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The Budding Fig Tree a Sign of Coming Summer

"Pray For the Peace of Jerusalem"

The Fig Tree Leafing

The president of the International Hebrew Christian Alliance tells an amazing story of mass movement to Christ among the Jews of Eastern Europe in the Sunday School Times. Sir Leon Levison has been visiting Hungary, Austria, and Poland, organizing national branches of the Alliance among these Hebrew Christians. In Hungary alone, ninety-seven thousand Jews left the synagogue in a body. They received their initial impulse in the confusion and suffering of war time. The Y. M. C. A. had much to do with this. The young Jews in the army were startled by the fact that Judaism had no institution of the sort and did not seem to care for them. Jewish soldiers laid hands on every New Testament they could get hold of. They organized into groups called The New Israel and, when the war closed, joined the Reformed Church.

Then came a curious episode. The Reformed Church of Hungary is saturated with anti-Semitism and the Jews found themselves so unwelcome that twenty thousand of them went into the Roman church. But they are not satisfied to be in such an unnatural place. "We have got a bit of the New Testament in our hearts," they said to Sir Leon; "it has become our second nature, and we hope it will be our first before long. If you can start something we will try to make a home of our own." "It seems," says the president of the Hebrew Alliance (in the Life of Faith), "as if the church on the Continent is driving this huge body of believers out of her midst and compelling them to become witnesses by themselves, distinguished from all Christians, a Jewish Christian Church.

God is Calling the Jews

"In Budapest," he continues, "at one prayer-meeting we had something like seventy Hebrew Christians who pledged themselves that as soon as God opens the way they are going out as mission-

aries to preach the Gospel not only to their brethren but to the heathen. Of that number twenty-five are men with university degrees, doctors of science, of law, of philosophy, of medicine, of other subjects,—men of the very best type. When it came to some of the evening meetings they said, 'Let us have a Bible reading for a quarter or half hour.' Coming into contact with that body of Jewish Christians in Budapest I could not but realize that God is calling the Jew, just at the moment when he is most needed, in order to defend His own Holy Word. One man opened his Bible at the Creation story. That man is a doctor of science. He interpreted the story in his own way and I never listened to anything more delightful and convincing and powerful than his address. Another man took up the idea of revelation as given by Moses in connection with sacrifice and the various things in the Temple and tabernacle that concerned Israel. Another dealt with the prophets. I came away from Budapest feeling that, if I wanted the Bible interpreted from a Jewish point of view, as we shall, those experts are ready to come forward and serve us."

Many Christian Jews in Russia

In Vienna 17,000 Jews have become Christians and a Hebrew-Christian Alliance has been formed with Dr. Neumann as president. In Poland, according to the same informant, there are 35,000 Hebrew Christians and in Russia some 60,000. "At Bialystok the people began to gather three hours before the time to assure themselves entrance to the hall. Where fifteen years ago I should probably have been massacred if I had said I was going to preach Christ Jesus, thousands stood in queues and waited for three hours to hear the Gospel preached."

Hebrew-Christian Alliances have also been formed in Palestine, Sweden, Norway, and Switzerland, and it is probably only a matter of time when they will exist everywhere.

Expecting their Messiah in 1928

Mr. Thomas M. Chalmers writes: "The Jews are looking, many of them, for the coming of the Messiah in this present year, 1928. A rabbi in Posen, Poland, wrote in 1868 on the book of Daniel, and said that the Jews might look for the Messiah 'about sixty years hence,' which brings us to this year. Many Jews in Palestine and elsewhere are all excited over the possibility."

Training Priests for Temple Service

Mr. Chalmers writes: "We have received a copy, printed in English and Yiddish, of a stirring appeal from the managers of the so-called Yeshivah Torath Kohanim, or Seminary of the Law of the Priests, situated in Jerusalem (facing the place of the holy Temple). Here they gathered (priests) and rabbis who 'devote their time and energy to studies in (the) laws dealing chiefly with the services of the Temple. At first they will master well the theory, after which practice, by the help of the Almighty, might follow. We can hardly overrate this phenomenon. Nor is there any innovation in the erection of such an establishment. The exalted and strong desire for redemption, cherished of old, which had sustained the Jewish nation all through the long ages of exile, was firmly attached to the hope of seeing again the sacerdotal rites performed by the 'Cohanim and Levites' on the mountain of Zion.' The course of studies includes the section Kedushim, 'holy things,' of the Talmud, the sacred service in the Temple and the laws depending on the Holy Land as well as the laws concerning the State.

"The Appeal says further: 'Now is the right and most suitable moment for an initiative step in this direction, to accomplish ourselves with all the necessary virtue, courage, learning, knowledge and holiness of the Torah (Law) in order to bring about the sanctification of the service and action. We are cocksure

(Continued on Page Nine)

The Way of Holiness

The Whole Gospel Paul wrote to the Galatians telling them that the gospel had been preached beforehand unto Abraham. Who was the preacher? None other than God Himself. Turn to Genesis 22 and you will see the Calvary setting of this gospel message. Abraham had started out to the land of Moriah with Isaac, his "only begotten," as the Holy Ghost calls him in Hebrews 11:17, to offer him up as a sacrifice, according to the word of the Lord. When the boy questioned, "Where is the lamb for a burnt-offering?" Abraham answered, "God will provide Himself a lamb!" And He did. After the sacrifice that so clearly typified the offering up of His own only begotten Son at Calvary, the utterance that Paul calls the gospel came forth: "By Myself have I sworn, saith the Lord. . . . in thy seed shall all the nations of the earth be blessed." And when the time had arrived for the advent of the promised seed (not seeds, as of many; but as of one, to Thy Seed, which is Christ), it was given to the father of the forerunner to show forth by the Holy Ghost what was included in this gospel. Zacharias, like Paul, takes us back to "the oath which He swore to our father Abraham," and straightway illumines what was contained in this promise that God gave with His oath, "that He would grant unto us, that we, being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him, all the days of our life." Anything less than deliverance from all that would hurt and harm, less than fearless service in holiness and righteousness before the Lord all the days of our life, is certainly not the gospel that God has provided through His Son.

Liberty in Christ Jesus Pastor T. B. Barratt of Oslo, Norway, says: "A holy life must reveal a perfect hatred to everything we know not to be in harmony with the will of God, and a pure desire to do His will always. Only by the grace and blood of Christ and His Spirit's influence can we attain to this and live it out practically in everyday life. It does not mean absolute perfection, because there will always be room for growth and development. It does not mean that mistakes will never be made, because our knowledge is often limited and our judgment is not always correct. It does not mean exemption from prayer, watchfulness, a proper use of the means of grace, nor does it mean exemption from Christian work and service. But it does mean complete victory over sin. Holiness means a will resigned fully and wholly to God, placed under the Blood and permeated with the Holy Spirit. We have no strength in ourselves. The beauty of the golden clouds soon vanishes

when the sun goes down. We have all our glory and beauty through Christ! Christ identified Himself with us. We have, on our part, to identify ourselves with Christ, and personally by faith, accept ALL that the Cross of Christ implies. "Our old man WAS crucified with Him." Rom. 6:6, R. V. Nothing has worth in the sight of God regarding the redemption and salvation of man save the Cross of Christ and His glorious resurrection; and we have to 'reckon' ourselves dead with Him to sin and all its consequences, and **alive** by the power of His resurrection and Spirit to overcome sin, the world, the flesh, and the devil."

Must Christians Sin? The question was put to the late Griffith-Thomas, "Must Christians sin?" His reply was, "No, certainly not. This is the teaching of the Apostle John, for he says: 'These things write I unto you that ye sin not.' 1 John 2:1. If, therefore, this means what it says, it indicates that he wrote the epistle, with all its wonderful depth and wealth of teaching, for the very purpose of showing Christians how they might live without sinning." He points out however the latter part of this same verse, "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous," and says, "This shows that even a saint **may** sin. There is a perfect provision in case we do sin; but there is no need to sin, no right to sin, no compromise with sin, no license, but a provision in case we do. On board ship the provision of lifebelts is not associated with any intention to have a shipwreck, but they are there in case of need. And so in this case, there is provision for a possible need." Discouraged souls need to continually bear in mind that the propitiatory work of the Advocate is perfect, and that "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

How to Enter Pastor Paul of Berlin was talking on the subject of holy living at one time and told of his own experience: "I said to myself one New Year's Eve, 'Now, you must begin this New Year this way—you must sin no more.' But I did not reach this point during January. In March I spoke at some meetings on the subject of the 'old man.' A brother came and said, 'I can accept that all right, but it does not help me.' I had just the same thought myself. So I took my Bible and commenced to study what it said about the 'old man.' I saw that the 'old man' with his passions and lusts is to be put off. One afternoon I went with my Bible into the garden to be alone with my God. I had to say good-bye to the 'old man' forever. The devil said, 'Thou hast sought so long to say good-bye to the 'old man,'

and yet he is always there and getting stronger all the time.' I wanted to be altogether for the Lord. I saw the Word and I said, 'Lord, I believe Thee, Lord Jesus, Thou art my new Adam. I will stand in Thee, and by Thee,' and there I rested in faith. Then I saw Jesus only. The whole evening I was getting a sight of Christ's redemption. I was gazing into the grave of Christ. I saw the 'old man' was buried. I went further and found I was FREE.

An Act of Faith "I was away at the time, and when I came home I asked my wife and children if they would sit down. They smiled because I was so ceremonious. I said to them, 'Forgive me if in any way I have caused you sorrow.' 'O Papa, we really do not know of anything,' they said. Yet I knew I was not always what I ought to be. So I related to them what Jesus had become to me. They would now see that Jesus had taken away impatience and other things. It was a step of faith for me. I was to trust my blessed Jesus. This is a great thing. It is a great thing to cease from sin. We are debtors to sin no more. We must live in John's experience, 'He that abideth in Him, sinneth not.' 1 John 3:6. Wilt thou accept that?"

A Practical Example A young man came to Pastor Paul at one time and said, "I am a slave to my lusts. I pray at one moment, 'O Lord, deliver me,' and a few moments later the devil attacks me, and I am bound—I am a slave." Pastor Paul said to him, "Dear friend, you have prayed—that is all right; but one thing you have not done, and that is, you have not seen the deliverance Christ has bought for you, and now, I pray you, look at the Cross." Pastor Paul says, "The young man did not look at the Cross; he looked at me as though I was not right in my mind. I told him he should go before the Lord, and then he should in the name of the Lord Jesus, put his foot upon his lust, and he should believe that the Lord Jesus delivered him. We prayed, and the next day he came and said, 'Hallelujah! Hallelujah! Christ is my Keeper. I am free!'"

A Similar Experience This was just the experience of Franke, the founder of the Orphan House at Halle, whose life was such an inspiration to George Muller. He wrote: "Faith in Christ is my commencement, progress and end. Forsaking all self-working, and recognizing that of myself I can do nothing but sin, I cleave to the free grace of God, and look to the Lamb of God, who bore away my sins, and provided my approach to the Father through His blood. Thus a new power springs up in my heart, so that I feel faith in my heart as a heavenly light and power, and taste the love of Christ. I am not justified in one way, and seek to be sanctified in another; but there is only One who is the way, the truth and the life. Even as I cleave to nothing but Christ, when I implore the forgiveness of sins—in like manner I cleave solely to Him and apply exclusively to His grace when I seek to

become strong in faith, love and hope. If I only suffer His operation, and do not resist the influences of His Spirit, He then forms every thing in me which is acceptable in His sight."

Trusting Jesus, That Is All Just one more testimony as to the overcoming life through Christ Jesus our Lord. It is from Ph. C. Le Brocq of Hazlet, Sask., Canada. He writes: "About twenty years ago I passed through an awful conflict which lasted for twelve months. I came in touch with a little tract entitled, 'Trust.' I found that the secret was to just yield, then trust. I began to trust, taking God at His word each moment, each hour, each day, but all feelings and outward appearances were the same; but I dared to believe God and His Word despite my discouraging surroundings and sad experience of the past months, until faith in Jesus Himself as my sanctification brought light, joy, peace, and rest. From that time until the present it has been continual peace and rest within, for I have trusted Him to be continually my sanctification, instead of depending on emotions, experience, or feelings. May the Lord help us to lead many a struggling child of God out of bondage into liberty, in showing them the simplicity of reckoning themselves dead indeed unto sin, and alive unto God through Jesus Christ our Lord."

