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Why Are Believers in Divine Healing Ever Permitted to Be Sick?

This question has been the source of no little trial to me during the past year. So much so that my faith for personal healing has not been firm and as steadfast as I desired.

Of course Christ is able to heal, but it is a great mistake to believe that He is willing to heal; and even if believers were permitted to be sick they would always be healed instantaneously if it was Christ's will to heal at all; for see what injury it brings the cause for one who believes in divine healing to be dangerously sick. A very plausible argument!

"If it is the divine will to heal, why are believers in this truth ever permitted to be sick? May the Spirit of God illuminate our hearts and minds while we sit together! WHY?"

FIRST. In order to test our faith. We say when we are well that we believe Christ is Healer as well as Saviour. God may permit us to become sick in order to test our faith in what we profess, to see whether after our profession we are going to run for a doctor as soon as we get in a place of real need. The fire shows how much gold is in the rock. There could be no victory without a battle. There could be no triumph without a trial. There could be no healing without a sickness! I suppose that God could have thwarted the purpose of the enemies of Daniel and have saved him from the lion's den, but had He done so Daniel never would have known what it was to triumph over the lions in the den through the power of God, and the story would never have filled our souls in this day of the world. I would not be surprised if Satan spoke to the three Hebrews about that time and said: "See here, boys, there must be a mistake about your God being able and willing to deliver, or He would not permit Daniel to be put into the lion's den." But, ah! God had a deeper and grander purpose in view than human eye could discern.

No doubt the living God could have

saved the Hebrew children from the fiery furnace, but had He done so they would never have known the blessedness of walking with the Son of God in the midst of fire and flame, and of coming out without the smell of fire upon their garments. They had said their God could deliver them, and if He did not choose to deliver, they would not bow down to the image. In the midst of fire and flames they proved their profession! So, beloved, I suppose God could save us from ever feeling a pain or being sick, but did He do it we could never prove the glorious truth that the "prayer of faith shall save the sick." How plain this seems to me! God is going to have a proved people. In order to do this He must necessarily have a tried, tested, purified people. "Beloved, think it not strange concerning the fiery trial that is to try you."

SECOND. That we may prove God. The Lord says to us: "Prove Me now." How? Well! He says, for instance, "When the enemy shall come in like a flood, the Spirit of the Lord shall raise up a standard against Him." How could we personally prove this promise, without a personal experience of this condition? He says also that: "The prayer of faith shall save the sick." How could we personally prove this promise, were we never permitted to be sick? Daniel in the lions' den proved the power of God to deliver. The Hebrew children in the furnace proved the promise that: "When thou passest through the fire thou shalt not be burned."

The child of God on a sick-bed is just in the place to prove the promise that "the prayer of faith shall save the sick!" Glory be to God forever!

Away back in Genesis the Lord said: "And it shall come to pass when I bring a cloud over the earth, then shall the bow be seen in the cloud." This had a spiritual significance. We never saw a rainbow painted upon the blue sky. The cloud must arise first and cover the heavens, and then the hand of God

painted upon this dark back-ground the bow in all its radiant beauty. Without the cloud we could not see the bow. The cloud is necessary to the fulfillment of the promise. It is so spiritually. Without the dark back-ground of sickness we could not personally prove the promise that "the prayer of faith shall save the sick" not the well! We could never prove that Christ could heal did we never need a healing. The lost are the ones to prove that Christ can save the lost. The sick are the ones to prove that Christ can heal the sick!

THIRD. For the strengthening of our faith. This is a natural outcome of the above reasons. A tried faith that proves the truthfulness of God's promises will always be followed by an increase of faith. I have no doubt that the faith of Daniel and the three Hebrews was much stronger after their experience than it was before. Previous to their trial it might be called "determinate faith" but afterward it was "confident faith". They had proved the power of God to deliver. In the case of Lazarus, Christ said to His disciples: "I am glad for your sakes that I was not there, to the intent ye might believe." And how their faith was strengthened when they saw the dead come forth at the word of the Son of God! How plainly we see the love of God in our own healing!

Geo. Muller said some years ago that he had two hundred times more faith then, than when he first started in his life of trust. He had been in great need so many times and always saw the need supplied. And each time he proved a promise his faith increased in Him who promised.

FOURTH. To fit us for future usefulness. Like the blessed Saviour can we now be "touched with the feeling" of others' "infirmities". I can feel for them. No one can help a sick child of God to Christ the Healer like one who has had a personal experience of His
(Continued on Page Nine.)

GOD'S DAVID

By Aimee Semple McPherson.

Now the Philistines gathered together their armies to battle, and stood on the mountain on one side. And Saul and the men of Israel stood on the other side and set the battle in array against the Philistines . . . and there was a valley between them. And there went out a champion, out of the camp of the Philistines, named Goliath of Gath. And he stood and cried, I defy the armies of Israel this day—Give me a man that we can fight together. And when Saul and all Israel heard these words, they were dismayed and when they saw the man, they fled from him and were sore afraid. 1 Sam. 17.

I am gazing into the mirror of the Old Testament page tonight; and a battle is fought before me. Soldiers struggle and shout as I write. Army against army, line against line, the battle is set in array—in the types of the old are reflected the new, and I see the Church of today.

On the mountains of sin the Satanic host stand, and their champion, Goliath of Gath, is the "Love of the World," who comes daily to stand to mock at the church and to laugh, saying:

"I've taken your young, and I've taken your old in my dance halls and theatres gay. Through my haunts of amusement, money-making and sin, I've emptied your altars today. I'm greater than God or His armies, I draw, I conquer and break. As a great looming menace, I tower o'er the church till its morale and courage I shake. And now I defy your armies—dare you to come and fight! You've lost your old time power, 'amen corner' and glory and light."

And as the "World" is defying the church, taking captive its strength and its youth, I gaze on the hosts of Israel, who stand on the mountain of truth. Money and churches and armour, swords and helmets of brass have they, but the old-time power is missing—faith and power have fled away. Their knees are smiting together. In dismay they stand helpless and weak, as the world walks deliberately into the church, other captives and youths to seek.

But in the fields God is preparing His David—type of the Spirit-filled few; making him daily victorious o'er the bear and the lion too. Making him faithful o'er "those few sheep," and in doing the little things, o'er He brings him for great things into the camp, to honor His name before Kings. God's David—Lord make US "God's Davids" as we gaze on this sweet, yielded life, bringing food to the brethren and hope to the faint, and victory in the strife!

Only a slender lad he was, but over the mountains he sped; in his heart the Father's message, in his arms the life-giving bread prepared by the Father's loving hand, and sent to his sons at war.

"Bear them my message of comfort," said he, "and see how the battle goes. Inquire if they're gaining the victory over their deadly foes. Fresh from the

Father's table, bear this bread from my bountiful store, to my children who stand and fight today where battles rage and roar."

Lifting fearless eyes to the circling hills, for guidance and strength he prayed. Thus, into the camp at last he came where the battle was arrayed; to enquire of his elder brethren the victories they'd wrought for the King; to lift his voice with theirs to shout and make God's praises ring.

But he found them alas, with down-cast heads and faces as black as a cloud. Defeat, not victory, had crowned their toil. They were giving, not gaining, ground.

"Child, what dost thou here?" they ungraciously ask, "with whom left you those few sheep? Thou art too weak and but little positions of trust to keep."

"I come at my Father's bidding—I come in my Father's name; He bade me bring you food and drink, and for this cause I came. I come for news of victory—to see how the battle goes, and bear him word that your chariot wheels pass over your deadly foes. But—where are the shouts of victory? And where the dance of praise? And where is the laurel that ought to crown the smiles of a victor's face?—Why look ye so dejected? Why stand your armies still? Why do ye not rise and forward go, and scale the enemy's hill?"

"Ha! List to the stripling!" his brethren cry. "He does not understand, and would chide us, in his ignorance, for our fear of the Philistine's hand. He knows not the long days and nights racked with fear, nor how even hourly defeat draweth near.

"Look, child—see yon mount clad with Philistines' tents? Their armies in thousands against us are sent! They care not for God—they boast of their strength. They take our youths captive, and taunt us at length. And into that valley 'twixt their camp and ours, comes a giant before whom the strongest man cowers. His name is Goliath, and dally his cry:

"Ha! Hosts of Israel, your power I defy! Where is your strength and where is your God and where is the man I can fight? I've taken your young and captured your lambs and broken their will in the palms of my hands. I've filled you with terror, till your knees quake with fear. If there's a man left among you, then let him draw near."

"Look, David—Listen! There he stands even now. Before him the knees of the strongest man bow." His voice like a lion, his armour of brass, he towers o'er his fellows and could mow them like grass. The roar of his voice in the valley and hill, cause faces to blanch, hearts with terror to chill.

"Where is thy God? And where is His power? Why does He not fight for

thee in this hour? Preach if you like but your power is fled. Pray if you will but your God is dead. Or—if He is living, then where is He now? Send a man who can cause me before Him to bow."

Straight, flushed and quivering at the insult to his God, stands David the Bethlehemite, the seed of Jesse's rod. Righteous wrath falls on him, transforming the childish face with a look of stately grandeur and the calm of a soldier's grace.

"Who is this uncircumcised Philistine, that the armies of God he defies? To God he's but a grasshopper, with foolish chirps and cries. My God is a God of power, whom the heavens can not contain—this man but a puny boaster who's heart is deceitful and vain.

"My God can break him asunder, as a twig is snapped from a tree. A breath from His nostrils, a word from His mouth can set His people free—Why do ye not go and kill him? Why cumbereth he the ground?"

Hearing the sound of the clear, young voice a multitude gather round, and word is taken by messenger and carried to Saul the King:

"What! Thinkest the lad that he hath power deliverance to bring? Go—fetch him at once before my face, I'm weary of tremblings and fear. If there's one with courage and strength and faith, then let him be brought me here. The enemy has gotten us beaten. Our young are led captive away. Our knees are smiting together in defeat and shame today. If this lad has a solution to the problem that baffles our hearts, let us humble ourselves and listen, as the knowledge he imparts. Sometimes God uses the weak things and the small to confound the wise, and those upon whom the Spirit dwells to work wonders before our eyes."

And, thus it was that before King Saul stood the little keeper of sheep, with the power of God upon him and a confidence strong and deep.

"Let no man's heart fail within him because of this Philistine. Greater, and stronger and wiser than he is this wonderful God of mine. Thy servant will go and fight him and cleave off his head in the fray, and still the voice that mocks and scorns and defies our God today."

"But child! Thou are not able—a youth art thou in years! What giveth thee this confidence and dissipates thy fears?"

"My confidence is in God, O King, and not in strength of mine, for I know that He is able to conquer this foe of thine, With vigilance and with tenderness, I've guarded my Father's sheep, and slain the lion and the bear that assayed on the flock to leap. I have walked before God and overcome in the secret place each day. 'Tis victories in the life at home that makes victors in the fray. I've proven my God in the little things—My Lord hath never failed. Nor will He fail to deliver me from this boaster who mocks and rails."

"Then go, little lad, in the strength of your God. But put our armour on. Our helmet and sword, restrictions and creeds you now shall quickly don. Or—

ganization, ceremonies and forms, red-tape, regulations and rules, then go forth and fight for the King today, equipped with our man-made tools."

But God's David was lost in the great coat of mail, the sword hanging down to the ground. The helmet of brass bowed his head with its weight. In an armour of chain he was bound.

And he cried out: "O King—let me put these away. Let those who have proved them wear them today. Their weight and size my soul oppress, my footsteps they retard. The helmet is too great for my head. My freedom of vision is marred.

"Just as I am in my shepherd's dress, my staff and sling with me, O King I beseech thee let me go, in my simplicity. The Lord saveth not with sword or spear, for the battle is the Lord's, He giveth strength, not to the proud, but to they who trust His Word. If armour and ceremony were enough to win the day, long since we'd have been victorious and conquered in the fray."

So down in the valley went the shepherd lad and there in the lowly place, he took five smooth stones from the songful brook—faith, hope, love, prayer, and praise. And putting a stone in his "Word of God" sling, he drew near the Philistine, crying:

"Come! Thou defier of God and His Word. Come, pit thy strength against mine. Come and see the end today of these proud words of thine!"

"What! What!" roared the giant, "Insignificant child! Am I a dog to be whipped with a staff? Thy body I'll cast to the fowls of the air and the beasts of the field and cave."

"Nay, but THY flesh shall be riven, till all the assembly shall know, that the Lord saveth not with the sword and with spear, but the victory to Him we owe. Not by might nor by power is the battle won, but by My Spirit alone, saith the Lord. Thou comest to me with a great coat of mail, with a spear, a shield and a sword; I come to thee in the Name of the Lord, the God thou hast dared to defy, with prayer and with faith, with assurance and power and Jehovah close by my side.

"Thou art great, O Goliath, and great is thy sway, as you challenge us in this hour. But the armies of God even now shall arise and return to their old-time power. No more shalt thou stand crying. 'Where is thy God, and the power of yesterday?' For a revival of faith will sweep our camps, in the dust of defeat thou shalt lay! Then 'God is with us' shall be our cry, and, 'His power is on us today!' Not compromise, or worldly display, but His Spirit shall win in the fray."

And so he drew near—the mighty one, a type of the conquering "World"—proudly defying the armies of God who stood with banners furled. And walking to meet him came David—type of the Spirit-filled few, baptized with the Spirit, endued with the power, God's perfect will to do.

So they met in the valley of Elah in that decisive hour; the great man trusting in his strength, the lad in Jehovah's power. Suddenly through the sunlight

whirled the little shepherd's sling. Through the air sped the stone like an arrow, sure as a bird on the wing, till it sank deep in the Philistine's forehead and he fell on his face to the ground. There David cut off his head with the giant's great sword which in his own sheath was found.

