and owned."

Simplicity of manner, lowliness of mind, genuineness of soul, and the patient love of God; these things are well pleasing to thy Lord.

THE GIFTS OF THE SPIRIT

Article IV.

The Speaking in Tongues Prophesied by Isaiah

The subject of the gifts of the Spirit, rashly conceived of as given for a local and temporary end, is one of far greater importance than most people have dared to conceive, or, at least, have ventured to express. It is connected in the closet manner with the edification of the Church in love and holiness; with her witness among the nations for their conversion unto Christ; with the glory of God, as the Creator of the human soul for His shrine, agent, and interpreter; with the glory of Christ, as the Head of the Church, subordinating all the members to Himself for the use of the Creator; with the glory of the Holy Spirit, as the very life and mind and substance of Godhead, inhabiting, informing, and manifesting forth the being of God, in such wise as that the Church should be God's manifested fulness, the fulness of God, who filleth all in all.

I now proceed to that written in the 28th chapter of Isaiah, and applied to the gift of tongues in the 14th chapter of the First Epistle to the Corinthians. The words which the Holy Spirit in the mouth of the apostle Paul had set his seal to as a prophecy of the gift of tongues, are as follows: "For with stammering lips and another tongue will he speak to this people; to whom he said, This is the rest wherewith ye may cause the weary to rest, and this is the refreshing: yet they would not hear." And the manner of His doing so is this: "In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that they will not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe." Nothing therefore can be more distinct, than that the Lord would have us to study the prophecy of the 28th chapter of Isaiah by the light of the 14th chapter of First Corinthians, if we would get insight into the mystery of the gift of tongues, which is nowhere else in the Old Testament individually referred to.

The prophecy begins by denouncing woe upon the drunkards of Ephraim, or the Ten Tribes represented in that tribe which had the birthright and spread over the region of Galilee and Samaria, where was the first scene of our Lord's labors, as had been prophesied by Isaiah (chap. 9:1). Of these drunkards, the utter desolation is foretold by "a mighty and

strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand" (Isa. 28:2). By the Assyrian out of the north this began to be accomplished upon the same generation that our prophet rebuked; it was consummated upon the generation to whom our Lord addressed the direful woes of Capernaum, Chorazin, and Bethsaida; and still continues, both upon the land and upon the people.

Then, after the usual consolation to the residue, and promise of a most glorious restitution of all the things which in wrath and judgment were to be trodden down for a season, the scope of the prophecy passes over, at verse 7, to the priests and the prophets, the consecrated guardians of the wisdom and knowledge of the land; upon whom the burden proceeds until the 14th verse, when it passes over to the political or regal estate, and concludes with a parable, taken from the art of the husbandman (ver. 23).

Of these three portions of the prophecy, it is the middle one with which we have to do; and this consists of two parts: the former descriptive of the blindness of mind, the ignorance, error, and uncleanness of spirit, which had come over the learned, studious, and sacred classes of the people; namely, the priests, the scribes, and the doctors; whose state is figuratively set forth in these words: "But they also have erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean" (ver. 7, 8). This is not the drunkenness and debauchery of the flesh—for in the time of our Lord, who made great use of this prophecy, these classes were mostly of the Pharisees, a self-denying sect, and severe as to the letter of religion and morals—but it is that incapacity of understanding anything aright, which comes from a perverted, dishonest mind intent, not upon God's glory and the conscience of truth, but neglecting these altogether, for sinful ends of ambition and vain-glory, or mingling them with the interest of a sect with which we identify ourselves.

Such, for example, as are to be found this day among the zealous promoters of the religious parties; (those who make scholarship and science (?) the criterion.

—Ed.) which, in respect of its love of party and incapacity of receiving truth, is the very fac-simile of the religious and believing class to whom these words were addressed: "Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers, hath he covered" (Isa. 29:9, 10). The perfect identity of this present-day class with these drunkards of Ephraim is shewn in nothing more than this, that if any person there abiding cometh to the knowledge of any truth as it is in Jesus he is fain to come out from among them; and if he will not, they will move heaven and earth to cast him out.

The latter part of the prophecy is the judgment upon these men, consisting in making void the way of wisdom, and adopting a new way in its stead; which is, the foolishness of preaching; rejecting the way of the wise and the prudent, of the scribe and the disputer of this world; and adopting in its stead the way of babies. "Whom shall he teach knowledge? and whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: for with stammering lips and another tongue will he speak to this people" (Isa. 28: 9-11). **They would not take the gift of God for its own preciousness, or for the dignity and excellency of the Giver; but must have it set out with the arts of the sophist, or in the forms of traditionary learning.**

God said to them, "This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line, here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken." They would accept of no heavenly boon which would not defer to their notions of manly wisdom; and God would not give it in any other form than what is proper to us as children. They stood upon their attainments; God stood upon their foolishness: they would not give way to God, and so they lost the boon of rest and refreshment; and were cast into a restless bed, to pass a long and dreary night: "For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it" (ver. 20).

Such is the prophecy as a whole; and now I proceed to point out the use of it made in general by the Lord, and in particular by the great teacher of the Gentiles. The 11th chapter of Matthew is nothing more than a running com-

mentary upon it; where the Lord, after denouncing woe upon the cities of Ephraim—the ten tribes—(vss. 20-24) for their unbelief of His discourses and miracles, receives (Luke 10:17-20) the account from His unlearned disciples, the seventy, how wonderfully they, who were but babes, had prospered; and instantly He beheld the fulfilment of this prophecy, and rejoiced "that those things were hidden from the wise and prudent, and revealed unto babes. And then he preaches the rest and the refreshing to the weary, "Come unto me, etc."

The apostle Paul also, in the outset of both the epistles to the Romans and to the Corinthians, shews that misuse of knowledge on the part of the heathen which had led to the rejection of that method for the innovation of preaching; and especially in the latter of these epistles, which chiefly concerns our subject, is he at great pains to show the Corinthian Church how studiously he had refrained from the wisdom of words, giving it forth as a grand revolution which God had introduced into the world in the matter of teaching, for the end of making void the pride of human learning and natural understanding. At the same time, he asserts for the Church a higher wisdom, "wisdom from God" (1 Cor. 1:30); which comes through revelation of the Spirit and in no other way (1 Cor. 2:11); and accordingly the first two manifestations of the Spirit are "the word of wisdom, and the word of knowledge" (1 Cor. 12:8).

It appears, therefore, that the words drawn out of this prophecy and applied by the apostle to the gift of tongues, are part of a dispensation of judgment upon the pride of intellect and the glory of learning, which cannot find out God, but are ever worshipping idols of their own invention and imagination.

The Gospel ever says, "Put away your natural gifts and acquirements, and become as little children, in order to inherit the kingdom of heaven;" and it further says that the natural man understandeth not the things of the Spirit of God, which are spiritually discerned: therefore ye must be born again of the Spirit, and, like new-born babes, ye must desire the sincere milk of the word, that ye may grow thereby.

Of this continuous rebuke and judgment, which the "foolishness" of the Gospel of Christ brings against the most noble attainments of unregenerate and un sanctified reason, the speaking "with stammering lips and another tongue" is a part, and a chief part: and another part is the way of reiterating and reiterating the simplest truths, as nurses do to little children, until they enter into the mind, and grow with its growth, and strengthen with its strength.

I will undertake from this passage to declare my conviction that, when interpretation shall be given, the words

spoken will be found to contain no more than the simplest, most elementary, and most nutritious truths of the Spirit. It further appears, from the very words quoted by St. Paul, at least from a clause in the heart of those quoted, that the things spoken are concerning the rest and refreshing. "To whom he said, This is the rest wherewith ye may cause the weary to rest, and this is the refreshing; yet they would not hear."

Now, because the rest spoken of in the prophets is always the millennial glory and kingdom—"rest with us, when the Lord Jesus shall be revealed"—we gather that the thing spoken with a stammering lip, and with men of other tongues, concerns chiefly the coming and the glory of Christ, "the rest which remaineth for the people of God." Moreover, as the stammering lips and the other tongues are parts of the figure taken from the way of instructing children—what a nurse adopts when she changes her voice, and breaks down her words to the simplest forms of childish apprehension—we judge that the gift of tongues is greatly for the edification of the children of the Spirit; and the first means adopted of God for drawing out their higher faculties of knowledge, and wisdom, and love, and action. And, accordingly, we find it always to have been the gift first bestowed upon the baptized (Acts 2:4; 10:46; 19:6).

But this remark is by no means to be taken as if in disparagement of their importance—for what is so important as the education of our childhood,—it is merely proposed as a thing shrewdly to be suspected, from the similitude of teaching children whereby it has pleased God to set it forth. As a mother, in order to draw out the dormant faculties of her child, does herself become a child; changing her voice, her utterance, and her very words, into the forms which may best please, most strongly attract, and edify the infant mind; so is it here declared that God will use those gifted with tongues as a means of reducing His mighty voice, which heretofore shook Sinai and the earth, into the compass and dimension of mortal ears; that He may thereby attract unto Himself the love and confidence of His little children, and rear them up, by line upon line, and precept upon precept, to the full stature of the perfection of Christ. As John was the voice of Christ preparing His way before Him; so, it seems to me, that these persons speaking with tongues, are the voice of the Spirit seeking access into our hearts by our ears, for the indwelling God to abide in us, and act and speak forth from us for ever.