A Declaration of Faith All who read these lines can enter right away into this life of peace and rest, this life of righteousness and holiness, this life of purity and power. How? Through Jesus Christ our Lord. Believe this gospel message and believe it out loud; in fact it will be well to say it out very loud, so that the devil can hear you and learn once more that he is a conquered foe: "O Lord, Thou hast declared with an oath to Abraham, at the time that Thou didst provide a lamb for his burnt-offering, that in his seed all the nations of the earth shall be blessed. Thou hast sent this Seed, Thine only begotten Son, the Lamb of God who has borne away the sin of the world, and hast put away sin by the sacrifice of Himself, in order that we, being delivered out of the hand of our enemies, serve Him without fear in holiness and righteousness before Him all the days of our life. I praise Thee for the Cross that brought perfect deliverance, and for the precious blood of Jesus Christ that provides perfect cleansing. I praise Thee for the fact that a risen Christ indwells me, 'Christ the power of God, and the wisdom of God.' 'I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me, CHRIST LIVETH IN ME, CHRIST LIVETH IN ME,' and I know that His grace IS sufficient for my every need. Henceforth, for me to live is CHRIST." Trust Him moment by moment. He has pledged Himself to perfect that which concerneth us, and He will not fail to keep His promise.

A Simple Illustration A few years ago the writer heard a testimony from a Welsh sister that he has never forgotten. She lay sick unto death,

but one Saturday night a number of those who had found the Lord in the Welsh revival visited her and prayed with her. The sister testified, "As they prayed, I had a vision. The Lord showed me two figures of myself. One figure was diseased and corrupt, but the other was perfectly whole and very beautiful. He later showed me that one was the old creation and the other the new, and that through the precious Blood I was a new creation in Christ Jesus. I saw in the vision a divine hand anointing the new creation, and all the pains in my body were soothed away. I slept that night, and the following day was able to go three times to meeting, walking altogether four miles. On the day following I had a great test of patience in which I failed. I gave way to impatience and all my pains came back. I looked up to the Lord for deliverance, and He showed me the vision again. He caused me to understand that only by constantly abiding in Him could the life of Jesus be made manifest in my mortal body, and in Him there is no impatience nor irritability. I was humbled, and I told the Lord that by His grace I would henceforth abide in the new creation. And He showed me that the new creation is none other than 'the Lord from heaven.' He immediately restored the divine life to me." There you have in a nutshell the secret of a life of victory—constant abiding in Christ!—S. H. F.

PRAY FOR REVIVAL

PRAY FOR ALL OF GOD'S PEOPLE, "CALLED SAINTS,"—EVERY MEMBER OF THE BODY OF CHRIST. Eph. 6:18.

For the tried ones, the discouraged, the tempted, the sick and the afflicted ones; the sorrowing, the needy, the burdened, the distressed, and the suffering ones. Then there are the weak ones, the careless, the prayerless, the worldly, the defeated, the fruitless, and the backslidden ones. But they are all redeemed by the blood, accepted in the Beloved, and necessary to the body of Christ. Pray they all may be established, perfected, filled with the Holy Spirit, made fruitful in life and service, and that the true church shall be completed and made ready for the coming of Christ—the Head.

PRAY FOR ALL OF GOD'S SERVANTS. Eph. 6:19, 20.

For pastors, evangelists, Bible teachers,

Rescue and Jewish Mission superintendents and workers, colporteurs, tract distributors, open-air workers, Sunday school superintendents and teachers, missionaries on home and foreign fields, writers and publishers of Christian literature, editors of Christian papers and magazines, and all Christian workers. Pray especially:

- (1) That their lives shall be consistent with the gospel they preach and teach and publish.
- (2) That they shall be men and women of faith and prayer.
- (3) That they shall declare the whole counsel of God.
- (4) That they shall preach the Word of God with power.
- (5) That they shall have effectual doors opened for their ministry.

PRAY FOR A MIGHTY REVIVAL OF THE ENTIRE BODY OF CHRIST—THE TRUE AND LIVING CHURCH OF GOD. Eph. 3:14-21.

For a new awakening, a re-quickening and re-vitalizing; a re-filling and re-anointing of the Holy Spirit that will lead to a new sense of sin, a confession and forsaking of sin, and a renewal of faith, courage, godliness, fruitfulness, prayerfulness, and cure the coldness, prayerlessness, worldliness, and indifference which is so apparent in the great professing church. Remember that every member of the true church,—a living organism, is born again and possesses eternal life. Let us unitedly "fight the good fight of faith," and lay hold on eternal life abundantly for ourselves and for every new-born believer. 1 Tim. 6:12.

PRAY FOR SPIRIT-FILLED AND SPIRIT-ENABLED INTERCESSORS. Col. 4:12, 13.

For men and women to stand in the gap caused by the recent home-going of several faithful intercessors; men and women who will give time and strength to wrestle against the powers of darkness, clad with the whole armor of God; those who will watch unto prayer and prevail in prayer.

PRAY AGAINST THE WORK OF ALL ENEMIES OF THE CHURCH. 2 Tim. 3:8, 10; Jude 14, 15.

For false teachers, writers, and evil men who propagate their false doctrines and deceive many; for those connected with religious cults, atheistic associations and anti-Bible Societies—that God will confuse them and bring their work to naught speedily. Titus 1:10, 11. Remember that back of these men and women is Satan, the deceiver, and lying spirits. Eph. 6:12. Against their work plead in prayer:

- (1) The victory of the Cross. Heb. 2:14.
- (2) The blood of the Lamb. Rev. 12:11.
- (3) The promise of God. Rom. 16:20.
- (4) The name of the Lord Jesus. Phil. 2:9, 10.

Stand by faith in the risen Christ in the heavenlies,—far above principalities and powers. Claim the victory by faith. "Stand in the evil day." "Resist the devil." Do not forget that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." 2 Cor. 10:4, 5. As you thus pray, you will be

Praying for a Revival of the Church.

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The Gifts of the Spirit

By Pastor Donald Gee, Melbourne, Australia

THE GIFT OF PROPHECY

When we come to study the spiritual gift of prophecy we have a very wide field to consider. In its broadest aspect it covers all inspired utterance, or at least all divinely inspired utterance. The ministry of prophets is not only of importance in the New Testament, but it also occupies a large part of the Old. Paul writes with such evident favor toward the exercise of this gift that he exhorts believers to covet it (1 Cor. 14:39), and even suggests a whole assembly prophesying (ver. 24).

It will at least help to define our study if we immediately dismiss the idea that Scriptural "prophesying" is nothing more than ordinary preaching. Of course the prophets of the Bible were preachers of a very high order, but it was preaching with a distinct characteristic. It is impossible to separate true prophesying from the idea of definite inspiration. "The prophet spoke more from the impulse of a sudden inspiration, from the light of a sudden revelation at the moment ("apokalupsis"—1 Cor. 14:30) . . . The idea of speaking from an immediate revelation seems here to be fundamental, as relating either to future events, or to the mind of the Spirit in general." (Robinson Lex. p. 693).

Such ministry is obviously distinct from ordinary preaching; but it must be observed that there is probably a much larger element of prophesying in some forms of inspirational preaching than is generally recognized.

It was often part of the ministry of a prophet to foretell, but although this aspect of prophesying has very largely captured the popular idea of the function of a "prophet," it was really always only a small part of a true prophetic ministry.

The Gift of Prophecy and the Office of Prophet

The gift of prophecy would seem to have been quite common in the early church, but there were only a limited number, and a clearly defined class who were officially regarded as "prophets." Among them were Judas, Silas, Agabus, etc. It was evidently possible for "all" to prophesy (1 Cor. 14:24) on occasion, but this did not constitute them "prophets" in the official sense in which they are spoken of in Acts 13:1, or Eph. 4:11.

Our present purpose is the study of the gift rather than the office; but it is not out of place to point out that even in an official sense the New Testament prophet occupies a very different place to the great prophets of the Old Testament. Samuel, for instance (1 Sam. 3:20), was the recognized spokesman not only for Jehovah to the people, but for the people to Jehovah (chap. 8:21).

All this is changed in the New Dispensation ushered in at Pentecost. It is now

the privilege of all believers to be personally led by the Spirit of God (Rom. 8:14): it cannot be too emphatically stated that we need neither prophet nor priest to come between ourselves and the Lord in this present dispensation, and to submit for one moment to such a system is a definite step **backward** into bondage.

There are no indications in the New Testament that it is the function of prophets in the church to be her guide in the sense they guided Israel of old—by a system of "enquiring of the Lord," etc. There are indeed instances such as the prophecy of Agabus concerning the forthcoming famine (Acts 11), or the fate of Paul at Jerusalem (Acts 21:11), where the prophet plainly foretells what may happen. But it is significant that he offers no guidance; it is left to the individual members of the church to "determine" (they "decided"—Weymouth, Acts 11:29) what they would do, and to Paul to decide his own course of action. Acts 21:13.

Still more significant is the fact that there is no attempt to use the gift of prophecy or the office of prophet in the great dispute that arose about circumcision in Acts 15; or in Paul's obvious personal dilemma as to the next step for his ministry in Acts 16:6-10, though on both occasions Silas, an official prophet (chap. 15:32), was on the spot.

It can truthfully be affirmed that there is not one single instance in the New Testament of the gift of prophecy being deliberately resorted to for guidance. This is very significant, and marks with sufficient clearness a big difference in the scope of the gift in this dispensation compared with the old.

The Nature and Scope of the Gift of Prophecy

The essential nature of the gift of prophecy is the same right through the dispensations, however, it always maintains its distinctive features of being "inspired utterance." There are very varying degrees of inspiration however, and this principle must be clearly kept in mind in dealing with the respective value and authority of prophetic utterances.

There is first and foremost that which Peter calls the "prophecy of Scripture" (2 Peter 1:20), which includes the inspired written prophecy of the Old Testament and those portions of the New Testament Scriptures which can be called prophecy, concluding the Book of Revelation. This degree of inspiration was infallible.

Parallel with this we find in both Old Testament and New Testament a type of prophecy which was evidently of a much lower degree of divine inspiration, and was not regarded as infallible. In this class must be included for instance

Medad and Eldad and the 70 elders (Num. 11:25-29); or the prophets whom Saul joined, 1 Sam. 10:10. The prophets of the New Testament churches also seem to come in the same class, for their utterances are plainly not to be regarded as infallible, and their ministry is generally speaking to be limited. 1 Cor. 14:29, 32.

The Value of the Gift

Recognition of the limitations of the spiritual gift of prophecy in the church in no wise detracts from appreciation of its abiding value, and of the vital element in Christian ministry which it supplies.

It provides a most essential balance to the didactic and logical ministry of the "teacher." Prophecy appeals mostly to the emotions; teaching to the intellect. Prophecy sets on fire that which teaching enlightens. It is beautiful to notice the union of "prophets and teachers" in the church at Antioch (Acts 13:1), and the two types are always needed for a well-rounded ministry.

They are, moreover, mutually corrective. If teaching is needed to correct the danger of fanaticism consequent on too much prophesying; yet truly inspired prophecy is also needed to correct the equal dangers of a purely intellectual and rational line of ministry. Some one has said that the History of the Church has been a constant struggle between its "prophets" and its "teachers." This is an unfortunate viewpoint, though possessing elements of truth. It is better to recognize that the one type of ministry has continually acted as a divinely-provided corrective and complement to the other. The Spirit of God is equally in both, it is only a matter of diverse spiritual gifts that need mutual recognition.

True prophecy, whether of that direct type with which we have become more happily familiar in the "Latter Rain" outpouring of the Spirit; or of that less clearly recognized type which is often blended into fervent and emotional preaching, is a most powerful spiritual gift.

It can sweep the assembly up into heights of glory and enthusiasm, can melt with tenderness, and make to tremble with awe. It truly ministers to the believer "exhortation, edification and comfort" (1 Cor. 14:3); and to the unbeliever can produce deep conviction, ver. 24.

Utterance of this inspired character must always come with added authority and power. Barren times in the church's history have usually been marked by little evidence of the prophetic gift, and its return has usually accompanied revival.

One of the greatest responsibilities entrusted to us to-day is the preservation of the actual exercise of these gifts of inspired utterance in the church. We emphasize the "actual exercise" because it is very easy to stand for these things theoretically and doctrinally without actually manifesting them. It is sure to cost something to stand for the real gift of prophecy, and to give it its lawful place in our assembly to-day; but unless we do so we are persuaded that one very big part of the purpose of God in the "Latter Rain" outpouring of the Spirit will be frustrated.