Then a mighty cheer from Israel's hosts cleft the air with its deafening roar—the God of their fathers still lived today, and the giant was no more. Confidence lending them wings of faith, down the hills with new courage they sped. When the Philistines saw that their champion was dead, they turned to a man and fled.

And the men of Israel and Judah pursued them and shouted that day, till they came to the gates of Elkron, unto Gath and the Shaaraim way. Their tents were despoiled, their power overthrown and God was the Victor supreme, and David returned to the City of God, with the head of the Philistine.

With dancing and singing and tabrets of joy the conquerors' return was led. Women played joyful music and sang as they played, for the hosts that oppressed them were fled. "Saul hath slain his thousands; David his tens of thousands hath slain."

"But the song of the women displeased King Saul, for his heart was jealous and vain. And the next day he threw a javelin saying: "I will smite him to the wall." He was afraid—for the Lord who was with David, departed out of Saul.

But God's David twice avoided the spear, its sharp point went astray. Within the palace and without, he behaved wisely every day. And all Israel and Judah loved David as they saw his wise daily life. And Saul set him over a thousand, and gave him his daughter to wife.

The hours have come, the hours have gone—dawn floods the skies as I write. Through my window I see the rising sun kissing the hills with light. Another day has been ushered in with Philistines to kill, for the church of God and the powers of sin are encamped on either hill. The world again is defying the church—the church that's lacking power. Lord, make US "God's Davids"—God's Spirit-filled Davids, to fight for Thee in this hour.

"Saul hath slain his thousands, and David his tens of thousands." In other words, David with the anointing of God, was ninety per cent more efficient than Saul, who had lost the anointing and power. Is it possible that they who have the anointing—the baptism of the Holy Ghost—can be made ninety per cent more efficient today than they who have lost the old time power and glory?

How sad, therefore, that Saul did not repent, seek anew the face of the Lord and the old time power instead of allowing himself to be jealous because of the anointing of God's little David and throwing pointed javelins at him.

Oh that we, as God's Spirit-filled children, may like David of old deport ourselves daily with such wisdom and righteousness that even the critical "Sauls" may find us "safe and sane"—so deep in the love and power of God that they have no fault to find.

REVIVAL IN BELGIUM.

By Mr. C. T. Potma.

God is working in the most marvelous way. Belgium, as a country, is being flooded with the Word of God. There has been a great turning away from the Roman Catholic Church ever since the war, and it is increasing. The priests are getting desperate; for the number attending services grows less and less, especially in the big cities. So praise the Lord. It is stated that there are 10,000 priests in Belgium who would gladly leave the church if they were not afraid. Pastor _____, a converted priest, who is now a reformed minister, is in touch with over four hundred of them. We began a series of meetings here in Brussels. The speaker is Mons. S_____, of Paris, a grand man of God. Last night was the first time, about five hundred present. The hall seats fifteen hundred. After the meeting the people almost mobbed the Bible desk to buy Testaments and Bibles. It is wonderful. Yesterday morning I was in St. Nicholas, one of the most fanatical towns in Flanders. It was Gospel. In no time I sold thirty-seven—all I had. I did not offer them for sale, people asked for them. On next Wednesday I am starting a meeting there. In Bruges, the city of eighteen thousand priests and nuns, the bell rung at our house one night late. As soon as the large door was opened a woman came in and closed the door after her. "Oh, sir," she said, "Is this the place where you get the Gospel (Evangelle). You put one in our house, can we have a big one? I am a widow, and father, mother and I have read it and we want more, but we are so afraid of the priest." In Halle, the city of the Black Virgin, I have a meeting on Tuesday just outside the town. And so it goes on. In Antwerp we have no room for the crowds until our new hall that seats four hundred is finished. I speak there on Friday and twice on Sunday. And the cry of "Come over and help us" is going on, and we have no one to send. There are forty students in the Bible school, but they need more training. We hope to start a Flemish Bible School, of which I will, maybe, take charge; but I am afraid that there will be no one to take my place again. Well, Praise the Lord. He knows. Poverty and unemployment is very great, and we do all we can to help them on those lines, too.

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Consecration.

Being biased by our human concep-
tion of things we often fail to get God's
thought concerning them. Much of
this is due to our taking too much for
granted, and not searching out things
for ourselves. And while we should be
willing to learn from the "meanest in
God's employ," we should guard against
putting an over confidence in the human.
"My soul wait thou only upon God, for
my expectation is from Him."

Very few Christians, we believe, really
know what it means to be fully conse-
crated to God.

In the matter of entire self-commi-
tment and heart-devotion to God—which
all agree is necessary—we feel that the
majority who honestly take this atti-
tude fail to grasp its full import, and
are yet only consecrated to their own
conception of what constitutes conse-
cration. They are true to their convic-
tions, and their yieldedness to God
as they suppose is complete; but how
often are such committed, without
being aware of it, to an idea, purpose,
doctrine, principle, cause, line of duty
or some organization, sect or movement,
which may or may not be in the will of
God.

It is quite possible to be more con-
secrated to our own thought of what
God requires than we are to Himself;
and be so loyal to Him that we would do
His will at any cost, and in it all be
entirely mistaken as to His will in the
matter. "Well," it might be asked, "if
a person thus loyal at heart is honestly
mistaken, where is the harm?" The ex-
tent of the harm would depend on con-
ditions, but there are millions, the world
over, consecrated to a false religion.

ready to "give their bodies to be burned"
in defense of it; and others who, though
Christians, have perverted views of
truth, which they, too, would fanatical-
ly defend, at the cost of their lives. And
these are just as devoted and conse-
crated to their line of things as any of
us. The defect is not in their devotion,
but in the object of their consecration.

Different standards of consecration
are set up; the highest conception usu-
ally being that of service, which of
course is included; but the deepest and
fullest consecration is that of complete
resignation and subjugation of our
wills to the will of God: not to what we
think is His will, but to all we know or
don't know; but above all things to be
what He would have us be, willing to be,
to do or to suffer the whole will of God.
We have service in our minds, rather
than fitness for service, and very few
consecrate to sacrifice and suffering and
dying out to our preferences, and be-
coming willing to be even hurried out of
sight. It is so much easier to con-
secrate to be active and conspicuous,
than to be hidden and unknown; but
unless we feel equally comfortable and
restful in either situation, when in the
will of God, we are not truly conse-
crated.

You have no doubt seen the illustrated
motto on religious literature expressing
the general conception of consecration.
It pictures an ox, an altar and a plow,
with the following inscription at the
bottom: "For sacrifice or service." This
is good, but it does not go far enough.
It should read for sacrifice and service;
not the sacrifice necessitated by service,
but a sacrifice preceding service. Rom.
12:1 reveals this very clearly. Take
it in: "I beseech you therefore, brethren,
by the mercies of God, that you present
your bodies (selves) a living sacrifice,
holy, acceptable unto God, which is your
reasonable service."

Here is our highest service, rendering
all other divinely directed service ac-
ceptable and effective.

We must first sacrifice ourselves to the
Lord, a whole burnt offering, before we
can offer our sacrifices of service. An
acceptable service must be holy and with-
out blemish, and go on the altar of God
to die. A whole burnt offering, to be
reduced to ashes, and seemingly in-
capacitated for service, for what use
can God make of helpless ashes?
He says He will give beauty for ashes,
making us ornamental as well as useful;
but few care to secure this divine
ornamentation by way of the ash heap.

We often hear desires expressed by
some of God's children similar to what
we once heard from a sister who testi-
fied that she was very anxious for the
Lord to baptize her in the Holy Spirit,
because she had talents and knew that
the Lord could greatly use her. Honest,
no doubt, but a lingering shade of con-
ceit was expressed in the wish.

Jesus lays down at the very beginning
of the Christian life this basic principle
of sacrifice, where He says, "If any man
will come after me, let him deny him-
self and take up his cross and follow
me." Now what does it mean to deny

ourselves? Not to deny that we have
an existence, nor simply to practice
self denial. To scripturally deny our-
selves, we take it, is to renounce and
relinquish all right or claim to our-
selves, for we are not our own, but we
are bought with a price, and we forego
all right to control ourselves; and who-
soever will not do this He says cannot
be His disciple. And further He says,
"Unless a man forsake all that he hath
he cannot be My disciple." Notice, we
are required to deny ourselves, die to
self, before we can successfully bear our
cross and follow Him, or forsake all that
we have.

Again, Jesus tells us that unless a
grain of wheat fall into the ground and
die it abideth alone, but if it die it will
bring forth abundantly. Life out of
death is the order in both the natural
and the spiritual realm.

Whosoever will save his life shall
lose it, but whosoever will lose (give up
his life, not only for Him but to Him)
his life shall find it.

We see then that this consecration to
consent to die is much deeper than that
of consecration for sanctification or fit-
ness for service; for you will observe
that the grain of wheat which was to be
buried was a clean, pure, living grain.

The same conditions prevailed in con-
nection with the sacrifice before referred
to. It was a living sacrifice, without
blemish, whole and holy.

Now you can readily see that if we
are consecrated to die we are ready for
anything and everything, but not other-
wise, and we know that we cannot con-
secrate a dead thing, or a thing of no
value to ourselves or to God; but any
person or thing He consents to accept
has to be put to death. But anything
that is worth putting to death He resur-
rects, and that which He resurrects He
vitalizes, and utilizes, and the reason
why there are so few thus fully conse-
crated, and so little that He can make
use of, is because we will not consent
to die. We want the resurrected life
and power but not the death.

But how restful and satisfactory to
recognize and gladly fall in line with
God's divine order of deeper consecra-
tion, and appreciate the tremendous
force of this principle which Christ has
laid down: That if we seek our lives
we shall lose them, but if we lose our
lives for His sake we shall find them.

J. T. BODDY.

In an earnest desire on the part of
some to credit God with being the au-
thor of certain thoughts, impressions,
messages and songs, which seem to come
to them by inspiration, they are in dan-
ger of unintentionally attributing to
Him that which He is not doing and
perhaps never would do; and by thus
trying to put the responsibility for such
things upon God they sometimes charge
Him foolishly, and make His truth and
cause appear ridiculous in the sight of
the world.—J. T. B.

Ask some one who opposes speaking
in tongues to name the books of the
New Testament that were written by
men who did not speak in tongues.—Sel.

**"OVERCOMING" AND AN
"OVERCOMER."**

If we search for the distinction that there is between the terms "overcoming" and to be an "overcomer," we will find there is a vast difference. There are very few among professing Christians who are not overcoming along many lines, and on account of this they assume a certain amount of satisfaction in believing that they will be entitled to the "full reward" when the Lord comes, losing sight of those words spoken in Revelation 3:21: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sat down with my father in his throne." To be an overcomer is to qualify for the highest ideals of spiritual life. "There is a path which no fowl knoweth, and which the vulture's eye hath not seen." (Job. 28:7.)

There is much of "burnt offering and sacrifice, and the fat of rams" being offered today, while the "little foxes" are nibbling and destroying the tender vines that are brought forth from the richness of this soil. The tender little vines of love and humility are exposed to the scent of the crafty and wily "little foxes" of the "unruly members" of our natural environment. Great efforts along the line of "doing things" are being laid upon this altar, without the protecting hedge of obedience, for obedience alone will bring forth far greater reward than "all burnt offerings and sacrifices and the fat of rams" that we may seek to offer in its stead. It is much easier to offer burnt offerings before the people, but to "obey" is between the individual and God, who said, "I will have mercy and not sacrifice."

So we may find "overcoming" along the line of works, very often, while to qualify as an "overcomer" is only along the line of obedience. We are not told to "rejoice" over what we are doing, but to rejoice "because our names are written in Heaven." We might devote years waiting upon God for the gifts and great works, and still miss qualifying for God's best as an overcomer. There were seventy who went out and did mighty works, but only twelve followed close to the Lord. The fruits of the Spirit are the direct result of an "overcoming life" (by their fruits ye shall know them.) Works, or gifts, mean the endowment of power; yet, at the same time, they may not reflect the fullness of a fruit-bearing life, which may fall in the "more excellent way." (1st Cor. 13.)

We are still living in the parallel times of Exodus 32, and are nearing the end of the forty years of harvest. Our Moses (Christ) is up in the Mount, and we are impatient; we must be up and doing. He is about ready to come down from the Mount, but we cannot wait. Like Israel of old, we must gather all the gold and silver (spiritual gifts) and make our own sacrifice. We have been awaiting His return so long, "we wot not what has become of Him." It was

not the wind nor the fire nor the earthquake that brought greatness to Elijah's life; but obedience to the "still small voice" gave him the power to so walk to the end of his journey a full "overcomer."

The gifts have been promised to the Church, and that promise will be fulfilled before the Lord comes, but the most essential seeking today is for the fruit-bearing life, that when the gifts are given they may fall on the sweet evenness of new "mown grass," that we may be found among the ones who are full overcomers, and not merely manifesting works of overcoming to our own standard. "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." (2nd John, 8th verse.)—Mrs. M. E. Peters.