The Church is a body for God's Spirit, for God Himself, to dwell in, and speak from, in the sight and hearing of all creatures for ever. That the baptized children may be conscious of the Spirit of God in them, He speaks forth from them

in a tongue unknown; and by degrees they become acquainted, through the means of such inward movings, that God is in them of a very truth. The mother's nursing draws forth the voice of the child into indistinct sounds, then into syllables and words, and finally into the various forms of the discourse of reason; for she knows that there is a latent man or woman in the swathed child, and she proceeds, as it will bear it, to educate or lead it forth. So God, having baptized any one into Christ, and well knowing that there is now in Him the child of Christ, proceeds by discipline to rear up the new-born babe, by the means which He best knows, whereof it is declared that speaking with tongues is one of the first.

There is no such act of pure and simple love as that of the mother hushing over her babe in order to bring forth its faculties, nor one wherein the child exhibits so much delight and fondness for the kind and careful parent; so those who are honored by God with this divine nursing ought to be conscious within themselves at the time of very great love and sweet engagement of soul towards God. They should feel drawn up, and, as it were, drawn out, of themselves towards God; as is a little child in the arms of its mother, who fondly bends over it, and occupies its eye, ear, and every sense, with her fond and faithful ministry of teaching.

The view which we have given is strongly confirmed by the apostle's saying, that "he who speaketh with a tongue edifieth himself," in what way "he who prophesieth edifieth the Church" (1 Cor. 12:4): thereby declaring that the gift of tongues was an ordinance for personal edification, for making the child to grow up to the full-grown man. Also, he recommends (ver. 28) that, if there be no interpretation at hand, he that speaketh with tongues should "speak to himself, and to God;" showing that it was a direct communication and correspondence with God which in that way was carried on. And, finally (ver. 20), when rebuking them for speaking with the tongues before the Church, he says, "Brethren, be not children in understanding; howbeit in malice be ye infants, but in understanding be men;" intimating, as I think, from the reference of this passage which immediately follows, that he looked upon tongues as the token of God's dealing with us as with children; to the end, that, being edified by the Spirit, we might come in the same Spirit to speak with the understanding of men. In one word, therefore, I gather from the study of the prophet that the gift of tongues is a chief means of God for training up the children of the Spirit into the capacity of prophesying and speaking in the Church for the edification of all, whether "by revelation, or by knowledge, or by prophesying, or by doctrine."

YOUNG PEOPLE'S DEPARTMENT

THE SECOND COMING OF JESUS

John 14:3

Call to remembrance how He went away. Acts 1:11. He is to come again in the same manner, viz. (1) with a literal human body; (2) in the clouds; (3) seen only by His own people. 1 Cor. 15:23; Heb. 9:28.

When is Jesus coming? (1) In such an hour as men think not. Matt. 24:42, 44; 25:13; Mark 13:32-36; 1 Thess. 5:2; 2 Peter 3:10. (2) In a little while. John 16:16; Heb. 10:37; James 5:8, 9; Rev. 3:11; 22:7, 12, 20.

This Blessed Hope should give us:

(1) Comfort in bereavement. 1 Thess 4:18.

(2) Patience in sufferings. James 5:7; 1 Peter 4:13.

(3) Steadfastness in temptation. 1 Peter 1:7.

(4) Love to the Brethren. James 5:9; Heb. 10:24, 25; 1 Thess. 3:13.

(5) Watchfulness. Rom. 13:11, 12; Mark 13:35, 37.

(6) Diligence in work. 2 Tim. 4:1, 2; Mark 13:34; 1 Cor. 15:51, 58.

(7) Purity of heart and life. 1 John 3:2, 3; Titus 2:12, 13; 1 Thess. 5:23.

Do you really believe Jesus may come any day? If so, you will never go to any place where you would not like Him to find you; neither will you read any book you would not wish to be found reading when He comes; nor will you say anything you would not like to be found saying when He comes. 1 John 2:28.

Is it not worth while to leave all to follow Jesus? What can the world give you in comparison with all these blessings which belong to those who are looking for Jesus? Oh, make Him yours today!—Miss A. E. Luce in *The Messenger* and His Message, a new Pentecostal book. You should send for a copy today. Price 50 cents postpaid. Gospel Publishing House, Springfield, Mo.

YOUNG PEOPLE'S MEETING

Subject: Presenting Our Bodies

In the Old Testament we read much of the sacrifices, all of which were types of the supreme sacrifice at Calvary where Christ offered up Himself. But that is not the end of the sacrifices. The Spirit of God, through Paul, writes, "I beseech you (a term so strong that it is as if He goes on His knees to ask us) therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

In this verse God tells us that which is truly acceptable to Him—the presentation of our bodies. It is a reasonable service, because we are not our own, we have been bought with a price (1 Cor. 6:20). The story is told of a slave saying goodbye to his wife and two babies just before he was led to the block to be

sold. When his new master claimed him he said, "I have bought you at a great price to set you free. You can go back to your wife and children." As he removed the chains, the colored man fell on his knees and kissed his master's feet, saying, "Massa, I will be your slave forever." Our Master has bought us at a great price, and when He beseeches us us to present our bodies a living sacrifice, surely we should love Him enough to do that. It is a spiritual service, for thereby our members are yielded to God for any service the Spirit of God may require (Rom. 6:13).

It is important that we should be wholly yielded to God. J. R. Miller tells of an old Saxon warrior who wanted to unite with the church. When he was immersed he held up his right hand out of the water. When he was expostulated with, and told that his whole body must be buried, he replied that he would keep that hand to himself for battle with his enemies. There are, alas, too many who reserve some part of their life undevoted when they make their consecration to God.

It is the highest wisdom to yield all to God. A commander who held a rock fortress in India, which was thought to be impregnable, surrendered himself and his stronghold to Alexander. Alexander was pleased and made this commander the governor of the fortress and of the surrounding country, saying, "I take this for a wise man, who chose rather to commit himself to a good man than to a stronghold." It is well for us to surrender the stronghold of self to God's irresistible Son, Jesus Christ. We shall be well compensated for our wise surrender.

This presentation of ourselves to the Lord means more than tongue can express, for thereby the terrible process of conformity to this world is arrested; and as we are wholly yielded to God a process of transformation takes place. We are transformed into the divine image by the renewing of our minds. We need this constant renewing, for it is only as our minds are constantly renewed that we know the will of God, that will of God which is good and acceptable and perfect.

Many are making the mistake of trying to serve both God and mammon at the same time. John Ruskin says, "God will put up with a great many things in the human heart, but there is one thing He will not put up with in it—a second place. He who offers God a second place, offers Him no place at all."

Faraday, the great chemist, learned a great lesson in boyhood by an experience he had. As a little lad, humbly earning his bread by selling newspapers in the streets, he was waiting outside the office of an Edinburgh paper for the morning issue, and thrusting his head and arms through the railings of the gate. Even

then he was one who tried to think things out and he began to speculate on which side of the railings he was. "My head and hands are on one side," he said to himself, "and my heart and body are on the other." The gate was opened hastily before he could disengage himself, and the wrench he received taught him, as he added in after life, that all true work required head and heart and hands to be on the same side. The Lord Jesus told us that the first commandment of all was this, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Spirit, soul and body must be given up to love-service for Him who has truly shown forth His love for us.

A young Indian chief went out to hunt, but all game seemed to avoid him. He thought the Great Spirit must be angry with him and he would secure his favor by an offering. So he took his blanket and laid it on a log, and said, "Here, Great Spirit, accept this blanket and bless poor Indian, that he may find food, and that his wife and family may not starve." In addition to his blanket he laid his tomahawk and gun on the log, and offered these too. Later a ray of light flashed through his mind and he went to his rude altar again and offered himself up to the Great Spirit. He sat down on the log with his blanket, his tomahawk and his gun by his side, and said, "Here, Great Spirit, poor Indian has given up all that he has. He has nothing more; so take poor Indian too, and bless him, that he may find food for his famishing family." In a moment a change came upon him and his soul was filled with happiness such as he had never felt before. A deer came bounding towards him from the thicket; he raised his gun and secured it. Later this Indian heard the Christian missionary exhorting the people to yield their all to Christ. He related the above story himself. This episode was the means of his giving all to Christ and living for Him.

It is no use to present yourself a living sacrifice upon the altar one day, and slip off the next. There are times when we yield to the Lord and are conscious that we are wholly His. Another time we act as though we were not belonging to Him that our bodies were our own, and especially our tongues, and we use them just as we please. Once presented to God, our members are to be yielded for His service all the time. The sacrifice is a continuous one. If you feel you are inclined to be restless, and likely to wriggle off the altar, let the prayer of your heart be that of the Psalmist, "Bind the sacrifice with cords, even unto the horns of the altar" (Psa. 118:27). If we are continually on the altar, the fire of God will constantly be upon us and we shall be like that bush in the wilderness that was ever burning, yet never consumed. We shall become burning and shining lights for God.

Again they come, like swarms of bees,
And tempt me to accept disease,

And yield my body's wealth;

In Jesus' name I'll rise and walk,
Though Philistines around me stalk,

For Jesus is my health.

THE CHILDREN'S CORNER

ON BOARD S. S. NEW YORK A True Incident

"That settles it, I accept the threat as a challenge; and so with your permission, Sir, which I'm sure you won't refuse me now, I really must carry on!" There was no mistaking the speaker's earnestness as he stood on the deck of the S. S. New York, an American liner, a slightly built man with keen, alert face and manner. The officer in charge had just made known to him his reasons for not granting his request to hold a service on board ship.

"Well," came the reply, given rather grudgingly, as though the officer were going against his better judgment, "I'll allow you to go ahead on one condition, and that is that you take full responsibility for anything that happens, and do not blame me afterwards."

