

# THE Pentecostal Evangel

A FAMILY AND  
MISSIONARY PAPER



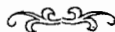
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## The Word of God



**G**OD has magnified His word above His name. His word is sufficient for all time, for all needs, for all people. The Word, manifested in the flesh, meets the need of man for salvation, for redemption, yea, all his needs.

The word spoken by the Lord is sufficient for every man in every circumstance in every time. God's thoughts are hidden in the Word, secreted in the Word, and they are unfolded by the Spirit. The plan of redemption of mankind, of the world, of the universe, is set forth in the Word, and God has pledged Himself to His Word.

The lie of the devil in the garden is going to be corrected by God from heaven. "Yea, hath God said?" brought ruin. But "Thus saith the Lord" will bring redemption, will bring salvation.

The Word of God penetrates the innermost recesses, pierces even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. It is minute in its penetration. It is marvelous in the extent of its ramification. "The Lord gave the Word; great was the company of those that published it" (Psa. 68:11). "Yea, verily, their sound went into all the world, and their words unto the ends of the world" (Rom. 10:18).

The angels that excel in strength are they that do His commandments, hearkening unto the voice of His word. God is invisible, but He has made manifest His invisible voice by His Word.

All Scripture is given by inspiration, by the Holy Ghost. Holy men of God spake as they were moved by the Holy Ghost. The Holy Ghost behind the Word of God! The Holy Ghost always accomplishes that which He sets forth to do.

The Spirit brooded over chaos at creation and He made cosmos out of chaos, order out of disorder. Out of confusion was brought forth perfected peace and harmony. If the Holy Spirit could do that in a disrupted universe, in a disorganized earth, He can bring disordered minds, the distorted brains of men who are at enmity against God, into peace.

God's plans are hidden in His Word. They are hidden from the world. But Christ says to those that are His, "It is given unto you to know the mysteries of the kingdom of heaven."

## "Himself Took Our Infirmities and Bare Our Sicknesses"

Evangelist Smith Wigglesworth at the Springfield Assembly

Bible reading, Matt. 8:1-17.

Here we have a wonderful word. All the Word is wonderful. This blessed Book brings such life and health and peace, and such an abundance that we should never be poor any more. This Book is my heavenly bank. I find everything I want in it. I want to show you how rich you may be, that in everything you can be enriched in Christ Jesus. He has abundance of grace for you and the gift of righteousness, and through His abundant grace all things are possible. I want to show you that you can be a living branch of the living Vine, Christ Jesus, and that it is your privilege to be right here in this world what He is. John tells us, "As He is, so are we in this world." Not that we are anything in ourselves, but Christ within us is our all in all.

The Lord Jesus is always wanting to show forth His grace and love in order to draw us to Himself. God is willing to do things, to manifest His Word, and let us know in measure the mind of our God in this day and hour. There are many needy ones, many afflicted ones, but I do not think any present are half as bad as this first case that we read of in Matthew 8. This man was a leper. You may be suffering with consumption or cancers or other things, but God will show forth His perfect cleansing, His perfect healing, if you have a living faith in Christ. He is a wonderful Jesus.

This leper must have been told about Jesus. How much is missed because people are not constantly telling what Jesus will do in this our day. Probably someone had come to that leper and said, "Jesus can heal you." And so he was filled with expectation as he saw the Lord coming down the mountain side. Lepers were not allowed to come within reach of people, they were shut out as unclean. And so in the ordinary way it would have been very difficult for him to get near because of the crowd that surrounded Jesus. But as He came down from the mount He met. He came to the leper. Oh, this terrible disease! There was no help for him humanly speaking, but nothing is too hard for Jesus. The man cried, "Lord, if thou wilt, thou canst make me clean." Was Jesus willing? You will never find Jesus missing an opportunity of doing good. You will find that He is always more willing to work than we are to give Him an opportunity to work. The trouble is we do not come to Him, we do not ask Him for what He is more than willing to give.

And Jesus put forth His hand, and touched him, saying, "I will; be thou clean." And immediately his leprosy was cleansed. I like that. If you are definite with Him you will never go away disappointed. The divine life will flow into you and instantaneously you will be delivered. This Jesus is just the same today, and He says to you, "I will; be thou clean." He has an overflowing cup for thee, a fulness of life. He will meet you in your absolute helplessness. All things are possible if you will only believe. God has a real plan. It is so simple. Just come to Jesus. You will find Him just the same as He was in days of old.

The next case we have in this chapter is that of the centurion coming and beseeching Jesus on behalf

of his servant who was sick of the palsy and grievously tormented. This man was so in earnest that he came seeking for Jesus. Notice this, that there is one thing certain, there is no such thing as seeking without finding. He that seeketh findeth. Listen to the gracious words of Jesus, "I will come and heal him." Most places that we go to there are so many people that we cannot pray for. In some places there are 200 or 300 who would like us to visit them, but we are not able to do so. But I am so glad that the Lord Jesus is always willing to come and heal. He longs to meet the sick ones. He loves to heal them of their afflictions. The Lord is healing many people today by means of handkerchiefs as you read that He healed people in the days of Paul. You can read of this in Acts 19:12.

A woman came to me in the city of Liverpool and said, "I would like you to help me. I wish you would join with me in prayer. My husband is a drunkard and every night comes into the home under the influence of drink. Won't you join me in prayer for him?" I said to the woman, "Have you a handkerchief?" She took out a handkerchief and I prayed over it and told her to lay it on the pillow of the drunken man. He came home that night and laid his head on the pillow in which this handkerchief was tucked. He laid his head on more than the pillow that night. He laid his head on the promise of God. In Mark 11:24, we read, "What things soever ye desire when ye pray, believe that ye receive them and ye shall have them."

The next morning the man got up and called at the first saloon that he had to pass on his way to work and ordered some beer. He tasted it and said to the bartender, "You have put some poison in this beer." He could not drink it, and went on to the next saloon and ordered some more beer. He tasted it and said to the man behind the counter, "You put some poison in this beer, I believe you folks have agreed to poison me." The bartender was indignant at being thus charged. The man said, "I will go somewhere else." He went to another saloon and the same thing happened as in the two previous saloons. He made such a fuss that they turned him out. After he came out from work he went to another saloon to get some beer, and again he thought he had been poisoned and he made so much disturbance that he was thrown out. He went to his home and told his wife what had happened and said, "It seems as though all the fellows have agreed to poison me." His wife said to him, "Can't you see the hand of the Lord in this, that He is making you dislike the stuff that has been your ruin?" This word brought conviction to the man's heart and he came to the meeting and got saved. The Lord has still power to set the captives free.

When I was in Australia a lady came to me who was much troubled about her son who was so lazy. I prayed over a handkerchief which was placed on the boy's pillow. He slept that night on the handkerchief and the next morning he got up and went out and secured a position and went to work. Oh, praise the Lord, you can't shut God out, but if you will only believe He will shut the devil out.

Jesus was willing to go and heal the sick one but the centurion said, "Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed." Jesus was delighted with this expression and said to the man, "Go thy way; and as thou hast believed, so be it done unto thee." And his servant was healed the self-same hour.

When I was in Australia a man came up to me. He was leaning on a big stick and said, "I would like you to help me. It will take you half an hour to pray for me." I said, "Believe God and in one moment you will be whole." His faith was quickened to receive an immediate healing and he went away glorifying God for a miraculous healing. The word of the Lord is sufficient today. If you will dare to believe God's Word you will see a performance of His Word that will be truly wonderful. Here we have with the centurion an audacity of faith, a faith that did not limit God. Failures come when we limit the Holy One of Israel. I want to encourage you to a living faith to believe God's Word.

The next healing we read of here is the healing of Peter's wife's mother who was sick of a fever. Luke tells us that Jesus rebuked the fever. The fever could hear. The moment it could hear it went. Jesus had a new method. Today there are a lot of folks who try to sweat out a fever. You can't sweat the devil out. He can stand all the heat that you can apply to him. But if thou canst believe, deliverance is as sure and certain for you as it was for Peter's wife's mother.

I received a telegram once urging me to visit a case about 200 miles from my home. As I went to this place I met the father and mother and found them broken hearted. They lead me up a staircase to a room and I saw a young woman on the floor and five people were holding her down. She was a frail young woman but the power in her was greater than all those young men. As I went into the room the evil powers looked out of her eyes and they used her lips saying, "We are many, you can't cast us out." I said, "Jesus can." He is equal to every occasion. He is waiting for an opportunity to bless. He is ready for every opportunity to deliver souls. When we receive Jesus it is true of us, "Greater is He that is in you than he that is in the world." He is greater than all the powers of darkness. No man can meet the devil in his own strength, but any man filled with the knowledge of Jesus, filled with His presence, filled with His power, is more than a match for the powers of darkness. God has called us to be more than conquerors through Him that loved us.

The living Word is able to destroy Satanic forces. There is power in the name of Jesus. I would that every window in the street had the name of Jesus written large upon it. His name, through faith in His name, brought deliverance to this poor, bound soul, and thirty-seven demons came out giving their names as they came forth. The dear woman was completely delivered and they were able to give her back her child. That night there was heaven in that home and the father and mother and son and his wife were all united in glorifying Christ for His infinite grace. The next morning we had a gracious time in the breaking of bread. All things are wonderful with our wonderful Jesus. If you would dare rest your all upon Him, things would take place and He would change the whole situation. In a moment, through the name

of Jesus, a new order of things can be brought in.

In the world they are always having new diseases and the doctors cannot locate them. A doctor said to me, "The science of medicine is in its infancy, and really we doctors have no confidence in our medicine. We are always experimenting." But the man of God does not experiment. He knows, or ought to know, redemption in its fulness. He knows, or ought to know, the mightiness of the Lord Jesus Christ. He is not, or should not be, moved by outward observation, but should get divine revelation of the mightiness of the name of Jesus and the power of His blood. If we exercise our faith in the Lord Jesus Christ He will come forth and get glory over all the powers of darkness.

At eventide they brought unto Him many that were possessed with devils; and He cast out the spirits with His word and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, "Himself took our infirmities, and bare our sicknesses." The work is done if you only believe it. It is done. Himself took our infirmities and bare our sickness. If you can only see the Lamb of God as He went to Calvary! He took our flesh that He might take upon Himself the full burden of all our sin and all the consequences of sin. There on the cross God laid upon Him the iniquities of us all. There on the cross of Calvary the results of sin were also dealt with. "As the children are partakers of flesh and blood, he also himself took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life time subject to bondage." Through His death there is deliverance for you today.

### FROM A LETTER TO A FRIEND

Discouragement serves no possible purpose; it is simply the despair of wounded self-love. The real way of profiting by the humiliation of one's own faults is to face them in their true hideousness, without ceasing to hope in God, while hoping nothing from self. No one ever more urgently needed to be humbled by their faults than yourself; thus only will God crush your pride and confound your presumption. When He has stripped you of all self-resource, He will begin to build for Himself; till then He will overthrow every attempt by means of your own faults. Let Him work His will; do you toil on humbly, without counting for anything.

Nothing but the consciousness of your own weakness can make you indulgent to that of others.—Fenelon.

