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THE GRACE OF OUR LORD JESUS CHRIST.

Grace, "the unmerited complement of need" (Moule) is God's saving love, self-prompted, reaching far beyond the bounds of sinful humanity. For "not as the trespass, so also is the free gift; for if by the trespass of one the many died"—Adam could no more fall alone than he could stand alone; every corpse is a palpable proof of Adam's sin—"much more did the GRACE of God abound"—as a liquid (so the word implies) lapping over a vessel overfilled—"unto the many" (Rom. 5:15). If a human act was effectual for ruin, how much more shall a Divine act be effectual for salvation! And not as through one that sinned, so is the gift; for the judgment came of one (trespass) unto condemnation, but the free gift came of many trespasses unto justification. It is an astounding reversal. Grace saves as a free gift, that is, without any fulcrum in man's goodness on which God could rest the lever; nay more than that—out of the single trespass came condemnation, but out of a multitude of trespasses came JUSTIFICATION! Condemnation follows Adam's sin automatically, for retribution is logical, inevitable, and proportioned: justification, on the other hand, is a free gift wrought for us by grace actually on the ground of our sin. Mercy finds in our sins, not a reason for hell, but a reason for Calvary: so covering, not only Adam's original act, but sin in its hydra-headed shape—lies, adulteries, murders: in its fearfully reproductive power—sin always breeding sin; in its widespread dominion—from pole to pole; in its ceaseless sway, from Cain to the last murderer hanged before the coming of the Lord.

So grace is the royal clemency of the King of kings, granting an amnesty to all rebels, but an amnesty bought by the life-blood of the King. "For as through one trespass the judgment came unto all men to condemnation, EVEN SO"—as really, as effectually, as universally—"through one righteousness"—the life and death of Christ—"the free gift came unto all men to justification of life." It

is not (as in the Old Version) that the righteousness has come upon all men, for then all men would have been saved; but it has come unto—within reach of, offered to, within the grasp of—all men, so that no man need be lost. For the salvation is absolutely as wide as the doom. Just as the officer of the Divine law thunders at every man's door, in his hand a writ of arrest, and on his lips a death-sentence, exactly so on every doorstep stands the herald of mercy, with a reprieve and a pardon in his hand—and far more, with a writ of justification, making the doomed man absolutely worthy of eternal life. How exquisitely grace rings its chimes on the "all!" "As the judgment came unto ALL MEN to condemnation, even so the free gift came unto ALL MEN to justification." As surely as we may search all the tribes of men, and all the nations of the world, and never find a man who has not sinned, exactly so we may scour the world in vain for a man to whom God does not offer justification and life.

Now Paul states the moral ground of this amazing and blessed parallel between sin and grace. "For as"—precisely as (Godet)—"through the one man's disobedience the many were made"—were catalogued as—"sinners, even so through the OBEDIENCE of the One"—not through their own conduct past, present or future, but through the obedience of one Person, not ourselves—"shall"—as each comes to Christ, and so for all eternity—"the many be made righteous"—catalogued among the redeemed. This gives us the moral reason of the two results. To disobey is the root of every sin, and holds in itself the germ of all wickedness: to obey, with the obedience of Incarnate Deity, is to procure a righteousness that can justify the whole world. For grace can only reign through righteousness (Rom. 5:21). So, as one man condemns all, the Other justifies all; and both these acts are completely finished in Adam and Christ. As Adam has corrupted us with sin altogether outside our control, even so Christ offers to all—and

"the many" accept—a righteousness which we never wrought, as entirely out of our control as was the original sin: as we were lost in Adam six thousand years before we were born, so we were saved by Christ two thousand years before our birth. We are as helpless in our salvation as we were in our fall. The effect of Adam's disobedience was that the world had to be catalogued as, put in the category of, the sinful; and all became actual sinners in practice, because Adam's corruption was the inlet of corruption into the whole race: precisely so the effect of Christ's obedience is that the whole world has been atoned for, and has kept God's Law in Christ, and is made righteous the moment it accepts His work—not only imputedly righteous, but (through regeneration and sanctification of the Spirit) actually and actively righteous. It has been beautifully put thus:—God in nature is God above us; God in providence is God beyond us; God in law is God against us; but God in Christ is God with us, for us, and in us. "Grace comes unasked as well as undeserved" (Dr. H. Bonar).

So the apostle closes by showing that grace is not merely sufficient—it is much more than sufficient. "For the law"—the law of Moses—"came in beside, that the trespass might abound"—for the Law always does the policeman's work, of bringing crime to light; "but where"—just here, where men sin and suffer—"sin abounded, grace did abound MORE EXCEEDINGLY," did swell beyond measure (Philippi). The law of Moses brought in six hundred fresh commandments,—applied to two or three millions of men: how enormous was the consequent increase of crime! But this was the very object of law. It draws the smallpox to the skin; it strips the mask from the burglar; it actually multiplies my crimes (by compelling my heart to action) in order to show me the criminal I am; it bares the cancer that it may be fully exposed to the X-rays of grace. For grace rose high above the provocation, and only had a more signal and marvelous victory;

(Continued on Page Three)

SOUL FOOD FOR HUNGRY SAINTS

A Heart Talk on Consecration by Pastor A. G. Ward, Toronto

It is very evident that the present need of the Church is a fuller manifestation of Christ to His people, and in them, and through them. In a work of fiction a certain character is made to say, "A middlin' lawyer is a poor thing, and a middlin' doctor is a poor thing, but deliver me from a middlin' man of God." I fear we are very much overstocked with the middlin' men of God; and, as a result, we are often forced to beg the devil's pardon and acknowledge defeat, instead of doing up all our enemies and having full command of the field of battle.

What is the remedy? A consecration so complete that the triune God will have unbounded liberty in our lives, and be able to make real in us the "blessings of the deep that lieth under."

What is consecration? I believe that it implies, first of all, separation to God. "What agreement hath the temple of God with idols? For ye are the temple of the living God, as God hath said, I will dwell in them and walk in them, and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:16-18).

You may remember, possibly, that three things were required of either a man or a woman who took the vow of the Nazarite. See Num. 6:3-8. First, they were to abstain from strong drink. That implies separation from all that would excite nature or add fuel to the fire of passion. Second, they were to keep away from dead bodies. So must we, as consecrated believers, keep away from all those who are dead in trespasses and sins, or, in a word, from the world and all that is in it; for the command is, "Love not the world; neither the things that are in the world. If any man love the world, the love of the Father is not in him; for all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father, but is of the world; and the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever" (1 John 2:15-17). James, under inspiration, adds, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God" (James 4:4). Lastly, they were to let their hair grow long as a sign that they were under the authority of God. In the description given of the bride in the Song of Songs, her hair is said to be "like the hair of the goats that appear from Mount Gilead," that is, long and silken. How many modern Delilahs there are who do their utmost to persuade God's children to fall asleep in their lap in order that they may shear their locks, and thus rob them of their power! Many,

like poor Samson, seem not to realize what has happened, and when the cry is made, "The Philistines be upon thee," they rise as at other times, and shake themselves, but wist not that the Lord has departed from them.

Consecration also implies dedication, the dedication of that which has been separated to God. Paul, writing to the Romans, says, "Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God." Easier said than done! How much unconscious resistance there is in many of us to the will of God! We begin to discover it as we seek to obey the words of the inspired Apostle. He says, "Let your yieldedness be known unto all men. The Lord is at hand" (Phil. 4:5). Furthermore, the life that is separated and dedicated must be active in service. Paul realized this, and, in writing to the Philippians, said, "For me to live is Christ"; that is, Christ was to dominate his life, and be the supreme object for which he lived. May I suggest that you use this Scripture to test your consecration, and make sure to you your standing with God? In the quiet of your own room, alone with God, take paper and pencil and write, "For me to live is——" Then offer this prayer, "Oh, God, help me to be honest with Thee, and with my own soul!" and it may be that you will feel in honor bound to add, "For me to live is MONEY, FAME, KNOWLEDGE or POWER." I do not say it is wrong to accumulate wealth; I do not think it is, providing you keep in mind that the supreme object in getting is in order to give.

Spend your money while you're living;
Do not hoard it to be proud;
You can never take it with you;
There's no pocket in a shroud.

Gold can take you on no further
Than the grave-yard where you lie;
Though you're rich while you are living
You're a pauper when you die.

Use it then some lives to brighten,
As through life they weary plod;
Place your bank account in heaven,
And grow richer toward your God.

Use it wisely, use it freely;
Do not hoard it to be proud;
You can never take it with you,
There's no pocket in a shroud."

Fame, I do not think it is much to be desired, for spirituality is such a tender plant that it seldom thrives in the soil of notoriety. It flourishes best in the shade. Knowledge is much to be desired, providing our heart keeps pace with our head; but there are so many old goats sitting round in the woods, looking wise as owls, and calling in question the plain statements of God's Word that we feel the importance of having an open channel from our head to our heart. Christ must have the pre-eminence in the life of ev-

ery consecrated believer, and to live for Him must be our highest ambition. Then there must be a willingness to bear the cross, and to deny oneself. "And He said to them all, If any man will come after me, let him deny himself, and take up his cross daily and follow me" (John 9:28). "A crucified Saviour will never be content to have a self-pleasing, self-indulging, worldly-minded people. No self-denial; no real grace." "No cross; no crown." Here I am reminded of words which have often been an inspiration to me: "In this Babel building world multitudes are rearing monumental mud-mansions, and furnishing them with highly polished bric-a-brac. They are adorning them with high priced but perishable ornamentation. But if we would abide and would have our work stand the divine analysis, we must build with living stones, taken from the quarries of Gethsemane and the rock cuts of Calvary; we must carve upon the polished walls the glorious history of unimpeachable purity and self-sacrificing service. Then when things temporal shall dissolve in the final fire, our work shall stand approved, and our crowns radiate the rays of an unsetting sun."

But what is the true idea of self-denial? Is it not the "abdication of self from the central throne and that brought about by the enthronement of a higher than self in the place that self naturally occupies"? You will readily recall Peter's unfortunate experience when, at the trial of Jesus, he declared, with oaths, "I know not the Man"; that is, he repudiated the Christ. I believe self-denial implies the actual repudiation of self so that we refuse to know any of self's likes or dislikes, whims or fancies, and we learn to say with our eternal Lover Lord, "My meat is to do the will of Him that sent Me."

Now I shall proceed to give you some reasons why we should thus consecrate ourselves to God.

First, because we are His by creation, preservation and redemption; and, therefore, the only honorable thing for us to do is to acknowledge His rightful claim upon us and surrender to Him every fibre of our being, every faculty of our mind and every power of our immortal spirit. There is a significant Scripture bearing on this particular point in the 19th chapter of Luke: "And it came to pass when He was come nigh to Bethpage and Bethany at the Mount of Olives, He sent two of His disciples, saying, Go ye into the village over against you, in the which at your entering ye shall find a colt tied, whereon yet never man sat. Loose him, and bring him hither, and if any man ask you, Why loose ye him? thus shall ye say unto him: Because the Lord hath need of him. And they that were sent went their way, and found even as He had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? and they said, The Lord hath need of him." I think if you will turn to the original version you will discover that the word for "owner" and the word for "Lord" are the same, and therefore it would be perfectly correct to read the last two verses thus, "And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?"

and they said, The **Owner** hath need of him." Jesus Christ does not deny our ownership of what we so often speak of as ours; but He does want us to recognize that He is the Owner or the Over Lord, and has a perfect right to all that we are and have; and when we refuse to acknowledge His claim, we stoop beneath the plane of common honesty, for common honesty says that each man has a right to what is his own. Then we are His by **redemption**. Listen to the words of the inspired Apostle: "Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men, and, being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross" (Phil. 2:6-8). Writing to the Church at Corinth, he says, "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye, through His poverty might be rich" (2 Cor. 8:9). Of whom think ye the prophet, Isaiah, wrote when he said, "Surely He hath borne our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted; but He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way, and Jehovah hath made to meet on Him the iniquity of us all" (Isa. 53:4-6)? I believe he wrote of the Lord Jesus Christ, the Man of Sorrows, the Lamb slain from the foundation of the world, through whose atoning death we have peace with God.

Another reason why we should yield ourselves wholly to God is our **failure of self-management**. "He that loveth his life in this world shall keep it unto life eternal" (John 12:25). The way of self-crucifixion may seem foolishness and waste to the world, just as burying good seed corn seems waste to the child and the fool; but in the end we shall realize the wisdom of consecrating our all to God, rather than living for self.

Shall we now consider some of the benefits of the consecrated life? First, let me speak of **sanctified sonship**.

"Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Sanctified sonship implies unlimited partnership, unobstructed access, and unbroken fellowship.

First, **unlimited partnership**. What rigid economy most of us are forever practising! We seem to think it necessary, but it is the privilege of all consecrated believers to launch out on the liberality of God, and prove that "He is able to make all grace abound toward us so that we, always, having all sufficiency in all things, may abound to every good work, being enriched in every thing, to all bountifulness which causeth through

us thanksgiving to God" (2 Cor. 9:8, 11). Then we will be able to join the Apostle and say, "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto Him be glory in the Church, by Christ Jesus, throughout all ages, world without end! Amen!"

Second, **unobstructed access**. Does this mean anything to you? It is the privilege of all surrendered souls. Let me illustrate what I have in mind when I speak of unobstructed access. I wish to call at your home. Wending my way down the street, I finally arrive at the place where you reside. Walking up the steps, I ring the bell and wait to be admitted. But while I am waiting a lad of ten summers, just released from school, comes whistling down the road; bounds with all the vigor of youth up the same steps, and, without waiting to knock, or even ring the bell, pushes the door ajar, hurries through the hall out into the kitchen, and says, "O mother, I'm so hungry." Mother beams upon him and replies, "Son, help yourself." That lad is free to not only help himself from a well supplied larder but has unobstructed access to the entire house from cellar to garret. Why could not I be as free as he, and enjoy the same privileges? He is a son, and sonship implies freedom. I am a stranger, and must wait to be admitted.

Third, **unbroken fellowship**. I like to think of the primary meaning of the word "fellowship," namely, going shares, having things in common.

"Friendship with Jesus,
Fellowship divine;
Oh, what blessed, sweet communion!
Jesus is a Friend of mine!"

