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BACK TO PENTECOST



THE NEW ERA.

"And when the Day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4.)

Filled with the Holy Spirit.

In what sense may a man be filled with a spirit? Parallel expressions present no difficulty. Elsewhere we read: "They were all filled with wrath"; "they were filled with fear"; and "were filled with madness"; "they were filled with indignation"; "they were filled with envy." When we read that men are filled with wrath, fear, envy, and such like stormy passions, we understand that all their faculties are dominated by such forces, and that these passions urge them on to energetic deeds, which fitly express the hold such passions possess upon their understanding, wishes and affections.

If a man is filled with wrath, then, for the time being, that wrath overmasters and tramples down every other principle of action. Forces which for the most part are dormant, suddenly rise, to the mastery of the whole man. Every faculty is roused to abnormally intense activity; so much so, that men in such a condition are often said to be "beside themselves." When one gives way deliberately to such evil passions, he may be said to be "filled with Satan." "Why hath Satan filled thine heart?" said an Apostle to a deliberate liar.

Men might be overmastered, not merely by their own passions, but by powers of evil from without. Such were those who suffered from that mysterious malady—demoniacal possession; and when so "possessed," men became the vehicles of superhuman energies; they became violent, dangerous, unnaturally strong, snapping chains, breaking fetters, injuring themselves, and any others who might chance to come within their power. Such phenom-

ena were fearfully common in that day, and no one was ignorant of the fact that a man might be possessed, swayed, and dominated by a spirit other than his own. But if evil spirits could exert such sway over man, why not the Spirit of God also? Is that to be considered impossible to the Spirit of Truth and Holiness which was possible to the Spirit of Evil?

Here, then, is the real glory of Pentecost: "They were all filled with the Holy Spirit." The Divine Spirit took complete possession, dominating every faculty, swaying every power, and using every energy, just as He willed. Supernatural effects immediately followed. Of course they did. Such effects were conclusive proofs that the men were now possessed by another Spirit than their own. The Lord had suddenly come to His temple! Man was now a temple of the Holy Ghost—willingly and gladly so.

How far evil spirits were able or permitted to force their way to domination over men, to violate human nature, we do not know; the subject is too deep. But we are sure the Spirit of God would not force His way against man's will to a position of rule, except in special circumstances. Saul had indeed been "amongst the prophets" against his will. On one occasion he went out, like his namesake, "breathing threatening and slaughter" against Samuel and David; and as he went on that unholy errand, "the Spirit of God came upon him also" (as upon two companies of messengers who had preceded him), "and he went on and prophesied" (1 Sam. 19:23). That event was a signal proof that God could, when He chose, overpower the spirit of man, but there was no moral or spiritual value in such overpowering. Saul was no whit a better man for it all. There was no fellowship between God and man's spirit in such an experience. It proved that no man could resist the overmastering force of the Spirit, but God wanted men who would welcome that overmastering energy, who would glory in it as their highest honor.

At Pentecost the Spirit was welcomed to human hearts. One reason, at least, for that strange silence and waiting of

the ten days, while the Spirit tarried, was to show all concerned, that Jesus Christ had prepared and left a people separated unto this very work of yielding themselves entirely to the possession of the Spirit. There was no forcing, no victimising an unwilling character. God and man were at one again in the purpose that human nature should be controlled, dominated, filled with the Divine.

"Filled with the Holy Ghost!" Thrice-blessed word! Thanks be to God that ever the tongues of men were taught it! It declares not only that the Lord has returned to His temple in the human soul, but that He has filled the house with His glory; pervaded every chamber, every court, by His manifested presence.

Wm. Arthur says, "The expression 'filled with the Holy Ghost' places before us the human spirit restored to its original and highest fellowship.

"The operation of the Holy Spirit implies a quickening of the nature of man by an impartation of the Divine nature, and every increase of it implies a fuller communion of the Eternal Father with His adopted child. When the soul of man is 'filled with the Holy Ghost,' then has God that wherein He does rejoice, 'a temple not made with hands,' not reared by human art, of unconscious and insensible material; a temple created by His own word, and living by His own breath. In that living temple He displays somewhat of His glory. In the Shekinah of the sanctuary He could manifest majesty only; in this living temple He can manifest truth, purity, tenderness, forgiveness, justice,—the whole round of such attributes as His children below the sky are capable of comprehending.

"Thus inhabited, not only is the soul of man unutterably blessed, but his body reaches dignity, the thought of which might make even flesh sing. 'Your body is the temple of the Holy Ghost which is in you, which ye have of God; and ye are not your own.' Not your own, for purchase has been made: 'Ye are bought with a price'; not your own, for possession has been taken: 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth

in you?" A holy man, whose presence breathes an unworldly air around him, whose name is identified with a constancy of godly actions, is a visible monument and remembrancer of God. Every member of his body is as a temple vessel. By it holy works are done, and the will of the parent Spirit on moral points expressed by material instruments. His spirit is led by the Spirit of God. His 'mortal body' is quickened by the Spirit 'that dwelleth in him.' He not only lives in the Spirit, but walks in the Spirit, his visible acts, as well as his hidden emotions, being 'after the Spirit.' The natural man has disappeared from his life and actions. Another creature lives. Thoughts, purposes, works, which his nature never prompted, which, when prompted by revelation, his nature could not attain to, now abound as sweet grapes on a good vine.

"A piece of iron is dark and cold; imbued with a certain degree of heat, it becomes almost burning, without any change of appearance; imbued with a

still greater degree, its very appearance changes to that of solid fire, and it sets fire to whatever it touches. A piece of water without heat is solid and brittle; gently warmed, it flows; further heated, it mounts to the sky. An organ filled with the ordinary degree of air existing everywhere is dumb; the touch of the player can elicit but a clicking of the keys. Throw in not other air, but an unsteady current of the same air, and sweet but imperfect and uncertain notes immediately respond to the player's touch; increase the current to a full supply, and every pipe swells with music. Such is the soul without the Holy Ghost; and such are the changes which pass upon it when it receives the Holy Ghost, and when it is 'filled with the Holy Ghost.' In the latter state only is it fully imbued with the Divine nature, bearing in all its manifestations some plain resemblance to its God, conveying to all on whom it acts some impression of Him, mounting heavenward in all its movements, and harmoniously pouring forth, from all its faculties, the praises of the Lord."

Greatest Need of the "Latter Days."

Some fourteen years ago our Lord was pleased to pour out the Holy Spirit as in the first days of the church. Men and women began a new life and experience in the Holy Spirit. Wonderful glory flooded our lives; joys were flowing like a river and great glory to Jesus filled the hearts of His people. Many of us "walked on air" and were praising God night and day. The experiences were so new and holy and glorious that most of us thought we had reached a completed experience.

Our gracious God beheld our joyous sincerity and filled up our cups with all we believed for. But He was not satisfied for us to remain in that experience. Yet it must needs be that He would wait until the time should come when His desire could be impressed upon us. So He has waited—until the power and purpose of the first experiences of the receiving of the Holy Spirit had passed into history. But now He is seeking to show us the thing He purposes for those who have received the true Baptism of the Spirit.

This purpose is revealed to us in John 14, in answer to Philip's request: "Show us the Father and it sufficeth us" (v. 8). "The Father that dwelleth in Me, He doeth the works" (v. 10). These, said Jesus, were a demonstration of the Father. "Believe Me for the very WORKS' sake" (v. 11). The works and words of Jesus were to demonstrate the Father's presence.

"Verily, verily I say unto you, he that BELIEVETH on Me, THE WORKS that I do shall he do also; and GREATER works that THESE shall he do, because I go to My Father."

Now we were taught by our former teachers (Book and professors) that this statement of our Lord was for the apostles for the early years of the

church and we were content to go on believing this promise had no application to our day!

The Holy Spirit is now revealing things which have been lost sight of for ages, and pointing out His purpose for today, which is to demonstrate the Father by the GREATER WORKS.

The promise was not to the apostles alone to do these GREATER WORKS, but "he that BELIEVETH on me," thus reaching out until "I will come again and receive you unto Myself." In our first enquiry as to the gifts of the Holy Spirit we were confronted with the same difficulty: viz., that no one had the experience of speaking in tongues. So according to our instructors we were to count it an experience belonging to the past and that nowadays the saved could know they had received the Holy Spirit by a definite act of their will expressed when they stood up or raised the hand in a meeting when requested by some beloved leader (?). But we well remember that the Holy Spirit assured us that the Word was unchanged and it was still "he that BELIEVETH . . . shall speak with new tongues," etc. Faith began to spring up in our hearts, a thirst took hold of us for the "living waters." "This spake He of the Spirit" (John 7:39). At that time nothing could turn us away from the promise of Jesus.

Now we see that the PROMISE of "Greater things than these" is to them that BELIEVE. And though we have not the experience yet, the PROMISE is TRUE. "Without faith it is impossible to please Him." No faith—no works. No heart exercise—no answer from God. No wrestling Jacob—no blessing received.

Our dear heavenly Father has waited all these years for us who have received

the preliminary gift of the Holy Spirit, to open our eyes to see that we have not reached the goal of His purpose by our present blessing, but we must now reach out in faith and earnest desire—yea, with heart pantings, real soul crying—for Him to fulfil His own precious promise for GREATER WORKS to display the presence and power of God. He is looking every day for men and women who will not only desire to see healings, etc., but the greater works which He longs to demonstrate to an unbelieving and Christ rejecting world.

Let us all with one accord seek the face of our heavenly Father for this great blessing to bring salvation to the millions of people who have never yet heard a full testimony of the great and only begotten Son of God and His power to save and heal and work miracles of grace. God had mercy on the "more than six score thousand persons that cannot discern between their right hand and their left hand" in Nineveh, and He will have compassion on our millions who are in ignorance concerning Jesus. For have our pulpits not utterly failed in their testimony? Are they not producing DOUBT and limitation instead of faith? May He give us divine compassion for these untaught multitudes.

How will the testimony of God be reinstated in power to the multitudes? It will certainly not be by ordinary PREACHING nor by present methods of EVANGELISTS. But if the WORD is preached in "DEMONSTRATION OF THE SPIRIT" and the "DEMONSTRATION OF POWER" (1 Cor. 2:4), we shall see the same effects as in Acts 5:12-16; 19:11-12; Rom. 15:17-19.

It should be pointed out that the DEMONSTRATIONS, since the Latter Rain was poured out up to this present time, have only been partial or limited. Many of those prayed for or who have had hands laid on them have not been healed as in the days of our Lord. Many have not received the manifestation of the Spirit though hands have been laid on and much energy has been expended to help them through.

It will not be thus when the "Greater Works" are manifested. Instead of seeking for "Greater things than these" the earnest people in Pentecostal experience have been using tremendous energy in discussing the Trinity, or partial rapture, or setting up apostles, or teaching the repetition of certain words to help the Lord to Baptize with the Spirit. Others have been including some and excluding others from the Bride. Truly the teaching in the Assemblies and Conventions has too often been like children playing in the market place (Matt. 11:16-17.)

How paltry all this appears when viewed in comparison with "GREATER things than these"! Bunyan pictures a man looking intently on the ground and using a muck rake to gather straws, but failing to see the glorious crown held out by the Saviour. Men will always work to a "stand still" unless borne along by faith to reach to the things spoken. The Apostle Paul said, "Not

as though I had already attained, but I follow after, if that I may apprehend **that** for which I was apprehended by Christ Jesus (Phil. 3:12).

I appeal to every Spirit baptized soul, to seek to God for Him to work in them **to will and to do** of His good pleasure **concerning** these GREATER THINGS. He will send copious Rain (Spirit) on grass (all flesh) that is mown down. Humility and unquenchable desire for His Word to be fulfilled for His own glory will alone bring down the true Power of God which will move the multitudes. "Pray ye the Lord of the harvest that He will send forth laborers into His harvest" Matt. 9:37-38.

The Apostle Paul looked to God for confirmation of his speech and preaching by DEMONSTRATION of the SPIRIT and also DEMONSTRATION of Power. A believer when alone may have a MANIFESTATION of the Spirit and of Power, but a DEMONSTRATION is

equal to a public procession or blowing of trumpets, but it needs to be before the public. "My speech and my preaching was not with enticing words of man's wisdom, but in DEMONSTRATION of the SPIRIT and of POWER. That your faith should not stand in the wisdom of men, but in the POWER of God" (1 Cor. 2:4-5). "I will not dare to speak of any of those things which Christ hath not wrought by me, to **make** the Gentiles obedient by **word and deed**, through **mighty signs and wonders** by the Power of the Spirit of God, so that from Jerusalem . . . I have fully preached the Gospel of Christ."

Beloved, let us lay down the paltry things which occupy us and divide us and let us with one mouth cry out to God with impassioned zeal for the GREATER WORKS PROMISED and which alone can move the multitudes to Jesus in these degenerate days. Let Him appoint and use whom He will. Amen.—Thos. Myerscough.

say, Peace and safety, then sudden destruction cometh upon them." Muttering thunders portend the coming storm. The rumbling earth denotes physical unrest and a mighty upheaval.

Hark!!! All creation moans and wails in the minor key. Society is giving vent to dying agonies. Politics are a howling harangue. Crowns are crumbling, thrones are falling, the masses are gnashing their teeth in hellish madness. Hell hath enlarged herself and is gaping for the billion human being on the verge.

Hark!!! A clarion call from heaven through the gospel evangel is wafted on the breeze for men to prepare to meet God. Here and there a small chorus of voices can be heard trying to divert the awful plunge of earth's millions into the vortex of ruin.

Here and there may be heard by those who hearken, a lowly mother's cry for her precious boy. Amid the din and strife, our Jehovah is leaning over the parapets of heaven to catch the voice of prayer going up from faithful hearts. This is the voice heard above all others in heaven. And this is the cry that will be answered by the strong arm of Jehovah in lightnings, storm and earthquake when His retributive justice can endure no longer. Then like a terrible avalanche will His wrath sweep down from the mountains of holiness.

