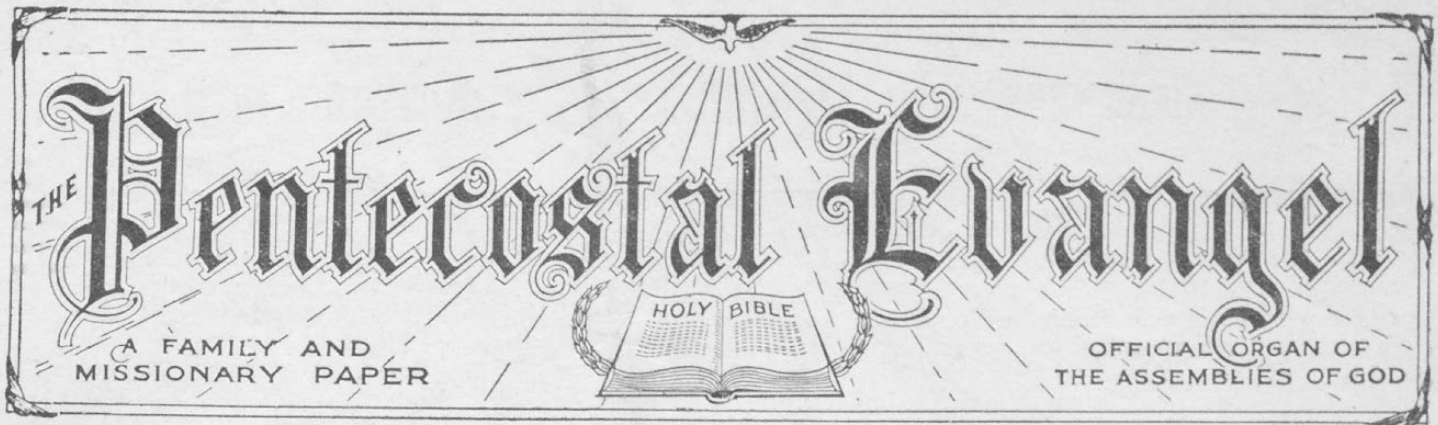




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The Spirit Within

By William Luff

"He shall be in you" (John 14:17).

As the life is in the Vine,
So, within this branch of mine
Dwells God's Spirit. Fruit alone
Is from Him, the fruitful One.

As the light within the glass,
Guiding vessels as they pass,
So, if lighthouse I would be,
His must be the Light in me.

As a mighty power within,
Throbbing through some vast machine,
So, if I would work with pow'r,
He must move me every hour.

Crystal water, as it flows,
Clears the channel, as it goes;
So the Spirit, flowing free,
Ever sweetly cleanses me.

As within the inner shrine,
Burned the glory-light divine,
So within me dwells God's light,
Burning ever, day and night.

As when God made the first man
To complete His perfect plan,
God breathed His own breath and filled
Clay, with His own Spirit thrilled;

So in fallen men again,
Dead, by sin and Satan slain,
God within him breathes new breath,
Raising him once more from death.

MEEKNESS AND LOWLINESS IN PRACTICAL LIFE

Elder D. W. Kerr

"He that ruleth his spirit is greater than he that taketh a city."

Temperance is a fruit of the Spirit. Its possessor is greater than a victorious general who leads his captives in triumph. A city has its boundaries and dimensions which can be measured. It has its inhabitants which can be numbered and their strength calculated. But the spirit is a great deep, who can know it? Who can measure its boundaries and dimensions? who can fathom its depths? who can explore its caverns? Man is a creature of God. A city is a creation of man. Therefore "he that ruleth his spirit is greater than he that taketh a city."

The fruit of temperance must be grown and matured under the watchful eye of the Lord. His skillful hand must sever the tender shoots of self-will. The "cutting back" process through which we must pass on our way to perfection is painful and distressing; but if we would learn that "the race is not to the swift, nor the battle to the strong," but to him that ruleth his spirit, we must submit to the hand that wounds. There are excesses and extravagances in our speech and conduct that will never be purged unless we humble ourselves under the mighty hand of God. Unless we recognize and obey those whom God has set over us in the assemblies, and submit ourselves to those whose faith we are to follow, we shall be found wanting in the most essential elements of character required in those who are to reign with Christ on the earth.

It is vastly more pleasing to the self-life, to make a display in the show of arms and warlike prowess, than to be identified with the man whose heart was broken by organized envy. To clothe one's self in the uniform of a soldier and march to the music of fife and drum, is more appealing to one's vanity, than to stand still and see the salvation of God. To take a city by force of arms and lead its captives in triumph, is greater satisfaction to one's pride, than to be subject one to another, attired with humility. The sound of wordy doctrinal disputes and arguments, whereby one may lay his antagonist low, is more likely to attract attention to one's self, than the display of a meek and quiet spirit; but in the final struggle for the mastery, self-control will win the crown.

To overcome an enemy with carnal weapons is no sign that the victor is worthy of the applause of an admiring multitude. He is truly great who by ruling his spirit lays siege to a city, until it has exhausted all its resources, and then rises up to bless his helpless foe.

"Government is of God," not only in the state, but also in the house of God. "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." In the time of the Judges "every man did that which was right in his own eyes." This is the key thought of the latter part of Judges (see 17:6; 18:1; 19:1; 21:25). The book of Judges is a history of the dire results which followed this pernicious practice. One captivity followed another because there was no permanent leadership. The rule of the Judges whom God raised up as saviours in time

of Israel's distress, was punctuated by the seven captivities in the land. Why? Because "they would not hearken unto their judges, but they went a whoring after other gods" (Judges 2:17).

That pernicious "every-man-did-that-which-was-right-in-his-own-eyes" doctrine which has been preached in connection with spiritual movements, is not the doctrine of the Lord, either in nature or in grace: for the only creature we read of that is without a leader is the locust, for they "have no king, yet they go forth by bands." The people who want no leader in a meeting are "tossed up and down like a locust." They are never settled in their spirit, but are disquieted, and full of restlessness, having never come to a knowledge of the truth that "he that ruleth his spirit is greater than he that taketh a city."

Few persons seem to be able to associate greatness with meekness and lowliness in practical life. The natural man receiveth not the things of the Spirit. To him Christ crucified is foolishness. To him self-control and silence in the presence of insult and false accusation, is a sign of effeminate weakness. Yet when temperance reaches its matured state it glories in distresses, in necessities, in reproaches, in weakness, for "when I am weak then am I strong." Christ "was crucified through weakness," and therein lies His strength, for "He liveth by the power of God." Not a few of God's dear children lose their opportunity, fail of victory, and spoil their usefulness by an unsavory display of braggadocio, bombast and religious lawlessness. He that ruleth his spirit and keeps his little principality, in the home, in society, and in the church, is greater than he that aspires to sit upon the throne of another's empire. But alas, things have changed. The modern version of our text is—he that taketh a city is greater than he that ruleth his spirit. This seems to be the course of this present evil age. The spirit of anti-christ has crept into the domestic, social, commercial and religious hierarchies of today. The course of nature has been reversed. The machinery of this world is running backward. The spirit that controls the human family says—parents obey your children, husbands obey your wives, masters obey your servants, pastors obey your flocks.

Many an assembly, a mission, an open-air meeting, a camp-meeting or a convention, has been set back in its fruit bearing, or perhaps entirely wrecked, because of some lawless spirit seeking to get control. Divinely appointed ministers have been ignored, denounced, and set aside by a mistaken zeal for liberty so-called. People, laboring under a false view of spiritual liberty, have swung to the extreme view of "clearing the platform." Shameless outrages have been committed against the common order of heavenly citizenship, by untaught and unteachable spirits, which from the beginning have attached themselves, like barnacles, to great spiritual movements.

The sons of Korah were of this sort. They had not learned that "he that ruleth his spirit is greater than he that taketh a city." The result of their pernicious "clear-the-platform" teaching is handed down as a solemn admonition to us upon whom the end of the ages have met. Let us be careful lest we "perish

in the gainsaying of Core." For he, with his sons and their children and all their belongings, were swallowed up by the earth. Insubordination in the assemblies is one of the signs of the times, and is twin brother to anarchy in civil government. We are speaking of divinely appointed ministries, that is, ministries which have learned that "he that ruleth his spirit is greater than he that taketh a city." Against such lift not up a railing accusation, nor, for that matter, against any of the "Lord's anointed," lest thou "touch the apple of His eye," and thou be smitten with leanness in thy soul. The desire to be without a leader in the assembly of the saints, is an unmistakable sign of self-sufficiency and self-will; the determination to be without one is a sure sign of war within the principality of man-soul. He who would conquer others must first rule himself.

POWER OVER ALL THE POWER OF THE ENEMY

"Know ye not that we shall judge angels?" (1 Cor. 6:3). It is the purpose of God that His children shall be kings and priests and that they shall reign on the earth (Rev. 5:10). To judge and to reign!

You have to perceive that, to anticipate that, by doing it down here. "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:19). The hold of the evil one is tenacious. But it is a hold of time. An evil power can only bind as long as a man lives. The saints have power to loose and to bind, and when they loose on earth there is a corresponding loosing in heaven as well as on the earth. The tenacious hold, the hold of centuries, the hold of the evil spirits in the heavenlies, is loosened, as the saints exercise their authority upon the earth. The promise to the overcomers is that they shall rule with a rod of iron, and even now the saints can enter into the earnest of this inheritance.

You cannot fathom the extent of the loosing in heaven. They are the agents of the evil one that you are loosing on earth, and every agent you loosen here means that you loosen the enemy's hold above. The hold of the enemy will be so loosened that it will be easy for Michael and his angels to hurl him down. The enemy's tenure in heaven is being limited by the efficacy of the blood and the faith of the saint in the power of the blood.

We are called to be co-workers with Christ. Where is Christ? In the heavens. He has passed through the principalities and powers. He is above and we are seated with Him above. We are co-workers with Him in His seat of power; co-workers on earth co-operating with Him in ridding the heavens of wicked spirits. No wonder the apostle calls this a high calling.

John was told to come up higher and there he saw all the spiritual wickedness in high places, and he saw in the vision the ultimate ridding of the heavens of Satan and his hosts. The saints of God do not realize their high calling. The salvation of souls is precious, but to bring down the powers of darkness from their seats, the powers that cause the ruin of souls, and continue to ruin them, is a yet greater privilege that the saint has. "They overcame him (Satan) by the blood of the Lamb" (Rev. 12:11). They overcame not merely for themselves. They overcame the overcomer, the one who has overcome so many by the overcoming blood.

Christ puts into the lips of His saints an invincible, indefeatable and indomitable power, the power of

the blood of the Lamb. You can never estimate the extent of the power of the blood. It is so great and powerful in its extent and duration that it will be the bulwark of heaven as well as the safety of the earth. The living blood right down through the ages! And who is the blood for? "And Moses sprinkled **all the people.**" Christ says, "Drink ye all of this." Moses gave an outward application. Jesus gave an internal application. Drinking His blood! Moses gave an outward protection. Christ gives inward cleansing.

The Lord said to His people in Egypt, "When I see the blood I will pass over you." "And when he seeth the blood upon the lintel and upon the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come into your houses to smite you" (Ex. 12:23). If the blood on the outside gave protection, how much more will the blood of Christ as it is applied by the Spirit within? There is life in the blood, there is deliverance, there is power, there is victory in the blood. As you magnify the blood you anticipate the victory. The defeat of the destroyer on the passover night by the blood on the lintel of the houses of God's people is an earnest of the ultimate failure of the enemy.