### KEPT BY THE POWER OF GOD THROUGH FAITH

Do not try to stir up faith from within. How often I have tried to do that and made a fool of myself. You cannot stir up faith from the depth of your heart. Leave your heart and look into the face of Jesus, and listen to what He tells you and how He will keep you. Look up into the face of your loving Father, and take time every day with Him and begin a new life with the deep emptiness and poverty of a man who has got nothing and who wants to get everything from Him: with the deep restfulness of a man who rests in the living God, the omnipotent Jehovah; and try God and prove Him if He will not open the windows of heaven and pour out a blessing that there shall not be room to contain it.—Andrew Murray.

# The Pentecostal Evangel

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GENERAL COUNCIL ASSEMBLIES OF GOD  
Springfield, Missouri, U. S. A.

E. N. Bell.....Chairman J. W. Welch.....Secretary

## CHRIST, THE WISDOM OF GOD

The highest wisdom is found in the Son of the Highest. Human wisdom as compared with the divine is as a rush light compared to the sunlight. A ridiculous comparison, you say. What do you think of a rush light setting itself up against the sun? Put the candle in the full blaze of the noonday sun. It collapses. It runs away. It hath no form nor comeliness. It does not burn out. It fizzles up.

Man is setting his wisdom up against Christ who is the Wisdom of God. Man, by putting his wisdom against God, will fizzle out. He will come to despair. He will lose his form of comeliness and he will put despair in the hearts of those he comes in contact with. But unto the humble, dependent, yielded, contrite heart, Christ is made unto that one wisdom. The man who is conscious he has no wisdom has all wisdom. How? First, he has accepted life in place of death. He is passed from death unto life by accepting Christ as his life. That is the first and greatest act of wisdom. Then he searches the Scriptures, and he is made wise unto salvation. As he waits on Christ he has the mind of Christ. That is an un-fathomable mind.

Solomon's wisdom was a reflection of God's, but Christ was the Wisdom of God. And he who has the mind of Christ can compare spiritual things with spiritual things. The saved "fool" is greater than the unsaved philosopher. Yes, poor Job with his boils, his poverty, and distress, was greater than the slick, comfortable, self-opinionated counselors and philosophers that came to bemoan his fate. The time came when they were glad of Job's prayers. And their philosophy did not wipe out all their sense, for they accepted Job as their intercessor.

Vain philosophy! Thus the Word defines worldly wisdom. Jesus Christ is a Rock of offense. He ever was and ever will be to the world. But the Rock, the rejected Stone, has become the Cornerstone. A Rock of offense to one, but a Rock of defense to the believer.

The conies are a feeble folk but they make their home in the rocks. Their defense is the munitions of rocks. Samson could slay the lion, could catch foxes, but the conies were too cute for him, they hid in the rock. Weakness, when it knows its weakness, can find strength, security and safety in the Rock. Be a coney. Yes, and no Samson, no strong man, can secure you, can take you.

The world by wisdom knew not God nor Christ. God has hidden His wisdom in the cross, and in the cross you will find the Wisdom of God. Oh, the depths of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments,

and His ways past finding out! The cross is an offense, the preaching of the gospel foolishness, but God has ordained this plan to bring proud man down from his proud position that he may see himself as he truly is.

If man recognizes that he deserves death, in that recognition he will see life, because the Lord of life came to death that life may be imparted to him who was lorded over by death. God's wisdom is hidden in the cross. Life is hidden in the cross. Immortality is hidden in the cross. The remedy for sin, disease, defeat, world condemnation, is seen in the cross, and the world's salvation also. Satan holds the cross up as foolishness. God holds it up as life, wisdom, health.

"Paul! Are you a fool? Were you not taught in the schools? Were you not a scholar? And yet you say, 'I glory in the cross. I am crucified with Christ.' Paul, Paul, you are beside yourself. Much learning hath made thee mad."

"No! No! No! I was mad. I was going on a mad course. I was exceedingly mad against that way. But now I speak the words of uprightness, of truth, of verity. I gloried in what I was. Now I glory in what I am not. I glory in the fact that I am crucified with Him, and I glory in Him who is the Son of God."

Paul the scholar, the logician, the philosopher, saw the Lord Jesus Christ, and he said, "What wilt thou have me to do?" He was nothing, he knew nothing, he was willing to do anything. He became nothing, so that God could make him something. The writings of Paul the scholar are available to all scholars today, and they will be judged by the words of that scholar and the words of the Master of that scholar.

The rich man made the request that one be sent to his father's house to warn his brethren lest they come to the place of torment. He said, "If one went unto them from the dead they will repent." But the answer came, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Those living in the days of Christ had a barrier erected to prevent them going to a place of torment. Today we have a double barrier, the words of Moses and the prophets, and those of the Lord Jesus Christ and the epistles. Nay, an extra barrier, the experience of the members of the living church all down the ages.

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

The words of life can be purchased for five cents. But some prefer to pay five dollars to learn the way of death.

The multiplicity of the Word of God in its 700 languages will be one of the most potent factors in the condemnation of those who are lost. The Lord Jesus says, "Search the Scriptures, for . . . they are they which testify of me" (John 5:39).

The tenth General Council will be held in St. Louis, Mo., D. V., from September 13 to 20. Full announcement later. Plan to attend.

## THE LORD'S HEALING

Special Divine Healing number. Send for a roll of this special number of the Evangel before they are all gone. The price of the same is 25 copies for 25 cents (Canada 29 cents); 100 copies \$1.00 (Canada \$1.15). Gospel Publishing House, Springfield, Mo.

## QUESTIONS AND ANSWERS

Conducted by E. N. BELL.

**2071. What does Maran-atha" mean in 1 Cor. 16: 22? I thought it meant "Our Lord cometh," but this hardly makes sense here.**

"Maran-atha" is a Syriac phrase, and means "the Lord cometh." Paul is talking about deceivers who profess to love Christ, but who in their hearts set Him at naught. So if any man love not Jesus Christ, but slights and despises Him, let such an one be anathema (accursed). Maran-atha (the Lord cometh). That is, let him be accursed when the Lord comes, or let such remember they will be judged and doomed, for the Lord is coming to judge. It is a solemn warning to all who despise and reject Christ.

**2072. What is the real meaning of 1 Tim. 3:12? Must deacons be married men?**

The phrase "husband of one wife" here means the same as to the deacon as it does when applied to the minister in verse two of the same chapter. That is, these preachers and deacons must not be men who have two or three wives at the same time, as was a common evil practiced among the unsaved. They must not be men who have put away by divorce one or two wives according to notion and gotten others that better gratified their desires. It does not mean they must be married men, but must not have more than one wife.

**2073. Is Timothy Paul's son?**

No, he was not the natural son of Paul, only his son in the gospel. That is, he was saved under Paul's preaching and then he served the Lord as a companion and was faithful as any real son could have been. His real father was a Greek, whereas Paul was a Hebrew. See Acts 16:1-3.

**2074. In Luke 15:25, of whom or what is the elder son a type?**

The elder son is the Pharisee, a Jew that was so taken up with his own self-righteousness that he had no pity in his heart and no forgiveness for the prodigal son who strayed away when he came back with repentance. It applies to any professing Christian who shows the same hard spirit.

**2075. Please explain the seeming contradiction of Prov. 26:4, 5.**

In v. 4, answering "not a fool according to his folly" seems to mean for us not to act the fool in our reply; if we do we will be like unto him. But in verse 5, "answering a fool according to his folly" seems to mean that we are to show up his folly by a wise answer. There is no contradiction, because the expressions are used in two different senses. The Scriptures frequently play upon one word or phrase by using it in two different senses. When we find out the two meanings the apparent contradiction always disappears. For samples of answering a fool and not answering a fool, see Matt. 16:1-4 and Matt. 21:24-27.

**2076. Do the words as found in Matt. 21:22; Mark 11:24; Luke 11:9, 10; John 15:7; and John 16:23, 24, etc., refer to temporal things as well as spiritual things, or is it wrong to pray for temporal things, such as praying for property lost through bad investments, or the good promises of real estate agents?**

These promises refer primarily to spiritual things, but include all the temporal things that are being

made to serve spiritual interests, and which can be asked for in the word of God and in faith. One who abides completely in Christ and His will, will not be able to ask things in faith for a selfish end. To ask for selfish ends is displeasing to God, and the prayer would not be answered. But God is interested in all our welfare, and will allow us to include in our prayer all that will be for our good and for His glory. It is better to get the voice of God before making investments than to ask Him to undo our mistakes due to not first finding out His will. Still God will help us after we get in our trouble if we see our mistake and confess it to Him.

**2077. Is the Adamic sin in our nature all cleansed out at the same time our sins of transgression are forgiven?**

Some hold that it is, while others hold that only sins of transgression are dealt with in regeneration, and that the Adamic sin in the nature is taken out by the roots in a second definite work of grace. Personally, I believe that when a man is truly born again of the Spirit in regeneration that the Adamic nature is dealt with, and from that moment such person is a fit subject for the Baptism with the Holy Spirit, if he seeks and gets it before backsliding or falling into sin. As a rule, both those who profess only regeneration and also those who profess a second definite work of grace who have had these experiences very long in the past, need a new cleansing up to date to make them fit subjects for the Baptism. But I do not believe that a new convert saved and baptized with the Spirit has all the process of sanctification completed in him. The Thessalonians, after being saved and after being given the Spirit, as 1 Thess. 4:8 shows, were still exhorted unto sanctification in this same chapter. Then farther on, in 5:23, Paul prays, "The very God of peace sanctify you wholly." He evidently does not regard sanctification as having been fully finished in them, or he would not pray that they be "sanctified wholly," or completely, through and through, inside and out, all around and out to the end. This is what the word "wholly" means. Perhaps complete sanctification does not stop with a full cleansing in removing of all sin, but includes the working into our very natures the very holiness of God. Being cleansed takes away sin, but God wants what is left made positively holy. In one sense truly regenerated people are sanctified, in another, they are now being sanctified, and in still another they shall be sanctified. Thank God for the promise, "Ye shall be perfect, even as your Father which is in heaven is perfect." as given in the A. S. V.

**2078. Why does the Evangel say so little about sanctification?**

Perhaps your trouble is in not recognizing equivalent terms, and in thinking that sanctification is not meant unless this particular term is used. The writers in the Evangel are talking about sanctification all the time when they speak of consecration, cleansing, clean living, a holy life, and such like. The Evangel is full of this. But it is true that the Evangel does not contend for any particular human theory about sanctification. We agree to recognize all clean people who are saved and filled with the Holy Ghost and living a pure life, regardless of whether they believe in what is known as the "Finished Work of Calvary," or in "The Second Definite Work" theory of sanctification. What we are concerned about is that people

(Continued on Page Seven)

## WHAT THINK YE OF CHRIST?

W. T. Gaston

What think ye of Christ? Let us put everything else out of our thoughts and be engaged and occupied with Christ. I love to think of Him as the divine Christ. We are getting very wise these days and some folks think they have become so wise that they have outgrown the idea, or they think they have, of our Jesus being divine. They patronizingly speak of Him as a great man and a great teacher, and so forth. I have a clipping concerning a certain professor in a Baptist college in Missouri. This professor states, "I do not subscribe to the deity of Jesus, nor to His vicarious death and intercessory work. I do not worship Christ or pray in His name, I do not believe that He is divine. I cannot accept the statements in the Bible concerning his pre-existence, and I do not believe that Christ is infallible or that He is a safe one to follow." I suppose he prefers to follow his own gigantic mind. This statement from a man who has been training the preachers of the coming generation, shows how things are going in the religious world.