The promise was gladly given and the two men separated, one hurrying to the gangway below to call his two or three waiting friends on board from the quayside, and the other sauntering along to a position overlooking the foredeck from whence he could "see the fun."

And truly things pointed to there being an unusual happening on board this bright morning. The crew, a very mixed, rough lot of "down-easters" who had been disturbed in their Sunday gambling by a previous visit of this same little band of gospel workers, had vowed that if their leader attempted to hold another service on board, that they'd put him head first into the refuse-tub.

The officer knew these men to be rough and brutal; they would not stand for being meddled with. Small wonder, then, that he had reluctantly given his consent to the meeting being held. But the intense earnestness of the leader of the workers, coupled with his apparent fearlessness, had the admiration of the officer and induced him to give consent. And now he found a strange fascination in watching the development of events in the scene below him. "What made those men want to hold a meeting here anyway?" he wondered, "and what made them so fearless in the face of such a threat?" The officer could not answer his own questionings. He did not know the passionate love for souls that God had placed in their hearts. He did not know that they had spent hours on their faces before God, pleading for these very men.

The foredeck was absolutely deserted as the small group took their stand. Not at all discouraged, however, they bowed their heads in prayer, asking for power from on high, and started their opening hymn. The sound of the singing had the desired effect, faces were seen peering out, doors were opened, and a motley, hard-looking crowd of men streamed forth. Some gathered round the singers; but another group, evidently intending

mischief, made their way across the deck to where the refuse-tub was standing.

As the leader with practiced eye took in all the signs of the gathering storm, he realized that the challenge was a real one, the men meant business. As the singing went on, he kept silently looking to the Lord for the promised guidance and power.

The officer on the deck above was now anxiously expectant. He saw that the climax was coming. But when the storm did burst, it came from exactly the opposite direction from what he anticipated. For the leader, guided by that Spirit which God gives to those who look to Him, had quietly held up his hand and stopped the singing. Stepping across the deck, a bundle of hymn books under his arm, he was in the midst of the desperate group around the refuse-tub before they had time to recover from their surprise at his daring.

"Men," he cried, "you've planned to put me head-first into that tub, haven't you? But I challenge you to do it. There's a power with me that won't let you, and you know it!" Through his heart there flashed, "If God be for us, who can be against us?"

"Come over," he continued in a challenging voice, "Come over and join in this chorus with us; it tells of the One who died to give you freedom, and victory over sin, and that life which is eternal."

The effect was instantaneous. The opposition began to melt away. "What kind of power was this," they asked themselves, "which enabled a single, unarmed man to defy and overcome the sort of characters they knew themselves to be?" It was in a changed mood they accepted the proffered hymn books and joined their shipmates in the service.

Before the service ended, several of the crew accepted another sort of challenge and stepped out before their fellows in token of their surrender to a newly-found Lord and Saviour.

As the happy band of workers walked away, the officer called the leader up to him. "How do you do it?" he questioned.

"Do what, Sir?" said the worker.

"Why, get those men to do just everything you want, when it takes us all our time to get anything at all out of them?"

The simple answer was, "If God be for us, who can be against us?"

Some boys get the idea that if they were Christians they would not be manly. Belonging to Christ and witnessing for Him will develop the heroic in a boy more than anything else. Yield to Christ and He will put into you the courage of a David or a Daniel, or of a Brother Clarke, whose story we have told above. —Adapted from the Christian Graphic.

FLOUR WHEN FLOUR WAS NEEDED

A minister writes: "My first call to a pastorate was to a needy mountain section in California, where the church membership was small and infidelity abounded. I went to the place with the understanding that they could not pay me a salary, but that I could receive the collections (which amounted to about \$15.00 a month), and with this amount I was expected to support my family of five and pay six dollars a month house rent.

"My wife joined me in praying for an increase of faith and divine guidance, promising to trust God for our daily bread, and that we would not go in debt for food or raiment. All went well for a while, but finally the test of our faith came when one morning my wife informed me that we were out of flour. As I did not have the price of a sack of flour, and recalling our promise to God that we would trust Him, I took it to the Lord in prayer and was assured that my prayer would be answered that day.

"At noon we ate what was left of the morning meal, and about supper time a Christian woman who resided in San Diego, forty miles distant, came to the door with a sack of flour. She informed us that early that morning she was impressed with a feeling that she must drive to her brother's, who lived a mile beyond our home. In order to reach her destination she had to pass near by the old ranch house which she had vacated a few months before, and which had not been occupied since; so she turned aside from the main road to visit the vacant home, and while passing through the rooms she found a sack of flour in one of them, which she put in her buggy and started on a distance of eight miles to the home of her brother, where she would tarry for a visit.

"While she was pursuing her journey with the sack of flour in the buggy, she said that, as she was praying and praising God for His goodness and mercy, the Spirit impressed her to take the sack of flour to Hobson's. So strongly was she impressed to do this that she asked the Lord to guide her horse to the place where He wanted the flour to be left.

"When she finally came to the by-road that led to the parsonage, her horse, unguided by visible hands, left the main traveled road and came and stopped in front of the parsonage door, with the sack of flour. When she learned that God had made her a special messenger to supply a special need, she came in and broke bread with us and tarried until morning. This incident created a profound impression upon the infidels and other Christless folk, and many were convinced that there is a God in heaven who hears and answers prayer, for they knew all the parties connected with this incident."—From "I Cried, He Answered."

PROMISE BOXES

Have you seen our promise boxes? They make splendid presents at all times. They bring a blessing. 35 cents each, \$3.75 per dozen postpaid. Gospel Publishing House, Springfield, Mo.

OUR MISSIONS AND MISSIONARIES

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.

CONVENTION IN SOUTH INDIA

We arrived at Kottarakara in South India at 4 o'clock in the morning after a two-night journey and went by bus a distance of thirty miles to Chenganoor, where Sister Chapman is located. The trip by bus was rather amusing—in India the people have plenty of time—even the cattle, goats, etc., have caught the easy-going spirit. The bus was also affected with the same disposition. We had to stop often for water to cool the engine, oil, rest and especially converse with the people along the way. However, after due time, we finally reached our destination. The missionaries were very glad to see us and received us most cordially. South India is a most delightful spot. We were simply charmed both with the scenery and the climate, nice and warm in January as in July and August in the States.

After resting a day we began the first convention, lasting from Wednesday to Sunday night, preaching three times a day. With each succeeding service the attendance and interest increased. We preached the Word from the Pentecostal viewpoint, the Holy Spirit bearing witness to the same. The Lord wonderfully worked and Satan rigidly opposed. This made the work more interesting and great results followed, praise the Lord! We were requested by some earnest inquirer to give a message on the Holy Spirit, which we were pleased to do. Accordingly we gave out the Word with much joy, profit and satisfaction to all concerned. We then gave the people opportunity to ask a few questions for more certain information, when we were reminded that it was time to ring the bell for the evening service. Upon looking at the clock we were rather astonished to learn that we had preached three hours to a very large audience. Evidently, the people enjoyed it and the preacher was greatly refreshed. Can you preachers beat that in America? Well, just come to the foreign field.

The following Monday we moved to another station to begin another conference and convention which lasted a week. All the native workers came together for a feast of good things. The Lord was present from the beginning. The Word was preached, the saints built up, with the result that all became very hungry for God. Earnest prayer went up and praises seemed to break open the gates of Heaven, the Holy Spirit came down in mighty power and the glory of the Lord filled the place, so much so, that at one service our mouths were all filled with laughter (Psa. 126:2).

At an evening service, during prayer, the power fell and the prayer service continued for two hours after which the

message was given and thirteen souls were saved. The natives came running from every direction inquiring what was happening. Fully a thousand natives gathered that evening. The next morning the workers began to pray at four o'clock and the Lord met them, the Holy Spirit descended and several came through into the Baptism. The meeting continued all morning and lasted until two o'clock in the afternoon. Praise the Lord!—W. M. Faux, Missionary Secretary.

THE WORK IN CEYLON

Mrs. Lillie Doll Maltby praises the Lord for leading them into His work in Colombo, Ceylon:

"The Ceylonese Pentecostal work has undergone a great sifting time and was in a very unsettled state when we took up the work in Glad Tidings Hall a few weeks ago. Last Sunday a break came when a brother received the Baptism in the Holy Spirit and now are trusting for God's own working in our midst. There are many hungry hearts and needy souls. Opposition from the churches is most bitter and we need to keep low before the Lord that He may work."

PENTECOSTAL SCHOOL FOR BOYS IN INDIA

Sister Esther B. Harvey writes from Sharannagar, Nawabganj, India telling of a visit of Brother Faux to the work there and of the blessing of God upon the Boys' School located at Sharannagar:

"The School is on a good basis now and they expect to raise the grades and enlarge it and in time we will have a fine Assembly of God School for boys. We have some very fine boys in the School and if Jesus carries a few more years we will have some Christian workers. The Lord has given us a good man for the School who looks after their boarding and temporal needs as well as their spiritual needs. He is really one of the finest Indian men that I have known and he is so interested in the boys

"The Indian Convention closed Monday (March 16th). It was a time of great blessing. There were some sixty-five Indian workers besides nineteen missionaries who all enjoyed Brother Faux's message very much. Of course he had to talk in English but his message was interpreted by Nathaniel, the young man who is in charge of our boys. The Lord poured out His Spirit upon us and many were blessed. Last Sunday we had a baptismal service and seven or eight Christian workers were baptized by immersion. Brother Faux surprised us all by saying the words in Hindu. "I baptize you in the Name of the Father and of the Son and of the Holy Ghost."

