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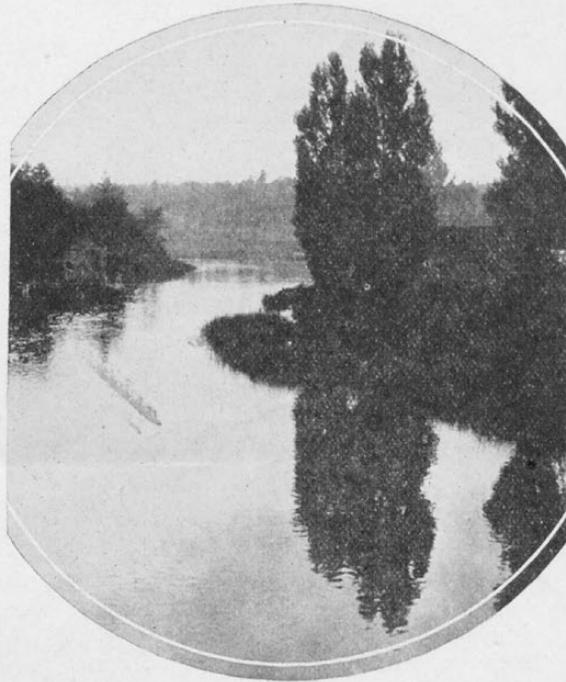
THE Pentecostal EVANGEL

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Faces Lit from the Inside

You will remember that, at the close of the 90th Psalm, one of the greatest pieces of inspired literature in the world, Moses entreated that the beauty of the Lord our God might be upon his face, and his prayer was answered, perhaps when he least expected it. For when he came down from the moun-

tain after the forty days and forty nights of fellowship with God, we are told that his face shone, as though already the beauty of the Lord his God had fallen upon every feature. Indeed, he did not discover it until he found the people ebbing away from him. He might have turned to Aaron and said,

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Faces Lit From the Inside

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"I see the people avoiding us. What has happened?" "Why, brother," said Aaron, "the reason is that your face is all alight with something we have never seen on it before." And it was only after Moses had seen his face in some mirror, that he realized his prayer had been answered, though he wist it not. A most important thing in your life and mine is to seek the beauty which everybody but ourselves shall see in us, such an unconscious likeness of our Lord as shall make the people who meet us say, "What has happened? I never saw such a beautiful look. I never heard such gentle speech. I never came into contact with such consecration, and with such unselfish devotion to all around."

It is very interesting to see how St. Paul takes up that same thought. At the close of 2 Cor. 3, he makes the most amazing demands upon us, which, indeed, possessed him, when he said, "We all"—and some of those Corinthians were by no means exemplary people—"we all, with unveiled face reflecting, as a mirror does, the glory of the Lord, are transfigured." Keep that thought before you, when you go to your university, when you go into your business life, or when you go as missionaries to the ends of the earth, that in every moment of life, in every difficulty and perplexity, you may say, "In these I have to reflect Jesus Christ, so that people again and again may turn from the reflection to the reality, and shall say, 'If that is the reflection in a human face and a human life, what must it be to have direct and intimate fellowship with our Saviour Himself?'"

Years ago, in the home of Canon Wilberforce, who was my beloved friend, I met a number of earnest men, clergymen and others, and we spent a whole day of fellowship with God. It was an autumn evening, and lights were asked for, but it was urged by those present that they would like to converse in the gloaming. It is easier to talk about the deep things of God when the shadows of twilight are in the room. After one or two had given their experiences, a venerable clergyman said, "You have all been talking much about giving up for Christ, about surrender to Christ, but my life has been an intaking from Christ." Canon Wilberforce asked him to explain what he meant. He said, "Sometime ago on a summer afternoon I was dealing with a number of children in our Sun-

day school, who longed to be outside in the lovely air with the butterflies and the flowers. And I found myself becoming very restive under their inattention. Suddenly I saw the Saviour standing above me, so placid, so sweet, so lovely, that I looked up into His face and said, 'Thy patience, Lord.' Instantly there fell upon my heart a lump of His own patience: and I could have stood twice as many children, with twice as much noise, because of that infinite intake.

"Ever since then, instead of praying against things, I have always dared to believe that God put me into difficult situations to reveal things in Christ which I was to claim. Thus Jesus Christ becomes the complement or complement of a circle. Whatever has been my need, I have taken it as an opportunity of claiming the opposite from Jesus Christ. In a moment of irascibility, 'Thy sweetness, Lord.' In moments of weakness, 'Thy strength, Lord.' Always considering that one's need is God's opportunity of supply."

I remember very well going down to the breakfast room the next morning. I was there first. I see it all now, though it must have happened about forty years ago. I was standing there; Wilberforce came in, and said, "What did you make of that last night, Meyer?" I replied, "It is going to mean a revolution to me." "To me, too," he answered.

I think we never met after that without going back over that episode, which exactly explains, I think, what we mean by assimilation. Thus, by faith, we not only pray to our Lord, but we reckon upon Him. One of the deepest secrets in the Christian life is not to go through life praying for, this and that and the other, but to offer a distinct prayer based upon a promise, and then to claim and reckon upon Him. I think that word "reckon" is one of the greatest words in Christian thinking; reckoning that Jesus Christ is that to you which, in the hour of your need, you demand. If you remember that, if everybody here will go forth from this moment reckoning upon Christ as being the complement of each small or great curve in our life, making a perfect circle, life will be transfigured.

Moses went up, as you remember, and for forty days and nights was with God. He came to such a pass that, if you look in your Bible you will find there a tiny line—a dash—as

though no human pen could ever put down exactly what Moses meant, except entire obliteration of himself in the service of God. He was willing that he should be blotted out of the book. It was that absolute consecration to the service of God for the salvation of Israel,—it was that which became the climax which led to the shining face.

I shall never forget one night, many years ago, in the old tent, before ever a second tent was even thought of. I remember that they were to have a prayer meeting. Those were the days when dear George Grubb and others were active with all their earnest enthusiasm. I tore myself away from the meeting, which seemed to be very vociferous, and crept out of the tent, and went along the road away to the hills. I felt the time had come when I must get everything, or have a broken heart. Perhaps all earnest men and women have to come to that point, when they must either have their quest or suffer an ineffable disappointment. I never shall forget that night. The stars were shining and now and again the clouds drifted by, and there lay before me the shimmering lake, over which the moon was just breaking; and there was the lovely scented breath of the wind. I walked to and fro, saying to God, "I must have the best. I cannot go on living like this." And a voice said to me, "You can have all, if you will *take*." It seemed as if that voice also said, "Breathe in the air. Breathe it in, and as you breathe that into your lungs, let there be the intake from God." I was quiet, but opened up my whole nature and yielded my heart and life, so far as I knew myself. There was one ugly thing I had to yield; it took me a bit of time to settle it. There is always one tough bit somewhere in every hour of consecration. After a time, I said, "I am not willing, but I am willing to be made willing." God took me at that, and I breathed in, and I believe He entered. Then I turned to go back, and the devil said, "You are a fool." "Why worse fool than usual?" I asked. He said, "You have got nothing." "I have." "You do not feel anything." "I know I do not, but I have *taken*. Christ stood at the door, and knocked for a long time, but when I did open the door He came in, though I did not hear His footfall," I said.

When I came down from the hill my friend, George Grubb, and several other men were just coming out of the meeting. They pitied me that I had been out of it, and we all went up to St. John's Terrace, filled the seats, and talked for an hour. They maintained that you must feel, and I held that you must RECKON. Then we came away; still I felt nothing,



The Lord's Table



William A. Coxe, at the Springfield Assembly

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat: this is My body." Matt. 26:26.

"As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me." John 6:57.

"For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat; this is My body, which is broken for you: this do in remembrance of Me." 1 Cor. 11:23, 24.

The communion is not a mere form. It is more than a memorial. I believe God has given us the fellowship of the holy communion so that we may draw nigh to Him, and not only draw nigh but also receive from Him the supply of our every need.

There are three different teachings concerning the communion. One is the teaching of consubstantiation, which holds that the bread is the actual body of the Lord Jesus, and the wine is the actual blood of the Lord Jesus. This teaching is held by the Lutherans, Episcopalians, and Greek Orthodox church, and many others too numerous to mention. Obviously we do not believe that. We believe it is a memorial, a symbol.

until I reached my room where supper was left for me, but when I got in I wanted no supper. I walked round and round the room, and said, "The Lord, whom I sought, has suddenly come to His temple, even the Messenger of the covenant, in whom I delight."

Remember that from this moment, so long as you live, your faces must reflect the beauty of the Lord. As I understand it, you can only get that, by first accepting the prohibitions of life, the negatives which God means you to turn into positives; second, by assimilating Christ by the daily reception of Him; third, by surrendering your whole being to His use. In your being, for the self-life is substituted the indwelling of our Lord by the grace of the Holy Spirit.—By the late Dr. F. B. Meyer.

There is also the teaching of transubstantiation, which holds that when the priest or bishop takes the bread and wine and blesses it, it becomes the body and blood of the Lord Jesus. That view is held by the Roman Catholic church and others, but we do not accept it.

The evangelical church in general accepts the view that the communion is simply a memorial, a service which reminds us of something that was done in the past, a service of worship, that brings history down to the day in which we live.

When the Lord Jesus said, "This is My body," He did not mean that the bread was His actual body. He also said, "I am the door," but He did not mean He was an actual door with panels in it, made of wood. He is the door by which we find an entrance into heaven, a living way. He also said, "I am the way, the truth, and the life," but He did not mean He was a highway over which we should travel. He is the highway of holiness. But when we come to Jesus in the communion of the Lord's Supper, what are we going to remember? That He said, "This is My body, broken for you." Evidently He wishes us to remember Calvary, Golgotha, the cross on which the Prince of glory died—the cross where He made atonement for a lost and ruined world, where He gave His life and shed His blood, where He poured out His soul unto death, and where at the end of His sufferings of untold agony He bowed His head and said, "It is finished."

As we partake of the broken bread and the pressed-out wine it is our privilege to look backward to the time when the Lord Jesus Christ carried His cross through the streets of Jerusalem, and up Golgotha's hill, and laid down His life for us, that He might redeem us from all guile and purify unto Himself a peculiar people. It is a memorial that brings before us a picture of a bleak lonely hill on which His cross is erected. There He hangs between two thieves, with a group of murderers and scoffers below, who are taunting Him, parting His raiment among them, casting lots for His vesture. His throat is parched, His thirst-dried tongue is

cleaving to the roof of His mouth. The moan of the Psalmist is in His heart—"All My bones are out of joint." He cries for a drink of water, but they give Him vinegar on the end of a reed. All this looms up before us as we come to fellowship with Him. "This do in remembrance of Me"—remember the cross, remember the blood shed.

We call it the last supper because it was the last time He ate the Passover Supper with His disciples, and because it marked the closing of the dispensation of the law. But it is also the first supper, for it is the beginning of the fellowship of the church with Jesus Christ. It is not an empty service, it does not mean simply being served with a little bread and wine on the first Sunday of the month—it is a means of fellowship with God, through Jesus, by the Spirit, and we have a right to come to it expecting God to meet us. Indeed we have a right to expect to draw so near to God that whatever our need may be at that moment, whether spiritual or physical, He will supply it.

The Lord Jesus said, "Whoso eateth My flesh, and drinketh My blood, hath eternal life." Eternal life! That is what I am looking for. I am not hoping to live in this world forever. Indeed, I would leave Springfield this moment for the glory land, and gladly be transported into the heavenlies to remain there forever, for here we do not have very much, indeed we do not need very much. The poet says:

"A tent or a cottage, why should I care,
They're building a palace for me over there;
Though exiled from home, yet still I may sing,
All glory to God, I'm a child of the King."