**THE THIRST OF THE SOUL AFTER
GOD AND ITS SATISFACTION
IN GOD. (Psa. 63.)**

Notice now, how very beautiful that immediate turn in the Psalmist's feeling is. The fruition of God is contemporaneous with the desire after God. The one moment, "My soul thirsteth"; the next moment, "My soul is satisfied." As in the wilderness when the rain comes down, and in a couple of days what was baked earth is flowery meadow, and all the torrent-beds where the white stones glistened ghastly in the heat are foaming with rushing water, and fringed with budding willows; so in the instant in which a heart turns with true desire to God, in that instant does God draw near to it. The Arctic spring comes with one stride; to-day snow, to-morrow flowers. There is no time needed to work this telegraph; while we speak He hears; before we call He answers. We have to wait for many of His gifts, never for Himself. We have to wait sometimes, when, by our own faults, we postpone the coming of the blessings that we have asked. If we are thinking more about Absalom and Ahitophel than about God; more about our sorrows and our troubles than about Himself; if we are busy with other things; if, having asked, we do not look up and expect; if we shut the doors of our hearts as soon as our prayer is offered, or languidly

UPSPRINGING LIFE.

If a tiny flower can throw aside
A cloud three times its size,
Cannot a prince, a son of God,
Above His burden rise?

Since April shower has not the power
To stop the robin's song,
Can we not rise above the tears
And loud His praise prolong?

Since Christ has risen above the grave,
And won for us a crown,
Can we not fix our eyes on Him,
And look no longer down?

Then spring thou up, oh trembling one,
This is no day for fear;
With sin and death a conquered foe
And our Lord's coming near!

—M. T. Draper.

stroll away from the place of prayer ere the blessing has fluttered down upon our soul, of course we do not get it. But God is always waiting to bestow, and all that we need to do is to open the sluices and the great ocean flows in, or as much of it as our hearts can hold. "My soul thirsteth," is the experience of the one moment, and ere the clock has ticked again, "My soul shall be satisfied."—Alex. McLaren.

Jesus did not preach an easy salvation, but repentance, restitution and a real cleaning up to receive God. Sin cannot be covered up.

Paul laid all on the altar. His only pride and glory was that he was washed in the blood and filled with God's glory and had a home on the other side.

People eulogize Luther and Wesley now who would join a mob to kill them if they were here and talked as plainly about sin as they did in their day.—Sel.

A preacher in the Apostles' days must have his whole family saved before taking the office. We see how far off we have fallen. His home should be as a little church with members as subjects.

You will never know a perfect salvation until the body is given to the Lord. When we are born of God we are married to Him and do not belong to ourselves, but are bought with His blood.

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GOSPEL PUBLISHING HOUSE, Springfield, Missouri.

God's Miraculous Power to Deliver.

On Jan. 4th, 1918, in Philadelphia, Pa., I was called to assist a neighbor in thawing out some of the water pipes in his home. I lighted a large piece of wood and tried to throw out one particular pipe, but the fire was not sufficient to thaw it out, and on looking around the cellar I found a three gallon oil can, supposed to be filled with kerosene. Picking it up, I went to pour, as I thought, a little oil in this piece of burning wood to make more fire, but to my surprise something exploded like a cannon. I have not seen the can since, for I was set aflame from the explosion of the gasoline, which set fire to the cellar also. I ran up stairs and the neighbor seeing me in the mass of flames ran out to the street, screaming for help, but none could be found, as it was about 8:30 or 9 o'clock P. M. I ran to the back yard calling for help also. When none came I tried to jump over the large fence, but it was too high and I had to fall back again.

Beloved, I can say with the Psalmist, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." As I was under the flames with the flesh falling from my bones so much so that to this day can be seen the place where my left hand fell off, and that night I caught it and pushed the flesh and skin back on my hand just the same as you would draw on a glove.

While I was at the faucet looking for water to extinguish the flames the devil spoke to me as definitely as any person has ever done and told me I was a goner, and sure enough from the natural you would have thought so too, but thank God for His supernatural power. So I said to the old devil, "All right, old boy, you can take the body, but thank God you cannot get the soul, so let it go." And then I gave myself to the flames, ready to go into the presence of God.

Help came at this moment from different directions, and beat the flames from my throat, arms, limbs and feet, taking me to my own home. The neighbors then telephoned for the ambulance to carry me to the hospital, but that being busy they had the patrol come for me and wrapping me in some blankets I was taken to the West Philadelphia Homeopathic Hospital where anyone desiring to get my record can do so, from Dr. Gay, or some of the nurses, Miss Marie Miller or Miss McKinley.

As this happened on our regular meeting night, my wife was at the meeting and did not get home until late. But the neighbors sent word to her mother that I was almost burned to death, and of course she came as fast as she could to the hospital to find out whether I was living or dead. They would not admit her to the hospital, and all the news she received was that I was still living. Next day word was sent that they need not look for me home again only as a corpse.

The news spread, and the Pentecostal saints who heard of this terrible accident, got on their knees before God on my behalf. I want to say here that if there is any band of people who know how to pray and believe God it is they, and as they got in touch with the throne of grace, God heard and answered prayer for me and not only spared my life but delivered me from my suffering. While the doctors said it was impossible for me to live with the flesh consumed from my bones to the extent that I could scrape the black from one of them with my finger, yet I am spared to tell the good old gospel story and this wonderful experience He has given me. I spent 28 long days in the hospital. They seemed long to me as I was always very active, being a railroad man. While my burns were dressed twice a day, as well as having the proud flesh cut off, cupful after cupful, I thank God that I have yet to feel the first pang from one of these burns.

That is not all that God has done for me. After these burns were all healed up my chin was growing solid to my chest so that I could not drink only through a glass tube. This being a great embarrassment, I consented to let the doctors operate to release my head and let me have more freedom in the muscles of the neck and chest.

When the arrangements for this operation were made I went to the hospital saying good-bye to my wife and little boy. I was put on the operating table about 1 o'clock in the afternoon, not regaining consciousness until 5 p. m. As I came out, thank God, I was praising Him at the top of my voice and speaking in other tongues as the Spirit gave utterance, so that three nurses standing at the bedside remarked: "Well, we do not understand the language, but we know it is God." Praise His dear name. In that condition with my neck cut from ear to ear, down the side, across the chest, taking away pieces of flesh, and at the same time taking eight inches long and two and a half inches wide from my side, sewing it on to my neck, making 40 stitches in all, 22 on my side and 18 on my neck. Thank God that all through this I have the first time to feel the sting of pain from those cuts or stitches, and for this I give my testimony, believing that if I kept quiet about what God has done for me the very stones would cry out against me.

Many times I heard the call to go forth with the Gospel of Jesus and His love, but always made the excuse to God that there were others who were more qualified than I, and I thought by helping to support some other brother or sister that would do. But God wanted me and He had to allow me to be burnt almost to a crisp to get me to obey Him. I can gladly say that I will follow where He leads me bearing in my body the marks and love of the

Master Himself. And while before, when He called me to a life of faith in Him alone, I was unable to trust Him, now I can praise Him that since the time of the accident until now He has supplied our every need, and I realize like the Psalmist, "The young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing." Psalm 34:10.—John J. Ashcroft, Evangelist, 16 Morris St., Merchantville, N. J., in the "Bridegroom's Messenger."

* (Editor's Note: The consecration has been made, and God is meeting Bro. Ashcroft as the following report shows.)

LAUREL, HATTIESBURG AND BILOXI, MISSISSIPPI.

We wish to report victorious meetings in these parts for the past few weeks. God has been especially using and blessing the efforts of Mr. & Mrs. John J. Ashcroft, evangelists from Pennsylvania. Scores of people have sought the Lord, and many have obtained definite experiences through the preaching of the Old Gospel Truths! The Lord's mighty hand has been revealed in saving, healing and baptizing. So we are glad for the call that has come from these needy fields for help.

Wife and I have recently joined them in a big tent meeting here. God is working in the meeting in a marvelous way. Some have been saved, and the long altar rail was crowded last night with hungry hearts. A great interest is obvious, and the large attendance over-runs the big tent nightly. This we hope to enlarge to a greater capacity so that the crowds can be accommodated, and the needy souls receive the gospel and the deeper truths that have been revealed to us in these days. Pray with us for a land slide for God here in Biloxi, as well as the other engagements pending.—Evang. L. Wooten.

"HE HEARETH THE CRY OF THE AFFLICTED."

I want to praise God for His healing power. While painting a house I was standing on a ladder the second round from the top, when it broke and I fell breaking the next round as my back struck it. I called on the Lord and in a few moments was able to get up. The contractor for whom I was working ordered me to a physician for examination. The physician said a rib might be cracked and that I was badly bruised, and that I would not be able to work for at least two weeks.

Later the pain became intense and I could hardly move, my back being badly bruised and a spot as large as my hand was perfectly black. My wife began quoting promises, one of which was:

"What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them."

We kept looking to the Lord and in a few moments the spot on my back had nearly disappeared. All at once a holy laughter came bubbling up within me, and continued to come stronger and stronger. I resisted Satan and began moving my body, which a few moments before I could not do. I rose to my feet, in His name, and the pain was gone. In two days I went to work. To Him be all the glory. I can never praise Him enough for the precious blood that protects us when we fully trust Him.—W. F. Voodre. R. B. T. S.

Testimony to the Mercy and Power of God.

(Testimony showing the wonderful mercy and keeping power of our blessed Lord, in time of terrible accident.)

My husband is a railroad man, a freight brakeman. On August 8th, 1919, he left home, well and happy. About 11 o'clock that night while working on the side of his train, he was struck on the hip by a pile of ties, evidently left by the side of the track by a band of workmen; and before he could right himself to get a firmer hold, was struck a second time so forcibly as to tear him loose from the train, and he was hurled underneath the wheels of a train of sixty cars. He was on about the tenth car from the front, leaving fifty heavy freight cars to pass over his body. Now behold the mercy and goodness of God. Our blessed Lord only permitted one car to pass over his body, —and then instead of the suction of the train keeping him,—the mighty suction of God's wonderful mercy rolled his body from under the train, rolling him over three times on to the clear ground between two railroad tracks.

The train rolled on and left my husband lying on the ground with his left leg all crushed and ground to pieces, and the toes of his right foot mashed to pulp. Not for one moment did he lose consciousness, but knew all the time what had taken place. However, the train hurried on in the darkness of the night to the next station, Sacramento. Upon reaching Sacramento, they uncoupled the engine and started back to find my dear husband. He heard the engine coming back, which, however, had been gone about an hour, leaving him lying there on the cold ground, crushed and mangled, with his clothing torn almost from his body. Imagine the surprise of these railroad men when they found him conscious and even smiling. Procuring a stretcher, they put him on it, and placing it on a flat car, hurried to Sacramento to the emergency hospital. Upon arriving at the operating room, he begged the surgeons not to take his leg off—for he knew our God could heal it; but they hastened to amputate the left leg and all of the toes of the right foot.

But to the glory of God, I must not forget to say that during that dark hour on the ground, he lost no blood. Before operating, the doctors asked him what he did while lying there alone, and his quick response was, "I praised God."

After the operation, which lasted about three hours, to all medical knowledge, he died,—as there was not even a heart beat. An injection of strychnine into his heart caused it to respond, and twice when pronounced dead, God in His mercy permitted his heart to beat again.

After being removed from the oper-

ating table, the end had apparently come, and the doctors told the nurses to get a "death statement" from him. The nurse saw his lips move, and stooping down to get his last words, this is what she heard him saying, "Jesus is so good to me."

After they had gotten him into bed, they notified me of the accident. Immediately I called upon God's precious children to pray, and they surely did pray, and our blessed Lord heard and answered. I boarded the train and arrived at Sacramento at 11 A. M. The nurse told me that he was very low, and if I could not bear up well, that I could not see him. I cried to God and He gave me peace and calmness. When I entered his room, he looked up and smiled. Oh, how I needed my God then, and how graciously He met me. Every time they dressed his wounds, I knelt in prayer, and may it be said to the glory of God, that my husband suffered absolutely no pain. The next day, the nurses came every half hour to test his temperature; but, praise God, he never had a bit, and the nurses would shake their heads and walk away.

The next day after the operation, he asked to have his bed moved by the open window so he could see the railroad boys, and wave to them, which he did. On the fourth day, we put him in the baggage car on a stretcher and brought him to San Francisco to the Pacific hospital; and during the entire trip, he suffered no pain.

The accident occurred August eighth, and on August the twenty-seventh, he was out in the yard in a wheel chair. September twenty-eighth he was up on crutches. October fourth, they let him come home alone from San Francisco to Oakland to spend Sunday at home. And on Christmas eve, he came home to stay. The third day of March, 1920, he began to work and has been working ever since. To God be all praise and glory.—Mrs. A. Kirkland, Oakland, Calif.

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Gospel Publishing House, Springfield, Mo.

VICTORY OF A CHILD.

On the 22nd of April my five-year-old boy was afflicted with inflammatory rheumatism in his two wrists, suffering great pain; had a cough and high fever, a spot of eczema on his forehead and one on each side of his face and two spots on his chin. A sister called in the evening and we took him before the Lord. While praying for him he was crying, and said, "Daddy, old Satan has hold of my two wrists;" then he began calling on the Lord, "Jesus! Jesus! Jesus!" he cried, "Take this away." Very soon he said, "Praise the Lord, it is gone." All glory and praise to Jesus.

Next morning when I came home from work he was running around, whereas the day before I had to feed him with a spoon, he was so helpless. All was healed by the blood of Jesus, even to the eczema; it was gone from his face. Oh, glory to the Lamb that was slain. Amen.
—T. A. M., Woodlawn.

You must not get people to seek their Baptism until they can feed off the Word, and the Holy Ghost can show them what they need. Some will seek it who are yet unclean. The altar will not sanctify sin.