The Safeguard Against Its Abuse

One of the greatest reasons why exercise of the gifts of inspired utterance is so frequently curtailed and even entirely suppressed is the constant dread of error, either in the shape of fanaticism or false inspiration.

Nothing could be easier than to make a list of the various inspirational movements in the church from Montanism onwards, which have all started out to presumably re-establish the gift of prophecy in its proper place in the church, but have ended either in ignominious failure through enthusiastic excesses, or else have become gradually absorbed once again into the general lukewarmness and unbelief of the church as a whole.

Where so many others have failed, dare we hope to succeed? Our answer must be,—only by the grace of God. One thing at least is in our favor, we can learn lessons from the mistakes others have made before us.

What are our principal safeguards against deception?

(A) Those spiritual weapons plainly indicated in the New Testament including definite tests for the spirits who may be inspiring the speakers (1 Cor. 12:3; 1 John 4:1-6): the spiritual gift of "discerning of spirits" (1 Cor. 12:10): and the general spiritual discernment of those who may equally claim to have received the Holy Spirit and His gifts. 1 Cor. 14:29. We believe that every true child of God who is walking in the light will have some form of "witness" within regarding truth and error.

(B) Those more natural, yet invaluable, weapons that can come into our hands by diligent and painstaking study of all that the Scriptures reveal and teach concerning the gift of prophecy; coupled with due notice of lessons to be learned from Church History.

Among the Scriptural principles concerning the gift of prophecy which ought to be specially noted are:

1. ITS THREE POSSIBLE SOURCES
(a) The Holy Spirit (2 Sam. 23:2; Jer. 1:9; Acts 19:6; 21:11).

(b) Evil and lying spirits. (Isa. 8:19-20; 1 Kings 22:22; Matt. 8:29; Acts 16:17. etc.).

(c) The human spirit. (Jer. 23:16; Ezek. 13:2, 3, etc.).

This latter is not, of course, genuine inspiration at all. But it can pass for it so plausibly that it must needs be considered as a possible source of so-called "prophecy."

2. ITS VARYING DEGREES OF GENUINE INSPIRATION

(a) The infallible inspiration of the Scriptures.

(b) The ordinary inspiration of prophetic utterances (not infallible), which can possibly cover a tremendously wide range of degrees of purity and power.

3. ITS DISPENSATIONAL SETTING

(a) The contrast between the position of the prophet in the Old Testament and the New.

(b) The difference made by Pentecost, since when all believers have the privilege of receiving the Holy Spirit and of

direct access to God both for worship and guidance.

The root reasons why inspirational movements in the past have so frequently come to grief has been either on the one hand attaching too much infallibility and authority to prophetic utterances, or on the other hand of "despising" this particular manifestation of the Holy Spirit until it has been thereby "quenched."

The great secret for preserving this glorious spiritual gift in active exercise in the church would therefore appear to be the striking, by divine grace, of a perfect balance between a sufficient **faith** in the Holy Ghost to allow of its free operation; and a sufficient **obedience** to the Scriptures to "prove all things" and to only "hold fast that which is good." 1 Thess. 5:19-21.

To silence the gift of prophecy is to silence what has often been in the past, and what may, we believe, often be again the very expression of the emotion of God, the fullness of divine feeling finding at least some expression through inadequate human channels.

In its fullest purity the gift demands a very high order of fellowship between the vessel and its Maker; a sympathy with the Infinite that can only arise out of a life of closest communion with God. From such a communion sprang Jeremiah's eloquent words, "Then I said, I will not make mention of Him, nor speak any more in His name. But His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." THAT is prophecy!

HEALED OF TUBERCULOSIS

"Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities, who healeth all thy diseases."

While enjoying life to the full, my health failed and I was forced to discontinue my studies at high school. My nerves would not permit my seeing friends, yet the quiet of my home and the doctor's treatment failed to build up my exhausted body. After a desperate struggle to bear my weakness patiently, I at last collapsed. A consultation of doctors revealed that both my lungs were diseased. The rest-cure of seven months followed, at the beginning of which my stomach became affected with unmovable gas caused by poison from the lungs.

By a strict diet I gained in strength sufficiently to move about. When able to go to my doctor he gave me small doses of tuberculin in hypodermic form. These had a very invigorating effect and I was able to go out a little. Winter came and went, but spring saw me losing steadily. The melancholy spells caused by the stomach grew more frequent. Month after month of my fifth year sick, I rested in my sun-parlor, took sun-baths, and lay in the open air, but I rapidly grew weaker. The least effort would cause my temperature to rise.

In desperation I consulted a specialist who said nothing could be done for the poisoned stomach. I was running a fever and was so ill I could with difficulty sit

up, but he kindly advised only rest and more hypodermics. My doctor gave the maximum doses but this time they failed to help. The effort of getting to the doctor's office weekly was slowly killing me.

My lungs had become sore with acute pain. The least movement of my right arm would irritate the sore lung, and even my arm's weight seemed to be dragging this lung down. Rheumatism had set in, in both lungs; my skin had turned yellow, and my hair was wet with oil.

One morning I collapsed; and no liquids, even diluted in water, would digest. Orange juice or any of the prepared baby foods had the same terrible distressing results. I felt death stealing over me. At last, and with no medicine in the world to help me (six doctors having failed), I faced death.

But I was afraid to die. Having never experienced a change of heart, I was not satisfied, and lost no time in crying to God to have mercy upon me a sinner. Before this time I had learned from my Bible of Christ's atonement for our sicknesses. Promising Jesus I would spend my life for Him if He would raise me up, I cast my all at the foot of the Cross and waited. He slowly raised me up, after my surrender, that I might go to Pastor Deline of Napanee for prayer according to James 5:14.

A few days later, I noticed that the pain in my chest had ceased, and the same day I gained three quarters of a pound. Other days I gained as high as two and one quarter pounds; and one day the Lord gave me two pounds in four hours. My stomach became well, and oh, the joy of eating foods I had not tasted for years! All symptoms of gas were gone. I soon learned how to praise Jesus from the depths of my heart. I could soon swing my arms in complete circles about my head with no strain in my lungs. The pangs of rheumatism all left; my skin became natural; my hair grew fluffy; and in all I gained thirty pounds.

I continually praise God for my physical healing, but His blessing to my soul has been far more wonderful. The heavenly joy and love for Jesus that suddenly flooded my soul is beyond expressing with human tongue. I can truly say I was never before so happy and satisfied. Jesus is a Friend worth knowing, and He is willing to supply our every need.

God is no respecter of persons. My healing is the result of claiming that for which Christ paid the price for each of us—"by His stripes." Isa. 53:5. "Himself took our infirmities and bare our sicknesses." Matt. 8:17. And the apostle James bids us if we are sick to call the elders of the church, letting them pray over us, anointing us with oil in the name of the Lord. And the prayer of faith shall save the sick and the Lord shall raise us up. James 5:14, 15. The Lord also tells us, "I am the Lord that healeth thee."

Winifred Harrison,
Adolphustown, Ontario,
Canada

Subscribe for the Evangel for a friend—
50 cents to end of 1928.

The Baptism of the Holy Ghost and Fire

By Pastor Thomas B. Barratt

(Continued from Last Week's Issue)

NOW AS TO THE DOCTRINE

It is said, that "many who receive the most powerful Baptism for service" have not spoken in tongues, and that "many who seemingly SPEAK IN TONGUES, ARE NOT AND never have been baptized in the Spirit." It was well for the writer that he says "seemingly." Because if they have not the real thing, then of course they have not had the real Baptism. So that argument falls flat. We must also remember that some persons have the power of speech quite naturally, and when that ability becomes influenced by the Spirit, even if they have not received a full Baptism they immediately become a greater power for good than before. Whereas many, who may have received a much greater Baptism, have not the ability of speech, of preaching, and therefore do not become *leaders* in the public eye, but their lives and work on their knees *may weigh still more in the sight of God.* One Christian leader in London told me personally, that he once received a *foretaste* of Pentecost and immediately the effect was seen in his preaching and work; that is always the case.

We are told in the "Open Letter" that we are not to distinguish between the "speaking in tongues as the Spirit gave utterance at Jerusalem and the gift of tongues at Corinth." But the Bible does! The Bible shows that *there is a great difference* in the use of the tongues when the fire falls and the use of the *gift* of tongues in the assembly. When the fire fell, they ALL spake *simultaneously, without having to attend to the rules of order mentioned in the Epistle to the Corinthians.* That proves the difference.

Of course *tongues*, whenever or wherever they are received are a "*manifestation of the Spirit!*" It is not correct to say we deny that fact. Even if they are not retained, *they have had their mission*, as they have given an *immediate and visible* sign of the Spirit's presence. Acts 10:45. But there were express *rules* given for the proper use of the tongues *in the church*, mentioned by Paul in 1 Cor. 14. If these rules had been in effect on the Day of Pentecost, Peter would have said to John, "Remember the rules, let there be order in the assembly. James is speaking at present, just wait until the turn comes to you." But as the fire began to burn in the hearts of all at the same time, they all began to praise God immediately, taking no thought of each other. God Himself had become so wonderful and great that they ALL were lost in Him, and praised Him with flaming tongues over their heads and in their hearts, without thinking of rules or restrictions of any kind. Had this been against the mind of the Spirit, someone would have cried out, as many do now when the fire falls, "*Stop friends!* This is confusion! This is wild-fire! Surely the Holy Spirit cannot be in

this! Remember, that we are to speak ONE AT A TIME, and only two, or at the most three, but here we are, all of us speaking without any order at all." The fact is, that all seemed to have been so taken up with God, that they lost sight of each other. However, when the crowds began to assemble on the streets outside, they were *driven by the Spirit in their midst*, speaking of "the wonderful works of God."

There is then a difference, call it the "gift of tongues" or what you please, a *very great difference* in the tremendous outburst of tongues, when the fire falls, and the more orderly use of the gift in the assembly. The one is not under control, the other is.

The "Pentecostal Evangel" states that a very violent opponent of the Pentecostal Revival wrote lately in a Fundamentalist magazine, published at Denver, Colo., an article on "The History of the Tongues Movement," and remarks concerning that article: "After acknowledging that the disciples at Pentecost really did speak in other tongues, he comments on the recurrence of similar phenomena throughout the book of Acts saying, '*There is no reference whatever in Acts to speaking in tongues as a gift, BUT IT SEEMS TO BE REGARDED MORE AS AN EVIDENTIAL SIGN.*'"

This is just what *we* have taught. The manifestation of the Spirit in other tongues, when the fire falls, is more generally a *PROOF* to the person in question, or to outsiders, that the Spirit has fallen upon and filled the speaker in a supernatural way. When the "GIFT" has become a settled fact, the recipient may say, as Peter on another occasion, "SUCH AS I HAVE I GIVE THEE!" But in that case *the gift is under control of the person who has it.* 1 Cor. 14:32.

The question then, "Is there a passage or a number of passages upon which to base this distinction?" is very easily settled by the fact, that the *whole book of Acts* must be in opposition to the *Epistle to the Corinthians* if there is no such distinction, but the Acts tell us plainly *how* the fire falls; the Epistle to the Corinthians tells us plainly *how* the abiding "gifts" are to be used *in the church.* As there is a definite difference between the use of the tongues on receiving the Baptism, and the tongues, used as a "gift" in the church, we readily see that *we must distinguish between the two*, and the general experience of Christians to-day proves beyond a doubt, that, although they speak in tongues on receiving the FULL Pentecost, they do not all retain this manifestation of the Spirit as an abiding "gift" to be used in the assembly.

How anyone can state, that we have ever learned, that the tongues at any time or on any occasion was "*not a manifestation of the Spirit,*" is very difficult to understand. We have never taught it but just the opposite, that *real tongues ALWAYS manifest the Spirit's presence.* Even if not retained they

have testified to the reality of His work, and are just as real as when they continue to be used as a "gift" in the church.

It is *not* "ignorance that has brought so much confusion in Pentecostal assemblies," but ignorance that has led outsiders astray, the "Conservative"—so-called.

As regards the use of the "gift," none of us has taught, that "tongues must always be spoken to the church." The fact, that one has the "gift" settles that. It has been placed completely under his or her control for public or private use as the case demands. But this is not the case *when the fire falls!* No one thinks of *control* in such a moment as that. We know that if they have never spoken in tongues before, that a miracle of grace has taken place in their hearts, and *that tongues are the first miraculous indication of that fact.* Acts 10:46. No restrictions are to be made in such a case, not even if the pastor has to stop preaching.