Yes, we have eternal life; and this Lord's Supper is its remembrancer. We have eternal life because Jesus laid down His life for us, and because we believe on the only begotten of the Father. "He that believeth on the Son hath everlasting life, and shall not come into condemnation, but is passed from death unto life." How good it is to feel your burdens rolled away,

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LOVE

"Beloved, let us love one another; for *love is of God.*" Of all the lesser virtues—endurance, resolution, courage, confidence; and the cardinal virtues—faith, hope, and love; love is paramount, supreme. "*The greatest of these is love.*" Love is the very essence of spiritual life. "Every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love." This of course refers to that love which is shed abroad in our hearts by the Holy Spirit and which impels us Godward with strong, tender attachment and devotion.

Paul tells us that we may possess and use all of the other worthy virtues of moral and religious expression and still be bankrupt and counted as nothing if we have not love. The rich young ruler who came to Jesus possessed all of the virtues save one. Jesus informed him that he was lacking in one thing—"Go sell that thou hast, and give to the poor." The spirit of giving is love. Because he was unwilling to yield to the unselfish grace of loving he turned away from Christ, bankrupt, sad of heart in spite of all his other possessions.

Love is the collateral that makes all other virtues solvent. Let love wane, and the powers of endurance are weakened, courage fails, confidence is shaken, faith gives way to discouragement, and the light of hope grows dim. But let love be revived and instantly all other virtues spring to life and action. Love is more than an emotional impulse, it is also an accomplishment. True love is not blind. It sees the weaknesses and vices of another but does not magnify them. Recognizing them it seeks to cover the multitude of sins, and then to lift the weak or erring one out of his failure and into God. It breathes out the spirit of Christ—"Neither do I condemn thee, go and sin no more." Some honest but misguided ministers and laymen are continually exposing the failures of their fellows and in harshness of spirit are trying by condemnation and chiding to deliver them. A rebuke is often necessary, but unaccompanied by love it has been the means of utterly crushing many a struggling heart, when a word of understanding love would have lifted it back to God and victory.

There is a fine art to loving, and few of us have become professional artists. Love with most of us is a sort of game of chance. We do not love our fellowmen because we choose to or because we particularly want to. We depend more upon the whim of an impulse. If we feel like loving, we love; but if that feeling is absent, we do not love. The beautiful grace of loving becomes a fine art when we have developed the ability to love constantly, under any circumstance; not only to love the lovely, but the unlovely, and those who do not love us. While love's awakening is God's gift, and in that gift He plants within our heart the seed of love, yet we ourselves must cultivate its growth. This growth is accomplished by the conscious, intelligent, and controlled outflow of love to our fellowmen. "Thou shalt love thy neighbor as thyself, for love is of God."

LOVE

"Love ever gives,—
Forgives—outlives,—
And ever stands
With open hands.

And, while it lives,
It gives.
For this is Love's prerogative,—
To give,—and give,—and give."
—John Oxenham.

CONVERSATION, A MIRROR

The majority of us talk too much. An indiscriminate, helter-skelter, pell-mell method of talking is very far from being conducive to true piety. It reacts on the one speaking, hurts the hearer, and oftentimes injures the subject of the conversation. How ready we are to express an opinion concerning things about which we know but little! How quick we are to see the mote or flaw in somebody else! How ready to justify ourselves at the expense of others!

A man's conversation is a mirror in which you can behold his real life, for "out of the abundance of the heart the mouth speaketh." The conversation of the man who lives and walks with God is marked by a peculiar depth, breadth, gravity, weight, thoughtfulness, and tenderness. His words breathe the deep, quiet convictions of his heart.—Author Unknown.

THROUGH THE SECOND FIRE

"What makes this set of china so much more expensive than that one?" asked the customer.

"It has had more work done on it. It has been put through the fire twice. See, in this one the flowers are in a yellow band, while in that one they are on the white background. This china had to be put through the fire once to get the yellow ground. Then it had to be put through the fire a second time to get the design on it."

Perhaps some of those who seem to have more than their share of suffering and disappointment are but being, like the costly china, doubly tried in the fire that they may be more valuable in the Master's service. Let us not rebel at the second breath of the flame if He send it. It may but make us more precious in His sight.—*East and West.*

Christ knew all the difficulties of making us saints before He excavated us from Nature's quarry. We did not first choose Him, but He chose us. We did not first love Him, but He us.—F. B. Meyer.



Following a Vision

"I was not disobedient unto the heavenly vision." Acts 26:19.

From the day Saul met the Lord Jesus on the Damascus road, his was a changed life. It was here that Paul the apostle was born, a new creature with a new vision. Through unswerving obedience to the heavenly vision he probably accomplished the greatest service for Christ and a lost world, of any man in the church age. It would seem that all people have their visions either of temporal or spiritual things. There are those whose vision takes them no higher than a desire to keep up with "the Jones's." They seem quite content with a house, a car, or perhaps with the clothes they fondly sport in public. One may even aspire to be a clever cheat and get by where others have failed; while another receives and follows a worthy vision of service to God and his fellowmen. But here is a principle to which we do well to take heed—the quality of the vision we follow will determine our failure or success, the depths of depravity to which we sink, or the measure of our contribution to the world's need.

Outstanding characters in the world have been people with a worthwhile objective. This guiding purpose or vision saves them from aimless drifting like an abandoned vessel at the mercy of the ever changing tides. Columbus was a man with a vision of a new world. In following that vision he met with opposition and discouragement from his countrymen, but refused to be turned aside, and his perseverance was rewarded by the discovery of a great continent. Robert Fulton, as he watched the escaping steam from a small vessel, got a vision, and in following that vision the commerce and travel of the world was revolutionized. It was said of Abraham Lincoln that when a young man he watched an auctioneer sell a number of slaves from the block, and there resolved in his heart that America must be rid of the curse of slavery. To follow that vision meant years of struggle, but finally he wrote the famous emancipation

proclamation. But why multiply illustrations. Suffice it to say that the influence of visions from the standpoint of earthly things has transformed individuals and nations. We might go still further and point out instances where the vision of a single individual has affected the entire world.

But here we are concerned with a heavenly vision; the risen, exalted Christ, from out the ineffable glory, speaking to this honest but misguided persecutor, of Gentiles sitting in darkness and under the power of Satan whose eyes were to be opened, whose chains were to be broken, and the news of their emancipation heralded throughout the world. Oh, blessed vision that brought with it a passionate love for those toward whom the vision pointed, and a consecration unto death in following it to the minutest detail!

The Lord of glory gave to this chosen leader no promise of social, political or financial reward. Only great suffering was promised. But how eager and whole-hearted was the response. Years later Paul penned the following brief synopsis of his ministry: "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep! in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches." 2 Cor. 11:23-28.

Saul did not change his mind. The vision changed it, and that completely. And having put his hand to the plow he never looked back. The revelation of the glorified Christ was ever real

in his mind and soul, a part of his very consciousness. His enlightened understanding of the appalling condition of the prodigal world, and the fullness and glory of salvation in Christ, moved him steadily onward through sunshine and tempest. With concentration of purpose he followed the vision: "This one thing I do, forgetting the things that are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." His was a life wholly dedicated to this one thing. Possessed with a consuming passion for Christ and souls for whom He died, he testified both in word and with his life to that superlative good and supreme purpose for which mortals should live.

For many years this prince of preachers held to this course. At last when the end was nearing and the executioner was on the way, his triumphant soul exclaimed, "I have finished my course, I have kept the faith!" With every hope and expectation of earth slipping, Paul had the witness of his own heart that he had been true to the heavenly vision. Oh, blessed consciousness!

Was it worth while? What of the continual sorrow and heaviness which he carried for his kinsmen after the flesh? What shall we say of the burden which he carried for immature Gentile churches? What again of the fierce opposition of men and devils which he encountered all along the way? What shall we conclude of a religion that exacted every whit of that which before was gain to him, even his own righteousness, in order that he might win Christ? Verily the carnal mind is always ready to resist as preposterous and unreasonable all such demands; and to really understand the compensations of such a life one must know something of the "spirit of wisdom and revelation in the knowledge of Him," for "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." To this truth Paul ever bore witness, that the vision which he followed and the gospel which he preached were not after man nor received of man, but "by the revelation of Jesus Christ."

What joys of earth are comparable to the joys of such a life as we are here considering. Everywhere he went there was something doing along the line of the heavenly vision. Eyes were opened, sin and demon power rebuked and overcome, thousands saved and transformed by the power of God—truly his was a phenomenal life, a channel of blessing to a desert world. It is true

(Continued on Page Seven)

What a Wonderful Saviour!

A Helpless Sufferer, Now Well and Happy

A little over a year has passed since I sent in my request for prayer for bodily healing and oh, what a glorious year that has been!

One who has always been in comparative health cannot begin to realize what it means to be plucked out of the jaws of death and placed right into the stream of life. It seemed at first as if I were in a dream. I could scarcely believe it. The change was so great it seemed as if I had suddenly sailed off into another world—everything different.

I had been an invalid for over ten years. My folks had done all in their power to bring about a recovery, but to no avail. Suffering grew intense. Convulsions resulted. Hips were strapped in to keep joints in place. Eyes were covered most of the time because of the swelling and severe pain. I took medicine twenty-two times a day. If because of discouragement I should refuse, the suffering would be unendurable. Besides arthritis I had chronic appendicitis, inside-goiter, and anemia. The doctors said they could do nothing for me. I was facing the worst two months of the year—February and March. Oh, how could I ever pull through?

It was then I heard of the remarkable healings that took place at Chicago as announced over the air from the Chicago Gospel Tabernacle. So I sent in my request for prayer.

On Sunday morning I heard a soloist sing:

"Look to the Lamb of God,
Look to the Lamb of God;
Jesus alone is able to save you;
Look to the Lamb of God."

That was all I could understand. I changed the word "save" to "heal" knowing that the word "salvation" involved "healing." I was too ill to grasp any more of the services. All that day the song rang within me. "Look to the Lamb of God—Look to the Lamb of God." And oh! I was Jesus as I had never seen Him before. Saw Him on Calvary, suffering for me, in indescribable agony. And I thought—Didn't He suffer physically as well as spiritually that I might be healed physically as well as spiritually? "By His stripes we are healed." And, "Himself took our infirmities and bare our sicknesses." Jesus took my sickness as well as my sins and bore them in His own body on the

cross for me, and when He said, "It is finished," my sickness as well as my sin were crucified with Him. All I had to do was believe and receive.

At night I listened in again. I heard but one message, the song, "Oh, it is wonderful, so very wonderful!" All that night and all the next day I kept praising the Lord as the song continued within: "Oh, it is wonderful, so very wonderful!" The next night the same thing, when the strong urge came over me, "Get out and pray." I said, "I can't." Time rolled on—again, "Get out and pray." I thought, "I can pray just as well in bed. If I try to get out I'll only faint and there'll be no one to pick me up." All that night the urge kept on, "Get out and pray." Finally toward morning I said, "Lord, that's enough," and I got out. To my surprise I had the strength. While thus in prayer I thought, "Oh, what is this—how wonderful! Lord, I'd like to stay here. Oh, if this power would only go through me I'd be healed instantly." I opened my eyes to see if it were the same. It was not. I closed my eyes. It was gone. "O Jesus," I cried, "you've touched me." The words came, "I am the Lord that health thee."

That was early Tuesday morning, February 21, 1928.

