



The PENTECOSTAL EVANGEL



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Lips Cleansed and Consecrated.



Read Isa. 6:1-8.

This is the story of a great crisis in the life of Isaiah. He was probably a relative of the king, educated in the most cultured circle of the court, and was just entering upon his life work as a prophet. For fifty-two years Uzziah (also called Azariah) had been reigning in Jerusalem—an unusually long and illustrious reign—and doubtless from early childhood Isaiah had looked up to his royal relative as a great hero, an ideal, the kind of man *he* would like to be when he grew up. Read 2 Chron. 26:1-23 and 2 Kings 15:1-7 to see what kind of man king Uzziah was. Note his valiant conquest of the surrounding enemies, his strong fortification of his frontiers, his keen perception of the economic needs of his kingdom, his encouragement of agriculture, his well-organized army for home defense, and his ingenious invention of battering-rams. Even twentieth century experts are compelled to exclaim, "That man was a genius for that age!"

Yes, Uzziah was a great man, in the beginning a good man too. "As long as he sought the Lord, God made him to prosper. God helped him . . . and he strengthened himself exceedingly. He was marvellously helped till he was strong. But when he was strong his heart was lifted up to his destruction." Pride which was the ruin of Lucifer (who through his fall became Satan), and which has been the ruin of so many others since, became the ruin of that genius Uzziah. He usurped the priestly function, and went into the temple to burn incense. The high priest boldly resisted this sacrilege, and suddenly the judgment of Jehovah fell upon the proud king. "The leprosy even rose up in his forehead before the priests in the house of the Lord. And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper: for he was cut off from the house of the Lord."

This vision was given to the young prophet "in the year that King Uzziah died." Isaiah had an ideal, and that ideal had fallen: and his gracious heavenly Father, who knew the soreness and disappointment in that youthful heart, took that opportunity of giving him this wonderful vision and revelation of what HE could be to the soul that would utterly surrender all to Him, and keep in a low place, cleansed by the mighty, Pentecostal Fire.

An aged saint of God, long since gone to glory, used to describe this chapter as "Three Visions and a Voice:" and we cannot do better than adopt his analysis.

I. *The Vision of Jesus on His Throne.* "I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple." How can we be sure that this was Jesus? He Himself told us that "No man hath seen God at any time: the only-begotten Son, which is in the bosom of the Father, He hath declared Him" (John 1:18). So whenever we read of God being manifested

in human form, we may be sure that it is God the Son, who is "the brightness of His glory, and the express image of His Person" (Heb. 1:3). And with regard to this particular vision in John 12:37-41, it is referred to Jesus, and John tells us, "these things said Esaias, when he saw His glory, and spake of Him."

Beloved, have you had an ideal? some pastor or friend, to whom you looked up as a model, and who has failed or disappointed you? Then this message is for you, and the Lord Jesus wants to give you these visions, to cause you to hear His tender voice, and to show you how abundantly HE can make up to you for all that you have lost in the human ideal, and how richly HE can fill that vacant place in your heart. Take a good look at *Jesus* before reading any farther. See Him leaving His Father's throne of glory, living a life of humility and service here among men, yielding up His life on the cruel cross as a sacrifice for sin, rising from the dead, ascending into heaven, and ever living to make intercession—ALL FOR YOU. Have you given Him the throne of your heart? That is the best way to be comforted, and it is the only way to prepare for a life of service.

And the vision of Jesus on the throne will have for us the same effect as it had for Isaiah, bringing him to

II. *The Vision of righteous self, slain upon the Altar.* "Then said I, Woe is me! for I am undone: because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

Isaiah was probably the most holy man of his day, living a blameless life before God and man: but in the face of that dazzling holiness of God, before which the angelic hosts themselves have to cover their faces, yea, their whole bodies, and cry, "Holy, Holy, Holy is the Lord of hosts: the whole earth is full of His glory," the consecrated prophet took the place of a leper, for whom the command was that he should cover his lips, and cry, "Unclean, unclean!" He may have thought of Uzziah, his shattered ideal, and said to himself, "Yes, he fell: and oh what a sorrow and disappointment that was to me; but now, in the presence of the King of kings, the holy God, I see that I am no better than he. I too, must take my place with him as a leper, and cry, "Unclean!"

The vision of God has ever the same effect: the slaying of self. In the earliest book of the Bible ever written Job says, "I have heard of Thee by the hearing of the ear (and then he had a very good opinion of himself, for see chap. 27:5, 6); but now mine eyes seeth Thee: wherefore I abhor myself, and repent in dust and ashes (Job 42:5, 6). And in the last book of the Bible we find the same thing, where John says, "And when I saw Him, I fell at His feet as dead" (Rev. 1:17). It is very significant, this mention of the *altar* in front of the throne. The altar speaks to us of Calvary, of the Life poured out

in sacrifice for the sin of the whole world: and it is *there*, on the Cross of Jesus, that our righteous selves have to be slain, before ever we can experience the Holy Spirit's Fire. "I have been crucified with Christ: yet I live: and yet it is no longer I, but Christ liveth in me: and the life which I now live in the flesh, I live by faith, the faith that is in the Son of God, who loved me, and gave Himself up for me" (Gal. 2:20).

III. The Vision of the Touch of Pentecostal Fire.

"Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo this hath touched thy mouth, and thine iniquity is taken away, and thy sin purged." After Jesus, our Great High Priest, had offered His life as a sacrifice on the altar of Calvary, He entered into heaven with His own Blood, having obtained eternal redemption for us (Heb. 9:12, 24). And from that emptied altar—the glowing coals telling of a Sacrifice complete, perfect, finished for ever—a live coal of the Holy Spirit's Fire came down on the Day of Pentecost, to cleanse and equip for service the hundred and twenty waiting disciples. Yes, and that live coal touched their *lips*, for "they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). Lips cleansed and consecrated! What a glorious prospect for the child of God! It means *separation*, that touching of the lips. Can a tongue that has been taken hold of by the Holy Spirit ever be used again to speak lying, angry, selfish or trifling words? "Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. Let no corrupt communication proceed out of your mouth: but that which is good to the use of edifying, that it may minister grace unto the hearers" (Eph. 5:4 and 4:29).

Have you received the Baptism of the Holy Ghost: the blessed Spirit taking possession of your lips and speaking through you in other tongues? Then, let those lips be separated for ever unto Him, never to be used again in the service of self or the world or the devil. "Set a watch, O Lord, before my mouth: keep the door of

my lips:" that heavenly Censor criticising every word that desires to pass out, and only allowing that to be spoken which is "good to the use of edifying." Read James 3 to elucidate what is involved in His control of the *tongue*, and how He takes it in order that He may "turn about the whole body." A very helpful study is to take a notebook and write out in full every verse in Proverbs about the tongue, words, mouth and lips. It will prove a looking-glass to us, showing us what God desires our words to be, and how far short we come.

And then came the VOICE. "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I: send me. And He said, Go." The cleansed lips always bring quickened hearing; and opened ears result in quickened feet: for the Baptism of the Spirit is the equipment for *service*, the beginning of a life of listening and instant obedience. Beloved, the harvest truly is great, but the laborers are few. Will you not listen to the Voice so tenderly calling you? Will you not now lay your all on the altar afresh and let those lips so lately taken possession of by the Spirit be used in telling the wondrous story of redemption to every poor, needy soul to whom He may send you? Go forth, not in your own strength, nor in the energy of the flesh, but as a *sent one*, strengthened with all might according to His glorious power, weak and empty in yourself, but filled with HIM; and thus you may be His messenger for the salvation of many precious souls.

Hark! the Voice of Jesus crying,
Who will go and work today?
Fields are white and harvest waiting;
Who will bear the sheaves away?
Loud and strong the Master calleth;
Rich reward He offers thee:
Who will answer gladly, saying,
Here am I, send me, send me!

—From *Pictures of Pentecost* by Alice E. Luce—a book that everybody in Pentecost should have to read and to lend. Price 50c postpaid, from The Gospel Publishing House, Springfield, Mo.

Some Things Necessary.

Conservation of energy; efficiency in service. Take up the slack, and direct the forces.

Millions are sometimes expended in the construction of a great factory. A power plant is erected; workers engaged. The capital is immense; the demand urgent—but alas, the regulation is bad, equipment defective and management unwise. The output only fifty per cent of the capacity.

No dividends declared. Plant runs at a loss continually. Stock goes below par. Place closed for repairs, and eventually sold to the highest bidder. Machinery removed and the walls standing as a monument to failure.

Such is the history of many an enterprise in the business world.

This is sadly but strikingly paralleled by many Latter Rain undertakings. This Latter Rain movement is scarcely twenty years old and already tabernacles and churches are standing without a congregation, pastor or Sunday School. The workers are many, the power is available, the demand overwhelming, while

the fields are white for the harvest, and souls dying for the bread of life. No pastor for want of management. Too much inveighing against government. A swinging from formality to anarchy. So much talk about form without the power. (It is not the form God objects to, but the form without the power.) An engine must have form, specific form, if it ever has power. No mechanic can work without form. The carpenter must have some form to go by if he would construct a building. Jehovah said to Moses, "See that you make all things according to the pattern shown thee in the mount."

Man made in God's image has a form. The Greek word for man, *Anthropos*, means the uplooking one. Into this form God put the breath of life and man became a living soul. God wants our forms to have souls—the breath of life in them.

Saints meet, get up a shout, manifestation to exhaustion, then all quit and go home. As if a fire was made in a furnace just to blow off steam. A light plant built to light only itself. A reser-

voir filled but no outlet. As if an aeroplane went up just to touch off the gasoline tank and make a flash.

Get the form! Get the flame! Get the power; hitch on to something! Save a soul; heal the sick; cleanse the lepers; open the eyes of the blind; raise the dead. Go everywhere and preach the gospel; feed the poor; clothe the naked. Give definite directions to your energies. Unite your forces; take up the slack; utilize every unit of force; connect your wires and don't ground your current. Insulate your supports that power may not be interrupted.—A. P. Collins.

(A Christian is the world's Bible. In many cases a revised version is needed.)

(Faith never goes home with an empty basket.)

The habit of reckoning on Christ is the key to the restful life.

The best test of apostolic succession is apostolic success.

-: At Any Moment. :-

The poet Coleridge prayed this remarkable prayer:—"O Almighty God, Absolute Good, Eternal I AM! Ground of my Being, Author of my existence, and its ultimate end, mercifully cleanse my heart, enlighten my understanding, and strengthen my will; that if it be needful or furtherant to the preparation of my soul, and of Thy Church, for the advent of Thy kingdom, that I should be led into the right belief respecting the Second Coming of the Son of Man into the world, the eye of my mind may be quickened into quietness and singleness of sight. Amen."

Every moment, as the years plunge down towards the last cataracts, makes it wiser for us all to pray such a prayer. For our Lord heaps figure upon figure to describe our duty:—a sentinel-porter, who is never to sleep at his post; a householder, so vigilant that no burglar can enter; midnight travelers, constantly girt and shod; wedding guests, alert for the first thunder of the Bridegroom's knocking:—our Lord exhausts language to provoke watchfulness.

Now the Lord Jesus states that the point supremely characteristic of the Advent—and He is never tired of stressing it—is that its date will always be unforeseen, and, when it arrives, totally unexpected. "Watch therefore"—since sudden rapture will seize one and leave another; "for ye know NOT on what day"—what day: i.e., what kind of a day; immediate, or delayed, or remote—"your Lord cometh" (Matt. 24.42).

Alone, so far as we know, in the universe, this date is unknown to any except God the Father. "Of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only."

Had it been possible to discover the date from Daniel, and had it been set there by God for the discovery, it is obvious that angelic eyes, and much more our Lord's, would have discovered it. As surely as no mortal knows his own death-day, so surely the Advent-day is sealed from every eye. Nor is it possible to evade the point by saying that the hour and the day are unknown, but that we can locate the season; for in Mark 13:33 our Lord says, "Watch and pray; for ye know not when the time (season) is": and the word "hour" in the prophetic Scriptures—such as, "I will keep thee out of the hour" (Rev. 3:10)—can cover at least three and a half years. For the ignorance is designed; it is a discipline and a test: the Lord has expressed it in every way; we know not the hour, the watch, the day, the year, or the period.

For the Saviour, taking further and extraordinary pains to seal the secrecy of His return, next reveals the moral reason of the concealment. "But"—if you have any doubt on the point—"know this"—as a further and decisive revelation—"that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be

broken through." Houses composed of sun-dried bricks, mud, or loose stones could easily be pierced or dug through without forcing, as the modern burglar does, shuttered windows or barred doors. "If he had known in what watch:" it is plain that our Lord assumes that He might have come in any watch of the night: He directly says so in another passage,—"Watch therefore: for ye know not when the Lord of the house cometh, whether at even, or at midnight, or at cock-crowing, or in the morning; lest coming suddenly he find you sleeping" (Mark 13:35); and so He says, "Watch ye, and pray at every season" (Luke 21:36 R. V.); that is, from the moment of the departure to the moment of the return.

Now the force of the parable is overwhelming. "If he had known in what watch"—he did not even know the watch; and in the two millenniums of our Lord's absence a watch corresponds to five hundred years—"he would have watched"—that is, he would have set his alarm for the predicted moment, and awakened then; constant watchfulness throughout the four watches would have been sheer waste, if only he were ready at the moment of the burglar's approach: whereas, as he is totally ignorant of the hour planned by the burglar, absolutely his sole safety lies in an all-night vigil. It is the fundamental law of watchfulness to be always watching; and in Luke (12:38) our Lord states the possibility of His return in the two darkest watches—"if He shall come in the second watch, and if in the third." The disastrous consequences of imagining that we know the date are thus forcibly presented by our Lord as a burgled and bankrupt house.

Some years ago a London burglar, when decamping with his spoil, left a note on the table with these words. "Watch as well as pray." Every mark of a burglary (except its guilt: for Christ takes only that which is His own, and He has a right to take it when and how He chooses) stamps our Lord's return—secrecy, invisibility, suddenness, rapidity, removal, bankruptcy.

But even so our Lord seems to feel that the point is so vital for a holy life that our ignorance must be reiterated once more: so now He utters an actual prophecy. "Therefore be ye also ready: for in an hour that ye THINK NOT the Son of Man cometh." He had stated our ignorance—"Ye know not the day." He had stated the moral reason—a date concealed in order to provoke perpetual alertness: now He states an actual prophecy—as a matter of fact, the Advent will fall on a date no mortal actually foresaw. "In an hour that ye think not"—all calculations having proved false—the Son of Man arrives.

However ingeniously men may conjecture, whatever the subtlety of their calculations, the Coming will burst in a moment unthought of; no foresight is competent to discover it, no clue buried

in the Scriptures will give away the secret; surprise will be of its very essence: therefore no guard against it is possible except one—eternal sleeplessness. But that is a safeguard. For if busy, holy, loving His appearing, however sudden and unexpected its arrival, the day can find no watchful soul unready; for watchfulness does not consist in knowing the date, but in squaring the whole life to readiness to meet Him: it is aliveness, alertness, wakefulness, preparation. So to the intensely watchful and alert Thessalonian Church, Paul says:—"Ye, brethren, are not in darkness, that that day should overtake you as a thief: so then let us not sleep, as do the rest, but let us watch"—be wakeful—"and be sober" (1 Thess. 5:2). So, also, in the words of Dodet, "the Church has not the task of fixing beforehand that unknown and unknowable time; she has nothing else to do, in virtue of her very ignorance, from which she ought not to wish to escape, than to remain invariably on the watch. This attitude is her security, her life, the principle of her virgin purity."—D. M. Pantou.

WHAT WE ARE SAVED FROM.

A detachment of the American army had just entered a small French village from which the enemy had fled. In an ecstasy of joy the few remaining inhabitants flocked out to greet them, singing, dancing, shedding tears of gladness as they approached. "Well, I'm glad to help save these people," exclaimed a young officer thoughtlessly, "but I don't see why they have to get so crazy over it." "Ah, m'sieur," an old lady who had overheard him replied, "that's because you don't know what you've saved us from!" Perhaps the reason many people do not get more joy and happiness out of Christ is because they do not realize what He has saved them from . . . Christians, you must not forget "the rock whence ye were hewn, and the hole of the pit whence ye were digged."—From Forward.

