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## "The Just Shall Live By Faith"

Faith makes the impossible possible. Faith swamps the natural with the supernatural. Faith brings heavenly power to overthrow earthly. By faith the children of Israel passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned. Natural law is suspended and annulled by a greater law, a divine law, brought into activity through faith. Speaking of those early heroes of faith the writer of Hebrews 11 tells us, **"Who through faith subdued kingdoms."** The first kingdom met was Jericho, entrenched, walled in, secure. The walls of Jericho bowed in submission to the walk and shout of faith. These invisible and "contemptible" forces, and these tactics of faith were brought to bear upon those strong walls. The walls were the outcome of man's power and strength. The flat wall, the crumbled wall, was the outcome of the faith of God's children. "By faith the walls of Jericho fell down, after they were compassed about seven days." Man raises a barrier. Faith pulls it down.

**"Obtained promises."** Abraham went out not knowing whither, but he went where he could have the promises given to him. Every act of faith brought him fresh promises. Joshua testified that there had not failed one word that the Lord had promised.

**"Stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword."** A trio. A natural man is afraid of lions, fire and sword. Faith closed the mouth of the lions. Daniel said, "My God hath sent His angel and shut the lions' mouths." Faith brought in unseen forces and powers to give the lions lockjaw. "Quenched the violence of fire." No chemical extinguisher, but He who caused the bush to burn supernaturally caused the fire to lose its violence. Man puts out fire. God did better. He let the fire burn, but took out the violence from it immediately the men of faith touched it. The enemies who put them into the fire were slain by it. "Escaped the edge of the sword." They either escaped the sword or the sword escaped them. Faith can cause a straight arm to go crooked.

Faith can so work in the realm of the natural that the seeming impossible can be made not only possible but a means of strengthening the faith of the individuals, bringing them into the realm where they can triumph, walk over, control the forces that men are proud of, boast of and glory in. The iron door of Peter's prison opens of its own accord. Faith can not only nullify the forces of evil, but can also bring them into service, so that they can be servants of those who have faith. The sea, instead of being a grave for Peter, became a pathway.

**"Others were tortured, not accepting deliverance; that they might obtain a better resurrection."** Faith reveals beyond the range of time. Faith reaches beyond a temporal deliverance, it reaches forth to a better resurrection. This is one of the solutions to the enigmas, to the problems of the harassed godly ones who do not get any deliverance, help or succor in their trials or trying circumstances. Want of deliverance is not necessarily a want of faith, but faith points to the better deliverance.

"Paul, didn't they try to pray you out of the Roman prison? You did not come out. Peter was delivered. Paul, how do you explain it? Had Peter more faith than you? Were his friends more faithful in their prayers than yours?" Listen to his reply. "Not as though I had already obtained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." It is as though he said, "My high calling was the better resurrection, the resurrection out from among the dead. So I did not accept deliverance, in order that my faith might be perfected that I might have a better resurrection."

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith." Faith is not dead and did not die when these faithful heroes died. The Author of their faith lives and invites us to look to Him as the Finisher of our faith. He who supplied them with faith will give us faith to look to Him as the Finisher of our faith.

## THE PRAISE CURE.

Psalm 103:1-7

Lilian B. Yeomans, M.D.

I have administered a good many cures, seen a good many administered, and heard about a good many more. I remember a friend of mine telling me of one she took, but whatever the results may have been they were certainly not lasting, as she repeated it every year, and she complained, moreover, that it was very unpleasant.

"It was horribly expensive as well," she continued, "but, as I had plenty of money in those days, that didn't matter so much; but the unpleasantness of it I shall never forget."

"What was there so unpleasant about it?" I inquired.

"Well, to begin with, I had to go to Austria for it; for only there is to be found a certain kind of mineral water, which my doctor says my constitution needs. It is horribly nasty, tastes as sulphur matches and rotten eggs would taste, to judge by the smell. When I got there, I was put into a little attic room, and had to be thankful to get it, the place was so crowded. It was a room such that I would not dare to ask anyone in America to sleep in, even a tramp. Then we were wakened in the morning, at five o'clock, by a sort of clapper which made a very loud and grating noise. At the very first stroke, we had to leap up."

"Why such haste?" "Because, if we didn't get up immediately, we should be late, and that meant no breakfast. That was part of the cure!"

"Oh, I understand. I suppose, then, you hastily took your bath and ran down to a well-prepared meal." "That's all you know about it. There was no bathroom, and, already blue with cold, I had to wash in a hand basin in ice water. Honestly, I have sometimes found a thin film of ice on the water in the jug. Then I had to dress as quickly as ever I could in all my outdoor things, including heavy walking boots, and, putting on a warm wrap, I dashed downstairs to join the procession on the way to breakfast."

"Why, where was breakfast?"

"Oh, miles and miles away. That was part of the cure. The road was very rough; I think that was part of the cure, too, to shake up your liver."

"Well, I suppose you arrived at last, and went into a building where they had a huge, open fireplace with great logs burning in it, and sat down in front of its grateful warmth to a substantial German breakfast, all steaming hot."

"That shows all you know about it. No, when we reached our destination, we were at a sort of fountain, surrounded by a platform which was always slippery and damp, where we formed in line and at last reached the man who dispensed the water. When you gave your name, he turned to a sort of file he had to see how many glasses you had to drink, and handed them to you one by one, watching to see that you consumed the last drop of each. Then, and not till then, he handed you a ticket that entitled you to breakfast, and you made a mad rush, with the rest of the patients for a sort of garden (only it had no flowers in it; nothing but some discouraged shrubs) where there were some small tables (for we always took our meals in the open air if possible—that was part of the cure) on which were some rolls, of some sort of black bread. But, I tell you, it tasted good; and the only trouble was—the rolls were so small."

"But you could eat plenty of them, I suppose," I interjected.

"Maybe you're a doctor, but it's plain to me that you know nothing about 'cures,'" my friend said, almost contemptuously. "No, we were allowed only two rolls at the outside; some patients got only one, all the time they were there. Once in a great while some of us got an egg each, or a very thin slice of cold meat with our roll; but that was only by the doctor's special orders. Then we had a cup of very weak coffee made with milk. It was hot, and was the only warm thing we encountered from the time we got up until dinner time. They usually had some very thin soup for dinner, and two kinds of vegetables (very small helpings), and some days a tiny bit of meat or fish. No dessert, excepting, on gala days, an apple. Supper wasn't worth mentioning; and often I was deprived of it altogether. It was considered a great cure; and you had to apply months beforehand to be sure of getting in; and, counting your traveling expenses, doctors' bills, and board, it came very high."