Hark! Any moment the voice of God may be heard calling us unto Himself, for the hour is coming when the dead shall hear the voice of the Son of God, and the dead in Christ shall rise first, and then we that are alive and remain shall be caught up together to meet the Lord in the air, and so shall we be ever with the Lord.

Be patient, brethren, the coming of the Lord draweth nigh.—A. P. Collins.

TERRIBLE NEWS.

Pastor Ben Cox, so long pastor at the First Baptist Church, Little Rock, has gone into DIVINE HEALING and is advocating the BAPTISM OF THE HOLY GHOST and more such junk as that. He is now pastor of the old Central Baptist Church, Memphis, Tenn. Dr. S. H. Ford was once pastor of that church and was pastor when the present house of worship was built. It is enough to make that great man turn over in his grave if he could know what is now going on within those sacred walls. When Ford was pastor there the church was what would now be called Association Baptist for Ford was that sort of a Baptist. But the property has been alienated from the purpose for which it was built as hundreds of others have been. Ben Cox is now anointing with oil and praying for the sick, imagining that he has the power the Apostles had and not knowing that such power passed away with the apostles. So some drift on. Alas!—B. M. B. in The Baptist and Commoner, Little Rock, Ark., Sept. 1, 1920.

HARK!!!

What do I hear? The dove of peace has flown so far away that her voice is only a faint echo.

The tramp of armies from ocean to ocean, the clanging of swords, the sound of exploding shells. "When they shall

Christ has not ascended above our needs and sorrows.

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SHALL WE BELIEVE GOD OR MAN?

Is it not amazing with what self-satisfied assurance commentators, learned Bible expositors, teachers and theologians of the past and present assert that the supernatural and extraordinary features which characterized the experience and ministry of the apostles and the early church were only intended for that time? These things having served their purpose they are no longer necessary, they say; when any reader of ordinary intelligence—saved or unsaved—must fail to find a single passage in the entire New Testament that even intimates that what God inaugurated and set in the church in the beginning was ever to cease during this dispensation.

We have been religiously trained in unbelief concerning these things, and must throw off this yoke of bondage and contend earnestly for the faith once delivered to the saints, of which to too great an extent we have been deprived.

What reason is there for supposing that the last commission given by Jesus to His disciples was ever to be withdrawn, or the promised power withheld from any who had faith to carry it out?

Hear the commission: "And Jesus came and spake unto them (the disciples) saying; All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the age." Matt. 28:18-20.

How explicit! All things, not some things; not for a time, but to the end of the age, which has not yet closed nor have these things ceased.

By turning to Mark 16:17-20 we will find some of the "all things" more fully specified, all of which have been almost entirely ignored by the so-called Christian ministry for centuries.

Hear these words of the Lord: "These signs shall follow them that believe (not question). In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they shall drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

"So after the Lord had spoken unto them (these His last words) He was received up into heaven and sat on the right hand of God. And they (who received the commission) went forth and preached everywhere the Lord working with them and confirming the word with signs following." Amen!

Some try to discredit this latter part of Mark's gospel but the ministry of the disciples recorded in the book of Acts fully confirms it; for for years after the ascension of our Lord, and the descent of the Spirit on the day of Pentecost, these things were fulfilled to believers, and should still continue to accompany the preaching of the gospel.

We are truly glad that as a result of a revival of faith, believers are again being filled with the Spirit as were the 120 on the day of Pentecost; speaking with other tongues as they did on that occasion; and that the other promised signs are beginning to follow believers.

Reports continue to reach us—in constantly increasing numbers—from

importance and being led to unduly magnify their office.

"Seekest thou great things for thyself, seek them not," but sinking down into God's will let Him appoint us our way; and say with Job, "He knoweth the way that I take and when He hath tried me I shall come forth as gold." And if God brings us forth as gold let us leave the gold in His hands either for circulation or to be stored away for future use should He require it.

Fill us, Lord, with a burning zeal inspired by the Holy Spirit, and an all-consuming desire to be like the divine pattern; overflowing with divine love and a willingness for anything; but save us from every phase of religious ambition. And while our desire to see the "greater works" which Jesus promised accomplished, is a legitimate and commendable one, doubtless they would be more in evidence if we were less so.

Yet a full recovery of all the precious things in the way of experience, gifts, equipments and manifestations of the

the place and in the way that God directs, and do not undertake to use talent or talents which we do not possess, lest God should bury both us and our supposed talents out of sight.

God cannot bless some of His workers with much visible success, without their becoming overly conscious of their

QUESTIONS AND ANSWERS
CONDUCTED BY E. N. BELL

880. Who are the two witnesses in Rev. 11?

They are to be two real men who are yet to appear on the scene. God has not told us yet who they will be. There is much speculation about them, some saying they are Enoch and Elijah, others Moses and Elijah, etc. Some of these guesses may be right, but the scriptures do not say they are right or they are wrong.

881. Why did Jesus curse the fig tree for not bearing fruit, when it was not yet time for fruit?

The scriptures do not answer this question, and where the scriptures are silent, any answer is largely a matter of speculation. For one thing it had leaves, and gave all indications of having fruit, and it may have been for pretence, for show, for hypocrisy. But next morning when the disciples passed by, Jesus used it as an illustration of the power of faith. He may have done it to teach the disciples faith.

882. What is the difference between the soul and spirit, as mentioned in 1 Thess. 5:23 and Heb. 4:12?

That the spirit and soul are different is shown by the fact that they can be divided or separated. In 1 Cor. 15:44, in speaking of the resurrection where it is said it is sown "a natural body" and it is raised "a spiritual body", the word in the original for natural is soul, or soulish. There is a sharp contrast here between the "soulish body" that is sown, and the "spiritual body" that is raised. This same distinction is to be maintained between soul and spirit. The spirit is that in man which knows and thinks, his mind. The soul is the seat in man of his affections, his desires, his emotions. Jesus says, "My soul is exceeding sorrowful." See Scofield's note on 1 Thess. 5:23.

883. Are we under John the Baptist's baptism in any way?

No, not when properly understood. John's baptism has never been practiced since the day of Pentecost at the command of Christ and His apostles. But Christian water baptism was commanded by Christ and taught by His apostles, and is still in force.

884. Is there any scripture to prove that anyone will be saved through faith in the Blood, after the Rapture?

It is clearly evident from many scriptures, that people living on the earth will be saved after the Rapture and all during the millennial reign. Since men can be saved only through Christ and His atoning blood, it naturally follows they will be saved through the blood.

885. Are we to take 1 Tim. 2:9 and 1 Pet. 3:3 as applying to our dress of to-day, and if so, what are we going to do with some Pentecostal people who wear diamond rings, low neck dresses,

which expose a large part of their body, and ridiculously high heel shoes, and such thin waists as expose the flesh of their person?

Yes, these scriptures apply to us to-day. Those who are violating them should have these scriptures taught to them until they have their consciences awakened on the subject so as to obey God.

886. What is the difference between prophecy and prophesy?

Prophecy is a verb and expresses the action of speaking for God. Prophecy is a noun, and is merely the name for that action of speaking for God. Consult Webster's Dictionary.

887. Please explain 1 John 3:6, where it says, Whosoever sinneth hath not seen Him, neither known Him, and 1 John 3:9, Whosoever is born of God doth not commit sin; for His seed remaineth in him; and he cannot sin, because he is born of God.

The sinning referred to in both of these passages does not refer to one single act, but to the continued performance of the act. What John means is, that whosoever is living a life of sin, is walking in sin, is living under the dominion of sin, just as all sinners do, that such a person is a stranger to the saving grace of Jesus Christ. This must certainly be true, and everybody ought to be able to see it. But it does not mean that a child of God, who has really known the Lord may not make a slip here or there, and do something which he ought not to do. Whosoever is born of God does not continue in the old life of sin. Any "convert" who professed to be saved, but continued the old life just as before, committing and enjoying the same old sins as formerly would have no right to claim that he had been made a new creature in Christ. If he has been made a new creature in Christ, he will not continue in all the old life of sin. It will be impossible for him to do so, though not physically impossible.

888. What is meant in Matt. 18:8-9 by cutting off the hand, and plucking out the eye which gives offence? Are we literally to cut off our hand if we do wrong with it, and literally pluck out our eye if we see evil with it?

No, it would do no good to cut off the hand and leave the heart unchanged which moved it to do wrong, or to pluck out the eye that saw evil, and leave the heart unchanged, which loves evil. The next day we might have to cut off the other hand, and pull out the other eye, and still be no better off, and bound for hell just the same. It simply means that we are to give up whatever habit or sin that we are committing, no matter how good it looks like our

right hand to us, or if it is precious to us as an eye. The ancient church father and great scholar Eusebius, through a misunderstanding of this passage, in his early life, mutilated himself, only to come to a better understanding in his old age, and to regret it all the rest of his life. Hence there is no use, at this late day, for any one to act foolishly like he did, and cut off a part of his body, thinking that would make him any better in the sight of the Lord.

FRUIT UNTO GOD.

The vine that is pruned most will bring forth the best fruit. Do not mind the pruning. A part of the vine has to be sacrificed for the part that is bringing forth fruit. The wild grapes and the sour grapes have to be cut away. The small remnant will satisfy the Husbandman. The Lord will give special care to the small remnant. "He looked to see if it brought forth fruit." He is still looking. All the fruit of the Spirit can be ours, it is the natural outcome of a healthy vine. He judges the vine by its fruit and nothing else. Some vines have plenty of leaves and nothing more. Nothing but leaves! A leafy vine is as bad as a sour or wild one. And leaves come quicker than fruit. The Husbandman can look after the leaves if we let Him. Fruit is the standard by which men judge and by which the Father is satisfied.

And the best vine is the one that has most of the Latter Rain. Some good vines are being spoilt because they are covered over in the time of the Latter Rain. They are properly pruned, but the one thing they lack is the Latter Rain. Fruit is hard to obtain because there are so many adversaries, but it is possible. And the more rare the fruit, the more it is valued in the Father's house. The resources of Heaven are amply sufficient for every vine. He controls everything that appertains to the growth of the vine.

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-:- Man's Program and God's -:-

Man has been so proud of the bands of civilization and the cords of apostate Christianity, both of which the Lord holds in derision as well as those who forged and made these bands. Men are seeking to improve governments. Schemes are constantly being devised for the betterment of humanity and the reformation of world conditions; but these human bands are to be broken and set aside.

We are seeing the cords and bands both of civilization and Christianity, so called, broken and cast aside. The world says: "Civilization is being overthrown; "but God's Holy Word has anticipated the present state of things; for in it we read:

"Let us break their bonds asunder
And cast away their cords from us,
He that sitteth in the heavens shall
laugh:
The Lord shall have them in derision."

The heathen and the people are breaking away from restraint and present a picture of a sad state of affairs. God Himself is holding in derision those who set themselves against HIM. Do not try to improve the bands and cords—let them snap! God has something better. God is working on the other hand. He is drawing His people with cords of love. Man's cords are straining and breaking, but God's cords are strengthening and augmenting.

"He that sitteth in the heavens shall
laugh,
The Lord shall have them in derision,
Then shall He speak unto them in His
wrath,
And vex them in His sore displeasure."

Kings and rulers of the earth have had their turn, and now God will laugh and vex them in the great tribulation which is impending.

In the second Psalm is found a synopsis of present day events. The climax of the tragedy is reached when kings of the earth and rulers set at nought His King, but out of chaos and disorder shall come Divine Government and heavenly order.

"Yet I have set my king
Upon My Holy Hill of Zion."

This statement announces the inauguration of the millennial Reign of Christ. Follow the order. You have the outline of the plan clearly set forth which the apostles later elaborated on.

The heathen say, "Let us cast away their cords from us." If the powers of evil are about to be universal, the reign of the King, God's only begotten Son, shall be universal. When? After the vexing, after the Tribulation; but not till then. There will not be universal salvation. Betterment of social and political conditions is not in God's program for this present age. On the contrary, there is to be the vexing, derision, punishment; after which a subdued

remnant will be given to the LORD for His possession.

"Ask of me, and I will give thee the
nations,
For thine inheritance.
And the uttermost parts of the earth for
thy possession."

And then we have the warning to turn before it is too late.

"Now therefore be wise, O, ye kings:
Be instructed ye judges of the earth.
Serve JEHOVAH with fear, and rejoice
with trembling,

Kiss the Son, lest He be angry, and ye
perish in the way,

For His wrath will soon be kindled.
Blessed are all they that take refuge
in Him."

A warning which shows how God will treat kings who would set Him aside; and a warning which kings would do well to take to heart before it is too late. In these words is found a loving exhortation to turn before it is too late.

Rulers and leaders ought to heed this Psalm. It is the duty of teachers to instruct these rulers. Some say: "What is the use? They will not change." That's not your business, that's what Jonah said. But Jonah obeyed God and the king of Ninevah repented before it was too late. Nicodemus was among the Pharisees. Nicodemus signed the minority report. God has His minorities. Encourage the minority.—Arthur W. Frodsham.

MAN, GOD'S CROWNING GLORY.

God's first created beings, the angels, were placed upon probation, when pride took possession of the most exalted one of their number, who, aiming to be as God, incited myriads of angels to rise in rebellion against the government of heaven. For this act of mutiny, Lucifer—who was called the "Son of the morning"—and his followers were cast out of heaven, never to be restored or reinstated, their sin being unpardonable because of the superior nature of their being and the absolutely perfect influence of their surroundings. Although living in the immediate presence of God, and sharing His glory, sin was nevertheless conceived in the innermost depths of their being.

The expulsion of Satan and his followers largely depleted the population of heaven—a third part having transgressed—and robbed God of His glory.

But the Eternal One was not to be defeated, God's creative power was again manifest. The earth and all pertaining thereto was prepared for a new race of beings peculiarly fitted for this earthly sphere which they were to occupy.