MEXICAN REVIVAL IN SAN ANTONIO

Brother Forrest G. Barker writing from San Antonio tells of a revival spirit upon the Mexican work: "A goodly number have been saved, several have received the Baptism in the Holy Spirit and sixteen have been baptized in water. Several others will likely be baptized in water soon."

PROGRESS IN N. CHINA

Brother Percy Bristow writes from Tung Chow, North China as follows: "You will be pleased to hear that in the last few days three more have decided to turn from all their false gods to serve Jesus. One was under such deep conviction that she got up from a warm bed in the middle of the night to seek peace. Her husband who is over seventy years old had to get up to pray her through to victory. Hallelujah to Jesus!"

RETURNING HOME ON FURLOUGH

Brother J. R. Jamieson writes from the Island of Montserrat, British West Indies, that his wife has been very sick and asks for special prayer for her. He also desires the following notice to be placed in the Evangel.

"We extend our thanks to all who have contributed so heartily to the great need caused here by the hurricane which did so much damage to our mission property. Some who contributed have not heard direct from us partly owing to my wife's illness along with the burden we have had trying to erect our churches and attending to the many things which a missionary has to attend to. We also thank you who have sent literature and Bibles. We expect to leave for home this month so do not address here after reading this notice. Our address in the Homeland will be General Council Headquarters, 336 W. Pacific Street, Springfield, Mo."

SCHOOL WORK IN ARGENTINA

Sister Alice C. Wood of Argentina, S. America writes of blessings upon the work as follows:

"I praise Him that one woman and one man have recently found their Saviour. The woman was an editor's mother-in-law. She died in the faith. I had the blessed opportunity of preaching the funeral service with a company of the first class society. An article came out in their paper afterwards, containing words of appreciation. It seems the priest is feeling it keenly that I was called instead of himself.

"Three more here are awaiting baptism. We expect to have the service and the Lord's Supper on Good Friday, a day when we have no classes. Thank God for filling up our school room with precious children this year again. I am glad we have been able to have the two grades, kindergarten and first grades separated this year, using the two rooms. Susana is my good and constant helper again this year and Clelia Hernandez comes to take my place once or twice a week to liberate me for visiting and other special tasks, which is a great help."

BURNT ALIVE!**A Story from Trinidad, British West Indies**

The island of Trinidad, with its 400,000 precious souls, lies in the Gulf of Para, only twelve miles from the mainland of South America. The waters of the muddy Orinoco empty into the sea just south of us, and the queer river steamers with their great water wheel at the stern, come sailing into harbor, bearing their cargo of live stock from Venezuela.

But we cannot remain in the seaport town now, for we wish to take you out into the country for a day's observation. We must take a good supply of lunch for there are no restaurants along the roads, unless perhaps in one of the two or three largest towns we might find some eating place.

We leave Port-of-Spain in the morning in our almost ancient model Ford, after having committed ourselves to the Lord. You who have known the joys and sorrows of depending upon a very nearly worn out Ford, especially the hand-cranking type, will perhaps prefer to get out before we have gone too far, and return to town, but some of us will go on however, for we are interested in precious souls and must get a view of conditions that we may better realize the need.

At the edge of town we pass the terminus of the trolley line. We see many strange sights along the road as we pass through several small towns or villages; Indian women with saris about their heads and shoulders, perhaps a dozen or more silver bracelets on each arm and one on either ankle. An ornament attached to a ring is suspended from one side of the nose, through which a hole has been pierced. She has probably worn many of these ornaments from the time she was married as a little girl of from four to nine or more years, for child marriage is common here among the Indians. Now she trundles a fat brown baby on one hip and a heavy basket or burden upon her head. But we cannot stop here for there are other things of interest to see.

The Ford is slipping along quite smoothly and all is well. We round a curve in the road and the brakes squeak as we suddenly draw up before a cart loaded with long sugar canes or perhaps bags of charcoal. The steeds who are hauling this load draw our attention, and we are reminded forcibly of the scripture injunction, "Be not unequally yoked together," for the creatures before us, yoked up to the Indian cart, are a thin over-worked pony and a half-grown bullock. A little farther on a fat donkey and a huge ox are together pulling a load.

We smile and pass on a few yards beyond, to where stands a small village of Indian houses, made of sun-dried mud, with thatched roofs. About twenty feet from the road is a queer looking round patch of earth, about twenty-five feet in circumference, heaped up a few inches above the level ground. Around it is a narrow footpath, and in the center and at intervals around the edge, are stumps of charred sticks standing upright. You inquire, "What is that?" and our hearts

become heavy as we recall the following horrible incident.

About a month ago an Indian Sadhoo felt that he must perform some religious ceremony to his gods. For days he prepared in a solemn manner. Loads of dried grass were brought to this spot, and what are now charred stumps were once stout bamboo poles bedded into this mound. This Sadhoo gained permission from the police to have a fire worship. Patiently and tirelessly he labored to wind grass all about these bamboo stakes, perhaps to a height of at least six feet, and each day's work was marked by a flag which he put up. At length an enclosure was made and the posts inside were wound with masses of thick native grass. On Saturday night this man, with his wife and son and others, held a feast, and they ate and drank and beat drums. On Sunday morning he walked in and out very solemnly from the enclosure to his house, and also around the footpath outside the enclosure, while crowds gathered. He was to worship through fire in a few hours. Many climbed trees, and all crowded as near to the spot as possible.

As the hour for sacrifice drew near, the Sadhoo took milk and rubbed over his nearly naked body as a charm. Was he not a holy man, and would his gods not protect him as he so faithfully worshipped them? Could he not walk even through the fire unharmed? He beckoned to his son to follow him, but the son refused. Suddenly the Sadhoo advanced, a blaze shot forth from the enclosure. Eyes were strained, hearts beat quicker than usual, for as the grass enclosure turned into a literal fiery furnace, could they not see and hear this holy man as he moved about in the flames, saying prayers in a loud voice? Bravely he bore the scorching, burning pain for some moments; but suddenly, as if maddened by torture, he rushed toward the small opening through which he had entered, with an evident desire to escape. Had the gods forsaken him? He had served them well! But they only mock him, for ere he could reach the little doorway, and plunge from the livid mass of burning grass he stumbled; fell.

Some hours later a missionary passed by in his car, and upon the blackened heap he saw a charred body of what seemed to him an animal. It was all that remained of the Sadhoo. It was all his gods could do for him! The sacrifice was complete; but what of the soul that was hurried into eternity? On whom will the responsibility fall, that darkened souls perish in an attempt to reach the gods?

Perhaps our hearts are too sad to go farther today, and we leave our lunch uneaten, but we have only travelled about fourteen miles from town, and this is only one of hundreds of Indian villages where the 130,000 Indians live on this island.

We are doing our utmost to reach these souls and half a dozen Indian men are waiting for water baptism on Easter Sunday morning, but what can two women do among so many? Other false doctrines are fast entering into open doors that we might enter with the full gospel,

if only we had a few men and women to stand in the gap. Ask the Lord of the harvest what He would have you do for lost souls in this part of His vineyard!

You have had the gospel message,
You have known the Saviour's love;
Your dear ones passed from Christian homes
To the blessed land above.
Why did you let our fathers die
And into the silence go,
With no thought of Christ to comfort?
Why didn't you let us know?

—Ruth Pemberton and Clara Siemens,

OVERCOMING A HEATHEN FESTIVAL

Brother John W. Juergensen, writing from Japan, tells the following story:

"Last week when we went to our station at Akabane we found the narrow street full of people and in front of the church had been built a high platform on which actors perform. They are gorgeously dressed in old fashioned costumes to represent the warriors of Old Japan and they go through some weird dances.

"There is an open space in front of the church and this was full of people. They were building a platform right up against the church door which they kindly removed when we asked them to. We found that this was an Omatsuri, i. e., a festival of the fox which is held once a year. There is a fox shrine right next to the church and as it was the only one in the town I suppose all those that believe in this religion from all over the town had a part in this festival. This is one of the strongest religions in Japan.

"That night while the drums were being beaten and there was a great racket going on outside, we began to sing and as we did so the place was filled up with people who gladly listened to the messages. The two workers and one Christian spoke and I was surprised at their boldness when they spoke against this false religion, but the people did not seem to resent it. We have great hopes for this city though it is one of the most wicked, and the place where we always hold street meetings has three or four of those licensed houses in which the messages can clearly be heard.

We ask for your prayers and the prayers of the dear ones in the Homeland that the heathen shall not say unto us, 'Where is your God?' but that His presence will be felt by those who hear the Gospel for the first time. We need that deep conviction of the Holy Spirit in every meeting in order that people will realize their sin."

OPENS NEW STATION

Brother E. A. Elliott and wife announce that they have removed to Ting Tze ku, a village situated about fifteen li or five English miles north of Tientsin, China. Its population is approximately five thousand people. Brother Elliott writes:

"Our mission is the only one here and we are the only foreigners in the town. We feel encouraged with the future prospects of the work here. The meetings have been quite well attended. I am expecting a native worker and family from Peking next week, D. V., and hope to have personal work done in the home and later on to visit the surrounding villages which do not have the Gospel. Pray with us for a revival in this place, please."

THE WORK AND WORKERS

DELANO, CALIF.—Word comes of six souls being saved here in one meeting. Brother H. E. Adams is pastor.

WINCHESTER, VA.—Pastor P. Dyborg sends word that they have just closed a 3-week campaign with Sister Viola Ritchie of Frostburg, Md. Souls were saved, backsliders reclaimed, and the revival is still going on.