That's one kind of a cure; and there have been, and are, many others, such as the grape cure, where patients are allowed to eat all the ripe grapes they can get outside of, but nothing else of any kind; the bare-foot cure, where they go barefoot; the hot-mud cure—no, they didn't have to eat it, only wallow in it, etc., etc. I am far from saying that nothing is accomplished by these and other kindred methods; but I do say that the cure of which I am going to speak tonight is the only sure cure. It is the most expensive cure ever known, but the price was paid by another, for it was purchased, "not with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:19). So the poorest may enjoy its fullest benefits. I call it the Praise Cure, because it is most readily applied by simply singing yourself into it. "Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name" (Psalm 100:4).

You can sing yourself and shout yourself into and through things that you can't get into or through by any other way.

There was an old man, a Presbyterian elder, who was terribly opposed to anybody making a noise over religion. He thought religion should be like the newest style of typewriters, absolutely noiseless, and with a guarantee to that effect. He had one daughter, however, a most saintly girl, who had so much glory in her soul that she occasionally boiled over. He labored over her to no effect, for it seemed as though she could not help it, though she hated to grieve her old Daddy. At last one day the old man came to the end of his well-spent life, and, as he felt himself entering the valley of the shadow of death, he had a glimpse of the glory that is to be revealed, and, to the amazement of all his family, he gave one shout of great joy and cried for his shouting girl, "Come along, daughter, and help me to shout my way through clear home to glory." And that is exactly what she did, though the tears were streaming down her face in the meanwhile.

And we can stand on God's Word for salvation and healing, after we have met God's conditions and have grounded every weapon of rebellion, and can praise our way through to perfect, manifested victory. This I call the Praise Cure; and it never fails when the praise is the outflow of a heart resting on God's unchanging Word.



Not very long ago a missionary from China was staying at Beulah Heights, who had a most wonderful healing of smallpox, while on the field, by the application of the Praise Cure.

Though she had not been vaccinated, she fearlessly nursed a sister missionary who had the disease, standing on God's promise that no plague should come nigh her dwelling, when a very bad case of confluent smallpox (that was what it looked like to the doctors) came out on her. She did not know what to do, so she asked the Lord; and He told her to sing and praise Him for faithfulness to His Word. Others took her and shut her up and told her to lie quiet; but she said if she didn't praise God the very stones would cry out. So she sang and sang, and praised and praised. The doctor said he feared for her life, that the case was serious, and awful complications were threatening; but she praised and praised and sang and sang. He said she was evidently delirious; but they had so little help that he couldn't restrain her, and she sang and sang, and praised and praised. They told her that if by any chance she recovered, she would be disfigured for life; and she sang and praised louder than ever. They asked, "Why do you praise so much?"

And she answered, "Because I have so many pocks on me. God shows me I must praise Him for each one separately." And she kept right at it.

The Lord had shown her a vision of two baskets, one containing her praising, half full, and the other one, full, in which was her testing. He told her that the Praise basket must be filled so that it would out-balance the other, so she kept at it. Her songs and shouts were so Spirit-filled that they were contagious, and the nurses, who were Christians, couldn't resist joining in them; so they kept the place ringing. At last the Lord showed her that the Praise Basket was full and overflowing. She saw it sink, and the testing basket rise in the air; and in a moment, as it seemed, the eruption and all attending symptoms, vanished, leaving no trace in the way of so much as a single scar.

Perhaps, to some, that may seem almost too much to believe; but I, from my personal experience, can furnish a case where the smallpox eruption disappeared instantaneously in answer to believing prayer and the application of the "Praise Cure":

One evening we were about to open the meeting at the mission where I was then working, when a man ran hastily into the hall and asked to have a few moments' private conversation with me. I led the way to the prayer-room, and, coming up quite close to me (I saw that he believed that I really believed in Divine Healing), he said:

"Dr. Yeomans, my wife has just come out all over with smallpox!"

"How do you know that it is smallpox?" I enquired.

"Why, we had a doctor who said so, and told us not to stir from the house as he was going down to get the health doctor and have the place placarded 'SMALL-POX' without a moment's delay. But as soon as he had left the house, my wife said, 'Run down to the mission—they will just be beginning the meeting—and get Dr. Yeomans to pray, and I am sure God will clear this plague off my skin and out of my blood.'"

So right on the spot, we applied the Praise Cure by "absent treatment," as the Christian Scientists say, and the brother ran home to find his wife without a single trace of the disease. A little later, the doctor returned with the health doctor and was un-

mercifully joshed by the latter for reporting a case of smallpox when there wasn't a pock in sight, nor any symptom of disease.

"Where is your smallpox?" the health official inquired.

"Well, where is it? It was here when I left."

"Well, where is it now?" inquired the health doctor, and with some jokes as to the probable character of the beverages which his colleague had been indulging in, he left the place without any further comment.

Yes, the Praise Cure works every time. It is not unpleasant; rather, it is delightful. The cost of it has been met for us by another, and it is available this moment to each and everyone of us.

Are you ready to begin it? The last clause of the 8th verse of the 1st chapter of the 1st epistle of Peter tells us exactly how to begin. Listen, "**BE-LIEVING**, ye rejoice with joy unspeakable and full of glory."

Just believe what God says about what Jesus has done for you, body, soul and spirit; think about it, talk about it, sing about it, shout about it, and the Praise Cure has begun. You are not to take it once a year, but all the time. "I will bless the Lord at all times, His praise shall continually be in my mouth" (Ps. 34:1). The Psalms—the Book of Praise inspired by the Holy Ghost, which has been used by the people of God in all ages, which Jesus Himself used—are full of this Praise Cure. Just observe the first verses of the 103rd Psalm:

"Bless the Lord, O my soul; and all that is within me, bless His holy name.

"Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things so that thy youth is renewed like the eagle's."