Man was created for God himself, and for His glory, but he, too, must have his term of probation in order to be tested, tried and proven ere he could enter the upper sphere for which he was ultimately destined.

God's _____ is the fact that man

was created for heaven, and had our first parents kept their first estate, by walking in obedience to God, they and their progeny would doubtless have been translated from time to time, as were Enoch and Elijah; changed in the twinkling of an eye and caught up to glory.

But through the subtle wiles of Satan man was tempted, and fell. Thus God's first purpose concerning the human race was seemingly frustrated, over which the arch-fiend doubtless gloated, thinking that he had permanently marred God's master-piece and thereby avenged his own expulsion from heaven.

But Jehovah had a preconceived plan whereby man—should he fail in integrity—could be recovered and restored, and God still triumph.

In the perfection of His nature, the Infinite One dealt faithfully with angels and with man. Finally in His incarnation He "stooped to conquer," and His glory will be the more transcendent when His purpose is fulfilled and the redeemed ones of earth rule and reign with Him over the nations.

For this position God is now preparing a people for His name; and as the Bride of Christ, they shall be exalted far above the highest arch-angel; not because of their merit, but by the sovereign will of God, whose mercy, grace and love has been manifested through the atoning sacrifice of Jesus Christ, our Lord, whose redemptive work has met the demands of the just law of God, and the claims of His eternal throne which He has established in righteousness.

And when the Bride shall have made herself ready and has been seated upon the throne of the King of Kings and Lord of Lords, man, whom Satan would fain have destroyed, will become the crowning glory of God.

And this reign of the Prince of Peace—the thousand year jubilee—will be followed by events which will complete the redemptive work of the Son of God, when all things are given over to the Father and nothing again shall mar the creative work of the triune God, or impugn the government of heaven.

God's eternal sabbath shall have been ushered in, and sin, sorrow and death be forever unknown; for God shall be all in all. Of His fullness shall all partake. Truth shall spring out of the earth and righteousness shall look down from heaven." Psa. 86:11. Mysteries shall be unveiled, while angels and the redeemed hosts shall at last be able to comprehend the design, and recognize the wisdom of it all, while they wonder at the infinite goodness and power of the eternal God, whose glory shall radiate throughout the universe, and things animate and inanimate shall forever praise, and be to the praise of His name.

"O the depths of the riches, both of the wisdom and knowledge of God" (Rom. 11:33). "Blessing, and glory, and thanksgiving, and honor, and power, and might, be unto our God forever, and forever! Amen!" (Rev. 7:12.)

Mrs. Maria H. Boddy.
Springfield, Mo.

FROM PRIZE RING TO PULPIT.

The Personal Experience of

R. J. Fletcher.

My Father and Mother died when I was a little boy, seven years old, leaving me to struggle through life as best I could. But God gave His angels charge over me. Praise His holy Name!

About the time my folks died, I had a vision. I was not asleep, but was lying on a bed in a sort of trance, when the room became very dark and there came a presence into the room. I did not know what it was, but I believe now it was the blessed Holy Ghost. Suddenly I heard a voice saying, "Jesus is coming," and immediately a light appeared. A great horror came over me and I felt I should be destroyed with the brightness of His coming.

I had never heard of Jesus coming back; in fact I had never heard His blessed name except as an oath, for my people never went to church, nor did I ever hear them talk about church or any such thing. It was not excitement brought on me by a revival, or preaching, or by reading the Word, for I never remember seeing a Bible up to that time. but Jesus, by the Holy Ghost, revealed the fact to me that He was coming back.

When my folks died I commenced drifting here and there, "beating" my way on trains, and tramping through the country. I "bummed" my way from Michigan to California, and back to Colorado. I joined the army when I was fifteen and there I learned to wrestle and fight.

I left the army and went to Grand Junction, where I met my precious wife. I was a professional one hundred and forty-eight pound wrestler and boxer. After I married I wrestled and fought all comers for about four years. I tell you this that you may know what God saved me from. He is no respecter of persons.

I knew nothing of God or His workings, but I often remembered the vision I had as a child.

When my little boy was born I was determined to make a champion out of him, but this caused much trouble between my wife and myself, as she did not approve of that kind of life.

When we would go in to a town to pull off a fight the church people would limit it to certain rounds and time, and we could not make as much money as if we had been allowed to fight to a finish, and so I became very hard against God and His people, and would curse His ministers.

But one day God spoke to me, while I was training to wrestle a Denver man. We were to meet in Fort Lupton, Colo., and God told me that I should give up that old life and serve Him. From that time forth nothing satisfied. Though I won a match I had no glory in it. I had very little education and I did not know what to do, so I decided to speak to the first minister I saw. He happened to be an Episcopal priest, and he took me to a seminary where I was taught the things of man. But I had not given up my old life, for I was teaching

wrestling and boxing to the high school students.

But God works in a mysterious way, for there came to this little town a Pentecostal minister, preaching deliverance from sin. I thought these Pentecostal people were crazy, but, one night, to my horror, my wife went to hear them. God had been dealing with her in dreams and visions. I went and took her out of the meeting and was very angry with her.

The next night I wanted to go to a show and she promised to go with me if I would go with her the following night to the mission, and all my persuasion could not change her. So we went to the show, but that was the most miserable show I ever saw in my life. My wife sat beside me and cried all through the performance and I was glad when it was over.

I went with her to the mission the next night, expecting to make fun of them, but when I had been in the place a short time, conviction seized me and I remembered the vision I had when I was a little boy. I had never seen anything like that meeting. They were singing and praying and some were prophesying, one woman was dancing in the Spirit, there was speaking in tongues, and shouts of holy laughter filled the place, and soon my wife and I were at the mourner's bench seeking God for forgiveness of sins. In a little while God saved me, and I found myself hugging the preacher, the man I had so despised.

The next night I was on the street corner and preached to the students and told them God had saved me from sin. God was with me and I rejoiced mightily in Him.

Because of misunderstanding I left the Pentecostal work and went into the Holiness work, and I was a minister in the Holiness work for about four years. One night I was at the altar praying for souls when God poured out on me the Holy Ghost and I spoke in tongues to the astonishment of myself and those around me. Bless His holy Name, the Lord had fulfilled His promise in giving me the Comforter to guide me into all truth.

I had taught sanctification as a second definite, instantaneous work for nearly four years, but God opened my eyes to the finished work of Christ. I had never heard of such a thing and knew not that anyone else had, but I found out afterwards that God had revealed this truth to a great many of His baptized saints. I have been proclaiming this blessed truth for the last two years and expect by God's help to do so as long as I live.

A Second Vision.

Soon after I received the baptism of the Holy Ghost I was resting in bed and was caught away in the Spirit and given a vision of the anti-Christ. Distance and space were as nothing and many miles seemed as if only a few feet. I was in a large city containing many tall buildings and I could see right through them. I could see men and wo-

men all over the city and a man who looked like Jesus putting something in their hands and marking them in their foreheads. I opened my mouth to cry that Jesus had come, but I heard a voice from heaven saying, "Anti-Christ!" Immediately I stood and cried with a loud voice that it was not Christ but anti-Christ. My cry could be heard all over the city, but there were only six who came and stood with me out of the whole city of thousands of people. As soon as they stood by me we were caught up.

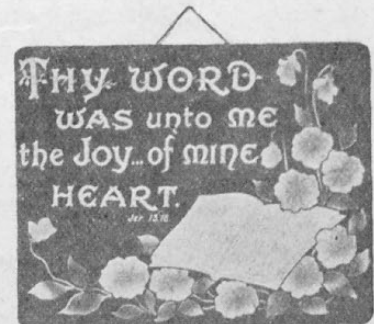
Since then I have been sending forth the warning to beware of anti-Christ who will deceive the whole world and all those whose names are not written in the Lamb's book of life.

A Third Vision.

A few days ago I had a third vision. It was in the night. We had been to a prayer meeting at a brother's house where one of the sisters had become very sick and her body writhing in pain. We were all burdened for her, but stood on God's Word and she was delivered. In the night vision I was still prevailing in prayer. It was very dark, when suddenly it began to get light and then Jesus appeared in the sky. He came just as the sun comes on a bright morning. First it was light, then I saw Jesus Himself, and His glory filled the whole earth. I could not look long upon Him for He was much brighter than the sun. He wore a crown. I fell to the earth and began to worship Him. When I arose He was gone and the same vision came to me which I had when a child, but how different I felt this time. The first time I trembled and feared, but this time I trembled and rejoiced.

If you are not ready and longing to see Him, get ready. We have seen the signs of His coming. "As the hart panteth after the water brook, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" (Psa. 42:1, 2.)

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**THE GOSPEL PUBLISHING HOUSE,
SPRINGFIELD, MISSOURI.**

PENTECOST IN HISTORY.

By W. H. Turner.

There are thousands of people who look upon the Pentecostal movement as wild fire and fanaticism; a new doctrine started out in California about fourteen years ago, and have predicted that in a few years the excitement would blow over and things would soon become normal again; but the indications are, that this movement is here to stay.

When we compare this movement to that of the Apostolic days, we find a very great similarity. On the day of Pentecost, mighty tongues of fire sat upon those who were baptized with the Holy Ghost and they all spoke in tongues. When Peter and John went down to Samaria to the great revival Philip was having and laid their hands on the believers, they received the Holy Ghost; and every indication leads us to believe that they spake in tongues. Drs. Adam Clark, Alford, and many others agree on this point. When Peter was preaching at the home of Cornelius, they were filled with the Holy Ghost and spake in tongues. And we find that the same demonstration followed the laying on of hands of the Apostle Paul at Ephesus where twelve were baptized and spoke in tongues. Great signs followed the ministry of the Apostles; the lame were made to walk, the sick were healed; and the dead were raised to life again. In the Pentecostal movement of to-day, people are speaking in tongues when they receive the baptism just as they did at Pentecost, at Cornelius' home, and at Ephesus and Corinth. Thousands have been healed, the lame have been made to walk, and the dead have been raised to life.

If speaking in tongues is fanaticism, the Apostle Paul was one of the rankest fanatics we have known of, for he said, when speaking to the Corinthian church, "I thank my God that I speak with tongues more than ye all." Furthermore, if speaking in tongues is fanaticism, Paul was a supporter of the doctrine, for he wrote to the Corinthians not to forbid to speak with tongues. Not only so, if we are in wild fire all the Apostles were, for they were in the upper room when the Spirit was poured out, and they spake in unknown tongues when He came in, and we know that they were the writers of the New Testament. Then, if speaking in tongues is fanaticism, we have a New Testament written by a bunch of fanatics.

Speaking With Tongues Since the Apostles.

Those who are not in sympathy with the Pentecostal Movement contend that, there has been no speaking with tongues since the Apostolic Days. This is untrue. Irenaeus, born probably in Asia Minor A. D. 202, for 25 years Bishop of Lyons, was a scholar of the great Popycarp, who in turn was a disciple of Saint John. He became the leader of the Christians, and their most learned defender. In his Adv. Haer. VI pp. 6 he writes: "We have many in the churches (churches plural) having prophetic gifts, and by the Spirit speaking

all kinds of languages." From the above, it is quite conclusive that speaking with tongues continued in the church for at least 100 years after the apostles.

The Protestant French Huguenots were a godly people, who for long generations furnished thousands for martyrdom, and still more for banishment.

It is estimated that before the repeal of the edict of Nantes A. D. 1685 full 400,000 Huguenots fled from France, for their faith, and 600,000 upon whom the spiritual and supernatural gifts seemed to rest. From the repeal of Toleration A. D. 1685, the Catholics, like wild beasts, hunted this devoted class of their countrymen, wiping out 466 of their towns, devastating their country, sparing neither men, women, nor children. As they fled to the mountains, to dens and caves of the earth, God was with them, and the Holy Ghost fell upon them in mighty power, and in supernatural manifestations. Among them were some well educated, speaking the purest French, others back in the mountains speaking a very illiterate dialect. On both classes, the learned and the illiterate, came supernatural manifestations. In the Library of Universal Knowledge, Volume, 3, page 252, Andrew Findlates L.L. D., Acting Editor, made the following statement in regard to these people: "There was a singular psychological or spiritual phase in the History of the Comisards that must be noticed. It was a sort of inspiration or ecstasy, from long fasting, they became pale and fell insensible to the ground, then came violent agitation of limbs and head and finally the patient, who might be a little child, a woman or half witted person (or ignorant) began to speak in good French of the Huguenot Bible, warning the people to repentance, prophesying the immediate coming of the Lord in judgment, and claiming that those exhortations came directly from the Holy Ghost."

Here we see that in the latter part of the seventeenth century, people were speaking with tongues, all believing that it was a manifestation of the Holy Ghost, and furthermore these people are considered among the very best people ever known.

Dr. Philip Schaff in both History of the Christian Church and Religious Encyclopedia speaks of these same people as having spoken with tongues. In connection with the Irish revival, 1858, was manifested the speaking with tongues. See history given above for details.

Edward Irving.

Edward Irving was born in Scotland 1792, died 1834. In his life much of the supernatural was manifested. He was educated at the University of Edinburg and began preaching 1815 as assistant pastor to Dr. Chalmers at Glasgow and later called to the Caledonian Church of Covenanters in London, at which place he was a great success. His life was one of devotion, so much that even Thomas Carlyle, himself a cold and critical writer, said of him, "His was the freest, brotherliest, bravest, human soul mine ever came in contact with. I call

him, on the whole, the best man I ever saw in this world, or hope to find."

In the spring of 1830 in Scotland, among some pious Presbyterians, both men and women, the Holy Ghost fell in mighty power. The speaking with tongues quickly spread into widely separated parts of Scotland. Mr. Cardall, a Scottish lawyer, brought the news to London, and in 1831, just a year later, his wife and a Mr. Toplin began to prophecy and to speak in unknown tongues in Irving's church. Irving fell in heartily with the movement, convinced of its Scriptural basis, and was turned out of his church. See works given below Vol. 2, page 1119. In the Encyclopedia of Religious Knowledge Vol. 27, Page 422, the following is given regarding this movement: "The order of this movement was: the propesyings were addressed to the audience in intelligible English, but the "Languages" were monologues or dialogues between the speaker and God,, which no one could understand." This did not die in a day or so, but continued for many years.