JUDSONIA, ARK.—Evangelist W. J. Ezell reports a wonderful meeting. They have no building for worship but have been going from house to house preaching. About 15 have been saved in two weeks. They are planning on building an arbor later on for a revival.

CORRY, PA.—Brother R. C. Loupe writes, "We are having a hallelujah time in Corry since Brother Soules came to us. Sinners saved, saints baptized and healed, and the Holy Spirit present with power at all meetings. Praise His holy name!"

TERRE HAUTE, IND.—A further report comes from Brother Argue at the close of the meeting here, bringing the total number of those baptized in the Spirit up to 80, those uniting with the assembly 82. Brother Argue writes that every member of his family is now in the Lord's service.

STORM LAKE, IOWA.—Brother B. Fjordbak sounds a note of praise from Truesdale, Iowa where Sister Minnie Steel, a Springfield Bible student, started a revival last June. They have built a little mission and the Lord is saving souls. They have from 60 to 80 in Sunday School.

TAMPA, FLA.—Pastor I. J. Bolton of the Oak Park Holiness Church reports a day of fasting on Easter Sunday, when souls were saved and others united with the church. In the past six weeks 21 have professed salvation in their regular meetings and 17 have received the Baptism, while 20 have united with the church.

CHILDRESS, TEXAS.—Pastor A. R. Colbert sounds a note of praise for the meeting they had from April 3 to 5 when Brother and Sister Cadwalder were with them. They then went to Kent for a 4-day convention, where Brother H. Reeves has charge. From the first large crowds filled the house. Brother and Sister Cadwalder were blessed in giving out the Word and also in giving missionary talks. A missionary offering of \$700 in cash and pledges was taken. Eight were saved in one service. Pastor Colbert is now back at a meeting in Childress with Brother and Sister Music.

BAZINE, KANS.—Elmer Snyder and wife write, "We have come here as pastor from the Iowa and N. Missouri District. We have a good Sunday School which is on the increase, also our Sunday night crowds. We observed Bible School offering day and are sending in same with this. Will all friends please note our new address and write us here."

LYNN LANE, OKLA.—Brother M. Kullman writes, "After a four-week battle with the forces of darkness, we won a glorious victory here for the Lord; 24 received the Baptism in the Spirit, and 18 were saved. The community gave us a tract of ground, and a wealthy Christian gave us the material to build us a comfortable little home. We shall make our headquarters here. Our address where mail will reach us is, P. O. B. 1659, Tulsa, Okla."

COLUMBUS, GA.—Pastor J. M. Graham sends word, "We have just closed our 3-week revival campaign, which has been conducted by Elder James O. Savell, of Hattiesburg, Miss. From the very beginning the power of the Lord was upon the service. Large crowds heard the stirring messages. At almost every service the long altar was crowded with hungry souls seeking the Lord, and many were saved and baptized in the Holy Spirit. Time after time waves of glory swept over the congregation in such a wonderful way that strong men and women were made to weep aloud. Twenty-three names were added to our church roster, and others are to follow soon. The work here is growing, and much interest is being shown in the Sunday School and in the P. Y. P. M. (Pentecostal Young People's Meeting)."

SYRACUSE, N. Y.—Pastor David M. Wellard writes, "The Lord has done great things for us; whereof we are glad. He has visited us again in Syracuse with copious showers through the ministry of Brother Wigglesworth and Sister Salter. The following diseases were definitely touched through our brother's ministry; cancer, rupture, intestinal and bladder trouble, heart disease, goiter and deafness. One brother, who had been a Methodist minister for years came to our preparatory meetings and the Lord filled him with His Spirit. At the first night service he stood up in the audience and our brother prayed for him from the platform. The doctor said he had a cancer either in the liver or in the stomach. The lower part of his bowels was entirely closed, he had not been able to take any solid foods for months. The Lord healed him and the next morning he was able to take a good breakfast and came to the meeting praising God for the wonderful deliverance."

WASCO, CALIF.—Brother Kummerfeldt reports, "April 8th was the last meeting with our precious sisters Pearl Larson and Hedvig Hansen, whom the Lord sent here six months ago. Their work has been blessed of the Lord, and precious souls have been saved and filled with the Holy Spirit. These sisters will soon go to their respective fields in the foreign land; Sister Larson to China, Sister Hansen to India. The assembly here at Wasco called Brother Eric Johnson from Atwater as their pastor."

CRICHTON, ALA.—Pastor Ance Page is praising the Lord for the way He has provided the money for them to finish their church building. He writes, "When we came here in 1923 the church building was unfinished and the lots unpaid for. It is now complete, with first coat of paint, and expect to finish painting soon. Have electric lights also. Feeling that my work here is about finished, I will be open for calls after Nov. 1st for pastoral or evangelistic work. I am in full fellowship with the General Council. Address, Pastor Ance Page, 51 S. Wilkinson St., Mobile, Ala."

PARIS, ILL.—Pastor J. D. Wallace tells of a 5-week meeting which closed Easter Sunday. Five were saved the last day, making a total of 56 saved in all; 36 were baptized in water. Evangelist Dricoll was in charge of the night services, and Sister Lamberty in charge of the afternoon tarrying meeting in which several received the Baptism in the Holy Spirit. He writes, "The little church which we opened last August was filled to overflowing. We started with about 6 members and now have about 85. We have a Sunday School with about 100 enrolled. We expect to rest two weeks and then pitch a tent, renewing the battle for as long as God leads. Pray for this wicked city."

ARTESIA, N. MEX.—Brother N. R. Nichols writes, "We spent last fall and winter in the Pecos Valley, where a few scattered saints were holding on to the Lord since we held the first Pentecostal meeting there nine years ago. We preached against odds in a country schoolhouse nine miles from town. We secured the help of Brother A. C. Bates and others of Portales, N. M.; Brother and Sister Elliott of Calif. Brother D. Z. Little led the singing. God blessed in saving and baptizing several, and the country was stirred. Then we came to Artesia, but could get no place to preach. This is an oil field and the rents very high. God said build. In two weeks the tabernacle was finished, having nice benches, platform, electric lights, etc.; and was all paid for. It will hold several hundred. We are now in a meeting with Brother J. M. Reb and wife and God is blessing. We welcome all General Council brethren passing this way. We especially need a good singer and wife, who can take charge of the music this summer, and would prefer one who can play the guitar. Any couple who feel led this way write us."

PENTECOST OVER THE TELEPHONE

What happened to a young woman who telephoned the evangelist, objecting to certain features of the revival now going on at the Dundas Street Pentecostal Tabernacle, London, Ont.

"I never saw the girl," says Mr. Booth-Clibborn, "because she had not come to the meeting, but I will tell you just how it happened. One morning she called me over the telephone, objecting to the 'Praise the Lords' and 'Hallelujahs' of another young girl convert as being unnecessary and too noisy. 'Another thing,' said she, over the wire, 'I understand that you said the other night that we must not try to be Christians.' I answered that I had said that and I will try to quote our conversation. 'But that is wrong,' said she. 'No, it is not; let me ask you a question: Do you ever try to be a woman?' (Laughter from the other end.) 'No, of course not.' 'Well, then, nor does one have to try to be a Christian, if one has been born a Christian by the New Birth which Christ has said we must all experience if we want to enter into the Kingdom of God.' We conversed at length on other matters and more and more she assented to the truth of what I told her, especially about out-and-out religion, coming right out from the world and all its ways.

"Two days afterwards the phone rang again. 'Hello, who is it?' 'This is the same young lady who phoned you the other day. Did you receive the letter of apology that I wrote you, Mr. Booth-Clibborn?' 'Yes, I did.' 'Well, I hope you will forgive me for speaking to you and criticizing.' 'I do, and have been praying for you.' 'Mr. Booth-Clibborn, if this is the truth, then what must I do with my church?' 'Many churches are turning to the full truth these days. A whole Methodist congregation recently in Winnipeg accepted the truth of Pentecost. You cannot afford to hold back from God's best for you because of your church. Go on with God. Only dead fish swim with the stream; it takes a live one to go against the current. Yield to God your life and your all and He will baptize you with the Holy Ghost.' 'Well, I will not let anything hinder me, but what about my being engaged?' 'Engaged to whom; to your church?' 'No, engaged to a young man.' 'Is he a man of God?' 'No, he is unconverted.' 'Give him up, for there stands another Man before you who would have you wholly for His own glory, the Man, Christ Jesus. Has your unconverted young man ever shed a drop of blood for you? Has he marks in the palms of his hands and in his feet for the love that he bears for you? Jesus Christ has the first claims to your life. Oh, give up everything and follow Him.' 'I will.' (The voice trembles.) 'I will give him up.'

Ten Minutes Afterwards

"The telephone rings again. 'Hello.'

(Another voice is speaking.) 'I have good news.' We ask anxiously, 'What is it?' 'The young woman you were speaking to over the telephone a few minutes ago has just received the Baptism in the Holy Ghost. No sooner had she left the phone than the power of God came upon her so mightily that she fell on the floor and she is there now, speaking in tongues and praising God.' Her mother was alarmed and called me up, anxiously asking me to come right over, saying that her daughter was acting very strangely and talking so that she could not understand her. I told her mother that I would be right over and I came and, Oh, what do you think! There is a little Jewish maid here working in the house and she asserts that this young woman is talking in Hebrew perfectly. Among other things she keeps on saying in Hebrew, of which she knows nothing, 'Oh God, save sinners.'—From the Pentecostal Testimony, The official organ of the Assemblies of God in Canada, 50 cents per year from R. E. McAlister, 740 Queens Ave, London, Ont., Canada.

WITHOUT ANY CHANCE?