THE POWER OF PRAISE.

A missionary was traveling one day through north Honan with a caravan. The company had quite a few mules, and when crossing a rope bridge one of these mules deliberately lay down in the middle of the bridge. They coaxed and commanded, pulled and pushed, and then they prayed that the Lord would cause that mule to rise, but all in vain. What were they to do? At last one of the missionary party reminded them that things change when we begin to praise God, and surely this was an occasion to prove it. This missionary stood in front of the mule and began to sing "Praise God from whom all blessings flow." Almost at once that mule got up and walked off as though nothing had ever happened.

We never watch so diligently over ourselves as we do when we walk in the presence of God.

—o—

(If we live in God we may have the cares of a Paul and not be overcome.)

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EDITORIAL MEDITATIONS.

God's Challenge to Man.

The Lord has laid down conditions, which if met by those who claim to be seeking after truth; would bring them into possession of knowledge of Himself and divine things, that cannot be secured in any other way.

In John 17:17 Jesus holds out this challenge: "If any man will do His will he shall know of the doctrine," and in John 8:31 and 32, "If ye continue in My word then are ye My disciples (learners) indeed, and ye shall know the truth, and the truth shall make you free."

Now if "in Him is hid all the treasures of wisdom and knowledge," and if His claim is true—and it is—that He is "the way the truth and the life, and that no man cometh unto the Father but by Him," how unwise and unfair to ignore His claims and refuse to put Him to the test. All who are thus refusing and resorting to the human, putting their trust in the arm of flesh, in the guidance of unseen spirits, or in any other source, are in no position to judge as to the claims of Jesus Christ or the written Word.

God invites men everywhere to put Him to the test. "Prove Me now herewith" He says. In 1st Thess. 5:21 we are exhorted to "prove all things, and hold fast that which is good." In order that we may do so successfully the necessary conditions are revealed to us in Rom. 12:1, 2 and elsewhere in the Word, and how can those who refuse to meet these requirements expect to know? And who is to blame if such remain ignorant of "the truth as it is in Jesus" and take up with a lie?

It is only fair, reasonable and logical to put these things to the test in God's way before coming to conclusions,

If God be God, then He must be
The source of everything;
Then why not ask of Him and see
What answer it would bring?

But instead of doing this, men run hither and thither after the knowledge that cometh from God only.

Now, if God is all wise—and He is,—and is willing to impart light to mankind—and He is,—can He not give us more information concerning Himself and everything else which we ought to know from Him than we could secure from any other source? What a priv-

ilege to go, right to the fountain head and get things direct; not second handed, and know for ourselves and not for another. And has he not assured us explicitly that "if any lack wisdom let him ask of God who giveth liberally to all men and upbraideth not, and it shall be given him."

But men spurn this invitation and start out on an independent search after truth, conferring with flesh and blood, and in some cases consulting the spirits of the departed, or other forbidden oracles, and as a result they invariably take up with something that is not true.

God will gladly meet and satisfy every honest enquirer who will meet His terms, but will never gratify mere curiosity, nor add to man's stock of knowledge lest he become more and more puffed up with intellectual pride.

Nor will God suffer Himself to be experimented with. All must believe Him and obey Him by walking in the light as it is revealed.

It is true, as the Word declares, that "the natural man receiveth not the things of the Spirit for they are foolishness unto him," but on the other hand he will believe the most absurd, vague, and misleading propositions and theories of men, and trust almost any false and deceiving spirit rather than the Spirit of God, the Spirit of truth that guides into all truth.

Having turned away their ears from the truth they have inclined them unto fables.

And what a fearful departure from God and truth is evidenced in the world today.

Jesus saith, "Learn of Me," but they refuse, "and for this cause God shall send them strong delusions that they should believe a lie; That they all might be damned who believe not the truth but had pleasure in unrighteousness" (2 Thess. 2:11, 12).

Let God be true, but every man a liar (Rom. 3:4).

According to Your Faith.

With so many great and precious promises on record in the word of God—nearly all of which are in the superlative degree and obtainable by faith,—why do we not believe God rather than man, and refuse to listen to doubts suggestive of limitations not found in the scriptures?

If "all things are possible to him that believeth," and "according to your faith be it unto you," is the measure of the boundless possibilities of God's grace and power to usward, is it not wiser and safer for us to believe too much—were this possible—than to believe too little?

We are quite conscious of our own weakness and limitations, and should have no confidence in the human; but in the face of a promise such as Paul appropriated when he declared: "I can do all things through Christ which strengtheneth me," what shall we say?

Many of us have been, and the majority are still being taught, that we cannot do the very things which the Word says we can, and should by God's

grace, and are assured by such teachers that while in the body we never can be free from the flesh—the carnal—and therefore can never live free from sin or the committal of it in this life. And yet such go right on inconsistently singing:

"Lord Jesus I long to be perfectly whole;
I want Thee forever to dwell in my soul;
Break down every idol, cast out every foe,
Now wash me, and I shall be whiter than
snow."

and yet remain defiled. All of this seems very much out of harmony with the word of God, which plainly declares that we may be "more than conquerors through Him who hath loved us;" not through ourselves, of course, but "through the law of the Spirit of life in Christ Jesus, making us free from the law of sin and death" whereby "the righteousness of the law—(not the letter merely)—is fulfilled in us who walk not after the flesh but after the Spirit." And if this is possible, through grace, how can we be at the same time living in the 7th chap. of Romans in captivity to the law of sin in our members, as some teach?

Can we realize nothing better here than this kind of a "I would if I could religion," or an "O, wretched man that I am!" experience?

How can we be free from a thing and in bondage to it at the same time?

There is a very widely accepted teaching that seems to imply that the promises of deliverance are merely to be reckoned upon, not realized; imputed, not imparted. And in the face of the full provision for heart cleansing through the blood of Jesus, it is practically denied that this may become an experimental reality in answer to faith. We claim to believe but fail to appropriate.

Could we consistently call ourselves believers in divine healing and yet remain satisfied to see no healings?

Do we really believe that there is power in the atoning blood, not only to give victory over, but deliverance from all evil tempers, appetites and dispositions? If not, why not?

Some very sanctimonious Christians do not so believe, and would deem it almost sacrilegious for anyone to claim such an experience, and yet they say they believe that all things are possible with God.

When God has provided for us, through Jesus Christ, an uttermost salvation, we had better search through the scriptures and find out what all is included in it and not dishonor God through unbelief and thus deprive ourselves of so much in this life.

We know we are not entitled to a thing, yet we need all that can be secured in answer to faith, and if God "is able to do for us exceeding abundantly above all we ask or think" we ought surely to come into possession of more of what we can ask for or think about of that which is provided in the atonement and revealed in the Word.

(Continued on Next Page.)

Questions and Answers

By E. N. Bell, 336 W. Pacific St., Springfield, Mo.

849. Can people consider themselves "born again" when they are saved and yet have not been baptized with the Holy Ghost? Will such meet Christ in the air at His coming, or must they have the Holy Ghost as a witness that they are considered worthy to have part in the first resurrection?

Yes, really saved people are regenerated or born again. The baptism with the Spirit is another experience.

Any real child of God who walks in the light and obeys the Lord, being an overcomer, will be caught up to meet the Lord in the air. Those who did this and now sleep in Christ will meet Him in the air.

But everyone who now sees and understands the command to "tarry until ye be endued with power from on high," to "wait for the promise of the Father," will receive the Holy Ghost if they obey, for Peter says that God gives the Holy Ghost "to them that obey Him," Acts 5:32. The case is different with those who now have the light. No one who has the light on the baptism with the Holy Ghost can fail to receive Him, if he obeys. No one can obey and not receive. We need not worry about those who sleep in Christ; our concern should be to obey Him now ourselves and receive, then walk in the light till we become overcomers. One may receive the baptism and then fail to live for God, go back to selfishness and worldliness, and fail to be an overcomer.

850. Is it right for our minister to put in much of his time writing up insurance?

You have not given sufficient information by which to judge the case fully. If he were writing insurance for some oathbound secret order this would be distinctly wrong; but I do not understand you to mean this. As to the matter of regular commercial insurance, we always leave each person free to do about this as he feels the Lord leads. Paul made tents when necessary to meet his expenses. A minister today may honorably engage in any clean business when absolutely necessary in order to support his family. But he ought not to be driven to this by a congregation which is able to take care of him so he could give all of his time to the service of the Lord. Often if a minister would cut loose absolutely, give his whole time and energy to God's work, the Lord would take care of him. A minister's time belongs primarily to God. He should not engage in business merely to make and lay up money, but only for absolutely necessary expenses. Sometimes both the minister and the congregation are to blame, for not trusting God more to keep the minister fully in the harness for God. I suggest the brethren have a talk with their minister to see if they cannot arrange matters so he can live and give all his time to God's work.

If they provide a full support for him and then he goes out at other work, he will have no excuse. If they can and don't, then the blame is theirs.

851. Is it right for a woman, who is saved, to keep up a correspondence with a man who is not, in the hope that he may be led to become a Christian or to allow her affections to go out to him? I may say the woman has made an honest attempt to lead him to Christ, and he has not given any definite answer either of refusal or acceptance.

It is very unwise for her to let her affections go out to him, and she should not do it. If she does, he will see and understand this, and he will think she is mainly after him, and she will not be likely to win him for Christ. He is likely not concerned about his soul or the Lord, but for the girl. But if she will cut out courtship, she has a right to write him and seek to lead him to Jesus. A Christian ought to marry only a Christian, and courtship is the first step towards marriage and should not be indulged in except when marriage is at least a possibility.

852. In asking for healing, is it necessary to confess sin that has been renounced and forgiven when the confession will do no good to others?

No, not if your statement of facts is correct. But if you have wronged any one and he or she knows this, it will do good to confess it to the wronged person. If the sin has been public and well known, it should be publicly confessed. If it is known only by one, confess it to this one. If known only to God, confess it to the Lord only.

853. Can a Christian get to a place where the fear of man will be removed, and is that what that verse means—"If the Son, therefore, shall make you free, ye shall be free indeed?" I find it so hard just to be dead to what people may think. Can we get to a place where it will not be such a cross?

Yes, all things are possible with God, and to him that believeth. But don't look at the symptom, fear of man, and just ask God to remove that. What you need is such a surrender to the will of God and such a hunger for the fullness of God as will give Him a chance to fill you to overflowing with the love and Spirit of God that you will forget all about the people, and then you will have freedom to obey the Lord.

854. Matt. 3:2 says, "Repent, for the kingdom of heaven is at hand." Luke 17:21 reads: "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Please explain the difference.

In Matthew, John simply announces that the next thing on the divine program is the kingdom of God. In Luke, Jesus is dealing not with the outward aspect of the kingdom, but with its internal, spiritual aspect. In its spiritual

phase it cometh not with observation, or outward show. In one sense the kingdom was then present with the Pharisees in the person of the King with His disciples. In the inner sense the kingdom of God is righteousness, peace and joy in the Holy Ghost. But when Jesus returns to earth it will be also as outward and physical as any kingdom now on earth.

If the Greek word "entos" here translated "within" is correctly translated, then "within you" must be taken in general of the children of God, and not of the Pharisees literally to whom He was talking. It has a secondary meaning as "in the midst of." In this sense it was literally true that in its spiritual aspect the kingdom of God was in the midst of these Pharisees, through the presence of the King.

EDITORIAL MEDITATIONS.

(Continued from Page Four.)

And if God be for us, who or what can hinder us from going up into the interior of this salvation territory and claiming everything in sight to the glory of God and our own present and eternal benefit?

And if God is "able to make all grace abound toward us that we always having all sufficiency in all things, may abound unto every good work," wherein should we come short? Surely these promises are comprehensive enough, and God's promise to make His strength perfect in our weakness, leaves us without excuse. And if straitened, it is on our own side, and not on His, "for all the promises of God in Him are yea and, in Him Amen unto the glory of God by us." Virtually saying that it would be to the glory of God for us to have all His promises fulfilled to us.

Or is this all a beautiful, but vague, and unattainable spiritual ideal? If not, then we ought to be so filled with God and actuated by pure love to Him that we would be able to live pure, restful and victorious lives, entertaining no consciously wrong thought or feeling against any human being, but living with an earnest desire and purpose to do justice in our judgment toward all men and things. If this is not our experience then we are failing to measure up to our privileges in Christ, for His grace is sufficient for us.

THE FIFTH MISSIONARY CONFERENCE

to which all Pentecostal missionaries, ministers and those interested in the world-wide heralding of the Gospel are cordially invited, will be held, D. V., at Springfield, Mo., commencing Sept. 20th. D. W. Kerr, chairman.

To be followed by the EIGHTH GENERAL COUNCIL of the Assemblies of God, meeting at the same place. The first session of the Council will convene, D. V., Sept. 22nd.

Pray for these meetings and do your best to attend.

-:- A Vision of the Abyss -:-

A Vision given to Marietta Davis that indirectly exposes such delusive "isms" as spiritualism, unitarianism, eddyism, universalism and soul-sleeping.

PART II.

Absolute Bondage to Evil.

My former acquaintance continued: "This realm, curtained with a cloud of nether night, is one sea of perverted and diseased magnetic element. Here lust, pride, hate, avarice, love of self, ambition, contention, and blasphemies, revelling in madness, kindle into a burning flame. And that specialty of evil which does not belong to and unfold from one spirit, belongs to and unfolds from another; so that the combined strength of the aggregate of all, is the prevailing law. By this strength of evil I am bound and in it I exist.

"Here are those who oppressed the poor; who robbed the hireling of his wages, and bound the weary down with heavy burdens; the false in religious faith; the hypocrite; the adulterer; the assassin; and the suicide, who, not satisfied with life in the external form, has hastened its close.

"Did mortals but know the dark and dreadful night into which they are sure to fall if they die unprepared, they would desire to lengthen the day of probation rather than to hasten its termination, however multiplied their scenes of sorrow, and to wisely improve the fleeting moments which quickly number earth's probationary scenes. Is man's weary existence fraught with grief while he walks the gloomy dells of death, and gropes along the brambly paths that mortals tread? Here, on either hand, awake new and multiplied causes of accumulating gloom. Does hope of peaceful and happy days in the outer world flicker like the dying taper? In this abode are ceaseless, unsatisfied, and unholy inclinations.

"Here also sense is infinitely more acute. What with mortals would produce only a pang, enters into the very elements of our existence, and the pain becomes a part of us. And as immortality is the intellectual sensation of man unincumbered with physical sense, and vastly superior in its ability to endure to mortality, in like proportion is the consciousness and capability of suffering here, superior to human suffering.

The Wages of Sin.

"Marietta, I feel 'tis vain to attempt the expression of our deplorable state. I often inquire, is there no hope? And my sense replies, How can harmony exist in the very midst of discord? We were advised of the consequences of our course while in the body; but we loved our ways better than those which exalted the soul. We have fallen into this fearful abode. We have originated our sorrow. God is just. He is good. We know that 'tis not from a vindictive law of our Creator that we suffer. Marietta, it is our condition from which we receive the

misery we endure. The violation of the moral law, by which our moral natures should have been preserved in harmony and health, is the prime cause of our state. O sin! thou parent of countless woes! thou insidious enemy of peace and heaven! why do mortals love thy ways?"

Here she paused and fixed her eyes, wild with despair, upon me. I shrank from the dreadful glare, for her appearance manifested inexpressible torture.

While she was addressing me, a multitude of the forlorn beings were moving around her, striving to suppress their true feelings, while listening to her relation to the reality of their sufferings. Their appearance, her address and the scene which was before me, filled me with horror; and I sought to escape. Upon discovering this, her grief appeared to deepen, and she hastily said:

"No, Marietta, leave me not. Can you not endure for a short period the sight and relation of what I am continually suffering? Tarry with me, for I desire to speak of many things.

"Do you startle at these scenes? Know then that all that moves around you is but the outer degree of deeper woe. Marietta, no good and happy beings abide with us. All within is dark. We sometimes dare to hope for redemption, still remembering the story of Redeeming Love, and inquire, Can that love penetrate this abode of gloom and death? May we ever hope to be made free from those desires and inclinations which bind us like chains and passions which burn like consuming fires in the unhallowed elements of this world of wretchedness?"