Then followed five days of far worse suffering, but I didn't care—I was happy. I just kept praising and thanking Him for healing me. I couldn't do otherwise. All that week the room was just filled with the Spirit's presence. I was led on to a Scripture passage I had never observed before: "Worship the Lord in the beauty of holiness." I knew what that meant experimentally. I didn't know doctrinally.

One of my best friends came over a week later. I told her what had happened. She said, "I'm not surprised. Last week my attention was arrested by the words, 'The Sun of righteousness shall arise with healing in His wings,' and my first thought was of you."

My brother came over and said, "Say, Emma, I had the strangest thing happen to me last week. I woke up one night (something I never do), wide awake singing, 'Holy, Holy, Holy, Lord God Almighty,' and oh, I can't tell you how glorious and wonderful it all was!"

"Why," I said, "that was the night I was touched!"

Needless to say the prayer life, Bible study and faith took on a new meaning for me. I began delving in to see what it was all about. Oh, the unsearchable riches of God!

I have had severe testings of faith since, but praise God the more the storms beat against a tree the stronger the tree becomes and the deeper the roots go.

Physically, I am doing just wonderfully. I never took another drop of medicine, or had my hips strapped in at any time since. I walk wherever I please, do all the housework, work at demonstrating one day a week. I am oftentimes on my feet incessantly for ten hours at a stretch, except for the few minutes I sit down to lunch. I can use my eyes at will. And have gained thirty pounds since that great day. —Emma Vinkemulder, Grand Rapids, Mich., from *World-Wide Christian Courier*.

"Even in Those Days"

Pastor William Wileman

"I know thy works, and where thou dwellest, even where Satan's seat (throne) is; and thou holdest fast My name, and hast not denied My faith, *even in those days* wherein Antipas was My faithful martyr (witness), who was slain among you, where Satan dwelleth."—Message to Pergamos, Rev. 2:13.

The message to Pergamos is remarkably suited to the day in which we are living. In Pergamos Satan had his *throne* as well as his dwelling-place. In Pergamos there were those who taught the doctrines of Balaam and the Nicolaitanes; in each case a willful abuse of the grace of God to cover the licentiousness of evil practices. It was in this place, with all its perils, that Antipas was placed by Him who "holds the stars in His right hand."

(1) Antipas has the supreme and unique honor of being called by one of the titles of the Lord Jesus. "My faithful martyr (witness)." Jesus is called "the faithful witness" in 1:5; "the Amen, the faithful and true Witness" (chap. 3:14). Now we know that "a faithful witness will not lie" (Prov. 14:5); and this is the happy description of every true ambassador for Christ in these days of declension and defection. Whatever may be the cost to ourselves, whatever difficulties may be in the pathway of subjectness to our Master's will, whatever may be the nature of the perils that surround us, whatever forces oppose and oppress us, we are to stand fast without thought of yielding.

(2) Antipas was placed in a position of special peril, where Satan was obeyed and worshiped, for this is implied by the word *throne*. The "god of this world" had his willing subjects then and there; and he rules over them now and here. It is ours to perceive the perils, to testify against them, and to maintain our constant definite testimony to the living truth. It is not without significance that in the second Epistle to Corinth, Satan is said to do three things: he *blinds* the minds of them that believe not (chap. 4:4); he *beguiles* unsteadfast professors (chap. 11:3); and he *buffets* those who are enabled to be faithful (chap. 12:7). Be it so: our blessed Master Himself also was buffeted (Matt. 26:67), but He endured.

(3) Antipas lived and labored in a specially evil time. This is indicated by the expression—"even in those days." It is plain that the period was one of special difficulty, evil and peril. And may we not transfer the phrase to our own days? May we not realize that there are special and peculiar perils and evils "even in these days"? The last days are to be marked, and are being marked, by special features and degrees of evil; and it is to our own loss if we fail to recognize them. In fact, if we fail to read aright in the light of the "sure word of prophecy" the signs around us, our testimony is to that extent weakened, our sword is blunted, and our witness enfeebled.

(4) It is most blessed to learn from this brief biography of Antipas that our gracious Master is ever watching His own servants. Whatever our difficulty, He knows it; and He pledges His own faithfulness to reward all faithful service. We have nothing to do with success, or what we think is success; our aim and our joy is to be faithful. How graciously He acknowledges, even though our service is defective, the fact that we "hold fast His name and deny not His faith!" Even though we suffer temporary defeat and grow disheartened, what strength and encouragement are imparted by realizing His loving sympathy in all that casts us down! Is there any honor equal to His service?

(5) Antipas was slain; but he lives forever. The truth of God, like the servants of God, suffers its temporary apparent defeats, but the final victory for it and for them is assured. May it be the loyal and loving ambition—"even in these days"—of the writer and of each reader, to be another Antipas!—*Wonderful Word*.

Water rises to its level, and the water of life that comes from the throne of God will carry one into the presence of God.—D. L. Moody.

Following a Vision

(Continued from Page Five)

that he was hated by the enemies of the Cross, including many of his former friends and leaders of his nation. But after all, he was perhaps the best loved man the world has known, apart from the Master Himself.

It was his happy experience to share in a marked degree the sufferings of his Lord and the power of His resurrection. In prophetic vision he was made to understand, and rejoice in, the ultimate triumph of the saints in Christ and the complete victory of Abraham's seed over sin and Satan, throughout a ruined but redeemed and restored earth; "For He must reign," said the apostle, "until He hath put all enemies under His feet."

Men and women with vision are needed to-day by nations and churches. For "where there is no vision the people perish." To render public service we must understand the nature of the times in which we live. They say that when the Roman empire was falling before the Barbarians, the last of the emperors, Romulus Augustulus, retired to Ravenna and amused himself with his poultry, so little did he know or care about the crisis. Truly there is great darkness upon the minds of the leadership of our day. Many are without a true and worthy vision either of God's glory and perfection, or of man's depravity and shame; and only those whose minds have been enlightened by the Holy Spirit may really understand the signs of the times and the course of this world.

It was said of a certain lover of nature that he bought a small telescope and rigged it up in the attic, by the north window. Here he found great satisfaction in looking through it. The sky seemed so wide and full of wonders. "So when Hester was here," said he, "I thought I'd give her the pleasure too. She stayed a long time upstairs and seemed to be enjoying it. When she came down I asked her if she discovered anything new. 'Yes,' she says, 'Why, it made everybody's house seem so near that I seemed to be right beside them, and I found out what John Pritchard's folks are doing in their out kitchen. I've wondered what they had a light there for night after night, and I just turned the glass on their window and found out. They are cuttin' apples to dry—folks as rich as they cuttin' apples!' And that was all the woman had seen. With the whole heavens before her to study, she had spent her time trying to pry into the affairs of her neighbors." And

there are lots more like her, with and without telescopes.

Some preachers, under the searchlight of God's eternal truth, are found to be extremely narrow in their vision of the great world field and its needs. In my travels I have found a few without a real interest in foreign missionary work, and with small concern for the work in the home land, except that in which they were personally engaged. Whatever the profession of such ministers may be, they certainly have not the vision nor the passion of the Lord, neither have they any right to the name "Pentecostal," since the paramount purpose in the Baptism with the Holy Ghost was and is to empower the church to witness "unto the uttermost part of the earth."

I would also urge the importance of keeping free from a sectarian spirit. We should at all times manifest the spirit of brotherly love and Christian fellowship toward all "who love our Lord Jesus Christ in sincerity," even though many of them, like Apollos, need some Aquila to teach them the way of the Lord more perfectly. The apostles were ready at one time to stop every one from casting out devils, who did not follow "us." But Jesus was not at all sympathetic with their "closed shop" idea. The Lord save us from inherent smallness which is one of the outstanding characteristics of a fallen race. On the other hand, we should remember that as truly as God made Israel to differ from the nations, He has given us a distinctive testimony. Our Lord Jesus has baptized us in the Spirit, and the signs that marked the first great outpouring are again in unmistakable evidence. Having experienced the supernatural, we must emphasize it in our testimony and service, for "we speak that we do know and testify that we have seen."

Truly this is a time that calls for deep humility upon the part of those whose eyes have been opened. The situation calls for much prayer that our own vision may be clear and true, not self-centered nor world-centered, but Christ-centered. It is entirely possible that one's vision may become narrowed or dimmed by the intrusion of earthly things, as was the case with Demas, who finally turned aside to follow his love for this present world.

May the Lord of glory give us the vision, the blessing and the obedience that characterized the life and ministry of Paul. Shall we not again resolve to be true to "the heavenly vision"?

-:- The Lord's Table -:-

(Continued from Page Three)

and to know that God Almighty is appeased. How wonderful it is to realize that you have been reconciled to Him, and have within you not only a taste of the good things of the gospel here, but the promise of the life which is to come.

It not only means that we have eternal life, but it also means that we know the indwelling presence of Jesus, for He says, "He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him." The inspired apostle says, "Know ye not that your body is the temple of the Holy Ghost." In another place he says, "Christ in you, the hope of glory." Christ has taken up His abode in these temples. While He does come in by the Holy Ghost in a new and wonderful way in the experience of the Holy Ghost Baptism, it is not that to which I refer. No, no. After the experience He is a blessed indweller who lives in our temples, with whom we may talk and have fellowship, who endues us with power, and gives us divine direction and guidance. Through this heavenly resident in our hearts day by day we have complete victory through yielding the control of ourselves to Him.

That is the significance of the Baptism of the Holy Spirit. It is not so much outward, though there is outward manifestation. It is not so much power to do amazing things, although under the power of the Spirit we do wonderful exploits. But the first reason why the Holy Spirit came was to indwell, to take possession of permanently, to completely fill these vessels which are temples of the Holy Ghost, for our benefit and for the glory of God. And He who is within often manifests Himself without. Sometimes it seems to me He just swells up within me until every avenue of my physical being and all the spiritual powers I possess are completely in the possession of the Holy Spirit. This manifestation within must find expression somehow, and most frequently it comes out with a shout. The Holy Ghost within wells up as a river of water, springing up unto everlasting life, and it keeps springing, and at every spring it gets a little higher, until it overflows with shouts to the glory of God. But the Spirit is within just as much when we are not shouting as when we are shouting. He is an abiding presence; He came to abide forever and ever.

Not only do these symbols remind of the indwelling of Christ, but through them also we find physical healing. Jesus said, "As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me." I want you to get those words. We are not only to have eternal life, but we are to have physical life also. Why do we eat natural food? To build up our physical bodies and to keep them strong. When some one tells us of a food which is energizing and contains a few more vitamins than some food we have been using, that is the very next thing we buy, because we think a few more calories of this or that will do our physical body a little more good. We live by the strength we derive from the natural food; we walk by it; we study by it. Just so it is, beloved, when we eat the divine body of the Lord Jesus, the living Bread which came down from heaven. He said, "I am the bread of life." He quickens the spiritual man; He revives the physical; He heals our diseases, and gives us strength to live by Him. By eating Jesus, the Bread of life, we have life in our physical bodies. The Japanese have a teaching in their medical circles that if you have something wrong with your heart you should eat the heart of something else; if you have something wrong with your liver you should eat healthy liver; and so on and on. How efficacious that would be I do not know: but I do know that if there is anything wrong with our physical bodies, if we have aches or pains, if we have diseases which no one can heal, if we are sick beyond the ken of men and beyond all possibility of human helps doing any good, if we eat the flesh of Jesus, and drink His blood, we shall live by Him. So when you want to be healed, just take a great big meal of Jesus. Get a knowledge of the Word, a deeper, richer knowledge than you have, and let God reveal Jesus, then sit down and eat of the Bread of life to your heart's content.