I personally knew a man, who was dying of acute tuberculosis of the lungs, who, in the words of that third verse, praised himself into perfect, rugged health that lasted a lifetime. Begin now. You can't afford to postpone it by so much as a moment. Tread the young lions under your feet by the praise of faith. It has never failed and never will.

Sometimes people will say, "That's true, and I feel better already; but when Jesus spoke the word when He was here in person the symptoms always disappeared instantly; and mine haven't disappeared, or have only partly disappeared; so I can't be healed."

The scriptural answer to which difficulty is, that the symptoms did not always disappear immediately even when Jesus was here in person. Notice that the nobleman's son, referred to in the 4th chapter of John, "**began** to amend" at the seventh hour, when the fever left him.

Also observe the gradual nature of the healing in the case of the blind man at Bethsaida, related in the 8th chapter of the gospel according to Mark (verses 22-24). There are three distinct stages to this remarkable healing.

**First**, Jesus took him by the hand and led him out of Bethsaida, which city had been abandoned to judgment, as we read in Matthew 11:21, "Woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. . . . I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment than for thee."

(Continued on Page Five.)

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### RESTORING THE CUT WIRES

God has provided grace to deal with the abnormal in our spiritual life. "Where sin abounded, grace did much more abound."

The Psalmist said, "My feet were almost gone; my steps had well nigh slipped." Peter was slipping, and Satan gave him a push. But the Word says, "A just man falleth seven times, but riseth up again." Peter had slipped two or three times, but there was a margin still left for Peter according to the reckoning of the writer of the Proverbs.

"When thou art converted," Christ said to Peter, "strengthen thy brethren." Peter, after his conversion, his restoration, was a different Peter. He could sympathize with the other tried ones. He was harsh before. "Yes, the others can forsake Thee—and they probably will—but I never will." He had little sympathy with other men's weaknesses. When the strong man falls then he is in a position to help the needy ones, the weak.

Peter was saved by grace. He was restored by grace. And he was entitled, because of being saved by grace, to have the consolations of grace hereafter. Recipients of grace are entitled to be receivers of grace more abundantly.

John writes, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ." That is the natural, normal condition of every Christian. Fellowship with the Father and with the Son! It is the scriptural standard.

"But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." Continuous cleansing for a continuous walk. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." A closer walk brings to the surface hidden imperfections. And the remedy is confession and the ever-present, ever-continuous cleansing of the blood.

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." God's plan, God's desire, God's purpose is, that we sin not, but there are many adversaries within and without; and if we do sin, provision is made for instant restoration by the ever-instant advocacy of the

divine Advocate, even Jesus Christ. The Son advocating with the Father for the sinning sons of men. Grace had anticipated a fall. Grace is provided for restoration. Grace engages the Advocate and pays the retaining fee. The fee is always sufficient and the Advocate is ever efficient.

"And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." The righteous Advocate for the unrighteous son. He continueth ever to make intercession. Omnipotent, omniscient, never-tiring Advocate and High Priest who continueth ever. Why does the saint backslide, or remain backslidden after he has sinned? He is looking to himself, his sin and his failure instead of looking to the Advocate the Father has provided.

Adam's fault after he had discovered Eve's sin was that he held conversation with Eve instead of communing with his Father. He had the preverted glance. He looked down instead of up. So does every backslider. He looks within instead of without. What is needed is a continuous looking to a continuous Saviour. Looking unto Jesus the author of our faith. Every Christian has done that, but we must also look to Him as being the finisher of our faith. This is the hard, difficult thing for some to do.

The saving look of faith has to be supplemented by the further look, the continuous look, the look to Him who keeps.

There are no self-contained units in the Christian life. All our springs are found in Him. Peter did well when he started to walk on the water. He looked to Christ, but he did not look at Him all the time. He saw the wind and the waves and began to sink. He did not continue to look to the author and finisher of his salvation who would enable him to continue walking over those tempestuous waves.

Truly our fellowship is with the Father, and with His Son, Jesus Christ. That should be our normal state with God. And Satan says, "Truly your fellowship shall not be with the Father and with His Son." Satan tried to break the fellowship between the Father and Son when Christ was in the wilderness. He was overcome and defeated by the Word. Satan tries now to break the fellowship of the saint with the Father and with the Son. God's purpose, plan and counsel is that it shall not be broken; and if temporarily broken, the Word—belief in the Word, in the statements of the Word in passages mentioned above—restores that fellowship. The devil has plenty of workers with sharp pliers to cut the telephone wires between you and the Father. God has plenty—more than enough—linemen always on hand to restore the cut wires. If you realize the wire is cut, send up a distress signal, and don't rest until the lines of fellowship are restored.

Morbid introspection often leads to destruction, that is, if you do not follow the instructions of the written Word—confess, and believe after confession. Amen.

C. H. Spurgeon reckoned as the highest compliment ever paid him the words of an open enemy who said: "Here is a man who has not moved an inch forward in all of his ministry, and at the close of the nineteenth century is teaching the theology of the first century, and is proclaiming the doctrine of Nazareth and Jerusalem current eighteen hundred years ago."

A holy life will produce the deepest impression. Lighthouses blow no horns; they only shine.



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**CAST OUT**

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"AND THEY CAST HIM OUT" (John 9:34). The only reason they had for this was that he testified for Divine Healing as practiced by the Lord Jesus. But praise the Lord, "JESUS HEARD THAT THEY HAD CAST HIM OUT; AND WHEN HE HAD FOUND HIM, he said unto him, DOST THOU BELIEVE ON THE SON OF GOD? He answered and said, Who is he, Lord, that I might believe on Him? And Jesus said unto him, THOU HAST BOTH SEEN HIM, AND IT IS HE THAT TALKETH WITH THEE. And he said, LORD, I BELIEVE. And he WORSHIPED HIM" (35-38).

The devil does hate to see the blessed Lord Jesus get any praise and glory, and he is fighting just as hard, if not harder, in our day to keep the Name of Jesus in the dark, as he did in the day when this miracle was performed. He is especially fighting divine healing and the Baptism with the Holy Ghost, and in many churches today, the same as in the day when this all took place, they will put one out if they testify of healing or the Baptism. Personally I received my Baptism while a Baptist. I went out to the churches to tell how wonderfully I had been blessed of God, and especially about my healing; and I was actually put out of one church for witnessing that Christ Jesus had healed me. The other churches began to speak of me as being "queer" and causing trouble; so, before they put me out, I got out, praise the Lord.