God is very merciful, but He is just and righteous as well. When men disregard warning and entreaty, then law steps in. I remember when I was living some years ago in Burnley, a woman—a very good woman she was—told her husband, who had always kept aloof from things religious, about a man whom they both knew very well, having just died very suddenly. The man remarked, "What a terrible thing, to be called away like that without any chance of getting ready!" And this woman could not help replying: "Without any chance of getting ready! Why, he has had fifty-four years of chances!"—F. S. Kirkness, in the Sunday Circle.

CHAFFEE, MO.—Pastor B. E. Hillman reports: "Our Easter services were glorious. In the Sunday School 250 were present. Pastor Dunn came from Illmo with a delegation and Pastor Waddle came from Cape Girardeau with a delegation from his assembly. These pastors spoke at the morning and afternoon services. At noon we spread dinner upon the grass and there was plenty for all. It made me think of the multitudes of Biblical lore. In the afternoon 17 local candidates were led to the pool and buried into His death. Some were resurrected shouting glory. The musical services were led by Pastor George of Granite City, Ill. and the anointing was upon him. At our evening service one young man was saved. Our present roll number is 120 and our crowds cannot be accommodated. There is rumor of a new church for we are straitened for room. We covet your prayers."

A GREAT REVIVAL MEETING EAST ST. LOUIS, ILL.—Pastor John F. Bryan reports, "Dr. Charles S. Price of Lodi, Calif., recently conducted a great revival meeting in this city. The largest building in E. St. Louis, seating 3500 people, was secured for the meeting, and many times the doors of the temple were locked as early as seven o'clock while hundreds of people were turned away unable to gain admittance. The healing services were conducted somewhat differently from any that the writer ever witnessed before. Practically all who were prayed for fell under the power. However, there was nothing excitable about the services, any more than that the people sank down under the power of God, and later arose with smiles upon their faces and words of praise in their hearts for the wonderful healing power of the Lord Jesus Christ. In the neighborhood of 2500 were prayed for during the meeting and a large percent of all those who were prayed for were remarkably healed. The crippled were made to walk, the blind to see, the deaf to hear and the dumb to speak. Others were brought to the services on cots and stretchers, and left praising God for the healing of their bodies. The altar calls were marvelous. As high as 300 people responded to one altar call. Occasionally shouts of joy could be heard from the galleries where sinners were converted while sitting in their seats; and some of the most remarkable healings took place in the congregation while the services were in progress. Following this campaign we conducted a blessed series of revival services at our tabernacle, with Brother Clyde Bailey of Marion, Ill. in charge. These services were very successful. God blessed Brother Bailey's labors, and about 60 professed conversion, between 35 and 40 were baptized in the Holy Spirit, and 76 new members joined the assembly. We have much to praise the Lord for; East St. Louis is stirred as never before. To the Lord be all the honor, glory and praise."

OVERTON, TEXAS.—Brother D. Lewis writes that they have just closed a 2-week revival at a school house six miles east of Tyler, Texas, in which 10 were saved and 7 received the Holy Spirit and spoke with other tongues as the Spirit gave utterance; 12 were baptized in water.

Do you want a good book for your children? Send for a copy of "Happy Hours with the Little Folks." Price 50 cents postpaid.

SPECIAL NUMBERS OF THE EVANGEL

Special Pentecostal Number. Contains 10 special articles and testimonies concerning the Baptism in the Holy Spirit. 100 copies, \$1.00 (Canada, \$1.15), 25 copies, 25 cents (Canada, 29 cents).

Special Healing Number. Contains a number of special articles on Divine Healing, also some good testimonies. 100 copies, \$1.00 (Canada \$1.15), 25 copies, 25 cents (Canada, 29 cents).

Gospel Publishing House,
Springfield, Mo.

Forthcoming Meetings

Notices for this column must be sent in so as to reach this office two full weeks before the date of issue of the Evangel in which the sender desires them to appear. For instance, a notice for a paper dated the 15th of the month; should be in Springfield by the 1st of the month; or for a paper dated the 10th of the month, should be here on the 15th.

ALTA, IOWA.—Evangelist G. A. Comstock of Sioux City, Ia., assisted by Pastor A. H. Misty, will begin a revival April 26, continuing two weeks or longer.

THE SOUTHWEST DISTRICT CONVENTION OF TEXAS will be held at the Old-time Gospel Mission in Breckenridge, Tex., on North Base Ave., May 5 to 8. District Chairman Hugh M. Cadwalder will be with us. Let all preachers and delegates come and pray and counsel together. For further information write H. H. Wray, Box 633, Breckenridge, Tex.

EAST ST. LOUIS, ILL.—Brother S. A. Jamieson of Chicago, will give a series of Bible lectures at the Assembly of God tabernacle, north 26th St., near State, beginning May 4, to continue for ten days or longer. Two services daily at 2:30 and 7:30 p. m., excepting Monday and Saturday; there will be no afternoon services these days.—John F. Bryan, pastor.

BRIDGEPORT, CONN.—The Pentecostal Mission, 1688 Stratford Ave., will commence an "All-Summer" campaign in the tent early in May and run through September. We expect many able Pentecostal evangelists, and invite others to send us dates. We are only 50 miles from New York City on the Boston Road. Watch later Evangelists for speakers, etc.—Pastor A. J. Jenkins.

DURANT, FLA.—The Pleasant Grove Camp-meeting convenes May 7, running 10 days. Brother A. H. Argue, with his daughter Zelma, in charge. The meeting will be in our new tabernacle with seating capacity for over 3,000. It is located in a beautiful grove about 17 miles from Tampa. We invite any who wish to come. Pray much that God may bless.—Pastor J. L. Webb.

CHILDRESS, TEX.—An old-time, Holy Ghost revival and Bible study campmeeting, July 1 to 12, inclusive. Pastor A. R. Colbert will be overseer. Each assembly within a radius of 100 miles is expected to assist in making this the best camp in the southwest. Some of the best evangelists and teachers in the district will be present. For further information write Pastor A. R. Colbert, Childress, Tex., or Lonnie Whitworth, Box 508, Electra, Tex.

REVISED NOTICE, LOCATION OF MEETING CHANGED

SOUTHERN CALIFORNIA AND ARIZONA DISTRICT COUNCIL.—The annual meeting will be held at the Bethel Temple, 324 Buena Vista St., Los Angeles, Calif., May 12 to 17 inclusive. The first part of the meeting will be taken up with Council business, the receiving of reports, election of officers, ordaining of ministers and other matters; the last part of the meeting will be given up to devotional services. Elder J. W. Welch, Chairman of the General Council, is expecting to be with us.—Louis F. Turnbull, Chairman; Arthur W. Frodsham, Secretary.

NEW YORK CITY.—The 18th anniversary revival services will begin at Glad Tidings Tabernacle, 325-9 W. 33rd St., New York City, May 1st for ten days. We are greatly pleased to be able to announce that we have secured Ben Harden, the Mid-west fiery evangelist, for ten days. Preparations are being made for a feast of fat things. There will be special divine healing service on Friday, May 1st, at 3 p. m., and Thursday, May 7th at 7:45 p. m. Young People's Rally Saturday, May 9th at 7:30 p. m. Remember the date and make arrangements to come. There will be two services daily, 3 and 7:45 p. m., except Monday, May 4th, when there will be no service. On Sundays, three services, 10:30 a. m., 3:00 and 7:30 p. m. Directions: From Jersey and Brooklyn take Hudson Tubes or B. R. T. to 33rd St., New York City. Walk two blocks west. All elevated and surface lines stop at 33rd or 34th St. From up or down town New York, take subway to Pennsylvania Station, 33rd St. and 8th Ave., and walk one-half block west to tabernacle.

FOR SALE.—A folding street-organ, one of the best, oak, been used very little. Paid \$50 for it. I am 73 years old and have been sick for a year.—W. S. Lovejoy, Snohomish, Wash.

CENTRAL DISTRICT COUNCIL of the Assemblies of God will convene at Findlay, Ohio, from May 13 to 15 inc. All ministers and delegates within our bounds are invited. The church and Gospel School will assist in lodging and giving breakfast to ministers and delegates. The Gospel School commencement will be held on the evening of May 14. Our Spring Pentecostal Convention will begin May 8 and continue over May 17. The Chairman urges every minister, and at least one delegate from each assembly, to be present, as there is much business to be considered for the general welfare of the Lord's work in Ohio, Michigan and Indiana. Let each notify us at once so lodging can be secured.—Chairman T. K. Leonard.

WASHINGTON, D. C., EVANGELISTIC MEETINGS from April 18 to May 2 at the Full Gospel Assembly, 930 Pa. Ave., N. W. Rebecca Marsteller Beisel will open the campaign. On April 26 A. H. Argue and daughter, Zelma, of Canada will come for week closing May 2. Services every night at 8:00 and Sundays at 11:00 a. m. and 3:00 and 8:00 p. m. Healing services Tuesdays at 1:00 and 8:00 p. m. For further information address the pastor, Harry L. Collier, 1112 Lamont St., N. W., Washington, D. C.

OPEN FOR CALLS.—I have entered the evangelistic field and am open for calls anywhere the Lord leads. Address Evangelist V. K. Fries, New Philadelphia, Ohio.

TRIO OPEN FOR TENT MEETINGS.—We have a gospel tent and camp outfit. Will consider openings for meetings as the Lord leads. Brother A. Hickman and wife and myself constitute the party. These people are all General Council ministers. Mrs. Hickman and myself will furnish special music. We solicit prayer.—Evangelist F. I. Thamis, R. 1, Elba, Ala.