Overcome by her deep feelings, she yielded to the manifestation of grief, and I heard her speak no more; whereupon another spirit drew near, and addressing me, said:

"Go, leave us to our lot. Your presence gives us pain, since it revives the more active memory of lost opportunities; the indulgence of propensities that folded around the soul the elements of evil magnetism, and pervaded the spirit with its deadly miasma."

The Prevailing Principle of Evil.

Here the spirit paused a moment, then continued, "No, tarry; prompted by a cause I know not, I am desirous to reveal what we have learned while here, relative to the power and influence of evil and its magnetism upon the spirit of man, which, though while man inhabits the tenement of clay is exceedingly subtle, when the spirit leaves the outer world and enters the interior world, forms the external sphere of his existence. Here it is the more external. In the world whence we came, it is the invisible and interior; but now it is our outward dwelling. It arises from the deep. It unfolds from the soul. It encompasses all, pervades all, controls and inspires all. Mortals are opposed to this truth, and from the love and goodness of God, they reason that there cannot be suffering in the spirit of man. This

reasoning charges evil upon God, since evil and suffering exist with the family of man in the outer world and with us prevail. The cause of this is obvious, and yet men seek to reject the principle.

"When the harmony and movement of law is disturbed or prevented, evil consequences ensue. Man, by counteracting the movement of law in himself, produces a contrary effect from what is indicated, and therefore, that which was ordained unto life—that which should have perfected him—by improper tendencies, is operative unto death; sin, therefore, or the violation of law, unfits the being for proper development, and hence, the violator being removed from harmony, dies unto (ceases to exist in) the law of peace and holy development.

"This great and irrevocable truth is manifest in every degree of physical and moral movement, where law meets with obstruction; and we have its fruits with us in abundant and fearful harvest.

"Why will not mortals reason and discover the results of action, and by preventing the growth of evil and by cleaving unto God, through heaven appointed means, escape these fearful consequences? Marietta, you are not one of us, else these elements would have enveloped your being and absorbed your life. But you will return to realms of peace. Madness and delirium arise and rage within us upon being cited to scenes where love, pure love, and peace abide. You are thus addressed because of your return to earth. Tell the inhabitants thereof what you have seen, and warn them of the danger awaiting those who persist in the gratification of impure desires."

One hideous expression closed the scene; and being overcome—for I knew what I had witnessed was real—I was immediately removed. Those spirits I had known on Earth, and when I saw them there I knew them still. Oh, how changed! They were the very embodiment of sorrow and remorse. How ardently I desired that they might escape and become pure, and receive an inheritance with those blessed spirits I visited in the Paradise of Peace.

Address of the False Philosopher.

During these reflections I unconsciously passed away from that sphere of gloom to a region where I could perceive nothing but lonely space. No sun or stars were visible to my sight. Darkness more dense, closed around me, and I felt that my doom was sealed, and that I should soon become the companion of spirits in those fantastic realms. And when I began to agonize beneath the idea of departing hope, I heard a voice from the distance, in tones soft and melodious, say, "Look unto Jesus. He is the life of the soul." In a moment an inward feeling arose in rebellion to the idea of adoring that Jesus who was crucified; when suddenly all that seemed to sustain me departed, and again I descended as from an immeasurable height, into an abyss inhabited by beings, whose condition I did not at first discover, but who were finally revealed as more desperate than those from whom I had just

escaped. They gathered around me and commended me for the doubt I had entertained concerning the Divinity of the Son of God. Then a spirit of giant intellect, approaching me, said:

"Religion, the Religion of the Bible, so much revered by many who live in darkness and are undeveloped, is but a spiritual farce. The God of the Bible whom Christians call the Savior of the World, was but a man. Religious faith circumscribes the range of human thought, fetters the noble intellect, and prevents the progression of the race. Those thou hast just visited, are a class of spirits who, blinded by the delusive dreams of Earth's religionists, have entered the spirit world unprogressed; hence they still cling to the idea of Redemption through Christ. They appear to suffer; their suffering is but imaginary. Light will ere long reach them. Then will they be enabled to discover the folly of their religious education, to which, though discarded by their better being, they cleave with insatiable desires. We are free. Our intellect ranges unrestrained, and we behold the magnificence and the glory of the peopled universe. We enjoy the rich productions of the sublime attributes of mind, and thus—and not by the Religion of the Cross—we arise into the more exalted spheres of intellectual attainments, and the moving grandeur of terrestrial things.

"Marietta, for so thou art called, we saw thee when darkness overshadowed thee, and well did we understand that for a moment, from the force of education, thou wouldst have offered prayer for salvation in the name of Jesus. We heard that voice that spake from above thee, saying, 'Look to Jesus;' still that did not save thee. Learn, then, that from the native unfolding of thy being cometh salvation.

"What dost thou see, Marietta? Abandon thy thoughts of the empty Religion of the Bible, and behold the wonders of this sphere of existence. This is the Second Sphere. Around thee gather minds from the varied spheres of Earth, minds whose strength of intellect could not yield to the force of an imaginary religion. They were not awed into reverence by the priestly garb, nor sang the idle notes of psalmody, the heartless 'music' of the church.

"These sing of nature, of which they are a noble part; and thus united, ascend the octave of mental progressive harmony."

Eternal Despair.

Here the spirit addressing me became greatly annoyed; and the nebulous appearance which encompassed him was agitated under the influence of successive shocks, which caused his very being to convulse and writhe beneath its influence. I could not perceive whence they came, and was greatly terrified, as I saw the whole scene changed at every successive touch, which was attended with flashes like broad sheets of lurid light, playing upon the cloud-like form which enveloped him.

I could also perceive that he was in-

tensely struggling to overcome some power which was about to control him. Every energy was exerted to its highest capacity, to roll back the tide that was overwhelming him. Suddenly he groaned, as in the bitterness of one sinking to irremediable despair, and then yielded to the intrusive influence, when, lo! a vast arena opened to my view, in which I saw at one glance every imaginable species of vice, forms and fashions of human society, government, clans, and all the varied phases and forms of worship, originating in every kind of religion, from the heathen to fashionable church-going people, who heartlessly worship under the name of the holy Religion of the Cross.

The Pandemonium—Mock Worship.

As this scene opened, I heard a voice from far above me, saying, "Marietta, fear not; but behold a pandemonium, where congregate the self-deceived; hoppers in false philosophy, together with the despisers of God; and where also arise, in spectral form, the false religions of Earth; where hypocrisy unveils its hideous shape, and religious mockery speaks its own language; where are exhibited human wolves, who appeared in sheep's clothing, that they might indulge their cupidity upon the humble and unsuspecting. Hark! listen to that wild chant which breaks from the thousands who sit in the galleries of song. They once sung—heartlessly sung—hymns dedicated to the worship of the living God. Listen to the hoarse voice of the heavy organ before which they are congregated. See, they arise; observe their manner, and seek to understand what they utter."

(To Be Continued.)

DANGER LINES.

This is a loose, lude and sinful age, in which the spirit of levity and frivolity prevails everywhere, while the absence of true courtesy and respect among many people toward one another is very noticeable. This is especially apparent in children, in their attitude toward their parents and those who are their elders.

And in our day, one cannot but note the lack of that quiet dignity which characterized God's people of old. There is also, an appalling lack of recognition and due consideration for the rights of others which savors of lawlessness and betokens a spirit of anarchy which is destructive of peace through its antagonism to rightful rule.

To what is this all tending? Truly we are living in awful and serious times; and yet the things that are transpiring, and events that seem to be pending do not produce the effect upon the hearts and minds of even God's children which they should, when we consider the fact that they are not left in the dark concerning the conditions now prevailing.

Christians have been warned to be on their guard lest they fall into the ways and doings of the unsaved world, and are admonished to avoid even the very appearance of evil; not to be given to foolish talking and jesting, but to be

sober and vigilant, because the days are evil.

We should refrain also from following after the foolish, immodest and even fantastic fashions of the times, especially in the glaring display of nudity in connection with female attire, as well as the barbaric style of wearing the hair and the idiotic cut of hair prevailing among the opposite sex.

All this betokens a degeneracy which is deplorable. And again, are not God's children strictly charged not to be conformed to this world, but to be clothed with humility, which rare garment is but little in evidence in this irreverent and dissolute age.

Time is too precious to be wasted in the indulgence of things to no profit, but which tend rather to the sapping of spirituality, the hindering of the work of God in the soul, and to the weakening of our influence for good over others.

The question might be asked, What does God think of His children these days, especially of those who have been appointed as His ambassadors and representatives upon the earth?

Can we imagine Christ, who is our great example, saying and doing things which He has admonished His followers to refrain from?

God is not mocked, and the warning, "Therefore, let him that thinketh he standeth take heed lest he fall," might be an opportune one for those who have lost their sanctity and have grown thoughtless and even heedless regarding the injunction to be examples to the flock.

How necessary for us to avoid the many danger lines, that we may be kept in the center of God's will, as pilgrims and strangers on the earth.

The word of God should be "the man of our counsel," and the Psalmist's prayer be continually ours, "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."

The instructions given in the word of God for our guidance are so explicit that we are assured that "wayfaring men though fools shall not err therein" (Isaiah 35:8).

The more light the greater the responsibility, and "whatsoever is not of faith is sin."

The last days are upon us, and we know not what a day may bring forth. "Therefore I say unto you watch," are the words of the Master. Shall we heed them?—Mrs. M. H. Boddy, Springfield, Mo.

DAVIS CITY CAMP MEETING.

The tenth annual camp meeting of the District Council of the Assemblies of God of Iowa and northern Missouri, will be held at Davis City, Iowa, July 30th to Aug. 8th inclusive, with Chairman John Goblen in charge.

Meals will be furnished on the free-will offering plan, and tents and cots will be furnished at cost, as follows: 10 x 12 tents, \$4.00; 7 x 9 tents, \$3.00; cots, \$1.00. Those desiring tents and cots should notify Bro. Goblen not later than July 23rd.

Anyone desiring to send free-will offerings toward expenses of the camp may send to the treasurer, Eugene N. Hastie, Perry, Ia. For further information write Evang. John Goblen, Lucas, Iowa.

THE MESSAGE OF THE MUSTARD SEED.

Jesus said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove." The Divine comparison, a grain of mustard seed, a mountain! Christ looks for the smallest portion of faith, He hunts for faith, and if He finds but a "grain of mustard seed" He knows there is hope. Hope for the mustard seed, disaster for the mountain. Saints look at the mountain, Christ at the mustard seed. Be careful which end of the telescope you are looking through. One magnifies, one minimizes.

Try and look through the Divine eyes. See the mustard seed matured. Despise not the day of small things. The tiny grains of sand hold back the waves of the mighty ocean. That is negative faith. Positive faith can remove the mountain. Negative faith to resist, positive faith to remove! Negative faith is good for individual salvation, positive faith is good for service, the service of the Lord.

Job had negative faith when he endured sufferings, but he had positive faith when he prayed for his friends and regained his wealth. Don't stop at negative faith, go on for positive faith.

Seeds need watering. They also need the air. "Awake, O north wind; and come, thou south; blow upon my garden." The wind of the Holy Ghost blowing! The wind strengthens the roots. Don't be afraid of the north wind, the wind of adversity, though it may be hard, it will not kill the plant, it will just help the roots. An active seed will grow, will grow upwards and grow downwards, until last of all you have a tree.

Not only has the Lord active eyes for the seed, but the enemy has also active eyes for it. The fowls of the air come and devour the seed that is sown by the wayside. But good seed in good ground will bring forth good fruit. The good ground prepared and the seed covered! Dig deep. Be well tilled. The preparation of the heart in man is from the Lord. Don't confuse God's preparation of heart with the assaults of the enemy. The tilling of the ground by the good Husbandman may not be pleasant, but it is better than being neglected. The wayside, the stony ground, are not worth the plow.

God wants good soil for good seed and the greater the working of the ground the bigger the crop. The grain of mustard seed will not be lost in the prepared ground.

Hast thou faith? Have it to thyself before God. Faith believes the seed is in the soil and believes that the activity of the seed will be manifested. The Lord does not necessarily expect the seed to remove the mountain all at once. It begins with small stones, then with bigger obstacles. When the Lord spoke of removing of the mountain He pointed to the climax of faith. He saw the possibilities in the small, finite mustard seed.

It is God's delight to contrast the weak instrument with the great obstacle. That is God's way. "The foolishness of preaching to save them that believe!" "The foolishness of God is wiser than men." Not many mighty, not many noble, are called: but God has chosen the foolish things of the world, and the weak things.

The divine seed of faith planted in the divinely prepared soil will accomplish the divinely ordained purposes. God wants this, He desires this, to bring glory to His Name, that God may be seen to be all in all.

And now abideth faith. And the just shall live by faith and continue to live by faith. "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." This is eternal life, divine life, the life that overcomes.

A MESSAGE GIVEN IN TONGUES AND INTERPRETATION

Through Bro. W. E. Moody, of Winnipeg, Man.

Blow ye the trumpet, blow:
Blow the trumpet, blow:
Blow it loud and long,
Blow the trumpet, blow:
Sound the alarm in my holy mountain,
Warn My people, warn My people.
They are sleeping, slumbering,
Blow the trumpet, loud and long.

Bid the careless, awake: those who are sleeping and slumbering,

Cry aloud, spare not, lift up thy voice like a trumpet,

The masses are rejecting and transgressing against My word, against My laws: Sin, sin, sin has come between Me and My people.

My heart is pleading and longing for intercessors, who will intercede for Me in this great battle.

I have warned you to be faithful, to be upright.

Give forth My messages of warning boldly, lovingly, faithfully, continually.

Darkness is coming on the earth, darkness, great darkness is coming. I have spoken to you, regard My word, listen to My voice, obey me. I have opened your eyes to see, your ears to hear, your hearts to understand.

I want faithfulness, truth and integrity in My messengers.

If you see the danger of sinners and fail to warn them, their blood shall be required at your hand. You have but a faint conception of the terrors of the Lord and the darkness that is pending.

Were I to show you the darkness coming on the earth, it would bring great sadness to your hearts.

The time of judgment is at hand, cry aloud and spare not: sigh and cry for the abominations of the people: weep thee and mourn over their sins: perchance I will yet turn to them:

Intercede ye and snatch men from the jaws of hell.

My hands are still outstretched, waiting for them to come to me. My heart is still full of compassion for those who spurn My word.

Destruction shall come suddenly: Destruction shall come suddenly, without warning: without warning,

They shall be cut down as grass and wither as a green herb,

Faint not in the day of adversity for I will be thy stay and thy strength.

Lift up your heads and rejoice in Me, for your redemption draweth nigh.

I know my own and am known of mine: warn them that are at ease in Zion, who come not to the help of the Lord against the mighty.

I want warriors. I can teach their hands to war and their fingers to fight and make them valiant in My service.

The battle is the Lord's: I am proving and testing and searching My people.

I must have a tried people, tested by fire.

SUNDAY SCHOOL LITERATURE.

The best way to conserve the victories won at a revival meeting is to establish a Sunday School in which those who have been blest in the meeting can come and study the Word of God. Where there are only a few Pentecostal saints in any community they should most certainly have a Sunday School, and when the evangelist comes along he has good material to work upon.

It is with the thought of helping along this line that we are bringing out our Pentecostal Sunday School literature. We believe that our quarterlies will prove a real help where they are used, as they deal with the International S. S. Lessons entirely from the Pentecostal viewpoint. This literature is being endorsed most heartily by Pentecostal Sunday Schools and we have had to print a very large supply for the coming quarter. If you are not using these supplies, be sure and send for samples.

Although the price of paper has practically doubled during the past six months, we are still selling both the Adult and the Junior Quarterlies at 5c each, and the Lesson Leaves at 4c per set, which we believe is a good deal under the price it is costing us to produce these. Order your supplies early.

NEW SUBSCRIPTION CAMPAIGN.

We want to thank every one who has helped us so nobly in securing new subscriptions for the Evangel during the past two months. Sister I. May Throop, of Los Angeles, Cal., deserves special honorable mention, having sent in two hundred subscriptions.