But not only does He say that if we eat His flesh and drink His blood we shall live by Him—this communion also brings us within the promise of the resurrection, made by Him who says He will raise us up at the last day. "Whoso eateth My flesh and drinketh My blood, hath eternal life; and I will raise Him up at the last day." What a hope that

we are not running in vain, that we are not wandering aimlessly, that we are not living for naught, that we are not sacrificing for nothing that inspires within us. The best the world affords cannot even be compared with what we call the worst in the service of Jesus, because we have the hope of the resurrection. They try to tell us that all there is to life is to live and die. But I have a hope within me that if I die I shall live again. There is no amount of earth, overlaid ever so deeply or packed so hard, covered over with nice green grass and marked by a tombstone, that could hold me, for I have within me, working in my members spiritually, and energizing me physically, the hope of the resurrection of the just. It makes my soul ring with praise to Jehovah. I should like to get out on the roof and shout it.

Not only do we have in the communion service the hope of the resurrection, but we also have the symbol of the marriage of the Lamb and the marriage supper of the Lamb. After the Lord had said, "Drink ye all of it," He also said, "I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." The new wine of the kingdom—does not that present a wonderful picture? I will tell you what I see personally in that picture. Up beyond the clouds, where the cherubim, the seraphim, the angels, and archangels have gathered; where God the Almighty, Jesus Christ the adorable Son, and the blessed Spirit of grace are to be found; and where all the redeemed of the Lamb are gathered, the corridors of heaven will be set with golden-legged tables having golden tops, and all the redeemed of the Lamb will sit down with the Father and with the Son and with the Spirit, to the marriage supper. Then we shall drink the new wine of the kingdom with Jesus. I would like to go right now!

How should we partake of this communion, and how should it be served? Paul answers our question, for he says in Corinthians, "Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." That is, he would be equally guilty with those who crucified Christ—a terrible thing. But Paul also says, "Let a man examine himself, and so let him eat of that bread." That is, after he has examined himself and found that his motives for eating are worthy, let

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Questions and Answers

Conducted by Ernest S. Williams

In sending your question for this column address your letter: Question and Answer Editor, 336 W. Pacific St., Springfield, Mo.

79. When do children reach the age of accountability?

No set age can be given. Some children comprehend the seriousness of right and wrong earlier than others. Only God knows just when this time of personal responsibility is reached.

80. What does it mean where the Bible mentions both small and great taking the mark of the Beast? Are the small mentioned, children?

The small does not refer to children here. It means that all classes of people, the influential and the humble, will take the mark of the beast.

81. Does Luke 21:20 mean that Jerusalem must be walled in again on every side before the age comes to a close, and that this wall will be the sign of the end of the age?

Luke 21:20 plainly says it is to be encompassed with armies, not with walls. This was fulfilled in the taking of Jerusalem in A. D. 70.

82. Explain 1 Cor. 3:13-15.

It means that much that passes for genuine Christian work is nothing more than hay, wood, and stubble. Only that which stands the test will remain. Honest workers however, who have unwisely spent their ministry in service of no eternal value, will be saved, but without reward.

83. Is there any difference between the law of circumcision and tithing?

Circumcision was a Hebrew sign of introduction into the covenant of God. Gen. 17:9-14. The New Testament makes it plain that it is not to be continued among the Gentiles as a religious rite. Gal. 5:2. Tithing, however, has been endorsed in the New Testament by Jesus and is strongly inferred by Paul. Matt. 23:23; 1 Cor. 9:8-12; 16:2.

84. During this dispensation of grace, what is the principle to follow in giving? Is giving imposed as a divine requirement, or is it to be voluntary, and a test of our sincerity and love?

It is to be the fruit of our sincerity and love. Paul speaks of it as a grace in 2 Cor. 8:6. It evidences our subjection unto the gospel of Christ. 2 Cor. 9:13. No one thing affects our spiritual reaping more than our temporal giving. 2 Cor. 9:6, 7.

85. Wherein is the difference in the two accounts of the same event. Acts 9:7; 22:9? In one it says those who journeyed with Paul "heard a voice," but in the other it says they saw the light, but they "heard not the voice of Him that spake to me."

I think we have a similar circumstance in John 12:28, 29, where Jesus heard and understood the voice which spoke to Him, while the people heard it only as thunder. To the companions of Paul the voice was but a sound, while to him it was an intelligent and understood message.

86. Please explain John 1:18 and Exodus 33:11, 20.

When the Scripture says in Exodus 33:11, "And the Lord spake unto Moses face to face," the meaning is not that Moses saw God, but that God spoke directly to Moses and not by visions or dreams. See Num. 12:6-8. "Many visions, theophanies, appearances, angelic splendors, were given to prophets and saints in Old Testament times, but they have all fallen short of the full revelation of God as God. Such a full revelation would be too wonderful and too great for our present humanity to sustain." Ex. 33:20.

87. Should one who takes Jesus as his healer testify publicly that he is healed, and continue to do so, although he has no evidence that the work is done?

We have known cases where such faith and testimony have been honored and the persons wonderfully healed. This makes us careful not to advise in such a way as to hinder one's faith. Faith is the evidence of things not seen. But as a usual thing it is better, "Hast thou faith? have it to thyself before God." It is a great hindrance to unbelievers when they hear testimonies to healing and yet can see that the work is not done.

88. How can I point a follower of Mr. Russell to the right way and make him to understand it?

Pastor Russell's followers are very deeply imbued with the beliefs that Jesus is not the eternal Son of God; that He did not rise bodily from the grave; against the personality of the Holy Spirit, etc. The probability of doing him good by reasoning against the falsity of his doctrines, is slight. But be not dismayed or discouraged. Tell God about him. If you can, get some one to help you and set about

praying for him with the purpose of "tarrying until" he is saved. It is worth all the effort it will cost. Who can imagine putting more effort into saving a soul from hell than such a labor deserves. God has promised to answer prayer.

THE LORD'S TABLE

(Continued from Page Eight)

him eat and drink of that bread and that cup. No man is worthy in himself, for you and I have no worthiness in ourselves; we have nothing to bring to God which would propitiate Him. But in Jesus, through the all-cleansing blood, if are motives are right we may be deemed worthy. "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." That sounds like a harsh scripture, but it actually tells us that no one but a person who is in touch with God, washed in the blood, cleansed from sin, has the right to partake of the communion. Many people, who do not know what salvation is, partake of the communion. Yet the communion is a family affair, and only those ought to partake who are washed in the blood of Jesus, who are saved by His grace, who have clean hands and a pure heart, whose name is written in the Lamb's book of life. This service belongs to the children of God. "For this cause many are weak and sickly among you, and many sleep." That is, they die an untimely death because they partake of the communion unworthily. And sometimes they are sick, because they do not discern the Lord's body.

As we partake of the communion let us discern Him. If we have a spiritual need let us draw nigh to God and get it supplied; a physical need, just open our beings and let Him supply that need. Or whatever we may desire, while we are taking the communion let us get into the Spirit and draw from God.

WHO IS TO BE VICTOR?

Who is it obtains the victory over the world? Is it he who is in the midst of favorable circumstances, with nothing to draw him from the right path? No; the victorious man is the man of faith. The more unfavorable our circumstances, the greater our joy and reward if we can stand up for our blessed Master here until the day when we shall hear Him say, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."—Andrew A. Bonar.

-:- The Gospel in Foreign Lands -:-

OUR MISSIONARIES' CORRESPONDENCE

KAYA, FRENCH SUDAN
Arthur E. Wilson

We visited Silamiga Tenga and went to see the old blind woman who was sick. She had started to follow the Lord but the Mohammedans are making it very hard for her. Pray for her. The month of February I spent in making a trip to Darak and back bringing the new missionaries.

JOHANNESBURG, SOUTH AFRICA
Anna Richards Scoble

Our last Sunday services began with great fear but ended with much blessing. A murder was committed near the hall in Prospect Township on Saturday night. The body was not found until almost Sunday school time. This created no little sensation around the hall. With much difficulty we gathered the children inside for school. The morning service was well attended. Many came to gaze at the scene and were attracted by the singing to come inside and see who and what we were. God graciously blessed and several were made hungry for "more light" as one earnest old man put it. In the afternoon in almost the same spot a drunken fight was carried on and two people were very seriously injured. We learned that one died soon after. This enabled us to gather in an unusually large crowd again. The horrifying scenes of the day had prepared their hearts for something better and God melted their hearts in a wonderful way.

BOURGAS, BULGARIA
Nicholas Nikoloff

During this month the Lord especially blessed one very poor family. The head of the family, a crippled man (former beggar), got in touch with us last summer and was wonderfully saved and later filled with the Holy Spirit. He endured severe persecution from his wife and children and could not pray in their presence. When the winter came, being very frail in body and unable to pray in a cold room, he decided to pray in the other room where the family lived and where there was a stove. His little daughter was the first one to kneel down and pray with him in spite of the scoffing of the mother. Little by little they all became interested and began to attend regularly the meetings. Finally the Lord touched the mother and two daughters and the three received the Baptism with the Holy Spirit. The third daughter received her Baptism several weeks later. The son-in-law also accepted the Lord as His Saviour and confessed Him as such.

The mother tells how before she was unable to eat red pepper (dry bread and red pepper being the food of the poor) because of her stomach, but after she received her Baptism she went home and ate with a great appetite red pepper and dry bread and felt fine after it. Praise the Lord for touching her in her body. Also another young woman who was formerly a great opposer to our way, was baptized with the Holy Spirit. Now she is happy and rejoicing in the Lord. It is remarkable what the Lord has done for this woman. Previous to her salvation she

put out of her house her poor old mother-in-law, who is a member of our assembly, and the church was obliged to take care of this old sister. The young woman came to our meeting hall on New Year's Eve for the first time and a few days later the Lord saved her soul. Immediately she went to her mother-in-law and kissed her and took her back into the home. The neighbors are simply astonished at what has happened. Indeed when the Lord melts a stony heart the people cannot help but marvel.

One brother recently received the Baptism with the Holy Spirit, and since that time has passed through a severe trial. Previous to his conversion he was a very rough man and would not permit anybody to insult him. A few weeks ago, over a very small matter, a neighbor of his severely beat him and threw an iron weight at him, but our brother remained calm and simply said to those beating him, "Now my hands are tied. I am a Christian and will not return evil for evil." He could have taken these men to court but he forgave them just as Jesus forgave.

Another very old sister received the Baptism after seeking for several years. Now she is full of great joy and is thankful for what He has done to her daughter-in-law, who formerly had put her out of the house. Now mother-in-law and daughter-in-law are praising God.

A young woman, a backslider, was reclaimed and filled with the Holy Spirit. She was in a desperate spiritual condition before her Baptism, but now her joy is expressed on her face. She suffered greatly with eczema but the Lord healed her when He baptized her.

A mother and daughter were baptized in the Holy Spirit. This woman lost her husband during the war and again married, but the second husband died after two months. Because of great misery in the home she was forced to live a life of sin. Her neighbors looked down upon her and she was known as a bad woman. Now since she has been saved and baptized in the Holy Spirit the people are astonished at what has happened to her. The Lord has touched her body and healed her from a trouble she had.

Another brother from a near-by village, who attends the meetings here in Bourgas was baptized in the Holy Spirit. Previous to his conversion he was a very bad man, and always carried with him a knife and revolver. His wife continually wept over him, thinking some day somebody would kill him. Now he is entirely changed, and is going on with the Lord. His wife is also saved and earnestly seeking the Baptism.