AT LAST A Pentecostal Sunday School Paper,

"Our Pentecostal BOYS and GIRLS"

There is no longer a need for
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Beginning with July we will begin the publication of a Pentecostal Sunday School Paper for Boys and Girls. It will be spiritual and free from objectionable matter. It will be full of interest. A part of each paper will be devoted to Pentecostal missionary work in foreign lands. The paper will meet the needs of all our Pentecostal Boys and Girls. It is a four-page paper, the pages being same size as the Pentecostal Evangel. We want your order. It is your paper. Single subscriptions 60¢ per year. In clubs of five or more to one address 50¢ per year, or 12½¢ per quarter. Send for sample copy.

GOSPEL PUBLISHING HOUSE,
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"If I Had Faith Enough."

Do you believe really, if you had faith enough God would heal you? Would He open deaf ears? Would He heal afflicted bodies? Would He give speech to the dumb? Yes, surely, almost all believe that.

But that awful "if!" "If I had faith enough!" What multitudes of God's precious children, afflicted, tormented, look at that "If", see in it an impassable barrier and turn sadly and often so hopelessly and helplessly away.

We say, "Why my precious brother, Oh, my precious sister, Jesus Christ is 'the same yesterday and to-day and forever.' He hasn't changed at all. He just wants to heal you. He loves you so. He wants, Oh how He wants to deliver you. Will you not let Him have charge of your case?" Your poor body quivers with pain and your life looks dark before you and your hopes are almost gone and you would be so glad to be healed. You feel so afraid to die and no one seems to know how to help you. But you see that terrible "If" barring your way and sadly, often so sadly you say "Yes, I know Jesus has power to heal me, and if I only had faith enough He would do it. But I haven't faith enough. I do wish I had."

But, dear heart, cheer up. Jesus knew just how weak you would feel. He knew just how great your need would be and He put it down in the Bible, for you, oh so plainly, just what you should do to get the faith you now need so very much.

He said to you, "Faith comes by hearing and hearing by the word of God." But you say, "I have heard the word of God all my life and I try to believe it, but I haven't faith to believe Him about healing. I know He says 'the prayer of faith shall save the sick and the Lord shall raise him up.' I know, too, that every time the Bible tells of anyone coming to Him for healing, Jesus healed him. I am sure, too, He has never changed in His love for us, and when I see Him after a while He will be so sweet and lovely. But I just haven't the faith. I do wish I had for I suffer so and do need healing so much. I have heard the word but I just haven't faith."

Why brother, something must be very wrong. The Bible says faith comes by hearing. It must be so. Is it possible you have not been a doer of the Word but a hearer only. You know James exhorts you to

"Receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and

continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed."

Could it be you have been hearing the word but not obeying it in every way? Then cheer up, brother. Take a new start. Not only hear the word and let it abide in you as Jesus said, but do it. Whatever God says, do it. Faith will come.

Jesus would not make fun of you. If He had not made a way for you to get faith and still should say, "I'd heal you if you only had faith enough," that would be almost like laughing at your misery, wouldn't it? Jesus wouldn't do that. He who poured out His soul unto death, who offered His very self for love of you, would He make fun of your grief? Would He hang a lovely gift where you could see it, but where He knew you couldn't reach it? Never!

He said, "If ye abide in Me and My words abide in you" whatever you need, ask Me for it and I will give it to you."

But He knew some poor foolish souls would learn His words and yet not do them, and of course that would never do. So He spoke a parable and said anyone who would do that way would be like a foolish man who built a fine large house in a dry time on sand. Of course as soon as the sand got wet the great house fell down. And if a poor sick man wanting the great physician to heal him should try to get the needed faith by hearing but not by obeying God's word his faith would fall down and everything would fail.

Cheer up brother, sister. There is hope for you. If you are a child of God, and have His word hid in your heart and are obeying every part of it except James 5:14, just obey that, too, and send for the elders. God cannot lie, and He says He will raise you up.

But if you have grown cold or are a backslider, or even if you have never given your heart to Jesus, He still loves you and wants to heal you. Give yourself to Him right now. Repent of all your sins. Ask Him to forgive you and cleanse you, and when the work is done, and you feel the joy of His blessed presence in your heart, then you send for the elders, too, and God will do all He says. He will come and heal you. Praise His Wonderful Name.—Chas. E. Robinson.

"Pride nourishes the remembrance of injuries; humility forgets as well as forgives them."

"If I be content to be nothing, I cannot take offence; and when I am really humble, and know myself a worm, I shall not complain if trampled upon."

"Those are best fitted for the work of reproof who are severe with themselves, but lenient toward others; whilst such are as forward to reprove most need reproof themselves."

ENVIRONMENT.

Atmosphere of God around thee;
Blessed life of Christ within;
Moving, breathing, cleansing, filling,
Saving from the power of sin.
In this atmosphere so precious,
Bringing peace and conscious rest;
Live and move and have thy being,
Thus indeed shalt thou be blest.

In this holiest presence chamber,
Let thy God possess the whole;
In this hour of glad surrender,
Breathe His life into thy soul;
All the earthly will be conquered,
By His Spirit's wondrous power;
This environment eternal,
Keeping thee from hour to hour.

Doubly blest this glad abiding,
He in us and we in Him.
'Neath the calm Shekinah glory,
'Neath the covering Cherubim,
Live and move and have thy being,
Rising from the clay and clod,
Ever consciously abiding,
In the atmosphere of God.

—M. Turner.

AN UNUSUAL CASE.

A young woman who was helping in the home of a Mrs. H. in Buffalo, N. Y., two years ago, had been operated on for the removal of a six-pound fibroid tumor and six months later her right hip had become dislocated, which resulted in her right leg becoming about three inches shorter than the other; and, although the doctor had adjusted her hip over and over again during the past six months it had been of no avail, and therefore she was still suffering with it.

Mrs. H. desired us to meet and pray for her, so she was called in and we had quite a talk with her. She gave a good testimony of her salvation, and then we opened up the Scriptures to her on healing, showing her her privilege of trusting Jesus as Healer, as well as Saviour; after which, at her own request, we anointed her and prayed for her healing, being led to claim especially in prayer, "He sent His Word and healed them." (Ps. 107:20).

After we had prayed and she arose from her knees, no manifestation of the healing was visible and I saw a look of perplexity and disappointment come into her face. Then I felt led to put my arms about her and say, "Bertha, sight sees and believes, but faith believes and then sees."

She then went back to the kitchen. Not more than five or ten minutes had elapsed till Bertha came bounding into the room with a beaming face, clapping her hands and saying, "Oh, He's done it, He's done it! I'm healed! I'm healed!" And then as we examined her hip we found it perfectly adjusted and as she stretched out her legs, lo! they were both of equal length, hallelujah, glory to His Matchless Name! Surely "He is the same yesterday, today and forever" (Heb. 13:8). He is not only the Great Physician, but also the Great Surgeon, blessed be His Name forever!—Mrs. Slocum.

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Round tent 40 x 40, in good shape, nearly new, \$185.00. Everything complete.

A. J. Berry,
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A Miraculous Healing.

Thomas Barker, a soldier in the late war, was in two powder-mill explosions which wrecked his body; as a result tuberculosis set in, which went speedily through his entire body, eating and consuming the lungs and the nervous system. That of the spine, especially, was entirely consumed, and, having no way for the mucus to be extracted from the body, it ran down and formed a large bag of puss, which had never been tapped; as the best physicians had not deemed it expedient, believing there was no hope for him. This eating the nerve function from the spine entirely paralyzed the body from the hips down, until he could not move his feet or limbs, nor turn over in bed. The disease ate the toe nails off, and his fingers were blue up to the palms of his hands. It caused a lateral curvature of the spine, so that one shoulder was an inch lower than the other. His hair was also affected, so that it stood straight out all over his head. The lungs were full of cavities, which showed black as tar in the X-ray pictures.

Mr. Barker was in a government hospital at Chicago, which was the seventh government hospital he had been in, none of them doing him any good. He only grew worse. Dr. Mayo, of Rochester, Minn., being in Chicago, one day, was called in to see him. After examination he stated this was the worst case of tuberculosis he had ever seen; that he came as near having it all through him as any one he had ever seen, and that there was no hope for him.

So they sent him back to his people at Peoria, Ill., where he landed with orders not to allow him to remain in the city, as he was too contagious a case. So when Dr. Nistrum, of Peoria, government physician, called at the home he would not even go near him; he said, "He is slipping away, and that fast, and you will soon have to put him in the ground." The poor fellow had had as high as three hemorrhages in seven hours. So they put him in an army tent, nine miles out in the country.

This was the physical condition of Mr. Barker, who was also a backslider from God, (having been saved about four years before), smoking twenty cigarettes a day, when I arrived in Peoria last April on Easter Sunday, to answer the call of the Lord.

I had been there about ten days when I got to see him. I gave him a Pentecostal paper, and explained to him that God was doing wonderful miracles today as in the days of old. I said to him, "I do believe you will be healed. This disease and infirmity are only to bring you back to God."

The next day while he was out in the tent, and we were having special prayer for him, he also prayed in a whisper in real faith, when the mighty power of God fell on him. The first wave of power went from the crown of his head to the soles of his feet. The next wave

went from the soles of his feet to the crown of his head, and the third hit him in the middle of his body, and went both ways.

He had not said a word his wife could hear, nor made a move that she could see; but he was saved and healed. The Lord prompted him to say to his wife, "Do you believe I can walk?" She said, "Why, yes, all things are possible with God." But again, "Do you believe I can walk?" At that she began to cry, and said, "The LORD has healed you." At that he jumped up, and grasped two of his children (weighing about thirty pounds apiece), one in each hand, and put them up at arms' length.

The day before he had been sitting in a chair when there was a threatened auto wreck before his eyes. With fright he had tried to get up, but fell back so hard he thought he was going to die. But now he ran out and jumped over two different farm fences of regulation height, and walked and ran a mile and a quarter to get on a car to come in to the meeting to show what God had done.

In four days he went up to Dr. Miller, of Peoria. On examination the doctor said, "I cannot find a thing wrong with you anywhere, only a little tenderness where the curvature of the spine has been." The doctor weighed him that day. Then two weeks and two days later I went to the office with him, and he had gained 25 pounds and 8 ounces. He gained about 25 pounds more before I left him in July, and was not even limping. Beside all this he was filled with the Holy Ghost, and his wife also received the Baptism.

Many other good things were done in Peoria, and more for him also, but space will not permit me to tell it all. In the short time I was there about thirty were saved, and thirteen baptized with the Holy Spirit. Yours in His glad service.
—L. Samuel Wagle, 821 Ella St., Galesburg, Ill.

(Note: Mrs. W. J. Ramsey, a sister of Thos. Barker, residing at 515 Hulbert St., Peoria, Ill., will corroborate the above.)

Why Are Believers in Divine Healing Ever Permitted to Be Sick?

(Continued from Page One.)

healing power. To be able to say to those who are in difficulty, "Yes; I understand, for I have been right there," and then to tell how victory came! In my own experience I can see that the greatest trials of my life have always resulted in the greatest good to myself and fitted me for more effectual work in helping others. The hottest fire the Hebrew children ever went through only killed their enemies, only burned off their hands, set them free, and brought them into personal contact with the Son of God.

The blood of Christ cleanseth from all sin the moment we consecrate and trust. But there is a perfection of Christian character and the fitness for effi-

cient service which comes to us only through fiery trial of our faith. My greatest trials have brought me more into touch with God and humanity. Paul says: "These light afflictions which are but for a moment, work far us a far more exceeding and eternal weight of glory."

FIFTH. For the glory of God. Jesus said concerning Lazarus: "This sickness is not unto death, but for the glory of God." It did not glorify God for Lazarus to die, but God was glorified when Jesus raised him from the dead. It was not Lazarus being put into the grave, but his coming forth at the word of Christ that glorified the Lord! It was not Daniel being put in the den of lions, but his coming out that caused the people to worship the true and living God. It was not the Hebrews being cast into the fiery furnace that glorified God by causing the king to say: "There is no other God to deliver," but their coming out of the fire and flame. So beloved, it is not our being permitted to be sick that glorifies God, but our being healed of our sickness by the power of the living Christ. And God may permit us to get sick that He may get glory in healing us. Then think it not strange should God permit Satan to test us by making us sick, but rejoice that we are just in the place where God can glorify Himself by healing us. The prayer of faith shall save the sick." And in every hour of testing of our faith in divine healing may we hear the sweet voice of Jesus saying: "This sickness is not unto death, but for the glory of God." Hallelujah!

What gave to the blind man of old his sight? The obedience of faith, when Jesus said, "Go wash." "He went, therefore, and came seeing." May we obey the still small voice in all things.

This has been written that all believers, who have been baptized in the Holy Ghost, God's Pentecostal, Apostolic, Christian believers may be strengthened in believing fully for one of the fundamental doctrines of scripture, "The healing of the body."

For we read: And these signs shall follow them that believe; In My name shall they cast out demons; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; THEY SHALL LAY HANDS ON THE SICK, AND THEY SHALL RECOVER. Mark 16:17, 18.—Evangelist R. A. Crane, 7 Koch St., New Rochelle, N. Y.

The spring of instability of purpose is some hankering within us after praise of man.

When we ask for conformity to Christ, and are not content to be stripped and emptied, it is prayer going out of feigned lips.—Sel.

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QUESTIONS AND ANSWERS

CONDUCTED BY E. N. BELL

1020. Will you please give us what information you can on the authenticity of Mark 16:17-18. It is claimed by some that it is not genuine, and not in the old manuscripts, that it is an interpolation, and was not written until about the ninth century.