The accuser of the brethren is to be cast down and the blood will be one of the chief instruments in his defeat. The saint can never magnify the blood enough for all it means. The saint has a right to magnify the blood in a higher manner than angel or archangel ever will. The saint alone can magnify the Lamb who has redeemed Him to God by His blood out of every kindred, and tongue, and people and nation. No archangel can ever do that.

The angels are ministering spirits, but the redeemed ones are ministering servants. "Know ye not that we shall judge angels?" Know ye not that the saints shall reign on the earth? (Rev. 5:10). God has given the Spirit as an earnest of the inheritance and you can have the earnest of the rulership down here. We shall reign with Him. And your rule and reign with Him can be anticipated by a binding and loosing down here.

The disciples anticipated it and God did not confer this power on the first disciples alone. Christ said, "These signs shall follow **them that believe:** In my name shall they cast out demons." Casting them out of the individual, anticipating the casting out of the devil himself from heaven. "They shall speak with new tongues; they shall take up serpents; if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." Are you a believer? If you are a believer, expect to have the believer's privilege. Amen.

THE PLACE

(Hebrews 4:14-16)

There is a place where thou canst touch the eyes
Of blinded men to instant, perfect sight;
There is a place where thou canst say, "Arise!"
To dying captives, bound in chains of night;
There is a place where thou canst reach the store
Of hoarded gold and free it for the Lord;
There is a place—upon some distant shore—
Where thou canst send the worker or the Word.
There is a place where Heaven's resistless power
Responsive moves to thine insistent plea;
There is a place—a silent, trusting hour—
Where God Himself descends and fights for thee.
Where is that blessed place—dost thou ask "Where?"
O Soul, it is the secret place of prayer.

—Adelaide A. Pollard.

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HOW LONG WILL PEACE LAST?

The election of Field-Marshal von Hindenburg, Germany's war hero, to be President of the German Republic, has caused "a chill of apprehension to fall across Europe and America," according to the Literary Digest. In connection with this it is interesting to read Brigadier-General Morgan's report on Germany and the fear expressed within this report that a German Napoleon would arise and once again Europe would be bathed in blood. Brigadier-General Morgan, as the Inter-Allied Commissioner of Control, writes with a measure of authority, and he also writes as a God-fearing man who knows his Bible.

"Germany," he says, "found herself by the Treaty of Versailles a captive giant in the hands of Europe, her locks shorn, her eyes put out—an object of derision to some, of contempt to others, of antipathy to all. Her captors put her to grind for them and girt her round about with a wall of steel, saying, 'Our god hath delivered our enemy into our hands.' Now in the temple of European society there are two pillars upon which the whole of that temple rests—one is the pillar of credit, the other is the pillar of law, and law is only another name for moral order. And I sometimes think that like the captive giant in the Temple of Gaza, Germany, in her agony and her shame, is putting forth her hands to grasp the two pillars upon which European civilization rests and has breathed this prayer, 'O Lord God, remember me, I pray Thee, and strengthen me, I pray Thee, only this once, O God, that I may be avenged upon mine enemies.' If she is to go down into the abyss, she is determined to drag all Europe down with her; and I think that such a catastrophic policy is still within her power."

The following warning that Brigadier-General Morgan gives is very impressive.

"What a field you have left for exploitation by some great military adventurer of German blood, who, calling in the dark forces of Russia, will appeal to sixty millions of German people so desperate that they have nothing left to lose, and sweep like an avalanche across the West!"

Then he makes a statement that goes to the heart of things: "The peace of the world is not to be assured by peace recommendations from The Hague or circulars from Geneva, nor will any international reduction or standardization of military establishments achieve it. Nothing but what the old Puritans called 'a change of heart' in the sons of men can ensue it."

In the "Daily Province," of Vancouver, a short

while ago there was an article by Sir John Foster Fraser, one of Great Britain's shrewdest journalists. He writes:

"There is not a distinguished soldier who does not believe that there will be another great war. The Peace Conference in Paris, instead of bringing balm to the wounded and tortured lands, has been like an irritant upon a festered sore.

"The governments of the world are perfectly conscious of the evil ahead. They are getting ready for it. It strikes the innocent as paradoxical that whilst most of us are talking about the brotherhood of man, whilst Europe is still seared with the agonies of the tragedy of 1914-1918, and we are advocating that disputes between nations should be submitted to an international court, our governments want stronger and more effective instruments of war than ever before.

"Will the combination of the greater democratic nations, acting on the principle that to be ready for war is the best guarantee for peace, be successful in preventing war? I do not believe so. During recent months I have never talked with a statesman or soldier in France, England, or America, who believes so. And war departments are preparing. If straws show the way of the wind, and if shadows are any indication of the vicinity of substance, it is difficult to conceive that many years will elapse before the specter of world-fury again blots the sun."

The world is preparing for war; the saints are preparing for revival. The prayer of God's people is that many brands may be plucked from the burning before the world is once more engrossed in a holocaust of war. To this end, prayer conferences are being held in all parts of the world to pray for revival. Many of our Pentecostal saints spent three days of April in prayer, and many write of having spent the whole night of April 4th in prayer and of great blessing consequent. The Great Commission Prayer League of Chicago suggests that all saints everywhere shall hold a three-day prayer conference from July 2nd to 4th. World disaster may be averted for awhile as the saints pray, and God will assuredly answer prayer in sending revival. We suggest that Pentecostal saints everywhere plan on uniting from July 2nd to 4th to pray for revival.

An Irish woman to whom the Gospel was made clear from Rom. 5:6, "Christ died for the ungodly," exclaimed, "I just suit Him, and He just suits me."

WHEN THE GOLD OF MORNING SHOWS

By Wm. Burton McCafferty

When the gold of morning shows atop
The eastern hills,
My heart with gladness sings, my soul
With rapture thrills,
For night—that symbol of despair—
Has fled away—
Has closed her sable wings and fled
Before the day.

From out my soul the gloom of night
For aye is gone;
The light of love now shines within,
'Tis heaven's dawn,
Which sheds the light resplendent through
My heart and life
And hushed the sad, discordant songs
And stilled the strife.

How a Governor in Siam Found Christ

Down in the Malay Peninsula a Christian missionary was preaching the Gospel to the multitudes who gathered to hear his message. For more than 30 years he has been a missionary in that country, and he loves the blest work of travelling over the various provinces on long itinerations often lasting six months. When I saw him in his home in Bangkok he was just starting on a journey of this sort. From his own lips I heard the following story.

Some years ago he was in the Malay Peninsula in a region where he had never been before, and was very much surprised to hear that the governor of that province believed in Christ. He inquired if any missionary had ever been there, and was told that no preacher had visited the place, but that once a man was selling copies of a book. The governor heard of this book, and bought one of the volumes. Now the teachings of this book, according to the report that came to the missionary, were very like his preaching. He expressed a desire to see the governor, and was told that a messenger had gone to announce the stranger's coming. Soon he received a request to visit the palace, which he did, accompanied by his wife.

As they entered the beautiful grounds about the palace, they saw through the trees an old man with grey beard, clad in white, standing on the veranda of the house, and by his side his wife, also in white. When they caught sight of the approaching visitors, they exclaimed, "Hosanna! Hosanna!" When they were all seated together on the veranda, the old man told of their remarkable experience. Thirty years before, when he and his wife were one day mending some of their idols, he suddenly stopped and called her attention to the wonderful character of the human hand, capable of making so many things. He said that his hand was a greater thing than these lifeless images they were mending. Then he declared that human beings, intelligent and creative, were greater than these pieces of wood and stone that they shaped into images and worshipped. "How absurd it is for us to worship these dead things, as if they could do anything for us!" he exclaimed.

His wife agreed with him, saying that she had often thought the same thing. They decided that they would worship these creatures of their own hand no longer, but would destroy them. This they did, and returned to the empty room from which they had taken the idols, wondering what they should worship now. The governor said to his wife: "There must be a Being greater than man who made man, and the earth and the stars. We will worship Him, the greatest Being in the universe." For thirty years they had been going together into that

empty room to bow before their God, "feeling after Him, if haply they might find Him," as the Apostle Paul said to the Athenians. It was a striking instance of Paul's statement in his letter to the Romans, that even thoughtful heathen are led to believe in a great Being because of the evidence of His intelligence and power revealed in nature. Paul said: "The invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His eternal power and divinity, so that they are without excuse." Through all these years these two lifted up their hearts to Him in worship, striving to obey the law of God written upon their hearts.

But they needed more light, and anxiously hoped for it day after day and year after year. The governor said that at last he heard of a man in his province who was selling a book. A sudden thrill of confidence came into his heart that this book was what he had waited for so long. In eager haste he sent for the man and asked about the book. The man said: "This is the greatest book that tells about the greatest Being in the universe." With trembling hands the governor took it. It was a copy of the Christian Scriptures, translated into his own language.

As he read the Old Testament, he said, the pictures seemed very familiar, for they were just the pictures of the life of his country. When the governor and his wife came to Paul's sermon to the Athenians on Mars Hill, where he spoke of the people worshipping the "unknown God," he said: "Wife, we have been living in Athens 30 years."

Through this Word of God alone, without a human voice to help them, taught by the Holy Spirit of truth, they came to know the true God and Jesus Christ whom He has sent.

When the governor ceased to worship idols, he told his people of his convictions and practices, but he could not tell them much about any other religious life. When he came to know his Bible, however, he was prepared to teach them and help them to know the truth and obey it. The people had asked him for a statement of his faith, and he told the missionary that finally he had written it down. Going to a little box he took from it his confession of faith and read it aloud. With keenest anticipation the missionary listened to learn what a man thus taught only of God would formulate as his creed. It began thus: "I believe in God the Father, who made all things. I believe in Jesus Christ, the Son of God, as my Saviour. I believe in the Holy Ghost as my Comforter and teacher." The statement contained the fundamental essentials of the faith that is accepted by the Evangelical Christian Church, with no addition of false views. The missionary said

farewell to the aged couple, telling them that he soon expected to go home to America to visit his parents. The governor looked appealingly at his newly-found Christian brother and said:

"Missionary, I am an old man, and may not live until you come again, but I wish to ask one favor. When I die I will go to heaven, but I will be far back among the unworthy ones, for I have been an idolater and have done so little for my Lord. But you will be close to the Throne, for you have had a long life of blest service. Please promise that you will tell Jesus that I would love to be allowed to come near to Him just once that I may see His glory."

This man was the only person who had the right to present any of his people to the King and he had not appreciated the difference between the kingdoms of the earth and heaven in some of these things. Like a little child he believed and loved his Lord, and in his humility he counted himself one who would sit far down at the feast.

With tears of joy they separated. More than a year later the missionary visited the place again. The governor had gone to behold the King in His beauty, and to realize that he would not have to wait for any special introduction by any man. The governor's wife was living, and was teaching her people the truth as it is in Jesus.

There are many instances of people who have been led to know the true God and to find peace and joy in Christ simply through the reading of the Bible, without any person to teach them. The Holy Spirit has been their teacher, leading them into the light of life. It is a striking evidence of the sufficiency of the Word of God to give all men everywhere all the light they need to make plain the way of salvation.—H. A. Johnson.

A PRIEST AND CHRIST

Rome lapses into the parenthesis of law and works, instead of treading the golden bridge of faith that spans the gulf between Abraham and Christ. In Illinois, the priest of a French-Canadian Roman Church was reading a New Testament one Saturday night. While on his knees this scripture came to him: "The gift of God is eternal life through Jesus Christ our Lord." He rose from his knees, saying to himself, "Accept the gift and love the Giver," and spent all that night in prayer and praise. Next morning, in the church which he had founded twenty-five years before, he renounced the priesthood before the assembled worshippers. His people rose in different parts of the Church, and said, "Father, what is the matter?" He said, "Last night on my knees I accepted Jesus Christ as my all-sufficient Saviour." Then the thought came to him, What God has done for me, why can He not do for my dear people? He preached for an hour and three-quarters, and then asked all who accepted Christ to rise. A thousand rose. Not more than thirty families clung to Rome. So began Chiniquy's winning of 20,000 souls.

