



NUMBER 512

SPRINGFIELD, MO., SEPTEMBER 1, 1923

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You Are Cordially Invited to Attend THE TENTH GENERAL COUNCIL

To be held, D. V., from September 13 to 20 at the Salem church,
corner Pendleton and Page, St. Louis, Mo.

Be on time for the first session at 10 a. m., Thursday, September 13.

How to Get to Salem Church.—At depot, take any car going north to Page car line, transfer to Page car going west. Get off at Pendleton and walk two blocks north to the church.

Special Missionary Features.—We are expecting the following missionaries to be with us and to hear from each one of them: Geo. Kelley and wife, W. R. Williamson and wife, Lavada Leonard, Mattie Ledbetter and Myrtle Bailey from South China; Edgar Steinberg and Marie Stephany from North China; J. H. Boyce and wife, Frank Nicodem and wife, K. A. Timrud and wife, Christian Beckdahl, Esther Harvey, Lillian Denney and Marguerite Flint from India; Herbert E. Randall from Egypt; Ira Shakley and wife from West Africa; F. Webster Tyler from the Congo, and the Juergensen family from Japan. There will be a great missionary gathering on the afternoon of Sunday, September 15.

Special Addresses by Pentecostal Ministers.—The program committee are arranging for the following brethren to speak on special subjects as opportunity affords: David H. McDowell of Scranton, Pa., on "Planks in a Successful Minister's Platform;" S. A. Jamieson of Chicago, Ill., "The Virgin Birth of Christ;" J. Narver Gortner of Cleveland, Ohio, "The Kingdom of God;" R. E. McAlister of London, Ont., Canada, "The Overcomers of the Book of Revelation;" Ira E. Surface of San Francisco, Calif., "Faith;" Wm. M. Faux of North Bergen, N. J., "The Psychological Crisis in Pentecost;" Eric Booth-Clibborn of Fort Morgan, Colo., "Honoring the Holy Spirit;" and Miss Amy Yeomans of San Francisco, "Giving to God;" D. W. Kerr, "The Spiritual Commonwealth."

Special Evangelistic Features.—A number of our best Pentecostal evangelists will be attending the conference and will be given opportunity at the evening meetings to bring evangelistic messages.

Divine Healing Meeting.—There will be a special Divine Healing service at which Dr. Lillian Yeomans and others will bring messages, and the sick will be prayed for.

Council Business.—The officers of the Council will bring their reports of the work during the past two years and there will be much new business to attend to. There will be many interesting discussions on subjects of vital interest to the brethren of the General Council and to the Pentecostal movement at large.

Reduced Railroad Rates.—Arrangements have been made with all the railroad associations in this country for delegates and visitors to return at half usual fare, provided as many as 250 attend the Council. See page 15 for announcement that everyone should read.

Rooms.—A committee of St. Louis brethren will be on hand at the church with a list of rooms to be had. Prices of rooms will probably be \$4.00 per week and upwards.

Meals.—The St. Louis brethren will serve meals at the basement of the church.

Everybody Welcome.—Come with one purpose of heart, that God should be glorified, and the Lord Jesus Christ exalted, and the Holy Ghost honored in all that is said and done.

"Every purpose is established by counsel" (Prov. 20:18).



REMARKABLE MIRACLES IN CHINA



A missionary who was visiting the Publishing House recently recommended us to send for a copy of "Answered or Unanswered?" a book that tells of many miracles of faith in China. The one who wrote this book, Miss Louisa Vaughan, was known to this missionary and he felt that we should learn of the work that was accomplished in China through her life of prayer and faith. We sent for a copy of the book and how our hearts have been encouraged as we read the story of revival after revival that came in response to the prayers of a woman who believed the promises of God and expected Him to always answer her prayers. The Lord had given her at the beginning of her work as a missionary the two verses, "And whatsoever ye shall ask in My name that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it" (John 14:13, 14). She believed this word and the many answers to prayer that this book contains are undoubtedly due to her faith in these promises that the Lord gave her.

In this short review we will just tell of a few answers to prayer but would recommend every reader to get this book for themselves. As one of our staff said after reading it, "It is more like the Acts of the Apostles than anything else I have read." Miss Vaughan's methods have been very simple. Everywhere she has gone she has taught the Chinese this simple prayer, "Heavenly Father, forgive me my sins, cleanse me from them in the precious blood of Christ, and fill me with the Holy Spirit; I ask in Jesus' name." As the people, in either class or convention that she held, have prayed this prayer, there have been remarkable results. She writes in one chapter of her book, after telling of a blessed revival among one of her classes for women, "During the next ten years of my residence in China I held five or six classes of this kind annually. I always claimed those promises of John 14:13, 14, and trusted in God to do the work in response to the prayer of faith. I do not know of one, in all this time, who left my classes unsaved."

The Woman Who Saw Heaven

Miss Vaughan tells of a meeting she held in one place where the audience consisted of the most stupid and ignorant of Chinese women. Most of them came to hear the gospel for the first time. Among these last was a Mrs. Jang, who seemed, if possible, a little more stupid than the rest. Her two little children were always with her and consumed much of her time and strength. However, as a result of prayer, Mrs. Jang was converted and returned to her home a new creature in Christ Jesus.

About six months later, when Miss Vaughan was holding services in a neighboring village, Mrs. Jang appeared again. She absorbed as much truth as she could, but she had brought three children with her this time, and again she returned home. Soon after this she contracted tuberculosis and suffered intensely for a year. Her family realized that a great change had taken place in her life but they did not accept her testimony. They were especially bitter because she unbound her feet. They tortured her in all sorts of little meannesses. In the midst of her pain and trials

Mrs. Jang maintained a bright, clear testimony. She grieved only because her dear ones would not receive the message of life that so thrilled and comforted her own soul.

Miss Vaughan writes, "The dreaded disease had about done its work when I again found myself in her vicinity. The pastor of the church in which I was speaking came to tell me of her year of suffering. I went to her immediately. I was received with a welcome of such apparently boundless affection that I felt I had never before known what love was. A few days passed. It was evident that it was God's will to take Mrs. Jang home, and we who loved her ceased to pray for her recovery. I made what I supposed was my last visit to her. 'We will never see our friend again,' I said to my class. 'She is very near the heavenly home, and cannot possibly live through the night.' Early the next morning her father called upon me. 'Your daughter is now at rest and in the Saviour's presence,' I said. He smiled. 'Oh, no, no!' he said suddenly. 'The Lord has performed a wonderful miracle. She is alive again!' Then he explained. Mrs. Jang had died at 3 o'clock the afternoon before, and her family, in accordance with Chinese custom, had immediately prepared her body for burial. At about sunset they heard a noise in the death chamber. They supposed that the children or pigs or chickens had gotten into the room. But when they opened the door they could scarcely believe their eyes. Mrs. Jang sat erect on the kang (bed). She had removed her grave clothes and put on those she had been wearing before her death.

"Nothing had ever been told Mrs. Jang of the glories of heaven. She had had instruction for only eight days in her life. This is her story as she related it to me: 'I remember seeing all the family round me crying. Then the Lord Jesus came into my room and took me by the hand and said, "Come with Me." In a short time we were before a gate of pearl. It was the gate of heaven. Angels opened it and we went in. I saw many beautiful houses all of pretty colors. I walked beside the Lord on the golden streets, and oh, Miss Vaughan, I was so glad you had told me to unbind my feet: I would have been so ashamed to walk beside my Saviour with little feet. Then we went on and I saw thousands of angels in a circle, singing and playing lovely music. In the midst was a throne of glory. The heavenly Father sat upon it and when I saw Him I was afraid. I hardly dared to lift my eyes. "You have come," He said. And I answered, "Yes, Lord." Then He said, "You may go back for awhile but you must return to Me here on the 12th of the month." Oh, Miss Vaughan, here I am, and now they will have to accept my testimony, for I have walked on the golden streets, and I have seen the Father. They will have to believe me now.'

"Did her relatives and neighbors believe her? People flocked in for miles around to hear the wonderful story. She spoke as an eye-witness and they could not reject her testimony. God's mighty power was upon her, and hundreds were converted. The days passed until the 12th of the following month. Late in the afternoon she asked her mother for her grave

clothes. Under a strong protest they were folded and put on the bed. At sunset while the family were at their evening meal in an adjoining room, she dressed herself quietly in her burial garment, then lay down and her beautiful soul went back to her God. Just an ignorant Chinese woman whose whole education had been gained in a few days; yet how wonderfully God used her to His glory in the saving of souls."

The Rain Story

In the province of Shan Tung there had not one drop of rain fallen for three months. The population of this province was twenty-eight and one-half millions. Miss Vaughan states that everyone with the exception of the Christians was propitiating the rain god, that is, they were offering paper money, food and drink and were having great processions to do him honor. Twelve students from the theological seminary waited on Miss Vaughan and said to her, "You have been in our homes and you know everyone of our families. You know what it will mean if our wheat crop fails — famine, pestilence, and death. We have been praying for six weeks and God has not answered us. We are face to face with this question, 'Is there anything in this religion of Jesus Christ, or is it just a farce?'" They further asked, "Why is it that your prayers and Pastor Ding's are answered and ours not?"

Miss Vaughan replied, "There are three hindrances to God's answering our prayers — sins of transgression of God's law, sins of non-conformity to His will, and the sin of unbelief. Let me ask you a question. 'Are you willing to look to God to show you what sins have been hindering your petition for rain, and when He reveals them to you are you willing to confess them?'" They said, "Oh, yes!" Miss Vaughan continued, "Then let us offer this prayer: 'Heavenly Father, forgive me my sins, send the Holy Spirit into my heart to reveal them to me. Cleanse me in the precious blood of Jesus and fill me with Thy Holy Spirit, for Jesus' sake. Amen.'"

Miss Vaughan states that their knees had scarcely touched the floor before these young men, some of them unable to finish their little prayer, were sobbing out a confession of their sins before God; sins of unforgiveness, of not trusting Him, of hating fellow students; sins of not witnessing for Jesus in their own families, and in the college; sins of lying, cheating, breaking rules and profaning the Sabbath. Then we prayed together and asked God to send us the rain. These young men told their fellow students of what occurred and the next day about thirty came to the meeting. Practically the same questions were asked and the same answers given. Again we had the outpouring of the Spirit in convincing power. Confessions followed, and again we prayed for rain. The third day, seventy-five students attended our meeting, and the experiences of the previous days were repeated."

Miss Vaughan was invited the following morning to have a prayer meeting with the whole student body, 160 in number. Once more they had questions and answers similar to those of the first meeting, and once more conviction and confession followed. Some who had attended several meetings made further confession of sins and prayers for cleansing. On this Sunday a committee of students was appointed to wait on the professors to ask that all school work might be suspended and that the students might de-

vote their time to confession and prayer. The faculty suspended classes and asked the committee to arrange for the services they wanted.

Prayer meetings were held daily. Thursday night came and there was still no rain. The sky was like brass and the earth like a furnace and full of great cracks because of the dryness. A few more days and the wheat would be burned up. The Lord gave Miss Vaughan the promise, "Behold I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness and rivers in the desert." The next morning the sky was covered with black clouds and a light rain was falling. The rain continued until 3 o'clock in the afternoon. Then suddenly a strong wind blew the clouds away and the sun shone brighter and hotter than ever.

That night the students assembled and one of them said, "We know what peace and joy we have received by confessing our sins and having been cleansed by the precious blood. The Heavenly Father does not wish us to keep these blessings to ourselves. I propose that tomorrow we again form groups and carry the message to everyone of the twenty-six country churches that belong to this mission." The next morning twenty-six little bands started on their journeys. The same morning those wonderful clouds came back again and once more there was a gentle rain. By night, by the time the students had reached their destinations, it was falling heavily, some of the time in perfect torrents. It continued without a respite until Wednesday.