But I desire to exalt my Jesus as a divine Christ. My Bible describes Him as One who thought it not robbery to be equal with God. He was in the form of God, He was equal with God. He is God. John tells us that in the beginning was the Word, and the Word was with God and the Word was God. Jesus was the Word, He was the divine Son of God. "All things were made by him, and without him was not anything made that was made." He made all the trees and the flowers, the birds and the creeping things. All that you can see is the mighty work of our mighty Christ.

Look at the heavens and behold the stars. The Son of God made them too. I don't know much about these things myself, but Sir Robert Ball, in making an address about the sun — one of the things that our Jesus made — said that, if you could hammer it and break it to pieces, it would make 1,300,000 worlds the size of ours. Try to count the stars. Get them under a powerful telescope and you will see that they are like the sands of Egypt. One man who made a photograph of the heavens said there were 450,000,000 stars. I am told that there are more than 20,000,000 suns in the Milky Way. Some of the stars are so far distant that if you had sent a message, traveling at the rate of 186,000 miles a second, to them when Jesus was born, it would be 200 years from now before some of these distant stars received the message. Our wonderful Christ made them all, and He upholds them all by the word of His power.

We also read that the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul. How wonderful to take the dust and make a man of it, and make him live. Into man's body the Lord placed life in the beginning, and He gives life today. The moment we yield to Him, His transforming life is made manifest.

We are hearing today from many sources that God did not make man. A great bishop in New York state tells us that God did not make everything out of nothing. He says that it would not make much difference

to him if his grandfather was a monkey. All these evolutionary theories are simply the product of infidelity. None of this monkey business is accepted by any real Christian on the earth today, or by the greatest scientists — the real scientists, who do not depend upon what others say for their knowledge. The Lord made man and put life into him. Man has fallen, or he would not be groveling in any of these nonsensical theories. It takes a divine Christ to pick a man out of the mud and keep him going. I like to think of my Lord as the pre-existent Christ. It is no trouble to believe. I could not disbelieve. When you are born of God and filled with His Spirit you can never question the deity of Christ or the truth of His holy Word.

In Colossians, I read that by Him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist. It is a long time since the shepherds on the hills at Bethlehem heard the angelic message, "For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." But that was not the beginning of our Christ. Nay, verily. Go back in history. Go back to the time when David, the sweet singer of Israel, sang under the power of the Spirit, "The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool." Go back still further to the story of the children of Israel in the wilderness. They needed water and Moses smote the rock and a living stream came forth. Paul tells us that that Rock followed them, and that Rock was Christ.

Go back still further and see an old man with gray whiskers moving along with a boy on whose back was a pile of wood. He moves up Mount Moriah and lays his son, for whom he had waited twenty-five long years, upon the altar. He takes the knife and is about to sacrifice him, believing that God would raise him from the dead. You know what happened. God provided a substitute. And there the Lord revealed Himself as Jehovah-jireh, the One who sees and the one who provides. Christ tells us "Abraham saw my day and was glad." He also tells us, "Before Abraham was, I am." Before the garden was planted in Eden, before the sun gave its light, before the world came forth, Christ was in the bosom of the Father, equal with God. He was before all things. We hear Him praying to the Father, "Glorify thou me with thine own self, with the glory which I had with thee before the world was." This Jesus who was born in a manger, our own Jesus, had glory with the Father before the world was. Some great big highbrow may tell us that he can't believe it, but it is true nevertheless.

I love to think of Jesus as the human Christ. There is no contradiction here. He was as human as He was divine. He was the proper son of Mary. He was born of the seed of David according to the flesh. He took upon Him our very nature, our humanity, and was born as a helpless little babe. Look at that poor little Babe in the manger. It was not always so with Him. He was rich, but for our sakes He became poor.

Jesus was so human that He got hungry and thirsty and became tired like the rest of us. He was tempted in all points like as we, and yet without sin. He was tempted of the devil, but, praise God, He overcame him. He was such a tender Jesus, such a compassionate, such a faithful Jesus. I don't see how anyone can complain of Him. To me He is such a beautiful Jesus, such a lovely Jesus. He loved us anyhow, and, praise God, many of us can testify that He has washed us from our sins.

I love to think of Him as the crucified Jesus. Paul wrote to the Corinthians, "I am determined not to know anything among you, save Jesus Christ and him crucified." He was a humiliated Christ. He gave up the glory and the riches that were His in order to humble Himself, and He became obedient unto the death of the cross. While death is the heritage of all, there was no death like the death of the cross. It was a shameful, accursed death. Jesus so humbled Himself as to take the curse of the violated law. He stepped into the sinner's place and took all our sins and became a curse for us, for it is written, "Cursed is everyone that hangeth on a tree."

See Him as He is going toward the cross. See Him in the garden. I wish you would watch Him there. There He is down on His knees praying, "Father, if it be possible, let this cup pass from me." Here you see His humanity, here you see His pure, spotless body shrinking from becoming sin. I don't believe He shrank from death. He was willing and glad to lay down His life, but when Jesus faced the cross He knew that for the first time the face of His Father would be turned from Him, and that He would have to suffer the wrath of God against sin. The pent up anger of a holy God against sin was poured out and emptied itself on our bleeding Substitute. He went all the way. It breaks my heart as I see that voluntary Sacrifice, for I see that He loved me and gave Himself up to death on my behalf.

What an agony was His when on the cross! I believe with all my heart that no one has known the agony, the sense of sin and shame and the awfulness of sin that was His when our iniquity was laid on Him. While He hung there God the Father turned away His face and He cried out, "My God, my God, why hast thou forsaken me?" Your sins and mine were on Him for those six hours and He bore them alone. Did He pray for help? He could have gotten twelve legions of angels if He would, but He did not ask for the angels to deliver Him at the cross. He wanted to deliver you and me by the way of the cross.

O Jesus, You did many wonderful things. Why don't You come down? The whole crowd would follow You if You did. If He had saved Himself He could not have saved you and me. And so He drank the bitter cup to its dregs. Listen to Him as He prays for those who mock Him, "Father, forgive them. They know not what they do." How characteristic of Him. What do you think of this Christ? I think He is all right, don't you?

Jesus cried, "It is finished," and then He died. He died that you and I might not have to die. He went down into death that He might conquer death and might deliver us from going down into eternal death. See that crowd as they move off saying, "He is gone!"

His body was laid in the tomb and His enemies said, "Don't you know that He said He would rise from the dead." His enemies seemed to have remembered more about His resurrection than His friends. They

said, "We will seal the grave and set a watch to see that His body is not removed." They watched His grave, but an angel came down and those soldiers were as dead men. God raised Him from the dead. And He lives today.

I love to think of Him as a risen Christ. He conquered death. He lives forever. If He arose, even so those that sleep in Christ will rise, too. And He is coming again. This same Jesus who went to the grave and came out and up, this same Jesus is coming back. What do you think about Him?

I read in Philippians that God hath highly exalted Him and given Him a name above every name, that at the name of Jesus every knee should bow and that every tongue should confess that Jesus Christ is Lord. I have bowed my knees to Him. I have made my tongue confess that Jesus Christ is Lord, to the glory of God the Father. If you have not bowed your knee, I want to tell you that God demands it. In glory they all acknowledge Him as Lord of all. What is your attitude towards Him? I offer you this divine Christ, this human Christ, this One who died, who is risen, who is exalted, who is coming again. What will you do with Him? What is your answer to the question, "What think ye of Christ?"

### OUR ELDER BROTHER

When a youngster, one day my temper got me into a fight. I managed to beat my opponent but I was immediately faced by two of his brothers and two other friends. For awhile the fury in my little breast kept me battling, and pride made me stick, but at last the opposing forces had me at their mercy. I managed to escape, and on account of my fleetness of foot arrived panting home. There I met my brother, Archie, who always had to finish any little scrapes I started, and he, beholding my dishevelled attire, immediately questioned me as to how I got cut up so. Having found out the necessary information, he started off up the road to the neighbor's. Here he encountered the five who had "piled into me," and tackling them, drove them all up on their front porch, and getting them into a corner, pummelled them for a long while, until they cried, "Nuff."

Brethren, we often are tackled by enemies. Maybe we can handle one or two, but when it comes to facing them all, they are always too many for us alone. Paul said that God would not suffer you to be tempted above that you are able, but with the temptation would make a way of escape. Keep your eyes open for it and don't be ashamed to use it. It is an impossibility for you to win without your Elder Brother's aid, so run to Him, call Him and get Him to rout your enemies. There are none who can conquer Him. But, remember, we are weak. Are you not glad that such is the case, for, being weak, we have the glorious privilege of sitting back and watching the terrific struggle being waged between our Jesus and all our enemies — and the ultimate victory! — Saint Anonymous.

### QUESTIONS AND ANSWERS

(Continued from Page Five)

get sanctified and live a holy life, and not in contention over the theory of it. All the Assemblies of God and the Pentecostal Evangel believe in sanctification, but they do not all agree on the theory of how it is received, and when it is received. That is why we do not fuss about the theory of it in the family paper.

## Did Our Lord By His Death on the Cross Atonement for Bodily Sickness and Disease?

**YES! PRAISE THE LORD!!**

Since the Lord has been pouring out His Spirit during the past few years there has come through the Spirit a fresh revelation of the preciousness and power of the blood of Christ. While on every hand the enemy of souls is discounting, belittling and explaining away the salvation, and victory, and virtue, and exceeding preciousness of the blood of the Lamb of God, God has raised up a people who delight to extol, to magnify, to ever talk and sing about the all-victorious, all-healing, all-cleansing, all-blotting-out blood of atonement of Christ Jesus our Lord.

An elderly Baptist minister once said to the writer as we walked home together from a Pentecostal meeting, "Most people are right in what they affirm; most people are wrong in what they deny. For instance, there are many people who preach salvation through the cross, but at the same time deny the second coming of Christ. Others preach the second coming, but deny the truth of healing in the atonement of Christ. Some preach divine healing, but deny that the dear Lord will baptize in the Spirit the same today as at Pentecost. All these men are right in what they affirm; they are all wrong in what they deny. Since I have seen this tendency in the ministry, I have carefully examined every new truth in the light of all the Scriptures, and have thus been graciously kept from taking sides with those who fight against God."

We wish the words of this Baptist minister had been passed on to one of his brethren in New York City before he took up his pen to prepare a pamphlet for nation-wide circulation to deny the Lord's provision for bodily sickness and disease in the atonement. Opposition never disturbs us. It only sends us to search the Scriptures more thoroughly, and, as a result, we always come forth more certainly and surely grounded in God's truth. Our cry must ever be, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Brother Bosworth once gave a talk in the Stone Church, Chicago, in which he set forth the truth that provision for healing has been made in the atonement of Christ, and that when we remember His death in the celebration of the Lord's supper, we can by faith apprehend the provision and receive healing. He gave many instances where people had been instantly healed as they received the emblems of the broken body and shed blood of the Lord, one of paralysis of the optic nerve, one of two stone tumors, another of hemorrhoids, another of a paralyzed arm, another of epileptic fits. Our Baptist friend quotes these healings as if they were untrue, but the fact remains that the dear Lord is healing people in every land at His own table. Brother

Wigglesworth tells of a wonderful healing of cancer at his old assembly at Bradford, England, as the sister who was suffering partook of the Lord's supper. Two years ago, two of us were called to visit Brother Irvin C. Souders, of 42 N. Albany Ave., Chicago, Ill., when he was not expected to live. We together partook of the Lord's supper, and the Lord graciously raised him up. He apprehended the truth that the Lord had made provision not only for his spirit and soul, but for his body also, and as his faith in the Lord was quickened he was delivered.