In Encyclopedia Britannica, Volume 27, Pages 9, 10, and 11, we have the following testimony regarding tongues: "Speaking in tongues recurs in Christian revivals of every age; among the mendicant friars of the 18th Century; among the Jansenists and early Quakers; the converts of Wesley and Whitfield; the persecuted protestants of the Covenanters and Irvingites."

In Southern France.

Southern France was the home of the Waldeneses, Albigenses, and Combsards, from A. D. 1170 until about 1707. They were bitterly persecuted for the sake of the gospel and their holy lives. Each of these sects had those in their midst who spake with tongues.

Wesley And Whitfield.

All are familiar with the wonderful work of these two men of God. In their revivals, thousands were saved, sanctified, and many were baptized with the Holy Ghost and spake with unknown tongues. Both the Encyclopaedia Britannica and the Life and Epistle of St. Paul, admit the presence of tongues among the early Methodists. The later work in the People's Edition, Page 451 has the following in a foot-note:

"If however, the inarticulate utterance of ecstatic joy was followed (as they were in some of Wesley's converts) by a life of devoted holiness, we should hesitate to say that they may not bear some analogy to those of the Corinthian Church."

A New Doctrine.

Many have the impression that the Pentecostal movement is a mushroom growth originating in California in 1906, but we have seen, and shall see farther, that this is not quite true. I have data in my hand now showing that in 1874-1875 God wonderfully poured out the baptism of the Holy Spirit with the evidence of speaking with tongues in the following States: Rhode Island, Maine, New Hampshire, Mass, Vermont, and Conn. The above instances, of course, are all local, but it proves to us that,

Return to files where used in book and for a tract. See Rev. Warren about Luther's faith.

all along, God has been working and has found a few here and there whose hearts were open to the voice of the Spirit.

Many of our readers know of the great holiness revival in and around Greenville, S. C., in 1894-1895, led by Robert Singleton. There was such a following that Paris Mountain Holiness Baptist Church was organized three miles from Greenville, S. C. (The writer has been there many times.) In 1895 there was such a spiritual upheaval in the church that a number spake with unknown tongues and from then on until the present, at intervals, there have been those who have received the baptism and spoken with tongues.

I have the report of a meeting in Texas in 1900 in which thirteen received the Holy Ghost and spoke with tongues; also another report of a meeting in Kansas in 1903 in which one hundred were baptized; and of another in Texas in 1905 in which near 300 were baptized and spake with tongues as in Acts 2:4.

In 1906, April 9th, the out-pouring of the Spirit fell in Los Angeles, California, and Azusa Mission, in which hundreds and thousands have been baptized, and from which Pentecost has spread around the world, became the center.

In 1907, Brother Cashwell went from North Carolina to Los Angeles, California and received the baptism and brought it back to us in North Carolina. He held a meeting at Dunn, N. C. in which many were baptized with the Holy Ghost and spake in unknown tongues according to Acts 2:4. From this meeting, preachers went all over the state, preaching this blessed truth and soon to many other states.

Not a Local Movement.

I have been in communities where the people looked upon Pentecost and speaking with tongues as altogether a local movement, and with no better conception, bitterly oppose the work of God. To such, we would point out the fact, that the Pentecostal movement is not a local one; but that there is hardly a nation or people today who have not in part heard the glad tidings. America, Canada, Central America, South America, India, China, France, England, Russia, Germany, Finland, Norway, Sweden, Persia, Liberia, Palestine, Holland, and Switzerland have been visited by the great outpouring of the Holy Ghost, as at Pentecost in the apostolic times. Surely the time of His coming is near. Glory to God.

From this very brief history, we have seen that the Pentecostal movement is not an outburst of fanaticism, as some suppose, but that it has manifested itself in the church all down the ages to those who have lived nearest God.

My brethren, this is God's own work and is here to stay, so let us be bold and march with a steady march conquering the world for Christ. God is with us and that is sufficient.—Pentecost Holiness Advocate.

The natural man is the slave of circumstances.

THE NEW PRESS

We are encouraged greatly by the way our friends are taking hold of the need of supplying a new rapid press on which Pentecostal literature can be printed. The fund for this purpose is slowly but surely growing. Some friends have taken the matter very much on their hearts and are sending in their offerings again and again. The Gospel Publishing House belongs to the great Pentecostal body, and it will be greatly to the interest of the whole movement to have a proper equipment. Everyone can have a part in this new press.

The following are the offerings received during the past few weeks.

Receipts from Aug. 18th to Sept. 18th.

Previously reported.....	\$2173.81
J. A. J. Crosby.....	6.00
Mrs. H. B. Chicago.....	5.00
R. T. West Plains.....	1.00
C. M. C. Springhill.....	1.00
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Mrs. W. T. Ashland.....	1.00
H. F. B. Live Oak.....	2.00
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Mrs. N. S. K. Jacksonville.....	1.00
W. D. S. Puxico.....	5.00
Mrs. J. N. M. Dawn.....	.50
Mrs. H. N. Petrel.....	1.00
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D. E. D. Gaysport.....	1.00
C. T. G. Woodward.....	1.00
Mrs. C. P. Hobart.....	.50
C. T. G. Woodward.....	1.36
J. D. Woodhaven.....	5.00
W. L. Woodhaven.....	25.00
A. E. W. Allenton.....	9.00
Total.....	\$2328.72

A DREAM VISION.

"The prophet that hath a dream let him tell a dream; and he that hath my word let him speak my word faithfully."

The Lord granted the following dream vision unto His handmaiden (Acts 2, 17-18):

A great light appeared in the sky, which gradually faded, and a large white cross appeared from which radiated rays of crystal light over the world. The cross looked so white and beautiful against the dark background of the night sky.

After this appeared panoramic views of heathen priests sitting in attentive attitude, as though listening to the sweet Gospel story.

We were then lifted up and carried through the air over land and sea, and let down upon the shore of a strange land. We passed over a sandy desert in which stood a great rock, "And a man (Christ) shall be as an hiding place from the wind and a covert from the tempest; as rivers of water in a dry place, as the shadow of

a great rock in a weary land" (Isa. 32:2).

We were brought back to the homeland and seated at a banqueting table, where God's people were feasting, but we could not eat. We had meat to eat they knew not of.

God, we believe, is showing, through this vision, that He is urgently calling to His people to send the Gospel quickly to the benighted heathen lands, but they are feasting upon the food of this world, sitting at ease in Zion and heeding not His call.

Hear the loving Shepherd saying: "Other sheep I have which are not of this fold, them also I must bring." Who will go to the regions beyond or send the means for others to go to these "other sheep," that the Good Shepherd gaye His life for? The little black, brown and yellow sheep are just as precious in His sight as the white sheep. He desires to gather them quickly into "one fold" before the awful storm of the great tribulation bursts upon the world.
Flora E. Williams.

A REMARKABLE EXPERIENCE.

I feel God would have me tell what He did for me on Feb. 3rd of this year. He told me to go to Perrin, a town about fifteen miles east of Jacksboro, and as I went to the depot I was warned to pray and believe. I somehow knew there was danger ahead and so I kept looking continually to my heavenly Father. The train was late, and I tried to persuade myself that this was not the day to go, but Father kept telling me to go and to look to Him.

When we were about a mile and a half out of town, the coach I was in was derailed and hurled down an embankment, tearing it to pieces, and every person in it was hurt except myself. But, glory to God, He held me by the right hand, and I was on my feet all the time and not a scratch did I receive.

When I felt that it had stopped turning down the embankment, I opened my eyes to see where I was and such a sight did my eyes behold. Many people cut with glass and limbs broken. Some pinned down under many things, and there I stood, looking round, and, bless God, I was not even excited, for I was resting in Him.

A man came near me and asked if I was hurt, and I said, "No, glory to God, He cared for me." And so the praises began to fly, and all began to look on this old temple and seemed to forget their troubles for awhile. They tried to get word back to town for some help and for some physicians, but the phone would not work. I told them that I was so glad that my Father was always on the line, and as long as I was under the precious blood He heard me, as the line was never out of order. I give God all the praise.—Mrs. Ruby E. Reeves, Jacksboro, Texas.

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THE WORLD IN FERMENT.**A Faithful Journalistic Record of Facts.**

The world-wide extent of present-day labor unrest is seen in the following review of the situation outside the United Kingdom, as revealed in recent dispatches. The list, of course, does not pretend to be complete, but it is sufficient to prove that in the Old World and the New, from Finland to Fiji, and from the Arctic Circle to the Antipodes, the same ferment is in progress.

FRANCE—Railway strike as from midnight, with "moral" support of labor generally. Movement revolutionary in character. Elaborate May Day military precautions.

GERMANY—Serious crisis just traversed. Food supply of Berlin now reported in danger owing to strike of boatmen on Elbe and Oder.

ITALY—Succession of strikes during last five months. Communist movement marked in North. Government employees resorting to "ca' canny" methods. Recent general strike in Piedmont and Venice with fatal rioting in many districts.

AUSTRIA—Strike of clerks and engineers, former demanding pay 30 times as high as that ruling in pre-war days.

DENMARK—Grave crisis caused by dock strike. Soviet movement in certain industrial centers. Volunteer organizations formed to fight strikes prejudicial to the community at large.

HOLLAND—Ten weeks dock strike just ended. Dutch Press anxious over Communist activity and alleged smuggling of German arms into Holland.

BELGIUM—Miners agitating for nationalism. Recent general strike in new Belgian territory on Geran frontier. Brussels street car strike decided on.

SPAIN—Serious industrial and political unrest. General strike at Saragossa following arrests of "Red" committee. Revolutionary and counter-revolutionary movements in organization. Miners on strike in the Asturias.

PORTUGAL—Great unrest, notably on railways and among postal and telegraph workers. Government recently overthrown as result of widespread strikes.

FINLAND—Conflicts expected in paper, wood, and iron industries, workers demanding as much as 75 per cent. increase. Movement described as Communistic.

NORWAY—General labor unrest. Serious disputes recently in shipping industry; protracted car strike in Christiania.

SWEDEN—Labor restive following troubles in the iron and timber industries earlier in the year, which affected over 100,000 workers.

SWITZERLAND—General strike reported in preparation. Protracted builders' strike in progress. Government employees agitating.

JUGO-SLAVIA—Railway strike terminated after fortnight's stoppage. Other transports held up. Some workers demanded 200 per cent increase. Movement fostered by Communists. Armed insurrection in Szabodka.

CZECHO-SLOVAKIA—Crisis in iron industry. President appealing to labor for patience in carrying through social revolution.

POLAND—Recent railway strike and general strikes in Warsaw and Cracow. Active Communist propaganda. Stern repressive policy by Marshal Pilsudski.

BULGARIA—Recent grave Communist strikes, affecting railways and other communications. Present situation obscure.

NEW ZEALAND—All activities in North Island paralyzed by general railway strike. Prince of Wales's tour cut short.

AUSTRALIA—"Direct action" planned to secure 40-hour week. Disputes increasing

in intensity and fears entertained of general strike on arrival of Prince of Wales.

CANADA—Attempt by extremists and adherents of "One Big Union" movement to bring about general strike today, following trials of leaders of last year's Winnipeg strike.

SOUTH AFRICA—Recent grave native strike riots on the Rand. Railway strike in Rhodesia, Soviet movement among extremists.

INDIA—Recent widespread mill-strike, with fatal rioting in Bombay and Sholapore. Railway strike declared exploited by political agitators.

AUSTRALASIA—Recent serious outbreak among Indian laborers in Fiji, with rioting, bridge-wrecking, and cutting of communications.

UNITED STATES—"Outlaw" railway strikes and allegations of general Communisto movement to overthrow Government. Thousands of steel-workers unemployed. Reported plot against lives of high officials.

SOUTH AMERICA—Recent general strike in Brazil attributed to "foreign agitators." Strikes in Argentina, following "Bolshevist plots." General strike in Chilean coal mines.

JAPAN—Widespread labor trouble since early in February, beginning with strike at Government ironworks of Yawata. Trouble feared following big street car strike in Tokyo.

CHINA—Labor agitation, apparently intensified following return of Chinese labor detachments from France, etc. Strikes in shipbuilding industry. Engineering unrest. Martial law at Shanghai following riots.

The irony of circumstance has ordained that the one country in which Labor Day is to be in fact a day of labor is Red Russia, which has decreed an All-Russian Working Saturday. In every district of Russia today a minimum of six hours' work is compulsory, cleansing the towns, clearing the railway lines, and repairing the railways and roads.—From the Daily News, London, May 1, 1920.

HEALED BY THE LORD.

About four months ago I was in very bad health. The doctor treated me for about two months and instead of getting better I grew worse all the time. At last I gave up seeking help from man and called on God to help me. He came in His mighty power, healed me and baptized me with the Holy Ghost. Oh, how I love Jesus today and praise Him for what He has done for me.—Mrs. Birdie Qualls, Pleasantville, Tenn.

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BETHANY PENTECOSTAL CHAPEL, SPRINGFIELD, MASS.

"Thou preparest a table before me . . . my cup runneth over."

The Lord has certainly done all this to us, as the local saints and many others from different states gathered in Jesus' name and sat at His feet in Bethany Chapel, Hallelujah!

The opening services of the convention was distinguished by the presence of God, the spirit of song and praise taking control. The scripture given to our pastor, Bro. Coxe, "Ask . . . seek . . . knock." was sweetly sealed by the Spirit, and led to a precious altar service.