The passage in Mark 16:9-20 is in many manuscripts, but not in two of the oldest, the Sinaitic and the Vatican. Some other manuscripts give it in part with some variations. But two things show it to be genuine beyond doubt. Both Denareus and Hippolytus, two of the ancient fathers, quote this passage, just as it is now in Mark's gospel. Irenaeus lived in the second century after Christ, only about 50 years after the death of the apostle John. This was before the Sinaitic or the Vatican manuscripts were written. This shows that this passage was in Mark about 100 years before the oldest New Testament manuscripts now in existence were made. Hence its absence from these two cannot be explained to mean it was not in existence in the third century when they were written, for Irenaeus could not have quoted it 100 years before had it not then been in Mark. These facts also show how false is the claim that it never existed till the 9th century. If so how could Irenaeus quote it 700 years before? The second thing that proves its genuineness is the fact that nearly everything in these verses can be shown from other parts of the New Testament to be the truth, from other passages not questioned by modern critics. If somebody steals this passage from us we still have the truth contained therein. So we may rest in the truth, and not lose any sleep over such false claims.

1021. If the Church is the Bride of Christ, who are the guests?

The matter is a little indefinite as to the Bride. The scriptures no where say outright that the Church is the Bride; but they do hint very strongly that the Church and the Bride are very closely associated. It is most likely that part of the Church will be the Bride, and part will be the guests, servants, etc. Paul says in writing to the church at Corinth that he had espoused it, or engaged it as a chaste virgin unto Christ. Every Christian may look on himself as a candidate for Bridehood. Indeed, we are already engaged to Christ, but I think whether the marriage takes place or not will depend on whether we go flirting with other lovers or not. The Lord is very jealous of our good, and of His own glory, and if we are untrue to Him and unfaithful to Him and flirt around with other lovers in the world it is very likely that our marriage with Him will never take place, but that He will take somebody

else in our place.

1022. When and by whom was the apocrapha taken from the Bible, and how did they arrive at the conclusion that it is not inspired?

In the days of the apostles the Old Testament scriptures translated into the Greek, and known as the septuagint, were circulated with the apocrapha attached, and indeed for quite a while after the days of the apostles. A few of the early church fathers had a high opinion of some of the books in the apocrapha, and sometimes quoted from them just as they did from the rest of the scriptures, as if they believed it inspired. But on the whole the church came to reject the apocrapha for many reasons too numerous to narrate in full in this short answer. See a good article in any good Bible Dictionary on the apocrapha. Some of these reasons were that the authors of these books were not always known; many of these books contained very foolish notions, and very unscriptural teachings. They could not be accepted because they do not agree with the other scriptures. Hence the early church in a large measure rejected them, and Protestants have always done so. But these books are worth reading. They will show many of the ideas prevailing in the time of Christ and the apostles which we cannot get from other sources, and will help us better to understand the world into which Christ came, and the atmosphere into which He came, and why both He and His apostles taught many things as they did. While many of these books are very fanciful, and could not be regarded as even reliable secular history, yet others are very good history, and, while uninspired, in some cases are quite true.

1023. Is it right for a deacon to sell oil stock for some company? Is it wrong for a brother who has a little grocery store to sell tobacco?

There has been so much gambling in selling worthless oil stock that generally oil stock is looked on with suspicion. It is not wise for a Christian to engage in handling anything where he cannot give value received for money he gets. But oil stock, if it is of proven value, is a perfectly legitimate article of merchandise, and there is nothing wrong in selling such bona-fide oil stock, if it is known to be worth the money asked. As a rule there is liable to be some chance taken in the matter because the most honest men cannot as a rule tell the value of oil stock.

If I were a groceryman I would not sell tobacco. But if the groceryman uses tobacco himself it is no worse to sell to others than to use it. If he does not use it himself, I do not see how he can consistently sell it to others.

1024. Was King Saul saved at death?

The scriptures do not positively say that he was lost, or that he was not lost. His disobedience was mainly as king, and what we are absolutely sure of is that the Lord rejected him from being king. But it is just as bad for a king to disobey the Lord as for a private individual to disobey the Lord. The scriptures show quite clearly that God not only took the Holy Spirit from him, but that he turned him over to the influence of evil spirits, and that he got to that place where God absolutely refused to hear his prayers. He went out in the dark. Personally I feel very little hope for his salvation.

1025. What does Paul mean in 1 Cor. 5:5 where he says for them to deliver (certain ones that had sinned) unto Satan for the destruction of the flesh, that the Spirit may be saved?

It means that when the Church of God finds one of its number living in fornication or in adultery, and who will not forsake such life, that the company of believers should withdraw fellowship and withdraw approval of such a person, and in the power of the Spirit to turn that fleshly lust over to Satan in order that such a person may realize his awful condition and turn back to the Lord. The idea seems to be that if he is turned over to Satan, Satan will treat him so bad that he will be glad to turn to the Lord for help to overcome the lusts of the flesh, and so be saved in the day of the Lord Jesus.

1026. Who or what is it that stands in the way of the Antichrist being revealed, as in 2 Thess. 2:7?

This passage should be rendered, "Only He who now hindereth will hinder until He be taken out of the way." Some hold that this is the Holy Spirit, and that He will go up with the saints in the rapture and be taken out of the world. Personally I do not believe that the Spirit will be taken out of the world at that time, or that He will cease at that time convicting men of their sins. But it is true that the Spirit works mainly through Spirit-filled saints. I think it is the Spirit-filled saint, through the power of the Spirit in his life, that is holding back the Antichrist spirit; and when the Spirit-filled saints are caught up in the rapture, the Antichrist spirit will practically have full sway, and will bring to light or reveal the great Antichrist.

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ARE DEMONS MAKING USE OF WIRELESS TELEGRAPHY?

In addition to the statement in Holy Writ that "in the latter times some shall depart from the faith" (1 Tim. 4:1), we read that "there shall be signs in the sun, and in the moon, and in the stars" (Luke 21:25). It appears somewhat singular that quite recently it has been stated in the public press that regular sequences of signals called "strays" have been received by wireless telegraphy, and that in every case these stray signals take the form of the letter "S" (three dots in telegraphic code); and speculative suggestions have been made that these signals may possibly come either from the sun, the moon, Mars, or Venus. At first sight the whole story appears ridiculous, for very few level-headed people believe that any of those orbs of light are inhabited. There is food for thought here, however. Perhaps I am not alone—in view of the world-wide spirit of lawlessness which seems to have, so to speak, accompanied and been brought about by the late war—in thinking that there might have been the beginning of a celestial war, too. We are most assuredly nearing the end of the age. All prophetic students are agreed on this point. Have Michael and his angel army begun to drive down the outposts of the high ones that are on high. (Isa. 24:21.) So

Clearing the Way for Our Lord?

The Spirit of evil certainly seems more accentuated; and is it possible that the spirits of evil are clamoring to get into closer touch with mankind? Satan is still the prince of the power of the air (Eph. 2:3). Mr. G. H. Pember in his "Earth's Earliest Ages" says: "It is not unlikely that the throne of Satan may be situated in the photosphere of the sun. 'Sheritan' in Chaldee, passes into the Greek 'Titan', which by Greek and Latin poets is designated as the Sun God." I say nothing as to whether the stray signals forming the letter "S" have really been received or not. Mr. Marconi is, I believe, investigating the matter; but it is very strange that the letter "S" is mentioned. Some accounts say the letter comes in regular sequences of three, thus—S. S. S. The letter "S" is formed, in telegraphic code, by three dots or taps, and three taps is the spiritualistic equivalent for "Yes," two taps for "No." Is it possible, therefore, that these rebel high ones on high, as the end of their reign draws near, are endeavoring to get into more direct touch with the earth in this way—Yes? Yes? Yes? If these signals are really received, then they

Come From the Same Demons

as possess the spiritualistic mediums, or from Satan himself, whether proved to come from either the sun, moon, stars or elsewhere. By the way, too, great occultists are looking for their own "great one" or Messiah, who, we believe, will be the Antichrist. The "Mighty Atom," too, which seems to be on the point of discovery, is all a part of Satan's last despairing effort; for when he enters into Antichrist, he will give him for a time all his power. To

the watchful Christian, these signs of the times are full of joyful import; so, with heads uplifted, our lamps burning, our vessels full of oil, let us be ready for the midnight cry, "Behold the Bridegroom cometh; go ye out to meet Him!" —The Prophetic News.

BOONVILLE, ARK.—Praise the Lord for what He has done for Boonville. The Lord has been using Bro. Shands in preaching the Word, eight sinners were saved, one received the Baptism, and the saints are coming back together, praying the power down. Preachers in good standing with the Council invited.—Pastor R. V. Carter.

KNOXVILLE, TENN.—Bros. Ulas Smith, Frank Wells and R. L. Wilkerson, have been assisting in the meeting just closed. Forty-four saved, twenty-one received the Baptism as in Acts 2:4, and 24 were baptized in water according to the command in Matt. 28:19. The meeting closed with altar full of seekers. The large church would not seat the people. God surely gave victory; some Baptists and Presbyterians came in and got the Baptism and spoke in tongues. Pray for us. Any preacher in full fellowship with the General Council will be welcome to come to our place.—J. A. Wells, Pastor.



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THE FAMINE SITUATION IN CHINA.

There is still need for active participation in the famine relief work in North China. The committees on the field are using our Pentecostal missionaries in the famine districts, and nearly all our missionaries in North China are finding their hands full with relief work.

Recently we have received intimations that the spring rains have failed and that no relief will be in sight until fall. Just as the Evangel was being made ready for the press, a special delivery letter was received from the Foreign Missions Conference in New York to the effect that

"The spring crop in the Province of Chihli, covering about twenty per cent. of the famine area, will be almost a total failure.

"In addition to the 5,000,000 famine victims already recognized as America's responsibility until the next harvest, this situation necessitates caring for a further 2,000,000 in Chihli Province until the summer harvest arrives during August.

"There is imminent danger in other provinces that people in their desperate need will devour growing crops unless aid in large measure is continued to them until the harvest arrives late in June."

We are also assured that the help so far given has resulted in the saving of millions of lives, for which we praise the Lord. This has also resulted in the opportunity of preaching the Gospel to thousands who might not possibly have heard under other circumstances.

In view of the pressing needs in the famine area, the Missionary Treasurer urges that famine giving be continued. It is not expedient to divert your missionary offerings for famine relief work, but we urge that whatever offerings are given for the famine sufferers be given in addition to your regular missionary offerings.

All funds in the hands of the Treasurer will be cabled to north China the first of June and the first of each month thereafter until the work of the relief committees has been completed.

IN THE FAMINE DISTRICT.

Bro. and Sister Fyhr who are assisting Brother L. M. Anglin, write, "The Lord is good to us. He supplies all our needs. We have taken in thirty-four famine orphans, so we have now 193 children and nearly 250 people in the Home. Continue to pray for us that the Lord may soon refresh us in a special way."

Thos. Hindle writes from Gashatay, Mongolia, "I am very busy now. I have charge

of supplying 450 famine refugees in Mongolia with food. The United International Famine Relief Committee in Peking have donated \$1800.00 Mex. for this work. Distribution of food is made from three centres and each centre is in charge of one of our Chinese evangelists who try to break to them the Bread of Life while giving the people food for their bodies. In the last two weeks I have travelled 400 li from village to village searching out refugees. Some are very needy indeed. Sometimes I found three and four families crowded into one small room. In one case I found five persons huddled together for warmth with only one old sheep skin coat for covering, practically no food in the room and only a little straw for fuel. On the "Kang" (a raised platform made of stone and mud in Chinese dwellings used as a bed) lay a man past middle age in a dying condition, and two others in the same room sick. Just the night before I had enquired of the highest official in the town and he assured me that there were no famine refugees there; notwithstanding I located twenty-five."

Miss Florence Stock writes from Shansi Province, "China is certainly in a very pitiable condition just now. It makes my heart fairly ache as I look on the great harvest field and see all the work there is to be done and no one to do it. China has been threatened with another year of famine as the winter crops were already three or four inches high and it is too dry for them to grow unless we have some rain. We cried to God to be merciful and our hearts were gladdened as about six inches of snow fell and afterwards melted into the ground, saving the much needed crops. But we need more, and are looking to God to work out His own great plan and bring a glorious revival in North China. We are all hungry for a real, fresh, mighty in-filling from on high."

Later, Miss Stock writes: "We have a number of famine sufferers here and are busy getting them cleaned up and new clothes made for them, as when they arrive they are usually in rags, having sold everything for food. An eye disease, common among the poorer Chinese, has broken out among the children in our compound. We have separated them and are trusting God to keep it from spreading."

Miss Alice E. Evans writes from Honan Province, "There are hundreds of poor famine sufferers here but nothing is being done for them. It is not in my power to do anything, so all that can be done has to be done through prayer. It is heart-rending to see them. Those that have come here have come on freight trains because there is no famine here. They manage to exist on the little they get through begging, though even then some of them die."

Brother Fred A. Merian and wife announce that arrangements are being made to sail for India early in June. According to the plan, they will go immediately to the hills to take up their language study and incidentally to escape the dreadful heat of the India plains. We pray God's richest blessing to rest upon this young couple and trust they may have a long period of service in India should Jesus tarry.

SELF SUPPORTING MISSION STATIONS

Brother J. E. Chenoweth writes from Kansu, Western China, "I wrote you once how God wonderfully opened a door on the east road for us. There are now three assemblies there with a membership of over two hundred. All are self-supporting in every way and do not depend upon the foreigners for anything. If we feel led to send a native worker there they are pleased. If not, the local elders lead the meetings. Once in a while at their conventions, one or two of us foreigners go, but otherwise they are entirely independent as to whether we help them or not. Just at present they are going ahead building a chapel, material, cost of erection, etc., all their own. Not only are they self-supporting, but they are also self-propagating, that is, they are sending men from their own assembly to preach the good tidings to other places. Their expenses are all given by the local assembly there. The largest place is called Hweng Nga and has about 100 members."