Bro. R. W. Newby sent us in 100 from Wichita, Texas, and Bro. R. J. Craig sent us about the same number from San Francisco, Cal.

During the next month all who wish to do so, can send in two new six-month subscriptions for \$1.00.

Our clerks have been very busy putting all the new names on our list. As there was some change in the staff just in the midst of the campaign, it is possible that several mistakes have been made. Be free to write us if you hear of any one not getting their paper, as we are glad to correct any mistakes that may have been made.

USE PENTECOSTAL STATIONERY.

Letter Heads 35c per 100; envelopes 40c per 100. Gospel Pub. House, Springfield, Mo.

WHAT MEANETH THIS?

The question heard everywhere throughout Dayton, in homes, on streets, in offices, factories, and all business places the first week of the great revival was "What meaneth this?" But not many days passed, till the answer was apparent, "THIS IS THAT." The general verdict was, "We have never seen it on this fashion before." In the beginning of this great campaign a stone was not left unturned by the little handful of saints who had been holding on for two years and praying for such a revival. At first it looked to the natural like an impossibility to ever launch it forth.

Sister McPherson, who conducted the services, was having so many calls, that she was unable to give a definite answer. When she asked if Dayton was able with so few Pentecostal people to put through such a campaign, the answer was at once given, "We can do it, God helping us." Not a dollar was in sight. The pastor had told his people to believe for the salvation of hundreds, yea, a thousand. Was this putting it too high? No, the Lord came and honored the faith, and to our surprise probably not less than three thousand sought salvation.

It is impossible to describe the meeting in human language. It seemed to those who witnessed it to be but a vision, yet it is true. The healing services were beyond description. Never have we witnessed such a sight; people who were deaf and dumb, paralytic, tubercular, people on crutches, in wheeled chairs, on couches, were brought from hospitals as far as Cincinnati, Piqua, and adjoining cities. People were brought by scores, who were lunatics. Hundreds of people would arrive at the great Memorial Hall at seven and eight o'clock in the morning, bringing their lunches with them so as to be ready to enter the hall at 1:30.

The healing service was a scene never to be forgotten. It was wonderful. We are continuing the meetings, and souls are still being saved, and baptized in the Holy Ghost. A number of the ministers of the city are teaching the Baptism now and are seekers at the altar. We are making preparations to build at once, and the Lord is graciously working in our midst.

I consider this the greatest meeting ever witnessed since the falling of the Latter Rain.

One of the most convincing things of the meeting was the ever readiness of our dear Sister McPherson to help those who needed her. Weary and worn, until ready to drop, she would pray so earnestly with such compassion, until we would have to force her out for a little rest between the services. Some times she would faint away for several minutes, and on regaining consciousness and strength, her first words were, "Wasn't it grand to see those people healed, Oh! wasn't it just wonderful." It was the others she was concerned about, not herself. We know not how to show our appreciation for such a loyal worker. Hundreds of Daytonians are praying her return.

PASTOR A. B. COX.

INDIANAPOLIS, IND.

I am glad to report victory at the Woodworth Etter tabernacle. God is in our midst to save, heal, and baptize with the Holy Ghost.

God's special blessing is resting upon the anointed cloths we are sending out to the sick in all parts of the world.

One brother writes from Orangeburg, S. C., saying, "When I opened your letter the power of God went all through me, and my lame back was healed." Another writes, "I must tell you the good news. My son you prayed for is again clothed in his right

mind, and home from the hospital. Jesus is a wonderful Physician. Testimonies are coming in of how He removes the tumor and goitre, dries up the deadly cancer, puts life in the paralyzed bowels, quickens and regulates the heart, cleanses the blood that was not cleansed. Bless His name forever.

God will not disappoint those who come with faith, real faith, nothing wavering. All doubt, worry, fear, and complaint hinders God having His way with you.

Recently Sister Etter received a wireless message from Great Britain which read, "Influenza threatened pneumonia right with God please pray." United prayer was held at once and God heard. Shortly after another message came, "Progressing satisfactorily." While since we received a letter of her victory.

I praise God I live in this wonderful day and age when Jesus is revealing Himself to the children of men.

Sister Etter starts her campaign at Alexandria, Minn., June 10th, ending July 10th. Every one cordially invited. Come to receive from the Lord. God wants to "POUR" out the latter rain, not "SPRINKLE." Alexandria is just the place to spend your vacation and help bring souls to Christ.—F. D.

THE COUNCIL PRESBYTERY.

We have been requested to publish the names and addresses of the Presbyters of the General Council, which we gladly do.

Executive Presbyters.

- J. W. Welch, Chairman, Springfield, Mo.
- E. N. Bell, Sec'y, Springfield, Mo.
- J. T. Boddy, Springfield, Mo.
- Stanley H. Frodsham, Springfield, Mo.
- S. A. Jamieson, 1530 E. 3rd St., Tulsa, Okla.
- D. W. Kerr, 5036 Echo St., Los Angeles, Calif.
- Jos. Tunmore, 608 Virginia Ave., Pittsburg, Pa.

General Presbyters.

- C. O. Benham, cor. William and Juno Sts., Winnipeg, Can.
- O. P. Brann, Westernport, Md.
- Robt. A. Brown, 337 W. 14th St., New York City.
- A. P. Collins, 1606 Denver Ave., Fort Worth, Tex.
- John Cox, 802 W. 20th St., Wilmington, Del.
- R. J. Craig, 1536 Ellis St., San Francisco, Calif.
- G. N. Eldridge, 5036 Echo St., Los Angeles, Cal.
- J. R. Evans, 5913 White Ave., Cleveland, Ohio.
- E. R. Fitzgerald, Box 275, Ozark, Ark.
- J. R. Flower, Springfield, Mo.
- John Gobon, Lucas, Iowa.
- Frank Gray, 2536 So. I St., Tacoma, Wash.
- F. A. Hale, 1811 Durango St., San Antonio, Tex.
- W. B. Jessup, Hattiesburg, Miss.
- J. R. Kline, 365 Bernard St., Detroit, Mich.
- T. K. Leonard, 404 E. Sandusky St., Findlay, Ohio.
- Harvey V. Mitchell, 3635 Michigan Ave., Chicago, Ill.
- D. H. McDowell, 1608 Monsey Ave., Scranton, Pa.
- E. N. Richey, 4104 Ell Ave., Houston, Tex.
- W. J. Walthall, El Dorado, Ark.

MEHIDA PENTECOSTAL ASSEMBLY, CANAAN, N. H.

We have had a feast of fat things for the past two weeks. Meetings were held at El Nathan Home May 28th to 30th. Bro. T. Arthur Lewis, of Framingham, Mass., and Sister Robt. A. Brown, of New York City, assisted the pastor, C. H. Bowen. The altar services were precious seasons of refreshing and several received the baptism according to Acts 2:4. Visitors came from the surrounding towns, and it seemed more like the early days of Pentecost for this section. Many were helped and others made hungry and pressing on for all God has for them.—Cora M. Barney.

WANTED—Large gospel tent. Write Pastor A. B. Cox, 210 Jones St., Dayton, O.

REVIVAL AT DOUGLAS, GA.

We want to praise and thank God for the victory being given at Douglas, Ga., that those who are praying for us in the work may be encouraged, and that those who do not know God may know that He is still ready to save and baptize with the Holy Ghost in the same old way, and that He still heals our bodies also.

We began services here under our tent Tuesday night, May 19th, just having left Jacksonville, Fla. We had some little hindrance in securing seats, but finally were well supplied and chairs were placed on the platform without our asking for them, and better still, a nice upright piano was voluntarily loaned to us, all of which we praise and thank God for, and also the kindness of those who participated, and the parties who thus aided in the work have since been saved. "The earth helped the woman."

Four have already been saved and four others have been baptized with the Holy Ghost. A woman came five miles to be healed. She was prayed for and God baptized her with the Holy Ghost as well as healing her arm. Her arm was paralyzed and she said it was giving her great pains. This was her right arm and she could not raise it, but the entire audience witnessed her healing and saw the manner in which she was enabled to raise her arm and different ones, even sinners, remarked the next night, how different she looked. Others are at the altar seeking God and many are requesting prayer. All over the tent they are raising their hands, indicating they want this wonderful salvation.

Let all who read these lines pray for us also that we may be guided and led of God when and where to go. We are dependent upon Him and need the help of all of His chosen.—W. F. McDade and wife.

Great Bargains in Bibles.

Small Quantity Only for Sale.

We have been able to secure a small quantity of very excellent Bibles printed before the general advance in the price of paper, and wish to let the Evangel readers have the advantage of the reduction in price. These Bibles will compare favorably with any Bibles you can purchase at the stores at much higher price. As we have only 70 of these Bibles in stock, send your order at once.

LUKE 21, 22

The last passover.

Ro. 5.3.
Jas. 1.3.
1 ver. 1.2
Mt. 24.2
5.
Lk. 14.1.2

CHAPTER 22

NOW the feast of unleavened bread drew nigh, which is called the Passover.

Specimen of type.

These Bibles are printed on the best India paper, and as they are only 4% x 6% inches in size, and less than an inch thick,



they will fit the pocket easily. The paper is so thin that the Bibles weigh less than 1 lb.; a good Bible for a preacher. They contain maps and a number of beautiful illustrations in colors. These Bibles contain full references and were printed at the Cambridge University Press.

P. B. 5A. French Morocco binding, divinity circuit, red under gold

Special Price \$3.50.

P. B. 5 French Levant Binding, leather lined to edge, divinity circuit, silk sewn, red under gold.

Special Price \$4.50.

THE GOSPEL PUBLISHING HOUSE, Springfield, Mo.

Books for Pentecostal People.

The time has come when many people are going away on a vacation and want a good book to read. We are always on the lookout for books that we can recommend to our Pentecostal friends and are continually doing our best to safeguard them against a lot of the pernicious stuff that is being turned out by publishers of religious literature who once had a name for being orthodox. One well known firm of publishers recently sent us a batch of books that they recommended us to handle, but when we read them, we found that one and all were permeated with the "modern" viewpoint that discounted everything of the supernatural in these days. Needless to say, we mailed these books back with a testimony as to where we stood on these lines. We will not advertise any book unless we can conscientiously recommend the same.

"Rader's Redemption" is a book that is a real delight. We are not much taken up with many of our modern evangelists and their methods, but Paul Rader, of Chicago, is different. Rader's father was an old-time Methodist preacher, and as we heard him say once, he was "raised on prayer and hickory." As a boy Paul had a real experience of salvation, and God used him in some remarkable revivals, which are described in this book. But later when he went to University he imbibed the rationalism and infidelity with which most of these practically pagan institutions are soaked, and as in the case of many another young man who promises well for God, his faith suffered an utter shipwreck.

But God saw good material in Rader and was after him. One day he was on Broadway in New York, "sin-cursed, conscience-cowed, defeated and down-hearted." At that time there was a great electric display sign in which was electrically pictured a kitten—a tabby hopelessly enmeshed in cords of silk—advertising a particular produce of a silk company. Rader had gone away from God. His life was one of intrigue and iniquity. He was soul-sapped and, by sin entrapped. He was without God and without hope on Broadway. He beheld lifted up against the heavens the entangled kitten and muttered aloud: "I too am tangled tabby, tangled with the silken siren cords of sin and none can cut the cords and set the captive free."

"He was enmeshed, encircled and entangled with the cords of sin which had now become ropes of steel and chains of iron. He went into a little room a stone's throw from Broadway and the kitten. He was in this room three days and what took place in that room is the subject of this book, for when he came out he stepped again over on Broadway. There was tabby still tangled as before, and Paul Rader looked up and said:

"Tabby, you are still tangled, but I am not. Thank God I have triumphed in Christ."

This book is written by Leon Tucker, Editor of the "Wonderful Word." The price is 55c postpaid.

Grace Abounding is a book that everybody should have. It is the autobiography of John Bunyan, in which he tells of the deep conviction of sin that he had, of his conversion, of his call to preach, and of his imprisonment in Bedford jail, in which he wrote many of his famous books. After twelve years in prison, Bunyan writes, "In which condition I have continued with much content, through grace, but have met with many turnings and goings in my heart,

both from the Lord, Satan and my own corruptions; by all which (glory be to Jesus Christ) I have also received many things, much conviction, instruction, and understanding. . . I never had in all my life so great an inlet into the word of God as now: those scriptures that I saw nothing in before, are made in this place and state to shine upon me; Jesus Christ also was never more real and apparent than now; here I have seen and felt Him indeed."

Most pathetic is Bunyan's description of the pangs he felt at saying good-bye to his wife and children, especially of his poor blind child who lay dearer to his heart than all besides, but the Lord comforted him, and as he put it in his own quaint way: "And now I thought on those two milch kine that were to carry the ark of God into another country, and to leave their calves behind them, 1 Sam. 6:10-12."

This edition is printed on excellent paper, bound in cloth, and is beautifully illustrated in colors. Price \$1.00 postpaid.

The Holy War, by John Bunyan, ought to be as well known as the Pilgrim's Progress, for it contains tremendous lessons and it is told in Bunyan's inimitable allegorical form. The famous town of Mansoul with its five gates, Ear-gate, Eye-gate, Mouth-gate, Nose-gate and Feel-gate, is captured by Diabolus and his hosts. A petition is sent to Prince Emmanuel by the inhabitants, "Prince Emmanuel the Great, Lord of all worlds, and Master of mercy, we, thy poor, wretched, miserable, dying town of Mansoul, do confess unto thy great and glorious Majesty that we have sinned against thy Father and thee, and are no more worthy to be called thy Mansoul, but rather to be cast into the pit. If thou wilt slay us, we have deserved it. If thou wilt condemn us to the deep, we cannot but say thou art righteous. We cannot complain whatever thou dost, or however thou carriest it toward us. But, oh! let mercy reign, and let it be extended to us! Oh! let mercy take hold upon us, and free us from our transgressions, and we will sing of thy mercy and judgment. Amen." The recapture and the keeping of the town by Prince Emmanuel will bring to every reader many important lessons, none the less forceful because of the allegorical form of the book. The book is appreciated by young and old. The book is beautifully gotten up and bound in cloth, and can be gotten for \$1.00 postpaid.

Uniform with this we have a new edition of the Pilgrim's Progress, with colored illustrations, which we consider the best edition of this famous book. The price is \$1.00 postpaid. We have also a pocket edition of this helpful work, bound in cloth, which sells at 50c postpaid.

The Practice of the Presence of God, by Bro. Lawrence, is a small book of great value. According to his biographer, Bro. Lawrence was filled with joys so continual, and sometimes so great, that he was forced to use means to moderate them. Although he was just a cook for the Carmelite monks in Paris, God gave to this man a profound knowledge of Himself and his conversations and letters have been a help to many generations. We have a beautifully printed cloth bound, pocket edition of this well known book for 50c postpaid.

The Loveliness of Christ contains a number of extracts from the famous letters of Samuel Rutherford. Although they are

three hundred years old, the letters of Rutherford have lost none of their sweetness. Here are a few extracts.

"Wants are my best riches, for I have these supplied in Christ."

"I hope to over-hope and over-believe all my troubles."

"There are many heads lying on Christ's bosom, but there is room for yours among the rest."

"Dry wells send us to the fountain."

"I have many a grieved heart daily in my calling (as minister). I would be undone, if I had not access to the King's chamber of presence to show Him all the business."

"Be humbled, walk softly; down with your topsail. Stoop, stoop; it is a low entry to go into heaven's gates."

"To live on Christ's love is a king's life."

Rutherford loved the Lord with all his heart and you cannot read these letters without having your heart warmed to Rutherford's Lord. This edition of Rutherford's letters, which fits the pocket, is well printed on good paper and bound in cloth. Price 50c postpaid.

The **Golden Treasury** is an excellent aid to devotions. It gives a passage of scripture for every day in the year, and sometimes two or three, and then a practical comment on the same. These meditations, written by C. H. V. Bogatzky, are very choice and are very conducive to worship. In many cases the scriptures quoted lead the author to pour out his soul to God in the language of prayer, prayers to which we can gladly respond a very hearty Amen. This is one of the best devotional books we know of. The book contains 310 pages and is bound neatly in cloth. Price 55c postpaid.