The students returned Monday night, their clothing drenched and their faces shining. The wheat crop of the entire province was saved. The students waited on the faculty and asked to have a ten days suspension of classes that they might thank their Heavenly Father. This request was granted. From the first day, citizens from all walks of life flocked to the church. During those ten days scores of the heathen round about were converted.

The Deliverance of a Demoniac

During the session of one of Miss Vaughan's classes for Chinese women, one of the most pitiful creatures she had ever seen was brought to her. Miss Vaughan describes this woman: "Wild eyed, matted hair, tattered clothing, and a skin covered with sores, made her look more like a captured animal than a human being. The poor little baby with her was no less pitiable and its body, too, was covered with sore places. The woman had made those places, the father told me, by pinching out little pieces of her own flesh and her baby's." Six Bible women agreed to join in prayer for the woman's deliverance.

Miss Vaughan writes, "For seven days we prayed and her condition was no better. Then on the eighth day, as I was seated ready to eat my breakfast, the Lord spoke to me, saying, 'This kind goeth not out but by prayer and fasting' (Matt. 18:21). I was willing to fast and began to do so immediately. A few minutes later two of the Bible women came to tell me that the Lord had commanded them to fast and to ask me if I would join them. While we were still speaking, two more came from another quarter of the village with exactly the same request. The five of us stood marveling at the wonderful manifestation of the will of God, when, looking up, we saw the other two coming towards us. We knew before they told their message that it was a repetition of the others.

(Continued on Page Five)

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Stanley H. Frodsham, Editor

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THE CENTRAL BIBLE INSTITUTE

Concerning September 2

The writer is becoming more and more convinced of the value and efficiency of co-operative effort on the part of God's people. It is Scriptural and based on sound principles of common sense. When God's saints of old followed this plan with trowel in one hand and weapon in the other, each in his appointed place, the walls of the devastated city of Jerusalem rose to completion under the leadership of Zerubabel and Nehemiah.

We are gratified with the response to the appeal through the Evangel and our field workers for funds for the new Central Bible Institute and we are greatly encouraged to look for the consummation of our hopes and prayers in the completion of the building.

The writer and Mrs. Boyd are now living in the little cottage on the school grounds within a short stone's throw of building operations and the prayers of our hearts are continually rising to the throne as we hear the clink of the bricklayer's trowel and the sound of the carpenter's hammer, that we may speedily see it completed for the glory of God, and its halls filled with consecrated students in training for the work of these last momentous days in hastening the return of the King.

As we wrote in the Evangel of April 21, we see clearly the wide circumference of influence which the school is to compass as our students go forth in response to the great commission. This is no man-instituted project nor for the glory of man, but one in which the reward will be shared when the King shall return, by every saint, who gets the vision and responds by prayer and practical help.

Applications are flooding in and the temporary quarters in which we must open again October 1 will not accommodate all who desire to come. The east wing of the new building has not been begun. Only the west wing and the administration building, which will house fifty students, are being pushed to completion. We need the east wing and were it finished, could use it now.

As the building takes form we see in mental vision the completed structure which, while simple, will be a credit to the co-operative effort of God's Pentecostal saints and will glorify our worthy Lord. **We are expecting a wide and hearty response on the special day, September 2, set apart for this school effort,** and we take this opportunity to encourage you with what has already been accomplished and to admonish you that "A LONG PULL, A STRONG PULL AND A PULL ALL TOGETHER" will get it through.

Frank M. Boyd,

Principal Central Bible Institute.

THE WHYS AND WHEREFORES OF GIVING

Much has been said in these days as to Christian giving, but there is much more to be said. Giving is one of the subjects that causes much difficulty in the lives of many followers of the Lord. What is the reason for trouble along that line? It is mostly because the consecration has not been as complete as we owe to the Lord who gave His all for us.

In the first place, we are the children of Abraham because we are the children of faith; we are not under the law but are free from the law through Christ. The law was spiritual, the law was good, but the law fulfilled its purpose nineteen hundred years ago, and the Lord has brought in a better dispensation (2 Cor. 3:11). The law was completely fulfilled in Jesus Christ, so that we are no longer under law but under the unmerited favor of God through Jesus (Rom. 6:14).

So many make giving a legality. This should not be. We should not give because we have to or feel compelled to do so, but should give out of an abundantly grateful heart. If Jesus had left His glory for just one day to come and visit us we never could repay Him even if we gave all we possess and praised Him throughout all eternity. He however knows our poverty and smallness and inability and asks that we love Him in return for His great sacrifice on Calvary.

Love is practical. If I say I love my brother and do not feed him when he is hungry, or clothe him when he is in need, it is all a lie and a sham. God made provision for the supply of the needs of His children, every one. He supplies the farmer with crops. He supplies the mechanic with work and the laborer with labor. He has another class of people whom He has provided for also—these are his ministering servants in the world. If the farmers, mechanics, laborers, etc., in the world saw that all they possess came through the mercy of God, there would be abundant provision for all, for the farmer would reason in his heart, "God has given what I have, I will return part of my increase for the propagation of His work." The mechanic would reason, "My health is good and I am able to work and my family has been blessed, I will return part of my increase to God." Our thankfulness is measured by our willingness to do good to our brothers in the world.

There is rarely a Christian who is not willing to thank God in a practical way by giving. But the question which arises is the manner of giving. Some think they ought to give a tithe, others use the scripture, "Let not your left hand know what your right hand doeth." All Scripture is given for our reproof and instruction. One passage would not tell one to give in the hit or miss manner of unsystematic giving and tell another to regularly pay tithes. The Word does not contradict itself, therefore there is a ground on which these customs harmonize.

Let us go into the Word. We find in the Old Testament the system of tithes and offerings. Yes, it was a system; one which provided every temporal need for national and individual life. But you insist, you are always going back to the old law and we are not under law but under grace. This is true but we are not going back to Moses but to Abraham, THE FATHER OF FAITH. You say you have faith, show it by your works, for "faith without works is dead." Abraham's children paid tithes, why do not

we? There was no law of Moses then. Abraham was a man who loved, and he knew that one tenth at least was what he should give as a thank offering. God acknowledged that it was good by continuing the custom under the Mosaic dispensation. The poor man says it is too much, and the rich man says it is too much. If the poor man would follow his father Abraham and do the will of God he would find his business better and his crops better; in fact the curses pronounced upon the selfish and covetous would not come his way. Prosperity, promised through the entire Word, would be his portion. Possibly Satan would contest the point and might give some trouble for a season, but we are told to resist the devil and he will flee from us. The rich man says that one tenth of his possessions are not needed. There was never a time when the call of the mission fields was more pitiful. Rich man, if you cannot go, send your money and receive the interest in the kingdom of heaven.

Melchisedek was the priest of Salem. After the return from the rescue of Lot, Abraham paid tithes to Melchisedek. Is the plan of the Lord not beautiful? He had found the blessing of the Lord in such a real way of fighting his battles, and increasing his goods, that his gratitude was shown in a covenant with God that he would give a tenth of his increase. The example of the father of faith is for you and me.

Abraham's children had the same tendencies that we have in our natures to be covetous and selfish. The character of Jacob is especially outstanding. I know of no grandchildren that had more peculiar natures or more perverse natures than those of Abraham. The one redeeming feature of their lives was the call of God. Have we any better natures than they? Jacob, in return for the kindnesses shown, paid tithes unto the Lord (Gen. 28:22). If we are children of Abraham, should we not do what his children did in this respect?

Tithing under Moses was only a small part of that which was returned unto the Lord. When one stops to figure up the amount above and beyond the tenth given of all the increase of their substance he will find that approximately forty per cent of earnings went back to Him who gave it. The bulls, goats, lambs, pigeons, meat and drink offerings which were given for sacrifice amounted to considerable, let alone the amount that was lost in letting the land go unworked one year in every seven that the poor might receive the products of the vines and grain that came up. With all this God blessed them abundantly. Their trees, vines, and fields produced in abundance and all they did prospered. As a seal of God's displeasure the productiveness was cut off just as soon as there was disobedience.

We are not living under the law but under grace. Tell me, you who are living under grace, should your offerings be less than the offerings under the law? Having privileges that Abraham did not have, should your offerings be any less than his? But let us think of that scripture, "Let not your left hand know what your right hand doeth." Does it mean that when the call is made for the needs of the Lord's work that we reach our right hand down into our pocket and get the smallest coin that we can get, without looking our change over, and give that? Does it mean that we are to be as small and pinched as it is possible to be? If you live under grace you owe your all unto Christ for He gave His all for you.

Again you may say, "My all is given to Christ." Come now, how much of your all really goes to the

work of Christ? I find that many who say, "I am not under the law of Moses but under grace," do not approach even a tithe in their giving. The tithe surely belongs to God (Lev. 28:30). It is the firstfruits unto the Lord. It should be put away for use in the storehouse as soon as the increase comes into your hands. It is God's property. You are the steward that must bring it to the place where it will do your pastor or some missionary some good. God wants the tithes brought into the storehouse if you want your blessings. Then after the tithe is in the storehouse your offerings come. The offerings ought to be used for local needs among the poor. The tithes are for the upkeep of the house of God and the minister in charge, then after that the balance might be turned over to any needy cause as the Lord should lead.

If all the Pentecostal Christians in the world would tithe there would be plenty for the upkeep (and abundantly more) of all our ministers, missionaries and workers, with our assemblies well housed, and an abundance for the poor. May God help us.

Muskegon, Mich. Pastor Earle Pottinger.

WONDERFUL MIRACLES IN CHINA

(Continued from Page Three)

So we fasted and prayed for the woman as before. At noon I had her brought to me. I was determined that she should confess her sins, and ask God to heal her disease or insanity. I told her to repeat after me these words: 'Heavenly Father, forgive me my sins and heal me in Jesus' name.'

"She followed me obediently until she came to the word 'Jesus.' 'I will not say that name, I will not!' she screamed, and, tearing her hair out by the roots, she spat upon it. 'You shall say that name,' I said and pressed her down to her knees again. For an hour I continued to push her down whenever she attempted to rise, and commanded her to say, 'In Jesus' name.' And at last she obeyed. She was much calmer after that, but she was far from being a sane woman. But I had learned my lesson and by five o'clock in the afternoon I was ready to open up the channel of God's power by accepting His written Word as truth. Walking into the room where the woman was, I went up to her and said, 'In Jesus' name, I command thee, thou evil spirit, to leave this woman and never return.' Catching up her child she rushed from the room and went to her home, two of the Bible women after her. In her home she fell upon her bed, violently ill, and remained so for twenty-four hours. After this she fell into a long, quiet sleep, from which she woke a perfectly sane woman. She came to my class, gained a knowledge of prayer, and best of all, accepted Jesus Christ as her personal Saviour."

The above are just a few quotations from this remarkable book. We can heartily recommend every Pentecostal saint to secure a copy for themselves. It is a splendid book to give away to those you want to help. The price is only \$1.05 in cloth and 65c in paper cover. Copies can be obtained from the Gospel Publishing House, Springfield, Mo.

"As the sin-avenging God of holiness and justice, God forsook Christ on the Cross; but He was infinitely well pleased with Christ and His death of atonement. God accepted the work of His beloved Son, and in token of that acceptance, raised Him from the dead."