What a friend I am to Jesus,
All His aims and plans to share!
What a privilege to help Him
With my strong prevailing prayer!"

Another benefit of the consecrated life is **trust**. "The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light" (Matt. 6:22). Furthermore, I observe that God has promised special help to all who yield themselves fully to Him, for "the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." A perfect heart implies a heart from which all earth wax has been eliminated; a heart fully surrendered to God, a heart which through grace has become transparent. To all such Jehovah delights to reveal Himself as the God who is enough.

In conclusion, permit me to say just a word on how to consecrate oneself.

First, make a hearty decision to be **wholly the Lord's**. "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve, whether the gods which your fathers served that were on the other side of the flood or the gods of the Amorites in whose land ye dwell. But as for me and my house, we will serve the Lord."

Then let there be a full dedication to Christ. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy,

acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." The word "prove" is a suggestive word. It implies that the surrender in purpose becomes a long series of deepening surrenders in habit and action.

Then you must reckon yourself a **dedicated person**. "Likewise reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." We are to reckon not because of our emotions or feelings, but because of our union with our Lord.

Finally, **never reverse your decision**. "Who shall separate us from the love of Christ? Shall tribulation or distress or persecution or famine or nakedness or peril or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death nor life nor angels nor principalities nor powers nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

THE GRACE OF OUR LORD JESUS CHRIST.

(Continued from Page One)

grace submerged the sin under its glorious flood; as the compound word here implies, "not only abounding, that is, bursting forth round about; round about all ages, round about all nations, round about all sorts; but 'superabounding'—that is, surrounding all those rounds, and with surplus and advantage overflowing all; not only abounding grace, abounding unto all, to the whole world, but grace superabounding; that is, if there were more worlds, grace would 'bring salvation' even unto them" (Dr. R. Clarke).

So two things actually confront us—SIN and GRACE. Sin is an undeniable, stubborn, terrible, present fact; here, not in heaven, but down in this world, a force dragging all men to hell; and grace is actually here in this world also; here, not in hell, but in this upper world, among the children of men; counteracting sin, pardoning sin, expelling sin. And the grace far exceeds the utmost demands of law, and the utmost penalties of transgression. "It must be great mercy, or no mercy; for little mercy will never serve my turn" (Bunyan). So if any man is lost, it is not because he has sinned beyond forgiveness, or has sinned too long or too deeply; or through any defect in Christ's righteousness; or through Christ's atonement falling short of him: ye know the grace of the Lord Jesus—but no man has ever known the measure of that grace.

Oh, bring no price; God's grace is free
To Paul, to Magdalene, and me!

—D. M. Panton.

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GENERAL COUNCIL ASSEMBLIES OF GOD.

Springfield, Missouri, U. S. A.

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

HEART TALKS ON BIBLE SCHOOLS.

The Central Bible Institute of The Assemblies of God.

"As cold water to a thirsty soul so is
good news from a far country." We are
glad to announce that the location of the
Central Bible Institute has been settled.

After much prayer and painstaking
consideration of the comparative advan-
tages and disadvantages which the various
offers for a Bible School location af-
forded, the Committee, appointed by the
General Council for this purpose, decided
that Springfield, Mo., should be selected.
This decision was based on the following
facts:

a. Springfield is the Headquarters for
the General Council publishing interests,
and of its Executive Committee. Thus
the Managing Committee of the Institute
and the Executive Presbytery, under
whose supervision the Central Bible In-
stitute is placed, are in close touch with
each other all the time, affording con-
stant access for counsel and advisement.

b. The climate of Springfield is more
like that of Southern California than any
other place which had been considered.
The summers are not extremely hot nor
the winters rigorously cold and severe.

c. Opportunities for practical Chris-
tian work along all lines are ample. A
distinctively Pentecostal assembly is es-
tablished here, affording splendid oppor-
tunity for the development of workers
along evangelistic lines and assembly
order.

d. Springfield is nearer the geograph-
ical center of the United States than any
other points considered except one. It is
easily reached by train from Kansas City,
Mo., St. Louis, Mo., Memphis, Tenn., and
the South.

e. The Commercial Club of Springfield
has purchased a fifteen acre piece of land
and donated it to the General Council on
which to erect its buildings. This tract
of land is just a little outside of the City
limits in a quiet, oak-timbered spot, just
the place for worship, rest, and study. A
good sized stream of clear spring water
flows near by, part of which will be avail-
able for any purpose for which the In-
stitute may wish to use it.

Opening.

The Institute will open Oct. 2nd, at
which time all students are expected to
be present for enrollment.

Other and more detailed information
will be given in the catalog which will
be sent to all applicants, also to all
assemblies for distribution among those
interested in this work.

Address all correspondence relative to
the Institute to Elder D. W. Kerr, Prin-
cipal, 336 W. Pacific St., Springfield, Mo.

THE KNEELING ORDER.

Jacob Kruber, one of the early Meth-
odists, was asked by an Episcopalian,
"Do you belong to the standing order?"
He replied, "No, I belong to the kneeling
order."

Commenting on the present state of the
church, a well-known editor writes:
"The modern preacher does not lack in-
tellectuality, he lacks spirituality. The
modern preacher does not lack learning,
he lacks burning. The modern preacher
has too much society, not enough soli-
tude. The modern preacher is too much
with the people, and not enough with
God. He rings door-bells well, but knocks
but little at the door of Heaven. He is
a good 'mixer,' but a poor separator. He
answers many telephone calls, but at the
expense of a connection with Heaven.
The world is so much with him, that the
other world sees but little of him."

Will you join the "kneeling order"?
Will you be one who will pray earnestly
for rain in this the time of the latter rain?
You can give your answer to God.

WORK VS. FRUIT.

It is so gracious of our God not to
work through us in a mere mechanical
way, but to make us branches of the
True Vine, the very organs by which Its
fruit is produced. We are not therefore
independent workers, for there is funda-
mental difference between fruit and work.
Work is the outcome of effort; fruit, of
life. A bad man may do good work, but
a bad tree can not bear good fruit. The
result of work is not reproductive; but
fruit has its seed in itself. The workman
has to seek his materials and his tools,
and often to set himself with painful per-
severance to his task. The fruit of the
Vine is the glad, free, spontaneous out-
come of the life within; and it forms and
grows and ripens in its proper season.

And what is the fruit that the believer
should bear? May it not be expressed by
one word—Christliness? It is interesting
to note that the Scripture does not speak
of the fruits of the Spirit, in the plural,
as though we might take our choice
among the graces named, but of the fruit,
in the singular, which is a rich cluster
composed of love, joy, peace, longsuffer-
ing, etc. How blessed to bring forth such
fruit in its season.—Hudson Taylor, in
A Ribbon of Blue.

Separation from men, in solitude with
God—this is the sure, the only way to
live in intercourse with men in the power
of God's blessing.—Andrew Murray.

GOD EQUAL TO THE EMER- GENCY.

An impoverished church reflects upon
God. A poor church infers a poor God.

"Father, give me the portion of goods
that falleth to me. And he divided unto
them his living" (Luke 15:12). If an
earthly father gave his son his earthly
rights, the portion of goods that was his,
don't you suppose the heavenly Father
will give to His heavenly people their
portion? Trust Him to keep you from
squandering it. The prodigal son wasted
his substance, but a heavenly people will
not waste theirs.

An impoverished world believes that
an impoverished church indicates an im-
poorished God. Where is the Lord God
of Elijah? God wants Elishas who will
prove that the Lord God of Elijah is
still alive, the God who answers by fire
—the fire of the Holy Ghost.

God straitens Himself, for He works
through His redeemed people to mani-
fest the works of God. He could raise
up stones to praise Him, but He never
did do so. He wants men to praise Him.

Nothing but the power of the Holy
Ghost can convince this gainsaying world.
They want power, evidence, sight.

Do not limit the power of the Spirit.
The disciples preached in the demon-
stration of power sent down from heaven
and wonders followed. The devices
of heaven are not worn out. The re-
sources of God are equal to the require-
ments. Man's plans of reconstruction can
not compare with God's. Look at man's,
then look at God's. He said He would
do a new thing.

Christ told His disciples that they
should do greater works than His. We
need greater works because of greater
sin. The need was great then, but it is
greater now. Men believed in God then,
though they did not believe in His Mes-
siah, Jesus Christ. Today they reject
God and His Son.

God has His last resources ready, His
last appeal, and those who are hardened
and will not listen and yield will remain
behind in the great tribulation.

God is going to work for those who are
inclined toward Him, but are led captive
by Satan. God is after the deceived ones,
deceived by Satan rather than those who
are wilfully hard. He is after the lost
sheep and He is going to use means ade-
quate for the occasion. Desperate means
for desperate times. God is equal to the
desperate times and desperate means.
"Wherefore lift up the hands which hang
down, and the feeble knees" (Heb. 12:12)
for victory is certain.

A young minister once told Mr. C. H.
Spurgeon that he was very desirous of
seeing greater results in his ministry.
"You don't expect to have conversions
every time you preach, do you?" said
Spurgeon. "Oh, no," said the young man.
"Then you won't," was Spurgeon's retort.

"This is the true grace of God; stand
ye fast therein" (1 Peter). Read the
epistle with this in mind, and learn what
the true grace of God is.

QUESTIONS AND ANSWERS

Conducted by E. N. BELL

2039. Can a wife live such a life as to justify her husband in leaving her, yet not commit adultery? Or may a husband leave his wife for any other cause than fornication or adultery?

Christ gives His people only one ground for scriptural divorce, that is fornication or adultery. If a Christian husband or wife absolutely can not live with a companion because conditions are so horrible and unjust, even if adultery has not been committed and they separate, then God says to remain single while the other lives. This law is for Christians.

2040. Do bastard children enter the kingdom of God?

Yes, if they get saved and washed in the blood of Jesus. The new birth gives one entrance into the Kingdom. Under the law of Moses the bastard was excluded from many privileges, but grace and the power of God can make such complete and acceptable in Christ.

2038. If a Christian man's wife is guilty of fornication, or adultery, and he puts her away, is she considered his wife in God's sight; or is a man "whom the Son makes free, free indeed"?

A wrong application of Christ's making us free is made in this question. Christ makes us free from the power or dominion of sin, not free to commit sin by marrying again while the former companion is still living. Neither God nor we justify any one in committing fornication or adultery. A husband or wife who does such a thing is an awful sinner in God's sight. Unless they repent and forsake such, they will land in the lake of fire.

But there are far more divorces than necessary. The law of Moses suffered divorce because of the hardness of heart in the people. Modern civil law is still more accommodating, allowing men and women all sorts of excuses for divorce. If a sinning companion repents and forsakes their unfaithfulness, there is no need to put them away. God expects a Christian man then to forgive.

It is certain there is no other ground for divorce than fornication or adultery, and it is not certain even then that either is granted permission to marry while the other is alive. So my advice is not to divorce, except in the case where a companion persists in committing adultery, and even then it is safest to remain single till she dies. Of course this is for Christians.

Some people hastily rush into the divorce courts, because they expect to get another wife or husband. When the privilege of remarrying is cut out, there will be far less hasty or unnecessary divorces.

God is merciful to sinners who do such things in ignorance, and He forgives all when they repent.

2039. Is it possible for one to stay at home from meetings and live as close to Jesus as he should?

No, not if done so purposely. God says, "Forsake not the assembling of yourselves together." No one can disobey God and prosper in soul. But if one desires to go and is kept from doing so by things beyond his or her control, then if they look to God, pray and meditate upon His word and love Him, He will prosper their souls anywhere, meetings or no meetings. You will have a meeting with the Lord, and that is the all important matter.

2040. Please reconcile Acts 9:7, "And the men which journeyed with him stood speechless, hearing a voice but seeing no man," with Acts 22:9, "They heard not the voice."

The word "hear" may mean to hear a sound and not understand it, or to hear it in the sense of understanding. So a "voice" may be a mere sound, or it may mean the sound of words understood. It means that the men heard the voice as a sound, not as the distinct words; "Saul, Saul, why persecutest thou Me?" So there is no contradiction. They did hear the voice as a mere sound; they did not hear the voice in the sense of understanding it.

2041. If "Women" in Rev. 14:4 mean churches, then in what way could one be defiled with the true Church?

I know of no one who holds that one is defiled by the true Church. It is only by false religions and false churches that souls may be defiled. The true church is to be clean, without spot or wrinkle. The pure can not defile any one. Any Christian who imbibes any false religion commits spiritual adultery before the Lord.

2042. Is it scriptural for a man to speak in tongues without interpretation every time he testifies, when talking in a store and all with less power than when speaking in English? This man says anybody who can control his speaking in tongues has not the true Baptism; that he himself can not ask a blessing or read the Word in English.

A man on getting the Baptism under a high anointing may lose his English for a few days, may after recovering his English lose it again temporarily now and then. This we know by actual observation. But it is not scriptural to parade our speaking in tongues on all sorts of occasions, nor to make a plaything of it. After one wears off the newness of this great experience and within a few years he should and can regulate the speaking in tongues as directed by Paul in 14th chapter of 1 Corinthians. It is a mistaken and unscriptural notion that a man with the baptism can not control the speaking in tongues. Anybody who thinks more of the Word in the 14th of Corinthians will find he can stop it when he tries. Paul said to do it, and he would not have so directed if it could not be done. I have met and dealt with

many who said they could not control the speaking, because the power of God compelled them to do it; but I have always found with a little loving, patient teaching they learn they can and do control it. The thing to do is to learn we can, and then we can. It is contrary to Scripture to think we have to let our tongue run riot when we are anointed and blessed! It is still more erroneous to think we should make a plaything out of it by speaking in tongues on business, in stores and such places. It is a holy and sacred matter and should be used only so as to glorify God.

2043. Does the passage in Mark 16:18 mean that believers can go around any time and take up serpents and they will not bite them, and if they do bite them it will not hurt them? Or does it just mean some times, as a miracle?