In the afternoon Bro. Moss from Union Hill, N. J., beautifully brought out the message in the Spirit from Isa. 52 and Nahum 1:15, about the glorious mountain top and valley experience. It is a great loss to miss either of them. Sunday morning Brother Moss gave another message which the Lord also blessed.

Sister Brown from the 42nd St. Mission, New York, was wonderfully used of the Lord through the messages given her. She spoke one afternoon about Spiritual Growth. This message was a great blessing to all, especially to the young people. Sunday afternoon she described the heart that is ready for the baptism in the Holy Ghost, the necessity of the baptism being so forcibly emphasized that many hearts were made hungry for it.

Bro. Plymire, a missionary from Tibet, giving out his experience in that so called "Roof of the World" country, inspired our hearts with love for the poor heathen.

Mrs. Whittimore's messages about God's work through her ministry, and her experience in Pentecost, were very helpful.

Saturday afternoon a number of the New England pastors and evangelists of the General Council of the Assemblies of God, and those who expected to be connected therewith, met at the parsonage at the call of Bro. John Coxe, pastor and general presbyter. The subject of organizing a District Council for New England was discussed, and forming such a Council was approved, action taken, and officers elected to act until the New Year.

Our hearts are truly thankful to the Lord. Should we not rejoice and praise Him forever? Glory to His name. Hallelujah!—Y. G. Malick.

BRAGGS, OKLA.

We have been holding a meeting at Forty Nine School House, 3 miles from Braggs, Okla. God blessed and proved Himself to us in a wonderful way, confirming His Word with signs following. There were 50 saved from sin and came through with a wonderful experience, 24 were baptized in water as in Matt. 28:19, and 33 received the precious Holy Ghost as in Acts 2:4.

We are now at So. Bethel, 4 miles west of Braggs, holding an open air meeting. We have found hungry hearts, people are coming to the altar every night and some are finding God. Pray the old time power be manifested. Bro. W. D. Taylor and wife from Austin, Texas, Bro. Will Brock and Bro. Swader were with us Saturday night and Sunday.—W. W. and Bessie Moore.

SHARON, W. VA.

Just closed a 4 weeks' meeting here. The blessed Lord wonderfully met with us in praise and prayer, and watered the Word with much grace as it was given out by Evang. H. H. Walls of Toledo, O., E. O. Davis of Charleston, W. Va., and Bro. Berry of Toledo. Forty-five followed the Lord in baptism (Matt. 28:19), and seven received the Holy Spirit (Acts 2:4). We will never forget what our eyes have seen, our ears have heard, or our hearts have felt. Eternity alone will tell. We are preparing to build a church here.—J. H. Stroud and wife.

EXTRA NUMBERS OF THE EVANGEL.

No. 348—Special "Second Coming" Extra, containing strong articles on the coming of the Lord. Price 2c each, 50 for \$1.00.

No. 336—Special Pentecostal Extra, containing 10 Pentecostal articles, 25 copies 25c. (Canada 30c.)

FURTHER REPORT OF MEETING AT JOPLIN.

We closed the meeting here last Thursday night, Sept. 2nd. About ten or twelve souls were saved and about nine or ten were baptized with the Holy Ghost. The Lord used Bro. Arley Ellsworth in giving out the message to sinners during this revival.

The State Chairman, E. L. Banta, and Evang. Jno. T. Wilson, were with us at the close of the meeting. Perfect unity and fellowship prevails in the assembly here now and the blessing of the Lord continues, for which we praise him.—Pastor J. H. Law.

MONETTE, ARK.

After six weeks hard fight the meeting closed with good interest. We feel to praise the Lord for all he has done here. The power fell in an old fashioned way. Twenty-six received the baptism in the Spirit, and twenty-six were baptized in water. The Lord has wonderfully broken down opposition here. Continue to pray for us that the best will yet come. Bro. John T. Wilson and Bro. E. L. Banta were with us one night only. We praise Him for His wonderful works.—F. L. Doyle, Pastor.

REQUESTS FOR PRAYER.

Pray for a center where there is division. Please pray I may sell my public business, it is not my calling.—A sister.

Pray for a capable mother and young lady daughter, who is a musician, that they may find a home with Christian people.—S. M. B.

For one in a backslidden condition who wants to be restored.

For one driven out of home and away from children for the love of Christ, also she may receive the baptism.—A. P. N., Shirley.

Pray for one of my sons who has been backslidden and reclaimed, who is sorely tempted.—Mrs. L. C. M., Wilmar.

For a daughter who once knew the Lord and had the baptism and her husband, who is a sinner.—Mrs. N. R. D., Tahlequah.

For my fatherless little one and myself that we may only do His will.—Mrs. J. E. D., Lone Rock.

Please hold on to God for my dear wife, it is a battle to the finish, as the enemy is determined to take her life.—E. O. L., Eaton, O.

Please pray for my young daughter, who is very stubborn and domineering, and that my Father may give me wisdom to deal with her. Also, that my husband may yield to God.—A sorrowful wife and mother.

My husband, who was baptized in the Holy Spirit and walked with the Lord for eighteen years, has fallen into sin, is using strong drink, and causing no end of sorrow. I trust that those who know how to get answers from God will take this on their hearts and pray through for Jesus' sake.—Toronto.

Please pray for my husband, who has left home, that he may repent, come back and help me raise the children. Also, that the trouble may be removed.

Please pray my husband and I may obey God.—Mrs. E. O. B., Tulsa.

Please pray for the restoring of my son, now in a retreat for complete rest from active pastoral work, Mrs. D. Q. B., Port Gamble.

Pray the following may be saved: My unsaved husband, S. H. C., St. Louis; A son, A. H., Asbury Park; My unsaved children, E. M., Rush Center; Some interested in Christian Science, B. D. H., Rocklyn; For three sons, and unsaved husband and three girls, M. N., Webbers Falls.

Pray that the following may be saved: My husband and send conviction on every sinner in this town, Mrs. T. M., Wright; my husband, also husband and wife about to separate because of husband's infidelity, M. E. N., Pomona; my 14-year-old boy, with a roving spirit, Mrs. G. W., Memphis; my four boys and two girls, Mrs. C. V. W., Enterprise; my husband, E. M.; my husband and two children, Mrs. S. W. L., Payette; my husband and Mrs. W. D. H., Russellville; for a man with cancer, near death L. M., Tahlequah.

Pray for the healing of the following: R. W. and brother, Houston; Injury in fall, M. E. L., Palacios; A young man saved and baptized, very weak in body, seems to have a cancer or tumor, F. J. L., Haileybury; Female trouble, M. B., Poteau; Rheumatism and poor eye sight, nearly blind, Eureka, Cal.; For my sick baby, E. F., Thayer; Teeth, Mrs. T., Toyah; Cancer, A. P. N.,

Shirley, Ark.; A diabetic invalid, W. B. S., Hight; That God will give me a strong heart and enable me to fast, that my eyes may be restored, L. S., Canada; That God will restore my kidneys, A reader, Canada; Three children of whooping cough, I. B., Woodville; Catarrh of head and throat, kidney and bladder trouble and for better sight, E. M., Rush Center.

Pray that the following may be healed: G. D., from cancer of the stomach, near Springfield; a man with tuberculosis, M. E. N., Pomona; my baby, Mrs. T. M., Wright; T. S., from tonsillitis, Mrs. T. S., Kingsville; my children from earache; Mrs. McC., Teagure; my daughter from tuberculosis, Mrs. E. P., Shirley; from eczema, M. B., Ellisville; wife's foot, my deafness, H. B., Commerce; my baby of 8 months from asthma, Mrs. E. O. B., Tulsa; one sister from weeping eczema, another with tumor, Mrs. R. O., Redlands; from neuralgia, Mrs. N. M. J., Wichita.

Pray that the following may receive their Baptism—T. S., Kingsville; Mrs. C. V. W. and family, Enterprise; my daughter Mrs. E. P., Shirley; Mrs. S. E. H., Osage City.

Pray the following may go into God—E. M.; P. M. G. Crestview.

Pray for the following Assemblies and Community—Payette, Ida.; Eaton, Ohio; Cumberland Valley, Pa.

Pray the Lord will baptize the following: A. P. N., Shirley.

Pray the following may be all that God wants them to be: M. P. S., Montwait; S. H. G., St. Louis; A sister, that God will work out His perfect will and for one seeking deliverance in his life of that which would grieve the Spirit of God; M. B., Poteau; Mrs. N. R. D., Tahlequah; B. D. H., Rocklyn.

Pray for work in the following towns: Haileybury, Ont., that God will open up a work; Champaign, Ill.; Rockford, Ill.

THANKSGIVING.

My little girl who was suffering with fever, and for whom I asked prayer, is healed. W. M. S., Anguilla.

EVANGELIST OPEN FOR CALLS.

I am now open for calls to hold meetings anywhere. Must at least have my car fare.—E. S. Hamlett, Capitan, N. M.

PASTORS WANTED.

Write Lee Duncan, R. A. Box 109, Seminole, Okla.

Wanted a good Gospel Tent which will hold about 300 people. Write Thos. Griffin, 336 W. Pacific St., Springfield, Mo.

TESTAMENTS FOR EVERYBODY

flesh will not agree.

EPHESIANS, 1.

to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make

a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save in the cross of our Lord Jē'sus Christ, by whom the world is crucified unto me, and I unto the world.

15 For in Christ Jē'sus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Is'ra-el of God.

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jē'sus.

18 Brethren, the grace of our Lord Jē'sus Christ be with your spirit. Amen.

¶ Unto the Gá-lá'tjans written from Róme.

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

CHAPTER 1.

PAUL, an apostle of Jē'sus Christ by the will of God, to the saints which are at Eph-

ē-sūs, and to the faithful in Christ Jē'sus:

2 Grace be to you, and peace, from God our Father,

335

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HOUSING FOR THE MISSIONARIES.

There is probably no greater problem facing us at the present time than that of securing sanitary, comfortable housing for the Pentecostal missionaries. Cries have been coming to us all this year from all parts of the earth, saying, "Can't you help us to secure a building which is so very much needed for missionaries and the work." We have put some of these appeals in the Evangel with more or less success. A couple of years ago the need was made known for a sanitary home for the missionaries in South China. This need was kept constantly to the forefront, with the result that the home was secured and is now occupied by our faithful Pentecostal missionaries. Since that time, other missionaries have been encouraged to expect homes, also, but we have hesitated to place the need before the saints for the following reasons:

1. Nothing can be done toward building a missionary home without much publicity, and the columns of the Evangel are now far too cramped to permit a publicity campaign without detracting from other missionary needs.

2. Experience has taught us that when a special need is brought before the saints, much money will be diverted from the regular support of missionaries to meet the special need. Instead of making special offerings for the special need, those who make regular offerings for missionary support, divert their offerings and designate them for the special need with the result that the missionaries have their offerings cut down with consequent suffering to the missionaries. In other words, every special need that is launched is met successfully at the expense of all the missionaries on the field.

This should not be, but it always has been so in the past. Therefore if we are to undertake building and housing for the missionaries, some way must be found to do this work without detracting from the regular support of missionaries and their families.

The Lord knows that in many places proper houses are needed. Only the past month we have received a number of letters urging us to help the missionary secure mission stations where they can do better work for the Lord. Here are a few letters that have been received:

Mexican Church Needed at El Paso, Texas.

They need a chapel here very badly. The lots are much higher than I thought they would be among the Mexicans, but we must have a house of worship. I have deposited the \$100 and also \$24 and so we have started a fund to this end. Help us pray it in. We will make the deeds to the Council. If we can build a house here for the Mexicans they can soon support their pastor.—M. M. Pinson.

Mission Station Needed in India.

God has graciously opened the way for us to rent a bungalow for a year which has plenty of outhouses into which we can take people if they come to us and want to become Christians, especially those who would be cast out because of their faith in Christ. We have taken this in faith, trusting God that at the end of the year, if this house will not be available again, that God will have another place ready for us to move into. We are still holding on to God for a piece of property twenty-six miles out of Banda City, and we feel that that will be our permanent place of labor as soon as the Lord opens it up to us.—Neils and Ellen Thomisen.

Mission Houses Needed in Egypt.

Just at present our most urgent need is the fact that at three places pressing circumstances have thrust us out to build humble mission houses. No buildings scarcely at all have been built in this country now for over three years. This has resulted in two things: (a) All buildings are crowded or over-crowded, and (b) this has caused rents to increase very much, so that it is simply impossible to get a suitable place at any price. We are, therefore, simply compelled to build humble mission houses. We well know that you have no money on hand for this, and we do not at all ask for it, only that you call attention to this need in the Evangel and that you pray for us. Our eyes are unto Jehovah from whom cometh all our help. Three or four thousand dollars will enable us to complete all three of these houses. Not one only, but three.—A. H. Post.

A Building Needed in Porto Rico.

It is almost impossible to rent a place at all in this town, and rents are now very high as well as other things. We have been trying to get a building that will be good for us to hold the conference in, but have not been able to get one up to this date. The place where we are is too small for the congregation. I have been praying concerning this matter, and I feel impressed to write you these lines for the Evangel. A building of our own would be a big help in every way, and with only \$5,000.00 we could put up a building that will hold five hundred persons. If we rent a larger place than the one we have, we will have to pay from \$50 to \$60 a month for rent and our people are doing all they can, but are not able yet to pay so high a rent. Please take this matter before the Lord that He will make this needed building possible.—J. L. Lugo.

Our Mission in Alexandria took up an offering for a new church building in Beni Suef, amounting to over \$70.00. One dear old man who had lost his job some years ago by a bank failure, and because of his age, has not been able to get any steady work, felt so badly because he could not give. He went home and got an old ancient coin and a marble slab, both with hieroglyphics on them and told us to sell them to the Antique Store and give the proceeds to the church. His eyes were full of tears. Surely God will reward him for his sacrifice. This church has been the best one to give we have had from the beginning. They gave this offering when they need a building themselves. Their building is falling down and the owner refuses to repair it. As yet they are unable to get another place or a lot to build on. Pray that God will give them a lot to build on and start the ball rolling for a new church. Pray, pray, pray for this great need.—Hattie A. Salver.