We were once in a meeting when a sister arose and told, in the power of the Spirit, how she had been given a vision that had been repeated to her three times. She saw a communion table with the bread and wine placed upon it, and the Lord appeared and said three times to her: "This is My medicine for My saints." He further told her that many were weak and sickly because they came to His table listlessly, carelessly, unapprehendingly.

What do the Scriptures say? "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep"—that is, had already died. If the non-discerning of the Lord's body brings weakness, sickness and death, what must the discerning of His body bring? We know that it brings strength, healing, and life. Praise the Lord! Thousands of us have proved that this is no empty theory but a glorious and substantial fact. All glory to the Lamb, the remembrance of whose death at Calvary we cannot honor and celebrate too often.

Turn to the 53rd chapter of Isaiah, that marvelous prophetic picture of the cross. Campbell Morgan was once asked, "What translation of the Hebrew and Greek scriptures comes nearest to the original?" He replied, "Rotherham's." We quote from this translation.

V. 4. Yet surely our sicknesses He carried, and as for our pains He bare the burden of them,—but we accounted Him stricken, smitten of God and humbled.

5. Yet He was pierced for transgressions that were ours,—was crushed for iniquities that were ours,—the chastisement for our well-being was upon Him, and by His stripes there is healing for us.

10. Yet Yahweh (Jehovah) purposed to bruise Him. He laid on Him sickness.

Let us turn to Isaac Leeser's translation, that of an Hebrew who is translating his own language into English.

4. But only our diseases did He bear Himself, and our pains He carried: while we indeed esteemed Him stricken, smitten of God, and afflicted. (Note the time when He bore them.)

5. Yet He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him: and through His bruises was healing granted to us.

8. Through oppression and through judicial punishment was He taken away; but His generation—who could tell that He was cut away out of the land of life, (that) for the transgressions of My people the plague was laid on Him?

10. But the Lord was pleased to crush Him through disease: when (now) His soul hath brought the trespass-offering, etc.

Read these verses through carefully and note how marvelously the bearing of our sins and sicknesses are intertwined in this prophetic portrayal of the cross of Calvary. The very same Hebrew word is used to express both the bearing of our sins and sicknesses—"He bare the sins of many" (v. 12), and also "our diseases He bare Himself" (v. 4). Is it honest to affirm that the bearing of one was a part of Christ's atoning work, and to deny that on the cross of Calvary He bore the other, especially when the record says, "Through His bruising was healing granted to us" (v. 5, Leeser)?

But how does our friend explain Matt. 8:17, "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses"? He tells us that Christ did not bear our sicknesses on the cross, "but while He was alive, in the city of Capernaum on the shore of Galilee—and while He was in the house there. . . . It was while He was alive, and not when He died that He bore the diseases and carried the pains. And in every single case of healing recorded of Him it was while He was alive."

First, if He bore them in Capernaum, how was it that the sick were healed in so many other places? He exercised His power both to forgive sins and to heal the sick in all parts of the land. When He forgave sins the Pharisees were very much disturbed (Luke 5:21), just as some people are very much disturbed today when He heals the sick. Did not He forgive sins in virtue of the fact that in the mind of God He was the Lamb slain from the foundation of the world, and that on the cross of Calvary He was about to actually bear the sins of us all? And were not His healings in virtue of the fact that at Calvary "the Lord was pleased to crush Him through disease: when (now) His soul hath brought the trespass-offering" (Isa. 53:10, Leeser)?

Our friend says that every single case of healing was recorded of Him "while He was alive." Praise God, He is still alive, and He tells us that He is alive forevermore. In the Acts we have many instances of His healings after His death and resurrection. When Peter went down to Lydda, and Aeneas was raised up, he said to him, "Jesus Christ naketh thee whole." The same Jesus, He who is the same yesterday, today and forever, was still healing the sick, and Peter acknowledged that it was He who raised up the palsied Aeneas. And as a result, "All that dwelt at Lydda and Saron saw him, and turned to the Lord." How could sinners be forgiven or the sick healed, as we read they were in the Acts, unless our



precious Lord had laid the ground of both forgiveness and healing in His atonement? We might well put the question here, From the day of Pentecost onward, has it been possible for men to receive any blessing from God save on the ground of the atoning work of our Lord and Saviour Jesus Christ? Has anyone in any dispensation received anything save on the ground of the atonement of the Lamb slain before the foundation of the world? Paul's message was "Jesus Christ and Him crucified," and there could have been no other foundation for the wonderful healings that took place in his ministry save that of the cross of Calvary.

Speaking of these "diseases" He bare, and the "pains" He carried, our friend says, "They were not given to us, the Gentiles, at all. They were given to the Jews and to them exclusively. They were given to them as the credentials that Jesus of Nazareth was none other than their foretold and foreordained Messiah."

As regards these healings being given "to the Jews exclusively," what about the Samaritan leper and the Syrophenician woman's daughter? They were not Jews. Move on to the Acts, to the healing of the impotent man at Lystra (Acts 14:8), to the marvelous healings at Ephesus through handkerchiefs and aprons (Acts 19:11, 12), to the healing of Publius' father (Acts 28:8), etc. These Gentiles were not barred from the provision for physical healing, and what scriptural authority has our friend for barring the rest of us? If we are not to accept the our of Isaiah 4—"surely He hath borne our sicknesses"—because we are told it was exclusively for Jews, shall we not likewise be in uncertainty about accepting the our of the next verse—"He was wounded for our transgressions"? That old stalwart of the faith, D. L. Moody, did not dissect Isaiah 53 and tell people that part was for the Jews and part for the Gentiles, but he told sinners that if they wanted to be saved they should walk into the first all of this chapter and come out at the last. Walk by faith likewise into the first our of this chapter and come out at the last, and your portion will be salvation and wholeness for spirit, soul and body.

Healings and miracles were undoubtedly the credentials of our Lord, and before He went away He told His disciples what would be the credentials of believers in this dispensation: "These signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; . . . they shall lay hands on the sick, and they shall recover." These signs were to accompany the preaching of the Gospel, not to Jews exclusively, but "to every creature" in "all the world." (Mark 16:15, 17, 18).

(To Be Continued)

## DO NOT FORGET

Do not forget the suggestion in the last Evangel to observe May 19 and 20 as days of prayer.

# -:- HEALED BY THE LORD -:-

## HEALED FROM GASOLINE POISONING

We want to sound a note of praise to our King, Jesus, for delivering from deadly poison. Our little boy, 18 months old, drank some gasoline oil, by which he was poisoned; but we prayed, claiming the promise, "If they shall drink any deadly thing, it shall not hurt them." After we had prayed for about an hour, the Lord healed him instantly. It stirred the hearts of sinners who had gathered round to see what the trouble was. To Jesus be all the praise and glory for His power to heal.—A. E. Taylor and wife.

## EYES HEALED

I was converted to this Pentecostal belief not quite two years ago, and am suffering persecution because I won't give it up. God has wonderfully healed my eyes so that for almost fifteen months I have used no glasses, after having worn them constantly for 25 years, and for three years previous to that for sewing and reading, and smoked glasses over others for 17 years. I have always suffered from ordinary headaches and frequent attacks of severe neuralgia. And, praise the Lord, I'm freed from all that now. I am resting on the promises for perfect manifestation of my hearing and for the blessed Baptism. I know He cannot fail me. Mrs. F. B. Allman, 2301 Fremont St., El Paso, Texas.

## HEALED OF CANCER

A man and his wife came to our service Sunday morning and related the following miraculous healing.

He had cancer of the stomach. Some time before going to the hospital for an operation one of the sisters from our mission gave him one of A. H. Argue's tracts entitled, "Jesus the Great Physician." He read it carefully and it impressed him and he put the tract in his Bible. While in the hospital preparing for the operation he asked his wife to bring him his Bible and again he found the tract. Reading it over carefully the truth of divine healing held hold of him. He said he began to pray and prayed constantly and read the Bible and faith increased. He states that the last thought he had before going to the operating table was—"into Thy hands I commend myself." After the operation the doctor informed both himself and his wife that his case was hopeless as the cancer was too far advanced to be cut out. They simply closed up the incision and left him, as he was to die. After the operation he felt the presence of God with him, and immediately began to recover. Two weeks ago he went back to his work and is hale and hearty today and he and his wife were overjoyed at the wonderful healing and the wonderful revelation of God's truth and power to them.

The people where he works speak of him as the "Mystery Man" because of what happened.—R. E. McAlister.

## WONDERFUL HEALING OF FLOATING KIDNEY

To the whole world do I send this little message of the wonderful healing God has wrought in my body. Just think, for 17 long, weary years I have suffered night and day with a floating kidney, which greatly enlarged my right side. This, with some other troubles, made life almost unbearable. Dr. — of this city, after an examination, said that an operation was necessary very soon. About this time I heard of "Bethel Church" and the wonderful work God was doing there. I went to meeting and asked the kind people to pray for me; and when they went to prayer the power of God touched my body, the pains all left and my side went back to normal size and all my other complications disappeared. How I do thank God for this wonderful healing and for Bethel Church where His message is proclaimed in love and in power.—Mrs. Annie E. Kurt, Fresno, Calif.

## HEALED OF THE LORD

I sent in requesting prayer for my small son who at the time was suffering from brain concussion, due to injuries received while playing at school. I am glad to report that he was healed the following night, and my honest convictions are that God answered our prayers and healed him. The doctor that attended him said that he had one chance out of ten to recover; and that if he should recover at all he would be changed in disposition, in other words, his mind would be deranged. When the doctor returned early the next morning the boy gave him the surprise of his life by being the first one to tell him "Good morning." I give God all the glory for this. Praise His name. Pray that Jesus will baptize my boy.—Mrs. S. L. Joiner, Box 102, Mc Gregor, Texas.

## SAVED FROM CIGARETTES

As a user of tobacco for 26 years, I was not satisfied without a cigarette in my mouth almost day and night. I would wake up at night and lie and smoke until my wife would be afraid to go to sleep for fear I would burn us up. I was saved by the grace of God on July 8 last, and on the 9th I smoked my last cigarette. I am praising God for it—it was He not I. Three weeks before I was saved, my mother offered me \$50.00 if I would quit cigarettes, but I said, "No, you don't buy me." But thank God He bought me, and I am surely praising Him for it. I would lie and cough some nights until one o'clock and some nights until two o'clock, but thank God I can sleep well all night now. When I was up home, father almost cried when he saw how much better I slept. I want to praise and thank God for saving me and for taking the desire for cigarettes from me.—E. R. Elder, 204 No. Levy Street, Jasonville, Indiana.

## AN ADVENTIST SPEAKS OUT

I notice occasionally some good articles in our papers on the subject of The Baptism of the Holy Spirit; and then again things appear derogatory to the subject. As our papers are open forums for free discussions of vital subjects, of interest to the whole church, I beg space for a few thoughts that seem to me to be pertinent to this great doctrine. Believing that it is not only our privilege but necessary, to make us one hundred per cent efficient, to have the same experience enjoyed by the early church, I send forth this article setting forth my position, and ask for it a careful reading.