But notice the case of this young man that had received his sight by the touch of Jesus. His own parents began to weaken before the sneers and attacks of the Pharisees; but the young fellow himself stood firm for Jesus, saying: "Whether He be a sinner or no, I know not: ONE THING I KNOW, that, WHEREAS I WAS BLIND, NOW I SEE." And for this testimony and witness they put him out, and are still putting many out; but, praise the Lord, notice what God wrought for this cast-out. "JESUS FOUND HIM." And, finding him alone and forsaken by man, He took him unto Himself and made Himself known to him as the very Son of God. And then the young man WORSHIPED HIM.

These are the last days, and when we turn to "Pentecost" with the Baptism and healing, many will fight against us and turn away from us, and, in a very real sense, we will be put out, out of their circle, out of the fashionable churches; and often it turns husband against wife or wife against husband (Matt. 10:36). But our Lord Jesus is coming soon, and when He comes He will find us just where we are and will take us to be with Himself in glory; while those who put us out or turned against us will surely be in danger of remaining here and going through the tribulation. So let us take our tribulation now with the Lord Jesus and then it will come to pass that we shall become kings and priests and shall reign with Him. Praise the Lord.—Edw. M. Young, Evangelist.

**HIS DWELLING PLACE**

The contrite ones are those whose souls are melted and broken for sin — who feel the bitterness of their estrangement from God, and who long for restoration to His favor. After contrition, or as the sequel and complement of it, comes humility. But "He giveth

grace to the lowly." Our Lord may be regarded as the perfect Pattern of humility. He, the Lord of all, became the Servant of all. And how precious is the promise of the High and Lofty One to make the humble and the contrite heart His dwelling place!—J. R. Macduff.

**CHRIST'S ANSWER**

How hard it is for Christians to learn this lesson, that salvation is not according to the will of the flesh, but contrary to it; not from death, but through it. The Master's word is, "He that loseth his life for My sake shall find it." And yet when called to endure this loss in giving up some dearest joy or some "other self" according to the flesh, we wonder and demur, perhaps count ourselves forsaken of our Master, and take up Martha's plaintive cry, "Lord, if Thou hadst been here, my brother had not died." To which Jesus only answers, "I am the Resurrection and the Life." —Dr. A. J. Gordon.

**THE PRAISE CURE**

(Continued from Page Three.)

So Jesus takes us by the hand and leads us out of the world which is under judgment, to the shelter of His precious blood.

**Second**, Jesus begins the healing with a simple anointing of spittle, and, laying His hands on the man, asks if he sees aught. The result is a partial healing, but vision is still disturbed and unsatisfactory.

Thus He teaches us that our progress will sometimes be gradual and by successive stages. I firmly believe that many people never get past this second stage and so have only imperfect healing and deliverance. Suppose that this man, now possessing vision enough to enable him to get around, had taken his hand out of Jesus' guiding hand, and had betaken himself to some employment, whether good or bad, instead of waiting the further divine touch he needed; what would have been the result? He would have been only half healed; and people would have said, "That's the kind of work Jesus of Nazareth does." But it would not have been Jesus' fault; would it? And it is not His fault if we have not perfect soundness in the presence of all. If we are only in the second stage of healing, let us press through, by faith in the Precious Blood, to the place where the healing waters **flow**, and apply to our hearts, by praiseful faith, the merits of the Sacrifice of Calvary, that we may be holy in heart and life, and strong and vigorous in body. **In other words**, let us take the Praise Cure.

The **third** stage in the healing of this blind man brought him perfect sight. Read it in verse 25, "After that he put his hands **again** upon his eyes, and made him look up; and he was restored, and saw every man clearly." Thus our Lord sets us the example of repeated ministry to the needy until there is perfect deliverance; even as He taught importunity in prayer until the thing asked for (and granted for the asking) is realized.

'Tis a wonderful cure, this Praise Cure, and best of all, it never fails.

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## "All May Speak With Tongues."

Acts 2:4 and 39  
F. M. Moffat

I have recently read some views on the subject, "Do All Speak with Tongues?" There are always two sides to a question; and after reading one side I have felt constrained to give the other, not in any spirit of controversy, but with a real desire to be helpful, for we have in this subject a matter of vital importance.

If speaking in other tongues as the Spirit gives utterance is the evidence of the Baptism in the Holy Spirit as on the day of Pentecost (and with all our hearts we believe and know it is), then it means a revision of theology for a large portion of the Christian church and a new and blessed experience for all who will take this way. Such a question is never settled till it is settled God's way; and it will therefore be profitable to consider that matter with open hearts, and seeking the enlightenment of the Spirit Himself, to whom a proper understanding of this subject by the redeemed ones is of infinite moment, for on it depends His being able to possess and enlighten and use God's children as it is the plan of God and of the Lord Jesus He should do.

Of the fact of Pentecost we could have no more ardent advocate than many who do not accept our view. The points of diversity of opinion are (1) May all speak with tongues? (2) The initial evidence vs. the gift of tongues.

I am not an advocate of radicalism, nor an extremist, and certainly do not approve of noise without power. There will usually be noise with power, and noise that is in the Spirit is to the baptized one as melody. On the other hand, much noise might often be eliminated from Pentecostal meetings with profit to all; and would be eliminated if the saints were properly taught, and were obedient to the Scriptures.

That there is an important difference between the "Gift of the Holy Spirit" and the "Gifts of the Holy Spirit" is clearly stated in the Scriptures. Peter said to the assembled throng, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the GIFT of the Holy Ghost." This is not the gift of healing, or the gift of tongues, or of prophecy, etc., but the wonderful gift proceeding from the Father and the Son, to bloodwashed believers—the blessed third Person of the Trinity. "God so loved the world, that He gave His only begotten Son;" and now, the Son having perfectly done the will of God, and having made a perfect atonement for sin, the next great unfolding and ministry of the Godhead is manifested in the GIFT by the Father and the Son, of the Holy Spirit. We read that, at Cornelius' house, "on the Gentiles also was poured out the GIFT of the Holy Ghost." Peter in recounting the experience said, "God gave unto

them the like GIFT as He did unto us." This is primarily what the 120 received on the day of Pentecost, the GIFT of the Holy Spirit Himself. As they had received the Lord Jesus, and He had become their eternal possession—"My Lord and my God"—so they now received the Spirit as an abiding possession—"He shall abide with you forever"—"Even the Spirit of truth—He shall be in you." It is of the utmost importance that we do not confuse the GIFT of the Spirit with the manifestations of the Spirit as He works within, after having taken possession, which is the exercise of the various gifts of the Spirit of which Paul teaches in 1 Cor. 12 and 14.