Mexican Church Needed on the Border.

I find many hungry hearts longing for Jesus. But it is very difficult here as we can only have our meetings in the open air, and when it rains and storms there is no place to go. I wish you could see the new converts begging for meetings that they may get more strength from the Word of God. After much prayer, God truly showed us to build a mission house. The Lord opened the way for a lot and some money has come in for a Pentecostal Mission among the Mexicans, but more is needed. Will you please pray much with us for this. There are over 10,000 Mexican people here and only two or three workers. If you could walk with us some evening when we are called to pray with the sick, and if you could be an eye-witness to some heart-rending scenes that confront us all the time, your hearts would surely go out for these people.—Anna Sanders.

New Church Needed in South Africa.

We want to ask for a very special interest in your prayers at this time. It has become necessary for us to proceed with the erection of our new church at once. For years we have occupied an old and somewhat dilapidated building belonging to the natives, but of late they have intimated that we are not welcome there at all. Neither we, ourselves, nor our congregation are desired. One reason for this change of front is traceable to the fact that the young chief has fallen into grievous sin, and although he still attends our morning service each Sunday, he is no longer in sympathy with a church in the forefront of whose teaching is the doctrine of holy living. Naturally, therefore, he has been ready to fall in with the suggestions of the heathen counsellors about him that the building could be much more usefully occupied than at present, and we have therefore only the one alternative before us, that of building the new church at once.

After earnest consideration, we have launched forth in faith, believing that our God who knows how great and urgent the need is will supply it; but nevertheless, we earnestly ask you to lay the matter before the Council that they may help us by prayer, if in no other way.—Mrs. A. E. Turney and Miss H. A. James.

Forced to Buy a Building in Argentina, South America.

Being forced to it by circumstances, I have made a contract for the purchase of this property where we have had our mission now going on four years. The price now agreed upon is 9,300 pesos (about \$4,650.00), which is very reasonable the way prices are soaring now. But it is because the owner is a friend of the Gospel and wishes us success. He demanded that I give him a guarantee (first payment) of 500 pesos. I had seven cheques on hand waiting for some one to get them exchanged in Buenos Aires, so I went and counted what these cheques would amount to and found it would be just enough to pay the needed 500 pesos. Hallelujah! By the middle of next February I must have 4,150 pesos to make the next payment. The other half is to be paid by January 1st, 1922, or if I can pay it before, all the better, and I will then have no interest to pay. The owner charges me 9 per cent on the last half, which is below the average percentage paid here now. The contract says that if I fail to pay next February, I will lose the 500 pesos already given, but I am not going to suppose that will happen, for He who supplied so sweetly for the first payment, will continue faithful to the last, if my faith fail not. Please pray for me. God has been marvelously faithful in supplying all my needs for the twenty-three years of my missionary career, but I never had to trust Him for so much as now, so I am going to give Him a chance to do a greater work than ever in my financial affairs. After the payment next February I will have no more rent to pay, and as it is to be turned over to "The Assemblies of God" after all is paid, I will have no taxes to pay. Now if you will stop and read between the lines, you will see that God is working and that we have much to praise Him for.—Alice C. Wood.

A Big Mission Station for \$1,000 in North China.

I understand that Mr. Berntsen's old place, which he sold to the Salvation Army, will be for sale this fall. But the twenty-eight room place already mentioned to you is still to be secured (to be mortgaged or leased) for a thousand dollars. Not many Chinese have the cash to invest in it this year, especially as this is a great educational center rather than a business city. We are confidently expecting that our Father will give it to us this Fall.

You understand that we simply give them the money and they give us the place, and for three years they repair any leaks or damage, and if they want their place back at the end of three or six years, we get our entire amount back in full. We have the right to hold the place six years, if we wish. I could well pay four to six per cent interest on one thousand dollars or a little more.

We also need a little to furnish up. I am so "primitive"—just a few boxes for furniture—not even a foreign cookstove, and only recently a cot with springs. Oh, what a blessed luxury it is! I need a guest room, and we need more benches for the church. Our present benches number only twenty, and are backless, just boards on legs. We need about twenty or thirty more benches, which would require about twenty dollars, perhaps more. However, do not be troubled about these things. We will just tell our wonderful Father, and He will provide in His own good time and way.—Drusie R. Malott.

A Big Need at Saharanpur, India.

You perhaps have learned of the need of buying a property in Saharanpur. We are now in a house most suited to our work, and if we cannot purchase it, others will, and we will be on the street. There is nothing else we can get. We have our services in our home. A church in a house. More would come if we had a church building, and if we could have this place, we could build a church. India has so few. Would to God we had a quarter of the places of worship that we have in America.

It grieves us to hear you people only get enough to keep the missionaries, and nothing for land or property so you can do more for the Indian, take them in your compound and care for your Christians as the Board's Missions do. Some say at home, "The Lord is coming soon and we should not spend money for buildings. But if it is wrong to spend the Lord's money for buildings in India, because Jesus is coming soon, then it is equally wrong to put money in brick and mortar in America.

In two years our lease will close and then we shall be on the street. I know of no place near the people where we can get a house. When property can be rented, let us rent, but when none can be had, let us buy.

Brother Cox and Sister Schoonmaker are one with me in the need of buying the house we have now. It can be used as a receiving home, and in fact it is that now. It will cost but \$25,000.00. No one else can get the place for that sum, but because we are missionaries we can have it. There are fourteen acres of cultivated land of fine fruit, besides a large house. Three wells on the ground. A fine place and just what is needed. Kindly heed this appeal.—Miss C. B. Heron.

C. A. Hines writes from Central America, "Three were saved in our service here last Friday night. Until lately, we have been unable to make any impression on the Indians here in Totonicapan, the believers almost all being from the mixed class; but the Lord has heard prayer and nearly a dozen now have accepted Him. The two other largest congregations are entirely Indian, and we have longed and prayed for the day when they would respond here. Praise God, it has come, and we wish you would pray that we may see wonderful showers of His grace upon them. Also pray for an outpouring of the Holy Spirit in Guatemala. So often it seemed we were right to the point of a deluge, but the enemy has always defeated us."

Wants to Help Build Mission Stations.

A brother in Illinois writes, "Please enclosed find \$10.00 to be spent exclusively for those missionaries who are in need of either buying a building, or undertaking to buy a building, or building their own building for the Lord. If every Evangel reader would send a dollar for this most needy cause, I think every missionary's desire would be fulfilled to buy or build a mission place. I am praying for it mightily. May our God help His children. Amen."

Bro. J. H. Chenoweth writes from China, "We are experiencing a rather trying time just now. About ten days ago we began to receive word of an invasion of this Province by some Shansi bandits. When they drew near enough to destroy a large city only a few days away from here, I decided to take my wife to a safe place about sixty miles from here, at Brother Jamieson's home. Brother Jamieson and I then came here but he will return home tomorrow. I will then be the only foreigner here—not very pleasant I assure you. It is such a blessing to be able to have the Comforter with you in reality as well as in theory.

It is claimed the bandits number between 50,000 and 100,000 men. Their object seems to be the capital, of Kansu, Tauchow. As Minchow is on the main road to the capital, they seem very likely to come here. I have our house guarded by soldiers, but our hope is not in them or in 'princes' but in the power of God to keep His own. Praise Him! All the women and children have been removed to a place of safety. The shops are all closed and business is suspended and we are all waiting some kind of definite news. Praise God for the privilege of being in China where poverty, sickness, death and danger meet the missionary daily for where Jesus is 'tis heaven there."

DISTRIBUTION OF AUGUST MISSIONARY CONTRIBUTIONS.

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

AFRICA.	
*Wm. F. P. Burton, Congo.....	\$ 3.00
*Dan Crawford, Congo.....	2.00
C. W. Doney, Egypt.....	150.00
*Ruth Erickson, Liberia.....	46.50
*Jessie Lee Eustace.....	5.00
*Mrs. Katie R. Goldie, South Africa..	10.00
*Wm. H. Johnson, Liberia.....	75.00
Katherine Kirsch, Sierra Leone.....	35.00
*C. W. Longstreth, Sierra Leone.....	10.00
*Sophia Nygard, Liberia.....	40.00
Edgar Personous & wife, Liberia.....	70.00
A. H. Post, Egypt.....	150.00
*Mrs. Julia Richardson, Congo.....	100.00
Hattie Salyer, Egypt.....	35.00
*J. Wilbur Taylor, Sierra Leone.....	67.87
*Mrs. J. Wilbur Taylor.....	50.00
*Lillian Trasher, Egypt.....	58.00
Mrs. A. E. Turney & workers, Transvaal.....	70.00
*Harry M. Wright, Sudan.....	50.00
CHINA.	
L. M. Anglin & wife, (Orphanage) ..	40.00
Blanche R. Appleby.....	25.00
*Myrtle Bailey.....	17.00
*Fred Baltou & wife.....	113.50
Percy Bristow & native worker.....	46.75
*Ada Buchwalter.....	40.00
*Mrs. S. Anna Bush.....	20.00
Harvey Chenoweth & wife.....	60.00
Lloyd G. Creamer & workers.....	60.00
*Creamer, for Gospel Tent.....	18.00
Emma E. Daab.....	35.00
E. N. Davis & wife.....	70.00
Alice E. Evans.....	35.00
*Abraham Feng.....	25.00
Clinton E. Finch & wife.....	70.00
Ella Finch.....	35.00
*Geo. Hansen.....	25.00
H. E. Hansen & wife.....	70.00
Thos. Hindle & wife, Mongolia.....	70.00
*Miss L. Hoffer.....	5.00
John D. James for China.....	40.00
R. S. Jamieson & wife.....	60.00
Geo. M. Kelley, wife & workers.....	100.00
*Kelley Home & Building Fund.....	30.00
Grace Kenning.....	35.00
F. Harland Lawler & wife.....	60.00
*Mattie Ledbetter.....	80.50
*Lavada R. Leonard & workers.....	98.00
Willie B. Lowther.....	35.00
Drusie R. Malott.....	35.00
*Mrs. Lillian B. Marston.....	55.00
*Mae F. Mayo.....	80.00
Mrs. Nettie D. Nichols & workers	130.00
Zella H. Reynolds.....	35.00
Frank O. Schroder & wife.....	70.00
W. W. Simpson & son.....	70.00

Geo. C. Slager & wife.....	75.00
John R. Spence.....	39.00
Marie Stephany.....	35.00
Letta Teuber.....	35.00
W. R. Williamson & wife.....	75.00
*Mrs. Clara Jaycock Wynnes.....	39.00
Anna Ziese.....	35.00

INDIA.

*Paul Andreasen.....	50.00
*Almyra Aston.....	106.00
Christian Beckdahl & wife.....	75.00
*Eva K. Bietsch.....	10.00
*Mary W. Chapman's native worker,	25.00
Susan R. Chester.....	40.00
W. H. Clifford & wife.....	70.00
*Robt. F. Cook & wife.....	65.00
*Cook, for building purposes.....	10.00
*Herbert H. Cox & wife.....	85.00
Sarah Coxe.....	35.00
Bartholomew Dean.....	35.00
Mrs. Lillian Denney & workers.....	60.00
Constance Swinfen Eady.....	35.00
Susan C. Easton.....	35.00
*Constance Skarratt Elliott.....	10.00
*Marguerite M. Flint & workers.....	130.00
Elsie Gordon.....	35.00
*James Harvey & workers.....	167.96
*L. M. Jacobs & wife.....	22.40
Peter J. Kelley & wife.....	70.00
Ethel M. King.....	35.00
Emily Lynne.....	35.00
*Bernice C. Lee (Chapra Station).....	500.00
Dick S. Mahaffey & wife.....	75.00
Frank Nicodem & wife.....	70.00
*Albert Norton.....	5.00
*John E. Norton.....	11.00
*W. K. Norton, (workers).....	209.75
*Pandita Ramabal.....	7.50
*Voletta Schoonmaker.....	120.00
Thomas Stoddart.....	30.00
Nells P. Thomsen & wife.....	75.00
*Nells P. Thomsen relief work.....	22.00
K. A. Timrud & wife.....	70.00

JAPAN.

Estella A. Bernauer & workers.....	100.00
*Ruth Johnson.....	60.00
C. F. Juergensen & wife.....	110.00
John W. Juergensen & wife.....	70.00
*B. S. Moore & workers.....	148.00
Alex. Munroe & wife.....	75.00
W. J. Taylor & wife.....	70.00
Jessie Wengler.....	35.00

MISCELLANEOUS.

Tommy F. Anderson & wife, Bolivia,	70.00
H. C. Ball for workers in Mexico.....	39.47
Forrest G. Barker & wife, Peru.....	75.00
*G. F. Bender, Venezuela.....	35.00
Geo. E. Blaisdell & wife, Mexico.....	60.00
*Frank L. Boothby, Jerusalem.....	10.00
Adam Brandt, Honduras.....	40.00
A. Elizabeth Brown, Jerusalem.....	40.00
*Wm. Cocking, Venezuela.....	5.00
*Ed. & Mattie Crawford, Cent. Amer.,	65.31
Fermin Escarcega, Jr., & wife, Mex-	
ico.....	40.00
Solomon Feliciano, & wife, Porto	
Rico.....	75.00
Ellis L. Griest & wife, Venezuela ..	80.00
Pearl Hewitt, Hawaii.....	35.00
C. A. Hines, Cent. Amer.....	35.00
J. R. Hurlbut, Peru.....	40.00
J. R. Jamieson & workers, West	
Indies.....	150.00
H. May Kelly & mother, Cuba.....	70.00
J. L. Lugo, Porto Rico.....	65.00
*Roy Marston, B. W. I.....	25.00
*J. E. Morgan, Mexico.....	65.00
Noel Perkin, Argentina.....	40.00
Frank Ortiz, Jr., Porto Rico.....	65.00
Chas. Personous, & wife, Alaska.....	85.00
G. H. Smith for Russia.....	35.00
*B. A. Schoeneich, Cent. Amer.....	84.00
Clara Siemens & Ruth Pemberton,	
B. W. I.....	70.00
Neils Sorensen & wife, Argentina..	75.00
Alice C. Wood, Argentina.....	40.00
*Chicago Missionary Rest Home.....	74.25
*Emergency Fund.....	86.25
Raymond Ritchie.....	10.00
*Miss Mary Droeckmiller.....	2.00

MEXICAN MISSIONS ALONG THE BORDER.