SAMSON THE NAZARITE

Alice E. Luce

There is something peculiarly interesting and instructive about the regulations as to the vow of a Nazarite under the Law of Moses. Other laws and ceremonies were compulsory: this was an entirely voluntary matter. No grown man or woman was ever compelled to take the vow of a Nazarite: it proceeded from the spontaneous overflow of a loving heart, grateful for some special mercy, such as deliverance from sickness, sorrow or danger. Some were Nazarites for life, such as Samson (Judges 13:5), and Samuel (1 Sam. 1:11, 20-28). In these cases the vow was made by the parents before their birth. On the other hand many have taken the vow voluntarily during their lifetime, for a longer or shorter period.

There were three main points in the Nazarite vow, the fundamental idea being that of SEPARATION, which is the meaning of the Hebrew word NAZIR (see Numbers 6). The first promise was—

1. To abstain from wine.

Here we have typified the consecration of God's separated ones as regards all the social functions of life. "Wine that maketh glad the heart of man" (Psa. 104:15) is often used in Scripture as a type of JOY; and so the Nazarite vow teaches us that God would have us turn away from the world to HIM for the satisfaction of every longing of the heart.

An old writer has said, "The aim of the Nazarite vow was a dominion over the lower, animal side of our nature, that meant vigor both of mind and body. Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire" (Lam. 4:7). While tacitly condemning self-indulgence (see Amos 2:11, 12), it taught that special blessing and influence follows upon a wise and voluntary abstinence from that which, if not actually unlawful, is certainly superfluous and possibly injurious for us, and a bad example for others. "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended or is made weak" (Rom. 14:21).

And for the Pentecostal Christian in this dispensation of the Holy Ghost there lies an even deeper lesson in the abstinence from every product of the vine. The Lord would draw us into such a life of close communion with Himself that all the fresh springs of our joy, our vigor and our activity are in HIM, and not in this present world. "Be not drunk with wine, wherein is excess: but be filled with the Spirit." The true way to keep the Nazarite vow of not drinking wine is to receive the Baptism of the Spirit, and to be energized and controlled by Him as really as a drunken man is swayed and mastered by the demon of drink. And this life in the Spirit must be our ONLY source of joy, vigor and activity. How important it is for the prospective missionary to learn this lesson before going forth into the dry and barren deserts of heathenism. He must learn not to depend on meetings, on Christian fellowship nor on "earthly props" for his spiritual life—for these will all be absent in the mission field, and the only life that will avail him there is that whose springs are in God Himself, feeding on the hidden manna, and drinking at the upper Springs.

The second promise of the Nazarite was—

2. To refrain from cutting his hair.

Here we have typified the consecration of all the mental powers, the reason and the intellect of God's separated ones. Long hair is also a type of STRENGTH, and our true secret of power, whether physical, mental or spiritual, lies in a life of separation unto Him. This was the only VISIBLE sign of the Nazarite. The world could not see whether he really abstained from wine or from contact with death—that was between him and God, witnessed only by his immediate family—but the long, flowing locks were an external sign, visible to all the world, marking him as a separated one. And the POWER in the Christian's life is what the world can see. They know nothing of his inner life of communion with God, but they can all recognize the "signs following" when the power of God is manifested in his ministry. Our speech and our preaching should not go forth in word only, but also in power, and in the Holy Ghost, and in much assurance (1 Thess. 1:5).

The third promise of the Nazarite was—

3. To refrain from contact with death.

In all the Scriptures death is a type of SIN, and one type is piled on another to teach us how hateful, how abominable is sin in the sight of a holy God, and how no one defiled by sin can ever enter His sacred presence. There is first that cleansing from past sins when we believe on the Lord Jesus Christ and are saved. Then the Spirit continues to lead us on into a life of holiness, applying continually the "washing of water by the Word" and keeping us ever walking in the light under the cleansing power of the Blood of Jesus. But as we pass on in the Christian life, to receive the Baptism of the Holy Spirit and to live an overcoming life, we are increasingly conscious of the awful defilement of the "world that lieth in the wicked one." We realize as never before how our spirits are defiled by contact with the evil around us, even through seeing the licentious pictures on the advertising boards, and by hearing the profane conversation of those who know not God. More and more do we need to creep away into the secret place with our Master, for Him to apply the Precious Blood to cleanse away all defilement, and to make us blind and deaf to all that is not of Him (see Isa. 42:19, 20).

Now these promises of a life separated unto God for STRENGTH and PURITY had all been made for Samson by his parents before his birth (read Judges 13). His name means "sunny" or "like the sun;" and it was God's purpose that he should so live as to bring rays of heavenly sunshine into all parts of the Land of Israel during the dark days of anarchy and confusion in which he lived. But alas! he did not live in the sunshine, but chose rather the deeds of darkness, living for the pleasures and lusts of the world. Yet in spite of the unworthiness of his personal character, God continued to use him as a deliverer of his people from the Philistines as long as he retained his long hair, the visible sign of separation unto God. We have other instances of God's putting His Spirit's power even upon bad men, in Balaam's blessing of Israel and in Saul's prophesying before Samuel and David.

But there came a time when Delilah, the subtle temptress of Samson, persuaded him to confess the secret of his great strength; and when she caused his head to be shaved during a sleep of voluptuous ease, the Spirit of the Lord departed, and his strength went from him. He awoke from his sleep and said, "I will go out, as at other times before, and shake

myself. And he knew not that the Lord was departed from him." But his shaking was all in vain: no human efforts nor endeavors can restore the lost power or compensate for the absence of the Spirit of the Lord. Samson's SEPARATION was a thing of the past, and so was his strength. While he retained the long hair of the Nazarite, the strongest cables were like wisps of tow in his grasp, and the ponderous gates of a city an easy load for him to carry to the top of a hill. But after his head was shaved he was weak as other men, the Philistines captured him, put out his eyes, and reduced him to cruel bondage in the prison house. What a picture of the backslider! His separation from the world forgotten, he becomes an easy prey to his spiritual foes, and lives in darkness and captivity. May God write on our hearts the lesson that SAMSON SEPARATED IS INVINCIBLE, BUT SAMSON SHORN IS POWERLESS.

Is not the warning of Samson's life the message most needed by us as a Pentecostal movement today? The great enemy of our souls is more subtle in his devices than ever, and on every hand he has his Delilahs to seduce and enfeeble God's Spirit-filled people. Spiritual adultery all through the Bible means CONFORMITY WITH THE WORLD (see James 4:4; 1 John 2:15-17). "Don't be too narrow-minded," says one. "You will never win the young people of these days if you do not make the services attractive. And what are we going to do about money? We can never pay off our building-fund debt if you offend that rich man. You must not preach against divorce and remarriage, or he will not subscribe, because that kind of preaching condemns him. And don't be too emphatic in speaking of the evidence of the Baptism of the Spirit, or in saying that we Pentecostal people have a distinctive testimony, or in stating that all who receive the Latter Rain Baptism of the Spirit will speak in other tongues as the Spirit gives them utterance. You know there are differences of opinion among us on these points NOWADAYS, and it is very important to keep peace and unity among us at all costs. It is all right for you to have your own opinions, but don't preach them too emphatically, and leave other people the right to have theirs also."

Beloved; these statements are not the voice of the Spirit of God, but the voice of Delilah. Can we be free to hold our own opinions with regard to clear and unequivocal statements of the WORD OF GOD? Will God's blessing ever rest on a church as an assembly that is not CLEAN before Him, even if they gain great riches by their compromise? Is there any kind of attraction so great to the young people as the full and unhindered manifestation of the Holy Spirit's power in the meetings, saving, healing and baptizing in the Spirit? Has not our experience of the past sixteen years shown us that the largest crowds of young people have always been found where there was most POWER OF THE SPIRIT manifested in the signs following? And does not the outcry for more worldly attractions in our meetings proceed from THE LOSS OF THE SPIRIT'S POWER and an attempt to find a substitute?

If I have not been mistaken in recognizing the voice of the Spirit as I have waited on Him in the secret place, the enemy's tactics are going to be more subtle than ever in future. He will not have so much, if any, open fighting as he has had in the past. He sees that the open fight he made against the evidence of the Baptism resulted in our coming out, as a move-

ment, with a firmer stand than ever for our distinctive testimony. He also sees that the open stand he made for the remarriage of divorced persons brought forth such a strong expression of our Scriptural faith that no one who reads our Minutes on the subject can ever doubt where we stand. So he is going to ignore our Minutes and our Fundamentals (hoping we shall by degrees forget them) and stir up no more, open fighting; but **he is going to bring in his Delilahs stealthily**, one here and another there, trying especially to get them elected on Committees so as little by little to shear us of the locks of our Nazarite consecration, and cause us as a movement to lose our spiritual power.

"But there arose false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in destructive heresies, even denying the Master that bought them, bringing upon themselves swift destruction. And many shall follow their pernicious ways; **by reason of whom the way of the Truth shall be evil spoken of**" (2 Peter 2:1,2). Yes! I doubt not there were plenty of people who called Peter an old pessimist when he wrote that. Probably they said the same of Jude when he told the brethren to "earnestly contend for the faith which was once for all delivered unto the saints. For there are certain men CREPT IN UNAWARES, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord and our Master Jesus Christ."

We are not ignorant of the devices of the enemy, and we know that he has profited to the utmost by his thousands of years' experience in deceiving men: but what can we do against him? What is the remedy for the wave of slothful ease and the beguiling Delilahs which would attack our Pentecostal movement on every hand? Is it inevitable that we fall from our early purity, fail in our world-wide task, and that the Lord have to remove our candlestick and pick up some other humble, despised group of people who will really remain SEPARATED, as Nazarites, unto Himself? Thank God, it is not so! Every one of those who "sigh and cry" over the signs of declension in our midst may become like salt, a potent agent of preservation and cleansing. Let us see to it that we let no bitterness, and no censorious or contentious spirit arise in our hearts, and that we keep very low down at the feet of Jesus. Then let EACH ONE resolve, "As for me and my house, WE will keep separated unto the Lord. Whatever it may cost us of reproach or misunderstanding, even from our brethren, OUR assembly shall be kept clean, and we will not be beguiled by any of the subtle Delilahs into shearing the locks of our Nazarite separation." The whole movement is made up of individuals. If each one of us, in the little corner where the Lord has placed us, stands without flinching for our early purity of faith and a separated life, the enemy's plans will be frustrated, the Delilahs will be unmasked and constrained to leave us, our movement will be saved from declension and we shall see such an outpouring of the Spirit as will eclipse all manifestations hitherto seen. May God grant it! Amen.

A Correction.—The address of Pastor Fred Lohmann is 4958 Alsace Ave., St. Louis, Mo. (not 4558 Alsace Ave., as incorrectly stated in a recent Evangel). The address of the Pentecostal church in St. Louis is 4516 McMillan Ave.

Forbid Not to Speak in Tongues

"I would that ye all spake with tongues." "I thank my God, I speak with tongues more than ye all." "Forbid not to speak with tongues" (1 Cor. 14:5, 18, 39).

"I would that ye all spake with tongues." Was it Paul speaking out of his own heart his own desires? He tells us, "He that is spiritual judgeth all things," and he writes, "If any man think himself to be a prophet, or spiritual, **let him acknowledge that the things that I write unto you are the commandments of the Lord**" (1 Cor. 14:37).

"I would that ye all spake with tongues." He that is spiritual judgeth all things. A spiritual person will discern this is an injunction of and by the Lord. It is not the phantasy of the so-called "tongues people." They did not put it there. Nor did King James. The higher critics, and lower critics, and the fundamentalist critics, and every other critic cannot explain it away. Don't argue with us, postpone your argument until you meet Paul and argue it out with him, and he will refer you to the passage already quoted.