NOTICE.—I have resigned my pastorate in Toledo, Ohio, and feel a call to the evangelistic field. I would like to get in touch with a good trombonist and song leader. Must be deeply spiritual and on fire for God.—Paul C. Bucher, 1646 Milburn Ave., Toledo, Ohio.

FOREIGN MISSIONS CONTRIBUTIONS

April 10 to 16. Inclusive

This does not include offerings sent in for the expense of the Missionary Department.

.40: L. H. Cuba Mo; M. S. S. Jasonville Ind; .50 E. E. M. Oklahoma City Okla; S. H. Lockwood Ont Canada; Mrs. Jas. A. Lee Crary N. Dak
1.00: Passover S. S. Greenbrier Mo; Mrs. E. H. Ft. Worth Tex; Mrs. E. C. D. Tonawanda N. Y.; M. J. McC. Rush Springs Okla; F. J. Houston Texas; L. M. C. Woodland Calif; C. E. B. Washington D. C.; F. L. B. Russellville Ark; Miss M. C. Z. Santa Monica Calif; L. M. C. Hurlock Md; Mrs. G. F. Laytonville Calif; J. B. V. Old Forge Pa; Miss M. C. Childress Tex; Mrs. G. J. Bridgewater S. Dak; Mrs. I. L. Brawley Calif; 1.15 Assembly of God Chickasha Okla; 1.20 Mrs. M. B. Rowlett Tex; "Little Home Class"; Huron S. Dak; 1.35 J. S. Madison S. Dak; 1.45 S. S. Gilmore Ind; 1.49 P. A. S. Midway Tex; 1.50 Primary Class Pleasant Valley Minn; E. J. K. Zion Hill Pa; K. R. Rienzi Miss; 1.75 O. B. Carver Minn; 1.88 Assembly of God Eastland Tex
2.00: J. M. A. Rockport Tex; Miss J. G. B. Coweta Okla; Assembly McCoy Tex; Mrs. C. B. C. Moss Beach Calif; M. B. Reedy Calif; W. L. J. Elizabeth N. J.; Sunday School Humboldt Kans; B. H. C. Coffeyville Kans; C. E. J. Caruthersville Mo; Mrs. E. M. C. Hillsdale Michigan; J. M. G. and wife Three Sands Okla; 2.50 W. L. S. Port Lavaca Tex; Mrs. M. I. C. Yakima Wash; Assembly of God Trenton Mo; 2.51 Assembly of God West Plains Mo; 2.75 E. A. N. Crosby Tex; 2.80 J. C. M. Clark Colo
3.00: Mrs. O. C. K. Wilmore Ky; Calvary Assembly Pent'l S. S. Grand Blanc Mich; Mr. S. Grand Blanc Mich; J. C. M. Almeca Kans; Pent'l S. S. Paonia Colo; Senior Class of S. S. West Canaan N. H.; Bethany Pent'l Assembly Springfield Mass; Glad Tidings Assembly Paso Robles Calif; Assembly & S. S. Beaumont Tex; Mrs. D. P. Y. Ft. Worth Tex; A. Friend Granite City Ill; P. B. League Jasonville Ind; Pent'l Assembly of God S. S. Martinsburg W. Va; "Junior Class of Assembly Holly Colo; 3.29 Assembly of God S. S. Bridgeport Texas; 3.50 Mrs. A. E. K. Brooklyn N. Y.; D. G. M. Warren Ill; 3.70 U. K. Walthill Neb; 3.85 Full Gospel Pent'l Mission Delano Calif
4.00: Young Ladies' Bible Class Bethel Temple Dayton Ohio; G. M. Ninnkah Okla; Mrs. W. W. S. Albuquerque N. Mex; Pent'l Mission Algona Wash; Assembly & S. S. Harrington Wash; A. E. B. Plymouth Ind; S. S. Burker Mo; 4.16 S. S. Monroe La; 4.25 Mrs. J. B. S. Berkeley Calif; 4.50 Mrs. N. C. Ainsworth Neb; Assembly Brimston Mo; 4.54 Pent'l Assembly Chico Calif; 4.55 Assembly of God Creston Ia
5.00: A. Friend Grubbs Ark; Mrs. E. C. J. Whigham Ga; M. I. Esparto Calif; J. N. San Francisco Calif; H. G. L. Orlando Fla; Mrs. E. L. D. South Plainfield N. J.; Welcome Mission S. S. Millville N. J.; J. D. Z. Kansas City Mo; Assembly El Dorado Ark; Miss M. S. Houston Tex; H. S. W. St. Louis Mo; Mrs. A. S. K. Warsaw Ind; Dorcas Missionary Band of Rosen Heights Assembly Ft. Worth Tex; Full Gospel Tab Hillsboro Ore;

Children's Mission Los Angeles Calif; Assembly Homer Neb; Miss A. M. E. Martinsburg W. Va; C. D. St. Louis Mo; S. S. Whitt Tex; P. P. Trinidad Calif; W. E. T. Savannah Ga; S. S. Newberg Ore; L. L. W. St. Charles Mo; Assembly Harrisburg Pa; E. B. Russellville Ark; G. L. R. Keota Okla; 5.05 Assembly Thayer Mo; 5.35 Glad Tidings Tab Pueblo Colo

6.00: E. B. Beggs Okla; S. S. Monrovia Calif; Pent'l Mission Lynden Wash; Assembly Lewiston Ida; Friends Woodland Calif; Mr. J. W. H. Marvell Ark; Assembly Indian Valley Ida; W. T. L. Seattle Wash; Assembly Wellston Okla; Mrs. A. McK. Harbor Beach Mich; 6.15 Assembly of God S. S. Holly Colo; 6.50 Pent'l Young People's Band Chickasha Okla; 6.70 Full Gospel Assembly Monrovia Calif; 6.75 Pent'l S. S. East Gary Ind; 6.86 Assembly of God Church Bethalto Ill
7.00: Assembly of God Leavenworth Wash; A. Friend Los Angeles Calif; Pent'l S. S. Orlando Fla; 7.20 Berea Mission Study League Sumrall Miss; 7.25 Pleasant Valley Clotho Assembly Eagle Bend Minn; 7.81 Church Fruitdale Ala
8.00: Assembly Columbus Ga; A. Friend Terrace B. C.; Mayfield Assembly Cedardale Okla; Assembly of God S. S. Drumright Okla; J. S. Graite Ill; Who-So-Ever-Will S. S. St. Louis Mo; 8.93 Assembly & S. S. & Birthday Offering Phoenix Ariz; 9.61 Pent'l Assembly Colusa Calif
10.00: E. B. Oroville Calif; Mrs. A. E. T. & Miss F. M. F. Brainerd Minn; Mrs. M. H. E. Stapleton S. I. N. Y.; Small Children in Assembly Noonan N. Dak; H. M. Zion Ill; A. Friend in Ga; A. C. R. Wetumka Okla; J. B. W. Granville Summit Pa; Mrs. C. F. S. Seattle Wash; F. K. Los Angeles Calif; S. S. Ft. Smith Ark; H. H. & P. B. L. Wasco Calif; Mrs. E. G. H. Hillsdale Mich; 10.22 Glad Tidings Assembly & S. S. Okmulgee Okla; 10.50 Mrs. J. L. Duluth Minn; 10.55 S. S. Picher Okla; 10.60 Assembly of God Des Moines Ia; 10.81 Bernice S. S. Russellville Ark
12.00: S. S. Classes New Platz N. Y.; 12.38 S. S. & Assembly Malvern Ark; 12.87 Assembly Nelsonville Mo; 12.96 Full Gospel Assm Springfield Ill
13.00: J. B. G. Calgary Alta Canada; Church Sharranagar U. P. India; Missionary Prayer Band Millville N. J.; 13.30 Assembly Guthrie Okla; 13.47 Full Gospel Mission Macksburg Ia
14.00: Pleasant Grove S. S. Sydney Fla; Full Gospel Mission Napa Calif; Assembly Leavenworth Wash; 14.65 Bethel Church Stockton Calif
15.00: Pent'l Band Reno Nevada; Evang. J. B. San Lorenzo Calif; 15.06 Glad Tidings Mission Santa Cruz Calif; 15.50 Mr. & Mrs. A. M. Pontiac Mich; 15.54 Pent'l Assembly Zephyrhills Fla; 16.00: Assembly of God Sioux City Ia; 16.35 Pent'l S. S. Wilton N. Dak; 16.87 Full Gospel S. S. Tulare Calif; 17.00 Assembly of God Tab Toledo Ohio; Gospel Tab S. S. San Diego Calif; Assembly Live Oak Calif; 17.50 Glad Tidings Mission Stockton Calif
18.93: Full Gospel Assembly Dayton Ore; 19.57 Kent Assembly Quitaque Tex; 19.70 Mrs. L. F. H. Santa Cruz Calif; 19.85 Assembly of God 7th & Riverview Kansas City Kans
20.00: Mrs. J. T. Inglewood Calif; V. H. Barndall Okla; Y. P. S. Soc Glendale Calif; Mr. & Mrs. R. L. H. Billings Okla; 21.50 Pleasant Hill Assembly Mt. Airy Ia; 22.25 Assembly of God Wood River Ill; 23.00 S. S. & Assembly Spokane Wash; 23.75 Pent'l Church Elizabeth N. J.; 24.45 Assembly Hartford Ala; 25.00 Assembly West Laurel Miss; Mrs. C. H. Elkland Pa; 25.13 Upper Room Mission San Jose Calif; 25.30 Elk St. Assembly & S. S. Eureka Spgs Ark; 25.50 Assembly Sunny-side Wash; 27.65 Assembly of God S. S. Ft. Worth Tex; 28.52 Assembly & S. S. Alexandria Minn
34.24: Fourfold Gospel Assembly Wasco Calif; 35.00 Mr. & Mrs. F. A. F. Zion Ill; 40.00 F. W. H. Brooklyn N. Y.; 41.00 Lighthouse Tab Asbury Park N. J.; Full Gospel Church Asbury Park N. J.; 42.00 Busy Bee Class Blue Bird & Young People & Mrs. H. Watsonville Calif; 48.00 Mr. & Mrs. H. L. Brooklyn N. Y.; 49.08 Md & W. Va. District Hagerstown Md
50.00: Assembly of God S. S. Tulsa Okla; A. Friend Los Angeles Calif; 55.25 Assembly Central Park N. Y.; 60.35 Bethel Assembly Ariton Ala; 61.74 Christian Assembly Zion City Ill
78.50: Bethel Assembly Pasadena Calif; 80.00 First Pent'l Mission New Castle Pa; 80.00 Christ Covenant-Glad Tidings Assembly Chicago Ill; 90.00 A. J. H. Keenesburg Colo
100.00: Bethany Pent'l Church Inc Springfield Mass; Pent'l Mission Turlock Calif; 110.00 E. S. New London Conn; 120.00 Glad Tidings Revival Assembly Oakland Calif; 150.00 C. B. I. Prayer Band Springfield Mo; 150.00 Pent'l Church Wilmington Del; 219.42 Gospel Tab San Diego Calif; 365.00 Glad Tidings Tab New York N. Y.; 500.00 Mrs. M. B. by Legacy Bradford Pa
Total amount minus \$70.00 amount given
direct\$4213.14
Total amount previously reported 5435.74
Total amount to date.....\$9648.88