R. F. Baker & wife, Texas.....	50.00
H. C. Ball & wife, Texas.....	50.00
H. C. Ball, La Luz Apostolica.....	20.00
H. C. Ball, Mexican workers.....	45.00
Floyd D. Howard, Texas.....	30.00
Alice E. Luce, Calif.....	20.00
Dr. Florence Murcutt, Calif.....	20.00
Francisco Olazabal, Texas.....	30.00
M. M. Pinson, Texas, Ariz.....	30.00

Total.....	\$8402.54
Less amount taken from Emergency	
Fund.....	24.00
Balance.....	\$8378.54

HUMPHREY, ARK.

Have just closed a blessed meeting at Pleasant Valley School House; the community is interested, people are seeking God. Expect to go back soon and reap, for God has said His word would not return unto Him void.—Evang. G. W. Danks.

**SALEM, MO.**

Reporting the meeting at Salem, Mo., four were saved, two baptized in water and two received the baptism of the Holy Ghost.—F. G. Cline.

MOORE'S CHAPEL, ARK.

At the meeting just closed there were sixteen souls saved, eighteen baptized with the Holy Ghost and sixteen baptized in water. Praise God for His salvation.—R. C. Clay.

UNION CITY, IND.

During the last part of June and July we had a Pentecostal revival here and several went through and were saved and several were baptized as in Acts 2:4. This fall we expect to have a special revival. Pray for the few of us here and that God will pour out His Spirit in Union City.—Mrs. Fred Blintz.

PITTSBURG, OKLA.

I want to report victory at Pittsburg. We began our revival here August 22, and have been going for 11 days, and so far 14 have been saved, 1 baptized in the Holy Ghost and 10 tarrying. The altar was full last night, and 5 held up their hands for prayer. This is a new field and people are hungry for the gospel. I covet your prayers.—J. J. Howard.

ELKMONT, ALA.

Wife and I are in a battle seven miles from Elkmont, Ala. Seven or eight have been saved and we are having good crowds. There have been a good many saved in Pulaski, Tenn., some seeking the baptism and some healed. A brother is raising funds to buy us a gospel tent. We have a gospel car that we use in going from place to place. Pray the Lord will send funds to complete payment on the same.—Chas. Williamson.

HOPKINSVILLE, KY.

The Lord wonderfully blessed here last Saturday night, and on Sunday, when the saints came in from the country, we observed feet washing and the Lord's Supper.

Two received the baptism in the Holy Ghost; one was reclaimed, and the power of God was wonderfully manifested in the meetings.

Any preacher or worker connected with, or in harmony with the General Council will find a welcome among us. We need a tent here. Pray for this place.—T. R. O'Bryan and wife.

PORTALES, N. M.

Our District Encampment closed Sunday night with over 1000 in attendance, eleven baptized in water, ten received the Holy Spirit and seven saved. About fifteen definite cases of healing, among them one blind man restored, to sight, three deaf made to hear, one cripple healed and threw away his crutches, one crooked neck made straight, one woman healed of serious female trouble, one of gall stones and rheumatism,—to our Lord be all the glory. Nine new families brought into the faith. Our new church house, tent and organ are paid for. We called Bro. A. C. Bates as pastor for full time. He did the preaching the past three weeks. Bro. A. P. Collins of Ft. Worth was with us the first week. We will now devote all our time to State Missions and make this our head-quarters. Anyone desiring a meeting, or to help me preach in new fields, may address us here.—N. R. Nichols.

MADISONVILLE, KY.

In about a nine weeks' tent meeting here we worked in connection with three families who were good people, though not connected with the Council.

About thirty persons have been baptized in water according to Matt. 28:19; a few received the baptism in the Spirit. Large crowds attend the services.—T. R. O'Bryan.

DOERUN, GA.

Have just closed a meeting in McNeil Schoolhouse in Colquit Co. The people came at night and filled the house there being as many as 400 in attendance the last night. Some confessed and claimed salvation and others asked for prayer.

Please pray for the dear people in Colquit Co., Ga., that God may break the power of Satan, and for me, that I may be able more perfectly to preach the Word unto them.—Chas. M. Henderson, Doerun, Ga.

FORNEY, TEXAS.

We have just returned back to Dallas from Forney, Texas. Wife and I have been down there holding a meeting. Several saved, several reclaimed, some healed and a few baptized in the Spirit, for which we praise our precious Lord. Large crowds and lots of interest. I praise God for the way He worked. A lot has been donated for a tabernacle and \$340 in money. As soon as the tabernacle is built we will hold another meeting there. Pray for us.—A. W. Mangum and wife.

CHICKASHA, OKLA.

The meeting at Cement opened up with wonderful victory. About 40 saved and about 60 baptized with the Holy Ghost. The Lord opened up a good work. One brother gave a good lot on which they could build. At our next meeting God poured out His Spirit, about 25 saved, 25 baptized in the Spirit and 14 in water.—Oscar Jones and wife.

THE CORSICANA CAMP A SUCCESS.

The last district camp meeting of the season has just closed with victory at Corsicana, Texas, and we are praising the Lord for the rich blessings bestowed. This meeting was a fulfillment of Psalm 133, "Behold, how good and how pleasant it is for brethren to dwell together in unity." The unity both among the visiting workers and the local assembly was unbroken throughout the course of the meeting; and the precious ointment ran down and the dew descended upon God's people, and the Lord commanded His blessing, even life for evermore.

Sinners were saved, saints baptized in the Holy Ghost and many backsliders wept their way back to a place of fellowship and communion with their Lord. Sister Tennie Smith and the saints at Corsicana are much encouraged. Those who were used in the ministry of the Word were Bro. and Sister F. A. Hale of San Antonio, Bro. R. T. Richey and Elder E. N. Richey of Houston.—F. A. Hale.

HEALED OF ECZEMA.

Praise the Lord I am healed of eczema after having been affected for nearly two years and am now able to resume my work. I was relieved in twenty minutes after I decided to give up medicine and a five dollar treatment, and was prayed for by the Pentecostal people. Praise the Lord forever!—H. Roach, Lyra, Texas.

WESSON, ARK.

We had the privilege of having Bro. Jacob Miller with us whom God used in our recent meeting. The Lord most graciously met with us in saving and baptizing power. Thirty received the baptism in the Spirit, nine or ten were saved, twentyfive were baptized in water according to Matt. 28:19, and the assembly was strengthened and built up. Opposition was strong, and was manifested one night by a shower of eggs being thrown at the preacher while he was preaching. Instantly the saints were on their feet with upraised hands to God, and a volume of praise went up to God and the enemy fled. "The wicked fleeth when no man pursueth." We covet your prayers.—H. B. Laws, Pastor.

MEMPHIS, TENN.

The battle is still going on here with great success. Big meetings every day from 12 to 5. Yesterday afternoon I believe was one of the greatest days I have ever witnessed since being in the ministry. I gave about a 45 minutes' talk, including my testimony of healing, and at the close God met with us in such wonderful power in dozens of definite and wonderful healings.

The people here seem to be so hungry for the Truth of the deeper things in life, and it makes our heart rejoice and we feel we have great victory and liberty in working. All kind of diseases are being healed, as well as blind and deaf people receiving their healing. Every day we witness these great sights.—Raymond T. Richey.

GRANITE CITY, ILL.

Souls are still being saved, healed and baptized with the Holy Ghost here in a revival that began six weeks ago in a tent, but is now continued in the church. Bro. Bailey of Benton, Ill., and Bro. White, Music Director in the McPherson Campaigns, did good preaching in the tent that brought souls thru to victory. We got twenty three new subscribers to the Evangel. The last two weeks I have been taking the meetings on alone and several have received the baptism the last few nights. Many are hungry and the altar is full of seekers. Most of them who have come in are church people. For about eight months we have had a steady revival and it still goes on with victory. God is answering prayer. Praise His name.—C. M. O'Guin, Pastor.

LONG BEACH, CALIF.

In our Thursday afternoon meetings, which are devoted to healing, many are being healed of various ailments and defective eyesight, in answer to faith.

Among the most notable cases was that of a sister at Torrence whose arm was somehow thrown out of place at the shoulder, the bone protruding through the flesh. Being alone at the time she called to a neighbor, who hastily ran for a doctor and called in another lady. When the doctor arrived he proposed administering chloroform, but the sister declined to take it, and submitted to having the arm pulled back into place without it.

Three days later, at a meeting in her home, we prayed for her and the pain left her arm and she could raise it some; but the next day at our regular Thursday afternoon meeting at 2:30 I informed the saints of the accident and requested them to unite in definite prayer for perfect healing for the sister, and she testifies that about 3:00 o'clock that afternoon in her own home she heard something about her arm snap, and she was instantly healed and went at once to canning fruit. The doctor and some others are amazed at what the Lord has done in her case; but seeing the woman in their midst they can say nothing against it.

On Sunday a trained nurse went through to a mighty baptism in the Spirit, and the next morning a brother received the baptism, and later a sister was filled with the Spirit as in Acts 2:4. Two backsliders have also been reclaimed.

For all of which we praise the Lord, and give Him all the glory.—W. R. Potter, Pastor.

McPHERSON CAMPAIGN AT PIEDMONT, W. VA.

A McPherson evangelistic campaign will be held in Piedmont, West Virginia, just across the river from Westernport, Maryland, (under the auspices of the Westernport Assembly), in a large tabernacle seating 2500, from September 26th to October 17th, inclusive.

We believe this will be the greatest meeting that this community has ever witnessed. We covet the prayers of God's saints that we may see a great harvest of souls and a mighty outpouring of the Spirit. There is a large platform seating nearly 300, a good opportunity for Spirit-filled singers.

Those who have orchestral instruments and are coming please write us before hand. The meeting is a direct answer to prayer. The cry of God's children has gone up from this place for over three years.

Piedmont is situated on the B. & O. railroad between Cincinnati, Ohio, and Baltimore, Maryland.

So come praying and believing that there will be seen the greatest manifestation of God's power that has been witnessed since the early days of Pentecost. For further information please write Pastor O. P. Braun, Westernport, Md., Box 612.

CLEVELAND MISSIONARY CONVENTION.

The annual Missionary Convention of the Pentecostal Church of Cleveland, Ohio, will be held in the Church at East 57th Street and White Ave., Oct. 15-24. Pastor A. G. Ward of Canada and Evangelist Jack Saunders of Los Angeles, Calif., have been engaged to give out the Word. A corps of missionary workers will be present, and the needs of the home and foreign fields will be presented. Ministers and missionaries in fellowship with the General Council of the Assemblies of God are invited and will be provided with free entertainment. For further information address Pastor J. Narver Gortner, 1412 East 57th St., Cleveland, Ohio.

MID-WEST BIBLE SCHOOL

Opens Oct. 4, 1920, at Auburn, Nebraska. For prospectus giving an outline of courses and cost of board, also for application blank for admission, apply to the Principal, S. A. Jamieson, Auburn, Neb.

This school is under the supervision of the General Council of the Assemblies of God. A full school is expected, and if you desire to attend you should apply for application blank at once.

NORTHERN CALIFORNIA SCHOOL

The Glad Tidings Bible Training School of San Francisco, founded in 1919, and so eminently successful in its first year's ministry, will open on Oct. 6th for registration of new students and for reunion of old students. Class work will begin on Oct. 7th. In addition to the two buildings now occupied, a third has been secured in the immediate vicinity for this growing work.

Students contemplating entering should apply at once for catalogue and application blank. A full staff of instructors will be on hand for an even better work than last year. This School is approved of God, and is endorsed by the General Council, and by the District Council of Northern California, of the Assemblies of God.

The revival which broke out in the School and Assembly nearly eight months ago still sweeps on in one of the largest nightly meetings in Pentecost. For full particulars address, Robert J. Craig, Supt., 1536 Ellis St., San Francisco, Calif.

SOUTHERN CALIFORNIA BIBLE SCHOOL

Los Angeles, Calif., Oct. 5, 1920-Apr. 30, 1921.

Announcement of the opening of the 1920-1921 school year of the Southern California Bible School (Pentecostal), 5036 Echo Street, Los Angeles, October 5, 1920 - April 30, 1921, D. W. Kerr, Superintendent, H. K. Needham, Principal.

The Southern California Bible School (Pentecostal) is endorsed by the District Council of the Assemblies of God, and is under the general supervision of the Committee of the District Council.

The Curriculum embraces the following subjects: Bible Doctrine, Synthetics, Word Studies in New Testament Greek, Church History, Homiletics, Missions and Missionaries, Personal Work, English, and Music. Provision is made for rooming and boarding a limited number of students. Those desiring these accommodations should place their applications as early as possible.

For further information, prospectus, and application blanks, address, The Southern California Bible Schol. (Pentecostal), W. C. Peirce, Secretary, 5036 Echo Street, Los Angeles, Calif.

LANCASTER, PA.

Pentecostal Convention will be held at the Church at 215 S. Queen St. Lancaster, Pa., Oct. 2nd to 10th inclusive. Pastor A. G. Ward of Canada, Pastor R. R. Quilan of Connecticut, Miss Bernice Pottorf of West Africa, Mrs. L. E. Brelsford of Egypt, will be special workers. Council ministers and missionaries invited and will be given free entertainment. Further information from Pastor A. J. Jenkins at above address.