Then again it is argued, that PROPHECY is greater than TONGUES. But not even *that* statement receives the support of Scripture. Paul does *not* say so! He says "greater is he that prophesieth than he that speaketh in tongues, except he interpret, that the church may receive edifying." 1 Cor. 14:5. So many jump over the word "*except.*" If a speaker in tongues interprets tongues, or someone does so for him, he is just as great as the prophet, as he exerts the same direct and blessed influence. In fact, all that Paul says in 1 Cor. 14, concerning the necessity of *understanding* the message, that we may profit thereby, explains his argument. He does not say, as some seem to understand, that "five words" in a familiar language in prophecy, or otherwise, are of *far greater importance than "10,000 words in tongues"* BUT FIVE WORDS, *the meaning of which is understood,* (for example five words in tongues—interpreted) are of greater value, than 10,000 words of which we do not know the meaning (or, if you will, 10,000 words, that have not been interpreted). The "*understanding*" is edified *when the words are understood.* That proves the necessity of *interpreting tongues* in the assembly, when used as a "*gift.*" But this does *not* apply to tongues spoken, when one gets his Pentecost! Do you not clearly see the difference?

It is stated furthermore, that BELIEVERS NEED NO SIGN, tongues were not a sign for them, but for the *unbelievers* but the statement of Paul concerning this, has been misunderstood. 1 Cor. 14:22. Dr. A. R. Fausset, A.M., makes this plain. He says, "From Isaiah it appears, reasons St. Paul, that tongues (unknown or interpreted) are not a sign mainly intended for believers (though at the conversion of Cornelius and the Gentiles with him, *tongues were vouchsafed to him to CONFIRM THEIR FAITH*), but mainly to be a *condemnation* to those, the majority, who, like Israel in Isaiah's day, reject the sign and the accompanying message." Tongues are not necessary therefore to the believer, *to confirm his faith in God,* but they *do,* in our day, as in the day of Cornelius, *prove, that the HOLY GHOST has taken up His abode in the temple prepared for Him.* The miracle was a sign of *condemnation to the unbeliever,* but to the believer a *proof of God's presence.* Just as

the Divine healing of the body is a proof of the work and presence of the Holy Spirit! Or as spiritual wisdom illustrates that fact.

The TONGUES are intended to be a blessing, a sign of God's presence, "yet for all that will they not hear Me, saith the Lord." That's why TONGUES will bring CONDEMNATION instead of blessing to unbelievers. They will be a SIGN to unbelievers, that is—a witness against them. Not so for believers! Therefore the apostle says, "I would that ye all spake with tongues!" (the desire, "but rather that ye prophesied" must as we have seen, be taken in its proper connection)"

Those therefore, who try to prove from this statement by Paul, that tongues are not an evidence of the Baptism contradict Scripture. Acts 10:46.

The teaching therefore, that we are to expect a definite experience of the Baptism, is perfectly in order, and does not "destroy faith," because faith holds on to the promise until the promise has become a reality in our lives and we have received the fullness of the Spirit, as they at the beginning. Compare the "until" in Luke 24:49. The "tongues evidence teaching" does not "reverse faith," but faith leads up to the divine evidence. We cannot obtain the Holy Ghost Baptism with its immediate sign, the tongues, unless faith is constantly in action.

It has been said, that "it is absurd that Jesus must pour out the Spirit upon the same person a hundred times before he succeeds in getting him baptized." I for one have never heard of such a case. I did myself obtain many an anointing before I received my Pentecost. I was constantly working on evangelistic lines, both as a pastor and a presiding elder of the Methodist Episcopal Church, and later as superintendent of the "Christiania City Mission," and prayed with thousands of souls, but I had not received my Pentecost. The LORD will baptize us when He gets us sufficiently humbled and will direct us aright, but He cannot baptize us before we open up to receive the FULL PENTECOST! That ought to be clear to all! But He is doing His best all the time to lead His people to the upper room. Some are very willing, others never seem to be willing. But we must not blame the Lord because it takes so much time with the slow-goers. The fact that Jesus says He is come that "they might have life, and have it more abundantly," proves that there are degrees of spiritual life in believers. It took time to measure the waters of life, from ankle-depth to the deep and rushing river, and most Christians know very little, experimentally, about the blessings of the deep waters, where we cannot reach the bottom, but have to swim.

The writer of "The Open Letter" says, *Jesus never had to make two attempts to administer His baptism.* Jesus taught that the first time the Spirit comes upon a consecrated seeker he was to abide forever." The writer also "insists" that when a consecrated seeker has been correctly instructed, he should receive the Holy Ghost the first time the Spirit falls upon him."

It is very easy to say that a consecrated seeker, fully instructed, should receive the Holy Spirit immediately, but I for one know that there may be some hindrance in the way of the Baptism, that the keenest instructor does not observe, but the Holy

Spirit, who searcheth the hearts, has found it out. Of one thing we may rest assured, and that is, that when every obstruction is removed, the FIRE will fall on longing and seeking hearts!

Then again the writer says, "This telling those who have been baptized that they have not been because they did not get the gift of tongues also robs them of a testimony for months and even years, and puts them to seeking for a physical manifestation when they ought to be witnessing and laboring for souls." But this is a false representation of facts. We do not, on the one side, prevent

OUT AND INTO

"He brought us out from thence that He might bring us in."—Deut. 6, 23.

Out of the distance and darkness so deep,
Out of the settled and perilous sleep;
Out of the region and shadow of death,
Out of its foul and pestilent breath;
Out of the bondage, and wearying chains,
Out of companionship ever with stains;—
Into the light and the glory of God,
Into the holiest, made clean by blood;
Into His arms—the embrace and the kiss,—
Into the scene of ineffable bliss;
Into the quiet, the infinite calm,
Into the place of the song and the psalm.
Wonderful love that has wrought all for me!
Wonderful work that has thus set me free!
Wonderful ground upon which I have come!
Wonderful tenderness, welcoming home!

Out of disaster and ruin complete,
Out of the struggle and dreary defeat;
Out of my sorrow and burden and shame,
Out of the evils too fearful to name;
Out of my guilt, and the criminal's doom,
Out of the dreading, the terror, the gloom;—
Into the sense of forgiveness and rest,
Into inheritance with all the blest,
Into a righteous and permanent peace,
Into the grandest and fullest release;
Into the comfort without an alloy,
Into a perfect and confident joy.
Wonderful holiness, bringing to light!
Wonderful grace, putting all out of sight!
Wonderful wisdom, devising the way!
Wonderful power that nothing could stay!

Out of the horror of being alone,
Out, and forever, of being mine own;
Out of the hardness of heart and of will,
Out of the longings which nothing could fill,
Out of the bitterness, madness and strife,
Out of myself and of all I called life;—
Into communion with Father and Son,
Into the sharing of all that Christ won;
Into the ecstasies full to the brim,
Into the having of all things with Him;
Into Christ Jesus, there ever to dwell,
Into more blessings than words e'er can tell.
Wonderful lowliness, draining my cup!
Wonderful purpose that ne'er gave me up!
Wonderful patience that waited so long!
Wonderful glory, to which I belong!
Out of my poverty, into His wealth;
Out of my sickness, into pure health;
Out of the false, and into the true;
Out of the old man into the New.
Out of what measures the full depth of "LOST!"
Out of it all, and at infinite cost!
Into what must with that cost correspond,
Into that which there is nothing beyond;
Into the union which nothing can part,
Into what satisfies His and my heart!
Into the deepest of joys ever had—
Into the gladness of making God glad!
Wonderful Person, whose face I'll behold!
Wonderful story, then all to be told!
Wonderful all the dread way that He trod!
Wonderful end, He has brought me to God!

M. T.

anybody from testifying of the blessings already received, or from working in the vineyard. It may be that when they are giving God the honor for His leadings with them, that the fire may fall upon them, or even when they are testifying or preaching the gospel. No one has a right to hide under a vessel the light already received. On the other hand, we do not press the necessity of seeking the outer sign or proof of the Baptism, because what is needed is the Baptism itself, and when that comes, the outward proof or sign of the Baptism will follow as a matter of course. The writer's mistake is, that he presupposes that they have received the Baptism without the outward sign or proof. The fault of many is, that they are seeking the outward sign instead of seeking the Power that produces it.

The writer complains of them who use shallow methods to produce the tongues, such as, "Say 'Glory—glory—glory' a little faster." Any sensible Christian ought to complain of such methods, if they are made use of. I have been over 21 years in this revival and have not seen it yet. Whatever the results of such a method might be, they could only be human and of the flesh. But the writer himself says, "Personally, I am determined never to try to get any seekers to speak in tongues until after I see God TRIES to get them to, and then if they are not yielding or co-operating properly, I will instruct them to yield, and obey the Spirit."

Just before this he says that, "Jesus never had to make two attempts to administer His Baptism," here he states that GOD TRIES to get them through. He complains of those who use human methods to produce the tongues, but when he thinks the time is at hand, he will himself help the Holy Spirit to do His work. I feel assured that the Holy Spirit is able to accomplish His own work without the writer's aid, or the aid of anyone else, if it goes beyond the Biblical method of laying on hands. Heb. 6:2; Acts 9:17; 19:6.

(To Be Continued)

HEART LEAKAGE HEALED

A little over a year ago our eight-year-old boy was healed of leakage of the heart, caused by scarlet fever when he was two years old. We had several doctors examine him and they all pronounced it a bad case. He was unable to go to school and could not play like other children. He grew worse and worse until finally we had him prayed for and anointed. For about two months after this he wasn't healed. But one Sunday I was praying for God to heal him, when a sweet voice said, "He is healed." Praise the Lord he was. We had not been giving him any medicine for a long time but just trusting the Lord to have His way. About a month after he was healed we took him back to the doctor for an examination, as so many are reluctant to believe that God heals. The doctor after examining him declared that he was healed and that every valve of the heart was closed. He is well and has only missed one day of school since then. We are happy to give God all the glory.—Mr. and Mrs. Russell Thomas, East Jordan, Mich.

Evangel for new subscribers to end of year, 50 cents.

Mother Eva's Wonderful Story

A True Story for Young and Old

In my story of last week, "The Heart of a Nobleman's Child," I told how a young girl in Upper Silesia, Central Europe, began a work among the poor and orphaned children, which has now forty Homes and hundreds of workers for the rescue, care, and training of boys and girls who have not such parents as yours.

You may remember, the first Home was a gift from her father, and that he meant her to be Lady Superintendent in the day and come back to the castle for each night. She continues thus in the story of its building: "When the masons and carpenters began their work, death began its work, too. A dreadful epidemic scourged the whole district. In house after house, room after room, children lay suffering and dying. Nobody but myself, though young and inexperienced, was there to help, to nurse, to comfort.

I had to walk about from early morning till late in the evening. Often in the hours of the night I sat alone in that vast castle with its corridors and towers, lonely and burdened with the anguish of the day, and sewed many of the little white shrouds for the seventy children who died under my care. More than two hundred I had to nurse, in two villages, with only the help of a true-hearted mining-girl who had once been my patient. Never shall I forget what she was to me in those months of toil and sorrow. Often as we went home at night her strong arm supported me while I slept in walking."

After this the nobleman's daughter was herself ill, and had to be away for a year, but meanwhile the "Refuge of Peace," as she named her house, was finished, and the day of dedication came.

"Mother Eva" says: "With the joy of a bride, I prepared all things for the new home. In the little chapel, the Protestant congregation gathered for the first time, and kneeling . . . clad in white Sister's dress, I received consecration as Mother of the house, a servant of the poor for Jesus' sake. In the other big room the feast was spread. About a hundred of the poorest of the poor, men and women, had been invited to a good dinner. . . . My heart was full of joy.

"Only one prayer remained to be answered. When evening came I had to leave my dear house, and go to my parent's for the night. As we sat at the tea-table my father's eyes rested tenderly on me. Suddenly he said, 'Eva, you look as if you still had a wish.' I said, 'Oh, let me sleep in my house! How can I be a Mother, when I may not be with my children at night?' Never can I forget that look of my dear father's—a long, tender look, mingled with sadness. Then he said, in his decided way, 'Go!' At once I left the tea-table and fled to my room. Gathering up some bedding with both

arms, I ran, literally at full speed, till I reached my house. The little bedroom was hardly furnished. Through the curtainless window the full moon looked in. I did not sleep that night: it was too solemn, too earnest, too great—this beginning of a new life."