It does not mean that we are to become snake chasers, nor that we should wilfully and knowingly take up poisonous snakes. Satan put Jesus up on the pinnacle of the temple and said to Him, "Cast Thyself down: for it is written, He shall give His angels charge concerning thee: and in their hands they shall bear thee up." It is actually written in Ps. 91:11, 12. "He shall give His angels charge over thee; they shall bear thee up in their hands." Here are two of God's "shalls." But Jesus would not jump off on the devil's wrong application. God meant this to apply only in the path of duty and in the will of God. It was not God's will for Jesus wilfully to jump off to test the promises of God, nor to work a miracle of display to convince unbelievers or the devil. It is not His will for us purposely to pick up venomous snakes, to try thereby to work a miracle to convince unbelievers. Jesus never tried to work a miracle at the challenge of unbelief. We are foolish to try what Jesus would not try. He said such would be contrary to the command, "Thou shalt not tempt the Lord thy God." God promises to protect us only when done ignorantly, as in Acts 28:3-6.

When in the path of duty a child of God accidentally is bitten by a snake God promises it shall not hurt him, if he by faith lays hold of this promise to true believers.

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Gospel Publishing House, Springfield, Mo.

Pentecostal Evangelism in China.

The Chinese formed an "Evangelistic Band" only two months ago and I thought you would like a picture of the band.

The company is made up of Chinese with the understanding that any missionary may join if they so desire. The officers of the band are Chinese. The members are composed of our own hired workers, and of others, volunteers, who receive no salary for their services.

The purpose of this organization is to evangelize this district assigned to the Assemblies of God missions. A conservative estimate of the population of our territory is 650,000. The Captain of this evangelistic company estimates it at a million. This would seem rather large, somewhat over estimated. To complete the work outlined they desire to enlist every worker associated with the Assemblies Mission in this District. There are 66 market towns and 1008 villages for them to visit.

They have touched one of the fundamental things in their formation of this workers' union for the promulgation of the gospel, and that is this: Twenty-five cents is the allowance for each worker per day. There will be only one class on the trains and boats, and that is the cheapest possible way of transportation. All monies are paid into a common treasury. This too is a very good idea. There is no room for any jealousies because of an inequality.

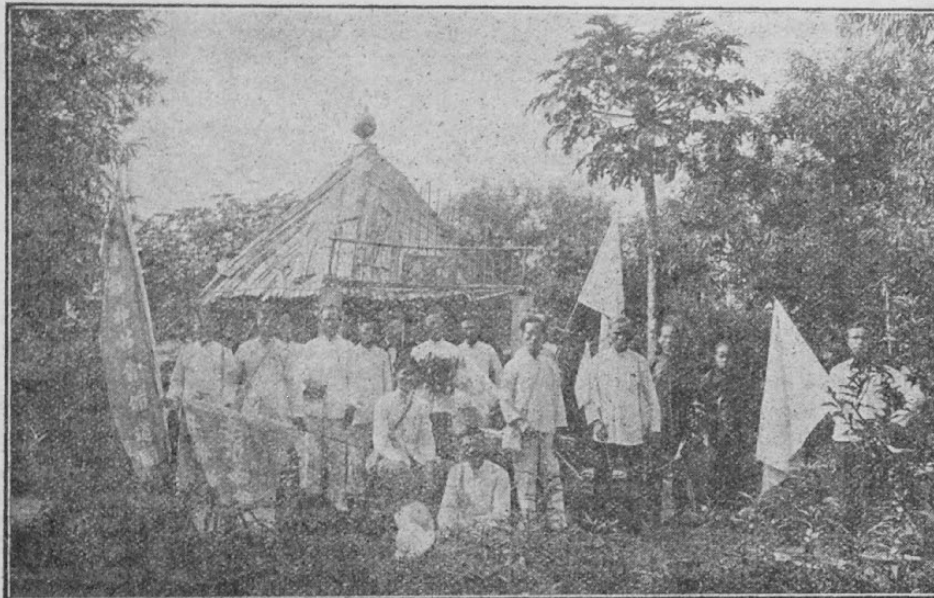
The company has been formed only three months and the rains have hindered them so that they have made only nine visits to the villages. They report an audience of 2454 people during these nine visits. They are somewhat handicapped for finances at present, but when circumstances will permit they will go out further into the country. The captain asked for prayer. He asked that I request prayer of the saints in America for the success of this new work. The workers came back the day I asked them to come for this picture, and they were so rejoiced over the success of the day. They said, "O, we had such splendid opportunities today, the people listened with such interest, and they treated us so kindly." Please remember these workers in your prayers.

George M. Kelley.

THE SINNER'S HOPE AND THE DEVIL'S FEAR.

Without shedding of blood is no remission (Heb. 9:22). God is bringing before His people the value of the blood, and Satan is trying to bring before the people the "uselessness" and "valuelessness" of the blood of Christ. The Holy Ghost is emphasizing its value; the enemy is belittling it, ignoring it, yea, eliminating it from pulpit and press.

But it is in the Word, and the Holy Ghost is seeing that in the Revised Version it is not revised out. The blood is the passport to heaven, the barrier from going down to the pit. Some are can-



The South China Assemblies of God Evangelistic Band.

celling the passport. Some by belittling the blood are nullifying the passport and removing the barrier to the pit. They will find out the mistake when it's too late.

"They overcame him (the enemy) by the blood of the Lamb" (Rev. 12:11); therefore the enemy wants to remove that by which he is and will be overcome. God has made the law honorable, glorified it, and by it the Son has enthroned the blood, eternalized it, for through eternity the song will be, "Worthy is the Lamb that was slain." And hast redeemed us to God by Thy blood."

"Oh," they say, "that is the language of song of remote, distant ages." But it is recorded in the book now in time, that men in time can value, appreciate and honor the blood of the Lamb, which is to be so potent, and which is potent now, and is the means by which they can reach the glories in the age to come.

Behold the Lamb of God—not "the social Christ." Behold the Lamb of God—not "the moral reformer." Behold the Lamb of God—not "the pattern and ex-

ample." Behold the Lamb of God—not a hypothesis. Behold the Lamb of God—not "Joseph's son." Behold the Lamb of God that taketh away the sin of the world. If you do not see the Lamb of God you will see your sin through eternity. See the Son now or see your sin for ever.

The Lamb purges, takes away, blots out, the sin of the world, in the individual in the world. Satan hath blinded men's eyes so that they can see in Christ, in Jesus, anything and everything except the one thing that God sets Him forth—the Lamb of God—God's Lamb for the world. If they do not see Him now as God's Lamb, as the sacrifice, as the Saviour, as the One whose blood cleanses, they will have to see Him as the wrathful Lamb. "Hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb" (Rev. 6:16).

Today, today is the day to decide.

Time is given to make the decision for eternity.

What are you beholding, yourself and your improvements? Are you beholding the devil's lie or God's eternal truth in Christ Jesus?

PRAY FOR REVIVAL.

Jesus Christ is the Reviver, and He alone can send a revival. A revival will precede the Rapture. Multitudes in the valley of decision.

As the sap rises in the tree in the spring as a preliminary to the blossom and the fruit, so God is causing His Holy Spirit to be increasingly active. The

sap may be hidden in the tree, but there is a force to drive it forward and the seemingly dead tree comes to life.

If God can revive a dead tree, He can revive a dead nation. If God can revive a dead tree, He can revive a dead individual. He can bring upon the dry bones flesh and sinew and skin. The ugly bones can be clothed with flesh, and the Spirit of God can come into those bodies.

God said to His prophet Ezekiel, "Can these bones live?" He says this to us today? "Can these dry bones live?" Answer Him, "O Lord God, Thou knowest."

"Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live." The breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

God is seeking reinforcements for heaven. Man is busy seeking enlistments. God wants enlistments for heaven. He

says to you and me, "Prophecy unto the wind." Pray to the Holy Spirit. Pray, pray, pray. Surely as you pray, the breath will come.

Believe God. Believe the Son. Believe the Holy Spirit. Believe the prophets, the sure word of prophecy, whereunto ye do well that ye take heed. There must be an army in heaven recruited from the earth. Pray for Revival.

LET US PRAY.

"More things are wrought by prayer than this world dreams of." Archimedes said, "Give me a fulcrum for my lever and I'll move the world." We have the fulcrum—the immutable promise of an Omnipotent God. With the lever of faith we can move the hand that moves the universe. Prayer is mighty, if not almighty. Prayer has stopped the sun in his course, has divided the waters, has opened the unyielding rock, has calmed the storm, has stopped the mouths of lions, has quenched the violence of fire, has brought the dead to life, has put to flight the armies of the aliens, has brought sweeping revivals. It will do the same again. Prayer moves faster and goes farther than light. Rising from the heart of the consecrated believer, it goes direct to the heart of God and brings speedy reply. "Before they call I will answer, and while they are yet speaking I will hear." We have only begun to dream of the untested possibilities of believing prayer.

The promises of God are so sweeping in their range of possibility that their very greatness begets a lingering doubt. "It is too good to be true." The same lips that declared, "All things are possible with God," said with equal sincerity, "All things are possible to him that believeth." "Ask me of the things that are to come: concerning my sons, and concerning the work of my hands, command ye me."—Isa. 45:11 (R. V.). What do these words mean? They simply mean that God's sons command the unending resources of the infinite Father in any work that is connected with the interests of His kingdom.

In that condensed but marvelously comprehensive prayer that Jesus taught His disciples, we have the petition, "Thy kingdom come. Thy will be done, as in heaven, so on earth." That prayer must find fulfillment. We are living "in the last days"; and special promises are made applicable to our times. "And it shall be in the last days, saith God, I will pour forth of My Spirit upon all flesh."—Acts 2:17. John Fletcher insisted, "That the day of Pentecost was the opening of the dispensation of the Spirit, the great promise of the Father; and that the latter day glory, which he believed was near at hand, should far exceed the first effusion of the Spirit."

The following article on the prayer line has been received from the "Great Commission Prayer League," Chicago, Ill., and we gladly give it place in our columns, and call the special attention of our readers to its striking suggestions:

1. **To Intercessors.** With you—the hundreds to whom this bulletin is sent—rests under God the responsibility of prevailing prayer. Whoever and wher-

ever you are, can God count on you? One utterly believing intercessor constitutes with God a majority. Will you be that one?

2. **To Evangelical Editors.** If "printer's ink makes millions think," what will prayer-backed printer's ink do? Is your office a prayer chamber? Are your editorials prayer-inspired? This appeal is going, as nearly as possible, to every evangelical editor in America. Upon you, under God, rests a tremendous responsibility. One utterly believing editor constitutes with God a majority. Will you be that one?

3. **To Pastors.** The heart of the writer of these lines is with every true pastor in America. Thousands have written him. Your burdens are his prayer subjects. Your tears under God, are his. Your travail of soul over unspiritual congregations is his travail of soul. His heart is with yours in the secret chamber. But remember: One utterly believing pastor constitutes with God a majority. Will you be that one?

4. **To Evangelical Leaders at Large.** If there was ever a time when the Church of Jesus Christ needed clear visioned, Spirit-endued men of God, is not that time now? Men filled with "the Holy Ghost and Wisdom"; not self-seeking,

but meek and humble and lowly; not "blind leaders of the blind," but "walking in the light as He is in the light;" not coveting notoriety or filthy lucre, but coveting only "the best gifts" and walking in the "more excellent way." One utterly believing evangelical leader constitutes with God a majority. Will you be that one?

5. **To God's People Everywhere.** "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). One utterly believing child of God, no matter who or where or how humble, one utterly believing child of God constitutes with God a majority. Will you be that one? God will answer your prayers in the Spirit for the world-wide revival in the body of Christ, and for world-wide evangelization of the unsaved millions. Such prayers are according to His will, and therefore He must answer. (Mark 16: 15; Acts 1:8; 2:39; 17:30; 2 Pet. 3:9; 1 John 4:14, 15.)

No praying man accomplishes so much with so little expenditure of time as when he is praying. . . . "If there should tory of the world might be changed." arise one utterly believing man, the his-

The Pentecostal Testimony.

We are a people of a distinctive testimony and a distinctive message. It is a message that has meant much to us and we know will mean much to others. That is why we desire to spread it to the ends of the earth. And one of the best means of spreading the message is through the printed page.

We have a number of articles to appear in the Pentecostal Evangel in the near future that deal especially with our distinctive testimony, and a glance at the titles given below, and the names of the writers, will give some hint as to their contents. Would you not like to get these messages out to your friends? Will you not help us in getting these special articles to Pentecostal brethren who do not now take the Evangel, to help strengthen them in the faith and in the full gospel message God has given us? If you will send us a dollar and four names we will see that each issue of the Evangel from now to Jan. 1st next reaches these friends. (Add 10 cents for extra postage to each Canadian or foreign address.) We do not limit the offer to four names. Send as many more as you can at this same low rate.

Some articles shortly forthcoming:

The Threefold Baptism, Pastor J. N. Gortner, Cleveland, O.

The Basis for Our Distinctive Testimony, Elder D. W. Kerr.

The Scriptural Evidence of the Baptism, Evang. Bert Williams, Perry, New York.

The Sign and the Gift of Tongues, Evang. W. T. Gaston, Springfield, Missouri.

The Experience of Pentecost—Is It for Today? Miss L. M. MacKinlay, London, England.

Diversities of Tongues, Elder A. H. Argue, Winnipeg, Canada.

The Latter Rain, Pastor A. W. Frodsham, Fredonia, N. Y.

Why Does God Use Signs? Pastor Harry Long, Zion City, Ill.

What a Presbyterian Minister Thinks of the Pentecostal Movement, Dr. Ernest Goode, Shoeburyness, England.

The next issue of the Evangel will deal especially with our Distinctive Pentecostal Testimony, and will contain some of the articles mentioned above. Send names of friends in early so that they will be sure and get this issue of the paper. You can use the form on page fifteen of this issue.

GOSPEL PUBLISHING HOUSE,

Springfield, Missouri, U. S. A.

I Am the Lord that Healeth Thee.

Exodus 15:26.

THE LORD HEALING MANY IN NEW ZEALAND.

Concerning Ratana's Work.

A few months ago we published in the Evangel the testimony of Miss Fannie Lammas of Nelson, New Zealand, who was marvellously healed through the prayer of faith of Ratana, a simple Maori farmer, after having been in irons from head to foot for nineteen years, and whose life had been despaired of many times. Since that time many have written to ask for Ratana's address and many have written to Miss Lammas.