Expectation, or Short Papers on the Second Coming of the Lord, is a simple book to prepare folks for the coming of the Lord. It deals with the scriptures concerning His coming, shows the world signs, the Jewish signs, the spiritual and moral signs, and a special word on "False Teaching Increasing." There are further chapters on the Anti-Christ and the Seven Years in which the tribulation will occur. The book is simple but contains a needed message that will make for watchfulness. Price 25c postpaid.

There are three little books that are made to fit the vest pocket and they are very good for carrying around, and at odd times you can pick out an extract or two for meditation. The first is **Daily Food**, which contains a verse of scripture and a verse of a hymn for every day in the year. The second is **Daily Prayers and Promises**, which contain a prayer and a promise from the Word of God for every day in the year. **Daily Readings for Christian Pilgrims**, contains selections from the writings of John Bunyan. These booklets are beautifully bound in cloth, with red edges, and make excellent gifts. Price 50c postpaid.

Selected Sermons from George Whitfield is another book of real merit. George Whitfield changed the lives of thousands in both Gt. Britain and America. Wesley and Whitfield were the two principal instruments that God used in the Evangelical Revival of the eighteenth century. "Of no other preacher could it be more truly said, 'he preached as a dying man to dying men.' There was conviction in every sentence."

Imagine the effect on an audience, when at the close of one of Whitfield's sermons at Edinburgh, after a solemn pause, the preacher broke the silence with this appeal to his audience:

"The attendant angel is just about to leave this threshold, and ascend to heaven; and shall he ascend and not bring with him the news of one sinner, among all this multitude reclaimed from the error of his ways?" Then stamping his foot, and lifting up his hands and eyes to heaven, he cried aloud, "Stop Gabriel, stop Gabriel, stop ere you enter the sacred portals, and yet carry with you the news of one sinner converted to God!"

John Newton said of Whitfield, "I bless God that I have lived in his time. Many were the winter mornings that I got up at four, to attend his Tabernacle services at five. I have seen Moorfields as full of lanterns at this time as I suppose the Haymarket is full of flambeaux on an opera night. As a preacher, if any man were to ask me who was the second I ever had heard, I should be at some loss; but in regard to the first, Mr. Whitfield exceeds so far any other of my time, that I should be at none." These sermons are bound in cloth, printed in good type on excellent paper. Price 50c postpaid from the Gospel Publishing House.

PORTALES, N. MEX.

Echoes From Piring Line in New Mexico.

We are back in our places again. The convention at Wichita Falls has become an item in Pentecostal history, but memories linger fresh and encouraging to our hearts and the future is big with its possible results. We gathered at the altar of service, and each with a living coal has gone out to scatter the fire abroad.

At Portales we began to raise funds to build a substantial tabernacle. The first day \$300 and a nice building site was given. The business men of Portales gave \$150. One man who makes no claim to Christianity donated the lot with a well on it, valued at over \$100. We hope to have our new building ready for the camp meeting to begin August 3rd to continue to the 24th. We expect some of our best preachers and workers. Plan now to attend. Fuller details later.

We go now to Mountain Air for a meeting with Bro. James A. Perkins.

Bro. A. Struble, of Clovir, and the saints there have bought a nice large tent and are to begin a meeting soon. Pray for us, and that God will send real laborers into this great white field.—Norman R. Nichols.

ROCKY FORD, COLO.

The Lord is blessing in a precious way throughout this section of the country and is giving us the victory in Rocky Ford. The tent was packed last night, and it was estimated that there were 300 people on the outside. Several have been saved and many are under deep conviction. Brothers Eric and Theodore Booth-Clibborn began their meeting in Fowler, 20 miles from here, Saturday evening. It is a new field; a town of about 2,000, where they never have heard of Pentecost. Rocky Ford is practically a new field. This is a wonderful valley, one of the most fertile parts that I have ever seen, and the people are open for the gospel. Just as soon as we can arrange, we expect to have a good company of workers in Pueblo, where there are about 30 or 40 of our people, most of whom have the baptism, but are attending the other churches. We expect to open up there on an independent line. There is a wonderful prospect there of a good work to be done. The people will come into a good clean work.—W. H. Pope.

AN OPEN LETTER TO THE CLERGY.

This letter, from the pen of Miss Elizabeth Sission, has met with such a demand that we have had to reprint the same in tract form. Send for a number and let every minister in your town have a copy. We owe it to the ministry to give them the light on Pentecost whether they accept it or not.

The price of these tracts is 15c per dozen, or \$1.20 per 100.

PENDLETON, OREG.

This country has never had a Pentecostal meeting before, and the devil seems determined to keep Pentecost out of here. We had three people out to the first meeting beside our own band, and preachers here told us it was impossible to get a crowd, but Sunday the tent was jammed full and about five hundred on the outside. Several have been saved and several healed, and about ten have received the Holy Ghost so far, and it has stirred all hell in this country. They first complained about noise, but we were on the carnival grounds where they ran their carnivals until 2:00 o'clock in the morning and no one ever complained about that kind of noise. Then they tried to bluff us into leaving, but when that didn't work, they arrested one of the men that had received the baptism, on the grounds that he was crazy. He was in his own house praying, and shouting and talking in tongues, and the neighbors never having heard him do that before, gathered around to see what was the matter, and seeing the crowd he went out in his yard and preached to them. He never was out of his own yard, but they arrested him and took him to jail. He was understood to speak in French, Greek, and Chinese languages by people here that understood those tongues.

They refused to let us see him, and railroaded him off to the asylum, which is located here, on the charge of being insane, and the only mark of insanity that they had against him was because they said he prayed and sang and preached to the people and jabbered in a strange tongue. We investigated the matter and found the man had done nothing wrong and was no more insane than I am. They told his wife at the asylum that he was recovering and would be out in a few days.

On the strength of that trick they tried to run us out of town, and revoked the permit they had given us to use the carnival grounds, so we had to move the tent, but God raised up men to stand by us and help us financially, so we are still pressing the battle. Praise God! It set the meeting back some, but the tent is full, and conviction is resting on the people, so I wish that you would have special prayer for us that God will give us the victory, and help us to get the brother out of the asylum.

Please pray for us that God will give wisdom in every step, and help us to keep humble, for this whole country depends upon the outcome of this meeting. If we win out here and get the meeting broke through it will mean this whole country will be open to Pentecost.—J. S. McConnell.

LAKESIDE, OHIO.

We are a small band, but God is blessing us greatly.

I desire to report the coming among us of a man who had been in spiritualism for twenty-five years. When the Lord led us to him he was in Christian Science, having read Mrs. Eddy's book, "Science and Health," fifteen times; but, praise the Lord, he has given his heart to Jesus, and is seeking his baptism. He has had shaking palsy for twelve years, but it now looking to God for healing. He has already a wonderful testimony and feels that when the Lord heals him he will go out in His service. He seems as humble and teachable as a child and we feel that he will be greatly used of God in our meetings this coming week. Will the Pentecostal people pray for him and for our little work here.—Mrs. F. B. Shirley.

HOWE, OKLA.

The dear Lord has been meeting with us at this place and has made a blessed mark for Pentecost. In this country fourteen have received the Baptism of the Holy Ghost as in Acts 2:4 and many saved. On the thirteenth we had the little groups of saints gather for an all day feasting on good things with the Lord. Twenty-eight followed the Lord in baptism as in Matt. 28:19. We ask the prayers of the Evangel Family for these new born babes in Christ.—Pastor E. David.

PENTECOSTAL CONVENTIONS IN ENGLAND.

Two very remarkable conventions were held in England this spring, one in Bradford and the other in Swanwick, in both of which the sense of the divine presence was wonderfully felt and the power of God mightily manifest. Every thing and everybody seemed to be under divine control, and the unity and harmony which prevailed was unusual.

Remarkable healings took place (especially at Bradford, where there were several miracles). There were baptisms in the Holy Ghost, speaking in tongues and interpretations featured in nearly every service in a most edifying and scriptural manner. The gift of prophecy, (speaking by supernatural agency to edification, exhortation and comfort, 1 Cor. 14:31) was in exercise in a way and to a degree which commanded the deepest spiritual assent of those present. The missionary interest was on a par with every thing else, and this is one of the chief tests of the spirituality of a movement.

At the Swanwick convention one old minister, 80 years old, said he had witnessed nothing that appeared to him contrary to scripture. After being an energetic Christian worker for 50 years, he became during the convention a seeker of the baptism of the Holy Ghost with the sign of tongues.

At this convention the attendance was remarkable for their first convention. Visitors came from all over the British Isles. A unity of spirit, which left nothing to be desired, prevailed. Not a discordant note. The Heavenly Choir, was (as at Bradford) heard often in celestial cadences, as though led by an unseen Conductor in sweetest harmony.

The Bradford convention was held in a large Presbyterian church, secured for the occasion, and was in charge of the Pentecostal pastor, Bro. Smith Wigglesworth.

The Swanwick convention was held in "The Hayes," a country mansion, in a beautiful part of Derbyshire, and was spaciously fitted up for the convention, which was presided over by Mr. J. Douglas.

Many ministers from different parts, and returned missionaries were in attendance, many of whom took part, giving inspiring messages of truth, while several of the missionaries gave very interesting reports of the remarkable things which God is doing among the heathen.—Arthur Booth Clibborn.

SPECIAL OUTPOURING OF THE SPIRIT AT KITCHENER, ONT.

The Lord has again permitted Evang. A. H. Argue, of Winnipeg, to come into our midst. This time he was accompanied by his daughter, Zelma, who is also called to evangelistic work. Though young in years she had attained a prominent position on the staff of the Winnipeg Dominion Business College; yet when the door opened she felt she should go forward. Her messages were an inspiration to all, and her music on the slide trombone was also helpful. From the start the power fell. On the second day a number received the baptism, including a young Evangelical minister, whose wife came through later, also another minister's wife, and a prominent business woman from Galt, whose hungry young son received soon after, as well as others. Interest increased, and the climax was reached on the last Sunday, when a number were baptized in each of the three services with other evidences of God's mighty power. Many felt it was the greatest day they had ever witnessed; others felt it was years since they had seen such a visitation from the presence of God. Saints came in from Galt, Brantford, Hespler, Port Coalbourne, Elmira, Vineland, Toronto, and other points.

In the afternoon Sister Ethel Bingham, returning missionary to Liberia, W. Africa, gave a precious message, inspiring new missionary interest. We are moving onward.—Pastor and Mrs. A. S. MacCready.

—The Missionary Department—

This Department Furnishes a Point of Contact Between the Home and Foreign Fields. Missionary Offerings Should Be Sent by Check, Express or Money Order to J. Roswell Flower, Missionary Treasurer, 226 W. Pacific St., Springfield, Mo.

PROVIDING FOR THE MISSIONARY.

The responsibility of caring for the missionaries who have given up friends, and home, and all that they might go to the ends of the earth to tell the story of Jesus and His love to those who have never heard, does not rest upon the missionary. This responsibility rests upon those of us who remain at home. The command is to "go!" The missionary has gone in obedience to the command, but you and I have remained at home. Therefore, the least we can do is to sacrifice to our limit in providing for those who have dared to obey God and "Go" where He has sent them.

In a recent letter to the missionaries, we enquired just how much was needed for the missionary to live and do effective missionary work. Brother Wm. H. Johnson, replying from Liberia, West Africa (the white man's graveyard), says, "A missionary needs at least \$80 per month; a native preacher \$10 and we need \$6,000.00 during the next year for new houses for missionaries." Other missionaries write that it takes from \$40.00 a month (where a missionary is not responsible for a station) to \$100.00 a month (where the responsibility is greater and a larger work is being done). But look at the report of disbursements of missionary offerings for May, which appears elsewhere in this paper. The average sent to our missionaries for May was but \$35.00, or \$70.00 for a missionary and his wife. This is far below the need and this means some of these missionaries who get no help from other quarters will suffer for the bare necessities of life.

There is frequently a tendency during the busy summer months, to drop down on our missionary offerings and not send as much as we did during the Fall and Winter months. Let us not do it this year, but let us all get under the burden and pray and give that the offerings will be increased and the missionaries cared for as well during the summer as they are in other seasons of the year.

J. ROSWELL FLOWER,
Missionary Treasurer.

MISSIONARY GLEANINGS.

Bro. and Sister Alfred A. Blakeney and Miss Hattie Hacker announce their safe arrival home from India for a much needed furlough.

Miss Zella H. Reynolds has gone to Tsin-anfu, Shantung Prov., North China, according to a recent letter from Miss Martha Jewell.

Bro. H. C. Ball writes of the Mexican work at Kingsville, Tex.: "The Lord met us in a sweet way. The tabernacle was dedicated to the Lord, as the last payment was made last month. After the dedication service several obeyed the Lord in water baptism. The work is progressing, praise God."

Bro. and Sister J. M. Perkins and Miss Bernice Pottorff announce their safe arrival home from Liberia, West Africa, for a much needed rest and furlough.

Brother Frank Nicodem writes that he is now much better and does not suffer much from rheumatism, but suffers from a weak heart, caused by the rheumatism. He has been advised that he should have a complete rest, but he is not able to go to the hills. He is very weak in body and needs our prayers very much. Brother Nicodem is in charge of the Boys' Home in Bahraich, India.



Tibetan pilgrim with prayer wheel and beads. The Tibetans are still without the Gospel.

Bro. and Sister V. G. Plymire, returned missionaries from the Tibetan border, Western China, report that God has graciously met them in the baptism in the Holy Spirit and that they are looking forward to returning to the field next Fall as Pentecostal missionaries under the endorsement of the General Council.

John W. Juergensen and wife report God's blessing upon them in Japan. They are studying the language by day and preaching through an interpreter at night. They also report that God has graciously given them a baby girl, born April 24th. This "foreign" baby is an object of great interest to the Japanese.

Geo. C. Slager writes, "We never so deeply realized the need before as we have since coming to this part of China. The people paraded the streets in great heathen processions and worshiped Buddha night and day during the recent Spring festival season. Old and young took part. Little children were carried behind paper gods in these awful processions. Gospel lightbearers are very much needed in this part of China as well as elsewhere."

R. F. Baker writes that there is very great need for a small building for the Mexican work. He asks prayer that God will somehow make this possible.

Endorsement as a missionary to Jerusalem of Mrs. A. Dell Barber has been withdrawn by the Missionary Committee, on the ground of unadaptability. Sister Barber reports her intention to go to Jerusalem under the auspices of some other organization.

Dick S. Mahaffey and wife sent word that the Lord has very wonderfully opened the way for them to obtain a mission station which had been abandoned by an English Missionary Society after having been held for twenty years. He writes, "The Lord has been blessing in the meetings and the number of attendants is increasing. The native Christians who were here did not have the full Gospel preached to them, but they are now taking it in and accepting it. The Lord is working. Praise His name!"

Miss Ruth Pemberton writes encouragingly from Holetown, Barbados, B. W. I. "When we came here there were many discouragements within and without, and we felt the need of real wisdom from God to deal with the situation. One family which had been broken up for seven years has been blessedly united and are going on with God. The church is growing daily and already more than a score have been added. Last Friday night one young man received the baptism in the Holy Ghost and many others were mightily anointed. The church people are greatly stirred and the enemy is active but God is moving on. Miss Siemens has been ill for several weeks, but the Great Physician has blessedly delivered and she is again gaining strength daily."

Miss Lillian Trasher writes from Egypt: "You will have an idea how welcome the offering was when I tell you that I have just taken in five new children this morning. One woman, the one who came just while I was reading your letter, lost her husband and she has five little children. Last week her house burned down and she lost everything she had. We took two of her boys. This woman had not left before another came. Poor widow with six little helpless children. We took three of them. A woman from the Holiness Church brought them and she said that the poor little things were quite out of food and that all the way coming they were saying, 'O Lord, let the lady accept us in the Orphanage.' One sees so much to do in this country until it seems that we cannot even get started at it, no matter how hard we work. Do pray for us."