At the dedication service one hymn sung contained the prayer, "Help us never to complain, not even in most difficult days." These words often came to mind in the hard days of the first year of "Mother Eva's" work. She continues her story thus: "I had no helpers, except a Catholic widow for the kitchen and my brave mining-girl. There were several babies to tend, day and night, as well as old and infirm women, some of whom required much care. Young girls had to be looked after in the housework, sick ones in the village needed help—washing, bread-making were my duties, too—and, in the afternoon, about a hundred school children burst in to do their tasks, varied with sewing, knitting, wood-carving, and play—during the daytime no rest. I remember I once went up to the attic and there, in a hidden place fell down on the bare floor, longing only to sleep without being found."

As years went on, other Homes were opened, and God sent in the money needed. "All our Homes packed as full as possible," she says, "babies sleeping in baskets, baths, etc., for want of beds; no room to build new houses (twenty-four were already on the compound), and no money in hand, when the Lord, in His grace, laid on my heart, as a fresh burden, the misery of the children, whose needs were ever before my eyes. I cried to God, and, as a vision, the answer came. 'Homes for the Homeless!' Then I knew God would take matters in hand, and I was content. . . . I found on my table five marks (German money) for enlarging the children's work. That was the capital to begin with. I put it on a chair, and, kneeling before it, offered it to God our Saviour, reminding Him of His providing for five thousand men, besides women and children, and asked Him to multiply the five marks a hundred thousand fold. Soon we had thousands of marks. Gifts flowed in. Visiting a married sister, I found and read Dr. Barnardo's life. When I came to the place where Barnardo received his Babies' Castle, I said to my sister, 'Cannot God do such a thing again, and give us a Home like that?' She answered, 'Why not? Let us pray.' And we did. About four weeks later an unknown friend gave me a beautiful manor-house, with lovely grounds. On June 6, 1910, the first thirty children came in. A day of sunshine and blessing."

More than ten years later that first "Home for the Homeless" had been suc-

ceeded by over forty others in Germany and Poland. Over two thousand children have been received into these beautiful Homes. Many of the older ones are now earning their bread, and writing loving letters to their "Little Mothers." Small cottages, houses, villas, even castles, have been given, some for rent, others for permanent Homes, for needy little ones. They are often very miserable and weak or ill when they are taken in but their love-hungry little hearts are at present happy to have a "Mutterchen" of their own, and other boys and girls to be brothers and sisters to them. They live a real family life. Nearly every family has its baby, the joy and pet of the whole group of fifteen.

The different "families" of children take names, and so we read of the "Dewdrop Family," of the "Bluebells," "Carnations," "Mignonettes," "Lilies of the Valley," and so on.

The continuation of the story is by Sister Annie, "Mother Eva's" English friend and helper. Writing of how gifts came in for the furnishing of yet another new Home, she says: "It is beautiful to live out of God's hand, and watch His working. And He does it in such surprising ways—never twice alike."

This lady had hoped to spend her life in work for God in Africa, but was prevented, and led to help "Mother Eva" instead. She had prayed that God would send ten other deaconesses for foreign missions, and wrote joyfully of the "Tenth Sister," a merry young girl who had offered for China in 1925. Nor is this work confined only to women and girls. Young men as well as young women, interested in "Friedenshort," started, some years ago, a "League of Stars," and they hold meetings and give money to help the Homes. Several of them already have offered for heathen lands. Men, of course, were engaged to build the new large Home God provided money for two years ago, and they were invited to a coffee-party, and became quite interested in the ladies and children.

In one case, where the Home was a rented house, the Family received "Notice to Quit," because the place had been sold! The children felt as if they had been "sold," too. It was not easy to find a house for thirty children, when all over the country houses were scarce! Prayer was made day after day, but October was getting on, and by November 1st the house had to be vacated. Suddenly the telephone rang, and there came the news that a lady, whose husband had recently died, wanted to give their summer house as a Children's Home in his memory. Sister Annie, when she recorded this in a letter, which was sent round to friends of "Friedenshort," said: "Haven't we got a wonderful God! We were at Wits' End Corner, but again our extremity was God's opportunity."

The Home was "a beautiful Swedish blockhouse, with twelve rooms, in a most picturesque part of Silesia—among the hills." The family who presently moved in were named the "Sparrows," and, of course they talked about the Lord's words, "Not a sparrow falls to the ground with-

out your Father." Sister Annie wrote: "In this case, His Father-hand has provided the new nest before they had time to tumble out of the old one—and we hope soon to hear them twittering in it."

Interesting letters came, too, from deaconesses who have gone to China,—one being about a boat, in which they were traveling, being boarded by brigands. The men were "armed to the teeth," but, instead of being terrified, the young missionaries were "kept in perfect peace." The robbers demanded to see what was in their trunks, and as "Little Sister Mary" opened hers she took out a mouth-organ and played the brigands a tune! Then she offered them the instrument, which was smilingly taken and tried.

I wonder whether any of our readers can find a place in their prayers for the children and the missionaries belonging to "Mother Eva's" "Friedenshort"? Try!

THE BUDDING FIG TREE A SIGN OF COMING SUMMER

(Continued from Page One)

of the speedy arrival of that great and glorious day when the Temple will be erected anew and the sacerdotal rites again introduced. Priests and Levites will once more officiate. The Temple will stand as a token of glory and majesty to Israel and a torch of light to the entire world."

An Appeal to Rebuild the Temple

A correspondent in The Jewish Chronicle writes of the lack of enthusiasm for the National Cause on the part of the Jewish masses. And the explanation for it, he believes, is "to be found in the fact that a very important piece of work which could appeal most effectively to the heart and soul of the Jewish masses has been entirely left out of the Zionist program, and that is the rebuilding of the temple. The Jewish National Home cannot be complete without it, and I would go even further and say that Palestine will never be flourishing until the temple building is fully established in all its ancient glory. When the Jews returned from Babylon after the Cyrus declaration—and there were only forty-two thousand who returned—the first work they took in hand was the restoration of the temple, experiencing tremendous opposition and hardship. In their last fight against the Romans the Jews held out bravely against tremendous odds until they saw their beloved temple in flames, when they realized that their glory had departed from them and there was nothing more to fight for. This magic hold of the temple upon the Jewish mind, though apparently lying dormant for many centuries, is by no means dead, and it will be awakened with greater force as soon as the Jew will realize that the temple is being rebuilt in his own days."

A Remarkable Intervention

A significant happening, showing that God's protecting hand is still upon His ancient people in a remarkable way, was evidenced recently: For several months an invasion of locusts had been expected with more or less certainty in Palestine, and the Government had completed many schemes to combat or mitigate their ac-

tivities. Suddenly in the early days of February, great swarms were reported at Wady Musa, near Petra, in Transjordan, traveling towards Palestine. The Government promptly mobilized its resources in the shape of flameguns, and prepared to put into practice the various defense methods devised, when suddenly a violent wind swept the swarms of locusts towards the southeast and the desert, where they lay dying of starvation. Here is an instance where the wind was made the messenger of God.

Progress in Palestine and Iraq.

Students of prophecy are interested in noting how, step by step, events are shaping for future greatness in Palestine and Iraq (Mesopotamia). A press message from Jerusalem states that the terminus of the Mosul pipe-line, which is conveying Mosul oil to the sea, has been decided in favor of the port of Haifa. The Turkish Petroleum Company's British and French engineers have surveyed the ground between Mosul, the Syrian ports of Alexandretta and Tripoli, and the Palestine port of Haifa. The harbor works at Haifa have, in the meantime, been held up, since the pipe-line will require a greater harbor to accommodate tankers. It is reliably stated that the Anglo-Persian Oil Company may join up with the Mosul line in order to empty at Haifa instead of at Port Said. At the present time, however, there is considerable unrest in Iraq, some thousands of Arabs being intent on a holy war "to bring back to Islam the infidels" of Iraq and adjoining countries. It is reported that the King of the Hejaz has expressed his sympathy with the movement. The Wahabi Arabs who are concerned in this rising are a Mohammedan sect with strong views against so-called "infidels" and are very warlike.

Encouraging Information about Palestine

In the Scattered Nation we read:

"Palestine enjoyed an extraordinarily good yield of oranges in the year 1926-27, and this notwithstanding much damage wrought by rain and frost. The Empire Marketing Board of London record an increase of 46,000 cases shipped to British ports within this time over the number of the previous season.

"At present some 10,000 acres of orange plantations are under cultivation, while some 83,000 acres are estimated as suitable for this purpose. A company of British and American business men has been formed with the object of preparing orange plantations for selling in small lots to cultivators.

"Banana cultivation is also being commenced, and a company is formed for the purpose of establishing banana plantations in Migdal, on Lake Tiberias, to promote export trade. Small plantations of 900 dunam (205 acres) have been already started in the neighborhood of Jaffa, about 300 in Jericho, and 100 in Galilee, but these are only sufficient to supply Palestine itself. The new company will endeavor to obtain markets in Egypt, the Balkans, Roumania and Russia.

"An interesting introduction is being made in Palestine of the cultivation of cotton, which in this land ceases to be

an annual herb, and takes the character of a perennial bush. There is a scheme for the irrigation of the land about the Jordan valley to foster the growth of the cotton plant. For this purpose it is proposed to construct a dam across the Jordan, and in connection with it a power station, as this will also meet a great need in Palestine."

A Lost Jewish Tribe Discovered

The following appeared in the Morning Star:

"An interesting discovery of a new Jewish tribe is announced by the well-known Hebrew daily, 'Hazeferah.' According to information received from two Jews in Samarra, which is situated between Baghdad and Basra, there are over 9,000 Jews living in the heart of Mesopotamia. These Jews claim to be part of the tribe of Gad, and are totally unknown to the Arabs. They speak nothing but Hebrew, and are under oath not to return to Palestine until the arrival of the Messiah."

The Pope and the Jews

A Catholic periodical announces the following: "An indulgence of 200 days has been granted by the Holy Father for all who recite the following prayer:

"Turn thine eyes of mercy towards the children of that race, once Thy chosen people. Of old they called down upon themselves the blood of the Saviour; may it now descend upon them a layer of redemption and life."

"Those who recite this prayer daily for a month can gain a Plenary Indulgence upon the usual condition, viz., confession, communion and prayers for the Pope's intentions."

The Christian Herald comments on this: "It is remarkable that the attitude of both the Greek and the Roman Churches should in the past have so often and so consistently been one of persecution. If there is any modification of this attitude on the part of the Roman Cardinals or Bishops, so much the better; but 'Rome never changes,' and it is remarked in the Jewish Missionary Herald that 'in all probability there is a fierce, live leopard lurking inside the skin of the innocent-looking Roman lamb now appearing before the Hebrew race.'"

Immense Outlay on Synagogues

American Jews have spent in three years, since January, 1925, the sum of \$67,462,640 in the erection of synagogues and temples, says Mr. U. Z. Engleman in The Reflex. This is more than twice the total value of all Jewish religious buildings in the United States in 1919, when the last religious census was taken. Even this great figure is not complete, since no information was available from 15 states.

Preparing for the Prince of Peace

Mr. Ernest Gordon writes in the Sunday School Times:

"There are movements in Israel that do not meet our Christian standards in important particulars, but that have their significance as signs of the times. They are the tender leaves that the withered fig is beginning to put out. Hoere, Israel! (Hear, O Israel!) is published in

(Continued to Page Thirteen)



All offerings for Foreign Missions and for expenses of conducting the Missionary Department, should be sent by Check, Draft, Express or Postal Money Order, made payable to Noel Perkin, Missionary Secretary, 336 West Pacific St., Springfield, Mo., U. S. A.

PROGRESS IN TRAVENCORE

Brother J. H. Burgess writes from Travencore, India: "We are very thankful for the way in which the Lord is blessing the work here. Thirteen hundred copies of our paper "The Pentecostal Trumpet," which is published in the language of the people, are sent out monthly and bring blessing and enlightenment in many places where we are not able to go. Through this means the Pentecostal testimony is being spread far and wide.

"During the winter season we have been touring the country opening up new places and establishing the old. This phase of our work is enlarging to such a degree that we haven't sufficient workers to occupy the new fields. This has meant an additional drain on my strength, since it has necessitated my being out in the district almost constantly until I am now quite worn in body. Doors are opening on every hand. In fact, this entire field is one big open door, and our opportunities are tremendous.