Having a clear understanding on this point, it is now more easily seen that there may be a difference between the manifestation of the receiving of the GIFT of the Spirit, and the manifestations which are consequent upon His abiding. The receiving of the Spirit is, or should be, the common (and by this I mean general) experience of God's children; and it is therefore reasonable to expect that it will be marked by a common or general evidence of the gift having been received. This evidence is, speaking with other tongues as the Spirit gives utterance. We have quite sufficient Scripture record and example to show the "pattern in the mount" for receiving the Baptism in the Holy Spirit. In the upper room on the day of Pentecost, "they all began to speak with other tongues as the Spirit gave them utterance." In Cornelius' house "they heard them speak with tongues and magnify God." At Ephesus "they spake with tongues and prophesied." Jesus said that in the mouth of two or three witnesses should everything be established, and we are given the full measure, lest any should doubt. The only other descriptive record in the Word, of believers receiving the Baptism in the Holy Spirit, is in Acts 8; and that it was accompanied by a physical manifestation is clearly evident from the words, "Now when Simon saw that through laying on of the apostles' hands the Holy Ghost was given." When he beheld signs and great miracles wrought he was amazed; but it was when he saw that through the laying on of the apostles' hands the Holy Spirit was given that he coveted and sought to purchase with money the power ("authority," Greek and R. V.) to do likewise. Surely he saw more than believers receiving the Baptism by faith. There is no record in the Word of believers receiving the Baptism without a physical manifestation, and in the three places where the full record is given, it was the speaking in tongues as the Spirit gives utterance. Church history establishes that for a long period this was the common or universal evidence of receiving the Baptism in the Spirit.

It is equally reasonable to believe that the manifestation of the Spirit, after having taken up His abode in the believer, will be of a varied character, as we find set forth in 1 Cor. chapters 12 and 14. The Spirit is now energizing men and women for the ministry and service for the Master. They are of different dispositions, have different qualifications, varied training in past life, move in different spheres of influence and opportunity; and therefore the Spirit, in infinite wisdom, "divides to each one severally as He will;" and to each one is given the manifestation of the Spirit to profit withal. By the exercise of the gift of wisdom, and of the gift of knowledge, and of the gift of faith, and of the gifts of healing, and of the gift of miracles, and of the gift of prophecy, and of the gift of discernment, and of the gift of tongues, and of the gift of interpretation of tongues, through individual believers manifesting the ministry of one or more of these gifts, it is the purpose of God and of the Lord Jesus Christ that there be given to the world a supernatural testimony to the Gospel in the power of the Holy Spirit (1 Cor. 2:4, 5). It would seem to be the purpose of the Lord that there be no "ungifted" ones among Spirit-baptized saints. We read that "to each one is given the manifestation of the Spirit to profit withal," and that the Spirit is divided to "each one" severally as He will; that is, not bestowing gifts upon a selection of believers, but a selection of gifts upon all. It is my firm conviction that every believer who is baptized in the Holy Spirit has received one or more of the gifts of the Spirit, though it may be lying dormant and even unknown to the recipient, through lack of teaching, or through lack of further yielding to the Spirit that it might be made manifest. There is great need of Paul's exhortation, that we "stir up the gift that is in us," and apprehend that for which we have been apprehended of Christ Jesus. It is quite evident among Spirit-baptized believers that many manifest the operation of more than one gift; and it would seem that those whom the Lord has designed to be leaders in the work are frequently used in the manifestation of several of the gifts. It seems quite clear from the record of Paul's ministry that he manifested all of the gifts of the Spirit; and doubtless many of the mighty men of God have likewise done so.

There is no reason for saying that the manifestation of the speaking in tongues on the day of Pentecost is the same as the exercise of the gift of tongues as in 1 Cor. 12. Both are manifestations of the Spirit, at different times and for different purposes, just as there are many manifestations of the working of the Spirit according to His purpose at the time. There is a distinct difference between speaking in tongues as the Spirit gives utterance, and the exercise of the gift of tongues. Speaking as the Spirit gives utterance is involuntary as to time and matter, and is often accompanied by physical manifestations, as when receiving the Baptism in the Spirit. There is a gift of speaking in tongues at will



(which is a manifestation of the Spirit because it is not of human origin), supernatural as to the power behind it, and involuntary as to matter, though voluntary as to control of time and place of utterance. A believer should always seek to be in the Spirit and have discernment as to the mind of the Spirit when giving such utterance. The purpose of such utterance is fully set forth by Paul in I Cor. chapters 12 and 14. Speaking in tongues as the Spirit gives utterance, while preeminently the experience at the time of receiving the Baptism in the Spirit, is with most believers frequently repeated in periods of devotion or when wrought upon by the Spirit, but always is involuntary; and those who have the gift of tongues and can speak at will, frequently have involuntary utterance also.

Some maintain that tongues are one of the evidences of receiving the Baptism, given to some; and that others receive as the evidence gifts of healing, or prophecy, interpretation, etc. How is it then that on the day of Pentecost ALL received the gift of tongues, if this be the correct interpretation of that day's experience? There is no mention of any other gift being bestowed on that day. True, Peter manifested the gift of prophecy; the other apostles wrought signs and wonders; and doubtless many others did likewise, for with the Baptism in the Spirit evidenced by speaking in tongues came a bestowal of gifts mentioned in I Cor. 12; but there is no mention of them as gifts in connection with the day of Pentecost.

If tongues as a gift is the evidence of the Baptism in the Spirit, how is it that many believers who speak in tongues at their Baptism do not speak again, or if at all, only at rare intervals, but have in evidence some other gift of the Spirit?

As to speaking in tongues as the initial evidence not being mentioned in any epistle, we have, and the early church had, the record in Acts, and the universal experience of believers, which is a matter of history.