NINGPO, CHINA
Mrs. Nettie D. Nichols

We have opened a free school for outside poor children. The enemy made an onslaught upon us through a brother "but prayer." While some of us were praying here the power of God struck down the brother in his home, and he lay as one almost dead for a while during which time God dealt with him and conquered him. As he repented the Lord sent him to us broken down with deep conviction, and in humilia-

tion he confessed his sin which was principally a stony, unyielded spirit, pride, and jealousy which opened him to demon possession until God set him free. We are daily proving the power in the mighty name of the Lord Jesus. There is increased interest and the attendance is good at the meetings. The new building is going on to completion. Pray for all needed money to be sent in so it may be dedicated to the Lord free of debt. God is able and willing and will glorify His holy name. A heathen woman brought all her idolatrous things to be burned as she wants to follow the Lord and accept the gospel.

KOWLOON CITY, HONGKONG
Miss Mattie Ledbetter

Our every-other-day prayer meetings continue, with the power of God resting upon each service. A young man who had strayed off into deep sin was reclaimed at our Friday night meeting after agonizing in prayer for nearly an hour. He was quite happy as he testified. After he was through, intercession fell on us all and soon the power and glory of God filled the place. Praising, dancing and singing in the Spirit followed, and like the upper room at Jerusalem, the noise caused the people to gather at the door to see "what meaneth this." Someone let in two new converts.

SAINAM, SOUTH CHINA
Bella Militscher

Our hearts have been refreshed here at Sainam to have with us Lam Saam Koo, a dear Spirit-filled handmaiden of God whom God has chosen to preach His glorious gospel. She is a miracle of God's mighty power, an illustration of what He can do in and through one who is wholly yielded to Him. She came to us fully trusting the Lord for all her needs, saying the Lord sent her and she was with us for two weeks and preached just as well as any of our preachers at home. She preached the truth without compromise. The Chinese men come to meeting with paper and pencil to take notes. Her messages and teaching brought conviction to our hearts and there was a time of great humbling, confessing of sin, and seeking God's face in our midst, for which we praise our wonder-working God.

BELGIAN CONGO
Eric M. Johnson

I can now reach my motorcycle the villages of 15 chiefs, and a number of smaller villages. Yesterday I had an occasion to spend the day in the village of a paramount chief. I pressed the claims of God straight to his heart and showed him the responsibility that he had before God. I said, "If you believe, the other chiefs under you will believe, and what you do the people will do." He assured me that the next time he called a council of chiefs he would bring the matter up and would send for me to come and explain to them about salvation, and after that if they were pleased they would build a church in this village. So I was encouraged that his heart is beginning to open. Pray for him.

NAGOYA, JAPAN
J. W. Juergensen

I have personally dealt with five people concerning the Baptism of the Holy Spirit. All are definitely seeking now and I expect them to receive. The fire is burning brightly! Hallelujah! One man I dealt with is a preacher and God did undertake. He is convinced of the Bible truth. A young man 23 years old has come to me to help in the work and is staying for a little time in my home.

MEXICAN WORK, SAN ANTONIO, TEX.
H. C. Ball

We had a conversion that brought special joy to us. A young man who has been back-slidden for several years returned and again got a wonderful experience. We have prayed for his conversion for these years. The answer came so suddenly that we were surprised. Many others have also been saved. In Zion Chapel (a branch work) a young man received the Baptism with the Spirit.

SIGNS IN THE SKY
Albert Weaver

On the 13th of February the writer and a friend were going from Beirut, Syria, to a town in the Lebanons. The sun was going down and before it was the formation of a large cross. On the right side was the figure of a man pointing to the cross. The whole scene was beautiful, impressive, and a touching sight to behold. Our chauffeur, who was a Syrian, said to my friend in Arabic, "What is that man doing there?" referring to what he saw in the sky.

We admit that there have been extravagances along this line which have, no doubt, led good people into fanaticism; nevertheless, this ought not to cause us to swing to the other extreme, and disbelieve and discountenance everything of this character. By so doing we may become skeptical and critical and fail to understand what God so desires to reveal to us. The writer has not been exempt from this spirit, but he can say in all honesty and sincerity that he has never witnessed anything more impressive nor anything which caused him to think more soberly than this wonder he witnessed on Feb. 13. For after all, may it not have been our heavenly Father once more witnessing to His truth, namely "signs in the sky." Luke 21:11-25; Acts 2:19. Is He not trying to speak to the world, which is so indifferent to His claims and to a slumbering church as well, in every possible way in order to arouse them from lethargy before His awful indignation is poured out. Thank God it is our privilege to escape this. Rev. 2:10. The midnight hour is upon us, wickedness is noticeably in the ascendancy; the tribulation clouds are hovering over us. "Behold the Bridegroom cometh; go ye out to meet Him."

Have we His people sufficient oil to go in to the marriage supper of the Lamb, or are we like the five foolish virgins whose lamps were going out? Said an old, tried and tested saint of God to the writer recently, "The great need of the hour is the outpouring of the Spirit of God, world-wide," and this brother has been on the Lord's battlefield over a half century. I think we would all agree with him.

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.

God grant that we His people may seek the fullness of the Spirit, and thus co-operate with our heavenly Father in the fulfillment of His promise and in the return of our adorable Lord.

"Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass." For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."

"Be ye therefore ready also; for the Son of man cometh at an hour when ye think not."

WORLD MISSIONS CONTRIBUTIONS

- May 1st to 9th inclusive
 All personal offerings amount to \$3,583.61.
- .80 Christ's Ambassadors, Full Gospel Assembly Longmont Colo
 - .80 Harper Pent'l S S Harper Kans
 - .97 Assembly of God Sullivan Mo
 - 1.00 Grantham Church Cottonwood Ala
 - 1.00 Assembly of God Vincennes Ind
 - 1.14 Assembly of God S S Paris Ill
 - 1.15 Elbethel Church Sneads Fla
 - 1.15 Pentecostal Assembly S S Yale Okla
 - 1.32 Childress Chappel S S Monette Ark
 - 1.34 Assembly of God S S Savanna Okla
 - 1.41 Monette Sunday School Monette Ark
 - 1.44 Brown Spring Mission Glenrock Wyo
 - 1.50 Webb City S S Webb City Okla
 - 1.65 Delta Assembly Chandler Tex
 - 1.75 Bethel Assembly of God Elkhart Ind
 - 2.00 Christ's Ambassadors Electra Tex
 - 2.00 Stanfield Assembly Stanfield Ore
 - 2.00 Jerseyville Assembly S S Jerseyville Ill
 - 2.00 Women's Missionary Council Electra Tex
 - 2.00 Assembly of God S S Chester Ill
 - 2.05 Assembly of God Afton Okla
 - 2.20 Banner Assembly Banner Va
 - 2.25 Assembly of God Colony Okla
 - 2.63 New Bethel Assembly of God Fort Smith Ark
 - 2.69 Christ's Ambassadors McCook Nebr
 - 2.77 Elmer Assembly Elmer Mo
 - 2.80 Assembly of God La Junta Colo
 - 3.00 Bear Creek Assembly Atlanta Mo
 - 3.00 Assembly of God Dexter Mo
 - 3.20 Assembly of God S S Wesson Ark
 - 3.23 Assembly of God S S Chickasha Okla
 - 3.25 Assembly of God S S Booneville Ark
 - 3.30 Assembly of God Webster Kans
 - 3.35 Pent'l Assembly of God S S Guthrie Okla
 - 3.40 Faithful Followers Class Full Gospel Tab Sacramento Calif
 - 3.44 Assembly of God North Miami Okla
 - 3.73 Pent'l Full Gospel Assembly Chula Vista Calif
 - 3.75 Assembly of God Bixby Okla
 - 3.80 Assembly of God Milan Mo
 - 3.87 Assembly of God S S Picher Okla
 - 4.00 Mt Ayr Assembly Mount Ayr Iowa
 - 4.10 Assembly of God Bourbon Mo
 - 4.10 Assembly of God Camden Ill
 - 4.16 Assembly of God Shawnee Okla
 - 4.24 Assembly S S Port Arthur Tex
 - 4.30 Pentecostal Assembly Midway Ark
 - 4.40 Strain Assembly Elmont Mo
 - 4.50 Christ's Ambassadors Goose Creek Tex
 - 4.52 Assembly of God S S Wright City Okla
 - 4.73 Assembly of God Glenrock Wyo
 - 4.92 Assembly of God London Ark
 - 5.00 Full Gospel S S White Plains N Y
 - 5.00 Crusaders S S Class Four-Fold Gospel Church Battle Creek Mich
 - 5.00 Young People's Society Carrollton Ill
 - 5.00 Bear Creek Assembly Franklin Tenn
 - 5.00 East Side Gospel Mission Davenport Iowa
 - 5.00 Greencastle Assembly Greencastle Mo
 - 5.00 Pentecostal Mission Palmyra Ind
 - 5.00 Pentecostal Mission East St Louis Ill
 - 5.00 Calvary Tabernacle Waynesboro Pa
 - 5.00 Assembly of God Holly Colo
 - 5.00 Sherman St Pent'l Church Ottumwa Iowa
 - 5.00 Trinity Tabernacle St Louis Mo
 - 5.00 Pentecostal Pilgrim S S Smoke Run Pa
 - 5.10 Assembly of God Perrin Tex
 - 5.30 Assembly Evans Colo
 - 5.32 Assembly of God Gracemont Okla
 - 5.35 Assembly Picher Okla
 - 5.38 Assembly of God S S McCracken Kans
 - 5.50 Bellwood Assembly Bellwood Ala
 - 5.56 Assembly of God S S Pratt Kans
 - 5.85 Pleasant Hill Assembly Mt Ayr Iowa
 - 6.00 Sunday School Christian Co-Workers Millville N J
 - 6.00 Assembly of God Hammon Okla
 - 6.00 Christ's Ambassadors Rochester N Y
 - 6.09 Full Gospel S S Hereford Tex
 - 6.53 Mexican Women's Missionary Council San Antonio Tex
 - 6.55 Trinity Pent'l Church St Louis Mo
 - 6.56 Assembly of God S S Kaw Okla
 - 6.59 Assembly of God New Castle Tex
 - 6.60 Full Gospel Assembly Lebanon Ore
 - 7.00 Sunday School Electra Tex
 - 7.08 Full Gospel S S Arlington Wash
 - 7.20 Assembly of God Vernon Tex
 - 7.34 Assembly of God Covington Ind
 - 7.80 Birthday offering Assembly of God Coleman Tex
 - 7.90 Assembly of God Church Benton Ill
 - 7.90 Assembly Smithville Tex
 - 7.93 Evangelistic Full Gospel Tab Salem Ore
 - 8.00 Assembly of God S S Anadarko Okla
 - 8.00 Bowen St Assembly Tulsa Okla
 - 8.00 Assembly of God S S Goose Creek Tex
 - 8.28 Warrior Assembly S S Warrior Ala
 - 8.32 Pent'l S S Port Lavaca Tex
 - 8.55 Assembly Dorchester Iowa
 - 8.85 Assembly of God Brimson Mo
 - 8.91 Assembly Westwego La
 - 9.00 Christ's Ambassadors Hammond Ind
 - 9.00 Christ's Ambassadors Tampa Fla
 - 9.00 Pent'l S S Regan N Dak
 - 9.00 Pleasant View S S Coy Okla
 - 9.00 Maumee Prayer Band Maumee Ohio
 - 9.10 Assembly of God Knox City Mo
 - 9.32 Assembly of God McCook Nebr
 - 9.50 Assembly of God Kennett Mo
 - 9.50 Pentecostal Assembly Paonia Colo
 - 9.86 Full Gospel Assembly Longmont Colo
 - 10.00 Pent'l Assembly of God Inkerman Pittston Pa
 - 10.00 Assembly Portsmouth N H
 - 10.00 Christ's Ambassadors Wichita Falls Tex
 - 10.00 Marietta Gospel Mission Marietta Ill
 - 10.00 Christ's Ambassadors Springfield Mo
 - 10.00 Full Gospel Assembly Saint John N B Can
 - 10.00 Polytechnic Assembly of God S S Fort Worth Tex
 - 10.00 Trenton Pent'l Assembly Trenton N J
 - 10.25 Granada Gospel Tabernacle Granada Minn
 - 10.26 Assembly Loveland Colo
 - 10.50 Glad Tidings Tabernacle Pueblo Colo
 - 10.50 Bay View Gospel Tabernacle Milwaukee Wis
 - 10.80 Assembly of God Hannibal Mo
 - 11.00 Portland Gospel Tab Portland Ore
 - 11.00 Pent'l Assembly Willowbrook Calif
 - 11.20 Assembly Edina Mo
 - 11.75 West Point Church West Point Ill
 - 11.76 Assembly of God Malvern Ark
 - 12.00 Magnolia Park Missionary Council Houston Tex
 - 12.00 Assembly of God Cambridge Ohio
 - 12.00 First Pent'l Church Lonaconing Md
 - 12.22 Full Gospel Assembly S S Springfield Ill
 - 12.50 Altoona Pent'l Tab Altoona Pa
 - 12.50 Assembly of God S S Rush Springs Okla
 - 12.75 Pent'l Church Colorado Springs Colo
 - 14.00 Assembly Percy Ill
 - 14.40 Assembly Sunnyside Wash
 - 14.50 Assembly Ft Madison Iowa
 - 15.00 Lettish Pent'l Church Philadelphia Pa
 - 15.00 Peak & Garland Assembly Christ's Ambassadors Dallas Tex
 - 15.25 Assembly of God Farmington W Va
 - 15.25 Eagle Bend Assembly Clarissa Minn
 - 15.30 Assembly of God S S Penny Fund Spokane Wash
 - 15.60 Pleasant Grove Assembly Durant Fla
 - 15.85 Assembly of God North Utica Tulsa Okla
 - 16.00 Assembly of God Austinburg Ohio
 - 16.00 Friends in Bradford Pa
 - 16.00 Trinity Pentecostal S S Elizabeth N J
 - 16.00 Grace Pent'l Church Johnstown Pa
 - 16.80 Assembly of God Drumright Okla
 - 16.91 Glad Tidings Temple Reno Nev
 - 17.00 German Pentecostal Assn South Akron Ohio
 - 17.00 Full Gospel Mission S S Sawtelle Calif
 - 17.00 Pent'l Assembly of God Mishawaka Ind
 - 17.00 Assembly of God S S Wichita Falls Tex
 - 17.19 Assembly of God Church Miami Okla
 - 17.25 First Assembly of God Kansas City Kans
 - 18.00 Oak Park Holiness S S Tampa Fla
 - 20.00 The Pentecostal Church Medina Ohio
 - 20.00 Elim Tabernacle Rochester N Y
 - 20.00 Assembly of God Ewing Mo
 - 21.00 Bethel Pent'l Assembly Cortland N Y
 - 21.89 Assembly of God S S Mattoon Ill
 - 22.00 Sunday School Assembly of God Pawluskas Okla
 - 22.00 Glad Tidings Church & S S San Antonio Tex
 - 22.23 Assembly Newton Iowa
 - 22.40 Christ's Ambassadors Kansas City Kans
 - 24.30 Assembly of God Joliet Ill
 - 25.00 Assembly of God S S Miles City Mont
 - 25.10 Assembly of God S S W Monroe La
 - 25.55 North Pierce St Assembly of God Amarillo Tex
 - 26.00 Russian Polish and Ukrainian Church Chelsea Mass
 - 26.75 Laurel St S S Indianapolis Ind
 - 26.96 Full Gospel Assembly Brainerd Minn
 - 28.23 Assembly of God Collinsville Okla
 - 28.54 First Assembly of God Fort Worth Tex
 - 29.00 Assembly of God Truesdale Ia