Miss Lammas writes, "Early last December Ratana gave up helping Europeans (and we presume Americans) in any way at all, partly because he is so busy, and partly because of the animosity of the white people, or a certain section of them, even ministers, who, in their ignorance, failed to see the mighty hand of God in the marvelous work being done in our land. I was so grieved, because it is just amazing how many Europeans have been cured through the prayers of faith of Ratana, of cancer, consumption, insanity and every ill that flesh is heir to, and they are all praising and thanking God for His infinite goodness. No one can be more grateful than I, because of all the marvelous cures, Ratana claims mine to be the most marvelous.

"Will you mention that it is useless to write to Ratana. You ask if I will tell you a little of the great work being done. Well, a European Minister, the Maori Mission Organizer, came to see me last week. He is often at Ratana's place and he told me people have no idea of the wonderful work that God is doing through this chosen servant of His in winning souls for Jesus Christ and turning them from darkness to light. The healing of the soul is more important than the healing of the body but both are being done and tremendous good is resulting.

"A few cases of white people who were cured through correspondence may be of interest. I know three personally so they are thoroughly authenticated. A lady had catarrh of the chest, head and throat very badly. She is quite young and her life was a misery. Doctors failed to give her relief and she wrote to Ratana. From the very day he replied she had not the faintest return of it. A little boy had diabetes and the doctor gave him only a short time to live. His mother wrote to Ratana, for they are fine Christian people with firm belief in God and His power to heal. In a very short time the doctor announced that the child was perfectly well. Now he is back at school and better than he has ever been. Another little boy, very bad with infantile paralysis, and his leg in irons, is also perfectly restored to health.

A woman with rheumatoid arteries, so crippled and helpless that she could do nothing, and to whom the best doctors in New Zealand said, "No power on earth could help," was perfectly cured after communicating with Ratana. She can do all her own house work now and rides for miles on horseback over rough country roads. A lady with cancer, whose life the doctors said, could only be saved by an operation, which she dreaded so much, was also cured through the same means. She was wasted to a shadow with the awful disease and the skin was badly discolored.

Now she is quite plump and well and every vestige of the growth has disappeared. A lady in a private hospital with varicose veins and whom the doctors said could not be helped any more, had them all disappear in one night after getting in touch with Ratana. I could tell you of scores of such cases but my time is more than fully occupied."

"THROUGH FAITH AND PATIENCE."

After suffering for five years with bladder trouble I became so bad that I had to quit work. For some reason known only to our Heavenly Father, I was unable to get healing through prayer. It was then that my faith was tried, and instead of holding on to God, which I should have done, I went to a hospital for an operation. The surgeons cut me open but failed to find the cause of my suffering, so after the operation I suffered more than ever. I got no rest at night for I was up every hour.

I continued in this way for two more years, but always hanging on to the Lord for my healing. At last I got so bad I was resigned to die. I bought a lot in the cemetery, put my machine in the garage and told my wife to sell it for what she could get and I started to a surgeon's office to make arrangements for another operation at the hospital. I was heart-broken and discouraged for I thought I was leaving home for about the last time. I left my dear wife praying for me. I continued in prayer all the way to the surgeon's office.

When I arrived, there were 8 or 10 in waiting ahead of me. I was so nervous I could not sit down and wait my turn, so I concluded to walk around until the crowd thinned out. But in my walk I was still begging the Lord to heal me. I said "Lord, You heal others, why not me?" Then the pains left me and I knew that my heavenly Father had taken compassion on me and healed me. I lifted up my eyes toward heaven and thanked Him. Peace came to my soul and replaced anxiety. I did not go back to the doctor's office but got on a car and went home with joy in my heart and with cheeks flushed.

Wife said, "You look so much better." I said, "I am better." She said, "Did you go to the surgeon's?" I said, "I surely did, and He is a wonderful Surgeon." "Well," she said, "I can see that He has helped you." "Yes," I said, "He has healed me." "Oh, no," she said, "You can't expect to be healed in one visit. You go back every day if he has helped you."

I did go back every day to the Lord. And I did not tell her for three weeks that the Lord had healed me. I wanted to be absolutely sure. So many have made that mistake by testifying too soon. I slept all that night and every night since without getting up at all. I went to work the next morning and have worked every day since and it was on the 10th day of last February that I was healed.

I want to say for the encouragement of the saints who are suffering in body to hang on to the Lord, keep begging, don't give up.

I prayed for seven years for one touch of the Lord and it was worth seven times seven. Praise His name.—Frank A. Andrews, 4810 Wadsworth St., Los Angeles, Calif.

HEALED OF A CRUSHED HAND AND WRIST.

The 3rd of last October 1921, we were going up a steep hill in a car. A number of other cars were going up the same hill. The clutch of our car would not work aright and the car began to run very swiftly backwards down hill. I became frightened and jumped out landing on my hand and wrist. The wrist was broken in two places and thrown out of place so that my hand set off from my wrist about 2½ inches. The back ends of my fingers were crushed. When they picked me up they thought I was dying. My husband began to look to the Lord and I came to myself at once.

The crowd of people had gathered around by that time, and they noticed my hand. It was numb and I did not know it was hurt until I looked at it. They kindly offered all the help they could, but, praise God, I had the privilege of telling them I always took my great Physician right with me. I told them Jesus was all I needed.

My husband put his fingers on my hand and prayed and asked Jesus to heal it and like a flash He touched it and it slipped back in place right in the face of all those unbelievers. The wrist was back in place and I could move it again, but the hand and wrist were terribly swollen yet. But, praise God, I knew my dear Lord was able. The unbelievers wanted to bind my wrist up, but I said, "No, I will trust Jesus." We were twenty miles from home. When we arrived home, we sent for our pastor and Elders, Brother Moore and Brother Knee. There was a lump raised up on my wrist the size of a hen's egg. They laid hands on and anointed with oil. We could just see the lump disappear. All praise and glory to Jesus! My hand and arm were never bound up nor doctored in any way by the arm of flesh.

I used my hand and arm all I could right from the first. I would go about my work with the broken bones in my arm creaking and grating together, by just standing on the promises of God. In three weeks from the time it was broken I was lifting everything heavy, buckets of water even boilers of water from the stove and doing all kinds of house work with that hand and arm (the right one). The bone was all knit together in three weeks time. All glory to His precious name! That hand and arm are just as strong as the other one now. And we give Jesus all the praise and glory for it. Pray that we will be kept yielded up in the little things as well as the big things—Mrs. Edw. M. Eckley, Ainsworth, Nebraska.

HEALED OF THE LORD.

I was sick for two years; could not do anything; was blind in my left eye and almost crazy. I had my trust in the arm of flesh, like many others; was taking from five to sixteen doses of medicine a day and got worse all the time; so I went to a sanitarium, as my doctor had done all he could do and said that there was no chance for me. The doctor at the sanitarium said he could do nothing for me except operate. I would not submit to that; so came home to die. I weighed ninety-seven pounds. Now I weigh a hundred and sixty-five pounds. I have not taken a dose of medicine since August 16, 1916. The change came about through the Lord sending Brother J. W. Gary here to preach the full Gospel, including healing by the power of God. I am praising God for sending the light of His truth here and for His healing power.—Mrs. Lula Boozer, Omaha, Texas.

THERE IS NO DANGER IN TRUSTING JESUS.

On January 10th, 1918 a small blood vessel, in my head, on the left side of my brain, broke, resulting in paralysis of the right side of my body for a short time. The doctors of Lacombe and Haynes, Alberta, said my arteries were hardening and my blood-pressure was too high. On March 24th, 1920 I had a second stroke, affecting my organs of speech. I was forbidden to work, stoop, or worry and was told to take things easy if I wanted to live. After sending to a specialist for advice, I was told there was no cure for me. I grew worse and worse until in March 1921, I began to have "brain tremors," would be better for a while then worse and get another "tremor."

My husband wanted me to come to Pittsburgh, Pa. where my mother lives and take electric treatments which had been highly recommended to my mother for my condition. Accordingly, with the help of loved ones, my husband started me with our son (aged 12) on Wednesday May 25, 1921 on the 3,000 mile journey. My brother Herbert carried me to the car and to the train and came to Calgary and put us on the sleeper where I kept my berth all the way, except during the change at Toronto. God mercifully gave me life for the journey. We found kind folk all along the way.

After reaching Pittsburgh, my brother Joseph brought us in a machine to mother's. I had the examination and help (so far as they were able to help) of 13 doctors here, 2 kind doctors in Oakland and at the Passavant Hospital, where I was a patient from July 8th to October 29th, 1921. I had electric treatments daily under an authority on high blood-pressure, for ten weeks. At first I seemed to gain, I could see better and could walk some, then I grew worse and became so weak and ill that the doctors stopped all treatments and medicines except bowel medicine and Luminal tablets to help me sleep. At my repeated request the heart specialist let me come home to mother's. I felt I preferred to die with my loved ones near, rather than in a hospital.

I had sought the Lord for salvation when I was between 11 and 12 years of age and was baptized in water. And 2 or 3 years later, God gave me the witness of the Holy Spirit that I was born from above. I have loved my Saviour ever since, but I had not known the blessed truth that Jesus heals our bodies today as He did when he walked in Judea and Galilee. While in the hospital different Christians called and prayed with me. The Lord did strengthen me for prayer and praise. This was about December 15th 1921. Near this time a new, and the last doctor found me so low that he forbade me leaving my bed, "for," said he "your heart or your arteries might snap at any moment."

It was always a joy to me when a child of God would come and pray. I heard how God was healing in a Christian Alliance Gospel meeting, and I wrote Bro. Vanarsdale and a sister came and prayed with me according to James 5:14. I got some better in answer to prayer. Praise the Lord! Of course the medical doctor was doing all he could for me at this time, but I still had to keep my bed. A few weeks later a Pentecostal sister, to whom I had said, "You are welcome to bring any child of God to pray for me," came with Bro. John Warton, who again anointed me and prayed for my healing. This was about the same time the doctor had tried a new kind of medicine and I

improved so much the doctor thought it was the new medicine. I asked the Lord if He would not make me sick enough that the doctor would know it was not the medicine and God alone should get all the glory. I grew worse and in a few nights they had to call the doctor at 2 A. M. He came, this was near February 1st, and forbade me even to sit up in bed for over 24 hours. He stopped the new medicine and ordered me to discontinue all heart and blood pressure remedies. Afterward, Dr. Goldstein (that was his name) told me that my blood-pressure was 247 that forenoon; it had been 240 to 245 before this time.

Then from the Pentecostal sister I learned the address of Brother Tunmore, and that he also prayed with the sick. I wrote him; that if he had received the Holy Ghost and been endowed with power from on High, I would be glad if he would come and pray for my healing. On February 23, 1921, he came. At this time I was allowed to sit, propped up with pillows in a chair at my bed-side, for from one-half to one hour a day, or as I was able. Brother Tunmore asked me questions regarding my salvation and "if I was as willing to die as to live and if I didn't want God to get all the glory," which I surely did. Bless His holy name forever. He alone is worthy! Then the brother showed me how I could give all the glory to Jesus, and he prayed to God in the name of Jesus Christ to heal me. After he had gone, the word the Holy Spirit laid on my heart of all His teaching was, "There is no danger in trusting Jesus." Oh, glory! I do thank the Lord for the proof of this precious truth; and I write this with the hope that my testimony may be used of the Lord to give some poor dear sick one courage to ask for prayer and to learn the precious sweetness that comes as we trust Jesus.

As the foregoing will show God was wonderfully patient, and was lovingly and tenderly dealing with me, with all my slowness of heart to believe and blindness to see His full and wonderful atonement for our spirits, souls and bodies. I decided to lay all remedies aside and dismiss the doctors. When bed time came and the hour for bowel medicine the enemy said, "Oh if your bowels don't move you'll die!" He knew where to strike, for since Jan. 10, 1918, I had taken something almost daily, had used the J. B. L. Cascade and eaten bran by the cupfuls while in the hospital and afterwards, with all laxative foods obtainable, until the arteries in my stomach had almost ceased to act, due to high blood pressure. At this time I could not take apple, prune or orange juice, but by the doctor's orders had been taking medicine for my bowels twice daily and often had to take enemas beside. But when the devil said that, Oh, Praise the Lord, Jesus gave me strength to look up to Him and say, "Dear Jesus, You made me, and You know just what I need, and I'll trust You." How I wish I could put into words the sweetness of that hour. I just turned over in Jesus' arms and went to sleep, a sweet restful sleep. **Jesus is faithful!** The next morning my bowels moved like a child's. And from that morning to this they have been as perfect as a healthy child's. I sat up for hours.

The doctor at his last call prior to this, his final call also (as I wrote him that I had laid aside all medicine and was trusting Jesus) had warned me not to walk until he gave me leave on account of my weak heart and blood vessels. Praise the precious name of Jesus, I now began to walk about my room, carrying my tray out

to the kitchen and on Easter went to church. As I have gone on, God has given me His strength and Resurrection Life. Praise His dear name.

Now for some time I have been able to go with our dear son to meet with God's children at the Mission on the Lord's day and also through the week. We are now tarrying until we receive the Baptism of the Holy Ghost. Please pray that we shall receive it.

I can now see to read His Word, His sure Word, that shall stand forever; and I can sew, help cook, wash, iron and have been shopping. When the enemy comes and tries to make me feel the old weakness, I cry, "Praise the Lord for the Blood of Jesus and for His healing stripes and blessed be His holy name forever." and Jesus gave me strength. **The Blood of Jesus does prevail.**—Mary L. Bateson, 341 Meyran Avenue, Oakland Station, Pittsburgh, Pa.

HEALED OF EAR TROUBLE.

I want to testify for the Lord Jesus the Great Physician for His loving and healing touch to my wife's ear.

She suffered for years with ear ache. It had a discharge and she was compelled to keep cotton in it.

For six months we had one of the best known specialists in the city of Scranton treating it; but he could give very little relief. He said the drum was gone and that he would have to operate before he he could stop the pain and the discharge.

But praise the Lord, on Sunday, Dec. 11, 1921, she asked pastor D. H. McDowell to pray for her ear.

He told her Jesus was looking for such faith, and he asked the saints, who were at the altar, to pray for this critical case.