The Zeal and Devotion to their idols of the people of India should put some Christians to shame. Bro. Walter H. Clifford writes, "This week I have been out to a great 'Mela' with my language teacher. The Pilgrims come from many miles measuring their length on the ground and stretching out their arms as far as they can reach, and marking the place their hand touches with a metal pot or piece of brick. They then get up and put their hands together, uttering some words of a prayer, walking to the pot or piece of brick, pick it up and lie down again, and so on and on for miles through the heat of the day, and this in one of the hottest months here in India. All this zeal to worship at the Image of a 'Monkey God.' The pilgrims do this as a kind of penance, believing if they do this that their request will be granted them by the 'Monkey God.' I found they were very anxious to get the printed Word in the shape of Gospels and tracts and our supply was gone all too soon."

Brother Arthur F. Johnson and wife and Brother G. H. Schmidt are waiting to go into Russia, waiting for conditions to settle sufficiently so that they can get in to preach the Gospel. Russia is still in an upheaval, and war is raging on the borders of that harassed country. Pray for these dear missionaries.

Miss Anna M. Kirnbauer writes from Danli, Honduras, Central America, that her sister, Mrs. Brandt, has returned to the United States on account of illness. Brother Brandt, who went with his wife to the coast, was also taken down with fever. As soon as he was able to move he returned to Danli. Special prayer is asked for his recovery.

Miss H. May Kelty, writes from Cuba. "The Lord has begun to pour out His Spirit here and the native pastor was under the power for about two hours. He has not yet come through to the full baptism. Several other natives are hungry and are earnestly seeking the baptism. God is blessing in the tent meeting but the people are so hard to reach and the priest is working day and night against the Gospel. Pray for us. We truly are in an awful combat."

Bro. Norman Burley, who is laboring in the Swazi Mission, in South Africa, a mission that has lost a number of missionaries through death, including Miss Leidy and Miss Bertha Sutley, writes, "I am only just up from a long siege of fever. I find my beloved brother and fellow-worker, G. Milton, has passed away from the same fever. However, I thank God that I am still alive. I am the only worker left. You will appreciate the need for prayer for us and our work in this vicious climate."

J. H. Chenoweth writes from China, "God continues to bless us here. One of our workers came in last week and reports ten conversions and eleven received the Spirit. In our own services here last Sunday evening we had three men repent and one of the three immediately received the Spirit as did Cornelius and his house. This man had never heard, but hearing this time, he believed the Word spoken and, embracing it, the Lord accepted him and poured out His Spirit upon him. He sang and spoke in tongues for over an hour. One other believer also received the blessed Holy Ghost in all His fullness. Many things are going on these days that go to assure us that the day of Jesus' return is soon at hand. Thank God we belong to Him."

W. K. Norton writes from India, "I am writing this letter at Bahraich while Bro. Nicodem is having a needed change and rest from the work. There are thirty-nine boys here at present, and we wish you could see them. They are all healthy, bright and happy Christians. Brother Nicodem describes them as 'Flowers in the garden of God.'"

"Counting our three out-stations, we now have five centers where we have Christian workers. Our Christian workers, counting a few Bible women, number about thirty, divided up among the five stations. The financial responsibility rests on myself for all these places. Bro. Nicodem, up to the present, has received barely sufficient for just his personal needs; however, God has supplied every need."

Clinton E. Finch, writing of conditions in China, informs us that "Our only protection is in God and the blood of His Christ, our risen Lord and Saviour. Within the past few weeks the thieves throughout China have become very bold. In Yunnan Province some missionaries have been taken for ransom and some Stations robbed and one missionary shot. In another province another missionary was shot and both of them died. Only a few days ago a missionary in Kwangsi was robbed of his outfit and what money he had on his person. His loss was estimated at about \$300.00. He belonged to the Christian and Missionary Alliance Mission. We, as missionaries in China, need your prayers as never before." The Missionary Treasurer is glad to report that offerings have been received to make up the \$200.00 stolen from Brother and Sister Finch and that the money has been forwarded to them immediately upon receipt of same. Pray much for our dear missionaries these days. The times are perilous, but God is able to care for them.

Mrs. Grace Wright, who remained behind on the coast while Brother Wright and Brother Taylor started on their thousand mile inland trip to the French Soudan to open up a new station, writes us as follows: "It has been three weeks since I have heard from home or Harry either. I was expecting La Loose back on Saturday and I was so anxious waiting, and here a great long letter come by carrier whom Harry sent back to us. They (Bros. Wright and Taylor) had been walking quite fast, but had stopped to shoot the carriers some meat. Brother Taylor got six hippopotamus and some deer. The fish were very good also, being from two to three feet long. Harry said while he was fishing two hippo came out right in front of him. The walking was a little hard on him, but he said he was willing to do it for Jesus' sake. He said it would be about two months before they would be back. I had a good service tonight. I do not mind talking through an interpreter now." The above letter is greatly appreciated by us. We are watching prayerfully for every bit of news from our brothers Wright and Taylor.

Mrs. Mary W. Chapman, writes from India, "We praise God for three young men who have been gloriously baptized in the Spirit during the past year. One was a deacon from another mission who came to us some months ago and was gloriously converted and healed of a serious affliction in his eye. He was suffering with intense pain and a white spot was growing on one eye. After prayer the pain left and in a day or two after the spot had disappeared. Soon after he was turned out of employment and his family turned against him. In his testimony he said, 'I have said to my Heavenly Father, Oh Father, you may just take everything, even my eyes, just so you don't leave me.' Our workers took him into their little home that we had opened as a 'Refuge' for the oppressed while he was out of work, and while there he was gloriously filled with the Holy Spirit, speaking forth in a new tongue the praises of Him who had called him out of darkness into His marvelous light. Soon the Lord gave him a better job than he had before. Pray for the light bearers who go out to stand alone in this great darkness, that they may be kept from the destroyer."

Brother A. J. Luttig, the overseer of the native work in South Rhodesia, under the Apostolic Faith Mission of South Africa, writes an interesting letter: "We started our work with the natives fourteen months after we left the whites. By the grace of God there are over 207 men and women who have been baptized, and some with the fullness of the Spirit. There are now seven churches built by the natives themselves, with poles, clay and grass. We now have five stations in the native reservation with four local preachers. The furthest away is Hudzi, 165 miles by the native roads. We must go on foot and by cycle. We also have ten places in the various mines to look after by myself, with two native evangelists and five local preachers. I look after all these places, but I need grace, for there are stretches of country, bush and many wild animals. But Jesus takes care of us. Hallelujah! Some of the native preachers work daily, but my evangelist and a few local preachers are living by faith, looking to Jesus for their support. They are so child-like and simple and the Lord is working amongst them with signs following. They are so happy to know that they belong to a kingdom that is not of this world."

"We are very much in need of \$1200.00 to build an industrial school. The municipal laws demand we must build with burnt brick and cement foundations, iron and wood. We want to train our workers for the mission field. Here in Mashonaland are close on 800,000 souls and I do not believe 100,000 have been reached with the Gospel. We call it the Gatooma Building Fund, and if the Lord puts it on the hearts of our brothers and sisters in America to send for that purpose, we shall be glad to receive it."

VISITING TOWNS AND VILLAGES IN EGYPT.

On April the first, Mrs. Doney and I took train for the south to visit our Mission Stations in some of the towns and villages as far south as our work extends. We first visited the Orphanage at Assiout. Miss Lillian Trasher is the founder and superintendent of this institution. We spent our first night in the Orphanage. There are more than one hundred girls and boys of all ages in the home, many of them without father or mother, or home of any kind. They were entirely destitute when brought into this haven of rest. Now they are happy and contented. Many of them are blessedly saved and filled with God. Sister Trasher not only looks after their spiritual and physical interests, but also prepares them in a thorough way for lives of usefulness. The Orphanage is surely a credit to her in every respect, and worthy of the prayers and practical support of the people.

Brother and Sister Post, Mrs. Doney and I visited the village of Nekhala, and held meetings there. The Mission Hall was packed with men, women and children, all eager to hear the message God had sent. The heat was most oppressive to us, having suffered from an attack of the flu before taking this trip. But God wonderfully poured out His Spirit, and blessed the messages to the people. A real revival spirit prevailed in the place.

We then returned to Assiout, holding several meetings there. Then the enemy attacked our bodies. Striking first Bro. Post, then myself, then Sister Post. We all three suffered much. However, the Lord touched our bodies, and Mrs. Doney and I were able to proceed north to attend a convention. We stopped one night at Minia, and had a meeting in our mission there.

Convention at Beni Suaf.

The next day we went on to Beni Suaf and had a meeting Thursday night. The Convention began Friday, April 16th, in the Apostolic Mission Hall. Unity and love prevailed throughout this convention. The Lord in tender compassion visited His people and a genuine spirit of prayer brooded over the place. We had an altar service at the close of nearly every meeting, and some sought the Lord, who met them, satisfying the hungry soul with His goodness.

In the afternoon we had a blessed baptismal service. One of our native preachers assisted me in baptizing fifteen men in the river Nile, according to Matthew 28:19. The convention was good, the Lord having His way, and all seemed desirous to honor God and have Christ lifted up and glorified in the place. Missionaries and ministers from other churches attended and seemed to enjoy the atmosphere of the convention well. All joined in earnest prayer for a general outpouring of the Spirit, not only in Egypt, but also in the regions beyond.

We missed dear Bro. and Sister Post, as they were both unable to attend on account of sickness. They were with us in spirit, and prayed much for us, and for the convention. They are now somewhat better, but are in great need of rest. Sister Salyer also was unable to attend, but held with us in prayer for all God's will in the convention.

Although weary in body, and feeling the pressure of the work, yet we rejoice in the Lord, and return thanksgiving for all His love and mercy and compassion. We do praise Him for the strength He has given for the twenty days of service among our people, and feel the assurance that God will surely protect and carry on His work in this needy land.

Beloved, hold with us in prayer for a general revival in Egypt and Palestine in the coming days. We are indeed grateful for your prayers and practical help hitherto.—C. W. Doney.

One missionary writes from India, "Everywhere the missionaries are feeling the pressure of lack of money, yet He is getting us through somehow. We have thus far had our daily bread, praise His name, though at times it looked as though we would have to do with very scant food. He is abundantly able to supply our need."

Reports From the Field

SCIPPIO, OKLA.

There is just a little band of saints here, but God is blessing. Hallelujah. He is still saving souls and baptizing in the Holy Ghost, and adding to the church such as shall be saved.—A. J. Wilcox.

DOTSON SCHOOL HOUSE, Near Boss, Mo.

We just closed a three weeks' meeting. God wonderfully blessed and baptized twelve with the Holy Ghost according to the pattern, Acts 10:44. To God be all the honor and praise.—Thos. Schreiber.

DETROIT, KANSAS.

Since the meetings started in this new field on May 23rd, four have received the Holy Ghost as in Acts 2:4, and others are getting hungry. Crowds are good in spite of the busy time, so pray for us.—Evang. Harry H. Nigh and workers.

ALLENDALE, MO.

This is the third revival meeting that has been held here; souls are now beginning to break up and seek the Lord. One sister got wonderfully saved Sunday night; others are seeking their baptism. Pray for us.—Evang. Arthur Grobble, wife and band.

DALLAS, TEX. (2004 Cockrell St.)

The past week we had services every night; four souls were saved and two received the Baptism, and several were healed. Bro. G. C. Mangum and wife were with us. Pray God will keep us humble.—Pastor A. W. Mangum and wife.

TENT MEETING AT SCRANTON, KAN.

Three have received the Baptism of the Holy Ghost according to Acts 2:4 in the meetings just closed. Expect to return for another meeting July 1st, and we ask the prayers of the Evangel Family that God's blessing may rest upon the meeting.—Evang. Lottie Peters and Miss Eva Woods.

SHELBY GROVE, SULPHUR SPRINGS.

Have just closed a week's meeting here and can report victory in the name of Jesus. Three received the baptism of the Holy Ghost as in Acts 2:4, and I baptized three in water according to Matt. 28:19, and several were healed. Praise God.—L. A. Dauer.

CALDWELL, KANS.

Just closed a two weeks' meeting. Bro. C. A. Lasater, of Fort Smith, is with us doing the preaching, and God is working. Thirteen have been saved and seven received the baptism in the Spirit, and the saints are encouraged to go on with God. Pray for Caldwell.—Pastor J. G. Neal.

LONG PINE, NEB.

We have rented the Big Palace Theatre for each Sunday night; last Sunday there was a large crowd and good interest. Please pray much for us as this is a hard place, and we are doing our best to introduce Pentecost in its fulness.—Evang. M. B. Long.

WOODSTON, KANSAS.

God has been giving us some good meetings in this new field. One brother was instantly healed of sprained ankle. While the Word was going forth he got up and began walking around without his crutch and hasn't used it since. Praise God. Pray for us.—Evang. P. M. Stokely and wife.

HOWE, OKLA.

Thank God for victory. The Lord is wonderfully working here. Bro. Adams and Bro. Peppers are with us; there have been quite a number saved and ten baptized in the Holy Spirit, for we heard them speak with other tongues as the Spirit gave utterance. The town is surely stirred. Methodists and Baptists are among those receiving the baptism. We are looking for still greater things from the Lord.—A Reader.

COTTONDALE, FLA.

God is blessing here and giving victory through the blessed name of Jesus. Any saints in fellowship with the General Council, who feel led of the Spirit this way, will be made welcome here. Pray God will lead and have His way here.—L. M. Davis.

FREEDOM CHURCH, Near Troup, Texas.

The Lord is blessing here; the power of God is manifested in each service, and conviction is on sinners. We want to start a meeting here the 5th of July, the Lord willing. Pray the Lord may be glorified here.—J. M. Goodson and wife.

BAGALUSA, LA.

I am in a meeting here, large crowds in attendance, who quietly sit and listen to the word. The work here was once strong, but the saints have mostly moved away, but I feel encouraged for this place. Bro. Jos. Beard was with us one night. Louisiana needs more laborers. "Come over and help us."—Geo. E. McGuire.

SUNNYSIDE AND GRANGER, WASH.

Two more have received the Baptism here and four at Grange seven miles distant. The saints of Granger worship with us here on Sundays. The Lord is with us in every meeting and gives victory and blessing, and has miraculously healed several. Pray God will guard this little flock.—Evang. Dolly Earle Leonard.

KINGSBURG, CALIF.

The Lord has opened the door for a tent meeting, which began last week and will continue through the latter part of June. We are seeing by faith a glorious victory in this comparatively new field, but are desiring the prayers of the brethren. Brother and Sister Griffin and Bros. Paterson and Scull are laboring with us.—Pastor E. V. Jennison.

ANGUILLA, MISS.

We are still praising God that the Royal telephone wires are still in connection down at Landing Assembly. Brother W. J. Higgins, of Puxico, Mo., has just closed a ten days' meeting for us, some were saved some received the baptism of the Holy Ghost according to Acts 2:4, about twelve in all, and the community wonderfully awakened.—Mrs. Lula Milam Linzey.

RUBY SCHOOLHOUSE, KAN.

We were in a new field Friday and Saturday nights and the dear Lord gave us victory. Three precious souls expressed a desire to know God, and on last Thursday in the mission here at Ruby Schoolhouse, the Lord met us in mighty power; three backsliders were at the altar crying out to God. Pray much for this needy field and for us.—Evang. W. F. Burchett and wife.

EVANGELISTIC WORK IN ALABAMA.

Bro. C. L. Duck and wife, my wife and I have been in a battle here for nearly four weeks. This is a perfectly new field, but God has been with us. Meeting closed last night with about 30 at the altar; thirteen or fourteen saved in all. * We came here without invitation from any one, but hungry hearts are crying, come back. We praise God for victory.—S. W. Noles, Luverne, Ala.

LAUREL, MISS.

We are glad to report that the Lord has been with us in a most blessed way and has given us a number of good revivals this Spring, and is manifesting His power in saving and healing. The church has been revived and built up, and there is a great stir among the unsaved, also a good response to the truth, and the attendance is very gratifying. Pray God will continue to manifest His power and that the good work will continue.—Evang. L. Wooten and wife.

ANDERSON, OKLA.

We thank God for the meeting just closed here at our school house. Three saved and seven received their baptism as in Acts 2:4. There were six baptized in water Sunday evening. Bro. Willie Jones and Bro. Chas. Peppers did the preaching. We thank God for the outpouring in this part and are looking for greater things. Please pray for us and for this needy field.—S. N. Jordan.