Tongues, as the evidence of the Baptism, are often a mighty sign to unbelievers, convincing them of the supernatural working of God; and the sense of the presence of God, that accompanies the Baptism, often brings conviction to sinners and doubters.

As to the teaching that "tongues are the evidence of the Baptism" leaves no place for faith it is clear that on the contrary it leaves faith the place God meant it should occupy, i. e., as a means of "obtaining the promises." We take the salvation of our loved ones by faith, and get the evidence when they are converted. We take healing by faith, and get the evidence when we are healed. We take the promises by faith, and get the evidence when they are fulfilled. We take the promise of the Baptism in the Spirit by faith, and get the evidence when He comes in to abide. The Word never teaches us to take things by faith without realizing them in having the evidence of them—"by faith they obtained the promises." "Faith is the substance of things hoped for;" i. e., faith clothes

the promise with substance as of reality; but the things are still "hoped for" and, as we hold steady in faith, are actually realized. Living in faith, or by faith, is not a life that is all hope and no realization; but a laying hold for the day's needs, seeing them supplied (receiving the evidence), and then believing for the next need or circumstance. To say that a believer is to live on and on, claiming the Baptism by faith, without receiving it and the evidence of it, according to New Testament example, is to start him on a quest that leads nowhere. Having received, there is ample scope for faith for the daily outworking of the Spirit.

I heartily agree that physical manifestation is not a thing to be sought for; and I would also say most emphatically that a believer should not seek for tongues, as such. It is when the seeker is most oblivious to those things, and really lost in the Lord, that He finds the manifestations come upon him.

As to protracted seeking delaying the believer from entering upon work for the Master, he would be well advised to make seeking the Baptism the main business of his life, until he receives. Many things operate to delay receiving, or to lengthen the period of tarrying. The early disciples, with all their wonderful experience of being with their risen Lord and seeing Him caught up into heaven, had to tarry 10 days. It may be said that that was a dispensational period, and so it was; but nevertheless it was a period of seeking or tarrying for the disciples; and I venture to say that if any believer will seek with the faith and zeal and constancy of these 120 laying all else aside as they did, he will receive within a period that is not likely to exceed ten days. It is not that the Lord does not want to baptize us, but most of us never give Him a chance.

It is claimed that Jesus never taught that all would speak with tongues, and yet we find Acts recording the universal experience of baptized saints. Jesus never taught that any would have the gift of interpretation, or the gift of discernment, but they were made real in the church. These were truths that unfolded as the plan of God unfolded for the church. I am not at all sure, however, that all the words of the Lord Jesus in Mark 16:17, 18 were not intended to apply to all believers. If these signs were to be distributed, say one to each believer, the brother who had the sign of tongues and happened to pick up a serpent, would be in a sorry plight; likewise the brother who was gifted to lay hands on the sick and was restricted to this one sign, if he drank some deadly thing. To me it is quite evident that this charge or commission of the Lord Jesus to His disciples, and to the disciples of the disciples (them that believe through their preaching) is a dispensational or age-long charge to all believers, the same in substance as the charge to the twelve, giving them "power and authority over all demons and to cure diseases" (Luke 9:1), and to the seventy, authority to tread upon serpents and scorpions, and over all the power of

the enemy;" and nothing (including drinking deadly things) shall in any wise hurt you" (Lu. 10:19). To this the Lord added, for the disciples of this age, "They shall speak with new tongues," signifying the abiding presence of the "other Comforter," through whom they would be empowered to do all these things. What a vista this opens up of the real ministry of disciples, as intended by the Lord, and how few will be able to return with joy, as the seventy did, saying, "Lord, even the demons are subject unto us."

Some writers contrast the value of tongues and of prophecy (but really of ordinary preaching, that is, preaching in the accepted meaning of the term). The inspired preaching which is one of the exercises of the gift of prophecy is the flowing forth of a message, largely or almost altogether unpremeditated, as an artesian well gushes forth, and is quite distinct from ordinary preaching, i. e., prepared messages, even though preached under the anointing of the Spirit. It will be found that a man exercising such a gift has received the Baptism in the Spirit with the initial evidence of speaking in other tongues as the Spirit gives utterance.

If people who have spoken in tongues are not satisfied, it is because they have not understood that this was only the threshold into the Christian life in the Spirit; and have not maintained an attitude of consecration and humble waiting upon God through which they might be led out into the continually unfolding and expanding life in the Spirit. Much of the failure in Pentecost is due to failure to distinguish between the experience which is the gateway, and the life in the Spirit into which it is intended to lead us.

If there is no manifest evidence of receiving the Baptism in the Spirit any one may say they have received; there is no standard to judge by; whereas the Word of God gives us this standard in the experience of the early Christians. Multitudes have received this way; yes, hundreds of thousands during the past 16 or 17 years; and in every country of the world, they (including children and heathen converts) invariably speak in other tongues, though they knew nothing about it previously, or sought such an experience.

Tongues are the reproach of Pentecost; but the believer who is willing to bear the reproach, and who desires the Baptism so earnestly that he is willing to have it God's way, will "know of the doctrine" and be abundantly repaid.

It would greatly glorify God if all those who have the Baptism in the Spirit and speak in tongues would strive for the unity of the Spirit; be teachable, willing and obedient, and allow the Holy Spirit to shed the love of God in their hearts.

May He, whose ministry is to lead us into all truth, find us willing to be taught of Him.

#### NOTICE!

Please do not use DIME CONTAINER ENVELOPES for anything except the purpose intended, as it makes confusion in our office.

J. R. Evans, Secretary.

## "I Am the Lord That Healeth Thee"

### ANOTE OF PRAISE

When our first child was born the doctors said I could never have another one. But thanks be to our wonderful Lord. He, the great Physician, has carried me through that trying experience four times, and three of the children are living. These words are written for any other trembling soul. Look up, and trust Jesus. Deut. 33:27; Josh. 1:9; Psa. 91; Prov. 30:5.—Mrs. Ethel M. Vincent, Box 175, Redford, Mich.

### HEALED OF KIDNEY TROUBLE

I asked prayer for my daughter for kidney trouble. She is nearly 17 and has been troubled all her life until the last few weeks. God has wonderfully healed her. Praise be to His dear name. I promised Him that I would publish it when she was healed. Pray for me that I may receive the Baptism in the Spirit, and be healed of headaches and rupture.—Mrs. S. P. Graham, Salix, Iowa.