THE MINISTRY OF PROPHECY

Donald Gee

There is scarcely any gift of the Spirit more highly commended or remarkably evidenced in Scripture than the gift of Prophecy, and yet it might be true to add that there is scarcely any other gift about which there lingers, generally speaking, so much misunderstanding.

"Prophecy" to a great many people is simply the ordinary ministry of preaching; to others it is confined within the narrow limits of foretelling future events. Even where its true nature has been more clearly grasped, this glorious gift has sometimes been perverted to purposes far removed from the will of God as revealed in the Scriptures; with the corresponding result that others have become ultra-suspicious and fearful of almost anything that claims to emanate from this gift of the Spirit.

But there is ample light for us in the Scriptures, and these lines are penned with a view to drawing attention to the rich storehouse of truth awaiting exploration over this most wonderful and valuable subject.

What IS "Prophecy"?

To rightly understand the nature of true prophecy it is of first importance to grip the fact that INSPIRATION is its fundamental characteristic: it is essentially "inspired utterance."

The ordinary ministries of preaching and teaching have their source in the speaker's own mind, richly illuminated though it may be and should be by the Holy Spirit. But true Scriptural prophecy constitutes quite a different class of utterance. The understanding is fruitful and fully operative (As contrasted with speaking in an unknown tongue, when the spirit purely is active and the understanding is "unfruitful", 1 Cor. 14:14): but the understanding or mind (Gk.—"nous") is nevertheless drawing its material not from previously acquired knowledge and logical reasoning, or times of meditation, but from direct REVELATION.

The possibility of some sort of inspired utterance has always been generally believed by the human race; though his belief may range from superstitious veneration for a heathen oracle or the highly specialized cult of the modern spiritualist, to the refined and popular acclamation accorded the poet or philosopher.

The Varying Sources of Prophecy

The Bible distinctly recognizes three sources of prophetic and inspired utterance. First of all, and greatest of all of course, there is the glorious record and revelation of Divine inspiration (Heb. 1:1; 2 Sam. 23:2; Jer. 1:9; Mark 12:36; Acts 19:6; 2 Pet. 1:21; etc.).

Who can read those great and glowing passages in the old Hebrew prophets, throbbing as they are with a Divine emotion which almost defied adequate expression, without being deeply stirred and

strangely moved (Isa. 43:22-25; 63:3-9; Jer. 2:9-13; 3:14; Hos. 11:8, 9).

With a wondering interest we enquire, how can man become the vehicle of such wondrous revelation of the Heart of the Eternal? Our answer can be in one word—fellowship.

It is significant that the very first prophet (Jude 14) was the man who "walked with God" (Gen. 5:22). Succeeding prophets in varying degree entered into that same wonderful fellowship of Divine feeling: they describe their message as the "burden" of the word of the Lord. The expression of the prophet's own heart is sometimes woven almost inextricably into the revelation of what One was feeling whose throne is above the heavens.

In one case, for instance (Hosea), Jehovah would plead with His people as with an unfaithful wife; and the prophet is Divinely called (ch. 1:2) to enter personally into all the exquisite pain such a tragedy involves. And so, right on to the great unfolding of the Apocalypse by the one who leaned on Jesus' bosom, we find fellowship with the heart of God the spring of truest prophecy.

Let us learn the lesson: and as we in our own day and generation quite rightly "covet to prophesy" (1 Cor. 14:39), may it ever be with the high motive of interpreting to others, though with but a transient inspiration, the finest fruits of our own personal fellowship with that wondrous revelation,—the emotion of God.

Then the Bible also faithfully and plainly recognizes the fact of utterances inspired by demon-power (Isa. 8:19, 20; Matt. 8:29; Acts 16:17; 1 John 4:1; etc.).

Very necessary of notice also are the powerful passages in which a THIRD source is recognized for prophetic utterances—the human spirit (Ezek. 13:2, 3; Jer. 23:16; etc.). This, it is true, can never be inspiration in the proper sense, but it can pass for it so plausibly that multitudes may be deceived.

Such "prophets" have usually either exercised the genuine gift at one time and have retained enough of its outward characteristics to still appear to possess genuine inspiration; or else they have heard and studied enough of the real to be able to plausibly imitate at will (See 1 Kings 13:11-19).

They may be dangerous, or comparatively harmless and innocent, in proportion to the importance or triviality of the subjects of their so-called revelations, the credulity of their hearers, or the duplicity or mere self-deception of the prophet's own heart and mind.

The power of discernment as to all such utterances is well within the reach of every SPIRITUAL believer (1 Cor. 2:15; 1 Thess. 5:21). We emphasize "spiritual" because we have met believers

who presume to sit in judgment in such matters with the purely natural mind, and pass a hasty verdict far removed from the actual truth.

It is worth noticing that those chiefly qualified to "judge" or "discriminate" (Newberry) as to prophetic ministry in the church are clearly defined as the "other" prophets, (1 Cor. 14:29)—that is, those who know something themselves of the experience of Divine inspiration.

Any fear as to the wholesale deception of the true church of God by demon-inspired utterances is plainly met by a simple test provided in the Scripture within the reach of all believers (1 Cor. 12:3; 1 John 4:2). And beyond all these is the supernatural spiritual gift of "discerning of spirits" (1 Cor. 12:10) placed by the Risen Lord within the church till He come. Such fear of demonic inspiration as we sometimes find is utterly unworthy of a professed faith in a Heavenly Father (Luke 11:13), and a Word from Himself that contains light enough to guard and guide the humblest believer on his homeward way. Watchfulness is a very different thing from fearfulness. One is commanded, the other forbidden.

Two Classes of True Prophecy

No student of this great and interesting subject in the Bible will go very far before he is confronted by two distinct types or classes of genuine prophecies and prophets; and this fact will seem confusing and even contradictory until a principle of great importance is perceived.

In the Old Testament he will be struck, for instance, with the 70 elders who prophesy in Num. 11:25, in striking contrast with Moses and Aaron who truly occupy a unique position as mouthpieces of Jehovah. Later on the case of the son of Kish (1 Sam. 10) will again bring out the same distinction between a temporary inspiration that places "Saul also among the prophets" and that abiding ministry that compelled Israel to recognize Samuel as "established to be a prophet of the Lord" (1 Sam. 3:20). Even between Samuel and the company of prophets whom Saul meets and mingles with there is the same obvious distinction. These are only two instances out of many in the Old Testament.

On turning to the New Testament we find the same distinction. The passage that gives fullest details concerning the exercise of the gift of prophecy and the ministry of prophets in the church (1 Cor. 14), contains permission for ALL to prophesy (ver. 31) and a general exhortation to seek the exercise of this gift (vers. 1, 5, 24) coupled with instructions to the "prophets" to only "speak two or three" (ver. 29) and to hold their peace if revelation comes to another (ver. 30).

In striking contrast to this are those passages where prophets are exalted to a position, in company with apostles, that is so primary and infallible that they are counted the very "foundation" of the church (Eph. 2:20).

If two classes of inspiration and prophetic utterance are recognized, however, the apparent contradictions really yield most valuable truth.

Transient Inspiration

The first class is a passing and transient inspiration that generally appears to come upon the prophet quite suddenly under the impulse of the Holy Spirit.

In this class of prophets and prophecies come such instances as the 70 elders and Saul, quoted above, also Azariah (2 Chron. 15:1), Jahaziel (2 Chron. 20:14), Zechariah (2 Chron. 24:20) and other Old Testament examples. In the New Testament there is the manifestation of prophecy, in conjunction with speaking with tongues, given when the Spirit first fell on the little group at Ephesus, (Acts 19:6); also such instances as Agabus (Acts 11:28; 21:11), and the prophetic utterances referred to in 1 Cor. 14.

Prophecies of this type are generally quite local in their interest and application; their ministry may be exceedingly precious and valuable at the moment but it usually bears no stamp of permanency, neither are the prophets who utter them to be regarded as invariably or lastingly inspired.

We believe that in this class of prophecy, entirely, is to be placed the spiritual gift of prophecy bestowed upon certain members of the church (Rom. 12:6; 1 Cor. 12:10). Utterances in the Spirit given through the possession of this gift are most valuable for "edification, exhortation and comfort," (1 Cor. 14:3), for "the perfecting of the saints, the work of the ministry, the edifying of the body of Christ" (Eph. 4:12); and even occasionally for foretelling some future event, (Acts 11:28, or 21:11). But they are obviously not to be regarded as infallible (1 Cor. 14:29, 1 Thess. 5:20), and come in quite a different order to the type of prophetic word we shall next consider.

It should be noticed however that those who exercise this transient gift of inspiration are quite generally termed "prophets" in the Scripture, even in an official sense (Num. 11:29; 1 Sam. 10:10; 1 Kings 18:4; 2 Kings 2:15; Acts 11:27; 15:32; 1 Cor. 14:29, 32).

Infallible Inspiration

This is of quite a different stamp, and usually came to the prophet borne on the wings of continual and intimate fellowship with the Almighty rather than by sudden impulse. The revelation might find no immediate utterance at all; was often far from local in its application; was sometimes given to be committed to writing for permanent reference.

Probably the most striking passage to introduce the study of the clear distinction between this type of "prophecy" and that we have just considered is 2 Peter 1:19-21. The writer is recalling the supreme experience of personal participation in the wonderful Mount of Transfiguration: both the apostle and those "of like precious faith" to whom he is writing are surrounded with the inspired prophets and prophecies of a spiritually-gifted church. Yet he unhesitatingly appeals to a final prophetic authority distinct from all this. Notice two particularly significant expressions—a "more sure word," and "prophecy of the Scripture."

This same distinction will be observed running right through the New Testament. The prophecies of Scripture are usually referred to as "THE prophets" or the "holy prophets" (Luke 24:25; Acts 3:21; 7:48; 10:43; 13:15; 15:15 26:27; Rom. 1:2; 6:26; Heb. 1:1, etc.); and they are accorded consistently a place of authority and infallibility quite distinct from the spoken word that was blessedly concurrent in the Church all the time.

A striking instance of this occurs in Acts 15 where the Church gathers to settle the great dissension that arose over Gentile circumcision. "Prophets" were present in the assembly, for Judas and Silas are distinctly mentioned as such (ver. 32), and we know that Paul and Barnabas also exercised this gift and office (ch. 13:1); yet no attempt whatever is made to seek the mind of the Lord through their gift. After "much disputing" (ver. 7), and personal testimonies by Peter, Barnabas and Paul, James sums up the whole question and gives an answer accepted by all as final and distinctly witnessed to by the Holy Spirit (ver. 28), just by simple reference to "the words of THE prophets, as it is written" (ver. 15).

Does infallible inspiration find no example then in the New Testament? Are we to do violence to the obvious setting of Eph. 2:20 and 3:5, by suggesting that the "prophets" there mentioned were purely Old Testament prophets? This can never be. The very existence of the New Testament answers such a question. Infallible inspiration was distinctly promised by Jesus (John 16:13), and as plainly claimed on occasion by the writers of the New Testament (1 Thess. 4:15; Rev. 1:1, 11).

Yet those solemn closing words of John regarding the "prophecy" he was then concluding (Rev. 22:18-19) carry with them a consciousness, if not a revelation, that his were the final words of a type of infallible inspiration now completed. Though originally penned to close the book we call "Revelation," they form a fitting close to the whole Bible which we instinctively accept as such, and therefore rightly apply to the entire body of Scripture.