HOME MISSIONS CONTRIBUTIONS

April 10 to 16. Inclusive

\$.125: Mayfield Assembly Cedardale Okla; 17.25 Four Fold Gospel Assembly Oildale Calif
Total amount \$18.50
Amount previously reported 18.26
Total amount to date \$36.76

BOOKS ON THE FOREIGN MISSION FIELD

HISTORY OF CHRISTIAN MARTYRDOM IN ALL PARTS OF THE WORLD

By John Foxe

With essay and additions by Chas. H. H. Wright. Covers the History of Christian Martyrdom from the Apostolic Era to about 1840. Illustrated. (1) Price \$2.00 postpaid.

FIFTY MISSIONARY HEROES EVERY BOY AND GIRL SHOULD KNOW

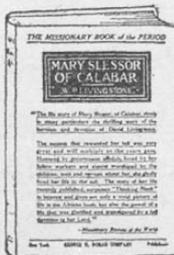
By Julia H. Johnson



Contains a short biography of fifty missionaries. The authoress has written these stories in a way that will interest the young. We are a missionary people and may God use this book to put a deep missionary interest in the hearts of our boys and girls. Every family where there is a child should own a copy. Cloth, 221 pages. (83) Price \$1.35 postpaid

MARY SLESSOR OF CALABAR

By W. P. Livingstone



"The life story of Mary Slessor, of Calabar, reveals in many particulars the thrilling story of the heroism and devotion of David Livingstone.

The success that rewarded her toil was very great and will multiply as the years pass. Honored by government officials, loved by her fellow-workers and almost worshipped by the children, men and women about, she gladly lived her life to the full. The story of her life recently published, surpasses 'Thinking Black' in interest and gives not only a vivid picture of life in the African bush, but also the power of a life that was glorified and transfigured by a full devotion to her Lord."—Missionary Review of the World. (135)

Price \$2.15 postpaid

PERSONAL LIFE OF DAVID LIVINGSTONE

By W. Garden Blaikie

A new popular edition of this standard life of the great explorer and missionary, which has never been superseded. Nothing can be more telling than his life as an evidence of the truth and the power of Christianity, or as a plea for Christian missions and civilization. It contains a specially prepared map of Africa enabling the reader to follow Livingstone's movements from place to place. Clear type. Cloth bound, 507 pages. (65) Price \$1.65 postpaid

EARLY HEROES OF THE MISSION FIELD

By W. Pakenham Walsh

The stories of Raymond Lull, the missionary to Africa, of Francis Xavier the missionary to the Indies and Japan, Elliot the Apostle to the Indians, of Schwartz to India and others who formed links in the story of missionary work from the earliest ages to the close of the 18th century. (225) Price \$1.10 postpaid

OF OKOYONG WHITE QUEEN

By W. P. Livingstone

The life-story of "Mary Slessor of Calabar," known in Africa as the "Great White Ma," forms one of the most amazing narratives in history. Writing in a clear, simple style, Mr. Livingstone describes Mary Slessor's youth in the slums of Dundee, her journey to the dangerous West Coast, her almost incredible adventures and hardships in the African jungles, the miracles of regeneration she worked among the black savages, and the honors accorded her by the British government. Cloth bound, 208 pages. (246) Price \$1.40 postpaid

EARLY HEROES OF THE MISSION FIELD

By W. Pakenham Walsh

The stories of Raymond Lull, the missionary to Africa, of Francis Xavier, the missionary to the Indies and Japan, Elliot the apostle to the Indians, of Schwartz to India and others who formed links in the story of missionary work from the earliest ages to the close of the 18th century.

Price \$1.10 postpaid.

PANDITA RAMABAI

By Helen S. Dyer

Beautifully illustrated.

"The subject of this biography was a most wonderful woman. She did more for the salvation and uplift of the



women of India than any other. Having had a liberal education, she knew various languages, and most ably translated the Bible into Marathi, thus bringing the light and comfort of the Gospel to many of the people of India. She fed and educated thousands of child-widows and famine waifs. Many of the Christian women go to the surrounding districts and proclaim the good news of a Saviour to those in heathen darkness."—From a book review. (260)

Postpaid \$1.40

SAMUEL MORRIS



This is a wonderful story of an African slave-boy that has carried a blessing to thousands of people who have read it. Size 5x7, paper cover, 28 pages. (143)

Price 10c each postpaid

Gospel Publishing House
Springfield, Mo.

Watch Your Mail

THERE IS A VALUABLE LITTLE BOOK COMING TO YOU

LOOK FOR THE AD IN THIS SPACE NEXT WEEK

Do you know the truth about Pentecost? Have you been embarrassed when people ask you questions concerning this wonderful truth? Read the books listed below. They will reveal the precious secrets of the wonderful truth to you in such a way that you will find it a delight to drink from these wells of water.

Pentecostal Books

THE LATEST PENTECOSTAL BOOK

SOUL-FOOD FOR HUNGRY SAINTS

By Pastor A. G. Ward of Toronto

Readers of the Evangel have greatly enjoyed and appreciated the excellent Soul-Food that Pastor Ward has given us during the past eight years and will welcome this reprint of many of his best messages. A number of talks on the Song of Solomon are included in this volume, and we know no better exponent of the subject of the Bride of Christ than Brother Ward. Get a copy of this new book for yourself and purchase another copy to lend. This book will have a great ministry. The price is 50 cents postpaid.

THE CAVE OF ADULLAM

By J. Calvert Jeays

Brother Jeays, in this book, tells the story of Christ in beautiful language. As the Cave of Adullam was a place of refuge to David in time of bitter persecution, so is Christ shown to be our place of hiding now. Get this book and read it. You will not regret it. Price 50 cents postpaid.

EVER-INCREASING FAITH

By Smith Wigglesworth

Brother Smith Wigglesworth has a great book on faith. He believes tremendously in a living God. This book does not deal with miracles of another, far-off day of the past, but tells of a miracle-working God that performs miracles in the daily now of life. It will stir your soul and stimulate your faith. Read it. Price 75 cents.

THE BROODING PRESENCE

By Jonathan E. Perkins

This book treats of the Holy Spirit and the Bible evidence of the Baptism of the Spirit. It is full of scriptural proof that speaking in other tongues as the Spirit gives utterance is the Bible evidence of the Baptism of the Holy Ghost. Send your order in at once. Price 50 cents.

HAPPY HOURS WITH LITTLE FOLKS

A compilation of over 60 helpful stories, with over 100 pictures that the children will enjoy. Daintily gotten up and very suitable as a present. Edited by Stanley H. Frodsham. Price 50 cents postpaid.

THE GREAT SHEPHERD

By S. A. Jamieson

This is a great book by a ripe thinker who is deep in the Word of God. It deserves a wide reading. Buy it and loan it to your friends. It will help them to more fully appreciate the deep things of God in the Word. Price 50 cents postpaid.

QUESTIONS AND ANSWERS

By E. N. Bell

This book is gaining a bigger place every day among Pentecostal people. Brother Bell did a bigger thing for the kingdom than he realized in getting the material ready for this volume. His book will continue to have a larger place among those who are interested in the Scriptures. Price 50 cents postpaid.

THE MESSENGER AND HIS MESSAGE

By Alice Eveline Luce

Ever since Miss Luce wrote her book, "Pictures of Pentecost in the Old Testament," we have been looking forward to the new book the Lord has put on her heart to write. This new book has just come off the press and every reader of the Evangel should secure a copy. While it is written primarily for ministers and students of the Word, there is a message in this book that every Pentecostal person needs.

In the latter part of the book are many short Bible readings that are extremely edifying. We are sure that these will bring a blessing to everyone who will study them.

Send for a copy of this excellent book today. Read it yourself and then loan it to a friend. The book costs only 50 cents, a popular price, so that it is within the reach of practically everyone.

Gospel Publishing House, Springfield, Missouri