### HEALED OF MANY AILMENTS

I feel that I must add my testimony to the many others. About one year ago, the Lord wonderfully delivered me from the tobacco habit. Bless His name! Last summer Brother Romines came to our town and held a meeting, and hearing him talk on divine healing gave me greater faith, for which I praise the Lord. I had been a sufferer from stomach trouble, constipation, and piles for about thirteen years, and also nervousness, and was almost a nervous wreck the last two years; but, praise the Lord He has most wonderfully healed me of all my afflictions, and I have gained 25 pounds since last July. I give God all the glory. Praise His wonderful name. Pray for me that I may receive the Baptism in the Holy Spirit.—Mrs. W. B. Vaughan, Bearden, Ark.

### INSTANTANEOUSLY HEALED

Praise the dear Lord for His wonderful healing power. I want to thank the dear Lord for healing me. I had a terrible soreness in my breast for about seven and one-half years. I suffered almost constantly with it. I could not lean back against a chair as the soreness went clear through to my back. It was on the right side of my breast, and I could not lie on that side at all. It would hurt me so bad sometimes I could hardly use my right arm. I went to the doctor with it but it did no good. The sore spot proper seemed to be about the size of a half dollar, and it felt as if small roots ran from it in all directions. I did not know about divine healing until about two years ago, when we got to going to Pentecostal meetings; then husband and I began to trust the Lord for healing. Husband has been healed at different times of minor afflictions through prayer. About a year and a half ago, Sister Woodworth-Etter came to Evansville and held a two-weeks meeting. She anointed me with oil in the

name of the Lord, and my breast was healed instantly. Praise His dear Name! My breast has never hurt me one instant since that time. I thank Him for His healing power and always want to trust Him for healing myself and family. Pray that husband and I may receive the mighty Baptism in the Holy Spirit. Pray for this entire community.—Mrs. Bert O. Smith, R. R. 10, Boonville, Indiana.

### HEALED OF GALLSTONES

Two years ago my precious mother, who lives in Idaho, was stricken with gallstones, and was very ill for a time. She recovered in a measure for a time, then the terrible suffering came on again. My father, an unbeliever (Ingersoll), called a physician. The physician wanted to operate at once and the operation would cost \$400.00. My father agreed. But mother said, "No, I am going to Portland to the saints and have them pray for me; and the Lord will heal me." She came. While in meeting one Sunday afternoon, she was taken very ill. We prayed for her and brought her home. For three days she lay, in terrible agony. Once her eyes were set. A sister and I sat by her bed, not looking at the condition or at death, but at the cross.

There was no fear in my heart. I knew that she was delivered at Calvary and that was enough.

The devil whispered, "Now she will die; and you know what your papa and the children will do." The anointing came upon me and the Holy Spirit rebuked the devil and mother was instantly delivered from unbelief. Praise the dear Lord. She is well. She has learned through faith in His Word that **He Himself bore her sickness; and if He bore them, she is loosed forever.**

My pastor, W. C. Trotter, will be glad to send anointed handkerchiefs to all sufferers. God is God, and the blood avails. Praise His name.—Edith Loy, 466 East Davis St., Portland, Ore.

### HEALED OF SCARLET FEVER

I want to praise God for His wonderful deliverance from Scarlet Fever. My little two-year-old girl was taken sick February 14. When I was praying she came to me complaining about her neck. I turned to pray for her but she got worse and I soon had to put her to bed. I called for our pastor, Brother Freimark, and he and others immediately prayed for her, but she seemed to get worse. Her neck swelled on both sides, inside and outside. She lost her voice to a certain extent and stopped eating. The next day I again called the pastor, and after prayer she went to sleep for about three hours and then awoke and ate heartily. Still her fever kept rising and on Sunday February 17 she broke out with Scarlet Fever. That night we had a handkerchief anointed and prayed for. There was no outward sign of deliverance but in my own soul there was a

deep settled peace and continuous praise. On Monday morning a trained nurse in our assembly came and she thought the little one had a fever of from 102 to 103 degrees. I went to the school to tell the teacher that the children could not come to school for awhile. They questioned me and told me to get a doctor. They sent a school nurse to the house who, on examining the child, said that she was about to have the measles; but we told her that she had broken out and that it was not measles but Scarlet Fever. I was told that I must get a doctor to have a written notice from him before they could go back to school. So the next day I called the doctor. He could not tell whether she was going to have the measles, but we told him that was not what it was. So he tested the child by writing on her arm and leg to see if the marks would remain as is the case in Scarlet Fever, and there was the sign. Then he looked at her throat and it showed the symptoms of Scarlet Fever, so he wiped her throat with a piece of cotton and sealed it in a glass and had it tested at the health office. We had told the doctor that the germ was killed. The next day when the doctor came the child was already up playing. He said there were no more germs, so he gave me a note for the children to take to school and that same afternoon they went to school; but when they gave the teacher the note she would not believe the children so she sent them to the principal. He called the doctor over the phone because he could not understand and believe that in two days a child could be well of Scarlet Fever. Praise God it was a wonderful opportunity to witness to the doctor and the nurse and the teachers.—Mrs. A. Mehringer, 23 Cinnabar St., San Jose, Calif.

**VETAL, S. DAK.**—Our pastor secured Evangelist, O. V. and Pearl Gilliland to hold a two-weeks revival; and for the first time we heard Pentecost preached. This is only a country community, and a schoolhouse the only place of worship, though we expect to have a church soon. But a wonderful revival broke out, and the community was stirred as never before. Some came quite a distance to see the power of God manifested. There were 20 conversions, and 10 received the Baptism in the Spirit according to Acts 2:4. Several are still seeking the Baptism. Several remarkable cases of healing were reported. One young man, who had been in the army, has been doctoring for several years for ulcers of the stomach. On his discharge they said that death was liable any time; but praise God he was healed. A deaf woman was healed, and a little boy, seven years old, who had suffered from the effect of infantile paralysis, was able to lace his shoes the next day after we had him prayed for. It was the first time in his life that he had been able to do so as he was stiff and weak in his legs. Many other remarkable healings took place. Prayer meeting took place in some of the homes, and we are expecting the revival fire that created such a stir to continue.—Mrs. Otto F. B.