"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." Better to acknowledge it in time that what Paul wrote are the commandments of the Lord and profit thereby, than to have to acknowledge it in eternity and lose thereby. Paul wrote, "I would that ye all spake with tongues," and the Christian church is criticizing a section of the Christian church that has been simple enough to let the Spirit give them what the Spirit-inspired apostle desired that all should have. The Word will be your judge. You cannot explain it away any more than you can explain out of the epistle this 14th chapter.

"I thank my God, I speak with tongues more than ye all." A clear statement with a proviso which did not underestimate or detract from this statement: "Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." Paul was seeking to regulate the excess of the gift without interpretation, which was without understanding, in the church that was endeavoring to let the Spirit have His way.

"I thank God, I speak with tongues more than ye all." The most valuable speaker in the Corinthian church was outdone by the prince of the apostles. If you belittle that which he boasted in, you belittle the apostle; and the one who belittles the apostle belittles himself. Get busy at your work of belittling your own self. The Spirit anticipated the likes of you. In the Spirit Paul saw them and said, "Forbid not to speak with tongues." Have you?

"O yes, only with the proviso."

Yes, with the proviso of your own making. Paul made provisos to regulate the gift, with this distinct proviso to forbid not to speak with tongues. You think you can improve on Paul? You will have the disapproval of Paul and Paul's Master if you forbid to speak with tongues.

"But I condemn this and that."

Who made you a ruler or a judge? You set an example of following the injunctions of Paul who was desirous that all the saints should speak with tongues,

and desirous that none should forbid any for exercising this God-given gift.

"He that speaketh in an unknown tongue speaketh not unto men, but unto God" (1 Cor. 14:2). Are you going to forbid speaking unto God? Take care. One hundred and twenty persons tried to prevent Daniel speaking unto God. They suffered. They got a temporary favor but they had a permanent disfavor. Their houses were made a dunghill and their carcasses formed a hearty meal for the lions that they hoped would have eaten Daniel. The king exalted Daniel and debased Daniel's opponents and enemies.

"He that speaketh in an unknown tongue speaketh . . . unto God." You want to silence men, speaking to God in a language God ordained, do you? Offenses will come, but woe to him by whom they come. It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

"He that speaketh in an unknown tongue edifieth himself" (1 Cor. 14:4). You want to forbid that, do you? Because you are not getting edification, why should you prevent others? Because you are going down, don't try to drag others with you.

Then if interpretation is in the church it edifies the church (1 Cor. 14:5). You don't think it does? Then you are not spiritual. If you are spiritual, judge these things written to you from the Lord are of the Lord. Don't show your lack of spirituality before men and angels before the time. It will be patent enough later on.

The manifestation of the Spirit is given to profit withal. To one is given one gift, to another, another. Some say, "Pentecostal people are emphasizing tongues too much." They are emphasizing it because the enemy is fighting it. He does not fight the word of wisdom, nor the word of knowledge, nor the discerning of spirits, nor the gift of faith, but he has a marvelous antagonism against this gift. There must be a reason, and because of the strong reason he is seeking and finding able lieutenants who further his purpose.

Therefore these forty verses in the precious Word of God are sent forth as a warning, as a guide, as a challenge, and as a chart to God's people. Amen.

A brother writes, "Praise God for your wonderful issue of August 11; the real Pentecostal message without fear or compromise. God will honor it." We are reprinting the first eight pages of this number with some additions for general distribution. Help us to circulate 100,000 copies of this special Pentecostal number. The price is 25 copies for 25 cents; 100 copies for \$1.00. (Canadian friends please add for extra postage an additional 4 cents for 25 and 15 cents for 100 copies.) Order from Gospel Publishing House, Springfield, Mo.

A STRANGER IN A STRANGE LAND

(Continued from Page Nine)

7. The world counts us strange.

"They think it STRANGE that ye run not with them" (1 Peter 4:4). When our Master healed the sick they said, "We have seen STRANGE things today," and they will say the same of our labors. The Master was ever a STRANGER here and speaks of Himself thus, "I was a STRANGER and ye took Me in" (Matt. 25:35). Seek not to be different to thy Lord.

"Dearly beloved, I beseech you as STRANGERS and pilgrims abstain from fleshly lusts which war against the soul" (1 Peter 2:11).

A. M. C., adapted.

DAILY PORTION FROM
..THE KING'S BOUNTY..

Mrs. A. R. Flower

Sunday.—"O taste and see that the Lord is good" (Psa. 34:8).

"We get too much religion at second hand from the teaching of men. That teaching has great value if, even as the preaching of John the Baptist sent his disciples away from himself to the living Christ, it leads us to God Himself. What our religion needs is—more of God. Many of us are too occupied with our work. As with Martha, the very service we want to render the Master separates from Him; it is neither pleasing to Him nor profitable to ourselves. The more work, the more need of waiting upon God; the doing of God's will would then, instead of exhausting, be our meat and drink, nourishment and refreshment and strength. 'The Lord is good to them that wait for Him.' How good none can tell but those who prove it in waiting on Him. How good none can fully tell but those who have proved Him to the utmost."

Monday.—"I was strengthened as the hand of the Lord my God was upon me" (Ezra 7:28).

Strong in the strength He giveth,
Brave in His courage true,
Trusting His own enabling
For what He calls to do.
Confident of His working
In all this life of mine;
Thus doth He make me ready
For service most divine.

Tuesday.—"Why eateth your Master with publicans and sinners" (Matt. 9:11)?

Apparently it was a just criticism of the Son of God that these self-righteous Pharisees were making. In doing God's will and accomplishing that work for which He came into the world, Jesus continually opened Himself to criticism from those who either purposely or blindly misconstrued His actions. And He was the perfect One! It is not strange then that some today who would greatly resent being called Pharisees frequently find flaws in the brethren; especially as they oft-times deliberately misinterpret or misconstrue the words and actions of others. A full Pentecostal Baptism should bring us all to that place in God of holy love that "rejoiceth not in iniquity, but rejoiceth in the truth."

Wednesday.—"Stand every morning to thank and praise the Lord, and likewise at even" (1 Chron. 23:30).

While it is true we are to bless His name at all times, and have His praise continually in our mouths; yet God is pleased that we set apart definite times in each day for worship and communion with Him. Satan is a clever thief—of time as well as anything else; and howsoever good our intentions may be, he will rob us constantly of our waiting time. Definiteness and faithful persistence on our part to have and hold such seasons is the only safeguard. Far better to lose a meal of natural food each day than neglect the gaining of spiritual food for the soul.

Thursday.—"Dying, and behold we live" (2 Cor. 6:9).

Bread corn is bruised; who lives in God
Well knows the fulness of this truth.
Only a dying out to all
Insures to man the dew of youth.
Seek not a cross to bring thee low,
Walk onward daily in God's light;
And He—Refiner most divine—
Will purge and make thy gold most bright.

Friday.—" whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Col. 3:23).

Someone has said that it is false humility and shallow religion, certainly not Christianity, which looks down on labor as unworthy. God has just as definitely called some to practical labor as He has others to the preaching of the gospel, and the sense of knowing we are in God's will adjusts us most happily to whatever task He asks us to perform. While there are some plowing whom God would thrust forth as a mouthpiece, there are others trying to preach who could actually saw wood better for His glory. "God had an only Son,"

the saying goes, "and He was a missionary. But He was also a carpenter." Our attitude towards God and our service can dignify the humblest task.

Saturday.—"What is that in thine hand" (Ex. 4:2)?

Have you not often heard people boast of what they would do were they in different circumstances, or how much they would give had they greater possessions? How we should use our future opportunities is determined by our present faithfulness. Value the truth of this homely little verse:

"It is not what you'd do with a million,
If riches should e'er be your lot;
But what are you doing at present
With the dollar and quarter you've got?"

A STRANGER IN A STRANGE LAND

"Our citizenship is in heaven" (Phil. 3:20, R. V.); our call is to sit "in heavenly places in Christ Jesus" (Eph. 2:6); and like our fathers in the faith, we gladly confess that we are "strangers and pilgrims on the earth" (Heb. 11:13). The Holy Ghost declares, "Ye are come unto Mount Zion, and unto the city of the living God" (Heb. 12:22). Henceforth the world is to us a "STRANGE land" (Ex. 2:22).

1. Its ways are strange.

"The way of man is froward and STRANGE" (Prov. 8:25). God asks, "Are not your ways unequal" (Ezek. 18:25)? "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).

2. Its language is strange.

When Israel went out of Egypt they went out "from a people of STRANGE language" (Psa. 114:1); and so when we come out from the world's ways, we soon shrink from the world's "talk," and we soon discover that the world does not want our "talk." "Lips like a thread of scarlet" (S. S. 4:3) meet with no appreciation from the world. The blood-bought citizens of heaven are of royal birth, a birth which comes from above; and when their talk and walk is worthy of their high calling it is accounted strange by the world.

3. Its worship is strange.

"Nadab and Abihu offered STRANGE fire before the Lord, which He commanded them not" (Lev. 10:1). Cain offered a worship of his own; he was not an "irreligious" man, though he had murder in his heart. The day will come when some will say, "Lord, Lord, have we not prophesied in Thy name, and in Thy name done many wonderful works?" The Lord will not own them.

4. Its vanities are strange.

"They have provoked me to anger with STRANGE vanities" (Jer. 8:19). What is vanity? A study of the book of Ecclesiastes proves it to be **existence in the world without Christ.**

5. Its apparel is strange.

"I will punish the princes, and the king's children, and all such as are clothed with STRANGE apparel" (Zeph. 1:18). The children of the world are clothed with garments which are fashioned from beneath. There's a WITHERING apparel (Gen. 3:7); the covering that is **too narrow** (Isa. 28:20). Its garments are **MOTHEATEN** (Jas. 5:2), and the righteousness wherewith it attempts to clothe itself is as **filthy rags** (Isa. 64:6) in the sight of God.

Contrast the robe woven at Calvary for the children of God; beautiful garments (Isa. 52:1) garments of brodered work, of fine linen and silk (Ezek. 16:10); a garment of praise (Isa. 61:3).

6. Its doctrines are strange.

"Be not carried about with divers and STRANGE doctrines" (Heb. 13:9). It teaches, "It does not matter what a man believes so long as he is sincere." If such doctrine be true, God surely made a mistake in sending His Son to die on our behalf. The doctrine of salvation alone through the precious blood of the Lord Jesus Christ is counted STRANGE by a world that takes pride in "**thinking for itself.**"

The sure and only antidote of these strange doctrines is good, sound doctrine (1 Tim. 4:6; Titus 2:1). "He that abideth in the doctrine of Christ, he hath both the Father and the Son" (2 John 9).

(Continued on Page Eight)

REPORTS FROM THE FIELD

COLUMBUS, GA.—Sister Wooten has been conducting a series of services for some weeks past. God has wonderfully blessed. People are seeking God in numbers. Pray for us.—Jesse Hill.

ALBEMARLE, N. C.—We came here to assist Brother M. R. Perry in the work of the Lord. The Lord is blessing with a good meeting; several have been saved already. We ask your prayers that we may win souls for Christ.—J. W. Hause.

LIBERTY HILL, TEXAS—We have just closed a 12-day's meeting near Belton, Texas, at Bee Rock; 11 saved, several received the Baptism in the Holy Spirit as in Acts 2:4, and 6 were baptized in water as in Matt. 28:19. The saints were lifted up. Pray for us.—W. D. Taylor and wife.

TRACY, IOWA—The Lord has wonderfully poured out of His Spirit according to Acts 2:4. The meetings still continue with conviction on the people and we expect through prayer to bring many more into the fold. Pray for us.—Brother and Sister Harris, evangelists, Harvey, Iowa.