Prophets in the Church's "Foundation."

The "foundation of the apostles and prophets" (Eph. 2:20) is now complete. The last items of that foundational revelation through inspired utterance and writing which had been steadily growing through the long centuries were entrusted to Paul (Eph. 3:3-5), and to John in that stupendous Apocalypse granted on Patmos (Rev. 1:3).

Henceforward "apostles and prophets" will always remain among the permanent ministries of the church (1 Cor. 12:28; Eph. 4:11), but no longer as "foundation" ministries: in that capacity their office was completed 18 centuries ago. There are only 12 "foundation" apostles (Rev. 21:14) and we may rest assured that whatever foolish claims may have been, or may still be, put forward by misled people, the Divine number will never be increased.

But for BUILDING ("edifying"—Eph.

4:12) the body of Christ, as distinct from laying the foundation, the ministry of genuine apostles and prophets is both necessary and valuable, and we are persuaded will continue in the Church of God till the glorious consummation of Eph. 4:13 is an accomplished fact, which is certainly not yet!

To recognize such gifts and ministry when God has truly borne witness to it is both wise and helpful to any company of believers. But to claim infallibility and foundational ministry of this type today, even for the very best of God's servants, is error of the most foolish and dangerous type. It is grossly unscriptural and nearly 2,000 years too late!

No modern "church" can be built on any foundation of its own "apostles and prophets"; and, conversely, all believers truly building on the foundation of THE apostles and prophets of the Scripture are, in this respect at least, equally part of God's true Church. To attempt to place a superior official authority upon any "prophet" today in contrast to others in the church who may also be regularly exercising the gift of prophecy is tampering with the very principles of revelation.

The Emotion of God

In closing we wish to draw reverent attention to that glorious Divine attribute which ultimately provides the Pure Spring of all that is highest and best in prophetic utterance.

The same principles in this respect apply as truly to transient inspiration as to the greater examples of abiding prophecy. All true prophecy is the expression of the mind and heart of God. In this expression of the Divine Mind through a human channel prophecy may sometimes be superseded by the "word of wisdom" or the "word of knowledge" (1 Cor. 12:8), but in the revelation of the heart of God prophecy holds a unique and glorious position.

GIVING OUT OF POVERTY

Missionary offerings many times are the result of great sacrifice on the part of those who can least afford to give. In a recent letter from Detroit, Michigan inclosing an offering of \$25.00 the pastor of a little Assembly on Keystone Avenue states:

"How I wish you could have seen the shining faces and streaming tears as one after another of our tiny Assembly (mostly very poor women and children) told how they earned this money for the dear missionaries. Some of the smallest six-year-old tots had dried dishes and stayed in to 'mind the baby' these lovely first spring days, some had washed windows, patched coats, sewed on buttons, etc. Everyone had wanted to do something so badly and it was with tears of gratitude to God that they came rejoicing—bringing in not the sheaves—but the seed. May the sowing be very fruitful and the harvest plentiful. There were only seven grown folks in the crowd so you know what these pennies mean. God bless the dear tired bodies who earned and the dear tired bodies who will spend this sacrifice."

YOUNG PEOPLE'S MEETING

Subject — Victory

"This is the victory that overcometh the world, even our faith" (1 John 5:4). A little girl was asked, "What is faith?" She replied, "Doing what God tells you and asking no questions." Faith brings victory; but how can we get it? "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Do study the Word. The Holy Spirit has promised to bring all things to our remembrance (John 14:26), but how can He bring it to our remembrance unless we have learned it before?

Perhaps some are having an up-and-down life; real victory some days, other days defeat. To have real victory all the time you must give God time, wait on Him, tell Him what you want to, read the Word. As you read His Word He will show you what He wants. It is a looking glass; it will instruct and correct you (2 Tim. 3:16). Someone picked up the Bible of a friend and saw that all the way through it were the letters "W. T." against certain verses. He said, "What does that mean?" The friend replied, "I read a few verses every day and pray this little prayer, 'Open thou mine eyes, that I may behold Wondrous Things out of thy law (Psa. 119:18). Then I look out for a wondrous thing, and when found I put W. T. against that verse.'" One man said he read his passage for the day through four times and could not get a thing. He said, "Lord, You have never failed me. I have just so many minutes before going to the office and I want a wondrous thing." He was reading in Chronicles where there are all those hard names. He read again, and came to the words, "Is it not written in the book of the chronicles of the kings of Israel." The words "in the book" stood out from the rest. As he meditated he remembered that his name was written "in the book" of life; that "a book" of remembrance was written for them that feared the Lord and thought upon His name (Phil. 4:3; Mal. 3:16). All the way to the office his heart was taken up with the thought of "the book." One man, who knew nothing about healing, was reading Heb. 4:12. He saw that the Word of God could go to the very marrow. He was suffering right then with a peculiar affliction in the marrow, and he received healing through that verse. Look daily for your W. T.

After your sins have been washed away the biggest salvation is not victory over the other fellow; it is victory over yourself. If you get victory over yourself you will not be much bothered with other people. One girl told me she would just get her kitchen all cleaned when her old uncle would come in with dirty shoes and would get dirt all over the place. If she stayed near him she would get so angry she would say things she ought not, so she would go to a neighbor's and pray, then come back and clean up again. But why

let a thing like that aggravate and annoy us, instead of getting the grace to keep sweet? Many people have someone in their lives that rubs them the wrong way, then they give them a piece of their mind and say things they are sorry for afterwards. Instead of going immediately to the Lord Jesus and confessing what they have said and done, they become discouraged and think, "I never will be any different." Then the devil says, "No, you never will be; you know how you have tried." And right there backsliding begins.

When you have said things you ought not to, and have lost the victory, don't carry that thing a moment longer than it takes you to get down on your knees and ask the Lord to forgive. When He forgives He forgets. He casts your sins into the depths of the sea, and will remember them no more forever (Micah 7:19; Heb. 10:17). But there is another side. He expects you, as far as possible, to put right the matter that was wrong. If you have spoken unkindly, it is your place to go to that party and say you are sorry and ask to be forgiven. Humble pie is good for all of us.

When I went to Bible School a friend gave me a dear little portable organ. I did not understand music but my roommate could play and sing beautifully. Whenever the students came in to see the organ, she would play and sing for them; so the organ soon began to be called hers. The devil would say to me, "Stand up for your rights. It isn't hers, it's yours." But the Lord was saying, "Keep quiet, you need not defend yourself." One day when some friends came in and she began to play I got up and went out. She said, "O, aren't you going to stay?" I said, "No, I am going out. They don't want me; it is you they want." I felt miserable. I went off by myself and said, "Lord, do what You like with the old organ, but give me the victory. When you tell the Lord anything like that He takes you at your words.

A few days later I was sitting on the porch and heard one of the teachers say to my room-mate, "O Miss So-and-So, it is all right about the organ. We have made arrangements for it to go down to New York for the vacation." And it was my organ, and I had not been consulted about it! The Lord said to me, "Sit still, my daughter." A little later I felt I had to get alone with Him and I said, "Lord, what will I do?" He said, "Did not you tell Me to do anything I liked with it, but give you victory?" I said, "Yes, Lord, I won't say a word about that organ until she does." Nothing was said for a few days, and then she said, "Are you going to New York? The organ is there and we are expecting good meetings." That was the way the Lord took to give me victory over my own self. Later I gave her the little organ to take with her out among the Zulus of South Africa.

When a person rubs you the wrong way, go to the Lord and tell Him you want victory; and you will get it. It may take time. We don't jump into those things at once. And don't forget that while they are rubbing you the wrong way, you are probably rubbing them also. God is using us to sandpaper each other. But some of us have not come to the sandpapering stage yet; there are big blocks to be chiselled and knocked off of us. There are spots and wrinkles and such things (Eph. 5:27). Every time something hurts me, I say, "There is a big wrinkle being pressed out." I am glad He has begun the work, He is going on with it, and He is going to finish it. We do not have nearly as much trouble with the devil as with ourselves. When God gets us to the place where He can keep us, then He can make us a blessing to somebody else.

Have you victory over sin in your life? If not, you can have it right now. Just say, "Lord Jesus, take away all the failure and cleanse me." Then go right on as though nothing had happened, willing of course to put anything straight that needs to be put right. It is faith in Him that will bring victory. "Thanks be unto God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57).—Alice Rowlands Frodsham.

Hints for Leaders

Have the above references read from the Bible as they are needed. Let different ones present read the verses.

Call for confessions of failure.

Call for testimonies to victory.

Set the example for others by first confessing your own failures and telling of definite victories.

WHEN THE SPIRIT WORKS

The Japan Evangelistic Band engages in pioneer evangelism, and has recently sent preachers to Shinmaizuru, an entirely unevangelized town of twenty thousand people. No sooner was it known that these meetings were to be held than visitors began to come with serious inquiries about God. From the first the tent was crowded by persons of all stations. At the close of the first Gospel address, forty men and women pressed forward, crying aloud to God for pardon and salvation. This scene was repeated night after night without a break. There was not one fruitless meeting, the whole audience was as wax before the fire. At times a spirit of prayer would sweep through the gathering, scores of people lifting up heart and voice simultaneously. At times it was impossible to stop the singing, there was such a continuous welling up of the joy of salvation. Quantities of New Testaments were sold, and after the first few nights there was a constant rustle of leaves through the tent as the converts turned to verify Scripture references. At the close of ten days 289 converts were registered, besides a number of children, all from darkest heathen night. The meetings are continuing.

Mr. Archie Dyer, who narrates this story, says that these converts affirm that this salvation has come to them not because they have merely decided to "believe in Christianity," but from the conviction that they have "redemption through his blood, the forgiveness of sins according to the riches of his grace."—Sel.

"I Am the Lord That Healeth Thee"

A REMARKABLE TESTIMONY

I have been a constant reader of the Evangel for several years, and have been healed by laying it on my body in faith. I was convicted over eighteen years ago in a Billy Sunday meeting, prayed through when I went home, and joined the Nazarene church in Kewanee, Ill. Over thirteen years ago God sent Brother Hugh Cadwalder to our assembly and he told us that "This is that." I began seeking God and received the Baptism according to Acts 2:4. God truly answered by fire; and my husband, seeing the power of God manifested, was saved and filled with the Holy Spirit. God called and prepared us to preach. Never from that time have we had need of a physician. Two boys have been healed of broken bones; four children have been delivered in child birth without the aid of a physician.

In January of this year I had ptomaine poisoning and my life was despaired of from ten o'clock at night until six the next morning. It was intense suffering every moment. I said, "I'm poisoned. Read Mark." I felt we could stand on the Word. But those who were praying would not believe I was poisoned until the next morning. The next day I was so weak my joints were stiff and my tongue and whole body were swollen. It took me all day to take a small glass of milk, a spoonful at a time. Nothing was given me to counteract the poison; but prayer was offered. Our babe was then five weeks old and as she nursed the milk we pled the blood of Jesus; and the poison never hurt her.

A couple of months later we came home from services and I never felt better. My husband went to bed but somehow I couldn't go. I had such a burden strike me all at once and I didn't understand it, for all was well as far as I knew. Directly I felt I was dying. My limbs were cold and my whole body was taken hold of in a strange way. I called my husband. He saw I was gasping for breath, could only say a word at a time. He sent for a sister near by and when they began to pray that strange feeling left me and I began to pray in tongues and interpret, "You must get under the blood. Make ready, Jesus is coming soon." Then life left my body as far as I knew and as far as those present could see. That was two o'clock in the morning, and they laid me on the bed for dead until seven in the morning. Then I opened my eyes.