MALVERN, ARK.

I thank God He is still on the giving hand. A man was stricken with paralysis on the night of May 30th. Monday morning, May 31st, he was brought to my house, the saints were called in; we met the Bible conditions, and God wonderfully healed him and he went away walking. He came back Friday night and testified to his healing, sought God and got his baptism, praise God. Saints, pray for me.—Evang. W. C. Aytes.

SALEM, MO.

We have all prospects for a good meeting here. Large crowds, manifested interest and good attention. This is the last railroad station for fifty or sixty miles; hundreds of people come from the back woods to town and we give them the Gospel. Please continue to pray for us; God has wonderfully answered prayer and given us a beautiful private lawn centrally located in East Salem.—Bro. Virgil Shores and wife.

NORTH SIDE ASSEMBLY, DALLAS, TEX.

Have just closed a series of meetings, and God has been with us. Bro. A. W. Mangum and wife and Bro. Paul H. Radke have been used of God in preaching the Word, and in Bible study. Souls have been saved, backsliders reclaimed, sinners are under conviction. We would be glad to have anyone in fellowship with the Council who is passing through, stop over and help us press the battle. Pray much for us that we may know His blessed will and keep in it.—J. L. Willoughby, deacon.

FOLK CREEK MISSION, ASSEMBLY OF GOD.

About twelve months ago Bro. T. L. Odum of Noble, La., a man filled with the Holy Ghost, introduced Pentecost into this community. There were only two who then had the baptism, and today there are between thirty and forty, bless the Lord forever, and the altar full of seekers every night. Bro. Briggs from Fort Smith, Ark., came over Sunday and is continuing the meetings after Bro. Woodard's monthly appointment, which meetings will run indefinitely.—Mrs. Dora Hopkins.

DE BEQUE, COLO.

We started a meeting here May 23rd. There is only one church in this place and the people are hungry for God. The meetings are well attended, the presence of the Lord is felt, and souls are being saved. From here we go to hold a meeting in Bovina Schoolhouse, thence to Salida, the Lord willing. Brethren, please pray for these meetings, that the Lord might have a great harvest of souls. The people here are praying God to send a Pentecostal preacher to take up the work. Anyone who feels led of the Lord for this place, please write me at 518 Main street, Grand Junction, Colo. De Beque is 45 miles from Grand Junction.—R. J. Fletcher and wife.

NORTH BERGEN, N. J.

The spring convention and graduation services at Beulah Heights, North Bergen, New Jersey, have just closed, and the whole season was one of blessed privilege and power. One marked feature was the fact that those who came through in tongues did not merely babble, but spoke clearly and for an hour at a time.

There was a large, continuous attendance from beginning to end. The papers read by the students were of a high character and were individual both in their character and presentation. One young man testified to having been healed of tuberculosis. Missionaries from Thibet, South America, India and China presented the needs of their respective fields.—Ernest L. Whitcomb, President.

THE NEW PRESS.

The printing of Pentecostal literature is becoming more and more a difficult matter because of the increasing price of paper. Paper that used to cost 2½ cents per lb. is now selling at 15 cents, and what we used to buy at 4 cents per lb. now costs 17½ cents. This means that some paper we now have on order for the Pentecostal Evangel, instead of costing us \$500.00 as formerly, will probably cost about \$3000.00, and will have to be paid for in the summer when subscriptions are always slack.

It is because of this that we are very desirous of securing a press which will save us \$1000.00 to \$1500.00 a year in labor and enable us to do in three hours what it now takes us three days to do. Offerings have been somewhat lighter this past two weeks, but we are encouraged to believe that before long we shall have enough in to make the necessary purchase.

Acknowledged to June 19th.

Previously acknowledged	\$1184.93
S. B. Bloomfield	1.50
C. H. A., Concord	1.00
H. D. K., Underwood	1.00
Mrs. M. E. F., Upper Macopin	1.00
Mrs. J. S., Gahenna	1.00
F. C. M., Forgan	1.00
W. B., Eskdale	2.44
Mrs. F. P., Angleton	.50
A. T. U., Gt. Bend	5.00
Mrs. H. L., Aurora	1.00
N. W. A., Greenwood	1.30
Mrs. E. J. S., Lipan	2.00
P. J., West Plains	3.50
E. L. S., Woodlawn	2.50
V. K., Marion	1.00
Mrs. C. B. G.	.75
Mrs. E. S. B., Marengo	2.00
J. J. G., New Castle	3.65
Mrs. C. L. B., Ocean Spring	5.00
F. B. B., Horner	1.00
Total	\$1223.07

FORTHCOMING CAMPMEETINGS.

ROCKY FORD, COLO.—Begins May 23rd and continues indefinitely. W. H. Pope and party. Write Pastor Rufus Cooper, Rocky Ford, Colo.

ALEXANDRIA, MINN.—June 10th to July 10th. Sister Etter and party. Write Ed. Eliason, Alexandria, Minn., Box 424.

OLYMPIA, WASH.—July 4th to Aug. 1st. Elders J. W. Welch and D. W. Kerr and others. Further particulars from Elder J. W. Secrist, R. D. 2, Box 35, Olympia, Wash.

CAMPMEETINGS FOR SOUTHERN MISSOURI AND ADJACENT TERRITORY.

Alton, Illinois.

June 24th to July 11th, 1920. Old time camp meeting, conducted by Evang. Aimee Semple McPherson, under a large gospel tent, with seating capacity of about 2,000, situated in the heart of the city on the Athletic Field of the High School. Those desiring accommodation and further information, address the pastor, A. W. Kortkamp, 2918 College Ave., Alton, Ill.

Puxico, Missouri.

July 30th to Aug. 8th, 1920. Ninth annual camp meeting for Southeast Missouri will be held in a beautiful grove. Meals on free-will offering plan. Small tents to rent for those that desire them. Bring bedding and toilet articles. For further information write Evang. W. W. Childers, Puxico, Mo.

Macomb, Missouri.

Aug. 20th to Aug. 29th. Second annual camp meeting will be held in good location. Meals on free-will offering plan. For further information write Evang. Watt Walker, Macomb, Missouri.

EVANGELISTS AND PASTORS WANTED. Man and wife to hold tent meetings at Augusta, Ark., in August or September. Write Mrs. Ninie De Pae, Augusta, Ark.

Evangelists wanted to assist at the camp meeting at West Eminence, Mo. Address Pastor A. L. Strathkamp.

Prayer is being offered that God will send a Spirit-filled God to Aledo, Ill., to preach the Gospel. Pentecost has never been preached there and surrounding towns, coal camps, brick yard camps, etc.

Pastor A. A. Deline having resigned the pastorate at Grafton, W. Va., and the saints are inquiring for a pastor. Married man, in fellowship with the General Council, preferred. Address A. E. Snider, R. 6, Box 1, Grafton, W. Va.

EASTERN DISTRICT CAMP MEETING.

The first annual camp meeting of the Eastern District Council will be held this summer, (July 16th to Aug. 1st, incl. D. V.) on Bro. William Anderson's Grove, about ten miles from the Philadelphia city hall, at Baltimore and Leamy avenues and the electric cars stop right at the camp grounds. The grounds are ideal for a camp meeting and beautiful for situation, with all conveniences.

A corps of good workers, missionaries, and ministers will be present.

Full information will be furnished to any one who will write the secretary, D. H. McDowell, 1608 Monsey Ave., Scranton, Penn.

PORTLAND, OREG.

The Pentecostal Assembly at 112 First and Washington St., Portland, Ore., will hold their 8th Annual Camp Meeting and convocation, commencing July 4th to Sept. 1st, inclusive.

Meetings will be conducted much along the same lines as in former campaigns. Everybody is cordially invited to attend and bring their friends.

Tents may be secured on the grounds or writing to the pastor. Bring bedding and other necessary camping commodities if possible. For further information desired write us.—Pastor Will C. Trotter, 212 E. 30th St.

STORM LAKE, IOWA.

An old time Pentecostal camp meeting will be held Sept. 2nd to 12th inclusive in the large auditorium at Chitaqua Park, Storm Lake, Iowa. We are expecting Bro. Hardy W. Mitchell, of Chicago; Bro. Henry Hoar, of Franklin, Nebraska, and other preachers and workers. Meals will be furnished on the free will offering plan. Those desiring tents and cots should order them early. Bring your own bedding and toilet articles. Come expecting God to meet your needs, whether it be healing of the body or the baptism of the Holy Ghost. For further information write Evang. John Goben, Lucas, Iowa.

THE FOURTH ANNUAL CONVENTION

of Mt. Olivet (Pentecostal) Assembly will be held, D. V., June 25th to July 5th, inclusive, meetings 10:30 A. M. and 2:30 and 7:30 P. M. Pentecostal workers are expected. Those wishing to attend can have accommodation at the home or in tents close by. Services are rendered on free-will offering plan. For further information write Bro. P. Vondrann, 1310 Leland Ave., Bronx, N. Y.

REVIVAL AT KIMBALL, SO. DAK.

Beginning July 20th, a continuous meeting. Everybody come and bring your sick and afflicted and see what God is doing in these days through His people by prayer and faith in Jesus' precious name. Sister Ida Tribbett will be in charge. Please pray for Kimball.—Mrs. Asa Richardson.

DELMONT, PA.

Camp to be held at the "Sowash" Farm, 1½ miles from Delmont Station, (Turtle Creek Branch of the Pennsylvania railroad), Aug. 6th to 22nd. Further particulars from Pastor T. E. Float, 1703 Maplewood Ave., Wilkingsburg, Pa., or Joseph Tunmore, 608 Virginia Ave., Pittsburg, Pa.

TENT MEETINGS IN SPRINGFIELD, MO.

Bro. Fred Lohman and other workers will D. V. hold a special evangelistic and Pentecostal campaign in Springfield, Mo., from July 7th to August 1st. Seekers for the baptism and sick are invited.—W. T. Gaston, Pastor.

WEST EMINENCE, MO. (Shannon Co.)

There will be an old time Pentecostal Camp Meeting here, beginning July 20th. All who come will be cared for. For further information write A. L. Strathkamp, pastor.

PIECE OF TENT FOR SALE.

I have on hand a center piece for a fifty foot circular tent. The piece is 20 feet wide and in good condition. C. L. Dusk, 3028 Fifth Ave., Columbus, Ga.

Bro. J. H. Law, who for some time past has been in evangelistic work with Bro. E. L. Banta, has been elected pastor at Joplin, Mo., and has already assumed his duties. Mail will reach him at 2830 Joplin St.

LINOTYPE OPERATOR WANTED

Good operator wanted at Gospel Publishing House, 336 West Pacific St., Springfield, Mo. Address E. N. Bell.

Evangel Prayer Band

Bro. Virgil Shores and wife, of East Salem, Mo., asks the prayers of the Evangel Family that God may supply means to enable the saints there to establish a work of a permanent nature. There are some difficulties in the way, however, which God is able to overcome.

Pray I may be kept true under testing.—Mrs. S. K. Middletown.

Pray that the plans of a loved one moving away from a lonely mother may be broken up, for the salvation of our children and that we may be given more strength in testing.—A Reader.

A mother of six children asks the prayers for the healing of these children of some head and mind disease, and the salvation of husband, herself and children.—Mrs. B. W., Teague.

Please pray for a little group of believers hungry for the Baptism who are not allowed to seek the experience in their own church.—J. E. J. Gideon.

Pray for the Salvation of the following—My husband, I. G., Flippin; my husband and two children, Mrs. W. M.; the unsaved children of a widow of 80 years, Mrs. M. T. B., Skintook; my husband, daughter and three sons, Mrs. I. P. H., Monroe City; my husband, Mrs. J. C. McN., Jamestown; my four brothers, Mrs. M. T., San Francisco; of a terrible sinner in Cairo; my wife and daughter, C. H. H., Grand Junction; my husband and children, Mrs. K. K. K., Fort Smith; my sister's family, Mrs. I. M., Komalty; my father, sister, brother-in-law and two daughters, Mrs. R. D. K.

Pray the following may be Reclaimed—My husband, A. W., Fort Smith; my husband.

Pray for the Healing of the following—From serious affliction without operating, F. R. D., Sarepta; from heart trouble, Mrs. W. R. P., Astoria; from hemorrhages of the womb, Mrs. J. S., Gahanna; from nervous affection and we may be relieved financially, A True Believer; from liver and bowel trouble, Mrs. S. T., Springfield; from stomach trouble, Mrs. O. B., Ft. Ritner; my children from malaria, myself from backache, Mrs. G. W. A., Archev; mind afflicted from gas, L. B.; the Lord has given Sister K. B. a new set of lungs, pray for complete healing; complete deliverance, soul and body, C. G.; from female trouble and weakness of eyes, Mrs. A. E. G.; from asthma, S. B. B., Van Buren; my mother's gums and my ears, N. V., Craine; for a sister from cancer, with eye and ear trouble; my little daughter from throat trouble and backache, W. W. A.; from stomach trouble, Mrs. I. P. H., Monroe City; my wife, who has trusted God for healing for 10 years, J. T. H., Esto; Mrs. R. D. K., Strand; my wife from stomach trouble, W. T. J., Davis; an unspoken request, A Sister from Dublin; from tuberculosis, Mrs. C. B., Florala; stomach trouble and tobacco habit, A. L., Gideon; from deafness, L. M. C., Argola; our baby girl, Mrs. L. R., Superior; catarrh of the head, Mrs. J. R. F., Webbers Falls; my husband of paralysis, Mrs. G. T., Pasadena; my daughter of headache from childhood, myself of effects of flu, A. W., Fort Smith; my little daughter, Mrs. L. K., Fort Smith; from side-ache, M. R., Summerfield; soul and body, F. K.; my daughter from mental sufferings following flu; a heart-broken mother, Denver; a young woman dying of consumption, her little brother, who is walking with a crutch, all for the glory of God, N. N. Brockton.

Pray the following may receive the baptism—S. B. B., Van Buren; my husband and I, Mrs. D. T. C., Saltville; my neighbor, Mrs. S.; Mrs. J. C. McN., Jamestown; a teacher, Mrs. H. F., Calistoga; V. K. and wife, Harrisburg; my husband, R. A. S., Puxico; G. T., Pasadena; Mrs. L. L. K., Fort Smith.

Pray the following may go deeper into God—Mrs. M. M., Cooper; Mrs. M. T., San Francisco; widow and family of five, Mrs. M. B., Lehigh; W. H. S., Auburn; my sister-in-law, K. C., Greenfield; D. M. S., Midnight; Mrs. C. B., Florala.

Pray for Assembly and Community—ChIPLEY, Fla.; God to send revival to Pine Island, Minn.; French Mission in Montreal, B. J., La Moine, Cal.; Camden, Ark.; Ladonia, Tex.; Foster, Okla.; Gideon, Mo.; L. E. J., Pontiac, Mich.; Willowbar, Okla.; Cherry Valley, Ark.; pray God to send us help on the western slope of Colorado, C. S. H., Grand Junction, Colo.; Allegre, Ky.

Pray God will get glory from their ministry—C. W., Monette; S. R., Reedley; W. E. B., Columbus.

ARNPRIOR, ONT., CANADA.

Pentecostal campmeeting July 4-18, 1920. Evangelist A. H. Argue and other workers. Further particulars of Pastor G. A. Chambers, Box 477, Arnprior, Ont.

MISSIONARY CONTRIBUTIONS

From June 1st to June 15th, Inclusive.
(This list does not include offerings for expenses of the Missionary Dept.)