OFF FOR THE CONGO.

On May 5th, a party set sail for the Congo, with the purpose of planting a lighthouse in a section of the world that has never yet heard the name of Jesus. This party consisted of Brother Joseph K. Blakeney and family and Brother Jesse Barney. As the party was waving its last goodbye, the saints sang the songs of Zion, and a Jew on board the vessel was seen to wipe tears from his eyes. The farewell service was held at Glad Tidings Assembly in New York, on Tuesday evening, May 3rd. Our prayers go with this brave party of missionaries.

In Camp, Barhai, Baeti Dist.: Sister Ruth Riggs arrived on the 9th inst. in Uska Bazar. I went to Benares to meet her, as traveling alone in India, for one who knows nothing of the language and customs, is almost out of the question. We are very glad to have her with us.

We are right on the Nepal border, and this morning the Bible women, having secured permission from the proper authorities, are working in villages on the Nepal side. I, being an American, could not go. The people are hungry to hear the Good News.—Ethel M. King.

PRAY FOR THE MISSIONARIES.

The enemy seems to be making a special attack on the bodies of our missionaries at the present time. Word has been received from India that Brother and Sister Timrud have been suffering with fever, that Sister Thomsen has been very sick, Sister Parker has a trouble in her nose and throat, which is sapping her strength and it seems imperative that she should come home, and Sister Dean has also been very ill. In addition to the above, our dear Sister Denney fell over a tent rope in the dark, was thrown and broke her left arm just above the wrist. She has been suffering intense pain. Over five weeks have passed and the break is still giving pain and the arm is swollen. This is the toll from India. The report from other fields is equally as serious. We must pray especially for the missionaries and uphold them by faith that God will protect them and preserve them in the midst of trials which they must endure.

And now the summer is coming on, a period of the year which is most trying on many fields. The missionaries in China and India should be provided with special offerings to enable them to go to the hills to escape the worst of the tropic heat. Because missionaries have not had funds in the past to take these needed vacations, many of them have contracted fevers, have been broken down in their power to resist disease, and some of them have filled untimely graves, when for the expenditure of a few dollars in the summer months, their lives could be spared and their service for God increased for many years.

When you are planning on your summer vacation this year, think of the missionaries, and do something to enable them to have a vacation also. If you cannot give, you can pray that someone else will give for this worthy cause.

THE HULDAH NEEDHAM MEMORIAL.

God is still blessing the attempt to secure a Motor Boat for South China. Again there is an increase in the Motor Boat fund almost equal to the two weeks' report published in the last number of the Evangel. It will not be long until the full amount is received.

Previously reported, - - \$1570.48
From May 1st to 15th, - - 232.93

Total to date, - - - \$1803.41

Send all offerings for the Motor Boat Fund to the Treasurer, 335 W. Pacific St., Springfield, Mo.

PREACHING TO THE TIBETANS.

Miss Ada Buchwalter writes, "Mr. Lewer is away in Tibetan country and having a good time preaching to the Tibetans. Many have come from inner Tibet, where no missionary can go, to trade or worship at the snow mountain. He gave out in one day 600 picture tracts to the Tibetans and in this way the printed gospel can go where the missionary is prohibited. We trust God will use His own Word to speak to the hearts of the people and that these who sit in darkness shall see the great light of the world."

Miss Mae F. Mayo writes from China, "More are coming and some enquirers. They are not so active in their persecution lately. It is strange how they act toward the Gospel in different places. Pray for us that God will break down the opposition here and save many souls."

NOTICE TO CANADIAN FRIENDS.

For sometime we have been working out a plan whereby we might save the difference in exchange between the U. S. A. and Canada. It has been found, that it is impossible to send money from Canada to the missionaries on the foreign field without some loss, either at the home end when money orders or drafts are purchased, or on the field when the drafts are cashed. We have made arrangements recently, however, whereby Canadian friends who desire to send their missionary offerings to the best advantage, may do so by purchasing a CASHIER'S CHECK for the amount they wish to send to the field. Send this Cashier's Check to the Missionary Treasurer and we will send it to the border with instructions that it is to be cashed when exchange is favorable. In this way we expect to be able to save the utmost penny for the missionary cause, and donors can be assured that this is the very best way for transporting missionary offerings to the foreign field. The Missionary Treasurer is ready to demonstrate this fact to any donor to the Missionary cause at any time.

SOMETHING FROM JAPAN.

The following report from a Pentecostal missionary in Japan to the Missionary Secretary is interesting news:

In a recent Pentecostal Evangel reference was made to an article in the January issue of "Our Hope," against the "Pentecostal Movement." A copy of the issue of the Evangel referred to has just come into my hands.

To show how fighters of God's truth tangle themselves up with their own words, I would refer you to the same issue of "Our Hope," pages 390-391, to heading, "Testimony of a Japanese Youth," in which the editor, A. C. Gabelein, praises the faith of this youth. But the poor man caught himself in a tangle; as this Japanese youth received the baptism of the Holy Ghost, with the evidence of Acts 2:4, in meetings I held in Kobe, as did the Greek young man also mentioned in the same issue of "Our Hope."—Leonard A. Coote.

C. F. Juergensen writes from Japan, "One night a very educated fine young man came in and as we went to prayer, he came and began to pray in real church form. Bye and bye he heard so much noise of the others praying he began to watch them till one by one he saw slain under the power as they dealt with God. He had never seen such things before, so he kept on watching. As we kept on praying, the power came down in such a way that he could not sit still. He got up and lifted his hands and began to cry in a loud voice and kept praying and calling on the Lord to forgive his sins. He then got hold of the wall post, crying to the Lord to save him. In a little while he was down on the floor on his face, praying through. Not long after the Lord came down in mighty power and one of the young women began speaking in tongues and singing. He was very much astonished. He came back on Sunday morning with a different face, lit up with the glory of the Lord. Our hearts are encouraged and we are believing God to do great things for us."

DISTRIBUTION OF APRIL MISSIONARY CONTRIBUTIONS.

An asterisk (*) indicates entire amount has been designated. A dagger (†) mark indicates part of the amount has been designated and the balance made up by the treasurer from undesignated funds.

Africa.

*Jesse A. Barney for Congo,	\$ 125.00
E. M. Eriksen & family, Congo,	60.00
*Joseph Blakney for Congo,	31.00
*Jennie W. Carlson for Sudan,	30.00
†C. W. Doney & wife, Egypt,	60.00
†C. W. Doney, native workers,	70.00
*Ruth Erickson, Liberia,	44.00
*Jennie E. Farnsworth, Sudan,	50.00
Blanche Garlick,	5.00
Wm. H. Johnson, Liberia,	30.00
Mrs. Wm. H. Johnson,	25.00
†E. O. Leeper & wife, Sudan,	60.00
*Margaret Peoples, Sudan,	50.00
†Edgar Persson & wife, Liberia,	60.00
*A. H. Post & workers, Egypt,	14.00
*A. H. Post, Building Fund,	100.00
Hattie Salyer, Egypt,	30.00
Ira G. Shakeley, Sierra Leone,	30.00
*J. Wilbur Taylor & wife, Sudan,	100.00
†Lillian Trasher, Egypt,	30.00
†Mrs. A. E. Turpey & Hannah James,	60.00
*Harry M. Wright & wife, Sudan,	200.00
*The Sudan work,	90.00

China.

†L. M. Anglin, (Orphanage),	100.00
Blanche R. Appleby,	20.00
Myrtle Bailey,	10.00
*Fred Baitau & family,	102.68
Percy Brigston & family,	40.00
*Ada Buchwalter,	25.00
Harvey Chenoweth & family,	60.00
*China Famine Fund,	2684.00
*Mrs. Ruth D. Cook,	122.50
Lloyd G. Creamer,	50.00
Lloyd Creamer's work,	25.00
Emma E. Dabab,	30.00
†E. N. Davis & wife,	60.00
†Alice E. Evans,	30.00
*Abraham Feng,	25.00
†David Feng,	15.00
Ella Finch,	30.00
Edna Francisco,	30.00
†H. E. Hansen & workers,	50.00
†Thos. Hingle & family,	70.00
†John D. James for China,	30.00
†R. S. Jamieson & wife,	60.00
Geo. M. Kelley & family,	70.00
*Kelley, native worker,	12.00
*Needham Memorial Motor Boat,	564.04
Grace Kenning,	30.00
†F. Harland Lawler & family,	60.00
†Mattie Ledbetter,	37.50
†Mattie Ledbetter Building Fund,	37.00
†Lavada R. Leonard,	50.00
†Lavada R. Leonard (work & workers),	58.00
Willia B. Lowther for China,	30.00
Herman J. Mader & wife,	60.00
Mrs. Lillian B. Marston,	30.00
*Mae F. Mayo,	80.00
*Bella Millscher,	82.00
Ingeborg Norrl,	50.00
Mrs. Nettie D. Nichols & workers,	60.00
*V. G. Nyberg for China,	10.00
†Frank O. Schrage's work,	25.00
W. W. Simpson & son,	60.00
Geo. C. Slinger & wife,	60.00
John R. Spence,	30.00
*Marie Stepheny,	40.00
*Marie Stepheny, work & workers,	88.60
*Letta Teuber,	46.75
Ethel V. Webb,	30.00
W. R. Williamson,	30.00
*Mrs. Clara Jaycock Wyns,	38.49
Anna Ziese,	20.00

India.

†Almyra & Olga Aston,	60.00
*J. Edgar Barrick for India,	50.00
Christian Beckdahl & wife,	60.00
Katie P. Builder,	10.00
*Cent. India Famine Relief,	50.50
*Mary W. Chapman & workers,	40.00
†Susan B. Chester & family,	25.00
W. H. Clifford & work,	60.00
Robert F. Cook & family,	60.00
†Herbert H. Cox & family,	80.00
Sara Cox,	30.00
†Bartholomew Dean,	30.00
†Mrs. Lillian Denney,	40.00
Mrs. Denney, Building Fund,	5.00
Constance Swinfen Eady,	30.00
Cusan C. Easton,	40.00
†Bessie V. Gager & worker,	25.00
†Elsie Gordon,	70.00
Francis S. Harris,	30.00
Mrs. Jas. Harvey,	30.00
†Ethel M. King,	25.00
Alex. Lindsay & family,	80.00
*Bernice C. Lee,	50.00
Emily Lynde,	30.00
†Dick S. Mahaffey & wife,	60.00
J. J. Mueller,	60.00
†Frank Nicodem & wife,	35.00
*W. K. Norton, workers,	185.27
Lenora H. Parker,	30.00
*Lenora H. Parker, return fare,	25.00
†Lydia Rediger,	30.00
Ruth Riggs,	30.00
*Violetta Schoonmaker,	100.00
*Chapra Rebuilding Fund,	100.00
Thomas Stoddart,	30.00
Niels P. Thomsen & wife,	60.00
K. A. Timrud & family,	65.00

Japan.

*Ruth Johnson,	60.00
†C. F. Juergensen & family,	80.00
†John W. Juergensen & family,	65.00
B. S. Moore & family,	70.00
†Alex. Munroe & wife,	60.00
Takigawa,	30.00
W. J. Taylor,	30.00
Jessie Wengler,	30.00

Miscellaneous.

Tommy F. Anderson and family,	80.00
†H. C. Ball for workers in Mexico,	80.00
†Forrest G. Barker & wife, Peru,	60.00
Geo. E. Blaisdell & wife, Mexico,	60.00
*A. S. Booth-Clibborn for German saluts,	1.00
†Paul Cragin & wife, Peru,	60.00
Fermin Escarcega Jr. & wife, Mexico,	40.00
Solomon Feliciano & family, Porto Rico,	60.00
†Frank Finkenbinder & wife, Porto Rico,	60.00
*Ellis L. Griest & family, Venezuela,	100.00
Pearl Hewitt, Hawaii,	30.00
C. A. Hess, Cent. America,	20.00
†Mrs. Flora Hogan, Peru,	30.00
Mrs. Lena Smith Howa & family,	30.00
J. R. Hurlburt, Bolivia,	30.00
†J. R. Jamieson & workers, E.W.I.,	120.00
*J. R. Jamieson's fare,	50.00
†H. May Kelly & mother, Cuba,	60.00
†J. L. Lugo & family, Porto Rico,	60.00
R. S. McBride & family, Argentina,	60.00
*Miss Yvonne G. Malick, Syria,	83.00
Franc. Ortiz Jr. & family, Porto Rico,	60.00
Chas. C. Personneus & wife, Alaska,	40.00
G. H. Schmidt for Russia,	25.00
Misses Siemens & Pemberton B. W. L.,	60.00
*Siemens & Pemberton for fares,	250.00
Niels Sorensen's work, Argentina,	25.00
*Geo. M. Thomas, Mexico,	50.00
*Fannie VanDyke, Venezuela,	45.00
J. B. Varonoff & family, Bulgaria,	50.00
†Alice Wood, Argentina,	15.00
*Armenian Relief Work,	25.00
*Russian labor (S. H. Prodsham),	22.50
*Chicago Missionary Rest Home,	160.10
*Emergency Fund (Famine Exp.),	33.82
The Missions Code Books,	33.02

Mexican Missions Along the Border.