Several of the saints had gathered without being sent for, and they were all on their faces pleading that God would restore me to my family and little babe. I couldn't understand why they were crying, in my soul there was such a sweetness and my mind was so calm. I did not want to hear anyone talk of earthly things. I had been with my Lord. While I lay in that condition one sister was re-

claimed and one received a forgiving spirit. Many things were revealed to me through the Spirit that I make a subject of prayer. As families, as assemblies, as nations we must get under the blood.—Evangelist Elizabeth Harris, Box 561, McCook, Nebr.

A MIRACLE IN ANSWER TO PRAYER

By Jennie Smith

When in my fourteenth year, I hurt my back. Afterwards an attack of typhoid fever developed, the results of which settled in my spine and I could not walk for six months. After a second spasm I did not walk for eighteen months; the third attack made me helpless for over sixteen years. This great suffering lasted for twenty years. My right limb became so painful that the only relief afforded me was to have a block of marble on it; and when the paroxysms of pain came on, the weight of a man sitting on this stone could not keep it in its place, or from going to the floor. Finally an undertaker made a padded box to confine the marble block, fastening it with bolts. For a week or ten days following these attacks I would be unconscious. When at my best, I could use my hands from the elbows, and often did fancy work to help make a living.

Everything was tried by the physicians,—blistering, burning with a red hot iron, seatons, leeching,—everything that could be mentioned in the Medical Inter-State Convention. They took me from one place to another for treatment and at last landed me in the Homeopathic Hospital in Philadelphia. An operation was performed that set the limb free, but it was dead, being entirely paralyzed. When I came to consciousness and found that I could lie upon a bed, I felt I had a new lease of life. As the months went by, I was benefited in some of the new troubles that were developing, but I was as helpless as when I went there.

I was a happy Christian, but when all that had been done seemed a failure, I could not say, "Thy will be done." I said to Sister Fanny, "I would rather go back to mother in the casket than on the couch." I had a terrible struggle. When on the verge of despair, I heard the click of the policemen and the incoming train, and again the cry came from my heart for God to raise up some one who would take an interest in these neglected but noble men. They loomed up before me by the thousands, and in the light of eternity I saw the value of their souls. Like a voice from heaven came the question, "Could I not be reconciled to suffer on, if I could be carried out and reach those who would handle my couch?" I gained the victory and said, "Yes," to the Lord. I lost all desire to get so I

could walk, and felt that I needed a Baptism in the Holy Spirit for this work.

Some weeks after this, a few ministers and friends from Ohio were coming to have a good social time. I penciled a letter to my pastor and others to pray for that night. Instead of a social time, at my request they went to praying. Not one of them would have gone to a "faith healing" meeting, but the Lord gave them such faith that they began to pray for the body as well as the Baptism in the Spirit. As one brother was leaving, he said to me, "My sister, you are too anxious to get well; the Lord can make better use of you on your couch than He could on your feet." "No, brother," I said, "I have gained the victory, and if the heat of the furnace is increased a thousand fold, I can say, 'Thy will be done,' and pain will be sweet if my Father's will is for me to suffer."

Then I said, "Who of you are agreed with me and are willing to wait on the Lord, if need be, until daybreak?" My physician was the first to say, "I will," and about twelve others. I did not know at this time that the Physicians had met at my publishers' store,—the Committee who had me in charge,—two days before and had told them that they had done all in their power, and they might as well send the patient home and stop expenses. All left that could not stay. Up to twelve o'clock, there was a definite waiting with earnest prayer, but no cessation of pain. At last I opened my lips and gave each sense to the Lord, presenting body and soul as never before. As I ceased speaking there was silence for a few minutes. Then like an electric shock, a baptism of strength rolled through my body and my lifeless limb received strength, as you read in Acts 3:7; "And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength."

I arose to a sitting posture and my physician let down the foot board of my couch. As I rose to my feet, Sister Fanny, who could not remember ever seeing me walk, screamed, "Oh, Jennie, Jennie!" and fell back into her chair. Brother Garrigues, a conservative Quaker, placed his hands on my head saying, "Praise God from Whom all blessings flow." We knelt in silence. Oh, the presence of the Lord in our midst! I arose and walked across the room without having to learn how to walk, and had no unnatural feeling. No scientific men could account for that. All pain was gone. Not a symptom of my trouble did I have after that; and that was April 23, 1878. I had my hospital bills to pay, so kept a boarding-house at Ocean Grove, New Jersey that summer, my family ranging from fifteen to forty-five. I have had two other healings since then.—Triumphs of Faith.

REAL SELF DENIAL

We talk of "self-denial," but what do we know of sacrifice? A Syrian minister in the Lebanon mountains fasted for 20 days to keep the poorer people of his village from starving to death. He so weakened himself by his privation that he died.—Christian Advocate.

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.

PROGRESS IN SOUTH AMERICA

Mr. Neils C. Sorensen writes from Bolivar, Argentina, South America: "It is now about a month since we took the tent down and as we have again started in the hall there seems to be more interest and more are coming out to the meetings. Recently a blacksmith was saved and no doubt the family is coming also. His wife is out for nearly every meeting; also his aged mother and grandfather too. It is very precious to see a whole family brought in like this. We are praying constantly and expecting the Lord to undertake in a special way. The building was completed last week and now as soon as the leaves fall in a few weeks I shall send you a snap shot.

PENTECOST SPREADING IN SOUTHERN RUSSIA

J. E. Varonaeff of Odessa, Russia, reports that the work is spreading. He writes: "The Lord has wonderfully manifested Himself in our Assembly. He is blessing and saving and baptizing souls in the Holy Spirit. We thank Him for His wonderful keeping power and for real salvation. We now have two large halls for revival meetings in Odessa and in this state we have about seventy assemblies and in all Ukrania we have about two hundred assemblies. From September 7th to 10th, 1924, we held our first Odessa State Pentecostal Convention and now in September of 1925 we will have our first Pentecostal Convention of all the Assemblies of God in Ukrania. Please pray for this first Convention. The Lord has baptized many preachers from the Baptist people, all glory be to God and to Jesus! Don't forget me, my family and our workers in your prayers."

A GROWING MISSION

Brother Ivan S. Kauffman writes from Tsingtao, China:

"The work here is still growing and many hungry hearts come to every meeting. Last night the Chapel was pretty well filled again and at the close at least three came forward and knelt at the altar for the first time of their lives, praying for mercy to the Christ they had been introduced to and of whom they had never heard before. Is this not the Gospel of reconciliation?"

"As we preached last night, like we seldom have, we felt our hearts would almost break as we longed for these dear people to know Him, whom to know is life eternal. For a solid hour they sat and listened to the message of love from a Father of love until voices gave out and the break came. Many walked out with heavy hearts and others came forward.

"How we wish we could change places with you sometimes so that you might

experience the joy of preaching the unsearchable riches of Christ Jesus to those who have never heard and then watch the result. It defies human effort for expression.

"We will be in need of much prayer for the coming months when we use our tent. It will be a new experience for this city but we must try to reach those who do not come to church and this is one of the best ways I know of to do it."

DON'T BE DISCOURAGED

Brother L. M. Anglin writes from Tai-anfu, Shantung, China as follows:

"Dear Friends of the Homeland: Please don't be discouraged if you do not receive an acknowledgment for your contributions right away. I am very much behind with my office work at present as I have been sick and also my boy who helps me has had quite a siege of sore eyes. Praise the Lord we are both able to be up again and at work. We hope to very soon catch up and send answers to all letters and contributions that have not been acknowledged. We greatly appreciate the interest and financial help given us and trust that our dear friends will stand by us faithfully in the future.

"Prices are very high just now and there seems to be no hope of things ever getting cheaper again, in the meantime our needs are great and seem to be increasing daily. In spite of the unpromising outlook we are pressing on to lengthen our cords and shelter a few more of the destitute. We trust that all the children of the Lord will lend a helping hand in this life-saving work."

ON MT. GERIZIM

On April 7th I had the opportunity of seeing something of the Passover sacrifice as enacted by the Samaritan Jews on Mt. Gerizim, the mount of blessing, mentioned in Deut. 11:29, Josh. 8:33, and Judges 9:11. This small sect of Jews, now numbering less than 200 souls, who celebrate the Passover Feast on this Mountain each year, boast that they alone of all the numerous sects of Jews, have continued to offer each year the Passover lamb as required by Moses.

Mt. Gerizim, about 2800 ft. above sea level, had at one time, a stairway of 300 steps leading to the summit to a temple of Jupiter, but there is no trace of either the temple or the stairway. We started up the steep incline about 4:30 p. m. in order to reach the top by the beginning of the ceremony at 5:30, and had gone but a short distance when we were met by another party returning in rather a sorry plight, for they had been attacked by a crowd of Arabs who had run down upon them and had pelted them with stones. One lady had been struck and

knocked down and was badly bruised in falling, and her coat and purse had been stolen, and a man had been hit on the head and the blood was running down over his face. It was a question whether the attack was an anti-Jewish demonstration, or made with robbing intent.

We stood hesitating, afraid to go on, yet unwilling to give up our objective, when the police appeared on the scene in numbers sufficient to encourage us to go on, knowing that these Arab bands are really cowards when the police are on hand. Accompanied by the police we reached the summit without further incident and had missed but little of the ceremony by the delay, and were at the top in time to see a glorious sunset.

The people had assembled in an enclosure about 50x80 feet and surrounded by a wide wall on which the crowd found seats. This enclosure, so it is said, is the ruins of St. Mary's Church, built by Emperor Zeno in 474, but we could see but little that looked to us like ancient ruins. In the center of the enclosure was a large cauldron of boiling water, and a pile of wood arranged for burning the refuse. A circle of priests stood around these, and between the knees of six of the men were held six lambs, five white ones and one black one, ready for the sacrifice.

The faces of these men presented a real study, all full bearded, and representing strength and true purpose with simplicity. Standing thus they sang for about an hour, a weird, harsh, I was going to say melody, but there was no melody in it, and as they sang they held out their hands extended eastward. Scripture was read giving instructions for the sacrifice, and then the lambs were thrown over on to their side and their mouth held firmly shut, and then a priest dressed in a long white gown went from lamb to lamb cutting each throat. There was not a struggle, not a groan. "A lamb . . . dumb."

"After the killing, boiling water was poured over them and the wool was plucked off, taking care not to tear the skin, for if a tear was made in the skin the lamb was discarded, for only a lamb with a whole skin could be offered. The lambs were then hung on poles resting on the shoulders of two men and were disemboweled and made ready to be put into the large stone kiln outside the enclosure, which had been heated by a fire that had been kept up by an attendant adding more branches to the flames. The lambs were put into this hot kiln and covered with hot stones and left to bake until midnight, when they were taken out and eaten by men shod, with staff in hand ready for a long journey. The bones and any part remaining were afterwards burned in the kiln. We did not, however, remain for the end of the ceremony, and were escorted down the hill by a band of policemen. And again we ponder the words of Jesus Christ, "Believe Me, the hour cometh when ye shall neither in this mountain nor in Jerusalem worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in truth."—Jean Boyers, Jerusalem.

PROSPERITY IN PALESTINE

Alfred Mond, on his return from a tour of the Holy Land, has made some striking revelations concerning the remarkable prosperity of the new Palestine. His story of the mushroom growth of Tel-a-Viv, near Jaffa, where a modern industrial city, employing only electricity and oil for power purposes, has sprung up in a few years, is an astonishing example of the romantic enterprise of the Jews. In 1909 it was a stretch of barren sands by the sea. Now it is a city of 25,000 people, with 138 factories, unsullied by a single smoke-stack. Half the industries have been established within the last year. Improving land values have brought wealth to the handful of men who founded the city. Far-sighted Jewish manufacturers in Poland and other European countries have transported entire business enterprises to the new city of the desert. In other parts of Palestine great industrial strides are being made, while bold methods of development are revolutionizing agriculture.