We find Peter saying, on the day of Pentecost, to the multitude who cried, "Men and brethren, what shall we do?" "Repent, every one of you, and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:37, 38). This language clearly indicates, to my mind, that the Baptism of the Holy Spirit as received by the one hundred and twenty, was, and is, for all God's children throughout the whole Gospel dispensation. The same gift was bestowed upon Cornelius and his household, some eight years later, and on the twelve disciples at Ephesus some twenty-three years after Pentecost, with the same outward manifestations, in each case, of speaking in tongues. I believe the blessings of grace, including the Baptism of the Holy Spirit, were for the entire Gospel age. Why not? Man's needs are the same. The unbelieving world is the same, and Jesus Christ is the same, and occupies the same place on the mediatorial throne.

We wish to say, that after a careful study of the doctrine of the Baptism of the Holy Spirit as set forth in the inspired Word of God, for many years, and mingling freely with those who teach the doctrine and claim to have received the experience, with signs following, as set forth in Acts 2:4; 10:44-46 and 19:6, that we believe the teaching and experience of these people to be genuine and scriptural, and that they are not deceived, but that many among them have received the same experience, in the same way and with the same outward signs as did the early disciples. With my convictions and with what I believe to be God-given light, I must thus express myself. To do less would, in my judgment, be disloyalty to God and to my brethren as well; for I believe it to be my duty to proclaim, in love, the whole truth as I see it.

Our church, with many other denominations, is not growing as it once did, and, as bodies of believers are growing today that are stressing the doctrine of the Baptism of the Holy Spirit with the Bible signs following, is it not possible, that in our fear of "wild fire" we are losing the real fire? Is it not possible that we are rejecting (or, at least, failing to en-

ter into) an experience that God has for us; and may not this be one of the reasons why we do not have better results?

I have never, in the past, and cannot now, accept the extreme teaching and some of the manifestations that go with the modern movement that so definitely stands for the Baptism of the Holy Spirit. But that is no reason why I should discredit or reject the whole movement or refuse to fellowship these people. I am thoroughly convinced that they have championed a great Bible truth which has lain practically dormant for a long time, and that they have an experience which needs to be emphasized in the denominations, our own included. I am firm in my belief that the gift of the Spirit and the gifts of the Spirit are for the whole Gospel dispensation, and should be as much in evidence today as in the days of the apostles. It is significant that the book of Acts has no closing. It just stops as if the things therein recorded should have continued down to the present time and on to the consummation.

Paul planted the church at Corinth and must have taught the Corinthians to seek and receive the gift of the Spirit with the gifts of the Spirit, following, for they had the gifts to such an extent that he said to them, "Ye come behind in no gift." And they so magnified the gift of tongues, as some have done in these days, that they became disorderly. Paul did not condemn them wholesale; but wrote the 14th chapter of 1 Corinthians to set them right. See what he says to them: "I thank God I speak in tongues more than ye all." Think of it! Again, "I would that ye ALL spoke in tongues." Still again, "Forbid not to speak in tongues." I suppose that there were those in Corinth then, as there are in every city today, who denounced the whole thing and wanted to put the lid on and stop, completely, what they considered out of order and propriety, but evidently Paul did not agree with them. Now, I am willing to line up with the great apostle Paul, only I cannot say, with him, "I speak in tongues more than ye all." Wish I could. I do not speak in tongues but would like to for three reasons.

First: Because Paul says, "He that speaketh in a . . . tongue edifieth himself." How I do desire such an edification that comes through the human mind becoming so subject to the divine mind that the very tongue, the unruly member, is subdued and speaks forth the mind of the Spirit.

Secondly: Paul says, "Tongues are for a sign . . . to them that believe not." In these days of open infidelity and cold unbelief I would rejoice to become a sign to unbelievers.

Thirdly: There is such reproach today accompanying the speaking in tongues that I just crave the privilege of bearing that reproach for Him who bore my reproach on the cross.

We Adventists boast that we stand for

the whole Word of God. What about the 12th and the 14th chapters of 1 Corinthians? Will we dare explain them away or lessen their force? Why do not they belong to these days as much as the 13th chapter that we all prize so highly?

Peter said on the day of Pentecost, "This is that which was spoken by the prophet Joel: And it shall come to pass in the last days saith God, I will pour out my Spirit upon all flesh." Now who will dare to limit the expression "the last days" to one day, the day of Pentecost? Does not the clause, "the last days" cover the whole Gospel dispensation, which began on the day of Pentecost? I believe it does. It was something that began then and was to be perpetuated through the Gospel age, as circumcision and the Sabbath were to be perpetuated through the Jewish age.

I notice that the people who so consider it are having results far beyond what those are having who take the opposite view. Let us beware, brethren, lest we reject a great truth and be found fighting against God.

It is claimed that this teaching causes "division, separation, and isolation on the part of those endorsing it." Well, have not God's people always been called-out, separated people, from Abraham down to the present? Did not Jesus say, "Suppose ye that I am come to give peace on the earth? I tell you nay, but rather division. For from henceforth there shall be five in one house divided, two against three. The father against the son and the son against the father; the mother against the daughter and the daughter against the mother; the mother against the daughter-in-law and the daughter against the mother-in-law." Has it not been so in every religious awakening—the Reformation under Luther, the great revival under the Wesleys, and the great awakening under William Miller through the teaching of the second coming of Christ? Dead, cold formalism has always assumed an attitude of "Let me alone. I am all right; don't disturb me." That which goes against the commonly accepted views has always caused division and separation. It did with Jesus, with the apostles, with the Reformers and with all progressive movements since, and no doubt will to the end of time. We therefore conclude that the teaching of the definite Baptism of the Holy Spirit is not to be set aside because of strife and division. We submit the above prayerfully and in love.—R. M. Simmons, in Messiah's Advocate.

**WANTED.**—Two, preferably husband and wife, pianist a district leader for the tent meeting to be begun in Little Rock, Arkansas, June 10.

This is an entirely new work, a strictly missionary effort. I have been here three weeks preparing the way by tending high-class Pentecostal literature in the better class of homes. I have made more than one thousand visits to homes, in the past three weeks, and plan to keep up the same gait for the next five weeks, preparing for and advertising the meeting. My wife is to join me in June and we want three consecrated, Spirit-filled helpers, with a vision and willing to go forth by faith, and in love seeking to firmly establish here a Pentecostal church, conducted on lines attractive to the best people. Write me at Little Rock, Ark., Box 796, stating qualifications, past experience, education and age. Do not write unless you feel God is leading you, and that you are willing to be led by Him. No one but thoroughgoing council people need to write.—Chas. E. Robinson.

## WASTE

By George Sterling

The pain in Nature's plan  
Is well, perhaps, for Man:  
The brute's blind agonies—  
What good shall they increase?  
What Purpose shall she teach,  
There on the foodless beach?—  
The murre, the broken wing,  
Mauled by the breaker's swing.  
The horse's hoof is pressed  
Deep in the young larks' nest.  
The stags, with antlers locked,  
Perish with thirst long mocked.  
The loosened boulder falls  
Upon the ants' sunk halls.  
Slow dies the stranded whale  
Ringed by the sea-gull's wail.  
Stung by the blinded snake,  
The calf lies in the brake;  
The snake, with broken back,  
Writhes in the bullock's track.  
The wren has died at morn  
Upon the locust-thorn—  
Impaled upon that spike  
By the relentless shriek.  
Gasping the fishes die  
As the hot stream goes dry,  
And in the forest-fire  
What fledglings must expire!  
Oh! look what way one will,  
Torment and horror still  
Are loosed on wordless life  
In all the monstrous strife.  
There is no justice here  
Nor any good made clear.  
Considering that Scheme,  
Well might the miser dream  
He saw on baleful skies  
The glare of cruel Eyes,  
And heard from pole to pole  
An idiot Laughter roll.

—"All's Well."

—Publisher Unknown.

## REPLY

If there had been no fall—  
No sin that covered all  
God's universe, there'd be  
An universe quite free  
From agony and pain,  
And sorrow's blinding rain.  
For 'twas not "Nature's plan"  
With pain to torture man,  
Nor yet had God designed  
That horses hoofs should grind  
Into the earth, the lark,  
Nor that the flying spark  
Should set the tree ablaze  
Where birds their fledglings raise.  
Jehovah did not plan  
This pain for beast and man.  
The holy Elohim  
Had planned a world for them,  
Wherein sweet peace should reign  
Free from the thought of pain,  
Where man and beast should be  
Blest with tranquility,  
Where all that could be giv'n  
From that bright far-off heav'n,  
Would e'er their portion be

Through an eternity—  
From out His heart did rise  
The plan of Paradise.

Then do no charge to God  
The curse upon the sod.  
Sin brought the demon death,  
To steal away the breath  
From beast and bird and man—  
Sin wrecked Jehovah's plan.

And since that primal fall,  
Death spread his wings o'er all—  
O'er man and bird and beast,—  
Nor has the shadow ceased  
To fall where'er they go;  
Heirs are they now to woe.  
The whole creation groans—  
In pain and anguish moans.  
Man slays his fellow-man,  
Contrary to God's plan,  
Views with untrusting eye  
The wild beasts that pass by.  
And beast upon his kind  
Now preys, as though assign'd  
By some demonic power,  
To capture and devour—  
To tear with claw and fang  
The womb from which he sprang.  
Up to the topmost crag,  
The screaming eagles drag  
The torn and bleeding lamb,  
Sore bleating for its dam.  
Mixed with the flowering seed  
Falls the obnoxious weed,  
To smother with its breath  
Each blossom unto death;  
And where the clusters vine  
There will the briar entwine.

The "wren that died at morn  
Impaled upon the thorn,"  
"The stags with antlers locked,"  
Who die by "thirst long mocked,"  
"The stranded dying whale,"  
Each tells a doleful tale.  
Each says the primal fall  
Included man and all  
The great wide universe—  
That in the awful curse  
The whole earth was involv'd,  
Nor yet has been absolved.

The vision on the skies—  
That "glare of cruel eyes,"  
That laugh that seems to roll  
Unto the utmost pole,  
Is not from Him above  
Who sits enthroned in love,  
But from the demon Death,  
Whose pestilential breath  
Has spread the dreadful curse  
Throughout the universe.

The fall has been complete,  
And Satan has his seat  
Here on this earth below,  
And sits as King of woe.  
And every living thing  
Must feel the fatal sting  
Of Death, until his throne

Shall cease to be his own—  
Until the Prince of peace  
Shall make his reign to cease.

Then immortality  
Shall reign from sea to sea,  
Then shall the King of life  
Destroy the Reaper's knife,  
Creation then shall sing  
An anthem to the King—  
Shall sing in gladness free,  
The song of Jubilee.  
Death shall defeated be  
For all eternity.  
The thorny briar shall fail,  
And myrtles shall prevail,  
The wild, obnoxious weed  
Shall no more cast its seed  
Where meadow flowers blow  
And purple asters grow.  
The fir tree shall rejoice,  
With cedar lift its voice,  
And sing, "We shall not die,  
No feller cometh nigh."  
The wasted wilderness  
Shall, through God's faithfulness,  
Become a fruitful field,  
Abundant sweets to yield.  
The crooked, "blinded snake,"  
Concealed in yonder brake,  
Will have no power when  
The Christ has conquered sin.  
The wean-ed child shall play,  
With spirit free and gay,  
Near where the serpents crawl  
Through brush and brake and wall.  
The wolf with kid shall play  
Together in that day,  
The roaring king of beast  
No more shall make his feast  
Upon the helpless lamb,  
Sore bleating for its dam.  
But lion and lamb shall dwell  
In peace, and there shall swell,  
Like waves upon the sea,  
A song of harmony.  
The lion on grass shall feed,  
That lion a child shall lead—  
Shall gently stroke his head  
Without a fear or dread;  
Throughout Christ's vast domain  
There'll be no hurt nor pain,  
There'll be no more the curse  
Through all the universe.