(Continued on Page Thirteen)



In the Whiten'd Harvest Fields



GOOD GEORGIA MEETING

Pastor J. A. Faircloth writes: "Just closed a 3 weeks' revival at Jakin, Ga., with Evangelists Ernest Corbin and D. S. Percival. God wonderfully blessed in the services, 13 saved and 5 filled with the Holy Spirit."

SOULS SEEKING GOD

Brother M. G. Womble, Fearn's Springs, Miss., writes: "Brother J. A. Clark, of Meridian has been with us at Vernon for a few days and the Lord blessed the services. Several were reclaimed, one saved and others are seeking the Lord."

IRVINGTON REVIVAL

Pastor Jos. R. Potter, Irvington Pentecostal Church, Irvington, N. J., writes: "We have just closed a successful campaign of 3 weeks, Evangelist Loren B. Staats, of Blue Rock, O., in charge. Twelve were baptized in the Spirit and 35 or more were at the altar for salvation."

SPECIAL NOTICE

Did your *Evangel* come to you wrapped in a pink wrapper last week? If so, that was a notice to you that your subscription will expire with this issue. We trust that if you have not already renewed your subscription you will do so immediately, as we are sure you will not want to miss a single issue of this splendid magazine.

THEDFORD IS AROUSED

Evangelist C. E. Thurmond, Thedford, Neb., writes: "God has blessed in a most wonderful way in this town—in such a way that people have been aroused, not by man, but by God. We held a tent meeting here last July and about 50 were converted; since, about 25 have received the Baptism of the Holy Spirit according to Acts 2:4. Also a number have come to us from other churches."

PARIS ASSEMBLY REVIVED

Pastor T. J. Gotcher, Paris, Ark., writes: "Brother L. L. Riley, his daughter Vera and Sister Elsie Torrence have just closed a very successful revival here. People thronged the place night after night giving good attention. The Holy Spirit performed His office work in convicting souls of sin, and quite a number would respond to the altar call. Some at each of 17 nights' services except one—prayed through to salvation and the Baptism of the Holy Spirit. Praise the Lord, they came through with a real experience—in the old-fashioned way. The church is greatly revived and we are moving on in the Lord."

THIRTY-NINE FILLED

Evangelist Gertrude Childers writes: "We began a meeting at Watts, Okla., April 7, closing May 5, with victory in the service, several in the altar, at which 2 prayed through. Most of the time during the revival 5 of us were in the part, driving from Siloam Springs, Ark.—a distance of 9 miles—and back each night. Some Sundays I would preach 3 times, driving to Watts for Sunday school and morning service, then out to

Lone Elm church, about 5 miles north of town, for Sunday school and preaching at 3:30 and back to Watts for evening service. During the revival there were forty conversions and thirty-nine received the Baptism with the Holy Spirit. The church was set in order with thirty-nine members and they called me as pastor. We organized a Sunday school which is growing, also Christ's Ambassadors with 26 members. The Sunday school we organized at Lone Elm has grown from 27 to 65 members, for which we praise the Lord."

ASSEMBLY MOVING FORWARD

Pastor Charles T. Parker writes: "Just closed a series of meetings at Picher, Okla. Brother Jess McGuire and wife were with us for a week, followed by Brother Calvin Riggs who was with us 2 weeks. After a week's intermission Sister Jurney held services a week which closed with a blessed fellowship meeting of all near-by assemblies. During the revival 23 prayed through to salvation and 8 received the Baptism of the Holy Spirit. The work at Picher is moving along nicely. A number have been saved in their homes since we came here in December."

REVIVAL AT JACKSBORO, TEXAS

Evangelist Milton Fauss writes: "Brother Martin B. Netzel and I, together with Brother H. J. Bowman, his wife, and Sister Cora Miller, have just closed a very successful revival at Jacksboro, Texas. At times there were around 18 hungry hearts seeking God and it was impossible to keep an accurate account of those who prayed through; but there were about 20 saved or reclaimed, and 15 baptized in the Holy Ghost. Brother Bowman and party are now at Squaw Mountain in a revival, and Brother Netzel and I are in a revival at Perrin. Pray for us."

BIBLE CONFERENCE

Pastor Harry L. Collier, Washington, D. C., writes: "The Full Gospel Tabernacle has been the scene of a most successful and inspiring Bible conference and revival conducted by Brother J. N. Hoover, April 14-28, with a series of studies in prophecy in the afternoons and expository and evangelistic preaching in the evenings. The afternoon Bible study grew from a small group at the first meeting to a large congregation at the close. Public interest in the evening services also grew until the very last meeting when the tabernacle was completely filled and some were turned away. Delegations from the branches from 15 to 50 miles distant, attended the conference; a number of ministers from Pentecostal churches and other denominations were present. A number of souls were saved and healed, others were baptized in the Holy Spirit."

"HOUSE OF PRAYER" OPENED

Brother Garnett Gunter, writes from Piedmont, Kans.: "The Lord has used us in the last few days to open and dedicate 'The House of Prayer'—the Pentecostal mission

here. This is a place where I was once preaching in the Christian Church, before receiving the Baptism in the Holy Ghost one year ago. Now there is a band of earnest, faithful saints, several baptized and others tarrying. Brother Ora Johnston is in charge. Any Council minister will find an open door at Piedmont. Several of these saints have been called out of the Christian and Methodist churches here. The Christian church here was opened to me last September and upon returning this time the Lord has opened this meeting place and prospered the saints in furnishing it. Several have been baptized in water, one an aged brother past 70 years, as well as others who have received the Holy Spirit. The Lord has used me in several Christian churches over the country where I was once pastor, to bring the glorious Pentecostal message."

A STIRRING REVIVAL IN W. VA.

Brother Harry Tanner writes from Carolina, W. Va.: "A great revival began here April 2, closing April 28. God began to work at the very start. This being a Methodist settlement, people would not kneel or go to the altar, so God began working in pews. A sister went down under the power of God; some cried, some prayed, some went for her husband; others cried, 'It's heart trouble, she's subject to such spells.' About that time the pianist, a sister, went down, and folks didn't understand why two sisters should faint at once. In the meantime the husband came with water and ammonia, and his wife began to laugh, saying, 'Pray for my husband.' (Later he was gloriously saved.) The next night this sister was baptized in the Holy Spirit. Another man and his wife joked each other about one taking the other to receive the Holy Spirit. That night he fell under the power and began to shake, and he shook his wife good. Then a brother thought he could hold him better than his wife, and he was shaken under conviction and in a few nights was wonderfully saved, also the mother who had been a church member for 49 years but had never experienced salvation. The fox-trots on music rolls and Victrola records were all piled out and the glory of God filled soul, body and home. Many homes became homes of prayer and there is a general awakening. The last day of the campaign 14 were baptized in water and during the service 5 received the Holy Spirit and numbers were saved. The last day, a miracle took place. An ungodly man because his wife went to meetings, became angry and drank moonshine (liquor) getting poisoning. Comrades gave him up for dead. The mother above mentioned and brothers sent for workers during the night service, who went and after examination decided it was useless to pray. But soon the Spirit witnessed, and the leader, Gilmore DeWitt, began to pray, laying on hands, rebuking death and demons. Ere long the man raised one hand and then sat up; in 30 minutes he came to the tabernacle and testified to his healing. Truly Carolina is stirred and the work goes on. This is a new assembly and we are having prayer

meetings and starting a Sunday school. This revival was under the direction of Harry V. Schaeffer, Mt. Storm, W. Va., assisted by Evangelist Ethel Huber of Grafton, W. Va., and a number of competent workers from different assemblies."

AN EXPLANATION

Many people in distress write to the Gospel Publishing House, or some of us who are here, asking for prayer. These letters often detail heart-breaking conditions, and in their nature loudly call for a sympathetic and wise reply. But everyone capable of sending such replies is so fully employed with other duties that no one answers the letters. However we want all such people to know that the letters are all read, and the gist of the prayer request is typed out and sent once a week to our friends who stand with us in prayer for these prayer objects. Although you may not have received a reply to such a letter, you may rest assured the prayer has been faithfully offered, and that the request has been passed along to the prayer warriors.