Speaking of the wonders of Tel-a-Viv, he said: "Jews from Poland have sold out and gone to live there. One man started silk-weaving, another started a tannery, and there are now shoe and furniture making factories all in full swing. The city grows in size every day. All the factories have entirely up-to-date machinery of the best type, bought from all over the world. The power is supplied by the Palestine Electric Corporation, and Tel-a-Viv, in consequence, is a city without a chimney. The power is generated by semi-Diesel engines.

"Palestine is the most remarkable country I have seen for a long time. The development since I was there in 1921 has been so rapid that it is difficult to convey to other people. Progress characterizes alike agriculture and industry. Haifa, where a great new harbor, capable of taking the Mediterranean Fleet, is being built, is becoming a center of heavy industries.

"A huge cement work has been established there at a cost of about \$1,500,000. There are also flour, soap, and match factories. Agricultural development is keeping pace with industrial expansion. Palestine is essentially a fruit and vegetable country, not a wheat country. The orange trade is very flourishing, and the grape-fruit is the best I have ever eaten. I have suggested that it might be possible to supply Europe with early vegetables. Palestine is a small-holding country, about twenty-five acres being the average amount of land for a family. They make a good living on that by intensive cultivation. Irrigation is being planned, which will mean that three or four crops will be obtained in the same year. There are other interesting projects, such as the utilization of the mineral resources of the Dead Sea.

"Around Jerusalem there are now springing up two or three garden cities, with good-class houses costing between \$10,000 and \$15,000. The children there are a perfect joy to behold."

Mr. Mond said that the hostility of the Arabs was very exaggerated. On the railways, Arab and Jewish workmen were in one union. "The economic bond," he said,

"is stronger than political animosity. There is no unemployment, and in fact, there is a shortage of labor."

MISSIONARY HOMES IN AFRICA

A description of how the missionaries live in Africa has been written by a member of the Sudan Interior Mission which is so graphic that we feel we must pass it on for the benefit of our readers. The description follows:

"I want to thank God for the privilege which has come to me of living for a little while with the missionaries in their own homes on the field.

"Did I say homes? Well, it is the only home they possess. They are clean, neat, comfortable as far as it is possible in Africa to be comfortable, but make no mistake, there are no pianos, no chester-fields, no oil paintings. There are a great many things missing from the missionary's home in Africa, which we at the home end would count as necessities.

"The missionary's home is never his own. Such a thing as home privacy is never known. It is always open house to the white traveller, missionary or otherwise, but all day long and night too there is an endless stream of black life to the mission house. They are either begging or borrowing, seeking help or advice. There are a lot of babes in Christ who must be continually nursed and each day brings its new tasks. As soon as one palaver is over, there is another that must be commenced, yet I have never once seen our workers grow impatient. The privacy of home is one of the sacrifices of the missionary, and he makes it willingly.

"I want to say for our missionaries what they cannot very well say for themselves—we have a noble army of men and women. They have left the comforts of home, relatives and friends and above all, children have to be left behind. All financial gains have to be abandoned. There are no stocks and bonds to draw interest from, no life insurance to fall back upon, the missionary allowance does not permit it. These workers are men and women of one determination; they have abandoned all for the sake of the heathen of Africa.

"They make these sacrifices gladly, remembering the sacrifice their Lord made. They live their lives with great cheerfulness, counting themselves privileged to thus share the portion of the Cross. To tell men the Story of the Cross to them is reward sufficient. They are counting on the day when from the North and the South, the East and the West, souls will be gathered into His Kingdom.

"Let us pray for more men and women of this type. The Homeland needs more such workers and this land is crying out desperately for more. Pray for the native church. Satan is anxious to sow discord abroad as well as at home. These young believers here have not had the years of grounding in the Word that the folks at home have had. Their past manner of life places a serious handicap upon them and Satan uses every pretext to destroy their faith."

ON THE BORDER OF NEPAL

Dear friends in the homeland:

Greetings in Jesus' dear name! Just a few lines to let you know I am still in the harness, and praise God the work is more encouraging day by day. Our workers have come in from touring and report most blessed meetings; the people are more open to the gospel than ever before. Brother Faux has just paid us the long-looked-for visit which was far too short. We thank God for bringing him to India. We obtained permission to take him into Nepal, as we live right on the borders. We could not help noticing the difference that this one little mission has made in the last ten years even with the Nepalese in the closed land of Nepal. About eleven years ago, when I first got permission to enter Nepal and have an interview with their colonel (highest officer in this place), he met me with a bodyguard of five men; three were heavily armed, and every one had a large gun over his shoulder, a long sword at his side, and a belt around his waist full of revolvers and daggers. They surrounded their colonel and never took their fierce eyes off me during the entire interview. I thought as I sat there, "How helpless I am! One move amiss from me, or one word from that colonel, and how quickly they could riddle me." I had nothing with which to protect myself save the sword of the Spirit; but it proved all sufficient, and the colonel gave me permission to come in and bring my friends whenever I liked. A short time after I went in and took Brother King from America with me, and we came very near getting arrested and locked up.

But now it is so different. Our having a boys' school has been a help for a number of boys from Nepal attended. When I took Brother Faux in (the colonel had sent word that I could bring him for sightseeing but not to preach) he greeted us in a friendly, cordial way and had no bodyguard. Pray much that God will give us open doors in Nepal.

Plague, cholera and smallpox are raging in India. How we need to keep under the blood and claim the promise, "There shall no plague come nigh thy dwelling." We noticed your call to prayer on the night of April 4th, so with our Indian workers we joined with you in prayer for a mighty outpouring of His Spirit on all lands. God wonderfully met with us and there was great liberty in prayer. Continue to pray for us, and may God bless and keep His saints everywhere. Yours in Him whom my soul loveth, Lillian Denney.

FORBEARANCE

A Welsh clergyman, preaching on forbearance, said that in this respect we were greatly inferior to animals. To prove this he mentioned as an example the circumstance of two goats, which met one another upon a narrow plank across a river, so that they could not pass by without one thrusting the other off. "Now, how do you think they did? I'll tell you. One lay down, and let the other leap over him. Let God's sheep take a lesson from these goats!"—Christian Herald.

THE WORK AND WORKERS

NORTH TAZEWELL, W. VA.—Pastor M. B. Hampton sends a note of praise for revival here. Brother A. F. Miller of Frankfort, Ky. had charge of the meeting; 5 were saved and 1 was baptized in the Holy Spirit.

BUCKLIN, MO.—Pastor Geo. Shepherd and wife report victory at an all-day meeting on May 3. Saints came from 5 or 6 different places. Brother Walter Anderson and Brother E. O. Dickerson were with them.

WOODMAN, KY.—Brother J. W. White writes that they had a wonderful 8-day meeting during the latter part of April with Brother and Sister W. T. Millsap of St. Paul, Va. He asks prayer that God will send a Spirit-filled man to feed the hungry souls at this place.

ELVINS, MO.—Pastor C. R. Jones writes that they have just closed a meeting. Brother N. M. Turnbough and wife, and Brother Bert Talcott were with them. About 7 were saved, 4 baptized in water, and 5 added to the church roll. They expect to soon build a parsonage.

AUSTIN, TEX.—Pastor W. A. Baker reports a 3-week meeting with Brother T. P. Anthony of Yoakum, in which 18 were saved, 26 received the Baptism in the Spirit according to Acts 2:4, and 14 were baptized in water. The church called Brother Baker as pastor.

BERWIND, W. VA.—Pastor M. B. Hampton reports, "We have just closed a 2-week revival. The Lord blessed and our crowds were large. Brother Garrett White of Corbin, Ky. had charge of the meeting, 20 were saved and 2 received the Baptism in the Holy Spirit; 11 were baptized in water."

FORT MORGAN, COLO.—Pastor Floyd C. Woodworth sounds a note of praise for what the Lord has been doing in their midst: "We closed a 15-day meeting in which a number were saved and baptized in the precious Holy Spirit. God was present to heal the sick. Several testified to having received healing for their bodies. Jack Nevills was God's instrument."

FOWLER, CALIF.—Word has been received that Brother Walter H. Smith and wife have just finished a 3-week successful campaign in which 10 were saved and 6 received the Baptism in the Holy Spirit. Many miraculous healings were performed. The Lord poured out His Spirit and the assembly has been built up. The saints are rejoicing for the revival God sent. Brother Paul B. Franklin and wife are to be pastors here.

JACKSONVILLE, TEXAS.—Brother Ward writes that they have just closed a 2-week meeting with Brother J. W. Ferrel and wife of Grand Prairie. There was a very good attendance and they listened to the Word with great interest. Pray that souls will be saved and filled with the Spirit here.

FAYETTE, IDAHO.—Evangelist Robert Gillespie writes, "God is confirming His Word with signs following and we are looking for greater things. Revival spirit is on, the saints are encouraged, sinners are under conviction. Yesterday we baptized 10 in the river, a father, mother, three sisters, a brother, a son-in-law, all Lutherans."

WELLINGTON, NEW ZEALAND.—Brother A. L. Cobb writes that the work Brother Wigglesworth started is spreading throughout N. Z. Some of the young people preach wonderful sermons without preparation. In one Sunday meeting, while a young boy was preaching, no less than 12 saints saw Christ walking beside him. There have been some remarkable healings.

PORTLAND, ORE.—Brother Strellman writes, "We thank God we are able to report the new work in Portland is progressing nicely under the leadership of our new pastor, Brother Geo. Stieglitz, who was unanimously elected."

His coming has been a great encouragement and inspiration to our hearts, and we feel he was sent from God to us. The young people's work is growing steadily, proving their confidence and love for their pastor. Splendid Sunday School and Bible Study, with an attendance of more than one hundred. Brother Stieglitz has also organized a Christian workers Training Class. Our young peoples orchestra has increased to twenty-five in number."

PHILADELPHIA, PA.—Pastor E. S. Williams writes, "A series of special meetings was held by Brother L. A. Hill, in the Highway Mission Tabernacle, April 23 - May 3. This was Brother Hill's first series of evangelistic meetings since he resigned his pastorate at Lancaster, Pa. to accept the call of the Eastern District Council to become its District Evangelist. Our brother has a beautiful spirit and a clear message, both of which proved a blessing to all. Souls were saved, and others received the Baptism in the Holy Spirit. The last service closed gloriously with the prayer room crowded, a number under the blessed power of God, some definitely saved and others filled with the Spirit. May God continue to bless the ministry of our beloved brother."

STERLING, ILL.—Word has been received that Evangelist P. C. Nelson and wife of Galesburg have made several trips up here, and are to hold a campaign during May in a large tabernacle now being built at 5th Ave. and 11th St. Pentecostal people over the state are invited to come and help build up a work.

WASHINGTON, D. C.—Brother Ar-gue writes, "We have had a great meeting here, large crowds and fine results. Zelma and I were admitted by card into the White House and saw President Coolidge. I appreciated the privilege of witnessing before the President. Five of our family are now in the Lord's work."