WICHITA FALLS, TEXAS—The meeting closed with 15 baptized in water according to Matt. 28:19; 8 or more baptized in the Spirit as in the book of Acts; and a number saved. There was one blessed case of healing, and others were prayed for.—Wm. Burton McCafferty, presbyter, N. W. Dist., Texas

CORSICANA, TEXAS—The meeting at Basset closed with 18 saved, several backsliders reclaimed, 2 baptized in the Spirit and the church built up. Held another meeting at Lester Switch and several were saved, 2 receiving the Baptism in the Spirit, and several backsliders reclaimed.—J. M. Smith.

PORTERVILLE, ARK.—We have recently closed a meeting with Pastor P. F. Ramsey and church at Liberty Grove near Russellville. Men and women of past middle age who have been opposing themselves were seen mourning at the altar. Several were saved and a few received the Holy Spirit as in Acts 2:4. Miss Formality and Mr. Partiality found no place in this meeting and the best of unity and liberty prevailed. We are now conducting a meeting at Roberts-town. At this place and in the surrounding community there have been 15 saved and 3 baptized in the Spirit. Brother P. F. Ramsey has recently been with us, which was appreciated by all. Also Sister Brigman has been a helper in the meetings. I am the only ordained assembly man in Conway County; it is a needy field and the calls are urgent. We solicit your prayers and help.—Lattie D. Parton and wife.

BROOKSTON, MINN.—I came from Nebraska last April to Minnesota and held a meeting here. About 10 were saved and 4 baptized in water and 3 baptized in the Holy Spirit as in Acts 2:4. Others are hungry. When we came here there were only 2 Christians, one of which was baptized in the Holy Spirit. Please pray for us.—Otis. R. Averill.

OSWEGO, KANS.—We have just closed a revival meeting in Oswego, Kans. There were 7 saved and reclaimed; one received the Baptism in the Holy Spirit according to the Bible pattern. Sunday 10 were baptized in water. We are planning to build a church and covet the prayers of the saints for this work. Brother and Sister Jaynes were greatly used in giving out the Word. We can recommend them to any assembly. At the beginning of the meeting, Brothers J. A. Hanover, Geo. Hanover and James Sanders of Tulsa were with us. All ministers in fellowship with the Council are welcome here.—B. H. Candle, pastor.

MEXIA, TEXAS—I came here last November and found the work at a standstill. There was a tabernacle with \$200.00 to be paid on the lot, and not a Pentecostal saint in town. I took the place and went to work in the oil field, at the same time preaching as I felt led. I payed \$25.00 per month and now I am waiting to get the deed fixed up. We have meetings four times a week with good interest and large crowds. We have now about seven or eight baptized saints. Last Sunday week a deaf and dumb lady was healed. She was the mother of thirteen children and had never heard or talked. She is truly a happy soul. Pray for the work.—Chas. A. Weeks.

FAYETTEVILLE, ARK.—God has wonderfully visited Fayetteville. Brother J. A. McPhail of Oswego has been with us with his large tent. God blessed the word our dear brother brought from night to night and confirmed it with signs following. Brother W. W. Childers and wife had charge of the healing services and there were probably over 100 good cases of healing. Most of the people prayed for were healed. Brother Childers gave some good Bible talks. Brother Romines of Hartford, Ark., was our Bible teacher and gave some wonderful lessons. We appreciated the presence of Brother Harvey of Springfield, Mo., with us two nights. Between 75 and 100 were converted and prayed through at the old time altar bench. About 40 or 50 received the Baptism in the Holy Spirit as in Acts 2:4, and 31 were baptized in water as in Matt. 28:19. There were probably 3000 people there the last night. We are arranging for another campaign soon.—Pastor Berl Dodd.

MEMPHIS TENN.—A three-week's meeting was held in Jonesboro, Ark., with our big gospel tent. God's power was manifested in this meeting; the crowds came every night. The last night 800 gathered at the tent. There were 10 souls saved; 7 received the Holy Spirit as in Acts 2:4; and the sick were blessedly healed by His mighty power—some of cancer, rupture, TB, stiff arms, stomach trouble of five years standing, chills and fever stopped at once, after prayer had been offered. Also one was healed of nervousness of 3 years standing without any help until they came to Him, the great Physician. Pray for us.—Evangelist W. S. Montgomery and wife.

FORT COLLINS, COLO.—We just closed a three-week's meeting in which several were saved and a number baptized in the Holy Spirit as in Acts 2:4. A number obeyed the Lord in water baptism. The town was stirred as never before. There were from 12 to 34 seekers at the altar every evening for salvation and the Baptism in the Holy Spirit. When the power of God fell and conviction seized the people, the neighbors got so stirred that they reported the meeting to the mayor of the city to see if they could close the meetings. They circulated a petition and about 60 signed it, so the paper said, but our God over-ruled and we have not heard anything since and the power of God is still falling. Brother Irl Walker, who has just been elected as the Colorado Evangelist, is preaching for us. He is surely a true, God-sent evangelist, preaching with the Holy Spirit sent down from heaven. Any desiring his services can write him at 520 E. Laurel St., Fort Collins, Colo.; or to myself, Pastor J. H. Griswold, 639 Smith St., Fort Collins, Colo.

ATLANTA GA.—We praise God for a blessed victory in Atlanta. This letter is being written on Thursday of the fourth week and more than 4500 souls have yielded to our Christ. It is very blessed to be in warfare for the King, though the battles may be hard, the victories are great. There have been many marvelous healings here of cancer, tuberculosis both of the lungs and other organs and of the bone. Some of these healings have been really miraculous. One young lady, now in the thirties, who had been blind since three weeks old, has been healed. Praise the Lord! A Baptist preacher, forty years old, who had never seen light, is beginning to see. A young boy, for four years suffering with tuberculosis of the bone in his spine, after being prayed for, stood on his feet for the first time. The whole audience shouted and praised the Lord, but above it all could be heard his shrill voice and his mother's sobs as they cried together: "I knew Jesus would do it. I knew Jesus would do it." When this meeting closes, which will be Sunday night, we expect to give one day, Monday, to the colored people and then we feel God would have us take a little vacation.—Raymond T. Richey.

DENVER, COLO.—They have come and gone and only a memory of them remains; but the fruit of their labors in our midst is quite evident. The sixth annual Colorado State Council is now history. Our convention, just closed, was the largest and best attended in the history of "Pentecost" in this state. Ministers and workers from all parts of Colorado and from 14 other states were in attendance; 34 pastors, evangelists and delegates from the various assemblies in Colorado registered; and besides these there were a number of visiting ministers. The council work in this district has grown by leaps and bounds the past convention year, there being a better spirit of cooperation on the part of our ministers than ever before.

God graciously used our Brother A. H. Argue and son and daughter in giving out the Word, and especially in praying for the sick. Here are just a few of the remarkable healings that have taken place the past 12 days:

Mrs. Mary Budden, 468 Milwaukee St., Denver, says: "My son, who was suffering from a complication of diseases, is now well. He was prayed for last Friday night and by Monday, he seemed so much better, that for my own satisfaction, I telephoned our physician to come and give him a thorough examination. The doctor was surprised to be able to pronounce his lungs, heart and blood pressure all in good condition, Praise the Lord!"

One young man whose mind was seriously affected—a nervous wreck, was brought to the meetings by his mother. He was prayed for, and a few days later was able to be about without anyone watching him. He even drove his automobile, something he had not been able to do for a year and a half. This young man publicly gave his testimony of what the Lord had done for him.

Mrs. J. H. Branaun, Colorado Springs, was healed of serious internal trouble of eight months standing. Clinton Christian of the same city was delivered from nervous trouble and insomnia. One lady was converted and healed of tumors and adhesions after having been operated upon and having suffered much for quite awhile.

Mrs. S. E. Moore, Dolores, Colo., writes her testimony: "The bones of my feet were out of joint and after consulting the best foot specialists in Denver they said it would be necessary to have one or two operations. Otherwise, I would be a hopeless cripple all my life. I was brought to the Argue meetings and was prayed for. Now I can walk around fine for I am healed. Thank God!"

G. C. Wortman, Bulington Hotel, Denver, former postmaster of the town bearing his name, testified as follows: "For 35 years I never went to church because I couldn't hear the minister when he spoke. I saw these meetings advertised healing—'Bring the sick.' I thought that meant the deaf, so I came a few times and became interested. Finally, I secured a healing card and went up on the platform and was prayed for. Hallelujah! God wonderfully opened my

ears. I could even hear the evangelist when he whispered in my ears."

A lady came suffering with inflammatory rheumatism, one couldn't touch her without causing her pain. The prayer of faith was offered and God healed her right then and there. She ran and shouted praises to God.

Another woman was brought in to the meeting in a wheel-chair. She came back a few nights later and walked right upon the platform. She was unable to raise her left hand to her mouth for years; but now she can raise it high above her head.

What more shall I say? For time and space forbid my telling of those who through faith, were healed of goiter, rheumatism, catarrh, cataracts, partial blindness, eczema, spinal trouble, epilepsy, abscess, from bad tonsils, nervousness and tuberculosis.

Other visible results were as follows: 47 received the blessed Holy Spirit in the Scriptural way; about 65 professed forgiveness of sins through the atoning sacrifice of Christ; over 300 were prayed for for healing. Truly they were 12 days of spiritual feasting when the windows of heaven were opened.

The poet has said: "Forward move, ye soldiers of the living God. Sing His praise." The Argue trio are doing just that, especially the son and daughter, Watson and Zelma.

Little Japanese girls—ten or twelve of them—who are being won over to our Saviour, sang in the meetings in English and Japanese. Their parents, who were Buddhists, are being attracted to Christianity through the healings of the little children. One young man was saved right on the eve of committing suicide. We have formed a Sunday School class of 25 or 30 Japanese children under the care of Sister Laura Bennett.

The campaign was conducted in the People's tabernacle—the second largest auditorium in Denver and was well attended. We are continuing the meeting another week in the same building with our Brother Hardy W. Mitchell as Evangelist.—W. H. Boyles, pastor.

LETHBRIDGE, CANADA — The work at Lethbridge, Alberta, Canada is now in a splendid spiritual condition, under the leadership of Brother Jack Saunders. About 30 souls have been saved recently, and many baptized in the Holy Spirit. The street meetings are the greatest that we have had, hundreds stopping to listen to the testimonies of God's people. We have just had the pleasure of a visit from Brother Alva Walker, a missionary on his way to the Congo to work with Brother Blakeney; he is a precious brother, sweet in spirit and full of missionary zeal. Last Sunday we had a baptismal service in the river, when 19 were buried in baptism; we have another class of 12, that was not able to be present at that time, waiting to be immersed in the near future. Altogether the outlook here is now splendid for an outpouring of the Spirit, the saints being on tip-toe of expectation for a revival. Pray for us here.—A. Fisher, Sec.-Treas.

FOSTORIA, OHIO—Our Assembly is still in its infancy and without a pastor, but God is doing great things for us and we praise Him for it. Last night a dear brother, more than eighty years of age, called on the Lord and received pardon for his sins through the precious blood. His great-grandson knelt at his side seeking salvation. Two weeks ago a sister who had been a Christian for eleven years received the light on the Baptism in the Holy Spirit and now is a baptized saint and attending our assembly. We are sending \$23 this month for our missionary offering. We only have about fifteen in our assembly and but two of these are men. But God is pleased with a widow's mite, praise His name.—Leslie R. Clevenger.