OPEN FOR CALLS

PASTORAL.—Wife plays piano. Prefer a place where people want the old-fashioned gospel preached with signs following.—Ruel T. Johnson, 1417 Lutz Place, N. E., Canton, Ohio.

EVANGELISTIC.—Several years' experience in evangelistic work. In fellowship with the General Council. Reference: A. W. Kortkamp, 2726 Hillcrest Ave., Alton, Ill.—Louis Draper, 1011 E. 6th St., Alton, Ill.

EVANGELISTIC.—California Sunshine Evangelistic Party leaving California May 13, going East via Phoenix, Ariz. In fellowship with General Council. May be reached at home address, 1229 W. 38th Place, Los Angeles, Calif.—Wm. E. Blackburn.

EVANGELISTIC.—We have been serving as pastor in Humboldt, Kans., 4½ years where we have built a nice, large church. Have a fine band of saints moving on for God. Now feeling led of the Lord, we are resigning the pastorate for the evangelistic field.—Evangelist Oscar Davidson, c/o Jim Davidson, Gracemont, Okla.

NOTICE.—The address of A. F. Crouch, Secretary-Treasurer of the Iowa-North Missouri-Northeastern Nebraska District, is now 1753 Lyon St., Des Moines, Iowa.

WANTED.—A minister in fellowship with the Council to hold meetings in Polk County, near Dunnegan, Mo. A few believers here, and several school houses open.—Henry House, Highway No. 13.

WANTED.—A home with a Pentecostal family located where she can attend church, by a Baptist woman, 54 years' old, able to care for small home.—Address, Mrs. Edna Stevens, R. F. D. 1, Box 14, Anguilla, Miss.

NOTICE.—A new work is opened in Stirling City, Calif., a mountain village. If any Western assembly has any used song books they would like to donate to the work, such would be greatly appreciated. Address L. A. Dodson, pastor, Stirling City, Calif.

NOTICE.—We have received such a flood of applications in response to our notice of April 20, it is difficult to reply to all, hence we take this means to thank those to whom we have not replied, for their consideration.—Irvin E. Smith, Gran Quivira, New Mexico.

FOR SALE.—Gladiolus bulbs. Mixed colors, all blooming sizes, \$1.50 per hundred, postpaid.—Chas. W. Hess, 311 Oakland Ave., Goshen, Ind. (Note: By special arrangement of the Publication Committee we are inserting this notice in the Evangelist to help our brother who is called to his wife seriously ill in Oregon, leaving his bulbs in charge of an assistant.—Editor.)

Forthcoming Meetings

Pray for all forthcoming meetings. Notices of meetings should be received by us three full weeks before the meeting is to start.

FAIRFAX, OKLA.—Sister Fannie McCall is to conduct a meeting in Fairfax, June 1 to July 1, assisted by her daughter, Mrs. Bushay.—Pastor Mabel Lynn.

TIPPECANOE CITY, O.—Revival at Bethel Mission Hall, June 2-23, Evangelist Fay Sease in charge.—Pastor E. P. Cooper.

SAN FRANCISCO, CALIF.—City-wide campaign at Glad Tidings Temple, May 28-June 16, A. Watson Argue, of Winnipeg, Canada, in charge.—H. W. Cooksey, assistant pastor.

WARREN, ARK.—Evangelist Meyer Tan Ditter will conduct a revival campaign at the Assembly of God tabernacle, 409 York St., May 15 to June 2, or longer.—Roy Canady, pastor.

BRIDGEPORT, WASH.—Evangelist R. S. Peterson, of Pelican Rapids, Minn., will conduct a revival campaign at this place May 17-June 2nd.—Pastor C. W. Hart, Box 40.

ANTLER, N. D.—Evangelist E. E. Krogstead of Albert Lea, Minn., will conduct a 3 weeks' campaign at the Full Gospel church June 2-23.—Pastor Mabel Stake.

LOUISVILLE, KY.—Evangelist Wm. F. A. Gierke will conduct a city-wide campaign at the Assembly of God, 2113 W. Broadway, June 23-July 14. For further information address Pastor A. E. Baker, 2111 W. Broadway.

LULING, TEX.—Evangelist A. F. Gardiner will conduct revival services at the Assembly of God tabernacle May 5-June 9. For further information write, Pastor J. A. Wilborn, Box 544, Luling, Tex.

LEBANON, PA.—A city-wide evangelistic campaign, May 8 to June 5, will be held in the auditorium, 513 Cumberland Street, by the Chas. A. Shreve evangelistic party. Services daily at 10:00 and 7:30 (except Saturday); Sunday 2:30 and 7:30.

CARTHAGE, MO.—City-wide Pentecostal revival in large tabernacle seating 900 people, June 2-23, or longer, Elder A. A. Wilson, and K. H. Lawson, musical director, in charge. Near-by assemblies are most cordially invited.—W. H. Boyles, pastor.

JESTER, TEX.—Pastor-Evangelist E. R. Winter will conduct a revival campaign at the Union Tabernacle at Jester, 12 miles southwest of Corsicana, on Highway No. 31, May 23-June 9. All near-by assemblies invited.—A. H. Woodward.

MCCURTAIN, OKLA.—Fellowship meeting beginning Friday night, June 7. All-day service Sunday with dinner on the ground. Sacramental services. Young people's program Sunday night. For further information write the pastor, Lucy Carrie Stickney, P. O. Box 185.

DES MOINES, IOWA.—Dr. Chas. A. Shreve will conduct a city-wide Pentecostal campaign June 16-July 7, in a large tabernacle being erected for the purpose. For further information write Pastor A. F. Crouch, 1753 Lyon St., Des Moines, Iowa.

WELLESLEY PARK, MASS.—Summer Camp from June 15 to September. Speakers: Donald Gee, S. A. Jamieson, Dr. Lillian Yeomans, Arthur W. Frodsham, Harry Long, Alvin Branch, and others. Further particulars from Stanley H. Frodsham, 7 Auburn St., Framingham, Mass.

PALMYRA, IND.—Dedication of new church May 26, at eleven o'clock, District Superintendent Flem Van Meter expected to be in charge. Any minister in fellowship with the Council is welcome to stop over with us for the dedication.—Lloyd and Nannie Mae Sappington.

NORTH VENICE, ILL.—Evangelist C. C. Helvey will conduct a revival campaign at the Assembly of God tabernacle, 1131 Douglas Street, June 6-July 7. Meetings every night at 7:30; Sundays, 11:00 a. m.—Pastor Eugene D. Weiss, pastor.

GALESBURG, ILL.—P. C. Nelson, President of the Southwestern Bible School, will conduct a 22 days' revival beginning May 19. He will be assisted by his wife and son Merrill and Sister Annie Bamford. Meeting will be held at Calvary Church, 266 E. South St.—Guy Phillips, pastor.

WICHITA, KANS.—Christ's Ambassadors' Rally for the Central Section will be held at the Assembly of God, corner Market and Kellogg, June 1-2. An interesting program is being arranged including a missionary service. Special music will be in charge of Mr. and Mrs. Lester Phillips, evangelistic singers and players of Wichita. Free entertainment. For further information write Martha DeVore, 1225 Larimer Avenue, Wichita, Kansas.

HORNELL, N. Y.—Evangelist Stanley Cooke will conduct a series of meetings May 15-26 at the Glad Tidings Tabernacle.—Chas. H. Schmitz, pastor.

HULL WOODS, TEX.—Camp meeting beginning July 28, sponsored by the Burkburnett Christ's Ambassadors. Good camp ground. For information write, J. W. Elliott, Box 593, Burkburnett, Tex.

WATONGA, OKLA.—Evangelist Garnett Gunter will begin a tent meeting May 25. He will be assisted by Evangelist Helen Harding, of Southwestern Bible School and Evangelist and Mrs. F. C. Cornell, of Tulsa, Okla.

MANHATTAN, KANS.—We have begun a tent meeting in the Central Park here—a new field, and shall be glad for any passing brethren to stop over for a few services and give us a lift.—Evangelist James and Nellie Cox.

ALTOONA, PA.—Evangelist F. Webster Tyler, of Binghamton, N. Y., will conduct an evangelistic campaign at the Altoona Pentecostal Tabernacle, 217 Fifth Ave., May 19-June 9. Services each evening (except Saturday) at 7:30; Sundays, 10:30 a. m.—Chas. W. H. Scott, pastor.

MILWAUKEE, WIS.—Revival campaign at Bethel Tabernacle, Assembly of God—German Branch, June 2-16. All services will be conducted in the German language. Evangelist Wm. F. A. Gierke of Los Angeles, Calif., will be in charge. For further particulars address, H. A. Ulrich, pastor, 875 28th St.

WELLSVILLE, PA.—Evangelist Delores Dudley, of New Philadelphia, Ohio, Brother Joe Eliot, of Washington, D. C., song leader, and Mrs. Chas. Crone, pianist, will conduct a tent campaign on the main highway between York and Harrisburg, about 12 miles north of York, June 2-23. For further information write Chas. N. Crone, pastor, Dover, Pa.

EAU CLAIRE, WIS.—Evangelist Joseph Terlizzi, of LeMars, Iowa, will conduct a 2 weeks' revival in the Glad Tidings Tabernacle, Cor. Bellinger and Randall Sts., beginning May 19. He will be assisted by his sister, Mrs. D. Taylor, an accomplished violinist, and her husband who will have charge of the singing.—Pastor Otis R. Averill.

WASHINGTON, D. C.—Pentecostal rally and evangelistic campaign, July 14-Aug. 14. Services in large tent, Chas. A. Shreve Evangelistic Party in charge. Arrangements being made for plenty of rooms at reasonable rates. Washington's famous tourist camp available. For further information write, Secretary Campaign Committee, 636 "C" Street, N. E., Washington, D. C.

CALGARY, ALBERTA.—We expect to open a new tabernacle, on 8th Avenue, between 8th and 9th Sts. West, on May 26th. Evangelist Harvey McAlister, of Chicago will be in charge of the opening services and will continue with us for a revival campaign until the middle of June. We will welcome out of town visitors to these meetings.—Pastor Hugh J. McAlister.

AKRON, OHIO.—The Ohio State Christ's Ambassadors will hold their next rally May 30 at the Pentecostal Church, Howard and York Sts., C. A. McKinney, pastor. There will be three services—10 a. m., 2 and 7:30 p. m. There will be special speakers and election of officers for ensuing year. All who have instruments kindly bring them, and each assembly represented will be expected to render music in song or instrument.—H. A. Hedin.