She sat in a chair and was anointed with oil, in the name of the Lord; and in less time than it takes to tell it, the Blessed Lord touched and perfectly healed her ear. I can not praise God enough for what He has done for my family.—Thomas H. Couzens, 1424 Monsey Ave., Scranton, Pa.

HEALED OF ITCH.

I noticed a question in one of our last papers, "Would God heal itch?" I would like to give my testimony as to what God did for me and my family. In 1917 we in some way had taken a severe case of itch. My wife had to change some of the children's clothes twice a day to keep them from sticking to them. We prayed and had the saints to pray for us, but seemed to get no relief. We had remedies prescribed to us; but we were looking to God to verify His Word—"But unto you that fear My name shall the Sun of righteousness arise with healing in His wings" (Mal. 4:2). After weeks of praying and waiting on God it seemed like wife's faith began to weaken to some extent. So one Sunday morning I went out to pray to try to get through to victory. After about an hour in secret prayer with my face buried in the leaves and small brush, the witness came. I went to the house and told wife we were healed. The second morning came and it had not disappeared; and then the test came. But as Abraham of old said, "I am the father of many nations," and yet had not a child, I said, "God has healed us even if we scratch 12 months." The third day dawned and we looked for the promise, and, Oh glory to Jesus, every scab and sore was gone! Oh how we do praise Him. Dear ones that are thus afflicted, look up! God is on the throne!—C. C. Comer and wife, R. 2, Box 41 A., Oktaha, Okla.

-:- Reports From the Field. -:-

PUKICO, MO.—Our S. S. has almost doubled in attendance since June 1st. Praise our God. We are believing Him for a still larger attendance. We covet your prayers.—Minnie Beard, Supt., Box 170.

FT. WORTH, TEX.—We have had the best Pentecostal revival I ever have seen here. Above 75 received the Baptism in the past 4 weeks, and several have been saved. The altar has been filled with seekers every night.—J. C. Wilder.

HARVEY, W. VA.—We are just closing a meeting here, in which much interest was shown. Testimonies from saved and unsaved, that many blessings were felt. Baptized two in water.—H. L. Shumway, W. H. Sloan, Evangelists.

CORINTH, W. VA.—Just closed a successful meeting at Kitzmiller, Md., and have come here to start a revival in the big dance hall. Please pray for us. We are right in the strike; but we are not striking. But we feel the effects of it.—Evang. S. Motter.

HARTSHORN, OKLA.—Just closed a two weeks meeting here. 21 were saved, 3 received the Baptism as in Acts 2:4. God blessed in a wonderful way. We had the faithful service of Sister Johnnie Brown of Ft. Smith, Ark. We will begin a meeting at Dow, Okla., Aug. 2. Pray for us that God will use us to His glory.—Frank Wharton.

DALLAS, TEXAS.—I have been constantly in revival meetings, until I have had to call off going out in general field work. From about Aug. 10 we will assist Brother Alford for several weeks, then return and launch a campaign here on the other side of town on a college hill (Methodist) for at least four weeks.—Brother Eiting, 2200 Clinton, Ft. Worth, Tex.

ADVANCE, MO.—Just closed a four weeks meeting, 8 were saved; 1 received as in Acts 2:4; several are seeking the Baptism; fine altar services the last night of the meeting. This country is becoming ripe for Pentecost. Calls on every side. Will go to Parma, Mo. next for meeting. Pray for this country.—Pastor S. L. Johnson.

DOERUN, GA.—I want to report victory in my soul, also a wonderful meeting at McNeal School House which just closed after 8 days. 18 souls turned to God and are hungry for the Baptism. We set the church in order Sunday. I ask prayer that others may be added to the church. And pray for me.—C. M. Henderson, R. F. D. 1.

KINGSFORT, TENN.—Brother L. T. Claspel and wife are engaged in a tent meeting in this place. It is a nice little modern city of about 8,000 inhabitants, and Pentecost is now being introduced here for the first time. We have had six services, and both the attendance and the interest are splendid. We covet your prayers for the success of this meeting.—Evang. J. E. Brooks and company.

LAFAYETTE, COLO.—15 days' revival just closed. About 15 Methodists, Nazarenes and Baptists were convinced of the necessity of tarrying until they receive the Baptism of the Holy Ghost. Two were baptized according to Acts 2:4; souls were saved; Christians were revived, some healed and seven baptized in water. Meetings were conducted in the Union Theater and Methodist church. Saints from Denver, Boulder, Erie and Louisville attended and greatly assisted in the campaign.—Evang. Maxie A. X. Clark.

DELAWARE, ARK.—We want to sound a note of praise for our meeting. Brother Lasater was blessed of the Lord in giving the messages. While not what we expected in numbers, opposition was broken down so that people came who never were known to attend our meetings before. I go from here to Bixby, Okla. for the camp. Pray for me.—W. C. Aytes.

DEVALLS BLUFF, ARK.—Glad to report victory in our two weeks meeting which we have just closed. 11 were saved, 4 baptized in the Holy Spirit as in Acts 2:4, the saints were revived and the town and surrounding country was stirred. There were good crowds every night, and the Lord certainly did bless Brother Montgomery and his wife in giving out the Word. We ask the Evangel family to pray for the work here.—J. D. Phifer, pastor.

LUCAS, IOWA.—We closed a wonderful camp at Scranton, Kans. last Sunday. The presence of the Lord was very real. Some were called to His service. There were some wonderful Baptisms in the Spirit, among them a United Brethren preacher. Brother Bowley of Tulsa, gave the missionary address the last Sunday morning—the best I ever heard. God spoke and the people were melted by His power.—John Goben.

SAN JOSE, CALIF.—The revival which started in our midst about a year and a half ago is still continuing. Souls are being saved and bodies healed, and all those who really want the Baptism of the Holy Ghost receive the same as in the beginning. We opened some out-stations, of which the one in Sunnyvale is particularly flourishing. The Spanish work with Bro. J. A. Silva, one of our Deacons, as pastor, is in fine condition, and the Lord is working wondrously there. The Italian work, though somewhat distant from us through customs and language, is forging right ahead. The dear Lord is good to us. There is a fine spirit of unity and love among the saints, and we are looking for still greater things.—Max Freimark.

SPIRO, OKLA.—Birch Chapel Assembly, —Just closed a good meeting with great victory among the saints. 12 saved and 12 baptized with the Holy Ghost, 6 baptized in water and a number of healings, among whom was a woman who had been deaf for 20 years. She said she never heard such a fuss in all her life. The Lord surely did use Sister Cora Stroud and Pastor C. E. Shield in giving out the Word. This country is stirred. One of our worst enemies came to me after the last service and said that he was glad of the much good the meeting had done. He also said, "I want you to know that I am your friend." The assembly roll was increased from 30 to 60. We covet your prayers.—J. W. Hudson.

NEW HAVEN, CONN.—We have just had Evangelist Julian M. Buffum with us for over the week-end, and although the stay was short, during the time he was here we were blessed through the messages which he brought and we believe that permanently effective work was accomplished. We have been fortunate recently in securing a small church (formerly the Swedish Methodist Church) in which to worship, in a section where the "form of godliness" prevails but where the power of the Gospel is greatly needed. We are praying that with signs and wonders God will mightily confirm His work in this place. The street meetings have been signally blessed of God during the past Spring and Summer and many hungry souls have for the first time rejoiced in hearing the full Pentecostal message.—Clarence Jensen.

SAVANNA, OKLA.—Just closed a meeting at Kiowa. About 17 received the Baptism, one a preacher. A good number were saved. 14 were baptized in water. The last night there were 12 at the altar, and a large crowd was in attendance. We are now in a meeting at Bruner, and one has received the Baptism already. Many hands are going up for prayer. Join us in prayer in our efforts for the work in this part.—Pastor B. David.

CORSICANA, TEX.—Bro. John E. Adams and wife came here and started a meeting June 17th. The first night of the meeting a holiness preacher received the Baptism according to Acts 2:4 and another one on the following Sunday. 31 received the Baptism and 24 were saved during the meeting, and there were some wonderful healings. There were large crowds at every service. The Jews came to every service, and were made to wonder at the wonderful things that God was doing. 17 were baptized in water after the meeting closed, and others are to be baptized next Sunday. The saints here are much encouraged to go on with the Lord. We covet the prayers of all the saints that the Lord will continue to bless and save in this place.—Pastor Tennie Smith.

FINDLAY, OHIO.—The Union Pentecostal Camp Meeting of the Sixteenth Inter-State Convention and Central District Council held at West Park, Findlay, Ohio closed Sunday night July 23rd. In spite of storms of wind and rain and many other difficulties, including the unseen but real opposition of Satan himself, the altar was filled 'night after night with hungry ones earnestly seeking the Baptism in the Holy Ghost, the forgiveness of sins or healing for their bodies. It was decidedly a Pentecostal Camp Meeting. The writer, who was privileged to be the Evangelist for the Camp, preached without any compromise whatever, the old fashioned Pentecostal doctrine—tongues and all. Several good cases of old fashioned conversion occurred at the altar service. A great crowd gathered for the concluding service Sunday night. After a message on "Thou art weighed in the balances," the Lord gave us a blessed altar service, but the camp closed with many hearts still unsatisfied. May they continue to "tarry" until the Holy Ghost comes in, as He surely will when all is yielded. Bless God forever, "I have pleasure in His service more than all—yes MORE THAN ALL." Glory, Hallelujah!—Wm. Lambert Brant.

ELBA, ALA.—Recently I have been in good meetings with Bro. C. S. Duck and others at Bagdad, Holts, Baker and Laurel Hill, Fla. Some were saved at each of these places and the saints were helped. I came to this place to assist in the latter part of a four weeks' campaign in which the two Sisters Barnes and Bro. Smith and my sister Lena with other assistants had been fighting the forces of sin and darkness. About 12 or more were saved, some received the Baptism in the Holy Ghost, and the town and surrounding country have been stirred for God. Opposition to Pentecost and healing has been greatly broken down. The last Sunday afternoon of the meeting 10 were baptized in water.

From Elba we went about 5 miles north to Wise Mill Assembly, a new work, where Bro. Jim DuBose (pastor) had started a revival the Saturday night before. Souls are at the altar earnestly seeking at every service. Some have been saved, baptized, etc. One man was delivered who confessed that he had been demon-possessed. Saints were greatly revived and several were added to the church. The meeting is still in progress. We have a large building for a country church—40 x 60 feet, but not yet completed. The membership at present is about 35, with prospects of it increasing. Work was started only a year ago, when a few other preachers with myself started meetings under brush arbors in the woods. Pray for this place and for me as I yet go forth into new places.—Evang. Fletcher Thames.

A BLESSED REVIVAL AT ALTON, ILL.

God has again been pouring out His Spirit in our city in a marked way the last three weeks in a city-wide revival conducted by Evangelist A. H. Argue together with his son and daughter. From the very first service it seemed the power of God was in our midst to save, heal and baptize in the Holy Ghost. The first service was held in the church on Sunday July 9th, but crowds came in such numbers that there was hardly room for altar work. The situation was relieved when, a few days later, the meetings were transferred to a large tent on Seminary Square, where Sister McPherson held her great meeting two years ago. Brother Argue preached some strong Gospel sermons, and it was agreed by men who are able to judge such things that at many of the services there were between two and three thousand souls gathered in and around the tent eager to get a touch of the old-time religion.

At every service sinners were at the altar crying out with tears, "What shall I do to be saved?" Fathers and mothers, husbands and wives, young and old, all were on their knees looking up to the Lamb of God to take away their sins. It was a beautiful sight to behold. The power of God and the great interest continued to increase till the very last minute. As the Campaign drew to a close, the testimonies of the newborn souls telling of the joy and peace that now filled their heart became a real inspiration to the large audiences, and as some would tell of their release from pain by the Great Physician and of the coming of the Comforter to abide, a faith unknown before would spring up in the hearts of other sick and hungry ones.

As many as fifteen were filled in one day with the blessed Holy Spirit according to Acts 2:4, and the glory of the Lord seemed to settle down over the hungry hearts as they "tarried until." Some of the best people of the city from other churches were seen at the altar crying out for the Holy Ghost in real Pentecostal fashion. Glory to Jesus!

Several divine healing services were held for the benefit of the sick of our city, and they came for miles around eager to be prayed for. Brother A. H. Argue was used in a wonderful way in praying for these dear suffering men and women and many wonderful cases of healing took place. Jesus the great Physician was made real to suffering humanity.

We believe the meeting was a great blessing to our city and left a lasting impression. Sister Zelma brought some blessed messages which were a great inspiration to the hearers. Brother Watson also gave a number of messages that stirred the hearts of the people. His ability in leading the song services with slide trombone was much appreciated. He and Sister Zelma gave a number of trombone duets which were made a real blessing. We predict a great future for these two talented and consecrated young people.

The "Argue Evangelistic Party" are three sweet-spirited servants of the King, and the people of Alton fell in love with their ministry, and multitudes of prayers from this city will follow them as they go to their Canadian home.—Pastor A. W. Kortkamp.

PENTECOSTAL WORK IN ITALY.

Alleluia. As I announced in the Evangel of my calling and going to Italy, thanks to our Father in Heaven and Christ our Saviour assisting us, we, wife and I and two little children, have arrived. He gave me grace and opportunity to give out the Word in the ship and a few hearts were touched. Alleluia! We arrived at Naples all well; had to go through many hardships; but the Lord gave us victory in everything. We are rejoicing in Him. As we arrived home our parents and the dear saints came home and we had a prayer, and the neighbors were pleased; and the next night we had a blessed meeting, and ever since, thank God. The little mission hall got packed and we had to fix chairs in such a

way as to make room for more benches; and there is room yet. Glory to Jesus, the Saviour of men! We are praying and expecting great things. I have been in Rome 5 days and was much blessed with the dear saints out there. Though they are poor (most of them), they are full of joy and there was a sweet fellowship of Spirit. Blessed be the name of the Lord. There is a great need for the Lord's laborers. It is hard to live, with the bad season of wheat and other cereals. I have faith in God and we are praying to raise up workers out here.—Donato Lippolis, Ginosca, Pro. di Lecce, Italy.