—Wm. Burton McCafferty.

## GOD NEVER FAILS

God never fails, though all things fail—  
Tried heart, cast anchor there;  
When storms of doubt and fear assail  
Trust Him who answers prayer;  
Thy bark will weather every gale,  
Faith reckons all winds fair!

God never fails, though all things fail—  
Unshaken ground of rest,  
Safe anchorage "within the veil"  
For mariners distrest;  
Light of God's love shall never pale,  
His will is always best.

—Marianne Farningham.

## MISSIONARY DEPARTMENT

All offerings for Foreign Missions and for expense of conducting the Missionary Department, should be sent by Check, Draft, Express or Postal Money Order, made payable to J. Roswell Flower, Treasurer, 336 West Pacific Street, Springfield, Mo., U. S. A.

### THE MISSIONARY CONVENTION IN SPRINGFIELD, MO.

For eight days, from Sunday, April 22 to Sunday, April 29, the Assembly in Springfield, Mo. has been enjoying a real live missionary convention. We cannot give a full report at this time, for this will be done in another part of the Evangel, or possibly in the next issue, but we do want to praise the Lord for what has been accomplished during these eight days.

Missionaries were present from various parts of the world: Miss Myrtle Bailey and Miss Lavada R. Leonard from South China. Miss Agnes Juergensen and her mother from Japan, Brother and Sister Shackley from Sierra Leone, West Africa, Miss Marguerite Flint from India, Brother and Sister Thorkildson from the Indians of British Columbia and Brother J. H. Law, prospective missionary from the Missouri District for South Africa. The messages from these missionaries were very inspiring and the missionary spirit rose higher and higher until the last day.

The last day was one which will be long remembered by all who were present. The pledges and cash offering for missions commenced in the afternoon meeting after all were melted down in deep consecration before the Lord, and concluded at the night service. Early in the night meeting the church was packed to the doors, with people sitting around on the edge of the rostrum and even on the basement stairs, in fact most any place where they could get a place to hear the inspiring messages. And then the missionary cash and pledge offering was resumed. The results were more than gratifying. The total cash and pledges amounted to \$4,379.42. \$1,950.25 of this amount was pledged for the building of the Central Bible Institute, which is regarded as a distinct missionary proposition, and the balance will go directly into missionary work on the field. The saints in Springfield are all rejoicing for this was by far the largest cash and pledge offering ever taken in the Springfield assembly.

The Assembly in Springfield is planning for an annual missionary convention and trusting the Lord for even greater things for the following year, should Jesus tarry.

Nothing is here said about the nightly evangelistic services under the preaching of our precious Brother Ernest Williams of Philadelphia. This part of the report will be left to the editor of the Evangel.

It has occurred to us how easily the Central Bible Institute can be built if all our assemblies will take an interest in the building as has the assembly in Springfield. This is not a selfish interest, for it had been planned to build an extension on our church to make room for the crowds who cannot be accom-

modated in our present quarters. But, for the sake of missions and the training of our young men and women for the field, it was decided to postpone our church building, in spite of the fact that it is needed so badly, and to throw our efforts into the building of our school for the whole Pentecostal movement. We would like to see some other assemblies take the same interest in our Bible Institute.

### OPENS A NEW MISSION STATION

J. Edgar Barrick and wife write from India: "Greetings from the tropics in the Master's name. These days find us still encouraged to press on even in the face of many unpleasant surroundings. The sun is now getting very hot and we are having heavy sandstorms. Beside this the Bubonic Plague is sweeping through the country, and many of India's benighted souls are passing out into an endless night. Pray for them!

"We wish all to know at this time that we are no longer working with the Aston Sisters at Bara Banki, but have taken over a new station at Rae Bareilly and we feel the blessings of God upon us. Brother Paul Andreassen is also living here for the present, but expects to return to his station in Partabgarh as soon as some building is completed. We covet the prayers of all for our future work in India. Anyone wishing to write us please address Assemblies of God Mission, Rae Bareilly, U. P., India."

### A GREAT NEED IN CHEKIANG, CHINA

Geo. C. and Abbie Slager write: "Since our last writing we have had precious times of refreshing for our own souls, and have had some good meetings with the Chinese. May the Lord speedily send real Pentecostal showers upon the Chinese in our midst.

"We have grown to be such a large missionary family that it seems almost all you can do for the missionaries is to supply them with personal support of \$25 or \$30 a month which has not yet been a proper support. But as good soldiers we dare not complain, but learn to be content with such things as we have. In addition to our own support the support of mission stations is no small matter. We ought to have a Chapel, school building and a home. At present we live upstairs, and the Chapel is downstairs. We use our own Chinese guest room as a schoolroom. I estimate that five thousand dollars would help us to get properly settled. I do pray that guidance and wisdom may be given to our esteemed Committee in this important matter for proper support of Mission Stations. We will continue to heed the divine instructions of Phil. 4:6."

### MEXICAN WORK IN CALIFORNIA

Miss Alice E. Luce writes from California: "We have just heard that thieves broke into the home at Los Angeles where we had left our suitcases and belongings, but praise God it does not give us even a pang, for we know that all things work together for good to them that love God.

"Here in San Francisco God is doing a gracious work. The attendance at our Mexican meetings has more than quadrupled during our absence, and the pastor we left in charge has been very faithful. We are praying that the Lord will enable us to get benches for our new Tabernacle in Los Angeles so that we may open it for the Mexicans on May 20th. It will seat four hundred. All the northern missions are most enthusiastic about sending a delegation to be with us there for the dedication, and if they can by any means beg or borrow trucks I believe that twenty-five or thirty at least will come representing our little Missions in San Francisco, Oakland, Hayward, Danville, and San Jose. A truck load from Sonora, Mexico also plans to come, so we shall have a blessed time of fellowship and a conference of the three districts.

Miss Florence Murcutt also writes of the Mexican work: "The work in Los Angeles is being truly blessed of the Lord. Nine have received the Baptism just recently."

### A PLEA FOR THE WEST INDIES

Misses Ruth L. Pemberton and Clara W. Siemens write: "We have been home from the West Indies for several months for a change of climate after four years of service there. Many times we have written of the wonderful way in which our ministry among the dark skinned people has been blessed of God, and of the many who have been saved and baptized both in water and in the Holy Spirit as at Pentecost. You have stood with us in prayer for special needs before, and now we want you to pray earnestly that one or two married couples may be raised up to go out to the Islands to help bear the burdens there and to minister the full Gospel to thousands of hungry souls who are perishing without hope and without Christ. The need is great, especially at this time as Brother and Sister Jamieson are worn out, weakened in body and almost unable to endure another season without more help.

"A married couple who are British subjects are needed for the Island of Trinidad, and also for Barbadoes which is about one hundred miles northeast of Trinidad. It is not necessary to learn a language for either of these Islands as English is spoken there. Hearts are hungry everywhere and there are outlying villages on both Islands where great work can be done for the Lord.

"There are many other Islands which are still untouched with the full Gospel, and yet others where no Gospel at all is preached. Some of these are French, some Spanish and some English.

"We are anxious to go back soon, but it seems advisable for us to remain at home a few months longer that we may

return to the field stronger in body to take up our work for the Lord. Pray for this need for workers and also ask the Lord of the harvest if He has need of you in the 'Isles of the Sea!'

### BUILDING THE CHURCH AT FAT SHAN, SOUTH CHINA

Miss Mattie Ledbetter writes: "We want to keep you informed how we are progressing on the building fund. We are glad we can state for your encouragement that a little over four thousand dollars has been given since I left China, Feb. 10th. Three thousand dollars of this was given by a dear sister in P—. She told me that she had felt impressed for sometime that the Lord wanted her to give this amount to China and when she saw accounts of our needs in the Evangel she felt sure the Lord had shown her where to place it. Let all who are standing with us in prayer rejoice. God does answer earnest believing prayer.

"We want to thank all who have given to this, much or little. God bless each one. One dear little girl gave us a tumbler full of pennies, the entire contents of her little bank, and a dear little boy gave four dollars which he had saved up. We will need two thousand dollars more for the building. So keep on praying that God will see us through."

### REVIVAL IN SWEDEN AND RUSSIA

The work here in Malmo has been quite strenuous at times, and I was rather worn out when we took charge of the work here last summer. The assembly has a membership of about 450, and in addition, big crowds of church people and sinners attend services. The church, seating 700, is nearly always crowded. However, the Lord has strengthened me wonderfully, and now we have some extra workers, so I feel much encouraged.

We have had some very blessed meetings of late. On Sunday, March 11, the whole assembly set apart the day for fasting and prayer. The Lord met us wonderfully. Nine were baptized in the Holy Spirit that same afternoon. Quite a number of sinners have been saved during the past winter. Some one is saved nearly every meeting. Easter day was another blessed day. Eight were baptized in water according to Matt. 28:19, and in the evening eight young men came to the altar seeking salvation. The Lord seems to be speaking to the young men, who are regularly attending our services. Recently two young seamen came to a meeting. Both had been in the United States, and one of them wore an "I. W. W." button. They had to confess that they were not satisfied in the crowd with whom they were associated. When I told them of Jesus and His mighty power and wonderful love, they said that it was all true, and they wanted to come and get right with God, but they were not quite willing to come that night. But they will come. Praise God!

The socialists and other radicals are very strong here in Sweden, and the country is ruled by a socialist government. However, God is working and is leading captivity captive and giving gifts unto men. Hallelujah!

We have been watching developments in Russia; but there still is no real opportunity to get into Soviet Russia. One can get permission to enter as far as Petrograd, but only as a tradesman or workingman. They will keep you on the Esthonian border for from 8 days to 3 weeks; and if you want to get out of Russia again, you must apply for a new permit, and then wait another 3 weeks or 3 months before you can leave.

There is a band of Pentecostal saints in Petrograd, and they are permitted to have public services under certain restrictions. They have to pay 50 million rubles per month for this "permit." This is only \$1.40 in American money, but it is a big sum in Russia. The price of food, of course, is way up—meat, 5 million rubles per pound; bread, 650,000; butter, 15,000,000 per pound. A railroad ride of 100 miles costs 100,000,000 rubles. No Bibles are printed in Russia, and they cannot be sent into the country unless an enormous sum is paid for the privilege. Thirty pounds of literature costs 280,000,000 rubles in paper, or 40 rubles in gold before the Russian saints can get it out of the custom house. So the only way is to first send money and then the literature so that they can get it out.

The Lord has begun to stir things in Esthonia. A revival has been on there all winter. One Swedish brother and a Finnish brother, also a brother born in Esthonia, have been doing a good work there. A goodly number have been saved and baptized in the Spirit.

Esthonia is a former Russian province, but is independent now. The population is mixed. They are mostly Esthonians and Russians, but I think that there are numerous Polish and German Jews also. The revival is mainly among the Esthonians. They speak a language similar to the Finnish. The people are very poor, and the brethren who are working there are supported mainly by friends in Sweden and Finland.