"God has graciously blessed the Bible school during the past year, and it is meeting a long felt need. Our one great difficulty is the maintenance of the students, since very few can afford to board themselves while attending to their studies.

"We are trusting the Lord to meet the above mentioned needs, for after all the work is His, and He cares. Join us in prayer for victory in Travencore!"

BELGIAN CONGO DISTRICT

We are glad to announce that our work in the Belgian Congo is rapidly becoming established and the ministry of our missionaries on that field is to be highly commended. On February 6th of this year a meeting of the missionaries was held and a new District formed, to be known as the "Belgian Congo District of the Assemblies of God." Brother Fred G. Leader was elected superintendent and Brother Jesse A. Barney, secretary-treasurer.

Brother Barney, who is the senior missionary on this field, gave a very practical talk to the other missionaries at that time, a portion of which we feel it would

be profitable to pass on for the benefit of our readers. Speaking of our Congo work he said:

"We have well entered our seventh year of ministry on this field, but we are only starting. Now that we are starting, let us start right. A right thing can be done in a wrong manner and at a wrong time. Let us do the right thing here in a right manner, at this RIGHT time, and at this RIPE time. Let us do it honestly as we would if we knew we would stand in the white light of the judgment throne as soon as we got through. Let us do it squarely, meeting every issue openly without fabrication or dodging the point. Let

"There are two extremes. One is no form or order at all,—going at things in a hit-or-miss fashion, beating at an imaginary foe in the dark, as it were, without knowing our position. This extreme accomplishes nothing. It only engenders chaos and ends in ruin, inactivity, and death. It sets no ideal and reaches nowhere. "Every man did that which was right in his own eyes" does not bear the sanction of Scripture. In the last twenty years I have seen too many of these fizzles. People pour out money and sacrifice because they are infatuated with some personality, without any safeguard as to how the money will be used when

suddenly the work goes up in ruin, and the money into the pocket of a religious thief.

"The other extreme is over-organizing, and multiplying machinery till the affair becomes heavy, unwieldy, and cumbersome.

"Either one of these two may be dominated under a one-man arrangement, where one person becomes the beginning and end of everything; that is, a religious autocrat, a dictator in the realm of God's work. All may seem to go well as long as this person keeps in touch with God and apparent blessing may

follow. That is where the deception comes in. Let us have safety brakes enough to keep from ever sliding into the ditch.

"In the multitude of counselors there is safety. I am ready to abide by a majority of opinion of the missionaries. We now have a better personnel than ever before, and I have confidence enough in the others—even if their decisions run contrariwise to my ideas, to accept such without compromise. And this I wish to do, remembering that we are exhorted to be subject one to another. Anything that may seem like bitter medicine that I may say in this meeting, let me inform you all that I am first ready to swallow it myself. I don't want to be invested with any power but that which is well regulated by a voice of the majority. You might place implicit confidence in me to-day,—I might backslide within a month and bring wreck and ruin into the work. Let us get as far from this one-



John H. Burgess and native workers in training

us all be plain, open, frank, honest, and sympathetic for our own sake, for the brethren's sake, for the mission's sake, and for the Lord Jesus Christ's sake. Let us strike bed-rock and lay the corner stone of this mission in the will of God. God has a plan for it. Let us get the "a" and the "b" and the "c" of that plan tabulated so that we will all know where we are.

"This brings me to the point of organization. First, we cannot organize the church of Christ in Gombari. It is a living organism breathed upon and begotten by Him, incapable of being humanly organized. We can, however, see that our branch of it is set in order, and being set in order, it has the right to the use of the best organization we can give it. In other words, let the church of Christ in Gombari preeminently dominate what rules, forms, and organization she needs for spreading the gospel. But don't for a moment let any organization at Gombari dominate or enslave the church of Christ.

man-ism as possible under proper safeguards.

"We must have everything on a basis that will stand official inspection above reproach from home and on the field. I wish to see a clear line of demarkation made between personal and mission property on a regulated foundation that will function without friction whether I am on the field or not. Let us be done forever with haphazard methods and operate on a 100 per cent efficiency system, having a time and place for everything, and everything in its time and place."

TROUBLED YET NOT DISTRESSED

Sister G. M. Kelley writes from Sai-Nam, South China: "The clouds of the coming tribulation days are hovering over us, and it takes all the grace and courage we can get to keep plodding on. But every day brings some opportunities, and we firmly believe that God is preparing us for a great revival. Oh, that He may find in us a vessel of mighty usefulness, that we may be shut right in to God's plan and purpose.

"Last Tuesday night a band of robbers came to Sai-Nam and visited a neighboring school, kidnapping 29 students and the teacher. At about one o'clock in the morning we heard such a commotion, and a bugle sounded to call out the soldiers. At once the guns began to fire right by our house, and bullets were whizzing all around us. Of course we didn't know whether they were attempting to attack us or not, but we earnestly prayed and asked God to prepare us for whatever awaited us. After a while the firing ceased, and we thanked God for His protecting power.

"The next day there was such a lamentation here—so many mothers weeping and wailing for their sons. The teacher who was a man nearly 60 years old was left by the roadside for dead; but he revived and managed to get back the next day. As these boys were all from wealthy homes, the robbers will ask tremendous sums for their release. The business people are so afraid they dare not open their shops, since we may have another visitation at any time. But friends, it isn't all dark. We are finding open doors and hungry hearts. Over thirty young men, inquirers, are in the Bible class, some of them ready for baptism. Our chapel is crowded to overflowing every night. One young lad who was formerly our door-keeper, while saved only a short time, came here to us and wept as though his heart would break. He was burdened for the salvation of his people and is going forth to tell the 'good news' in his simple way.

"I have just returned from a trip to Ngau Pui Leung, which was our first mission station in China. We went there first in 1911 and lived there for fifteen months. Since then the work has been in the hands of the natives, as we can only visit the place occasionally. The last time we were there for ten days. Miss Schultz went with me, and I can't tell you what a refreshing it was to my soul. We caught a new vision of the church in China. In this little village we have

a church and a school. It is situated in a valley, with hundreds of other villages reaching for many miles across the country, awaiting the gospel.

"In the school there is a precious revival spirit. Every night the students came into our room to pray with us, and such a spirit of prayer prevailed. Even small children would pray night after night until midnight, with no signs of weariness of being sleepy; and their faces shone like an angel's.

"During the day we went out into the villages to visit the Christians. We hear so much these days about self-support in the Chinese church, and we are all working to that end; but oh, the problems! And even with the few churches that are self-supporting, there are vast districts still untouched. By self-support we ordinarily mean a church which can pay its own financial bills, have a place of worship with its equipment, and be able to pay the preacher's salary, etc. Of course the New Testament church was a contrast to our modern views—there was very little organization, there were no church buildings or paid pastors, but an abundance of spiritual life. As we visited the villages day after day we were made to glorify God for the groups of men and women who have been saved from sin and heathenism, and who now love the Lord Jesus Christ. Where it is too far for them to go to the church they have 'church' in their homes. They meet together for spiritual fellowship, to pray and worship God—not a church building with a preacher, but a company of believers.

"In old grandmother Tsan's village we found one of these churches in her home. Ten years ago she was very sick. Her coffin had been bought, and all arrangements had been made for the funeral. She was a most ardent idol worshipper at that time, and we went to her home to tell her of Jesus, and offered prayer in her behalf, with the result that she was saved and healed immediately. She is now 83 years old, and can't walk the six miles to the church so that several Christians have joined her for fellowship and worship in her home.

"Over in the Sung village there are now sixty Christians. Sixteen years ago a lady, her daughter, and granddaughter came to visit Ngau Pui Leung. There they heard the gospel and were truly saved. It was a joyous scene—three generations praising God. The grandmother became a radiant Christian; the daughter is a Bible woman; and the granddaughter has gone to the South Sea Islands, where we hope she continues to witness for the Lord. Grandma Sung is now 76 years old. She has been busy in her village witnessing for the Lord. I think she is one of the happiest Christians I ever met. They have church in her house. An old grandmother 93 years old was saved a year ago; another one 86 years old, and a number of others in their seventies meet there and pray every day. They are waiting for the chariot of the Lord to 'swing low' and carry them home! And such a host of children are being taught the principles

of the gospel. These dear ones have been dead in trespasses and sins but now they are alive in Christ and are a part of His great church. Thank God that the gospel is reaching and meeting a vital need in these rural places.

"One of our Christian girls here in Sai-Nam was married a month ago into a heathen family, in a town over fifty miles from here, (she was engaged when a baby). Now a letter comes from this town asking that we send some one there to preach to them. This girl has been busy witnessing for the Lord. They are hungry for God and want some one to point them the way. An evangelist is going there soon.

"Two days ago an invitation came from Canton for Mr. Kelley to conduct meetings in a school where there are 250 high school girls. They have started prayer meetings in the school to pray for a revival. These are harvest days in China. On the trains and boats the people ask for the Word of God. Pray that we may not fail God, but be able to give the Bread of Life to the hungry ones.

"He maketh peace in thy borders, and filleth thee with the finest of the wheat. He sendeth forth His commandments upon the earth; His Word runneth very swiftly.' Pray for us."

A LITERAL LIVING SACRIFICE

Living sacrifices have ever been acceptable to God since Paul wrote Romans 12:1. There have been thousands upon thousands of Christians who have made the offering the apostle commended and commanded, but none more literally perhaps than Lough Fook, a Chinese Christian whose service attracted the attention of the late Dr. A. J. Gordon, and of which he tells in his book on "The Holy Spirit in Missions." Moved with compassion for the coolies in South American mines, this Chinese believer sold himself for a term of five years as a coolie slave, and was transported to Demarara that he might carry the gospel to his countrymen working there. He toiled in the mines with them, and preached Jesus while he toiled, till "he had scores of whom he could speak," as Dr. Gordon said, "as Paul of Onesimus, 'whom I have begotten in my bonds.'" Before he died Lough Fook had won to Christ nearly two hundred disciples, whom he left behind in membership with the Christian church. Though we cannot all so exactly follow our Lord in His taking upon Himself "the form of a slave," we may all do so in spirit and purpose.—S. S. Times.

A GOOD PENTECOSTAL PAPER

"Redemption Tidings," is the name of the paper gotten out by the Assemblies of God in Great Britain and Ireland. It is ably edited by Mr. J. Nelson Parr, and published monthly. The price is \$1 for 20 issues. Send your order for this paper to Mr. J. Nelson Parr, 238 Broadstone Road, Heaton Chapel, Stockport, England.

Introduce the Evangel to a friend and tell them they can get it to the end of the year for 50 cents.

In the Whiten'd Harvest Fields

A DOWNPOUR

Pastor E. E. Fullerton writes from Wilmington, Calif.: "We have just closed a 7 weeks' revival in which many were saved and reclaimed and at least 74 received the Baptism in the Holy Ghost. W. I. Kelsey was the evangelist. Saints from elsewhere always welcome."

NEW FIELD

District Superintendent, Chas. E. Long, writes: "Just returned from Fort Madison, Iowa, a new field where Brother and Sister Shepherd went about 8 weeks ago. I spent a week with them. God is blessing in a wonderful way. Many going to the altar and a number have received the Holy Ghost. Fine crowds, folks being turned away."

REVIVAL SPIRIT CONTINUES

Brother H. C. Kriner writes from York, Pa.: "Our meetings are going along fine. We just closed a 10 weeks' campaign in which about 25 were saved and about 15 baptized with the Holy Ghost as in Acts 2:4. The revival spirit is still very prevalent in the meetings. Brother L. A. Hill has worked very faithfully in our midst through the unction of the Holy Spirit."

ANNIVERSARY MEETING

Pastor Samuel J. Wasilenko writes from Philadelphia, Penn.: "The twelfth anniversary of the Russian, Polish, Ukrainian and Lithuanian Pentecostal church in Philadelphia held on March 3, was a blessed service. Brother Williams and some of the saints from the Highway Mission; the young folk from Elizabeth, N. J., with their musical talents, and two sisters from Bethel Bible Training School were with us, and we were delighted to have them. The children were all sent into the halls and even then many adults had to stand through the service. One sister received the Baptism and a number indicated their desire for salvation. Praise the Lord."