\$400.00: Glad Tidings Assembly, San Francisco, Calif.
 \$350.00: Assembly, Scranton, Pa.
 \$150.00: Upper Room Assembly of God, San Diego, Calif.
 \$108.00: A. T. U., Great Bend, Kans.
 \$100.00: Glad Tidings Assembly, San Francisco, Calif.; J. K., Lewiston, Idaho.
 \$75.00: L. M. C., Hoy, La.; L. D. M., Oak Harbor, Ohio.
 \$65.16: Assembly, St. Louis, Mo.
 \$65.00: Bethel Gospel Mission, New York, N. Y.
 \$62.00: Assembly, Tulsa, Okla.
 \$60.53: Pentecostal Gospel Mission Pittsburgh, Pa.
 \$55.56: Assembly, Asbury Park, N. J.
 \$51.00: H. E. B., Jasonville, Ind.
 \$45.00: N. J. I. & H. A. I., Citronelle, Ala.
 \$44.68: W. G. L. & Son, Attica, Kans.
 \$42.60: Assembly, Turlock, Calif.
 \$40.00: L. A. W., Indianapolis, Ind.; G. M. D., Raleigh, N. C.; M. M. P., Hartford, Ala.
 \$35.00: S. A. J., Tulsa, Okla.
 \$31.75: Assembly of God Tabernacle, Granite City, Ill.
 \$30.00: C. C. S., Barham, La.; German Assembly of God, Elizabeth, N. J.; J. G. G., Stigler, Okla.; Mrs. G. McD., Raleigh, N. C.; Assembly, Kingsburg, Calif.
 \$28.40: Assembly, Galena, Kans.
 \$26.00: Pentecostal Assembly, Gooding, Idaho.
 \$25.00: H. K., Dallas, Tex.; Assembly, Cincinnati, Ohio; Mrs. A. M., Richmond, Ind.; M. G., W. Natick, Mass.
 \$24.00: Assembly, Boise, Idaho.
 \$23.00: Assembly, Florala, Ala.; Assembly, Douglas, Ariz.
 \$22.42: Assembly, Ainsworth, Neb.
 \$20.00: "A Friend," North Ga.; H. J. S., New Castle, Pa.; Assembly of God Mission, Vancouver, B. C., Canada; J. S. W., Caldwell, Tex.; C. S., St. Louis, Mo.
 \$18.50: Assembly, Wichita, Kans.; Pent'l Assembly, Dunsmuir, Calif.
 \$17.50: Elbethel Assembly, New Brockton, Ala.
 \$17.40: M. M. & A. M., Pontiac, Mich.
 \$15.80: Cedar Hill Assembly, Lockney, Tex.
 \$15.00: E. B., Drumwright, Okla.; E. P. N., Seattle, Wash.
 \$14.15: Assembly Riverside, Calif.
 \$14.00: W. H. C., Earle, Ark.; Assembly, Corsicana, Tex.; Mr. and Mrs. J. M. H., Alba, Tex.; T. H. F., Lima, Ohio; Assembly of God S. S., Hartford, Ark.; L. W. & wife, Laurel, Miss.
 \$13.96: Assembly of God S. S., Wichita Falls, Tex.
 \$13.00: H. L. S., Wynne, Ark.
 \$12.80: E. E. B., Toledo, Ohio.
 \$12.50: E. G. B., Terral, Okla.
 \$12.06: Assembly, Pawhuska, Okla.
 \$12.00: Assembly, Alta, Iowa; Mrs. M. E. W., Brunswick, Mo.; East Side Pent'l Mission, Detroit, Mich.
 \$10.80: E. E. B., Toledo, Ohio.
 \$10.57: Full Gospel Assembly, Grand Rapids, Mich.
 \$10.00: E. W. R., Everson, Wash.; Mrs. S. J. S., Lima, N. Y.; W. R. B., Muskogee, Okla.; Pentecostal Assembly, San Bernardino, Calif.; Assembly, Muscatine, Ia.; Mrs. A. H., Boulder, Colo.; Mrs. F. B., Union City, Ind.; Mrs. A. J. H., Clyde, Kans.; C. T. F., Atlanta, Ga.; H. P. C., Norwalk, Ohio; C. B., Benton, Ill.; G. U., Great Bend, Kans.; Kohler, St. Mission, Los Angeles, Calif.; R. D. C., Knoxville, Iowa; "No Name," H. J. S., New Castle, Pa.; Mrs. E. A. P., San Juan Bantista, Calif.; Mrs. A. R., Union, Miss.; Assembly, Oneonta, N. Y.
 \$9.57: San Gabriel Mission, Austin, Tex.
 \$9.00: Mrs. W. J. M., Everett, Mass.
 \$8.50: Assembly, West Plains, Mo.; Mrs. R. D., Indianapolis, Ind.; J. A. J., Crosby, N. Dak.
 \$8.31: Assembly, Kennett, Mo.
 \$8.00: E. M. J., Broken Arrow, Okla.; Assembly, International Falls, Minn.; Mrs. A. W., Springfield, Mass.; L. A. D., Chester, Ill.
 \$7.63: Sweet Water S. S., Port Lavaca, Tex.
 \$7.58: S. S., Kansas City, Mo.
 \$7.50: Assembly, Couch, Mo.
 \$7.26: Assembly, Van Buren, Ark.
 \$7.25: S. W. N., Laverne, Ala.
 \$7.00: Mrs. L. C. M., Clayton, Mo.; House of Praise, Butler, Pa.
 \$6.25: Mrs. L. P. H., Monroe City, Mo.
 \$6.20: H. H., Porterville, Calif.
 \$6.05: Assembly, Raton, N. Mex.
 \$6.00: W. DeB., Madison, Ill.
 \$5.50: P. K. O., Sunnyside, Wash.
 \$5.00: Mrs. N. DeF., Augusta, Ark.; C. O. B., E. Akron, Ohio; J. W. G., Danford Lake, Quebec, S. D. & B. E. B., West Plains, Mo.; C. S. H., Grand Junction, Colo.; W. E. K., Roscoe, Tex.; South Side Assembly, San Antonio, Tex.; Mrs. M. N. R., Me-

Loud, Okla.; Mrs. C. L. J., Enterprise, Ala.; C. L. D., Laverne, Ala.; Mrs. G. R., Indianapolis, Ind.; H. W., Paterson, N. J.; H. E., Lancaster, Minn.; Pent'l S. S., Elcampo, Tex.; Mrs. M. M. L., N. Lima, O.; Mrs. C. K., Litchton, Ariz.; Mrs. F. W. H., Corpus Christi, Tex.; A. W. B., N. Ft. Worth, Tex.; Mr. and Mrs. A. C. B., Mincy, Mo.; Mr. and Mrs. H. K. J., Salt Lake City, Utah; W. H. S., Eskdale, W. Va.; Primary S. S. Class, Corsicana, Tex.; S. O. P., Grand River, Iowa; Assembly, Delaware, Ark.; C. E. S., Kirkland, Wash.; E. P., Portland, Ore.; Mrs. M. McC., Phoenix, Ariz.
 \$4.72: R. M. B., Emporia, Kans.
 \$4.20: A. R. J., Long Beach, Calif.
 \$4.00: Mr. and Mrs. P. L. M., Alger, Ohio; Assembly, Puxico, Mo.; E. H., New London, Conn.; Mrs. B. K., Panhandle, Tex.; W. L. S., Port Lavaca, Tex.; W. L. L., Burleson, Tex.; D. P. H., Coffee Springs, Ala.; E. M., Richmond, Ind.
 \$3.50: Church, Ladonia, Tex.; M. B., Ellenville, Ark.; P. E. R., Stanton, Mo.
 \$3.00: W. F., Hansonville, Va.; C. B., Manakin, Va.; Mrs. H. L., Aurora, Ill.; Tage Assembly, Bowie, Tex.; S. B., Bloomfield, Mo.; I. A. H., Sneads, Fla.; H. C. B., and F. A. H., San Antonio, Tex.
 \$2.80: L. G. B., Cleburne, Tex.
 \$2.50: E. L. S., Woodland, Calif.
 \$2.25: Mrs. A. O. B., Glasford, Ill.
 \$2.00: Y. K., Marlon, Ohio; Mrs. E. L. H., Codell, Kans.; Mrs. A. E. S., Inglewood, Calif.; F. C. M., Forgen, Okla.; F. C. M., Forgen, Okla.
 \$1.25: J. D., Elyria, Ohio.
 \$1.00: Mrs. I. R. L., Findlay, Ohio; A. P. C., Ft. Worth, Tex.; R. E. R., Minneapolis, Minn.; M. A. W., Eudora, Kans.; Mrs. S. H. S., Dayton, Ohio; H. C. B. & F. A. H., San Antonio, Tex.; "Mrs. J. S. M.," Gatesville, Tex.; J. M. G. & Wife, Troup, Texas; Mrs. S. J. M., Mesquite, Tex.
 \$2.21: Sums less than \$1.00.
 Total less \$80.51 given directly to missionaries by Assemblies, \$3382.14.

DISTRIBUTION OF MAY MISSIONARY CONTRIBUTIONS.

An asterisk (*) indicates entire amount has been designated.

*Verna Barnard, Transvaal AFRICA \$ 26.00
 *Miss Ethel Bingham for Africa... 100.00
 *Wm. F. P. Burton, Congo... 15.00
 *Dan Crawford, Congo... 20.00
 C. W. Doney, Egypt... 150.00
 *J. M. Early, Liberia... 20.00
 Miss Ruth Erickson, Liberia... 35.00
 Miss Jessie Eustace, Liberia... 5.00
 Wm. H. Johnson and workers, Lib. 80.00
 Katherine Kirsch, Liberia... 35.00
 Edgar Personous & wife, Liberia... 70.00
 *A. H. Post, Egypt... 150.00
 *Mrs. Julia Richardson, Congo... 15.00
 Miss Hattie A. Salyer, Egypt... 35.00
 *J. Wilbur Taylor, Sierra Leone... 60.00
 *Mrs. J. Wilbur Taylor... 50.00
 *Miss Lillian Trasher... 54.00
 Mrs. A. E. Turney and workers, Transvaal... 80.00
 *Harry M. Wright, Sierra Leone... 58.60

China.
 *L. M. Anglin and wife (Orphanage) \$154.00
 Blanche R. Appleby... 35.00
 *Myrtle Bailey... 5.00
 Fred Baltau and wife... 70.00
 Percy Bristow... 35.00
 *Ada Buchwalter... 77.25
 Mrs. S. Anna Bush... 30.00
 Harvey Chenoweth & wife... 70.00
 Lloyd G. Creamer & workers... 70.00
 Miss Emma E. Daab... 35.00
 E. N. Davis and wife... 70.00
 Alice E. Evans... 35.00
 *Abraham Feng... 25.00
 *Clinton E. Finch (special designation) ... 281.50
 Clinton E. Finch and wife... 50.00
 Miss Ella Finch... 35.00
 *Geo. E. Hansen... 40.00
 H. E. Hansen and wife... 70.00
 Thos. Hindle and wife, Mongolia... 70.00
 *Miss Phoebe Holmes... 25.00
 John D. James for China... 60.00
 R. S. Jamieson and wife... 70.00
 Geo. M. Kelley and wife... 70.00
 *Geo. Kelley, native workers & home... 28.00
 Miss Grace Kenning... 35.00
 F. Harland Lawler & wife... 40.00
 Miss Mattie Ledbetter... 40.00
 *Miss Lavada Leonard... 78.00
 Miss Willa B. Lowther, (part fare home) ... 65.50
 *Herman J. Madet for China... 25.00
 Miss Drusie R. Malott... 35.00
 *Miss Mae F. Mayo... 80.00
 Mrs. Nettie D. Nichols and workers... 110.00
 *Minnie F. Reimer... 18.00
 *Zella H. Reynolds... 34.00
 Frank O. Schroder and wife... 71.00
 W. W. Simpson and workers... 70.00
 Geo. C. Slager and wife... 70.00
 John R. Spence... 35.00
 Edgar C. Steinberg and wife... 43.84
 Marie Stephany and workers... 55.00

Miss Letta Teuber... 30.00
 W. R. Williamson & wife... 75.00
 Miss Anna Ziese... 35.00

India.

Paul Andreasen... 30.00
 Christian Beckdahl & wife... 70.00
 *A. A. Blakeney & wife... 5.00
 Mary W. Chapman and native worker... 65.00
 Susan R. Chester... 35.00
 W. H. Clifford & wife... 70.00
 Robt. F. Cook and wife... 70.00
 Herbert H. Cox and wife... 70.00
 Miss Sarah Cox... 35.00
 Bartholomew Dean & wife... 40.00
 *Mrs. Lillian Denney... 55.00
 *Miss Lillie E. Doll... 9.00
 Constance Swifen-Eady... 35.00
 Susan C. Easton... 35.00
 Ruby Fairchild... 35.00
 *Marguerite M. Flint... 146.49
 *Bessie V. Gager, for India... 25.00
 Miss Elsie Gordon... 35.00
 *Miss Hattie Hacker... 2.00
 *Jas. Harvey and workers... 51.18
 Anna M. Helmbrecht... 35.00
 *Christine B. Heron... 35.00
 L. M. Jacobs and wife... 40.00
 Peter J. Kelly and wife... 70.00
 *Bernice C. Lee... 54.00
 Miss Emily Lynne... 40.00
 Dick S. Mahaffey and wife... 70.00
 *Frank Nicodem... 44.00
 *Albert Norton... 35.00
 *John E. Norton... 17.00
 *W. K. Norton and wife (workers)... 121.30
 *Matty Personous... 6.00
 *Pandita Ramabal... 18.00
 *Violetta Schoonmaker... 1.50
 Niels P. Thomsen and wife... 70.00
 K. A. Timrud and wife... 60.00

Japan.

Estella Bernauer & workers... \$ 30.00
 Ruth Johnson... 20.00
 C. F. Juergensen and family... 70.00
 John W. Juergensen and wife... 65.00
 *B. S. Moore and workers... 162.00
 Alex. Munroe and wife... 70.00
 W. J. Taylor and wife... 70.00
 Jessie Wengler... 30.00

Miscellaneous.

*Gerard A. Bailey, Venezuela... 15.00
 Forrest G. Barker and wife, Peru... 70.00
 Geo. E. Blaisdell and wife, Mexico... 60.00
 Adam Brandt and wife, Honduras... 50.00
 H. C. Ball for workers in Mexico... 31.16
 *A. Elizabeth Brown, Jerusalem... 95.00
 Eva Caton, Hawaii... 35.00
 Fermin Escarcega, Jr., and wife, Mexico... 40.00
 Solomon Feliciano & wife, Porto Rico... 70.00
 *Mrs. Carrie E. Freeman, Cen. Amer. 5.00
 C. J. Hansen, West Indies... 50.00
 Pearl Hewitt, Hawaii... 35.00
 C. A. Hines, Cent. Amer. ... 10.00
 J. R. Hurlburt, Peru... 35.00
 J. R. Jamieson and workers, West Indies... 129.00
 *Clarence Johns, Hawaii... 5.00
 A. F. Johnson and wife, for Russia... 50.00
 H. May Kely and mother, Cuba... 60.00
 Frank Ortiz, Jr., Porto Rico... 50.00
 Chas. Personous and wife, Alaska... 60.00
 G. H. Schmidt for Russia... 33.69
 *E. A. Schoeneich, Cen. America... 5.00
 Clara Siemens & Ruth Pemberton, B. W. I. ... 70.00
 Niels Sorensen and wife, Argentina... 75.00
 *Alice C. Wood, Argentina... 45.00
 *Armenian Relief... 20.00
 *Chicago Missionary Rest Home... 82.50
 *Emergency Fund... 364.50
 *New Church Building, Springfield, Mo. ... 5.00

Mexican Missions Along the Border.

R. F. Baker and wife, Texas... 65.00
 H. C. Ball and wife, Texas... 65.00
 H. C. Ball, La Luz Apostolica... 20.00
 H. C. Ball, Mexican workers... 40.87
 Floyd D. Howard, Texas... 30.00
 Alice E. Luce, Calif. ... 30.00
 Dr. Florence Murcutt, Calif. ... 30.00
 Francisco Olazabal, Texas... 20.00

Total\$7776.88

MEETINGS WANTED.

Evangelist and party with tent for three or four weeks meeting, Almena, Kan. Write Bro. J. C. Miller.
 Would be glad someone of the Assembly of God felt led to come to Opine, Ala., for a meeting. Have had no pastor for some time. Will the saints pray to this end.

THE DOTHAN CAMP MEETING

of Southeast Alabama will begin July 15th at the old Camp Ground near West Main street. There will be plenty of room for all in houses and tents. Bring bedding and toilet articles. Come believing and praying for a great outpouring of His Spirit and a mighty revival. For further information write G. W. Bullock, Chairman.