FORT SMITH, ARK.—One of the greatest revivals that Fort Smith and surrounding country has ever experienced has just closed. On the first night a great crowd was in evidence and much interest shown. By the next night we had another large Tent 50x80, seating 3000 people. Hundreds were asking for cards to be admitted to the healing line. On each night the crowds increased until the number reached 10,000, and hundreds were so far away Evangelist Goben had to talk very loud if they heard. Tears of joy streamed down the cheeks of men and women as cripples were seen to throw away their crutches and go dancing from the platform. Loud cries of "Praise the Lord!" were shouted by almost the entire congregation of sometimes 8,000 or more as blinded eyes were opened and deaf ears unstopped. Such a visitation of the power of God was never before experienced in this city. Brother Goben's message was always accompanied by the anointing and was so simple a child could understand, and the large altar was crowded full of seekers who knelt and poured their souls out to God. Over 1600 were prayed for, many getting healed instantly. One young man who lives in Ft. Smith, who had walked on crutches for 20 years, tossed them aside and walked off the platform shouting the praise of God. Broken and twisted ankles were healed, rheumatism of 40 years standing was healed, and we saw one young man, who had had his knee out of place for 18 years, and it was crooked and very painful, healed instantly and he walked off the platform praising God.

A goiter was removed from the neck of a young lady who lives at Van Buren, Ark. almost instantly. Then next night she testified before about 8,000 people and showed them that there was not a trace of it remaining. Crutches and walkingsticks lined the railing in front of the platform but none of them were asked for by their former owners. There were about 800 saved, and accepted God as their personal Saviour and rejoiced in the liberty of their new life. "Back to the Bible" was Brother Goben's message, dealing with sin as being the cause of 90 per cent of the disease in the land today, urging people to return to the old paths and renounce sin everywhere. —E. R. Bass.

MISSIONARY DEPARTMENT

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

MISSIONARY FELLOWSHIP MEETING IN SOUTH CHINA

Brother J. R. Spence writes from South China, "The last Annual Council meeting was so rich in fellowship that it was unanimously decided to hold fellowship meetings once every quarter. Accordingly, there gathered together to Sainam thirteen busy missionaries, who, obeying the Lord's command to come apart and rest awhile, found that it pays to take the place of Mary and sit at the feet of our Lord. The number thirteen would frighten some people, but there was another there, though unseen, the great Missionary who was in the midst, and He was very real to everyone of us.

"The meetings were entirely devotional and the keynote was prayer. There was a real waiting upon God and a real definite asking for specific things, prayer for ourselves, for our native ministry and for the home base. At every session opportunity was given for two or three to state what they considered the great need, and these needs were definitely brought to God. I have the list before me and it is illuminating. I want to give you the first request last for the sake of emphasis.

"The second great need stated was that the Chinese Church will be made to see their responsibility in regard to giving. That is a problem we are facing and one that must be solved. It is easier to give them the money when we have it than to tell them of God's way and pattern in the early Church as we have it in the "Acts of the Holy Ghost." Wisdom is needed for this. James 1:15.

"Then one of our dear missionaries, whose work the Lord is blessing at this time, brought before us the need of our humbling ourselves before God, especially as at this time the Lord is beginning to bless and is adding to the Church many that shall be saved.

"The next definite need we took to God was that the Word of God be taught to the Chinese Christians. Oh the need! After waiting upon God, some of us at least began to see the way whereby this can be done, and already God is opening the way. He is answering prayer.

"Then there were other requests; a native ministry separated by the Holy Ghost for the work, and a Holy Ghost revival which someone said would include all the others.

The First and Last Need

"And now can you guess the first great need that was brought to God. **MEN LABORERS**—Chinese and foreign. Does anyone think for a moment that it is the will of God that at this meeting there should be twelve women and one man? Someone is taunting God

and that along three lines. First, we are failing to pray men out, Matt. 9:38. Second, failing to be faithful stewards, 1 Cor. 4:1. Third, failing to be obedient to the heavenly vision. The fields are white unto harvest as never before and we are but one man to twelve women. Every Sunday this month we have baptismal services entailing travelling hundreds of miles, and we are but one man to twelve women. Several stations need us to come and administer the Lord's supper, but we cannot because we are but one man to twelve women. As treasurer of the mission it is my duty to teach the Christians along the line of giving (It has more weight with the Chinese because of my office and because I am a man), but I cannot because I am only one man to twelve women. Oh beloved, how long are these things to be? How long are the vast districts yet untouched to be left without workers? Pioneer work is the work of men. How long? How long? You can answer us! Will you pray with us that laborers be sent forth? Will you give that they may be sent forth? Will you come if God calls you?

"The meeting has passed into eternity. The missionaries are back again on their stations, weeping and sowing and, praise God, reaping with joy. But we must have reinforcements this Fall. For two years South China has had no new recruits! In four years, there has been but one man! The next meeting is booked for Lopau."

Editorial Note:—The cry of our missionaries in South China for the last four years has been "Send us men!" In addition to Brother Spence, who is the only man on the field, there are three other men who belong to the South China field who are now home on furlough; Brother Kelley, W. R. Williamson and Clinton Finch. These men stayed on the field as long as they dared to and only left because of failing health. But there must be new men for the South China field. Repeatedly we have told through the columns of the Evangel of the great opportunities in South China and the vast territory that has been assigned to us for occupation. If this territory is to be opened up and if these millions are to hear of Christ, men must volunteer; strong men of pioneer caliber. It is such men who are needed for this great work in China.

One volunteer has offered himself but there is no money for fares or for his support. If someone wants to support a missionary in China, either an individual or an assembly, here is your opportunity. Several young women have offered themselves also, but our first great need is for men. If the men will

not offer themselves, we must do the next best and send more women, but men will be given the preference on the South China field. **WHERE ARE THE MEN FOR CHINA?**



The following group at Sainam, South China. Twelve women to one man. At the time the snapshot was taken, two of the women had returned to their stations.

GREAT NEEDS IN THE BRITISH WEST INDIES

Brother J. R. Jamieson writes from Barbados of some of the great needs in the work in the West Indies. He had just received the offerings sent out which were so low that they did not meet the needs. He writes, "I was a little disappointed when I received the offering this month to find that we were short \$30.00 which leaves me short for I cannot possibly give the workers any less than they are getting. I am not complaining for I have confidence in you that you are doing the best you can for us.

"We have just moved into a central place where we will be able to go to the different missions. We have thirteen on this island now. The house we are in now is in a very healthy place, and we have quite a piece of land to plant with plenty of grass to keep two cows. But if we had one we would be satisfied, and we wondered if the saints would not help us to buy one as they did our Porto Rican neighbors, so we could have milk that would be fit to use and good for our health. One cow would cost about one hundred dollars and we have all the feed she will need.

"On the whole the work is in better condition now than when we returned here. Souls are beginning to seek the Lord, and we have had one baptismal service on last Sunday and we are to have another the first Sunday in August.

"I have a fund of \$150.00 that belongs to a building fund for Montserrat. I have not yet gotten a chance to look after this building, but just as soon as I can get away for a few weeks and the Lord provides the means for my fare, I expect to go to Montserrat to look after the building that must be attended to, or it will soon be useless to hold meetings in. But the money I have is not sufficient to make the necessary repairs and I will need as much more. Truly the Lord will provide all this need."

MEXICAN WORK IN CALIFORNIA

We have much to praise God for in the way He has caused this work to grow and spread during the past year. After spending the winter in the Missions in Texas and Mexico, Sister Murcutt and I returned to San Francisco in April to find the little assemblies in San Francisco, Oakland, Hayward, Danville and San Jose standing true to the Lord, though not all able to support their own pastors. The Mission in San Francisco has about quadrupled during our absence and is supporting its own pastor, paying \$27 a month for rent and holding meetings in three different localities.

In San Jose the Porto Rican and Portuguese brethren worship together, under the leadership of Brother Silva, the services being in Spanish which all understand. They are having rich blessing in all the meetings, and souls are being saved, bodies healed, and believers baptized in the Spirit all the time. This assembly has outgrown the tabernacle it erected two years ago, and has just completed an addition to it.

The brethren of these northern Missions go out into the fruit ranches for the whole summer, as fruit picking, cutting, drying and canning form their livelihood for the whole year. So after visiting them and encouraging them to remain faithful to the Lord, Sister Murcutt and I felt led to come back to Los Angeles for the summer where we are working up a Mission in a suburb called Belvedere. We are in the midst of a large Mexican population, hundreds of them purchasing their lots and erecting little homes, some living out in the open or in tents. It is one of the most wonderful opportunities you can imagine, to take the Gospel to these poor, dark souls.

Yes, "dark" indeed, for they have not the Light of the glorious Gospel of Christ who is the image of God—bound by chains of idolatry and superstition, bowing down to images of the virgin, saints or angels. They are so afraid of the priests that they hide their children when we go to invite them to the Sunday school. This suburb is also a stronghold of **spiritism**, which is gaining a great hold upon the Mexicans, and there is a large spiritist church a few blocks from us whose emissaries come into our meetings to entice our Christians to go over to them. So you can see how **great** is the need here, and how dependent we are on your prayers.

Brother and Sister Steel continue in the central Los Angeles Mission, where God is richly blessing. Last December they bought this lot in Belvedere, then a new tract being opened up to the Mexicans. In February Sister Murcutt joined them, and in a wonderful way the Lord provided for a tabernacle to be erected. When I reached here at the end of March the tabernacle was almost completed, large enough to seat 500, with a cement baptistry under the platform and two dressing rooms opening off of it on each side. It is in a central location where four streets meet, and we get good audiences at our street meetings.

On Sunday May 20th we held the dedication of the tabernacle. Brother Montgomery of Oakland gave the message,

and a large number of local American brethren joined us. On Monday May 21st we held our first Mexican Conference for the District of North and South California, and the Lord certainly filled the new tabernacle with His glory. In the morning we had a time of waiting on Him in silence, which none of us will ever forget; and glorious were the testimonies afterwards of how He had spoken to each soul in the stillness, in addition to the messages in tongues and interpretation.

During the afternoon we held the business session, reading the "Principles of the General Council" in Spanish and passing a vote to confirm our loyalty to it. We also sent a unanimous invitation to the Annual Mexican Convention to meet this year in California, and we hope it will be possible to arrange for it to be in Belvedere at the end of October, when not only the brethren from the north of California but also delegates from Sonora, Mexico are planning to join us.

In the evening we held a foot-washing service, followed by the Lord's Supper, and He did indeed meet with us in a precious way. It would have brought tears to your eyes to hear the testimonies, to see brethren reconciled who had been at variance before, the confessions of hard thoughts, etc. I thought what joy there must have been among the angels, yea in the very heart of the Father Himself, to see the melting, breaking and uniting work of the Spirit that was accomplished that day. It was a great sorrow to us all that Brother Blaisdell and his party from Sonora, Mexico, who had planned to be with us before the dedication, were detained in the desert through the breakdown of the auto truck in which they were travelling, and did not reach us until a few days later. We hope, however, that they will be able to remain and help us during the summer in this needy field.

Our lot is to cost \$1200, with an initial payment of \$50 and the balance at the rate of \$15 a month. The tabernacle and a pastor's house behind it (now occupied by Brother Blaisdell and his party) have cost \$2000, on which we still owe \$700. Truly we can say with humble gratitude, "Hitherto hath the Lord helped us," and we trust in our Jehovah-Jireh that He will yet send us all that remains to be paid for His promise is sure, "My God shall supply all your need, according to His riches in glory by Christ Jesus."

—Alice E. Luce, 284 Brannick St., Belvedere, Los Angeles, Calif.