STEADY PROGRESS

Mrs. G. J. Burleigh, Yoakum, Tex., writes: "Our new work in the Full Gospel Mission is progressing steadily. The Lord is wonderfully blessing the work. We have an enrollment in our Sunday school of 80. Six souls have been saved in the 4 months we have been organized. The Lord has opened the way for us to erect a new church building within 3 blocks of the business part of town, on a corner lot. The material is on the ground ready for actual work. We have not had a regular pastor since the work began, but each member is co-operating with the church. We desire to get in touch with some good evangelist in fellowship with the Council to hold a meeting for us about the first of June."

NEW CHURCH DEDICATED

Pastor W. J. McClellan writes from Waco, Texas: "Our new full gospel church was dedicated with a splendid revival under the ministry of Brother and Sister William Black, of Los Angeles. The results are lasting and much new life has been added to the church during the meeting of three weeks, ending April 22. Visiting ministers are welcome at the new church, which is on the corner of Morrow Ave., and Reynolds St."

PASTOR WELL AGAIN

We have the following report from Ladiesburg, Md.: "Sister Mary C. Brown, of Martinsburg, W. Va., has just closed a three weeks' meeting here and we want to thank God publicly for the wonderful way in which He manifested Himself in our midst. Quite a few saved, three received the Holy Ghost and a number of backsliders reclaimed. Several received healing for their bodies. The last night of the meeting eight young men all saved and some filled with the Spirit, stood on the platform and sang, 'I'm glad I counted the Cost.' The pastor, David Wilson, has been very ill but God enabled him the last night of the meeting to give the message and administer the Lord's Supper to a large congregation."

THREE REVIVALS

Evangelist J. L. Neville writes from Darrouzette, Texas: "I held a revival in Booker, another in Perryton, both in Texas, and am now here. One night in Booker, every sinner in the house got saved. The first to the altar was the editor of the Booker News, the next was the city band conductor, followed by his wife. Then 37 more rushed to the altar. One young man, the son of the local Presbyterian minister ran from the building only to return a few minutes later and surrender to God. All the churches in the town but one co-operated. Every member of the Booker high-school basketball team was converted. We organized a Christ's Ambassadors with 35 charter members nearly all wearing the C. A. pin, and I think all subscribed for the Christ's Ambassadors paper. From here we went to Perryton where 23 adults and as many children were saved. We have now been here two weeks. The altar is filled every night and I do not know how many have been saved."

"There is not a single assembly in this district nor a shepherd to feed or look after the young sheep—a wonderful field for some one—good church buildings, and a fine dependable people free from fanaticism."

Do not fail to send in some new subscriptions at 50 cents to end of year.

REVIVAL IN NEW CHURCH

Brother Leslie R. Clevinger writes from Fostoria, Ohio: "Evangelist L. B. Staats just finished a three weeks' campaign in our new cement-block church on Lynn Street. Rev. T. K. Leonard of Findlay preached the dedicatory sermon. The saints were wonderfully strengthened and many sought the Lord anew. Thirty-seven came up for salvation and the Baptism at the close of the meeting. Ten new members were added to the church."

BLESSING IN LEAVENWORTH

Brother Edward C. Downing, Leavenworth, Wash., writes: "In spite of the fact that fifty out of our assembly have left town since Christmas, the Lord is wonderfully blessing the work. We still have a Sunday school of between sixty and seventy. For several weeks very deep conviction has rested upon the unsaved, and a week ago yesterday one sister was saved and a backslider reclaimed. Yesterday three were saved. Two have received their Baptism of late, one of them, a gentleman of eighty-five, while on his deathbed, just one week prior to his departure. He was not seeking his Baptism, but just praising the Lord for His love to him, when the glory of God flooded his soul, and he began to speak, most wonderfully clear, in another tongue. From 9 a. m. to 4 p. m. the room was filled with the glory of God. There were six or eight of us at his bedside, when he broke forth with 'Glory to God, you all look so beautiful, your faces shine. It's Christ in you.' My soul was so filled with the glory of God that it seemed I could scarcely stay on earth, and I thought with him, as he said, 'Oh, wouldn't it be glorious if we could only all go together!' He had a wonderful vision of Christ, and was so happy that he could soon go to meet Him. Our Sister Engler from Bremerton has been with us the past ten days and the Lord has surely blessed her efforts. Four from the Methodist Church are seeking their Baptism, and in fact, two of them have left the church to come with us."

HE GOT LEFT

Clara Logan sat by a log fire telling stories of children. "A lady," she said, "reclined on a couch in her library one night with the light low, trying to go to sleep. Beside her on a table was a dish of fine fruit. As she lay there she saw her little daughter tiptoe into the room, in her long, white nightgown. The child, thinking her mother asleep, advanced cautiously to the table, took a bunch of grapes, and stole out again. The mother was grieved at such misconduct on the part of her good little daughter, but said nothing. Five minutes passed. Then back into the room again crept the child, the grapes in her hand untouched. She replaced them on the dish, and as she departed, her mother heard her utter, 'That's the time you got left, Mr. Devil.'"

TENT WANTED.—Wanted large tent and smaller tents for evangelistic work; also gospel house auto or used bus.—Mrs. Anna Scott, 9544 Greenwood Ave., Chicago.

THE BUDDING FIG TREE A SIGN OF COMING SUMMER

(Continued from Page Nine)

Hamburg, as the organ of an Alliance for the Reconciliation of the peoples (Jews and Gentiles being meant). This alliance professes not to be a missionary society, but, as one of its leaders, Mr. Elia, says, 'It is that voice in the wilderness, which, in this age of darkness, is preparing the way of the Prince of Peace coming in His glory.'

"It rejects rabbinism and the traditions of the elders with a passionate vehemence. 'Heavy is the burden on our Jewish brethren of the millennium-long false traditions of our wise men. The reading of the New Testament is strictly forbidden our brethren. The Messiah idea is, to the overwhelming majority, a sealed mystery. Name us the prophet, ye blind leaders of the blind, predicted by Moses, who has brought it to pass that millions and millions of men have found their way to the God of Israel, if it be not the humble Son of Man of Nazareth, whom our ancestors in their ignorance of the truth allowed Pilate to crucify. Answer the question, ye scribes and teachers of present-day Israel. Or do ye no longer believe in Moses?

A Strong Protest

"The time is come when with loud voice we must demand the revision of the error of our wise men and scribes in the Messiah question. We wish no longer to be hated and scorned and will no longer excuse the rabbinical error of this legal murder. Every drop of blood that our martyrs of the past nineteen hundred years have shed because of the blindness and obstinacy of the scribes, we demand of their hands to-day. Not only we but the God of their tradition puts the question to them in holy anger, 'What have ye done? The voice of thy brother's blood cries to me from the ground.' Open your eyes, ye blind leaders.

"We seek no fellowship with that sham Christianity which, to honor the Son of Man, builds only grandiose churches instead of fulfilling the law of love. But just as little can we feel enthusiasm for the worshipers or rabbinic tradition who divide us from our fellow men by their religious isolation.

"Many Jewish capitalists, dancing about the golden calf, recognize that the deceptive earthly possessions of the Jews will, in time, prove fatal to them. May they all at last come to the conviction that the salvation of mankind lies exclusively in reconciliation in the true Messiah.'

Stifle This Movement

"Such plain speech as the foregoing paragraphs is certainly calculated to stir the dead bones of rabbinism, and one is not surprised that the head rabbi of Hamburg should send a call to the twenty-four leading rabbis of Germany 'to stifle this movement in the germ.' To which the Reconciliation of the People's Executive Committee reply by appealing to the leaders of Judaism throughout the whole world to help them in their efforts. 'This work of reconciliation in the Messiah of truth which we have begun is the res-

toration of the lost, the overarching of the spiritual with the glory of the divine Shekinah. It alone is the anchor of salvation for the despairing and confused humanity of our time.'

New Attitudes in Jewry

Mr. Greenbaum of the Hebrew-Christian Alliance has described in picturesque words a Christmas eve in the Polish synagogue of his boyhood. Lamps out or turned down, the sing-song of the Talmud suppressed, faces veiled in a sadness touched with awe. No one must study the law this night, that were a sin, for it is Nital, Christmas, the night in which "that man" was born. (No orthodox Jew would even name Him!) The teacher of the synagogue tells the story of "the hanged one," His illegitimate birth, His theft of the secret of uttering the name of Jehovah which enabled Him to perform miracles, and His final ignominious death at the hand of a rabbi who struck Him with a cabbage-head.

One should put in contrast the words of a gifted son of a rabbi, Constantin Brunner, who has recently published a work entitled "Unser Christus" ("Our Christ").

"What is this? Is it only the Jew who is unable to see and to hear all that others see and hear? Are the Jews stricken with blindness and deafness as regards Christ, so that, to them, only He has nothing to say? Is He of no importance to us Jews? His profound and holy words and all that is true and heart appealing in the

New Testament must, from now on, be heard in our synagogues and taught to our children in order that the wrong we have committed may be made good, the curse turned into a blessing, and that He at last may find us who has always been seeking after us."

JESUS STILL HEALS

In 1924 I was greatly afflicted with gallstones and kidney trouble, and although I was attended by several good doctors they could not cure me. Then I began attending the Assembly of God here where I was saved and filled with the blessed Holy Ghost. On January 7, 1925, I asked the pastor, Brother Bish, to pray for my kidney trouble. He did and it was instantly healed. The next day I prayed earnestly and sought the Lord for healing from the gallstones, and after praying three times I was completely healed. The trouble has never returned. I have had a wonderful deliverance and I praise God for it.—Mrs. Isa Pickering, 305 S. Newberry St., Cuyahoga Falls, Ohio.

A CORRECTION

The report from Electra, Texas, in the April 14th issue of the Evangel accredited to E. B. Crupper, should have read as from E. B. Crump.

WANTED.—A good woman who wants a quiet, good home, to do housework in family of two. Write Mrs. Hannah Marshall, Fabius, Ala.

OPEN FOR CALLS.—Brother Alexander Gibson, formerly M. E. Conference evangelist, has received the Baptism and entered our fellowship. Write him for meetings at 7431 Rising Sun, Philadelphia, Pa. His next meeting is to be with Brother Flower at Scranton.—Vernon G. Gortner.

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Forthcoming Meetings

MCCRACKEN, KANS.—Evangelistic campaign beginning June 3, to be conducted by B. H. Armes, Secretary Kansas District Council.—Pastor Albert W. Lawrence.

CONCORD, N. C.—Beginning May 11, continuing 3 or 4 weeks, an evangelistic campaign will be conducted at Elizabeth Temple with A. Watson Argue in charge.

COTTON PLANT, ARK.—Revival conducted by Brother Elmer E. Gore, Lawton, Okla., is to begin May 19. We ask the aid of near-by saints.—Brother R. A. Young.

SHREVEPORT, LA.—Beginning May 16, Evangelist Meyer Tan Ditter and wife will conduct a revival at Assembly of God tabernacle, East 69th St. and Thornhill Ave.—Pastor A. S. Peters, 423 E. 69th St.; Cedar Grove Station.

NORTH LITTLE ROCK, ARK.—Evangelist Stephen Vander Merwe and wife will be with us at Bethel Tabernacle, May 2-20. Meetings every night 7:45, Sunday 11:00 a. m.—Pastor G. S. Hardcastle.

PHILADELPHIA, PA.—We announce to our friends The Latter Rain Gospel Mission formerly located at 6103 Hazel Ave., is now located at 6126 Market St., W. Philadelphia. Times of services unchanged.

SCRANTON, PA.—Annual spring revival campaign from May 1-20, inclusive. Brother Alexander Gibson, Methodist pastor who recently received Baptism in Holy Spirit, to be in charge.—J. R. Flower, pastor, 825 Green Ridge Street.

CARROLLTON, ILL.—Evangelist James Roland Hummel, of Philadelphia, Pa., will begin a 2 weeks' revival campaign at the Assembly of God church, May 20, continuing through Sunday, June 3rd.—Pastor W. G. Workman.

GARY IND.—The semi-annual convention of the Christ's Ambassadors of Indiana will be held at the Assembly of God, Gary, Ind., May 11-13. Everybody invited. Everybody welcome.—Maurice White, secretary.

AKRON, O.—Evangelistic campaign. Evangelist Dorith Dobbins Dake of Dallas, Tex., assisted by Finis Dake as musical director and Bible teacher, May 6-20. Corner North Howard and York St. C. A. McKinney, pastor. Services every evening at 7:30 and Wednesday, Thursday and Friday, 2:30.