OKLAHOMA DISTRICT COUNCIL.

The annual meeting of the Oklahoma District Council will meet at Chickasha, Okla., Tuesday morning at 9 A. M., October 16th, 1920. The ministers will be furnished lodging free and meals will be served on the free will offering plan. Bring your toilet articles. For further information address pastor Oscar Jones, 803 Michigan Ave., Chickasha, Okla. It is very important that all the brethren be present. S. A. Jamieson, Chairman.

MISSIONARY CONTRIBUTIONS.

From August 21 to September 1, inclusive. (This does not include offerings for the expenses of the Missionary Dept.)

- \$38.00: The Pent'l Church, Cleveland, O.
- \$150.00: Mrs. C. B., Minneapolis, Minn.
- \$100.00: Mr. and Mrs. G. A. E. Binghamton, N. Y.; Pent'l Assembly, Scranton, Pa.
- \$76.00: Assembly, Tacoma, Wash.
- \$75.00: H. R. S., Johnson City, N. Y.
- \$70.75: Assembly of God, Malvern, Ark.
- \$65.70: Upper Room Assembly, San Jose, Calif.
- \$50.00: Assembly, Pittsburg, Pa.; H. G. M., Dallas, Texas; North Cumberland Assembly, Cumberland, Md.
- \$48.00: From Coalhurst.
- \$46.01: Assembly, Springfield, Mo.
- \$45.00: Mrs. A. B., Long Beach, Calif.
- \$42.00: G. S., Emmett, Idaho.
- \$40.01: Camp Meeting, Macomb, Mo.
- \$38.00: S. Cumberland S. S., Cumberland, Md.

- \$35.00: G. F. W., De Soto, Mo.; "For the neediest missionary"; Assembly of God, Wichita Falls, Texas.
- \$26.00: Pent'l Assembly, Protection, N. Y.
- \$25.84: Glad Tidings Assembly, Oakland, Calif.
- \$25.50: Assembly, Dayton, Ohio.
- \$25.00: Mr. & Mrs. H. C. H., Earle, Ark.; W. B. E., Pacific Grove, Calif.
- \$23.23: Assembly, Galena, Kans.
- \$22.25: Glad Tidings Mission, Portland, Ore.
- \$21.00: Mrs. J. W. S., Riviera, Texas; S. S., Revere, Minn.
- \$20.40: German Assembly of God, Elizabeth, N. J.
- \$20.00: Mrs. E. P., San Mateo, Calif.
- \$15.00: D. C., Fostoria, Ohio; Pent'l Assembly of God, Winnipeg, Canada.
- \$13.50: S. H. G., St. Louis, Mo.
- \$13.00: K. W. G., Union Church, Miss.; H. J. I. & wife & E. B. C. & family, Citronelle, Ala.
- \$12.00: Mrs. E. C., Strum, Wis.
- \$11.25: Assembly of God, Howe, Okla.
- \$11.00: Mrs. D. S., Beggs, Okla.
- \$10.15: Assembly of God, Enterprise, Ala.
- \$10.00: H. L. S., Wynne, Ark.; A friend in North Ga.; Mrs. E. G. C., E. Providence, R. I.; Assembly, Cairo, Ill.; Assembly, Beaconsfield, Iowa; Mrs. J. L. B., Pawtucket, R. I.; A. F., Indianapolis, Ind.; C. C. H., Bloomington, Ind.; Mr. & Mrs. D. R. U., Pottsville, Texas; J. W., Granville Summit, Pa.; P. D., Ottumwa, Iowa; Gospel Assembly, Tottenville, N. Y.; J. N., Coalhurst, Alta.; Mrs. B. B. S., Miles City, Mont.

- \$9.00: Mr. & Mrs. A. N. H., Madison, Wis.
- \$8.50: A. L. S., Garland, Ala.
- \$8.42: Assembly, Sugar Grove, Ark.
- \$8.00: T. A. M., New Sheffield, Pa.; Lowgap & Plumlee Assembly of God, Lowgap, Ark.
- \$7.50: W. J. T., Davis, Calif.; W. M. C., Russellville, Ark.; W. L. W., Los Angeles, Calif.
- \$7.40: W. B. J., Hattiesburg, Miss.
- \$7.00: Assembly S. S. Class No. 2, Chappell, Neb.; Assembly of God, Havana, Ark.
- \$6.60: C. S. B., Alpha, Wash.
- \$6.52: Assembly, Ratan, N. Mex.
- \$6.50: Mrs. G. R. B., San Felipe, Texas.
- \$6.20: Church, Warrior, Ala.
- \$6.00: Assembly of God, Commerce, Texas; Mrs. A. R., Grand Rapids, Mich.; Mrs. B. S., Kevil, Ky.; J. M. S., Madison, Wis.
- \$5.75: Children of the Assembly of God, Malvern, Ark.
- \$5.60: J. S., San Francisco, Calif.
- \$5.00: A. E., Duer, Colo.; S. E. L., Trafalgar, Ind.; Assembly of God, Wichita Falls, Tex.; S. D. & B. E. B., West Plains, Mo.; Mrs. G. A., Zelzah, Calif.; W. S., Appleton City, Mo.; O. O. H. & wife, Toledo, Ohio; Mrs. B. A., Ottawa, Ohio; Mrs. C. M. H., San Antonio, Texas; A. S. K., Detroit, Mich.; A. L. L., Gloversville, N. Y.; F. C., Reedley, Calif.; W. E. C., Weston, Ark.; E. B., Slate Run, Pa.; Mrs. H.

- J. S. P., Fort Wayne, Ind.; Mrs. M. N. R., McLoud, Okla.; A. B. R., Gilbertown, Ala.
 - \$4.55: Mrs. E. L. H., Codell, Kans.
 - \$4.38: S. S., Hornbeck, La.
 - \$4.00: Tague S. S., Bowie, Texas.
 - \$3.75: L. M. P., Montreal, Quebec.
 - \$3.00: W. H. B., Bloomington, Ind.; C. B., Manakin, Va.; J. P., Hornbeck, La.
 - \$2.55: Assembly of God S. S., Arcadia, Kans.
 - \$2.30: Pent'l Mission S. S., Auburn, Wash.
 - \$2.25: A. A. E., Brooklyn, N. Y.
 - \$2.00: B. C., Strum, Wis.; S. B. F., Piney Flats, Tenn.; Mrs. J. S. McC., Gatesville, Texas; Mrs. L. E. B., Victoria, Texas; A. L. S., Oakland, Calif.; Mrs. C. B. G., Fort Smith, Ark.
 - \$1.75: J. D., Elyria, Ohio.
 - \$1.65: Mrs. M. V. B., Duer, Colo.
 - \$1.50: R. L. B., Rocky Ford, Colo.
 - \$1.05: Mrs. S. N., Commerce, Texas.
 - \$1.00: O. H., Emery, Ark.; Mrs. L. P., Springfield, Mo.; S. C., Slate Run, Pa.; G. S., Cleveland, Ohio; Z. B., La Belle, Mo.; S. B., Bloomfield, Mo.; N. E. L., Palacious, Texas; J. M. G., Yantis, Texas; Mrs. E. F., Shelby, Mich.; C. M. C., Springhill, La.; Mrs. N. T., Ashland, Ore.; M. G., Dallas, Texas.
- \$.63: Sums less than \$1.00.
 Amount previously reported.....\$6054.60
 Total.....\$2323.94
- Total to date.....\$8378.54

MISSIONARY CONTRIBUTIONS

- From Sept. 2 to Sept. 15, Inclusive. (This does not include offerings for expenses of the Missionary Department.)
- \$114.00: State Camp Meeting, Russellville, Ark.
 - \$100.00: Glad Tidings Mission, San Francisco, Calif.
 - \$90.00: Assembly and S. S., Dallas, Tex.; Glad Tidings Assembly, New York, N. Y.
 - \$80.65: Pent'l Gospel Mission, Pittsburg, Pa.
 - \$75.00: Assembly, Tulsa, Okla.; L. M. C., Hoy, La.
 - \$63.00: Full Gospel Assembly, Caseville, Mich.
 - \$55.30: Pent'l Assembly, Asbury Park, N. J.
 - \$50.00: One for the cause of Christ, Weehauken, N. J.; C. P. R., Terral, Okla.
 - \$45.00: Mrs. L. A. C., Denver, Colo.
 - \$44.00: Assembly, Eaton, Ohio.
 - \$35.00: Assembly and S. S., Kingsburg, Cal.
 - \$30.00: Assembly, Alexandria, Va.; M. R. N., Portales, N. Mex.
 - \$26.55: Assembly of God Tabernacle, Granite City, Ill.
 - \$26.00: Assembly, Galena, Kans.; Assembly, St. Louis, Mo.
 - \$25.80: Assembly, Live Oak, Calif.
 - \$25.35: J. G. G., Stigler, Okla.
 - \$25.00: Assembly, Minot, N. Dak.; Bethany Pent'l Assembly, Springfield, Mass.; J. D., Woodhaven, N. Y.; Assembly, Grand Prairie, Texas.
 - \$24.00: Assembly, Florida, Ala.
 - \$23.00: Assembly, Reedley, Calif.
 - \$22.97: Clear Creek Assembly, Versailles, Ky.
 - \$22.00: Pent'l Assembly of God, Glendale, Calif.
 - \$21.50: German Assembly of God, Elizabeth, N. J.
 - \$20.00: Golden Rule S. S., Tulsa, Okla.; B. A. L., Vernon, Texas.
 - \$19.16: Assembly, Shaft, Md.
 - \$19.00: F. F. and Family, Portland, Ore.; W. H. C., Catalpa, Ark.
 - \$18.50: Assembly of God, Hartford, Ark.
 - \$18.00: Assembly, Golden Gate, Ill.
 - \$17.05: Assembly, Gilmour, Ind.
 - \$17.00: Elk St. Assembly, Eureka Springs, Ark.
 - \$16.25: D. P. H., Whistler, Ala.; Pent'l Assembly, Bellingham, Wash.
 - \$16.00: Assembly, Earle, Ark.; Assembly, Culpeper, Va.
 - \$15.40: Assembly, Sour Lake, Tex.
 - \$15.00: J. F. & E. S., Oklahoma City, Okla.; Pent'l Church, Detroit, Mich.; E. P. N., Seattle, Wash.; C. S. B., Alpha, Wash.; Elbethel Assembly, New Brockton, Ala.
 - \$13.50: Assembly, Enterprise, Ala.
 - \$13.23: Sweetwater S. S., Port Lavaca, Tex.
 - \$13.00: Assembly, Union City, Ind.
 - \$12.75: Pent'l Assembly, Scranton, Kans.
 - \$12.50: Glad Tidings Mission, Portland, Ore.
 - \$12.18: Assembly, Yellville, Ark.
 - \$12.00: Full Gospel Assembly, Crosby, Minn.; E. G. B., Terral, Okla.
 - \$11.00: Full Gospel Assembly, San Bernardino, Calif.
 - \$10.60: Assembly, Benton, Ill.
 - \$10.12: Assembly, Van Buren, Ark.
 - \$10.00: W. T. B., Blackstone, Va.; C. E. H., Hot Springs, Ark.; H. J. S., New Castle, Pa.; W. J. K., Cambria, Wis.; M. L. M. P., Chicago, Ill.; Mrs. M. S., Osgood, Ind.; Mrs. R. D. H., Southport, Conn.; Mrs. S. S., Binghamton, N. Y.; Mrs. R. D., Chesterton, Ind.; J. I. M., Ozark, Ark.; Mission, Harrisburg, Pa.; Assembly, Owego, N. Y.
 - \$9.45: Assembly of God, Douglas, Ariz.

\$9.00: A. T. U., Great Bend, Kans.
 \$8.75: Mrs. I. T. J., Clear Lake, Wis.
 \$8.62: J. M. P., Rocky Ford, Colo.
 \$8.45: Assembly of God, Havana, Ark.
 \$8.22: L. W., Haskell, Texas.
 \$8.00: Mrs. C. A. N., Asbury Park, N. J.; Pent'l Mission, Chester, Ill.; W. F. K., Chicago, Ill.; Mrs. A. E., Akron, Ohio; Holloway Tabernacle, Coffee Springs, Ala.
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 \$7.50: W. J. T., Davis, Calif.
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 \$7.00: J. St. J., Jasonville, Ind.
 \$6.50: J. S., San Francisco, Calif.
 \$6.00: L. M. C., Hurlock, Md.; L. E. F., Camden, N. J.; A. W. B., N. Fort Worth, Texas; Victor Assembly, Eagle Rock, Mo.; O. R., Redlands, Calif.
 \$5.80: Margaret, Texas.
 \$5.50: Assembly, Stanton, Mo.; S. S., Crystal, Idaho.
 \$5.25: Pleasant Hill Assembly, Mt. Ayr, Ia.
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 \$4.00: Assembly, Humble, Texas; T. K. Percy, Ill.; Assembly, Puxico, Mo.; F. M. B., Galva, Ill.; W. L. S., Port Lavaca, Texas; R. M. W., Los Angeles, Calif.
 \$3.75: Assembly, Frankston, Texas.
 \$3.50: J. P., Hornbeck, La.
 \$3.35: Mrs. A. M. W., Katy, Texas.
 \$3.05: P. R. W., Indianapolis, Ind.

\$3.00: Mrs. R. B. S., Savannah, Ga.; W. M. W., Canalou, Mo.; Mrs. R. B. S., Savannah, Ga.
 \$2.50: C. B., Manakin, Va.; J. A. J., Crosby, N. Dak.; B. K., Panhandle, Texas; C. B., Manakin, Va.; C. B., Manakin, Va.
 \$2.08: S. S., Canalou, Mo.
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 \$.75: Sums less than \$1.00.
 Total less \$94.16, amounts given direct to missionaries by Assemblies\$2266.47

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