WORLD MISSIONS CONTRIBUTIONS
(Continued from Page Eleven)

- 30.00 Knoxville Pent'l Assembly Knoxville Pa
- 31.55 Assembly Framingham Mass
- 35.00 Assembly of God Oshkosh Wis
- 35.00 Assembly Peak and Garland Dallas Tex
- 36.18 Pent'l Church & S S Long Branch N J
- 36.21 Bethel Pent'l Assembly Juneau Alaska
- 38.00 Pent'l Church Newville Pa
- 40.00 Bethel Church Sisseton S Dak
- 48.00 Pent'l Gospel Tabernacle E St Louis Ill
- 40.50 Highland Park Pent'l Mission Los Angeles Calif
- 44.00 Full Gospel Church Granite City Ill
- 45.00 Pentecostal Church Akron Ohio
- 45.00 A group of friends Toronto Can
- 47.60 Pentecostal Mission Concord N H
- 50.00 Pent'l Prayer Band Allentown Pa
- 50.00 Pentecostal Church of Foursquare Gospel S S Yakima Wash
- 51.00 Pentecostal Church Warren Ohio
- 57.65 Assembly Latah Wash
- 58.60 Full Gospel Tabernacle Cuyahoga Falls Ohio
- 64.68 Pacific Northwest Evangelistic Assn Seattle Wash
- 69.71 Bethel Tabernacle Canton Ohio
- 75.99 Bethel Temple Missionary Society St Louis Mo
- 79.05 Assembly of God Bethel Church
- 86.33 Church Sonnett Mont
- 102.71 Full Gospel Church Baltimore Md

150.00	Pentecostal Church Jeanette Pa	
160.00	Pentecostal Tabernacle New Castle Pa	
215.00	Full Gospel Assembly & S S Washington D C	
315.00	Pentecostal Church & S S Scranton Pa	
326.85	Glad Tidings Temple & Bible Institute San Francisco Calif	
832.97	Bethel Temple Los Angeles Calif	
	Total amount reported	\$8,496.15
	Home missions fund	\$153.43
	Reported as given direct to home missions	10.00
	Expense fund	142.96
	Reported as given direct to missionaries	586.32 892.71
	Total for foreign missions	\$7,603.44

DISTRIBUTION OF APRIL, 1929, MISSIONARY FUNDS

CONGO BELGE FIELD		
Allowances of Missionaries	\$ 363.00	
Allowances of Missionaries on furlough	198.06	
Mission Station Expense	60.00	621.06

EGYPTIAN FIELD		
Allowances of Missionaries	257.00	
Allowances of Missionaries on furlough	50.00	
Mission Station Expense	50.00	
Native workers	40.00	
Lillian Trasher & Orphanage	212.25	609.25

FRENCH SUDAN FIELD		
Allowances of Missionaries	378.00	
Mission Station Expense	58.00	436.00

LIBERIA & SIERRA LEONE FIELDS		
Allowances of Missionaries	675.26	
Allowances of Missionaries on furlough	85.00	
Mission Station Expense	95.00	855.26

SOUTH AFRICAN FIELD—TRANSVAAL		
Allowances of Missionaries	317.00	
Native workers	23.00	340.00

TOTAL DISTRIBUTION—AFRICA \$2,861.57

CHINA NORTH CHINA FIELD		
Allowances of Missionaries	781.60	
Allowances of Missionaries on furlough	100.00	
Mission Station Expense	139.21	
Native workers	71.00	
L. M. Anglin & Orphanage	642.24	
Famine funds for China	700.00	2,434.05

WESTERN CHINA AND TIBET		
Allowances of Missionaries	591.78	
Mission Station Expense	81.00	
Native workers	167.47	
Famine funds	407.24	1,247.49

SOUTHWESTERN CHINA—YUNNAN PROV.		
Allowances of Missionaries	180.00	
Allowances of Missionaries on furlough	68.00	
Mission Station Expense	25.00	
Native workers	15.00	288.00

CENTRAL CHINA		
Allowances of Missionaries	170.00	
Allowances of Missionaries on furlough	40.00	
Mission Station Expense	13.00	
Native workers	20.00	243.00

SOUTH CHINA		
Allowances of Missionaries	483.00	
Allowances of Missionaries on furlough	66.82	
Mission Station Expense	25.00	
Native workers	35.00	
South China work & workers	298.00	907.82

TOTAL DISTRIBUTION—CHINA 5,120.36

INDIA		
Allowances of Missionaries	2915.00	
Allowances of Missionaries on furlough	360.14	
Mission Station Expense	670.00	
Native workers	187.00	
Almyra Aston & orphanage	172.00	
Famine funds	20.00	
Leper work	66.00	4,390.14

SOUTH INDIA & CEYLON		
Allowances of Missionaries	449.00	
Mission Station Expense	20.00	
Native workers	25.00	494.00

TOTAL DISTRIBUTION—INDIA 4,884.14

JAPAN FIELD		
Allowances of Missionaries	732.00	
Allowances of Missionaries on furlough	50.00	
Mission Station Expense	320.00	
Native workers	40.00	1,142.00

PALESTINE & SYRIA FIELDS		
Allowances of Missionaries	495.00	
Mission Station Expense	166.00	661.00

PORTO RICO FIELD		
Allowances of Missionaries	190.00	
Allowances of Missionaries on furlough	20.00	
Porto Rican work & workers	160.00	370.00

CENTRAL AMERICA		
Allowances of Missionaries	250.00	
Mission Station Expense	80.00	330.00

SOUTH AMERICA FIELD		
Allowances of Missionaries	647.20	
Allowances of Missionaries on furlough	170.00	
Mission Station Expense	10.00	
Native workers	10.00	837.20

PHILIPPINE & FIJI ISLANDS		
Allowances of Missionaries	128.00	128.00

WEST INDIES FIELD		
Allowances of Missionaries	100.00	100.00

MEXICO & MEXICAN BORDER FIELDS		
Allowances of Missionaries	376.50	
Mission Station Expense	3.00	
La Luz	20.00	
Co laborers	2.00	
Latin-American Institute	61.00	
Mexican workers—Border	200.00	
Mexican workers—Mexico	125.00	

California work	75.00	
Mexican truck	2.00	
Publishing House	45.00	909.50

MISCELLANEOUS FIELDS		
Alaska Allowance	10.00	
Hawaii Allowance	100.00	
Straits Settlements Allowance	100.00	
Persia Allowance	103.00	
Poland Allowance	261.15	
Russia Allowance	139.34	
Latvia Allowance	60.00	
Bulgaria Allowance	83.84	
Greece Allowance	40.00	
Hungary Allowance	39.50	936.83

Non-Council Missionaries (designated)	715.70	
Total amount missionaries' allowances	18,996.30	
Mission Rest Home	168.00	
Fares, Buildings, Etc.	928.60	
Deputational work	150.00	

	\$20,242.90	
Credited to Special Accounts	461.94	
Shortage in March Funds	295.25	

	\$21,000.09	
Borrowed from May Funds	659.20	

TOTAL OFFERINGS FOR APRIL \$20,340.89



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of the tribes. **NUMBERS 2, 3** *The 1*

19 And his host, and those that were numbered of them, were forty thousand and five hundred.

20 And by him shall be the tribe of Manasseh: and the captain of the children of Manasseh shall be Gamaliel the son of Pedabur.

21 And his host, and those that were numbered of them, were thirty and two thousand and two hundred.

Israel: as the Lord com Moses.

34 And the children of did according to all that he commanded. Moses: as pitched by their standes so they set forward, ev after their families, accord the house of their fathers.

CHAPTER 3

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Jesus is apprehended. **ST. MATTHEW 26, 27** *Peter's denial. Judas.*

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 ¶ And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they spit in his face, and

To ver. 56, Mt. 14. 43 -50, Lk. 22. 47 -53, Jn. 18. 3

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Tennessee District	8.33
Texas District	1.73
TOTAL	\$522.38

REPORT SHOWING AMOUNT EACH STATE HAS SENT IN FOR THE EXTENSION OF WORLD MISSIONS DURING MONTH OF APRIL

Foreign Missions	
California	\$4403.87
Pennsylvania	2372.82
New York	2240.67
Missouri	1624.39
Ohio	1373.36
Illinois	1336.78
Washington	929.79
Texas	890.54
New Jersey	614.12
Kansas	513.68
Oklahoma	510.62
Connecticut	424.93
Minnesota	417.08
Iowa	415.24
Idaho	355.41
Virginia	321.05
Wisconsin	319.74
Michigan	315.27
Oregon	290.05
Massachusetts	284.84
Indiana	247.34
Maryland	246.60
South Dakota	244.37
Montana	221.52
Delaware	220.60
Colorado	220.32
Canada	183.75
Florida	180.59
Arkansas	179.18
North Dakota	171.50
Nebraska	137.36
Georgia	106.50
Tennessee	86.78
Alabama	81.25
West Virginia	74.33
Kentucky	69.31
Mississippi	66.34
Maine	64.34
New Hampshire	47.83
Louisiana	43.56
District of Columbia	37.00
New Mexico	22.88
Arizona	21.09
Wyoming	15.47
Nevada	12.00
Vermont	10.50
South Carolina	5.00
North Carolina	1.00
Foreign Countries	74.48
Total amount reported minus \$2706.15, given direct and designated for expenses or \$20,340.89, total for April.	

Home Missions	
Missouri	\$78.43
Minnesota	71.36
Kansas	62.63
Oklahoma	45.13
Massachusetts	40.96
Iowa	29.47
Colorado	19.76
Maryland	19.13
South Dakota	18.27
North Dakota	15.37
California	15.12
West Virginia	14.34
Illinois	13.26
Virginia	12.37
Alabama	12.32
Mississippi	11.91
Montana	11.62
Florida	10.00
Connecticut	9.23
Arkansas	9.15
Tennessee	9.14
Nebraska	8.90
Wisconsin	7.91
Louisiana	7.59
New Hampshire	6.83
Kentucky	6.10
Texas	5.73
New York	3.00
Pennsylvania	1.62
Foreign	1.50
Wyoming	1.03
Nevada	1.00
North Carolina	1.00
Ohio	.50
Total amount reported minus \$18.60, given direct, or \$563.08—Total for April.	

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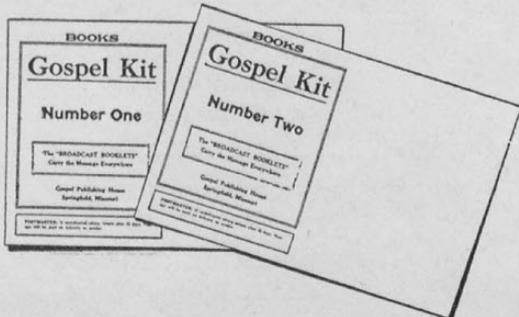
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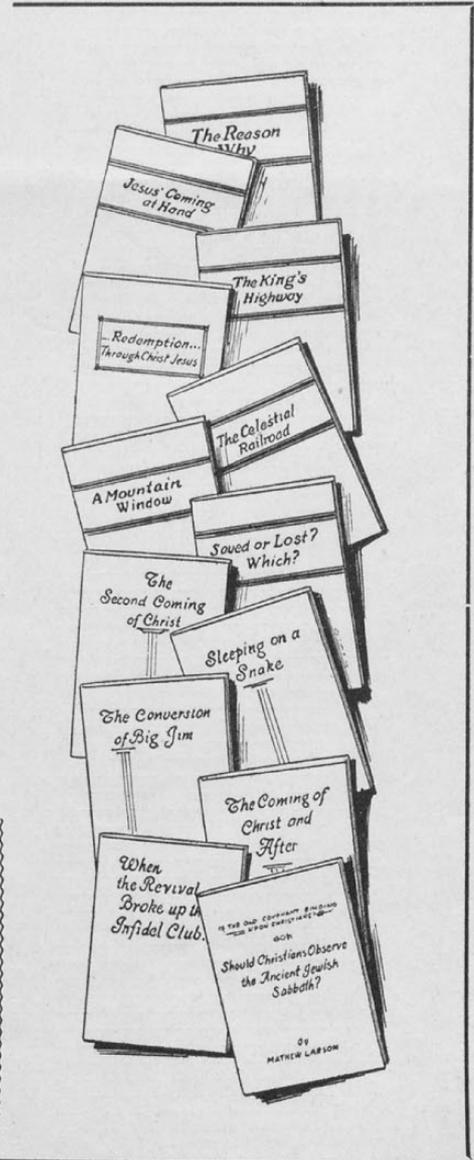
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