A. F. Johnson and wife, Stora Stradsgartan, 6, Malmo, Sweden.

### A WONDERFUL MEETING IN WEST AFRICA

Miss Jennie W. Carlson writes from Freetown, Sierra Leone: "God is working among the Kroo people as among no other nation in Sierra Leone. At the Christmas season the Lord poured forth a mighty revival wave upon us in this little insignificant and despised Pentecostal Mission. I am not able to tell you how many got really through to God and to victory, but mighty cryings were heard on every hand which soon developed into shouts of victory. On the afternoon of the 24th of December the Lord began to work in the Mende home where we have meetings each Sunday. Then we had a watch night service beginning at 9:00 p. m., but before this began the Lord moved wonderfully and sweetly baptized one of our little girls. She came through without the least struggle. She was praying in my house and the power of God was upon her when I went to her, putting my arm around her saying, 'Do you want to receive the Baptism?' She

threw up her hands at once and down she went. In about half an hour she was through speaking fluently in other tongues as the Spirit gave utterance. No one could be in doubt about her having the real thing.

"We had one meeting upstairs and one downstairs until 11:30 p. m. when we all went downstairs and oh, such glory as filled that room. I saw six girls weeping and begging God for mercy, trembling and tossed to and fro under the power of God. Some of them were backsliders, others who had never had a touch from God, again others who were perfect strangers; but the wave took them all. This wave of revival continued for several days, and I just wanted to cry, cry. Jesus shall have all praise and glory for He is worthy.

"Since Brother and Sister Shakley have left me all alone in the work here I sometimes feel that the work is too heavy for me, but praise the Lord He is giving me strength each day. Please pray much for me and these dear people that God may have His way fully in their lives."

### THE BUSY LIFE OF A PENTECOSTAL MISSIONARY

W. W. Simpson writes from Chiukiang, China: "Since my last letter we have been busier than usual holding meetings in our own work in Honan, then in Shao tien, three weeks at the invitation of Miss M. E. Boyer of the Ebenezer Mission, in which sixteen received the Spirit. Then to Shanghai from Feb. 16th to March 25th where meetings were held in five different places. I have arranged for the printing of five thousand copies of the 'Kansu Assemblies of God Hymnal' at a cost of about five hundred dollars Chinese money (about three hundred dollars U. S.). The Lord has helped me in all these enterprises, supplying all my needs, keeping me strong, and pouring floods of light, power and blessing into and through me. I have no time to write particulars, but just to say that our dear indwelling Christ has done it all, and the glory is His alone. From here I go to Nanking for a week of meetings with the Girls' Industrial School, a self-supporting work carried on by Brother Ma. Thence I go to Shih Chia chuang, Chihli for Bible School April 15th to May 13th. Then I hasten back to Kansu, hoping to arrive in time for annual Council, June 10 to 17. The Pentecostal missionaries of North China generally are uniting for this month of Bible School and are hoping to make it a permanent school by next fall, and also to run a Pentecostal paper in Chinese."

### MIND HEALED

About two years ago a neighbor woman's mind became affected so that she had to be taken to the state hospital for the insane. I asked her mother if she could agree with me according to Matthew 18:19. She said that she could; so we prayed and I sent a request to the Evangel. The woman's mind was healed and she is well and wonderfully happy. —Mrs. Anna M. Anderson, Pretty Rock, N. Dak.

## REPORTS FROM THE FIELD

**GONZALES, TEXAS**—Brother Kirkland is here with his family conducting a meeting. One young man has been saved, one brother and a sister received the Baptism and there are several seekers. Pray for our meeting.

**HOLT, FLA.**—We have just come to the close of a series of wonderful meetings with Brother Duck as the evangelist. The Lord surely gave us a precious time. The church was refreshed and built up, backsliders were reclaimed, the sick were healed, and precious souls were saved and filled with the precious Holy Spirit as in Acts 2:4. Pray that this work will go on and on till Jesus comes.—Lizzie Simmons.

**LONG BEACH, CALIF.**—I am still praising God for His great love-gift to us and for His presence with us. Another sister received the Baptism in the Holy Spirit yesterday, and for a while it looked like a miniature battle-ground to see the slain of the Lord. It was glorious, hallelujah! Brother A. W. Frodsham was with us, and we did enjoy his messages to us. I am sending five more subscriptions to the Evangel.—W. R. Potter.

**MARION, KY.**—On my way home to Kentucky I stopped at Canalou, Mo. in a ten-days meeting. One man was saved, one young woman reclaimed. Some of the saints and I visited a very old man who had been confined to his bed with lung trouble. He had no hope of ever getting up. We anointed him and prayed with him. The next day he got up and has stayed up ever since and had been walking about when I left there. From there I went to Morehouse, Mo. in a 12-days meeting. One man was baptized in the Holy Spirit, and three new names were added to the assembly. The saints in both places were encouraged to press on.—T. R. O'Bryan.

**ROSEBUD, MO.**—I am glad to report victory, through our Lord Jesus Christ. The latter rain showers are falling, and we are expecting a mighty outpouring of the Spirit. Evangelist V. L. Clark is with us, and the Lord is blessing his work. We have met with two sad experiences in the last few weeks; one is, the home-going of Sister Mabel Eckhoff, one of our active members in the church, leaving a husband, and three children. And the other is the taking away of dear Brother A. L. Strothkamp, at Bourbon, Mo., who was struck by a passenger train and killed instantly. Brother Strothkamp has been in the ministry for about twelve years. He embraced the Pentecostal faith about eight years ago, and has been a faithful servant of God ever since. He leaves a wife and nine children to mourn their loss. Let the Evangel family remember Sister Mollie Strothkamp, at Bourbon, Mo. and anything sent to them will be appreciated.—Pastor Chas. Peppers.

**SEATTLE, WASH.**—I do not think I've read in the Evangel many reports from Seattle, Washington. And to those interested, I wish to say, that we have, a wonderful assembly here and it is doing good work for the Master. Our pastor is a Spirit-filled shepherd who seems to know how to lead and feed the sheep. Many a poor, wearied soul is plunging into the fountain, for the blood washing of a sinful life, while others are getting the Baptism in the Holy Spirit that establishes the Christian life. Also many report being healed by the power of God.—R. A. Dines.

**BILLINGS, MON.**—The Lord is still working, and the devil is stirred. There seem to be a few hungry hearts here and a few who are standing true, for which I praise the Lord. I have been out in other fields, and the Lord wonderfully blessed the work. I just returned from Powell, Wyoming, where I held a 3-weeks meeting. Three received the Baptism according to Acts 2:4, and more were at the altar seeking the fullness of God. To Him be all the glory. I will soon be out again for Him to other fields, as these northwestern states are such a hard, needy field. I covet the prayers of the saints that I may have strength and means to press the battle on for the Lord, and that many souls may get saved and filled with the Spirit.—Mrs. Annie Applegate, evangelist.

### THE WORKS OF CHRIST IN OUR DAYS

In Swansea, Wales, for fourteen days there has been a new outpouring of the Holy Spirit. The Church has been full from the beginning and the services filled with the power of God. Long before the services began the people flocked in by hundreds, some on crutches and with canes, others in wheelchairs, beds or stretchers. The blind were led and cripples were carried in; scenes which would move the hardest hearted to tears. Pastor Stephen Jeffreys and his brother prayed for the sick according to James 5 and Mark 16. That which took place cannot be described. Many marvelous healings were wrought which left an impression on the eye-witnesses not soon to be forgotten.

In the evening the people again crowded in to the evangelistic service. Pastor Jeffreys in the power of the Holy Spirit gave a message on God's plan of salvation, but put special emphasis on the coming of the Lord, which led to real heartsearching. The spiritual waves in these large meetings rose so high that many were reminded of the great revival in Wales. When sinners and backsliders were urged to come forward and give themselves to the Lord, it was wonderful to see at each meeting young men and women yielding to the Spirit, so that about two hundred were saved.—Taken from Evangelii Harold, Stockholm, Sweden, the Swedish Pentecostal paper.

**AIBONITO, PORTO RICO**—The work here generally speaking is moving on nicely for the Lord. We had a precious conference in Lajas the first of this month and the following week was wholly given to evangelistic services in that village. Oh, how the Lord did bless us, really the whole village was stirred, even to the police, and when we had to leave to take up again our various duties, many came to us and said that they were very sorry that we could not continue the services for a month more. Most every night we could just feel the mighty power of God the Holy Spirit surging through us and in the whole congregation. The Holy Spirit did His office work in convicting and some 24 sinsick souls came and surrendered their lives to Him. Of this number one was the very most wealthy lady there in the village. Her husband owns several thousand acres of sugar-cane plantation. The following night her son of ten years of age gave his heart to the Lord. Pray for Lajas that this revival shall continue. If the Lord leads we will go back there for another revival season.—Frank Finkenbinder.

**BY THE WAY**—Coming back from the Council meeting at Puxico, Mo., we held four meetings at Wappapello and four at Kime. Two bodies were healed at Kime, and also my eyes. I had the old red sore eyes. Then we came to Summerville and passed through and camped about four miles from the town, in front of an old lady's home. We asked for water to use. She said we could have all we wanted and she asked us to come and talk with her and her son (She was 79 years old, and he was 54); so we did so. She said that she had two daughters in Arkansas who were Pentecostal, and that she believed in the Lord, for the Lord had healed her at one time, when her daughter had prayed for her. So we talked to them about Jesus, how He saves and heals, and we read the precious words from the dear Bible, and sang a number of good songs to them and had prayer. This old lady had been sick in bed. For three weeks she had not been in her kitchen. If she would get out of bed and try to stand, she would fall. But the dear Lord touched her body that night, and when we went up the next morning to have prayer with them, she was up and dressed and walked across the room. So we just rested our horses that day and washed, and at night went up again and sang and prayed. When we got up from prayer we asked the son if he was not ready to have us pray for him for the Lord to save him and touch his body (He was nearly blind and deaf). He said that he was ready, so we prayed for him, and the dear Lord saved him; he fell under the power and came up shouting and praising God. He said that his fingers were just tingling also that he could see better; and we know that he could hear better. So the old lady said that she surely was glad that we came by and camped. We left them happy in Jesus. So we praise the Lord for His blessing. Pray for us that we may go on with Him.—Mr. & Mrs. J. A. Miller, Drynob, Mo.

BIG CAMPAIGN FOR DAYTON, OHIO

Following the Central District Convention which is to convene in Bethel Temple, Dayton, Ohio, May 8, 1923, there will be a three weeks revival campaign conducted by Brother and Sister W. C. Peirce, of Springfield, Mo., Bible Institute. This is a splendid time of the year for people to visit our beautiful city. Dayton is considered one of the most beautiful eastern cities. This will be a splendid time for those who live in the state and adjoining states to take their vacation. Brother and Sister Peirce are splendid workers and we feel it will prove a great blessing to all, so come. For further information and a quick reply send self-addressed and stamped envelope to Pastor A. B. Cox, 106 Buckeye St., Dayton, Ohio.