WASHINGTON, D. C.—Pastor Harry L. Collier writes, "The Full Gospel Assembly, 930 Pa. Ave., N. W., has been having a season of rich blessing in the ministry of our sister, Rebecca Marsteller Beisel, of Allentown, Pa. Our sister conducted a special service in our Sunday School. The house was filled. It was indeed a sight never to be forgotten, when at the close of this service, in response to the invitation for those who wanted to give their hearts to the Saviour, the little children knelt in sweet simplicity around the altar. As our sister gently encouraged them to lift their hearts and hands to Jesus in prayer, the Spirit of the Lord fell upon them, and some truly received Him as their Saviour, while others were filled with the new wine, and lay prostrate, praising God and singing His praises "in other tongues." Strong men and women wept as they saw the glory of the Lord coming upon the children. We believe there is a great work which God will do among children. Brother Robt. Beisel led the song services, and was of great help in the altar work. At the beginning of this revival we had the joy of also having with us a number of the Lord's ministers, including Brethren M. H. Markley, Allan Swift of Newark, N. J., Walter I. Palmer of New York and Joe Elliott the song leader in Brother Shreve's meetings."

CANADIAN PENTECOSTAL TESTIMONY

We desire to especially commend to our readers the Canadian Pentecostal Testimony, the official organ of the Assemblies of God in Canada. It is ably edited by Brother R. E. McAlister, of 710 Queen's Ave., London, Ont. The paper is published monthly, and the price is 50 cents per year. You will encourage Brother McAlister greatly if you send him a dollar for a two-year subscription.

"Judge Talley, of the criminal court in New York, lays much of the present lawlessness to a failure of parental discipline. He says that the average of penitentiary inmates is 19 years, which means that they began their criminal careers at 16 or 17 years. He says that old-fashioned ideas of parental authority are needed and that there is no surer way of enforcing it than by judicious corporal punishment."

Send 25c for large sample packet of tracts.

THE CHILDREN'S CORNER

THE LITTLE LOAF

Ella Lyman Cabot

Many years ago there was a great famine in Germany, and the poor people suffered from hunger. A rich man who loved children sent for twenty of them and said to them: "In this basket there is a loaf of bread for each of you. Take it and come again every day till the famine is over. I will give you a loaf each day."

The children were very hungry. They seized the basket and struggled to get at the largest loaf. They even forgot to thank the man who had been kind to them. After a few minutes of quarreling and snatching for bread, every one ran away with his loaf except one little girl named Gretchen. She stood there alone at a little distance from the gentleman. Then, smiling, she took up the last loaf, the smallest of all, and thanked him with all her heart.

Next day the children came again, and they behaved as badly as ever. Gretchen, who would not push with the rest, received only a tiny loaf, scarcely half the size of the others. But when she came home and her mother began to cut the loaf, out dropped six shining coins of silver.

"O Gretchen," exclaimed her mother, "this must be a mistake! The money does not belong to us. Run as quick as you can and take it back to the gentleman."

So Gretchen carried it back; but when she gave the gentleman her mother's message, he said: "No, no, it was not a mistake. I had the silver baked into the smallest loaf in order to reward you. Remember that the person who is contented to have a small loaf rather than quarrel for a larger one, will find blessings that are better than money baked in bread."—*Ethics for Children.*

THE CARE OF GOD

"Do you see this lock of hair?" said an old man to me.

"Yes, but what is it? It is I suppose, the curl from the head of some dear child long since gone to God."

"It is not. It is a lock of my own hair, and it is now nearly seventy years since it was cut from this head."

"But why do you prize a lock of your own hair so much?"

"It has a story belonging to it—a strange one. I keep it thus carefully because it speaks to me more of God and His special care than anything else I possess."

I was a little child four years old with long, curly hair which in sun, rain or wind hung down my cheeks uncovered. One day my father went into the woods to cut up a log, and I went with him. I was standing a little behind him, or rather at his side, watching with interest the stroke

of the heavy ax, as it went up and down upon the wood, sending splinters in every direction at every stroke. Some of the splinters fell at my feet, and I eagerly stooped to pick them up. In doing so I stumbled forward, and in a moment my curly head lay upon the log. I had fallen just at the moment when the ax was coming down with all its force. It was too late to stop the blow. Down came the ax. I screamed, and my father fell to the ground in terror. He could not stay the stroke, and in the blindness which the sudden terror caused he thought he had killed his boy. We soon recovered, I from fright, and he from his terror. He caught me in his arms and looked at me from head to foot to find the deadly wound which he was sure he had inflicted. Not a drop of blood nor a scar was to be seen. He knelt upon the grass and gave thanks to a gracious God. Having done so, he took up his ax and found a few hairs upon its keen edge. He turned to the log he had been splitting, and there was a single curl of his boy's hair sharply cut through and laid upon the wood. How great the escape! It was as if an angel had turned aside the edge at the moment it was descending upon my head.

"That lock he kept all his days as a memorial of God's care and love. That lock he left to me on his death bed. I keep it with care. It tells me of my father's God and mine. It rebukes my unbelief and alarm. I have had many tokens of Fatherly love in my threescore years and ten, but somehow this speaks more to my heart. It is the oldest and perhaps the most striking. It used to speak to my father's heart; now it speaks to mine."—"John Three Sixteen."

AFTER TWENTY YEARS

In the summer of 1912, the Moody Bible Institute was operating three Gospel wagons and a Gospel tent in the city of Chicago. After the singing and speaking the students are accustomed to do personal work with those who remain. At one of these meetings, a young lady stepped up to a feeble-looking old man who was standing near, and handed him a leaflet, saying as she did so, "If you wish to know the way of life, this will help you." The man threw it down, with the remark, "I don't want anything to do with it."

"Evidently you are not a Christian," said the young woman, to which he replied, sadly, "No, and I don't believe I ever shall be. I think I grieved the Spirit away twenty years ago."

"Tell me about it," she said, and observing that he was a Swede, she began to use that language.

"Well," he said, "it was in the city of Bros, in Sweden. A man by the name of Frojd, who was a shoemaker by trade, and who had visited America, found me lying in the gutter. He sat down by my side, and talked to me about Jesus. I pre-

tended to accept Christ as my Saviour, and even prayed with him. Then he took off his coat and gave it to me, for I had none, and also gave me five crowns in money. I promised to use the money for food and lodging; but as soon as he was gone, I went into a saloon and spent it for beer. This was twenty years ago, and I have not had a happy day since. The memory of that lie has followed me and made my life miserable. I do not think that God will ever forgive me, or that there is any hope for my soul."

The young lady then began to show him from her Swedish Testament such passages as John 6:37, "Him that cometh to Me I will in no wise cast out" (1 John 1:9), etc. The old man was deeply affected and wept for joy as she proved to him from God's own Word that the way of life was still open to him. After she had led him to Christ, she said to him, "My friend, I believe the man who befriended you twenty years ago in Sweden was my father. In the first place, his name was Frojd. In the second place, he was a shoemaker by trade, and lived in the city of Bros. In the third place, he had visited America, and lived here for a time, but afterward returned to Sweden. In the fourth place, he was an active Christian, constantly engaged in just such work as you have described. Isn't it wonderful that God by His providence should have brought us together tonight?"

The man was so happy over his salvation that he did not seem much interested in how it had come about, but he wanted her to show him the passages of Scripture again. Finally, she gave him the Swedish Testament, and asked him if he would attend church with her the next day if she would call for him. He promised, and she said she would be there at nine o'clock.

The next morning, when she called for him, the housekeeper asked, "Are you the girl that was to take him to church?"

"Well," said the woman, "the old man died last night. He was reading all the evening out of the Book which he said you gave him. In the night he had an attack of heart trouble to which he was subject, and when it was evident that he could not live till morning, he said, 'Tell that girl from Moody Institute that I am a saved man, and that I am going home to heaven.'"

The young woman was so confident that it was her father who had befriended this poor man that she wrote home and satisfied herself that she was right.

Thus it is that one sows and another reaps, but how like our heavenly Father it was, knowing that the old man had not another day to live, to bring him face to face with the daughter of the very man to whom he had told the lie which had haunted him all these years, and to permit her to lead him into the light.—Howard W. Pope, in *The Way of Faith*.

A CORRECTION

In the last Evangel there was an announcement from Sioux City, Iowa, for a tent-meeting to be conducted by the Nankivells. Brother Nankivell writes that they will be in Bridgeport, Conn., instead of Sioux City.

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.

DENVER, COLO.—An old-time revival to begin in the Pentecostal Tabernacle, 17th and Clarkson Streets, May 10, to continue through the month of May. Evangelist Jack Nevills from Tulsa, Okla., will be in charge.—John J. Schupp, Sec'y.

BALTIMORE, MD.—In the Full Gospel Church, cor. Hollins and Monroe Sts., beginning May 3 and continuing as the Lord leads, Brother Jos. S. Hydanus and wife in charge. Services daily at 7:45 p. m.; Sunday, 3 and 7:45.

SEABROOK, TEX.—We will begin a series of meetings at the Full Gospel Tabernacle June 7. All tourists are invited to camp here and feast with the Lord. Service every night until the Lord says stop. Pray mightily for us.—W. E. Bennett.

CHESTER, ILL.—Our campaign will begin, D. V., June 1, to continue two weeks or longer. Brother Higgins, of Wood River, Ill., to do the preaching. Our new church will be dedicated June 7, Sunday, 2:30 p. m. Saints at large are cordially invited to join us in this campaign.—Pastor S. C. Johnson.

INDIANAPOLIS, IND.—May 24 is the day set for the dedication service of the Clark Tabernacle, 3909 E. Washington St., Evangelists Earl W. and Beula O. Clark in charge. Regular services Tuesday and Friday nights. Sunday 2:30 and 7:30 p. m. Saints of surrounding country are urged to be present.

WILMINGTON, DEL.—The Washington Evangelistic Trio, Charles A. Shreve, Benj. A. Bower, and Joseph Elliott, will conduct an evangelistic campaign in the Pentecostal Church from May 24th to June 14th, inc. The street address is 23rd and Pine Streets. We ask the saints to join us in prayer that God will give us a gracious revival.—William A. Cox, pastor.

McCOY, TEX.—All Pentecostal people are invited to attend our Fifth Sunday Meeting, May 31, to be held at McCoy, Tex., 12 miles northeast of Terrell. District Chairman Hugh Cadwalder is expected to be with us. Services each night from the 29th to 31st inc., and all day Sunday with dinner on the ground. For further particulars write Jas. Medley, pastor, Willspoint, Tex., R. 2.

SULLIVAN, MO.—Our first Bible Convention for Southern Missouri District will be held with the Assembly at Sullivan, Mo., June 2 to 5. At this convention we expect to arrange our Missionary Program for the District. The Presbytery will be there to examine applicants for license and ordination. Let those expecting to come in with us at that time write to the Chairman for an application blank. Sullivan, Mo., is about 60 miles west of St. Louis, Mo., on main line of the Frisco railroad.—J. E. Spence, Sedalia, Mo.

BRIDGEPORT, CONN.—Our "All-Summer Tent Campaign" opens with F. Webster Tyler, evangelist for May. Tent on Barnum Ave., Stratford. For June we have secured Brother and Sister Nankivell, of Chicago and Principal W. I. Evans, of the Newark, N. J. Bible School. For July, Sister Mae Frey, also Jack Saunders, of Western Canada; expecting Thos. B. Harden, Gary, Ind., Frank Nicodem, India, and other well-known workers. June, July and August, the big tent will be on the corner of East Main and Putnam Streets. Meetings every night (except Monday) at 7:45, and Sundays 10:30 a. m., 3 and 7:30 p. m. Remember the dates—May to September (D. V.).—Pastor A. J. Jenkins, 64 Booth St., Stratford, Conn.

OPEN FOR EVANGELISTIC CALLS.—Evangelist L. A. Hill who has for the past two or three years been acting as pastor of the First Pentecostal Church at Lancaster, Pa., has resigned his pastorate to accept a call from the Eastern District Council to denote all his time as District Evangelist. All desiring his services can communicate with him or with the chairman. Brother Hill's home address is 809 E. Orange St., Lancaster, Pa. Kindly pray God's blessing to follow our precious brother.—Joseph Tunmore, chairman.