R. F. Baker & family, Texas,	60.00
H. C. Ball & wife, Texas,	60.00
La Luz Apostolica,	25.00
Mexican workers,	97.53
Alice E. Luce, Texas,	30.00
Dr. Florence Murcutt, Calif.,	30.00
Francisco Olazabal & family, Tex.,	60.00
M. M. Pinson, native worker,	30.00
All offerings designated for missionaries who are not members of the General Council, have been placed in one fund and distributed as designated. These offerings were for the following: Abercrombie, Bailly, Boothby, Elliott, Flint, Mrs. Fyhr, Harvey, Hoidal, Jenkins, Johns, Longstreth, Malott, Jno. Norton, Rambald, Richardson, Schoenelch, E. Smith, Weaver, the total of which amounted to	419.01
April funds used in March distribution,	377.00
Total April funds distributed,	\$12,341.29

**NOTICE CONCERNING REPORTS.**

On account of the great number of reports of the work from the different fields, all may be subject to change or abbreviation, as it is not possible to publish them in full, as a rule.—Editor.

JACKSONVILLE, TEX.—Have a good work started here for the Lord; souls are seeing their condition. Please pray God may use me.—M. M. Sanford.

KINGS CORNER, LA.—Just had a wonderful meeting, some saved, some baptized in the Holy Spirit, and some refilled, others seeking.—E. S. McCoy.

GOOSE CREEK, TEX.—Opened a revival here last night; about 500 present. Pray God will bring souls into the Kingdom.—Doyle Davis.

LUDLOWVILLE, N. Y.—We are starting in a new field for the Lord; have a good work started, ten baptized in the Holy Spirit, about forty attending, and more coming in. We desire the prayers of the saints.—C. R. Conklin.

ABILENE, TEX.—The work here is in fine shape, God still saving and healing and filling with the Holy Spirit. We have a tabernacle and the saints are pressing on. They have called me back, so by the help of the Lord I will pastor the work here. Please pray.—O. W. Roberts.

PORTLAND, ORE.—We praise God for what He has done in Glad Tidings Mission of late in saving and reclaiming souls. Bro. and Sister Carlin have been with us for some meetings. Any live evangelists coming this way will be very welcome.—L. A. Mygreen.

MULBERRY, ARK.—I want to report victory through the blood of Jesus. God has wonderfully blessed since I accepted the pastoral work here. Bro. Sanders and I went up in the Boston Mts. for a week's meetings; we found lots of hungry souls. Since last writing I have seen many souls go through to victory. We covet the prayers of the Evangel Family. Any preacher in fellowship with the Council will be welcome.—Pastor Ernest M. Adams.

ARCADIA, KAN.—We have just closed one of the best meetings I have ever attended, a truly old-time revival. We began to pray at the beginning of the year for a mighty outpouring of the Spirit, making that the special subject of prayer every time we came together. Although the devil fought us hard the victory came.

We were assisted by Evang. V. L. Clark, of Esto, Fla., who did most of the preaching, also Bro. J. H. James, of Chetopa, Kan., and other workers. We can heartily recommend Bro. Clark to any assembly needing an evangelist.

About 75 saved, 30 baptized in water, and above 60 received the baptism in the Holy Ghost, and a number were healed by the power of God. We are truly praising God for such a harvest of souls.

After pastoring this work for about two years, we feel our work is about finished here. We would like to hear from a good Council man who would come and take the work. This is a good assembly and they need a good man over them. We also desire the prayers of the saints as we go to other fields of labor, that we may be kept in the Father's will.—Geo. M. Patterson and wife.

GRAND JUNCTION, COLO.—I have started a little Sunday School. Pray for it. There is plenty of room for good WORKERS (not drones) here, but no support except what one makes himself. Pray for me.—L. Vere Elliott.

CURTIS, OKLA.—Our three weeks' revival closed with a consciousness that God has indeed been in our midst. Brothers Gordon and Glen Millard conducted the meetings and proved a blessing.—Ella Kenney.

HEAVENER, OKLA.—We are just a new band here. We have a revival going now, and the Lord is wonderfully blessing. Souls being saved and baptized in the Holy Ghost. Pray God's blessing on our efforts to do His will.—C. R. Hammond.

NORTH FIELD, TEX.—God did wonderfully bless, about 20 saved, 13 filled with the Holy Spirit, 8 baptized in water, more to be baptized later. One of the converts has been called to preach. Pray God may continue to bless, and that he may use us for His glory.—Pastor S. G. Shields and wife.

GORE, OKLA.—This place has been sadly torn and divided by false doctrine, but most of the saints have wiped the slate clean, and love is being manifested. Pro. G. W. Trisler, of Sperry, has been used of God in giving us the Word. Pray God may save souls here.—H. O. Hogan.

SAN FRANCISCO, CALIF.—It is just five weeks since we opened our Mexican Mission, and we have had the joy of seeing eight baptized with the Holy Spirit and about 18 saved. Hallelujah! We have elected Bro. Guerrero as pastor recently. They had been opposed to Pentecost, but, praise God, they were our first fruit.—Florence J. Murcutt.

SUNNYVALE, CALIF.—On May 1st I came to this little town and began a meeting in a Baptist Church. The pastor and his wife, and a few others had received their baptism in the Holy Spirit in Pentecostal order, with the Bible sign of speaking in tongues. One M. E. preacher and his mother have received their Baptism; nine in all have received since the meeting began. I have already given two Bible readings on this subject in the M. E. Church in Mountain View, a town a few miles from here, and am to have another meeting Friday, and a tarrying meeting Thursday night. I pray God will open up the churches to this blessed gospel. Pray for me for there is very strong opposition.—R. C. Ople.

WASHINGTON, D. C.—God has richly blessed us during this first year in the WASHINGTON SCHOOL OF THE BIBLE. Although the school is undenominational in its scope the majority of the faculty and students are Spirit-filled, and we have had the pleasure of seeing those from the various denominational churches accept this truth and earnestly seek God for the Baptism of the Spirit. This is a faith work entirely, having no visible support, yet God has supplied our every need, and we are trusting Him to give us a building for the coming year where earnest and hungry young people may be trained for the Master's service. We shall greatly appreciate the prayers of the faithful ones who may take this upon their hearts.—Herbert E. Parker, Secretary.

NORTH AVE. MISSION, CHICAGO, ILL.

—We have just closed a three weeks' meeting, led by Evang. Jack Saunders. The Lord has wonderfully blessed in these meetings. A number have been saved and baptized in the Holy Spirit, and many wonderful healings have taken place, and a precious spirit of unity prevailed. North Ave. Mission has undergone a hard trial for years, but is now again being visited by the Lord, and we bear the people say: "It is just as the power fell in the old days in Bro. Durham's times", and truly it is. The mission has been crowded to its limit, and the last Sunday about 200 were turned away for lack of room. Ministers in fellowship with the General Council are invited to stop with us as they pass through.—Pastor Adolph Peterson.

LEEWOOD AND ACME, W. VA.—We just closed our meetings; more than a hundred souls were saved, and about fifteen baptized in the Holy Ghost (Acts 2:4); we baptized 75 in water according to Matt. 28:19. We are just starting in with our tent for the season; this is a needy field, and we need pastors and evangelists. Would much like to get in touch with Gospel workers who are used of God in singing and playing. A new church was just finished at Ronda, W. Va., where Evang. H. W. Walls is assisting Pastor J. H. Stroud in a revival. Are arranging for a State District Council in West Virginia next week. Am helping Bro. A. J. Berry in meeting at present.—Evang. E. O. Davis.

MEBER, MO.—The last two weeks of March we spent here with Brother C. R. Dobson. This was a most stubborn battle, but the Saviour stood with us in preaching the Word, and gave victory. The attendance was large, over-running the building from night to night, and while there was not a sweeping break, as we so much like to see, it was encouraging to see a number of souls saved and hear the saints tell how they had been drawn closer to the Master. Eight or ten were converted and reclaimed.

I am now at Princeton, Mo. The crowds are large and a good interest is manifest. Eleven souls saved up to date and some seeking the gift of the Holy Spirit. Pray for me.—Fred Lohmann.

DALLAS, TEX.—On the 23rd of last January we began a revival in The Pentecostal Gospel Tabernacle; Fourth and Grand, H. E. Alford and wife pastors. We found a revival spirit of the Pentecostal type, and the Church anxious for the battle to begin. From the first service the power of God came down, and continued throughout the twenty-eight days of the meeting. An average of one hundred souls were at the altar each Sunday night, and there were times when many went down under the old time power. People were converted at home, on the streets and at the services. More than fifty were baptized in the Holy Spirit according to the original pattern, and one hundred and fifty three were reclaimed or converted. Circumstances at home forced us to close the meeting.—Evang. Fred Lohmann.

PRINCETON, MO.—We are glad to report victory here through the blood of Jesus. Large crowds from the first, hundreds turned away on Sunday nights. About 35 or 40 were blessed of God, several filled with the Spirit.

The last Sunday was a get together day; the church roster was enlarged, and substantial steps taken to care for the work.

Bro. W. Y. Howell and wife returned from Texas for the last ten days of the meeting. They shed tears of joy when they saw answer to their prayers in the salvation of many for whom they had prayed.

God gave us many tokens of favor among other peoples and I am looking for a mighty revival in Northern Missouri.—Evang. Fred Lohmann, Russellville, Ark.

DISTRICT COUNCIL OF LOUISIANA.

The brethren of Louisiana met with Kings Corners Assembly near Spring Hill on April 18th, as previously announced, to further the work of the District Council for Louisiana. A blessed spirit of unity prevailed, and each preacher brought an encouraging report from his field of labor.

This Council is in its infancy, but already we see it growing. At this meeting a number of requests came in from ministers for recognition with the Council. We gladly welcome any minister who is sound in doctrine to join us in this work.

The revival continued until Sunday night, four filled with the Spirit, a number saved, some reclaimed. To Jesus be all the glory.

Wife and myself, with Bro. Carraway, who is pastor here, and some workers from this assembly will begin a meeting at Plain Dealing right away, D. V. This is a new field but prospects are good for a revival.—E. L. Tanner.

FIELDS OPEN FOR WORKERS.

Davis, Calif. Write W. J. Tussey.
Wolfe City, Tex. Write Mrs. J. N. Knipe, Route 3.

DeVall's Bluff, Ark. Preacher with tent. Write Mrs. J. C. Harris.
Rush, Ark. Write Mrs. Mary Maxey.

TEN DAY CONVENTION AT SCRANTON, KANSAS, MAY 26 TO JUNE 5.

A cordial invitation extended to all; visitors will be entertained while here. Pray much and expect great things, for we are believing for a "downpour." Roy E. Scott, of Franklin, Neb., and S. H. Patterson, of Osborne, Kans., in charge.—Chas Sheall, Pastor.

DISTRICT COUNCIL FOR WESTERN WEST VIRGINIA AND EASTERN KENTUCKY.

It is the desire of the brethren to organize a District Council for this District, and a meeting to this end will convene, D. V., June 12th to 15th in the new church at Ronda, W. Va. (near Charleston, W. Va.). A number of Methodist preachers who have received the Baptism recently desire to be ordained at this meeting. Chairman E. N. Bell is expected to preside. All preachers, workers and saints interested are urged to be present.—Elder H. W. Walls, Miami, W. Va.

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ACCORDING TO TRY FAITH.
Our baby has been sick all her life; she is now two years old. My husband and I are Christians, belonging to the Methodist church. We have heard of your faith, and believe in it, for our blessed Bible teaches healing. So we ask you all to pray for the healing of our dear little baby, and that the dear Lord may fill us with the power of the Holy Ghost.—Mr. and Mrs. H. L. T. Orient.

A CORRECTION.

Some time ago I sent an order for Sunday School supplies to the Publishing House, stating I had a work at a place called Carmel Grove, and that there were about 75 or 100 houses in the Grove. I wish to correct that statement. I was misinformed as to the number.—Mrs. Fahy Jackson, Endicott, N. Y.

PASTORS AND EVANGELISTS OPEN FOR CALLS.

Evang. Fred Lohmann, Russellville, Ark.
Evang. C. O. Briggs and wife, Morris, Okla.

Evangelist with tent 40 x 60 open for calls south. Would like to get in touch with some called, Spirit-filled workers who can play and sing. Write me Box 14, Noonan, North Dakota.

TENT MEETING AT GRAND RIVER, IA.

Mrs. Woodworth-Etter will hold a tent meeting at the City Park at Grand River from May 21st to June 12th inclusive. We are expecting the greatest meeting ever held in this part of this state. Come to the feast prayed up, looking up, expecting great things. A hearty welcome is extended to ministers, workers, and all saints.—Mrs. Woodworth-Etter.

THE UNION HOLINESS PENTECOSTAL CAMP MEETING.

Begins June 9th, 1921, D. V., with Bro. Thomas of Memphis, Tenn., and S. C. Perry of Kissimmee, Fla., with others to minister. A ladies' home and a hall for men will accommodate visitors, a restaurant furnishing meals and lunches. Visitors are asked to bring bedding and toilet articles. Please come praying.—Mrs. L. P. Giles, Sec., Durant, Fla.

CANADIAN CAMPMEETING AT ABERPRETOR, ONT.

Pentecostal Campmeeting for Eastern Canada, June 26th to July 10th, D. V. Pastor L. V. Roberts, of Indianapolis, and a host of local workers will be present. We welcome foreign missionaries to attend, especially our Canadian missionaries. Meals provided on the free will offering plan. A mighty time is expected from the Lord. Watch Pentecostal Evangel for further particulars, or write Pastor G. A. Chambers, Box 477, Arnprior, Ont.

BEULAH HEIGHTS, AUGUSTA, GA., CAMPMEETING, JUNE 16-26.

Bro. Andrew L. Fraser, of Chicago, and other preachers, workers and singers expected. Bring your tents and pitch them on Beulah Heights Camp Ground.