PERCY, ILL.—Just closed an 18 days meeting at Percy, Ill. where our dear brother Alex Ferguson, is Pastor. He has a good assembly and they love their pastor. They had prayed especially for two weeks before the meeting started. God in answer to their prayers came forth in power to save, heal and baptize in the Spirit. There were 12 or 15 saved and 5 received the Baptism in the Spirit, with the Bible evidence, Acts 2:4. All of these were grown people, the youngest either saved or baptized with the Holy Ghost being about 32 years old, and the oldest about 67. It was good to see them seek God and get the victory. Two young men were seeking God when the meeting closed, who said they were going through with God. Pray for these two that God will save and fill them with the Spirit.

Others who were members of other churches, said, "Pray for us that we may get the Baptism." The last day of the meeting we had an all day meeting about 5 miles in the country. It was a wonderful day in the Lord, closing with 8 being buried in the watery grave as our dear Lord was buried.—Evang. John T. Wilson.

HOW GOD UNDERTAKES.

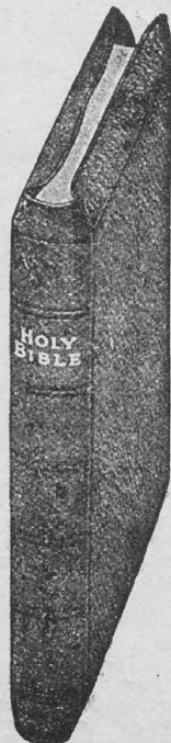
The missionaries who are building for God in Chapra write us a remarkable answer to prayer. "All winter long Miss Bulder and I had been living in tents, and going right on building God's house for Chapra. But when March came in with its terrible hot winds and sand storms we could not stand the heat of the tents any longer, so began to look for a house. After much searching and much prayer we found an Indian house in the Indian quarter which would just suit us because it was near to our house and we could easily watch the building work from it. We felt that Father would have us have this house. The owner, however, was an Indian and would not come to proper terms with us. Miss Bulder advised that we lie low and pray on for we felt that God would give us the house on reasonable terms.

Finally heard that an Indian had rented the house. We knew we could not stay in the tents, but we were quiet in spirit for we felt that God would work for us. Then one night thieves broke into the house and stole twelve dollars. The next day the Indian went to the owner and said, "Take your house! Take your house! I would never live in a house broken into by thieves! I am afraid!" Then the owner came to us and begged us to take it saying, "No Indian will have it now and all the folks say the white missionaries won't take it either because I'm not a good landlord. Now you must take it and redeem my reputation in Chapra. I'll whitewash it and repair it and I'll reduce the rent! So we took it and are very happily settled in it, and we do praise God for answered prayer and help in time of need."

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like water by the hands of the sword. Ps. 48. title.

10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

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THE MISSIONARY REST HOME IN PORTO RICO.

The need for the Missionary Rest Home in Porto Rico became so great that it was decided we should follow the recommendation made by Bro. H. C. Ball and do what we could to help find such a home. Bro. Frank O. Finkenbinder visited Aibonito, a town high in the mountains and found a wonderful little home which could be secured at a bargain. So it was finally decided to make a payment on the home and trust the Lord to supply the additional funds necessary to finish paying for it.

The missionaries and workers in Porto Rico will not find it necessary to return to America every time they find their strength being dissipated through excessive heat found under a Porto Rican sun, for they can now retire to the Rest Home and get a good rest and physical recuperation and then return to their work, refreshed in body, soul and spirit. The money that would be used in traveling expenses to and from the United States can now be released for missionary purposes, for which we praise the Lord.

Brother Finkenbinder tells about the new home in a recent letter. He writes, "I left here (Santurce) for Aibonito on June 24th, in a truck. We have placed a couple in charge of the home. As there had been no one in the house for nearly a month, of course we had a job cleaning house the first thing. This we did, and the man I left there went right to work caring for the banana plants and the platano plants (or trees). In a few days time he had things looking as though some one really lived there.

"I must say that I am more thankful to God for that place every day. I could see so many good things about the house while I was there. I believe that the thing that we will have to have to make all ends meet is about three cows. The grass that is there will keep three cows easily, and I am positive that three cows will pay nearly all expenses. Holstein cows sell here for about \$200, more or less. I am sure that the Master knows all about this.

The climate in Aibonito is splendid. The first night I slept there it was so cool that I had to pull a quilt over me to keep warm, and I simply felt fine in body. Brother Lugo wants to go there for the month of August, but as we have no furniture yet, this looks impossible. But oh, we do rejoice and praise the Lord over and over for this nice place and we are sure that little by little the other things will come in.

"And now concerning the cows again, I want to repeat that we believe we can make the home self-supporting if we

have the capital to start. It has occurred to me that possibly there are some individuals who would buy the cows for us and then let us pay them back as the money comes in, or all at once but later on. What a big help this would be and how it would redound to the glory of God.

"I do not believe that I have mentioned it before, but I will say that my wife is very, very weak. I do not know what the cause is, neither does she, but really believe I shall have to send her to the Rest Home in Aibonito before I can go."

This Rest Home means far more to the workers in Porto Rico than any of us in America can have any idea of. Let us pray that the Lord will supply the means speedily that they may have their cows and needed furniture so that it will be available this summer for the tired and worn missionaries. Let us also trust that each payment will be forthcoming as it becomes due.—J. R. F.

RICHARDSON PARTY OFF FOR CONGO.

The Richardson party of five left New York for the Belgian Congo on August 2nd, sailing via Marseilles, and expecting to land at Dar-es-Salaam on the East Coast of Africa. Mrs. Richardson warns us that as there is another missionary by the name of Richardson in East Africa, friends should address her as follows:

MRS. JULIA McCLARY RICHARDSON,
Uvira, Congo Belge,
via Dar-es-Salaam.

Be sure to insert the name "McClary" if you want your letters to go without delay. May the Lord prosper this noble band of missionaries who are opening a new mission station in the heart of dark Africa.

Miss Mattie Brann writes from Chihli Province, N. China: "Praise God with us that the Spirit of God continues to work in saving and baptizing precious souls. We have had one continuous revival for nearly a year. The chapels are filled over and over. 153 have been baptized in water during the last few weeks and we are to have another baptismal service soon. Do pray much for us and all our native workers."

Bro. Alex. Lindsay writes from India, "The Lord is showing us the great need of keeping continually in that place where we can call upon Him at any time and expect an answer. Our little girl Margaret, a few days ago while eating dinner, swallowed a bone. It stuck in her throat but in answer to prayer, in about ten minutes, she vomited the thing up. If it had gone down it would have been a serious matter as it was about an inch long and very sharp, with jagged edges. Truly God is a very present help in trouble.

"Mrs. Lindsay has had a bad attack of malaria, but God answered prayer and she is nearly well again, though still weak. At first she was tempted to take quinine, but when she determined in her heart to trust God alone, He met her and gave glorious victory. Hallelujah! We have a God that is enough."

NOTHING SHALL HURT YOU.

Bro. J. E. Jamieson writes from Montserrat, West Indies, of the wonderful protecting power of the Lord for His children. He writes, "We baptized twenty-six while in Montserrat. The night before one baptismal service in the river, some wicked persons took a lot of broken bottles and scattered them over the bottom of the deep water hole where we do the baptizing. The water was a trifle muddy because of the heavy rain the previous night, and you could not see the bottom, so we knew nothing of the broken glass. That evening some of the boys went into the same place to bathe and they got badly cut, as well as some others who went in the next morning. But God took care of us, and not one of the candidates, who were barefooted, got a scratch. Some of the people said there was no use in trying to hurt the Mission people for you could not. Surely we have a wonderful Protector."

Miss Bella Miltscher, who has been studying the language in South China for many months, writes: "The Lord is leading on and I praise Him for the privilege of being a co-worker with Him here in China. Last Sunday I began for the first time to teach a Sunday School class. I ask an interest in your prayers that God will help me. We have very good opportunities to sow the seed each week with a Bible woman and I am believing God for fruit which will remain.

Miss Christina McLeod writes from Bet-tiah: "Thank you very much for the offering which came in mighty handy as I have had quite a test this time. But I do praise Him He knows every need and will not allow us to be tempted above that we are able to bear. These are full and busy days and I am happy to realize that every minute of my time is spent for Him in the work here. We are now living in a little school room, 12 x 20, and it is somewhat crowded with three of us in it. It serves as an office, dining room, sitting room and bed room. However, I am very happy and suffering a little inconvenience is nothing if only souls will be won for Him.

"I have opened a Sunday School in a village two miles from here with an attendance of 25. They are indeed an interesting lot, and I am praying and trusting that many of these will turn to Christ. In almost every village I go to they bring their sick for us to pray for. I am well and very happy in the work here."

Bro. J. H. Chenoweth writes from Kansu Prov., W. China, "A couple of weeks ago I paid a visit to the Lintan District for a three days meeting. The Lord was with us from the start and although none took a stand for Christ many heard the Gospel and four were very beautifully baptized into the Holy Spirit as we were. One woman received a most precious Baptism, in fact the most precious I ever saw wherein even the outsiders remarked on how sweet it was. Many hearts were touched and we are coveting them for God. Others came to see the need of being Baptized into the Spirit as on the day of Pentecost but they who sought did not receive. Among these latter was the nephew of the Lintan Magistrate. May the Lord increase his hunger and give him his heart's desire for he could do a lot of good in reaching the official class. The saints and workers were revived and strengthened by the word given forth in the power of the Spirit. Herewith a testimony concerning the way one brother received the Spirit:—Saturday evening as we gathered together a brother by the name of Wang saw, while at prayer, a vision of a man nailed to the cross. As he gazed he was filled with the Spirit and fell to the floor as if he was also crucified, crying out, "Lord, You were not deserving of the cross, but I deserved it." Following this he burst out speaking with tongues as the Spirit gave utterance."

Missionary Party Preparing for the Sudan.

Brother J. Wilbur Taylor stopped off in Springfield for a conference with the Foreign Missionary Committee about Aug. 1st. We had a very precious conference with him and our hearts were thrilled as we learned of the work already accomplished and the prospects for the future:

At the present time there are six missionaries working in the Mossi tribe in the French Sudan. When Brother Taylor sails for Africa next October he expects that he will have a party of seven. This party will relieve the one already on the field permitting some of them to return home on furlough. Missionaries can not stay on the field in Africa as long as they can in other countries without seriously impairing their health. Government officials only remain one or two years and then they are relieved. Our missionaries, however, try to hold on for from three to five years but some can not stay this long without breaking down in health and thus jeopardizing their whole future ministry for the Lord.

The Pentecostal Church of Cleveland, Ohio has helped considerably in the opening up of the Mossi work. Some of the missionaries had their fares provided by the Cleveland Church both to and from the field. When Brother Taylor returned home to stir up the saints in the homeland, and reported the need for temporary buildings, the saints at the Cleveland Church dug down in their pockets and provided one thousand dollars for this purpose. But one thousand dollars does not go very far toward erecting a building, as all who are acquainted with building know full well. So the missionaries in the Sudan squeezed out a few dollars from their scanty allowances until the building was completed and paid for.

The Pentecostal Church of Cleveland is a missionary church and they are doing their best to give regular monthly support to a number of missionaries. But the opening of the work in the Sudan is too big for them and so we must all do our best in order to make this a great success.

When Brother Taylor conferred with the Governor of the Mossi tribe, and expressed a desire to occupy this field of two million souls for Pentecost the Governor inquired over and over again whether we were able financially and numerically to occupy the field. If we were not able to do so we would be shut out of the Mossi tribe and some missionary society, not friendly to Pentecost, would be given the privileges. Brother Taylor showed his faith in God by assuring the Governor that we are able to occupy the field.

Brother Taylor can not go back to Africa and face the Governor of the Mossi tribe unless he can meet his requirements. It is not enough that Brother Taylor be given fares for himself and wife to the field, he must have sufficient funds in hand to put up permanent buildings for a mission station so that definite work can be undertaken for God. About ten thousand dollars are needed for this purpose. If the Cleveland Church had this money they would not hesitate to give it to Brother Taylor for they believe in the Mossi work. Unfortunately, they are supporting regularly so many missionaries that there is nothing left over for fares to and from the field or for building projects. The fares for this party of seven must be provided by the rest of the Pentecostal people. The money for equipment and buildings must also be provided by us. We dare not fail to occupy this field for God. Our faith must rise up and we must believe that every need will be supplied.

One man has promised that he will give five hundred dollars to the Sudan work on condition that others give the same amount. We know of another sum amounting to one thousand dollars which has been offered in the same way. This latter sum will

apply on the building fund only, but the condition is that before it is available a thousand dollars more must be given for the same purpose.

Here is the opportunity for some one to do something definite for God. The missionary property will not belong to any single individual but to the Assemblies of God, the title to be invested in trustees on the field, so that the perpetuation of the work until Jesus comes is assured. Let us all pray and stand together in faith that nothing shall hinder this party from sailing early in October so that they will arrive before the hot weather season sets in. Funds for the Mossi work may be sent to J. R. Flower, Treasurer, 336 W. Pacific St., Springfield, Mo.

Harry M. Wright writes us from Ougadougou, French West Africa. "The rains have come and it is somewhat cooler and this condition refreshes us considerably. Truly old mother earth does welcome the first few rains here after over six months of extreme heat, and we missionaries do likewise.

"The Word is being given out in the language of the natives and the Lord is working in the meetings. Brother Leeper and Miss Peoples are the chief interpreters. Surely the Lord is cutting short the work these days for many are brought face to face with their sin, some to turn away in the hardness of their hearts, while a few, thank God, fall on their faces before the Lord and cry for mercy. I never realized before as at this time a confirmation of the Scriptures, that 'to one we are the savor of death unto death and to the others the savor of life unto life.'

"The church is the greatest building needed here at this time and we are believing that the Lord will supply the money. You will be glad to hear that we have started a special fund for this purpose and up to date there are 2,511.85 francs in this fund given mostly by the missionaries here. (A franc is worth about 8c). The native church fund has 629.80 francs in it. It is estimated that a plain all mud building for a church large enough to seat 350 people with standing room for 150 more people would take 150,000 bricks, and would cost 18,000 francs to build it. This would make 12 centimes for each brick, and about 5 1/2 francs for each seat. Please stand with us for this building."

BUILDING THE MISSION AT FAT SHAN, SOUTH CHINA.