WESTERN CANADA CAMP MEETING AT SASKATOON, SASK., JULY 1 TO 15

Special Convention Days, July 2 and 6 Brother E. N. Bell, Chairman General Council, will be presenting Bible lessons which will be of benefit to all. Begin praying now for these meetings. Advertise it far and wide through all the Pentecostal friends and assemblies. Write us for bills for distribution. Send us a list of names and addresses of friends, that we may extend to them a personal invitation to this meeting. All things free tent for use as the Lord provides. If you have a tent bring or send it, as tents are scarce. Bring your own bedding and toilet articles. Meals on freewill offering plan. All offerings, inquiries, correspondence, etc., will be sent to H. M. Cadwalder, General Deliverer, Saskatoon, Sask., or Brother Schneider, Secretary of the District is in the U. S. at present.—Chairman, H. M. Cadwalder.

TEXAS DISTRICT (NORTHWEST) CAMP MEETING

The District camp meeting for the northwest portion of the District will be held at Wichita Falls, Texas, July 27 to August 5. The brethren of the northwest part of the district being in convention at Electra, Texas, voted to make this camp a district camp, so come on, brethren of the district, with your advance offerings toward getting the camp started. Let each pastor take up a special offering as soon as convenient after reading this announcement and send to the treasurer in communications to all and to bring your toilet articles and bedding. We will try to arrange for dormitories on the grounds. The table will be furnished on the free-will offering plan. Please pray that these offerings may be forthcoming, for "Except the Lord build the house, they labor in vain that build it." Send your offerings and address all communications to Wm. Burton McCafferty, Treasurer of Camp Meeting Committee and Presbyter of N. W. District, 1400 Fifth St., Wichita Falls, Texas.

OKLAHOMA STATE CAMP MEETING

The Oklahoma state camp meeting will be held at Anadarko, Okla., August 1 to 12, in the city park. Brother Jacob Miller, of Fort Smith, Ark., will be in charge of the night services. Brother E. N. Bell, of Springfield, Mo., will give special Bible lessons every day. Let all ministers in the state plan to be there, and let us do our best to make this the best camp we have ever had. This is a new field, but ripe for harvest. The business men have given us a hearty welcome; the Indians are very much interested and are looking forward with great expectation to the meeting. Anyone having any money for the camp send it to Chairman Oscar Jones, Ninnekah, Okla., Box 144, or to C. E. Shields, District Presbyter, 525 N. 8th St., Chickasha, Okla. For information write J. E. Chambliss, Gracemont, Okla.

PENTECOSTAL CAMP MEETING EATON, OHIO

A Pentecostal camp meeting and convention will be held, the Lord willing, at the famous Preble County fairground, Eaton, Ohio, June 3 to 17 inclusive. We are glad to announce that the Indian evangelist, Watt Walker, of Oklahoma; Evang. Soules of Beersville, Ohio; and Miss Marguerite Hint, missionary from India, are the special workers. All ministers and Christian workers are invited. Free entertainment provided for special workers. This beautiful and well-equipped place has been offered for this camp. Plan your vacation for the above date. For information write E. M. Lockwood or J. M. Marsh, Eaton, Ohio.

TEXAS CAMP MEETING

Second Annual Camp Meeting, Whitit, Parker Co., Texas, beginning August 18, 1923, and continuing until September 9 inclusive. Come prepared to camp in the open or bring your own toilet articles and camp with the workers at a place prepared especially for them; or you may place a home assignment with the people if you notify us in time. For further information write or call Lonnie Whitworth, Pastor, or either of the following: J. H. Baldwin, Secretary, J. L. Martin, Trustee.

OPEN FOR CALLS AS PASTOR

Three in family. Address Pastor J. L. Haywood, 3315 Grand Ave., Dallas, Texas.

CONTRIBUTIONS FOR HOME AND FOREIGN MISSIONS

- From April 20 to April 26 Inclusive (This does not include offerings for expenses of the Foreign Missions Dept.) \$1145.40: The Pentecostal Church, Cleveland, O. 24: Assembly, E. Akron, O. 200.00: Md. & W. Va. District, Cumberland, Md. 195.00: Christian Assembly, Cincinnati, O. 101.35: Assembly, Tacoma, Wash. 100.00: A Friend, Valley Station, Ky. 93.65: Young People and Assembly, St. Louis, Mo. 60.00: Bethany Pent'l Assembly, Springfield, Mass.; Glad Tidings Revival Assembly, Oakland, Calif. 50.00: Fernwood Assembly, East Lansdowne, Pa.; O. I. H. Bassett, Neb. 48.02: Upper Room Mission, San Jose, Calif. 47.50: German Assembly, Elizabeth, N. J. 45.26: Assembly, Lancaster, Pa. 44.00: Assembly, Vineland, N. J. 30.00: M. R., Brooklyn, N. Y.; Mrs. K. E. S., Dover, Pa. 25.00: Young People, Tulsa, Okla.; Friends, Fort Wayne, Ind. 23.50: Assembly, Hammond, Ind. 20.50: Assembly, Central Park, N. Y. 20.00: Mrs. C. C. H., Birmingham, Ky.; Mrs. A. C. Alton, Ky. 18.00: Bible Class, Mt. Vernon, Wash. 17.50: Assembly, Leavenworth, Wash. 16.52: Gilmour Assembly, Jasonville, Ind. 16.00: Pent'l Prayer Band, Allentown, Pa. 15.84: Melhida Pent'l Assembly, Canaan, N. H. 15.00: F. H., Corona, N. Y.; E. P. D., Monroe, La.; T. P., Whitwell, Tenn. 13.50: F. M., Beggs, Okla. 13.00: J. G., Calgary, Alta. 12.00: Mrs. C. C., Pattonsburg, Mo. 10.00: Young People's Pent'l Band, Wesson, Ark.; R. O. L., Alma Center, Wis.; Assembly, Eagle Bend, Minn.; Full Gospel Assembly, Brainerd, Minn.; C. B. H., Saharanpur, India; Lebanon Pent'l Assembly, Paterson, N. J.; G. U., Great Bend, Kans.; Mr. & Mrs. S. Belle Fouché, S. Dak.; Mrs. H. L., Aurora, Ill. 9.25: Assembly, Reno, Nev. 7.00: C. W. F., Rount Butte, Mont.; Mr. & Mrs. M. B., Drey, Wis. 6.50: Bethel Chapel S. S., El Dorado, Ark. 5.45: E. W., Oswego, Kans. 5.00: W. J., Miami, Fla.; Mrs. W., Springfield, Mo.; Mrs. H. L. C., New Britain, Conn.; C. E. S., Mt. Vernon, Wash.; Mrs. B., Dripping Springs, Texas; Mrs. H. R. Pelly, Texas; Mrs. H. H. Aurora, Ill.; B. P. A., Medford, Mass. A friend in Ga.; A. L. S., Garland, Ala.; Mrs. F. B., Brooklyn, N. Y.; M. D. E., Harvey, Iowa; G. R. M., Haddonfield, N. J.; Mrs. T. H., Pittsburg, Pa.; Mrs. R. E. J., Central Park, N. Y.; H. C., Central Park, N. Y.; M. J. V., Eucla, Okla.; H. C. C., Portland, Ore.; Mrs. S., Savannah, Ga.; A. B., Springfield, Mo.; C. S. B., Onalaska, Wash.; A. B. C. Hinchey, Mo.; Assembly, Muscatine, Iowa; V. K., Marion, O.; Mrs. J. A. J., Girard, Pa. 4.42: S. S., Wesson, Ark. 4.00: S. S., Cleveland, O.; Mrs. W. D., Denver, Colo.; J. E., Kingsport, Tenn. 3.90: C. O., Des Arc, Ark. 3.50: Assembly, Superior, Colo. 3.31: Mrs. F. E. S., Lamoni, Iowa. 3.20: L. R. H., Springhill, La. 3.10: Mrs. M. H. & daughter, Garland, Texas. 3.00: Mrs. R. S., Redding, Iowa; J. C. M., Almena, Kans.; F. W., Cleveland, O. 2.56: Mrs. P. R. B., Davy, Texas. 2.00: Assembly, Burleson, Texas; E. M., Picardy, Md.; Mrs. E. M. T., Jacksonville, Fla. 1.50: F. S., Coalhurst, Alta. 1.00: M. D. M., Waco, Texas; Mrs. T. H., Sudheimer, Mo.; Mrs. D. A. J., Aberdeen, N. C.; Mrs. C. S., Alma, Mich.; Assembly, Savannah, Okla.; M. V. B., Holly, Colo.; Mrs. C. O. W., Los Angeles, Calif.; D. L., North Bergen, N. J.; J. R. N., Waldron, Ark.; Mrs. W. S. R., Hamlin, Texas; M. B., Ellisville, Ark.; E. B. J., West Lebanon, N. H.; A friend, New Mexico; B. J. D., Dansville, N. Y.; Mrs. J. S. R., Cowan, Tenn. 70: Amounts less than \$1.00. Total, less \$506.35, amounts given direct to missionaries by assemblies \$2,654.68 Amount previously reported 7,573.41 Total to date during month of April, \$10,228.29

OPEN FOR PASTORATE.—I have resigned as pastor at Plymouth, Ind., and will be open for a pastorate after May 1.—Evang. Fred Leeper, 359 W. Washington, Plymouth, Ind.

PASTOR WANTED for Assembly of God here. Please give references in first letter. Write Eugene N. Hastie 15th and Otley Ave, Perry, Iowa.

OPEN FOR CALLS

I am open for calls to any place. I am in fellowship with the Arkansas District Council. I have a car, also a wife and baby. For references write to Brother A. W. Tanner, Getona, Ark., or to H. S. Wright, Moreland, Ark. I may be reached by addressing Haymie Nichols, Hattieville, Ark., R. 2, Box 63.



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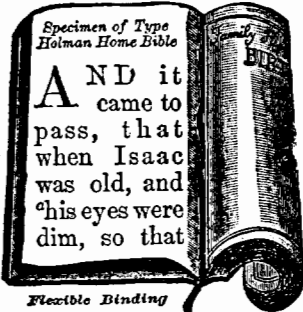
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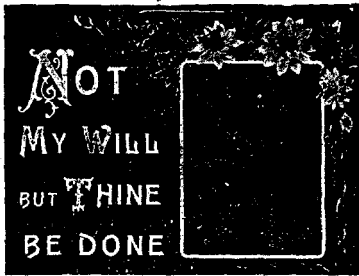


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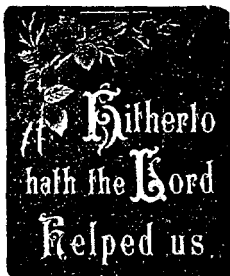
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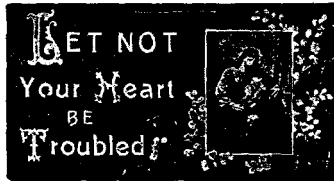
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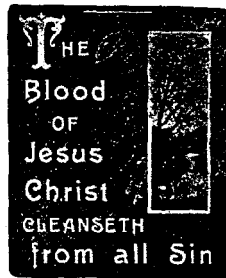
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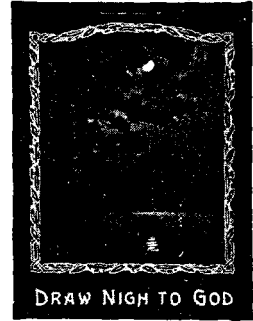
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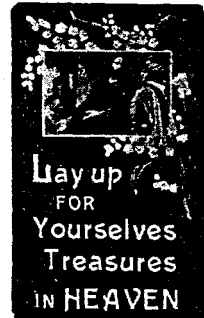
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