PRAYER ANSWERED IN SOUTH INDIA

Mrs. Bertha N. Cook writes from South India, "Not long after we came back to Doddballapur, one of our boys was taken very sick with the Flu and one Sunday afternoon we were called to see him as they thought he was dying. We hurried to his side and found him apparently going. His eyes were already set, he could not speak and he seemed to be breathing with great difficulty. He was also pointing upward. We knelt around his bedside and prayed and praise the Lord our

prayer was heard and he was raised up. To God be all the glory. He told us afterward that he saw Jesus and two angels and he was pointing to them. He has received the Baptism in the Holy Spirit and wants to work for Jesus. Please pray that he may be strengthened in body to do the Lord's service."

EVERY MAN IN HIS PLACE

J. A. Earney

One great man said, "England expects every man to do his duty." Let us get the same thought for Christian work. Every man is called of God to do some kind of **Christian work**. But let us qualify this statement because the enemy has made a man leave his right work and right place and take up some sort of phantom-work that God had not called him to at all.

Some of our best missionaries return and tell the home assemblies that every one is called to "go" if they do not have a call to stay at home. These appeals are urgent and they are alright if they do not get people out of their right place. It would be impossible to have any foreign work if every one should "go" to the foreign field. Every one can go in some respect. People are called to pray, called to give, called to go. If God has called one to go, He will not bless them in giving and if He has called them to pray he will not bless them in going.

If Thou dost call me to give, I will give with all my might. If Thou dost call me to pray, I will pray sleeplessly, vigilantly, watchfully, effectually, fervently. If thou dost call me to go, Thou wilt find me on the spot for thine own service. If Thou dost call me to exemplary life, for sacrifice, for influence, for advisory work, for teaching others, for "helps" for backers for those in active service, Lord here am I.

This is what God wants in our circles. 1 Cor. 12:12-22. God wants some people to raise chickens and farm for His glory, and proclaim by their lives and their devotion, the name of Jesus in the locality where they have been stationed. Don't let every one think they are called to leave their home and go. The Word gives no light on OUR calling folks. It says "Pray ye therefore the Lord of the Harvest that He will SEND FORTH." The "calling" work is God's part and ours is obedience. There is no problem unsettled in the wisdom of God. Prayer will help to the revelation we need. It is fundamental, it is final. After putting on the whole armour, it is prayer. It is all vested in the secret of this verse:

Away in foreign lands they wonder how
Their single word had power,
At HOME the Christians two or three
had met
To pray an hour.

PEARL HEWITT COMING HOME

Miss Pearl Hewitt, who has been stationed at Honolulu for several years, is coming home on furlough. She expects to sail for San Francisco about the middle or last of August. She writes, "Please hold me up in prayer till I can get home. I am very weak in body."

-:- FORTHCOMING MEETINGS -:-

TENT CAMPAIGN, SPRINGFIELD, MO.

Corner Atlantic and Boonville. Meetings each night in charge of J. Wm. Bostrom and workers.

BACK TO THE BIBLE REVIVAL, SIOUX CITY, IOWA, beginning September 4 with Evangelist Earl W. Clark and wife in charge. For further information write Isaac Milburn Glanville, 1211 W. 14th St., phone Auto 81647.

CITY WIDE CAMPAIGN AT JOLIET, ILL.—

Brother A. H. Argue and party are conducting a campaign in Joliet, Ill., from September 9 to 23. For full particulars see Robert F. McFarlane, Full Gospel Church, Cass & Herkimer Sts., Joliet, Ill.

REVIVAL CAMPAIGN IN CHICAGO, ILL.,

the Lord willing, August 28 to September 12, inclusive, at Humbolt Park Pentecostal Assembly of God, corner of Cortland St., and Nebraska Ave. Pastor A. B. Cox, of Dayton, Ohio, will be in charge, assisted by other evangelists and missionaries.—O. Olsen, pastor, 1938 Nebraska Ave., Chicago, Ill.

TENT MEETING, MUSKEGON HEIGHTS, MICHIGAN

Assemblies of God, Muskegon Heights and Muskegon unite in tent meeting at Muskegon Heights, cor. McKinney and Moffet commencing August 19, to continue as the Lord shall lead. William Lambert Brandt of Chicago and other workers will assist. God is waiting to bless. Come believing. Everybody is invited.—Ira A. Gilbert, Pastor.

CAMP MEETING AT EIGHT MILE CREEK, MOBILE, ALA.,

Sept. 1 to 15 inc. Evangelist J. L. Slay to be in charge. Table supplied by free-will-offerings. Place of camp is eight miles from Mobile Court House on St. Stephens road. From Mobile catch Whistler car, go to end of line, and you will be met by automobiles. Further particulars from W. L. Gibson, Prichard, Ala., H. C. Everett, Whistler, Ala., or F. Esquire, Crichton, Ala.

KANSAS CITY REVIVAL, CHANGE OF DATE

Beginning with August 28, we expect to launch one of the best campaigns Kansas City has ever known, and with the help of the Lord expect to see a mighty revival breaking forth. Brother John Goben will have charge of evangelistic services, and Brother John Olsen, of Chicago, will be Musical Director. All plans are being completed for large seating capacity. Everybody is catching the revival spirit and we extend to all visitors our heartiest welcome to this meeting. Everybody come and bring somebody along with you. For further particulars write Henry Hoar, 258 N. Early St., Kansas City, Kans.

THE SOUTHEASTERN DISTRICT CAMP MEETING, at Dothan, Ala.,

will begin, the Lord willing, the first Sunday in October, with Brother J. L. Slay in charge. All are cordially invited. Come prepared to take care of yourselves. There will be a lunch stand on the camp grounds, to serve all at fair prices. You can bring your produce and sell to help to defray your expenses. The District Council will convene in connection with the camp meeting, from October 16 to 20. Churches are asked to provide pastors and delegates to the Council with proper funds to defray their expenses while there. Let us cooperate this time, brethren.—O. J. Steverson, R. E. Taylor, K. D. Johns, G. C. Courtney, W. O. Weeks, Committee.

PENTECOSTAL CAMP MEETING, WALKERTON, ONTARIO,

September 13 to 20. Three services daily, teaching and preaching from the Word of God. Tents for rent. All orders must be in by September 1. Bring your own sheets, covers and tick. Straw for beds provided. Meals on the grounds on the free-will-offering plan. The camp is located in the beautiful bush of Mr. Johnson, 2 miles south of the G. T. R. Station, Walkerton, on the Mildmay Road, near the river. Those writing ahead will be met on arrival. For further information write Pastor Geo. B. Rickard, Walkerton, Ont., or Pastor G. A. Chambers, 15 Scott St., Kitchener, Ont.

MRS. M. B. WOODWORTH-ETTER AT WYNNBURG, TENN.

September 1 to 21, 1923, for an old-time Pentecostal revival. Those coming from a distance bring bedding. Tents will be needed. Bring them too. Restaurants and lunch counters will be convenient. Be prepared to pay your own expenses, but the services, prayer and healing are free to all. Good song service. Bring the sick and afflicted to be healed without money or price, in the name of Jesus. Address all inquiries to P. O. Box 9, Wynnburg, Tenn.

MEXIA, TEXAS, FALL REVIVAL—Will begin September 1 with Brother Wm. Burton McCafferty, of Wichita Falls, Tex., in charge the first ten days. Brother Guy T. Lawrence, of Dallas, Tex., will probably be with us. This is a new field and we need your cooperation and prayers.—Pastor Chas. Weeks.

CHANGE OF ADDRESS

Brother Lloyd G. Creamer announces that his present address is Ex-Austrian Concession, 47 Chu Chia Hutung, Tientsin, North China.

HOME WANTED.—I am a widow with a boy 9 years old and I desire a good home in a Pentecostal family, as a housekeeper. I have had the Baptism in the Spirit for 6 years. If anyone feels led of the Lord to answer this, I would appreciate it.—Mrs. Viola Vanhooser, 313 W. Colorado Ave., Memphis, Tenn.

CONTRIBUTIONS FOR HOME AND FOREIGN MISSIONS

From August 10 to August 16 Inclusive (This does not include offerings for expenses of the Foreign Missions Dept.)

\$218.80:	Assembly, Olympia, Wash.
195.00:	Glad Tidings Tabernacle, New York, N. Y.
191.50:	Pent'l Assembly, Detroit, Mich.
170.97:	Assembly, San Diego, Calif.
120.00:	Glad Tidings Revival Assembly, Oakland, Calif.
112.00:	Assembly, Brooklyn, N. Y.
100.00:	Assembly, Wilkes Barre, Pa.
65.00:	Full Gospel Mission, Houston, Texas.
53.00:	Pent'l Church, Asbury Park, N. J.
51.00:	Highway Pent'l Mission, Sunnyvale, Calif.; Assembly, Mattoon, Ill.
50.00:	O. B., Turlock, Calif.; F. J. T., Long Beach, Calif.; Mrs. C. D., Miami, Fla.
40.00:	Bethel Gospel Mission, New York City.
39.50:	Assembly, Madera, Calif.
37.05:	Assembly, Arcade, N. Y.
36.00:	Mrs. S. O. J., Sciota, Pa.
32.25:	Assembly, Yellville, Ark.
30.00:	Assembly and S. S., Spokane, Wash.
25.00:	S. S., Scranton, Pa.; A. O., Port Perry, Ont.
24.45:	Assembly, Live Oak, Calif.
24.10:	Assembly, Collinsville, Okla.
23.00:	A. F., Kingsville, Texas; Assembly, Fostoria, O.
22.34:	Assembly, Perry, Ia.
22.25:	Assembly, Zephyrhills, Fla.
22.20:	Full Gospel Mission, Macksburg, Ia.
22.00:	E. P. N., Seattle, Wash.
21.50:	Ridge Road S. S., Ohio.
20.80:	S. S., Perry, Ia.
20.75:	Assembly, Bethalto, Ill.
20.00:	A sister in Christ, San Francisco, Calif.
18.00:	S. S., Dunsmuir, Calif.; Assembly, Bradford, Pa.
17.72:	Palmyra Tent Meeting, Mo.
15.50:	Assembly, Galena, Kans.
15.00:	J. O., San Jose, Calif.; R. E. V., Ozark, Ala.; K. T. P., Chattanooga, Tenn.; S. M. W., Los Angeles, Calif.
14.00:	Mrs. E. L. D., South Plainfield, N. J.
13.23:	Calvary Assembly, Saginaw, Mich.
13.00:	N. J. & H. A. I., Edinburg, Texas.
11.05:	Assembly & S. S., Greensburg, Pa.
11.00:	Mrs. M. M., Cleveland, Ohio; Assembly, Eagle Bend, Minn.; Mrs. S. L., Whittier, Calif.; Mrs. W. M. H., Oklahoma City, Okla.
10.50:	Full Gospel Assembly, Monrovia, Calif.
10.27:	Bethel Assembly, Pasadena, Calif.
10.00:	N. L. H., Owego, N. Y.; Assembly, Kimberley, Minn.; A friend in Ga.; Assembly, Strain, Mo.; Mrs. S. T. D. & Mrs. T. E., Golia, Texas; Assembly, Watervliet, N. Y.
9.20:	S. S., Seadrift, Texas.
8.77:	Assembly, Brookfield, Mo.
8.22:	S. S., Goodi g, Idaho.
8.00:	Mrs. I. P. H., Monroe City, Mo.; Assembly, Sullivan, Mo.; Assembly, Douglas, Ariz.
7.15:	W. T. S., Port Lavaca, Texas.
7.00:	H. E. J., Marion, Ohio; Assembly, Fayetteville, Ark.; Mrs. E. C., Reading, Pa.; Mrs. J. W. F., Massillon, Ohio.
6.00:	J. W. H., Marvell, Ark.; Mr. & Mrs. C. R. B., Belle Fourche, S. Dak.; J. G., Fortuna, Calif.; S. S., Millville, N. J.; Mrs. R. S. J. & family, Oakman, Ala.
5.75:	Assembly, Caldwell, Kans.
5.50:	Assembly, Raton, N. Mex.
5.00:	A. L., Aurora, Mo.; Mrs. M. B. M., Newbury, S. C.; Mr. & Mrs. L. W. B., Hiawatha, Neb.; A friend, Endicott, N. Y.; Assembly, So. Bellingham, Wash.; T. G., Everett, Wash.; Assembly, Pasadena, Texas; E. L. T., Springhill, La.; Mr. & Mrs. W. M. D., Lakewood, N. J.; Assembly, Fort Morgan, Colo.; E. E. D., Shepard, Alta.; S. S., N. Canaan, N. H.; Mrs. W. I. B., Two Harbors, Minn.; Mrs. J. F. S., Truesville, Ky.; S. S., Gary, Ind.; W. L. W., Los Angeles, Calif.; Assembly, Chinnville, Ky.; C. T. R., Chicago, Ill.
4.80:	Mrs. E. C., Pattonburg, Mo.
4.75:	T. K., Minneapolis, Minn.
4.34:	Assembly, Chester, Ill.