Perhaps you would like to know how our building fund is coming on. I think we received \$25.00 last month and \$10.00 this month (June) so far. For about seven months previous to this we averaged \$50.00 per month. We have on hand about \$1250.00, but we need \$6000.00 in the next three months. Our hearts would fall if we looked about us, but we are looking up. We so need this building; surely God will give it to us this Fall and Winter. We heartily thank all who have sent help and we ask all who read this to help us pray. Our God is a God of miracles. He has worked several miracles since we began to look to Him about this building a little over a year ago. Wish I had time and space to tell you about it. He can supply us with the needed funds if our faith fails not. We have already gathered our little band and had a day of fasting and prayer concerning this matter. God gave us great victory and assurance. We believe He will do it if we hold fast our confidence. Pray that we may.—Mat- tie Ledbetter.

Miss Myrtle Bailey writes from Fat Shan, S. China concerning the property for the new mission station: "We are praising Him for the clearance of the property we have bought of some stubborn renters.

This is a miracle, for according to the Chinese, there was no hope of their vacating or our ever getting possession. We hear that the next property to ours has been sold for ten years and they can not get the occupants off, but God! He has been our help and we give Him all the glory."

ROMAN PERSECUTIONS CONTINUE IN PERU.

Brother Paul Cragin writes from Caraz, Peru, "The same friars who started the trouble in Yungay last November are here now, and launched a campaign against us. The Lord is with us, I am sure, for we see His protecting hand over us continually. One of these friars has accused me of disturbing public order. My case was classed as a criminal offence, and the judge ordered the imprisonment of all of us through the political authority who refused to fill the order. They began the law suit and I attended the trial upon being notified. The judge asked me a lot of dogmal and doctrinal questions; this no doubt due to the fact that he himself was once a friar having laid or thrown off the cape.

"The accusations brought against us are simply ridiculous. We, having baptized a number of individuals, in the presence of a crowd which, according to the witnesses brought against me, caused great indignation among the spectators, therefore offended the religious sentiments of the public. He obtained my declaration with regards the worshipping the saints, and asked if it was not belief in the virginity of Mary after the birth of Jesus. This last question is the one that every Latin-American Catholic puts to you the very first thing of all. Although we say it is a thing of only secondary importance yet they do not take it that way and are horrified when one tells them that the Word of God teaches that Mary had other children after the birth of Jesus.

"Nevertheless those who have been baptized here and were really saved are standing firmer than ever. The priests are learning that there is only one way of getting us out of Caraz and that by force. So while we are here the Word will go forth with the Lord's help rejoicing that we are counted worthy to suffer persecution for His name."

Brother J. E. Spence writes from S. China, "This is my last month at language school. It is so hot these days but His grace is sufficient. The week-ends are an oasis for me. Sunday before last I was at Miss Milligan's mission in Canton, and had a fine service. After the service we questioned four candidates for baptism, and I had the joy of baptizing them in the name of the Father, Son and Holy Ghost. Last Sunday found me at Miss Ledbetter's mission in Fat Shan where again God blessed. The morning service was taken by the native preacher. Immediately afterward we walked quite a ways up the river, then took a boat, and I baptized 3 there. I think Fat Shan is the best opportunity in China, with its million inhabitants. Souls are being added to the church. Misses Ledbetter and Bailey need much prayer to enable them to live up to the opportunities."

AN INDUSTRIAL COLONY IN BOLIVIA.

An industrial colony in Bolivia, the heart of South America has been the dream of Brother Earl W. Clark for years. On one occasion he almost put it over, but delays and difficulties multiplied so that he never quite realized his dream. His object was to establish an industrial work among the Indians of Bolivia from which the Gospel could be carried to every part of the continent. Brother Clark now writes as follows: "I believe that even yet the Lord is going to let me take my colony to Bolivia. I am greatly encouraged. The Lord willing I might next start to open a Pentecostal Industrial work. Any one desiring information on Industrial work in Eastern Bolivia, South America, write Earl W. Clark, 846 Broadway, East Providence, R. I."

OLD TIME PENTECOST STILL ALIVE IN EASTERN CANADA.

The greatest of all camp meetings ever held in Eastern Canada just closed at Kitchener, Ont. With no special worker to begin with, the power and glory of the Lord settled down on the very first service, Sunday a. m., July 16th; and no service passed (there were three daily) without some one getting the Baptism, or being saved or healed. Bro. and Sister B. S. Moore, accompanied by Brother Johnathan, a Japanese preacher, arrived on the scene on the 18th, and God blessed their labors in a marked way. A goodly number of our local preachers were present and gave good service. Thousands heard the message at each service. Between 30 and 40 received the blessed Holy Ghost. From beginning to end there was not a jar or dissenting voice of any kind heard on the encampment. The motto of the camp was prayer, and several nights it kept up all night, and people were coming through to the Baptism until 6:30 a. m. The very atmosphere was charged with the glory of God, so that when the closing day came every one was loathe to leave. "Behold, how good and how pleasant it is for brethren to dwell together in unity." We take pleasure in recommending our Brother and Sister Moore to all as faithful workers. It was estimated that about 4,000 people witnessed our baptismal service Sunday afternoon.—Pastor G. A. Chambers.

SEARCY COUNTY CAMP MEETING.

The camp meeting closed with great victory. The crowds were large, and deep conviction was on the people in every service. The long altar was filled each night. There were 3 reclaimed, 15 saved, and 18

received the Baptism of the Holy Ghost; for we heard them sepak in tongues and magnify God.—Acts 10:46. 13 were baptized in water. Surely the Lord did visit us with refreshing showers.—Pastor W. W. Childers, Marshall, Ark.

STATES REPORT EXAGGERATED.

LONDON, ENGLAND.—The revival in Scotland, I am given to understand, is not running with the early fervor. At any rate we do not hear so much about it. I fear that American papers have somehow not been happy in the choice of their English reporters. A reliable correspondent from Edinburgh—a Pentecostal pastor—writes me this week. "I praise the Lord that there is a real moving of the Holy Ghost in Scotland just now, but the exaggerated reports of 'revivals' now being printed in some American Pentecostal papers grieves me. Nevertheless one is conscious that there is a moving of God." Whoever reported the Zion College meetings in London last year inserted thousands where it should have been hundreds. Pastor Douglas Brown is being wonderfully used wherever he goes, but his ministry at present is confined to church members chiefly, hundreds of whom are unconverted. Pastor Stephen Jeffreys has been having a really wonderful time at Grimsby. Many saved and healed, meetings packed.—A. E. Saxby.

(The reports that have appeared in the Evangel have all been taken from British papers that have been sent us, with the exception of one extract from the St. Louis Globe Democrat. We much regret if, unknowingly, we have passed on any exaggerated reports.)

A REPORT FROM BROTHER MOORE.

Word comes from Japan, from Brother Sano, also from Sister Jessie Wengler, of great blessing upon the work—eight more new ones saved, and all in unity (they are not disturbed by the so-called "new light" any more). Oh, praise the Lord. God blessed us in ministering to the saints at Denver, Colorado Springs, Fort Morgan and Chappell, Milford and Sioux City. There was special anointing on the preaching. Praise our God. Some were saved, reclaimed and baptized in the Spirit, and the saints all refreshed. Amen. Some Law-Old Covenant preachers are going about preaching seventh-dayism, troubling the minds of the unstable. Oh, you Hagar-and-bondage preachers, have you forgot that "by the works of the law shall no flesh be justified?" Christ was and is "the end of the law for righteousness to him that believeth." Ceremonial laws were all abolished in Jesus at the cross. Rom. 10:4; Col. 2:14-17; Eph. 2:14, 15; Heb. 10: 8, 9; also 2 Cor. 3:3-14. Pray, and God will reveal to you that in Christ we are as free from the law of commandments contained in ordinances, and enjoy the grace of God through Jesus Christ our Saviour, much more than a honey bee in a California orange grove gathering sweets from the fragrant blossoms for free distribution. The bee is not thinking of sinning—just making honey. Our salvation is like honey in the honeycomb. Amen. Let's all suck honey and preach grace and power through Jesus till He comes.

God is blessing at Fort Morgan, Colo., Brother Eric Booth-Clibborn, Pastor. The convention was blessed. All the above mentioned places God is blessing. At Minneapolis, Sunday night, 40 seekers came forward, and the meeting lasted until 2 A. M. Monday, July 10. A Presbyterian preacher was under the power four hours, and great blessing was on all the saints. Hallelujah!

We are working and praying for our needs in Japan and Korea—a home and training school for natives, and a tabernacle, not elaborate, but plain and clean. We need \$10,000. Jesus will supply. Won't He?

Our address for three months, c/o Missionary Rest Home, 1848 Berenice Ave., Chicago, Ill.—Evang. and Mrs. B. S. Moore.

HEALED AFTER THREE YEARS IN-VALIDISM.

For over three years I have been a total wreck, unable to do my work. I have been treated by eleven different physicians, have been on the operating table three times, and was preparing to go to the hospital again, when, thanks be to God, He did for me what no doctors could do—He healed me. I have thought for the past eight years that I was living a Christian life. But through some of the Lord's servants who were sent here I saw what I lacked and asked the Lord to give me what He had for me; and, thank His name forever, He healed me and baptized me, and now I can do all my work. We had a glorious meeting here, resulting in several being saved and baptized in the Holy Spirit, my husband and 15 year old son among them. I want the prayers of the saints that I may press on and make a true worker for the Lord. Blessed be His Name forever.—Mrs. Pollie Land, Ragland, W. Va.

The very day that she was to go on the operating table she went into the wash tub and did her own washing; and now she is able to pick up a hundred pound sack and is working all the time.—Jacob Miller and wife, Frankfort, Ky.

TONGUE-TIED CHILD MADE TO SPEAK PLAINLY.

The little boy I have taken to raise is 4 years old and could not talk on account of being tongue-tied. I brought him to the healing service at the tent. They prayed for him and Jesus healed him. Now he can talk plainly. I desire to give the Lord all the glory.—Mrs. Myrtle Harris, Pensacola Fla.

Pentecostal Papers for Our Young People



THE GREAT PHYSICIAN



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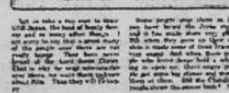
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CAMP MEETINGS.

MACOMB, MO.—Annual camp, Aug. 20th to Sept. 3rd. John T. Wilson in charge. Further particulars N. A. Graves, Macomb, Mo.

CAMP MEETING AT COLLINSVILLE, OKLA., Sept 2 to 17 or longer. Bro. A. C. Lasater of Ft. Smith, Ark. in charge of night meetings. Come believing God's promises.—Elders Everett Magness, Claude Johnson; Pastor D. L. Sallee.

FRANKLIN COUNTY, MISSOURI, CAMP MEETING

at Gerald, Mo., Aug. 20 to Sept. 2 or longer. Wm. F. Kirkpatrick of Chicago. Musical Instructor. Watt Walker, Evangelist. For further information write George Reinick, Rosebud Mission, or Watt Walker, R. 1, Box 101, Skiatook, Okla.

ROCKY SPRINGS, ALA. CAMP.

Annual Interstate Camp meeting at Rocky Springs, 2 miles Southwest of Semmes, Ala. Sept. 1st to 17th or longer. Evangelists H. G. Rogers and J. L. Slay will have charge. Bring bedding and toilet articles. Meals on free-will offering plan. J. H. or Willis Waltman, R. F. D. 2, Box 45, Wilmer, Ala.

CAMP MEETING NEAR SENECA, MO.

At No. 8 School House 5 miles southwest of Seneca, Mo. and 7 miles east of Wyandotte on the Cayuga road, beginning Saturday night, Aug. 19th and lasting ten days or longer as the Lord leads. During the first five days committee will meet trains at Seneca. Further particulars of Noah Zane, Seneca, Mo., Route 4.

A UNITED PENTECOSTAL, ROCKY MOUNTAIN, CAMP MEETING, Boulder, Colo., Aug. 20, at Jackson's grove, 2 1/4 miles east of Boulder, Colo., on the Valley road commencing Sunday, Aug. 20, D. V., and continuing two weeks or longer. Splendid camping facilities, good water, beautiful scenery—only three miles from Rocky Mountains. Evangelist Maxie A. X. Clark of Portland, Pastor W. H. Boyles, Evangelist Frank Toller, of Denver, and other ministers, expected. Visitors asked to bring bedding and toilet articles. Please come praying—I. A. Cole, pastor, Valley Road Mission, Box 201, Route No. 1, Boulder, Colo.

WESTERN WEST VIRGINIA AND EASTERN KENTUCKY DISTRICT COUNCIL.

will be held at Chinnville, Ky., October 17 to 20 inclusive. Let us all make a special effort to attend this Council. Visitors will be entertained by the local assembly. Come praying the Lord to give us a successful meeting. For further information write Chairman Jacob Miller, Williamson, W. Va., or L. A. Sappington, Sec. & Treas., 2815 Montgomery St Louisville, Ky.

ARKANSAS DISTRICT COUNCIL.

The tenth (10th) Annual Session of the Arkansas District Council will be held with the Assembly of God, at Malvern, Ark., Sept. 26-Oct. 1, inclusive. Brother Higgins has resigned the pastorate at Malvern, but I have moved my headquarters there to look after the work of the Assembly, for the time being, and to arrange for the Council session. The Malvern saints join me in an effort to make this the banner session in the history of the Council and if the ministers will plan to attend and the Assemblies will elect and send delegates, we will not be disappointed in our endeavors.—W. Jethro Walthall, Chairman, Box 535, Malvern, Ark.

BEULAH HEIGHTS BIBLE SCHOOL.

The fall term of the Beulah Heights Bible School will open, D. V., on Tuesday Sept. 26th. Two courses will be given, one two years, and the other three years. Students may register for either course if qualified. Students may also advance as rapidly as their ability may permit and as may be consistent with good scholarship.

For prospectus and application blanks apply to Beulah Heights Bible School, William M. Faux, principal, 4741 Hudson Boulevard, North Bergen, N. J.