Following the camp meeting there will be a SIX WEEKS' TERM OF BIBLE SCHOOL. All will be welcome to attend this term of school, and all campers invited to remain for these profitable studies in God's Word.

For information write to Mrs. Hattie M. Barth, 200 Berne St., Atlanta, Ga.—Sister E. A. Sexton.

NOTICE TO ALL MINISTERS AND ASSEMBLIES IN THE SOUTHERN MISSOURI DISTRICT COUNCIL.

For different good reasons I will make my headquarters in Joplin, Mo., at least for a while. My permanent address will be 2018 S. Joplin St., Joplin, Mo.

I am resigning as pastor of the assembly here in Joplin and am ready now to give all my time to the work of the district. I desire to get in close touch with all pastors, evangelists, assemblies, etc., in the Southern Missouri District and want to be acquainted with every need on the field. I am at your service and desire to keep busy pushing the work of God in the district. All ministers and assemblies who desire my help in any way should address me at the above address. It is hoped that we may be able to get some help and hold a few short conventions in the district, especially in those assemblies which have, as yet, had no convention.

I covet your prayers for God's help in the work that has been put upon me. Let us pray for a prosperous year for God in the Southern Missouri District and in the whole world. There is a great need of us pushing into some of the new and untouched fields that are in our district. Yours in the service of God.—J. H. Law, Chairman.

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SECOND ANNUAL PENTECOSTAL CAMP MEETING.

Eastern District Council, Assemblies of God July 23th to Aug. 21st Inclusive.

We have again secured from Brother William Anderson the use of his grove, which is one of the finest locations (near Philadelphia, Pa.) and best situated for our needs that we know of anywhere. These are private grounds, fenced in, giving us complete control of the situation.

Because of the successful meeting last year we are looking forward in faith and hope that this will be the best camp meeting yet. Detailed information ready May 1st. Apply early for accommodations, and plan to spend your vacation with us. Above all, pray we may see the greatest outpouring of the Spirit, and miracles of healing yet witnessed.

Communicate with the Secretary, for further information.—D. H. McDowell, 1608 Monsey Ave., Scranton, Pa.

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Will all our ministers and friends earnestly solicit subscriptions on these terms, that as many as possible may be reached and benefited by the truth contained therein, and learn through the reports published in every issue of the mighty things God is doing in the way of saving souls, healing bodies, and baptizing believers in the Holy Spirit throughout the world, both the home and foreign fields. Do not fail to take advantage of this offer. Send to your friends whom you want to interest in Pentecost.

J. C. WILDER, Manager.

MISSIONARY CONTRIBUTIONS

From May 2 to May 14, Inclusive.

(This does not include offerings for expenses of Missionary Department.)

- \$275.00: L. I. B., Bushey, England.
 \$145.00: Pent'l Church, Wilkes-Barre, Pa.
 \$112.70: Assembly, Tulsa, Okla.
 \$100.00: Mr. and Mrs. R. S. R., Egeland, N. Dak.; J. S. H., Fort Wayne, Ind.; Mrs. I. A. C., San Luis Rey, Calif.; H. M. B., Braddock, Pa.
 \$87.00: Full Gospel Mission & S. S., Minneapolis, Minn.
 \$81.64: Assemblies of God, Houston, Tex.
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 \$67.00: Pent'l Mission, Ithaca, N. Y.
 \$50.00: Fernwood Assembly, Philadelphia, Pa.; Mr. & Mrs. A. L. P., Sargeant, Nebr.; Assembly, Minot, N. Dak.; D. A. R., Lankershim, Calif.
 \$45.50: Fourth & Grand Assembly, Dallas, Texas.
 \$41.50: Upper Room Mission, San Diego, Calif.
 \$41.00: Park Hall Assembly, Asbury Park, N. J.
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 \$37.60: Pent'l Mission, Turlock, Calif.
 \$36.00: Pent'l Gospel Mission, Millvale, Pa.
 \$34.00: Assembly, Huntington, N. Y.
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 \$26.00: Pent'l Assembly & S. S., Alexandria, Va.
 \$25.20: Assembly, Essex, Mo.
 \$25.00: A friend; Pent'l Assembly, Hammond, Ind.; Mrs. J. D. H., Lamont, Mich.
 \$23.00: Fourth & Grand S., Dallas, Texas.
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 \$20.00: H. & M. F., Callista, Calif.; A friend, Grafton, W. Va.; S. S., Noonan, N. Dak.; E. & H. M., Yonkers, N. Y.; C. B., Chicago, Ill.; I. & S. M., Lockhart, Ala.; Ethel Mission, Pasadena, Calif.; H. A. T., Elsburg, Pa.; E. H., Forter, W. Va.; E. E., Dumright, Okla.; Mrs. K. U., Eureka Springs, Ark.
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 \$17.00: H. G. L., Orlando, Fla.
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 \$13.00: Mrs. L. C. C., Electra, Texas.
 \$12.96: Pent'l Assembly, Spring Gap, Md.
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 \$11.00: E. E. S., Chicago, Ill.; Pent'l S. S., Dunsmuir, Calif.; Mrs. G. W. C., Genoa, Nebr.
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 \$10.00: Assembly & S. S., Crane, Mo.; W. L. W., Los Angeles, Calif.; Pent'l Mission, Chester, Ill.; M. H. Kime, Mo.; A. A., Lynbrook, N. Y.; N. S. T., Fredonia, N. Y.; Lebanon Pent'l Assembly, Patterson, N. J.; H. B., Muskegon, Mich.; Philadelphia Pent'l Assembly, Morristown, N. J.; Mrs. M. B., Homestead, Pa.; E. M. J., Broken Arrow, Okla.; D. M. O., Los Angeles, Calif.; Assembly, Muscatine, Iowa; Mrs. A. A., Detroit, Mich.; Pent'l S. S., Kimberley, Minn.; Mrs. A. E. W. L., Minneapolis, Minn.; Assembly, Spangle, Ark.; Assembly, North Little Rock, Ark.
 \$9.10: Mrs. D. E. H., Boulder, Colo.
 \$9.05: Assembly, Douglas, Ariz.
 \$9.00: Assembly, Breedlove, W. Va.; Assembly, Hoxie, Ark.; M. S., Cairo, Ill.; Mrs. A. E. S., Inglewood, Calif.; Mrs. C. M. G., Lake City, Ark.
 \$8.85: South Side Assembly, San Antonio, Texas.
 \$8.50: W. J. T., Davis, Calif.
 \$8.38: Assembly, Couch, Mo.
 \$8.00: Assembly, Thayer, Mo.; Pent'l Assembly, Amarillo, Texas; A friend; T. A. M., Woodlawn, Pa.
 7.93: Pent'l Free Mission, Aberdare, South Wales, England.
 \$7.75: H. & W. Eureka, Calif.; Pleasant Hill Assembly, Mt. Airy, Iowa.
 \$7.31: Assembly, St. Joseph, Mo.
 7.00: Mrs. E. A., Homestead, Ore.; S. S., Fort Worth, Texas; Mrs. J. C. M., Almena, Kans.; Saints at International Falls, Minn.; Pent'l Assembly, Oroville, Calif.
 \$6.85: Mission, Salem, Ore.

- \$6.53: Assembly, Tahlequah, Okla.
 \$6.50: Assembly, V. Buren, Ark.; Assembly, Koshkonong, Mo.
 \$6.25: Assembly, Puxico, Mo.
 \$6.20: Mrs. J. W., Golden City, Mo.
 \$6.18: Assembly, Union City, Ind.
 \$6.00: Assembly, Crellin, Md.; N. J. & H. A. L., Citronelle, Ala.
 \$5.98: Clear Creek Assembly, Versailles, Ky.
 \$5.50: M. E. W., Marceline, Mo.; Mrs. C. E. G., Fort Smith, Ark.; Assembly, Wood River, Ill.
 \$5.25: Assembly, Stanton, Mo.
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 \$4.40: S. S., Vera, Texas.
 \$4.30: Assembly, Claremore, Okla.
 \$4.20: Assembly, Caldwell, Texas.
 \$4.05: O. B., New Castle, Texas.
 \$4.00: Assembly, Joplin, Mo.; G. A. R., Salem, Ore.; Mrs. L. C. M., Clayton, Mo.; G. G. H., Sour Lake, Texas; S. J., Leon, Iowa; Assembly, Alta, Iowa; Assembly, Salt Lake City, Utah.
 \$3.50: Assembly, Chaffee, Mo.; A. E., Belle Fourche, S. Dak.
 \$3.20: E. B., Christiansted, V. I., U. S. A.
 \$3.00: W. W. C. & wife, Yellville, Ark.
 \$2.58: S. S., London, Ark.
 \$2.50: T. K., Willshire, Ill.; Assembly, Malden, Mo.; E. L., Denver, Colo.
 \$2.10: J. A. J., Crosby, N. Dak.; A friend, Phoenix, Ariz.
 \$2.00: Mrs. H. Iona, Okla.; Children's meeting, Shenandoah, Iowa; T. L., Bridgeport, Texas; J. E., Tacoma, Wash.; S. S., Canalou, Mo.; Assembly, Brunswick, Ga.; Mrs. S. A., Gwinn, Mich.; G. B., Wesson, Ark.; Mrs. G. G., Dayton, Texas; F. D. H., San Antonio, Texas; W. P. D., Kedron, Ark.
 \$1.55: Mrs. N. L., Waldron, Ark.
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Total less \$238.95, amounts given directly to missionaries by assemblies, \$3228.43

REQUESTS FOR PRAYER.

My husband has been away from me for two years, living a life of shame. God is dealing with him. Prayers may be brought back to the Lord, and that all associated with him in sin may be saved.—One who believes in prayer.

Pray for my daughter bound by Satan.—M. M.

Pray we may sell our farm and move where I can attend meetings.—Mrs. E. L. B., Bow Island.

Pray God to send a Spirit-filled preacher here in the near future.—Cloud Chief, Okla.
 Pray God may be glorified in my evangelistic work.—Evang. W. H. W., Chalmer.

Pray for our business affairs.—H. A. C., Talco.

How I long to be delivered from this bondage of disease, but more that I may receive the baptism of the Holy Spirit.—Mrs. E. J. G., Newton.

Pray God will send Spirit-filled workers into Mallet Creek, O.—Mrs. C. E. D.

Pray I may soon secure work.—A. S. P., Sibley.

Pray that papa may send for mama by June 15th, be good to her and live with her the rest of her life.—B. M., McAites.

Please pray God may heal my brother, my 16-year-old son and myself from arsenate of lead poisoning taken Sunday afternoon in a pudding where it had been placed by mistake for corn starch. I have had the Baptism for seven years. We are right with God. The condition is serious.—M. C. S., DeWitt.

Pray for the young son of a minister who is addicted to the cigarette habit, which he desires to be delivered from, as it is injuring his health.

Pray for me and family, that we may live close to God, as we are far from the fellowship of saints.—O. H., Emery.

We are on an 80 acre farm and are very anxious to sell to get rid of debts. Pray God to send us a buyer, and that we may

be guided as to what to do.—Eva Schlenz, Colbert, Wash.

Pray we may sell our farm and move where we can attend Pentecostal meetings.—Mrs. A. L. Quinn, Payson, Okla.

A teacher in a college of music, with a trained contralto voice, has made her consecration, leaving all for Jesus. She asks that the Evangel Family pray she may be an intercessor for the lost.

Pray I may be willing to go all the way through, whatever the way may be.—A. Friend in Jesus.

Pray for the salvation of a demon-possessed son-in-law, for my unsaved husband and three sons and daughter, and that God may teach me to commit my family to Him and leave them in His care.—J. E., Toyah.

Pray God may open the way for me to go to Bible School, and then out into His vineyard.—D. S. B., Tulare.

Pray for two unspoken requests.—I. J., Atkins.

Pray that love and unity may prevail in the little band at Okmulgee.—E. C.

Pray God may plant our feet on higher ground.—H. R., Chetopa.

Pray a Baptist sister may receive the light and accept Pentecost.—Mrs. G. A. K., Stockton.

Pray God will send a band of workers here to preach Pentecost, that we may be able to have prayer meetings and Sunday School. Doors have been locked against us where we have been having Sunday School for ten months. The devil is raging, but OUB! GOD!—M. B., Greenville.

Pray for the salvation of the following: Two unsaved husbands, M. M.; My husband and children, Mrs. E. H., Winchester.

My husband and sailor son, Mrs. J. M. C., Warren; Mr. Miller, Mrs. J. R., McAites; My children, my brothers and their families, A. F., Garden Grove; My husband and three children, Mrs. J. N. K., Wolfe City; Four brothers and two sisters, C. V., Noonan.

Pray for the healing of the following: Of a sister of the nervousness, M. M.; For my daughter to be confined in July, A sister in Christ; A brother from Astoria, A. F. C., New Caney; From cancer on my face, God has already undertaken, R. M. D., Middle Grove; My body for God's glory only, Mrs. M. L., Hershey; My baby from stomach and bowel trouble, Mrs. J. R., McAites; From catarrh of the head, M. C. J., Jacksonville; My grandson from epilepsy, myself from defective hearing, Mrs. M. A. P., Slocomb; My wife from weak nerves, W. J. T., Davis.

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NOTICE TO ASSEMBLIES OF IOWA AND NORTH MISSOURI DISTRICT.

We desire to communicate with you soon with a view of making you a visit. Address all communications to W. T. Waddell, Grand River, Iowa.

CAMPMEETING AT DES MOINES, IOWA.

Mrs. M. B. Woodworth-Etter will conduct a Camp Meeting in Des Moines June 18th to July 10th. Further announcement later. Joseph A. Darnier, 1439 S. 32nd St., Des Moines, Iowa.