4.05:	F. D. D., Goose Creek, Texas.
4.00:	A. M. B., Fort Smith, Ark.; J. D. B., Turtle Creek, Pa.; Lodi Center Assembly, N. Y.; Mrs. G. J. B., Yoakum, Texas.
3.85:	Assembly, Clear Creek, Ky.
3.75:	Assembly, Payette, Idaho.
3.50:	J. P., Hornbeck, La.; Mrs. L. K., Brooklyn, N. Y.
3.00:	E. L., Sand Point, Idaho; A. F. C., Flat River, Mo.; Assembly, Conneaut, Ohio; L. M. S., Auburn, Me.; Blue Bird Class of Bethel S. S., Watsonville, Calif.
2.50:	S. B. D., Tallapoosa, Mo.; R. L. B., Rocky Ford, Colo.
2.00:	E. S. J., Lamesa, Texas; Mrs. F. M. F., San Antonio, Texas; A friend, Neuber, Tenn.; E. S. G., Waterford, N. Y.; J. E., Homevalley, Wash.; Mrs. W. W. P., Grand River, Iowa; Mrs. R. D. L., Koshkonong, Mo.; G. S., Honeyford, N. Dak.; M. L. W., Edinburg, Texas.
1.85:	Mr. & Mrs. E. E. N., Elton, La.
1.76:	Young Peoples Union, Couch, Mo.
1.55:	A friend, Newport, Ark.
1.50:	Assembly, Peaceful Bend, Mo.
1.20:	Mrs. M. E. W., Brunswick, Mo.; S. S., Beaumont, Texas.
1.00:	Mrs. J. W. J., Cuba, Mo.; Mrs. F. K. R., Ocean Grove, N. J.; Mrs. R. T., West Plains, Mo.; Mrs. M. B. J., New Castle, Ind.; A friend, Manitou, Colo.; E. B. C., Chicago, Ill.; E. E. M., Bloomington, Ind.; J. L., Detroit, Mich.
.50:	Amounts less than \$1.00.
Total, less \$175.70, amounts given direct to missionaries by assemblies	\$2,459.72
Amount previously reported	2,146.44
Total received during month of August	\$4,606.16

AN EXPRESSION OF SYMPATHY

Brother Fred Vogler, the new Chairman of the Kansas District Council, sends us a resolution passed at their recent meeting expressing sympathy at the loss of our beloved Chairman Brother Bell, and expressing the prayer that God will raise up another such leader to take his place.

HILLSDALE, MICH.—A most wonderful camp meeting has recently closed here. It was on the fair grounds. The committee gave the use of the nice large building for the meetings and many other conveniences. Evang. Earl W. Clark and wife, Beula O. Clark were in charge. The Lord showed His signs and wonders in saving souls and healing the sick. One young man who came from Albion, Mich. was prayed for for stuttering and was entirely delivered. Street meetings were held, at which great crowds gathered. The children sang with a sweetness that reached the hearts of the people. Among the cases of healing were deafness, eyesight, goiter, and dropsy. People came from far and near. Everybody is invited back next year at the same place, from July 15 to August 15. The most wonderful miracle here was the case of a man who for nearly four years had suffered from terrible headaches, so severe at times that it seemed as if he would lose his mind. He had tried five or more doctors and none could tell what was the cause of his trouble. While the campaign was being planned, this man's wife was taken very sick, and with all they could do she did not recover. So he said to her, "Well, wife, when the Clarks come, you will be raised right up." She was prayed for on Monday, the Lord undertook for her, and she began to gain strength and continued from day to day. On Friday evening, after fasting, this man's wife said to him, "Why don't you have them pray for you?" And he answered, "I haven't had the headache since Brother Clarke came." Praise the Lord for His great and mighty power.

IMPORTANT NOTICE FOR DELEGATES AND VISITORS ATTENDING THE GENERAL COUNCIL

Arrangements have been made with the various Passenger Associations in U. S. A. for reduced fare for those attending the General Council meeting in St. Louis, September 13 to 20.

These arrangements are made provided at least 250 attend the Council meeting from outside points and have certificate receipts obtained from their ticket agents when purchasing ticket. In 1920, when we applied for special rates for those attending the meeting, there were 260 who came in from outside points, and we believe that there should be a larger attendance this year in St. Louis. It must be understood, however, that we do not guarantee that there will be 250 present. We trust that a large number of friends will be with us and every one will be able to return at half-fare instead of full fare.

Very Important

Be sure when purchasing your going ticket to St. Louis to ask the ticket agent for a certificate receipt. You will have to pay full single fare to St. Louis but, provided there are a sufficient number present you will be able to return home at half fare. Each delegate should have a separate certificate receipt covering ticket he purchased. One receipt for more than one ticket will not be honored or validated. If, however, it is impossible to get a certificate receipt from the local ticket agent, a regular receipt will be satisfactory and should be secured when ticket is purchased. See that the ticket reads to St. Louis. See that your certificate receipt is stamped with the same date as your ticket. SIGN YOUR NAME to the certificate in ink, show this to the ticket agent.

Call at the railroad station for ticket and certificate at least 30 minutes before departure of train.

Certificates are not kept at all stations. Ask your home station whether you can procure certificates and through trains to St. Louis. If not, buy a local ticket to nearest point where a certificate and through ticket to St. Louis can be bought.

Immediately on arriving at the meeting, present your certificate to Stanley H. Frodsham, or to his assistant, Miss Marjorie Head, as the reduced rate for the return journey will not apply unless you are identified as provided by the certificate.

A joint agent of the railroad companies will be in attendance on the last three days of the meeting to validate certificates. No refund of fare will be made on account of failure to either obtain a proper certificate or on account of failure to have the certificate validated.

It must be understood that the reduction for the return journey is not guaranteed but is contingent on an attendance of not less than 250 members and visitors at the meeting, holding regularly issued certificates from ticket agents, the starting points showing payments of normal one way tariff fare of not less than 67 cents on the going trip.

On some railroads certificates are given for children and they will be able to return for half the usual half-fare. Other railroads do not allow this privilege.

Tickets can be purchased from some points from September 8 to 14, and other points 10 to 15. The final date of ticket in most places is September 24. A special agent will validate certificates on September 17 and any can return after this date.

ROCK LAKE CAMP MEETING MANITOBA

The fourth Annual Camp Meeting at Rock Lake, Manitoba, Canada, with Evangelist Jack Saunders as the preacher was the best that has been held there, as well for the number of souls saved and baptized in the Holy Spirit, as for the spirit of unity and love in the Camp. Although the first week was marred by rain, the second week more than compensated for it, and on the last Sunday afternoon we had a beautiful baptismal service in the Lake, when 32 precious souls were buried beneath the waters of baptism, to arise to walk in newness of life. People at a distance of more than 60 miles came to these meetings, and the country was stirred for miles around, many coming from North Dakota to be saved and baptized; and "the end is not yet," Praise the Lord! Brethren pray for us.—Elmer Canuon, Cartwright, Manitoba.

SPRINGFIELD, MO.—God's mighty power has been manifested in the healing of the sick, the lame have been made to walk, the deaf to hear. Sufferers from Bright's disease, paralysis, heart trouble, rheumatism, erysipelas, bladder trouble, neuritis, stomach trouble, tonsillitis, tuberculosis of the brain, appendicitis, spinal trouble, ruptures, fevers, serious internal disorders of various kinds and other diseases have been healed by the Lord. Many have been saved and reclaimed and the Lord is baptizing in the Holy Spirit as in olden days. The interest is steadily increasing and the end is not yet, Praise the Lord. Meetings are held every night (except Saturdays,) in the tent in La Fayette Park corner of Boonville, Atlantic, and Robberson Streets, also afternoon tarrying meetings in the church building. The Lord is blessing in the weekly children's meetings conducted by Brother and Sister Morrison of the evangelistic party.—J. William Bostrom.

Southwest Va. Western W. Va. and Eastern Ky. District Council.

The 4th annual District Council which met on July 30, with the Va. and W. Va. District Camp meeting, at Glenwood Park, Bluefield, W. Va., adjourned Aug. 1. The meeting is considered as one of great success, as many notable changes occurred, which we believe, will be not only beneficial to the District as a body, but also to the masses whom we are trying to reach, who are out of the Ark of Safety. Perhaps one of the most noted features, was the extension of the District known heretofore as the Western W. Va. and Eastern Ky. District, by admitting several large assemblies and sev-

eral competent ministers, which comprise the Southwest portion of Virginia, in affiliation with the "Assemblies of God."

The District will now be known as "Southwest Va. Western W. Va. and Eastern Kentucky."

Other occurrences of note, were the election of 3 District Evangelists, one for each state, the adoption of plans for the staging of 3 local and one general camp meeting annually, the election of a presbyter to represent this District in northern Tenn. the financing of missionaries, leaving this District for foreign lands, and the supporting of the District Chairman and Secretary Treasurer, who are devoting their entire time to the work. Brother E. R. Fitzgerald of Russellville, Ark, was the evangelist at the night services, and many hungry souls found God, who healed and baptized in the Spirit. Elder D. W. Kerr of Springfield, Mo. was a very welcome visitor, and we thank him for many suggestions in the business meetings, and for his wonderful Bible talks. Brother and Sister I. G. Shakeley of West Africa, and Brother and Sister Kelley of Sainam So. China, made things interesting by their unexcelled lectures concerning Christian work abroad.

The election of officers for the coming year was as follows:

A. F. Miller, Chairman, (Reelected).
H. L. Shumway, Secy. Treas. (Reelected).
Willie T. Millap, Presbyter, (Reelected).
A. J. Berry, Presbyter, (Reelected).
J. H. Stroud, Presbyter, (Reelected).
C. B. Webster, Presbyter,
E. R. Clower, Presbyter.
F. E. Baumgartner, Presbyter.
L. A. Sappington, Dis. Evang., State of Kentucky.
M. B. Hampton, Dis. Evang., State of West Va.
H. M. Clower, Dis. Evang., State of Virginia.

—H. L. Shumway, Sec. Treas.

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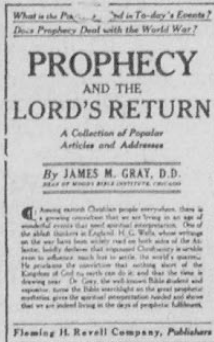
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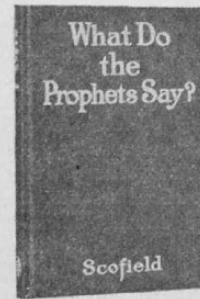


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