OAK CHAPPEL, OKLA.—Just closed a 2 weeks meeting. The Lord did wonderfully bless in spite of opposition. 11 were saved, 2 were baptized in the blessed Holy Spirit according to Acts 2:4, and 4 were baptized in water. There were several cases of healing most wonderful among which was that of a man who was brought

to the meeting on a bed in a wagon. We left the arbor and went out and rebuked the sickness in the name of the Lord. The brother was instantly healed, got out of bed and went into the harbor, praising the

Lord, and led the song service. The last night of the meeting God did wonderfully bless the saints. All glory be to our God and His dear Son Jesus.—E. L. Lindsay, Pastor.

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PRAYER AND PRAISE.

"RETURNING TO GIVE THANKS."

For the preservation of my two unsaved boys in the war, and for my healing of a 20 years affliction in hands and arms, and of terrifying spells and itching. But I still have weak and nervous spells, for which I never asked prayer. I never met a Pentecostal person. But have read the Evangel. Pray for my complete healing, that I may be filled with the Holy Ghost and speak with other tongues, and for the salvation of my sons, and healing of one of them of heart, spinal and kidney trouble. He works hard all the time.—Mrs. Rachel Whitehurst, Heber Springs, Ark.

Two women for whom prayer was requested for paralysis some time ago are now up and well and return thanks for prayers and for healing. Mrs. N. C., 22 Shelby St., Grand Rapids, Mich.

For saving my husband's and my own life. Doctor had given up all hope of his recovery and had given a dope to shorten his suffering, as they said he could live only a few seconds more. The Lord sent His healing power. My husband opened his eyes and asked for a glass of milk. Praise His name forever and ever; He is now our family Doctor.—Mrs. E. S. Strayer Miller, Eugene, Ore.

For saving me and baptizing me in the Holy Spirit, and for a wonderful meeting at Perrin, Texas, where 12 were saved and baptized in the Holy Spirit. Pray for us that God may have His way with us and that we may have a place in which to have service every Sunday.

Pray:—that the Lord will enable me to get free from debt and get a farm where I can work till Jesus comes. Gilbert Unruh, Great Bend, Kans.—That I may deliver this child and live and raise the rest of my children for God; that I may get out of this place, where I never see a saint; that I may get deeper into God and have grace to live with an ungodly husband and win him to God according to 1 Pet. 3:1, 2; and pray for him that his heart may be turned to God. M. R.—That I may continue in Christ Jesus and not fall out by the way; and for my wife that she may be more reconciled to the works of the Lord.—For my sister, in a hospital for the insane 5 years, that God will heal her; and for her husband, a professing Christian, yet contemplating marrying again, as the law of the state allows.—For a lone Pentecostal woman in N. C. for grace to glorify God in persecution.—That L. V. E. may get to Bible School.—for Harrison, Ark., a little band of saints are praying for God to work there.—that God may have His way in the work in Stockton, Calif.—Mrs. F. B.—Mrs. J. A. D., that I may get right with God and get Pentecost.—that a brother may be delivered from bondage and set free for the work of the Lord. That a sister may be delivered from her enemies, who slander and falsely accuse her, and take away her liberty in Christ.

Pray for Healing of:—our baby boy, of very bad bowel trouble; and that wife may have faith to trust God for our bodies.—Mrs. Docia Reams, Choudrant, La., R. 3, Box 62, paralyzed; can not use right hand at all; can get around on right leg a little; can not talk at all; I am saved and baptized in the Spirit and am looking to Jesus, for I know that He can do all things. Glory to Jesus.—My baby's bowels; for me, of poisoning from infected tonsils.—an old Pentecostal sister, been healed of many diseases, now suffers terribly from rheumatism.—a faithful Christian woman, broken down in body and mind also seems to be giving way.—Mrs. P., of cancer of the eye.—my poor crippled husband, that he may be spared to me and our 5 children, and for my poor soul, that I may be saved and sanctified wholly.—my husband and that he may come into a more spiritual walk with God.—R. R., a shut in, spinal trouble, palsy, paralysis, stiffness, deafness; also pray for the Baptism of the Holy Ghost and fire.—My little boy, who has a bad coating on his tongue and bad breath.—A young man of Pentecostal parents, who once knew the Lord but got away from Him in the army. He is dying from tuberculosis. We are fasting and praying for him. His parents are more concerned about his salvation than healing, if both can not be.—A sister in the Lord who has very severe kidney trouble, passing blood; has four small children and can not live long unless God touches her.

Pray for the Salvation of:—My husband and that he may be baptized in the Holy Spirit. G. W. A. (1 Pet. 3: 1, 2).—I am a boy 13 years old, seeking salvation. Please pray for me.

WEEDY FIELDS.

Fort Scott, Kans. No Pentecostal Assembly here. Pray for an outpouring of the Holy Spirit here.—Mrs. Lulu Sackett.

Providence, Ky., a coal mining section. Pray. T. R. O'Bryan, McCormick, Wash. Just one Pentecostal family. Pray that a Spirit-filled worker may come this way. We will furnish board and room and whatever we can. Mr. & Mrs. E. Remmen, Box 21

Please pray for our pastor and church at Gilmour, Ind., that the Lord will give us a revival and strengthen the assembly. Stella Haskett, Jasonville, Ind., R. R. 3.

We are 8 miles N. W. of Booneville, Ark. No assembly here. Please pray that God will send a mighty revival here that souls may be saved and believers baptized with the Holy Ghost. Martha McKay, R. R. 1, Box 77, Booneville, Ark.

Workers needed in N. Mex. A great white field for Pentecost. For further information write Pastor A. C. Bates, Portales, N. Mex.

Pastor Wanted at San Antonio, Texas.. Any one interested write to E. N. Richey, 4304 Eli St., Houston, Texas.

OPEN FOR CALLS.

To pastorate, J. E. Spence, Warrior, Ala. To evangelistic meetings: Buffum and Hummel, 5846 Christian St., Philadelphia, Pa. Early calls are desired as we are booking dates for the fall and winter months. Evang. Buffum has had thirty years of evangelistic experience in the Methodist Church before coming into Pentecost.

To pastorate, W. O. McKim, West Plains, Mo.

Evangelist H. Sykes, 914 6 Ave, W. Calgary, Alta, Canada. Twelve years an evangelist in Canada and United States.

ANSWER ABOUT GEO. M. THOMAS.

In answer to those who have desired to know through the Evangel we would say, Missionary George M. Thomas, of New Mexico, does not carry credentials and fellowship certificate with or missionary appointment from the General Council of the Assemblies of God, and that the General Council is in no wise responsible for his ministerial standing or for his missionary conduct.

GOSPEL SERVICES under tent at Sound View Avenue, near O'Brien Avenue, (next to Schoolhouse), Clason Point, Bronx, N. Y., July 28th until about August 26th, D. V. Every evening at 8 o'clock, Sundays -3 and 8 P. M. Children's services—2 to 3 every afternoon. Under auspices of Mt. Olivet Assembly of God—Nonsectarian. All Truth Seekers Welcome. Christians—pray for these services.—P. Vondrann, Pastor, 1310 Leland Ave., Bronx, N. Y.

CONTRIBUTIONS FOR HOME AND FOREIGN MISSIONS.

From July 21st to July 31st inclusive. (This does not include offerings for expenses of Foreign Missions Dept.)

- \$768.59. Highway Mission Taberaeae, Philadelphia, Pa.
- \$522.40: Pent'l Church, Cleveland, Ohio.
- \$313.20: Christian Assembly, Cincinnati, Ohio.
- \$225.00: The Md. & W. Va. District, Cumberland, Md.
- \$125.00: Lighthouse Pentecostal Assembly, Brooklyn, N. Y.
- \$100.00: New Castle Assembly, Pa.; Assembly, Scranton, Pa.; K. K., Turlock, Calif.
- \$61.00: Assembly, Gravity, Pa.
- \$51.00: Assembly & S. S., Minneapolis, Minn.
- \$50.00: Elim, Rochester, N. Y.
- \$47.50: O. E. S., Advance, Mo.
- \$45.65: Fourth & Grand Pent'l Assembly, Lancaster, Texas.
- \$44.50: Assembly, Springfield, Mo.
- \$40.00: E. D. W., Butler, N. J.
- \$36.00: Assembly, Huntington Station, N. Y.
- \$35.00: Assembly, Chambersburg, Pa.
- \$30.00: Pent'l Church, Akron, Ohio; A. F. B., Congo Belge, Africa.
- \$27.45: Assembly, Gordonville, Pa.
- \$25.00: S. S. B., Pasadena, Calif.; Assembly, Earl, Ark.
- \$24.00: W. X. R., Beverly Hills, Calif.; A. F., Kingsville, Texas.
- \$22.00: Pent'l Faith Mission, Richmond Hill, N. Y.
- \$21.00: J. H., Princeton, N. J.
- \$20.00: M. D., Manitoba, Canada; Assembly, Cazadero, Calif.; Mrs. W. B. C., Douglaston, L. I., M. A. E. Olympic, Wash.
- \$16.75: Mrs. J. E. S., Turlock, Calif.
- \$16.51: Assembly, Atlanta, Mo.
- \$15.00: C. B., Chicago, Ill.; C. H. Woodland, Calif.
- \$13.00: R. E. J., Central Park, L. I.; A.

- T. U., Great Bend, Kans.
- \$12.00: L. L., Marshfield, Wis.
- \$10.75: Assembly, Mayfield, Okla.
- \$10.00: D. M. C., Denver Colo.; Mrs. E. L. B., Petersburg, N. Y.; Mrs. C. K. T., Mammoth Spring, Ark.; Birca Chapel, Spiro, Okla.; Mrs. A. M., Jersey City, N. J.; J. W. Y., Fresno, Calif.; M. F., Edmonton, Alta.; Mrs. M. L., Knoxville, Ia.; Mrs. G. L., Seymour, Ind.; Assembly, Harrisburg, Pa.; Mrs. E. V. M., Grotton, N. Y.
- \$8.00: Assembly, Milan, Tenn.
- \$7.50: M. B., Fort Worth, Texas.
- \$7.33: S. S., Wesson, Ark.
- \$7.00: C. E. T., Glen Saint Mary, Fla.
- \$6.80: S. S., Dunsmuir, Calif.
- \$6.25: F. G. Mission & Ruby S. S., Weskan, Kans.
- \$6.00: L. M. C., Woodland, Calif.; J. S. F., Towner, Colo.; A. K., Bismarck, N. Dak.
- \$5.25: Pent'l Assembly, Kiowa, Colo.
- \$5.10: H. N. B., Brawley, Calif.
- \$5.00: S. S., Oilton, Okla.; T. D. T., Quanah, Texas; Mrs. G. A., Zelzah, Calif.; M. M. L., New Orleans, La.; W. M. W., Canolou, Mo.; J. B., Independence, Ore.; D. R. U., Pottsboro, Tex.; H. B. & M. E. P., St. Louis, Mo.; Polk Creek S. S., Okla.; C. E. S., Mt. Vernon, Wash.; Mrs. F. B., Brooklyn, N. Y.; "A friend in Georgia"; R. M. W., Los Angeles, Calif.; Mrs. M. C., Moss Beach, Calif.; Mrs. A. A., Detroit, Mich.; Mrs. M. T., White Hall, Ill.; Mrs. M. A. W., Memphis, Tenn.; J. S., Oswego, Kans.; H. E., Lancaster, Minn.; Evang. W. T. G., Springfield, Mo.; W. B. S., Ithaca, N. Y.
- \$4.80: S. A. & A. M., Caldwell, Texas.
- \$4.15: A. R. D., Drumright, Okla.
- \$4.00: Mrs. J. S., Tulsa, Okla.; Evang. C. K., Minot, N. Dak.
- \$3.50: S. S., Hornbeck, La.
- \$3.00: S. S., Fowler, Colo.; D. O., Princeton, Mo.
- \$2.90: O. B., Knobnoster, Mo.
- \$2.50: Mrs. M. E. T., Plymouth, Ind.; C. B., Manakin, Va.
- \$2.30: W. A. M., Bulck, Mo.
- \$2.05: Valley Road Mission, Boulder, Colo.
- \$2.00: W. F. R., Goose Creek, Tex.; C. L. P., Germantown, Pa.; Mrs. J. A. C., Canton, Ohio; Mrs. A. C. C., New Castle, Tex.; C. S. F., Humble, Tex.; H. C. B., San Antonio, Tex.; W. R. B., Coweta, Okla.
- \$1.90: Assembly, Elgin, Texas.
- \$1.50: H. N., Petrel, N. Dak.
- \$1.20: S. S., Hornbeck, La.
- \$1.10: Pleasant Grove Assembly, Advance, Mo.
- \$1.00: W. M. K., Slocumb, Ala.; C. M. K., Springfield, Mo.; J. M. G., Troup, Tex.; A friend in Conneaut, Ohio; Mrs. R. G. W., Portage, Wash.; P. P., Harrison, Ark.; Mrs. S. D. A., N. Olmstead, Ohio; M. G., Huron, S. Dak.
- \$3.61: Total of amount less than \$1.00. Total less \$617.60, amounts given direct to missionaries by assemblies.\$2,773.94 Amount previously reported.5,542.31 Total to date8,316.25

FARMER WANTED.

An old couple, Pentecostal, too old to properly run their farm, would like some brother who has the Baptism to make his home with them and look after their farm. This is a large field of labor for the Lord also, and needs the truth. The farm consists of 40 acres with fair buildings, near Soulesberg, the county seat. We have a large crop of sweet potatoes and other grain to gather, and have no help. The place is valued at \$2,500. Our children have all left, largely on account of our faith in the precious name of Jesus. For the suitable person who can come right a way we will make out papers to make him safe.—Eber Haning and wife, Delmar, Del. R. 3.

Teaching Position Wanted.—A Spirit-filled young woman, college graduate, holding a permanent Certificate, and with three years experience in teaching in the public schools desires a position as governess in a Pentecostal family. Address Miss Clara Willett, 935 Garden St., San Antonio, Texas.

Wanted: Matron for M'zpath Rescue Home at Zephyrhills, Florida. One who is baptized in the Holy Spirit and is in full fellowship with the General Council of the Assemblies of God. Please write Mrs. J. L. Bradberry, President, 2424 2d Ave., Tampa, Florida.

CHANGE OF ADDRESS.

The address of Mrs. J. R. Jamieson is changed to St. Thomas, Virgin Island, U. S. A.