CORRY, PA.—The Eastern District Campmeeting for the western end of the district will be held here July 2 to 19 inc. A strong staff of ministers of the district and missionaries fresh from the field will be present. Tents and meals can be had on the grounds at reasonable rates. Special speakers will be announced later. For further information write Pastor G. R. Bender, 135 Sixth Ave., Corry, Pa.—Chairman Joseph Tunmore.

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.

TULSA, OKLA.—Evangelist May Turner and party will conduct a three-week campaign in the Tulsa Tabernacle from May 3 to 31. The party consists of some of the best talent that can be obtained. E. F. Muir of the First Baptist Church of Arkansas City, Kans., will assist; also Fred Henry the blind pianist; also B. F. Davis, dean of the Findlay Bible Institute will be on hand. The churches cooperating are Peoria St. Pentecostal, North Side Peoria Pentecostal, Presbyterian, and the Tulsa Tabernacle.

WANTED.—A gospel tent. Write me concerning price and size. Must be in good condition.—Mrs. Birdie Harper, Chipley, Fla.

OPEN FOR CALLS.—We have been here at Fay, Okla., for three days and one has already received the Baptism of the Spirit. I am open for calls and my address is Moore, Okla.—A. L. Stanley.

OPEN FOR CALLS.—I am open for pastoral work anywhere the Lord may lead; 17 years in Pentecost and 10 years affiliated with the General Council.—Evangelist Charles Simmonett, Baird, Pa.

OPEN FOR CALLS.—Having resigned as pastor here I am open for calls as an evangelist or pastor. Am in full fellowship with the General Council, have had 26 years' experience, and can furnish references. Anyone desiring my help address me at Jenny Lind, Ark.—W. C. Aytes.

FOREIGN MISSIONS CONTRIBUTIONS

May 1 to 7, Inclusive

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

\$.30: Mrs H L Montclair N J; G D Wilkes Barre Pa; .50 Mrs C A C Lac Vert Canada
1.00: Mrs E M Maloy Ia; Polk Creek Assembly Poteau Okla; Mrs G H Bedford Ind; Mrs B H C Coffeyville, Kans; Prayer Band Yellowville Ark; E B J White River Jet Vt; S A G Puxico Mo; Mrs W Y Lamar Mo; Mrs A M H Hinckley Minn; Miss H L M Fabius Ia; Mrs R E J Carter Mont; Mrs B K Strongs Prairie Wis; **1.30** Full Gospel Assembly S S Decatur Ill; **1.35** Assembly of God S S Eldon Ia; **1.50** Mrs C R Blossom Texas; Assembly of God Camden Ill; Assembly Pilot Point Texas; Assembly Bucklin Mo; **1.75** Mrs J L B Lowell Ariz; **1.75** Peaceful Band Assembly Steelville Mo; **1.85** J S Madison S Dak
2.00: H H Portales N Mex; J M G Three Sands Okla; Mrs D J B Ebraha Pa; J C H Canton Ohio; J M P Honolulu Hawaii; Mrs I A F San Jose Calif; Mrs M C Holt Fla; C W L P Mt Hope W Va; **2.35** Assembly West Plains Mo; **2.36** B H A Oswego Kans; **2.40** S S Pittsburg Okla; **2.50** Mrs E M Maloy Ia; S S Sturgis Miss; Assembly of God McCoy Tex; Mrs A B Ft Smith Ark; **2.57** Assembly of God S S Oswego Kans; Assembly of God S S Paris Ill; **2.59** First Pent'l Church Seagraves Tex; **2.75** S S Wright City Okla; B H C Coffeyville Kans; **2.90** Mrs G L Appleton Wis; C P Princeton Mo.
3.00: A Friend El Paso Tex; P B League Jasonville Ind; Mrs S F Sturgies Mich; Mission & S S Beaumont Tex; Berean S S Class Ewing Mo; C O Heber Springs Ark; F A H Yoakum Tex; S S Martinsburg, W Va; J B S Los Angeles Calif; S C H Angleton Tex; Young People's Class Russellville Ark; Mrs S N & Daughters Dallas Tex; Mrs E E M Oklahoma City Okla; **3.20** Mrs J G Freedom Okla; **3.30** Mrs J F Redford Mich; **3.35** Assembly New Castle Tex; **3.55** Assembly of God S S Arkansas City Kans
4.00: Miss P T Salinas Calif; Sigsbee Assembly Bethel Mo; Assembly Van Buren Ark; J P S Roanoke Va; L E L Puxico Mo; Mrs L H W Huntington Park Calif; E P Tagus N Dak; **4.05** Assembly of God S S Chester Ill; **4.21** Assembly Warrior Ala; **4.50** Assembly Lamesa Tex; Mrs A E S Inglewood Calif; **4.67** S S Seadrift Tex
5.00: Assembly of God S S Holly Colo; S S Orlando Fla; G H M Sayre Okla; R E S Mercer Mo; Mrs J S B Reedley Calif; Wisner Chapel Assembly Alton Mo; F L C Crosby Minn; E D P Newark N J; Assembly Detroit Mich; M S Spokane Wash; Mrs H W Marianna Ark; S J R Topeka Kans; F L H Holland N Y; Mrs S H D Bertha Minn; C S Port Huron Mich; Mrs G K

B Philadelphia Pa; Mrs O B K Ponoka Canada; S S of Assembly Pittsburg Kans; L N Junction City Ore; Mrs J H S El Dorado Springs Mo; Md W Va Dist Hagerstown Md; Mrs E P Helvetia W Va; **5.18** Assembly of God S S Gooding Idaho; **5.25** Pleasant Hill Assembly Mt Ayr Ia; **5.56** Assembly Earle Ark

6.00: Mrs H S G Hayward Calif; Gospel Mission Hamilton Mont; Mrs J M Y Humber Bay Canada; Elk St Assembly Eureka Springs Ark; M O L Everett Wash; **6.41** Flatwood S S Edom Tex; **6.80** Assembly Yakima Wash; **6.95** L A J Dimmitt Tex

7.00: Miss M Y Palco Kans; W S Y Minden Nev; Assembly & S S Sullivan Mo; Mayfield Assembly Cedardale Okla; S S El Dorado Ark; **7.25** Deer Ridge Assembly La Belle Mo; **7.70** Assembly & S S Hill City Kans

8.00: J S Granite City Ill; Assembly of God Perry Ia; **8.15** Assembly Monroe Ia; **8.25** Assembly Bigflat Ark; **8.30** Assembly of God Mission Sioux City Ia

9.00: Full Gospel Mission S Sioux City Neb; Mrs A McK Harbor Beach Mich; **9.40** Church Assembly Truesdale Ia; **9.80** Mrs C F J Silverton Tex; **9.95** S S Picher Okla

10.00: Mr A L M Bakersfield Calif; J L L Minnong Wis; C H & C W S Houston Heights Tex; A A Lynbrook L I N Y; Assembly Miami Okla; J D Z Kansas City Mo; R R De Pue Ill; Mr & Mrs C H G Kimberly Minn; Full Gospel Assembly Walker Minn; **10.25** 37th St Assembly Austin Tex; **10.37** Assembly of God S S Paris Ark; **10.50** Assembly Bluefield Va; **10.60** Assembly S S Broken Arrow Okla

11.25: Assembly Newburgh N Y; **11.80** Assembly of God S S Apperson Okla; **12.25** Apostolic Faith Mission Princeton Ind; Crichton Church Crichton Ala; **13.00** Full Gospel Tab McCook Neb; **13.30** M R J Florala Ala; **14.00** Assembly Crichton Ala

15.00 A T U Great Bend Kans; L N C Ft Morgan Colo; Mrs A O'D Three Rivers Mich; B L L Los Angeles Calif; Pent'l Young People's Soc Lancaster Pa

16.00: G U Great Bend Kans; **16.27** Y P Full Gospel Tab Granite City Ill; **17.81** Assembly Holt Fla; **19.72** Pent'l Church of God New Haven Conn; **19.73** Full Gospel Assembly Springfield Ill

20.00: C E T Jacksonville Fla; G A D L I City N Y; Pent'l Assembly Union City Ind; Sunshine Mission Massillon Ohio; Mrs A G Brooklyn N Y; Mrs G E Boaz Wis; S J D Dansylv N Y; Mehida Pent'l Assembly Canaan N H; A F Parlier Calif; "Reader" Culpeper Va; **21.35** Glad Tidings Tab Reading Pa; **22.86** S S Springfield Mo

25.00: A Friend Frankfort Ind; Gospel Tab Assembly Galesburg Ill; Pent'l Assembly Jamestown N Y; Assembly Tottenville N Y; **25.03** Assembly Whistler Ala; **26.00** Assembly of God Church Ewing Mo; **26.26** Pent'l Assembly & S S Penny Fund Spokane Wash; **26.50** Pent'l Prayer Band York Pa; **26.84** Assembly Taft Calif; **28.50** Full Gospel Assembly Santa Ana Calif; **29.00** Assembly of God Mattoon Ill; Rosen Heights Assembly of God S S N Ft Worth Tex

30.00: First Pent'l Mission New Castle Pa; **30.90** First Pent'l Church Chelsea Mass; **31.00** H P E Richmond Va; **33.63** Full Gospel Church Baltimore Md

34.00 An Unknown Congregation Philadelphia Pa; **35.00** L M C Hoy La; Prayer Band Cincinnati Ohio

40.00: C & B W Fayette Ohio; Mr R F B & wife Dallas Texas; Assembly of God Corner Crawford & Hattie Sts Ft Worth Tex; **41.00** Trinity Tab S S St Louis Mo

50.00: Glad Tidings Assembly San Antonio Tex; Pent'l Mission Bowling Green Ohio; Lighthouse Tab Asbury Park N J; **51.16** Bethel Tab Canton Ohio; **53.72** Central Park Assembly Central Park N Y; **58.25** Assembly Springfield Mo; **60.00** Texas Friend; **86.00** Lighthouse Pent'l Church Assembly Brooklyn N Y

100.00: Mrs M R T Cincinnati Ohio; Bethel Temple Dayton Ohio; **150.00** Mrs I H V Framingham Mass; **250.00** Md & Va Dist; Hagerstown Md; **300.00** Glad Tidings Tab New York N Y; **443.00** The Pent'l Church Cleveland Ohio
 Total amount minus \$56.84 amount given direct\$3576.78

HOME MISSIONS CONTRIBUTIONS

May 1 to 7, Inclusive

.10: Mrs. E P Helvetia W Va; **.45** Mayfield Assembly Cedardale Okla; **.71** Assembly Oswego Kans; **1.00** Trinity Tab S S St Louis Mo; **1.31** First Pent'l Church Seagraves Tex; **2.00** Mrs A G Brooklyn N Y
 Total amount\$5.57

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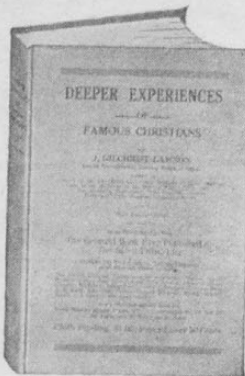
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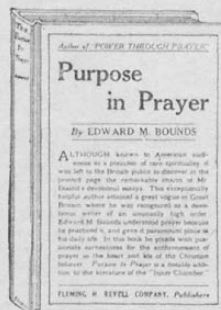
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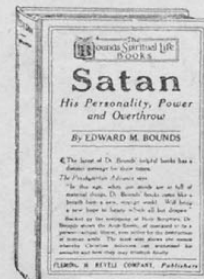
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