CHICAGO, ILLINOIS.—An Evangelistic campaign will be conducted by Brother Harvey McAlister, May 6 to 27, at Bethel Temple, 1900 West Washington Blvd., Corner of Lincoln Street. Services Sunday and every night except Monday. For further information address Pastor S. R. Fosteckew, 1900 West Washington Blvd., Chicago, Illinois.

COFFEE SPRINGS, ALA.—An evangelistic campaign will be held at Holloway Chapel 7 miles north of Coffee Springs, beginning May 27, to continue as long as the Lord leads, Chairman G. C. Courtney in charge. Everybody invited. For further information write, Pastor Louis Powell, Coffee Springs, Ala.

SIoux CITY, IOWA.—Sister Hattie Hammond, of Williamsport, Md., will hold a 3 weeks' evangelistic campaign, beginning May, 6th. Brother Jamieson, of Chicago, Ill., will open a Bible school in the tabernacle June 1, continuing through the month, or longer. Those from out of town planning to attend the revival or the Bible school, please write Pastor Joseph Terlizzi, 1416 Rebecca St., Sioux City, Iowa.

NORTH BERGEN, N. J.—The Annual Spring Convention of the Beulah Heights Pentecostal Church will be held at 4741 Hudson Blvd., May 20-30. Speakers will include Brother R. M. Shearer, Brother F. Burke, and Brother and Sister W. G. Smith. Young People's Rally, May 26 at 7:30 p. m. Missionary Day, May 27, when missionaries from China, Africa and other lands will speak. Bible School Graduation Exercises, May 30, at 2:45 p. m.—Rev. David Leigh, pastor.

KINGSBURG, CALIF.—Beginning May 6, continuing through June or longer, we will conduct special services in a spacious tent. Evangelist Kelso R. Glover will preach. Centrally located in the famous San Joaquin Valley on Golden State Highway and So. Pacific Ry. main line, we are 2 to 6 hours drive from the National Parks. Visitors from all points welcome. Low rate camping facilities. For further information address, Pastor E. V. Jennison, 1381 10th Ave.

FORT SMITH, ARK.—Evangelist Meyer Tan Ditter and wife will conduct a revival at the Dodson Ave. church, located at South 12th St. and Dodson Ave., beginning May 30, continuing until June 10. Their mail will reach them at 1900 South "R" St., c/o C. A. Lasater, pastor.

WARSAW, IND.—Camp meeting through the month of June beginning on the 1st, at Full Gospel Temple, 2234 E. Center St. Meals on freewill offering plan and rooms at reasonable rates—shop and street meetings in near-by towns. We are on street car line. Write early to Pastor Flora F. Miller, 2234 E. Center St.

NEW YORK, N. Y.—Twenty-first anniversary services will be held at Glad Tidings Tabernacle, 325 West 33rd St. (between 8th and 9th Aves.), May 4-20. Evangelist D. H. McDowell, of Springfield, Mo., will be with us. For further information, write Miss E. K. Schuster, secretary, 325 West 33rd St., New York City, N. Y.—Pastor Robert A. Brown.

DURANT, FLA.—Ten days' camp meeting at Pleasant Grove, beginning May 10. Evangelist Chas. A. Shreve of Washington, D. C. in charge. The campground—about a mile from Durant—is 8 miles from Plant City, 18 miles from Tampa. Plenty of space for camping, restaurant on the grounds. For further information write Pastor Perry W. Hadscock, Durant, Fla.

DES MOINES, IA.—Beginning May 8, and continuing the rest of the month, Elder S. A. Jamieson of Chicago, Ill., will conduct a Bible conference and evangelistic campaign, in the Pentecostal church. We invite the near-by assemblies to attend all meetings possible. Brother Jamieson will give a series of Bible lessons that will be very helpful to the saints. Church location, East 13th St. and Grand Ave.—A. F. Crouch, pastor, 3426 S. W. Ninth St.

SAN BERNARDINO, CALIF.—On or about June 1, 1928, we will launch a large summer camp meeting. We expect to continue in this effort 3 or 4 months. Everybody is invited to San Bernardino to stay as long as possible. Lodging accommodations will be secured for the outside public. The sick will be looked after by a committee. God has been graciously pouring out His Spirit upon this city; since Jan. 15, we have seen someone saved or filled with the Spirit at every service. Pray and come.—Pastor J. Edgar Freeman, 232 S. Arrowhead, San Bernardino, Calif.

MANSFIELD, OHIO.—Old Time Pentecostal Campaign to be conducted by Evangelist Loren B. Staats of Blue Rock, Ohio, May 6-27 in the Four-fold Gospel hall, No. 2, South Diamond Street. Mansfield is located on three lines—B. & O., Penn., and Erie Railroads, also bus lines running in from all sections of the country. The sick and afflicted will be prayed for in this campaign. There will be afternoon meetings for those who want to seek the Baptism of the Holy Ghost. Room and board can be had near the hall at reasonable rates. This is a new field for Pentecost so we covet the prayers of the Evangel family for this campaign. For further information write Pastor Oliver P. Brann, 22 Williams Avenue, Mansfield, Ohio.

NORTHWEST DISTRICT CAMP MEETING
June 17 to July 15th will be held at the Big Tabernacle grounds, 82nd St. and Sandy Blvd., Portland, Ore. These meetings will be under the supervision of the Northwest District Council. Definite announcement of speakers later. The annual meeting of the Northwest District Council will be held in connection, June 19th to 23rd. There will be provided extended camping facilities both for those who have their own tents and those who wish to rent them. Also a number of good cabin camps are directly joining the Tabernacle, and will be available. Write for further information.—Frank Gray, District Superintendent, 2139 South "L" St., Tacoma, Wash. J. E. Rasmussen, Dist. Secretary, 808 West Spofford Ave., Spokane, Wash.

OAKLAND, CALIF.—The Tenth Annual District Council of Northern California and Nevada will convene May 15-18, at the First Pentecostal Church, Thirty-first and Grove Streets. We are expecting our General Superintendent, Brother W. T. Gaston, to be with us through the convention. Any one desiring license or ordination should send to J. Paul Thommen, the District Secretary for an application blank and fill it out properly and pin a one dollar bill to it and send it back to Brother Thommen at once, so your application will be in the hands of the committee in plenty of time, and then it will be necessary for you to be at the Council as the committee may want to talk to you before the application is accepted. The Oakland saints will do their best to entertain all of the ministers for bed and breakfast during the convention. Write Pastor J. Narver Gortner, 844 13th St., Oakland, Calif., how many are in your party. For any other information write either the District Superintendent or the Secretary.—M. T. Draper, District Superintendent.

LOS ANGELES, CALIF.—An old-fashioned Pentecostal Holiness meeting, beginning May 13, continuing 3 weeks, or longer, will be conducted by Evangelist A. C. Valdez. Meeting held in connection with El Sereno Gospel Tabernacle. Take the Red Sierra Vista Local car on Main street to the big tent, 4900-block So. Huntington Drive. Fifteen minutes from the City, Pasadena and Alhambra. For further information write, Elmer T. Draper, pastor, 1507 Portola Ave., Los Angeles, Calif.

FOREIGN MISSIONS CONTRIBUTIONS

April 20-26 inclusive

All personal offerings amount to \$889.81.

1.00	Assembly of God Yazoo City Miss
1.45	Christ's Ambassadors Cedar Grove La
1.71	Pent'l S S Thayer Mo
2.00	Assembly of God S S Savanna Okla
2.50	No 42 Mine Settlement S S Winber Pa
2.60	Church of the Full Gospel Colusa Calif
3.00	Assembly Astoria Ill
3.00	Pent'l Assembly of God S S Coeur d'Alene Idaho
3.14	Assembly of God S S St Augustine Fla
3.25	Assembly Fruitdale Ala
3.27	Children of the Assembly of God Church Creston Ia
3.60	Assembly of God Decatur Ill
4.00	Women's Miss Council 5th & Broad Sts Wichita Falls Tex
4.50	Young People Memphis Tenn
5.00	Full Gospel Mission Washington Mo
5.00	S S Jester Tex
5.00	Christ's Ambassadors Kingsburg Calif
5.00	Assembly of God S S Bad Axe Mich
5.00	Assembly Wolf Point Mont
5.32	Pent'l Church Zephyrhills Fla
5.44	Assembly of God Douglas Ariz
5.50	Desert Rose Assembly Woodrow Colo
5.50	Assembly of God Apperson Okla
6.00	M E Ladies Hammond Ind
6.00	Full Gospel Assembly Monrovia Calif
7.60	Assembly of God S S Shawnee Okla
8.78	Full Gospel Tabernacle Reedley Calif
9.30	Full Gospel Tabernacle McFarland Calif
10.00	Christ's Ambassadors Joplin Mo
10.00	Bethel Pent'l Mission Tuolumne Calif
10.00	Pilgrim Class Pasadena Calif
10.00	Glad Tidings Tabernacle Hornell N Y
10.00	Pent'l S S Grand Junction Colo
10.00	Christ's Ambassadors Wesson Ark
11.50	Full Gospel Assembly Livingston Calif
13.00	Full Gospel Assembly Dayton Ore
13.25	Bethel Tabernacle Toledo Ohio
13.75	Assembly Philadelphia Mo
14.00	Ripperdan S S Madera Calif
15.00	Assembly Eagle Bend Minn
15.00	Full Gospel S S Centralia Wash
15.00	Baptist Church & S S Egg Harbor N J
16.26	Assembly of God Havre Mont
16.65	Emmanuel Chapel S S Whittier Calif
18.00	Assembly of God S S Lansing Mich
18.00	Full Gospel Pent'l Mission Palo Alto Calif
19.00	Word of God S S Grand Rapids Mich
20.00	Pent'l Church Oak Harbor Dunkirk Ohio
20.09	Assembly Verdugo City Calif
20.25	8th Ave Pent'l Church Gary Ind
20.41	Four Fold Church & S S Bellflower Calif
21.25	Pent'l Prayer Band Assembly of God Allentown Pa
21.73	Pent'l Assembly of God Gooding Idaho
22.46	United Pent'l Church Bridgeport Conn
23.05	Assembly of God Church & Children Noonan N Dak
30.00	Assembly Seminole Okla
30.00	Full Gospel Tabernacle Big Spring Nebr
30.00	"Jesus Saves" Mission Haverstraw N Y
31.23	Emmanuel Mission Harvey's Lake Pa
34.00	Assembly of God Church & S S Minneapolis Minn
40.00	Full Gospel Tabernacle Los Angeles Calif
40.00	Christ's Ambassadors 5th & Peoria St Assembly Tulsa Okla
45.00	Bethel Chapel Glendale Calif
55.32	Full Gospel Tabernacle Los Angeles Calif
65.00	The Pent'l Mission Philadelphia Pa
70.00	First Pent'l Church Miami Fla
100.00	The Gospel Tabernacle Fargo N Dak
120.00	First Pent'l Mission New Castle Pa
140.00	Elim Tabernacle Rochester N Y
225.00	The Pent'l Church Akron Ohio
450.00	Glad Tidings Tabernacle New York N Y

Total amount reported minus \$115.66 amount given direct and designated for expenses\$ 2,830.81
Amount previously reported 10,863.92

Total amount to date\$13,694.73

HOME MISSIONS CONTRIBUTIONS

April 20-26 inclusive

.50	C E S Mt Vernon Wash;	1.00	M B Houston Tex;
1.00	Mrs E G Bethel Ohio;	1.00	Mrs S C C Ft Worth Tex;
1.00	Mrs M D J Steelville Mo;	1.05	B M C San Jose Calif;
1.25	I M H Elkland Pa;	2.00	M G Mason City Ia;
3.00	J W J Mundeil Ark;	5.00	J L M Smithville Tex;
5.00	Mrs E W P Julesburg Colo;	5.00	Mrs R C Nat'l Mine Mich;
5.00	L E Advance Mo;	5.00	Mrs E U Baltimore Md;
5.00	Miss L P R Exeter N H;	8.00	Mrs P H Bassett Nebr;
10.00	Mrs G M & Mrs M A Long Pine Nebr;	25.00	Mrs M A Reno Nev;
30.00	Mrs L H Brooklyn N Y.		

Total amount reported\$114.80
Amount previously reported 493.57

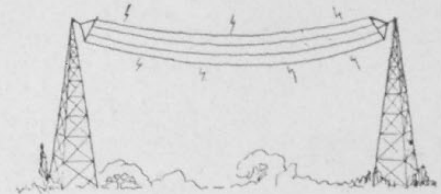
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