## DAILY PORTION FROM THE KING'S BOUNTY

MRS. A. R. FLOWER

**Sunday:** "What have I to do any more with idols? I have heard him, and observed him" (Hosea 14:8).

"The dearest idol I have known,  
Whate'er that idol be,  
Help me to tear it from thy throne,  
And worship only thee.

"So shall my walk be close with God,  
Calm and serene my frame;  
So purer light shall mark the road  
That leads me to the Lamb"

**Monday:** "That the Father may be glorified in the Son" (John 14:13).

"When a man is giving an illustrated lecture he often uses a long pointer to indicate places on a map or chart. Do the people look at that pointer? No, that only helps to show them the place on the map, and they do not think of it,—it might be of fine gold; but the pointer does not satisfy them. They want to see what the pointer points at. And this Bible is nothing but a pointer, pointing to God; and,—may I say it with reverence—Jesus Christ came to point us, to show us the way, to bring us to God. I am afraid there are many people who love Christ and who trust Him, but who fail of the one great object of His work; they have never learned to understand what the Scripture saith: 'He died, that He might bring us unto God.'"

**Tuesday:** "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (John 12:24).

The story is told of Nagappa, a young Hindu Christian who, while having prayers with his wife and children, was seized upon by some Hindoos, dragged by his hair to the police station, and there beaten severely with bamboo sticks. Later his friends said, "Why don't you tell the missionary? He could report your persecutors to the higher authorities and have them punished." Nagappa replied, "They have not nailed me to the cross yet, and Jesus was nailed to the cross for me. He did not save me to have an easy time. I am willing to suffer for His sake, and perhaps I shall be able to lead those who beat me to Christ if I forgive them." There are many such Nagappas, only newly converted from heathenism, who shame us in our cool indifference and unwillingness to suffer even slight inconveniences for Christ's sake. If the blood of the martyrs is "the seed of the church," and we see so little of the martyr spirit today among the professedly religious of our land, we can only hope for but a poor harvest tomorrow.

**Wednesday:** "I am crucified with Christ" (Gal. 2:20).

"Then there is self-exaltation, another form of the works of self. Ah, how much pride and jealousy is there in the Christian world; how much sensitiveness to what men say of us or think of us; how much desire of human praise and

pleasing men, instead of always living in the presence of God, with the one thought: 'Am I pleasing to Him?' Christ said, 'How can ye believe who receive honor one of another?' This self started from hell, it separated us from God, it is a cursed deceiver that leads us astray from Jesus."

**Thursday:** "But He knoweth the way that I take." (Job 23:10)

I see no sun, no stars, no moon;  
I hear the dripping of oars,  
And know, though reached afar so soon,  
We pull for other shores.

Afraid, you say, to journey so?  
The floods may overwhelm?  
I need to see the way? Oh, no!  
My Lord is at the helm.

**Friday:** "If ye do these things, ye shall never fall" (2 Peter 1:10).

A few months ago a friend of mine who travels, stopped over night in a hotel in one of the cities of the middle west. During the night he could hear the hotel jar, and it sounded as if he heard blasting. Next morning he asked for an explanation, and a friend said:

"They were blasting underneath the hotel. They are underpinning the hotel, as one corner of the building is sinking."

"That is a strange situation, and it gives me an uncanny feeling," said my friend.

"It hasn't gone down more than three-quarters of an inch yet," said the other, "but the fact is, when they laid the foundations of the building, instead of going down far enough on one corner to reach solid rock, they hit a stratum of shale and stopped excavating. Now that the weight of the building comes on it the corner is sagging, and if they let it go it will warp the whole hotel out of shape."

If you are ever going to have a Christian life that will be contented and happy and efficient, it will be because you go down to some solid foundation.—Sel.

**Saturday:** "I have set the Lord always before me" (Psa. 16:8).

"There are so many Christians who wonder that they fail; but think of the ease with which they talk and join in conversation, spending hours in it, never thinking that all this may be dissipating the soul's power and leading them to spend hours not in the immediate presence of God. I am afraid this is the great difficulty: that we are not willing to make the needed sacrifice for a life of continual waiting upon God. Are there not some of us who would feel it an impossibility to spend every moment under the covering of the Most High, 'in the secret of His pavilion?' Beloved, do not think it too high, or too difficult for you and me to attain, but our God will give it to us. Let us begin even now to wait more earnestly and intensely upon God. Let us in our homes sometimes bow a little in silence; let us in our closets wait in silence, and make a covenant, it may be, without words, that with our hearts we

will seek God's presence to come upon us."

### OUR WORK IN JERUSALEM

Sister Brown of Jerusalem, Palestine writes: "God has graciously sent Sister Radford, who has rich experience in these matters, and is well able to assume the responsibility. With her coming a new department has been added to the work. Her Bible classes are beginning to bear precious fruit in the lives of the members.

Our only room for meetings is the living room, which also serves for two dining-rooms, receiving room, Bible-class room, the girls' study-room, library, sitting and sewing-room. Our Sunday School has outgrown it and we have had to tell our adult class not to come, as the room cannot accommodate them and the children. Our assembly meetings average from 45 to 50 attending. There is great confusion at times. The men's Bible classes are not attended as they should be, because the men have to pass through a room full of young women (a very improper thing in the East) to get to the sitting-room which in turn is far too small for such classes. Besides, we have no quiet place in which to talk with them, nor have we missionaries any privacy from the girls, which is not good for them, nor for us, nor for the work."

### A PLEA FOR THE WORK IN JERUSALEM

Sister Brown must vacate her place by the first of August. She has an offer of a house and grounds in a good location which is a very promising part of the city for the future. The house would be sufficient for the present housing of both missionaries and girls, and there is plenty of ground to build the Mission Hall with Bible classes, reading and prayer room. Temporarily they could get a military hut and put it on the ground to use for any meetings. Beloved of the Lord, pray very earnestly that the Lord will direct the saints to see this great need and pray that funds be speedily raised.

At present there is not a single Mission Hall in Jerusalem,—not one place open daily for evangelistic services. God has thus put before the Pentecostal people this door of large opportunity to go forward. If we fail in this to obey His command He will doubtless raise up others to gather in the harvest; but ours will be the great eternal loss. May the Lord speedily answer our cry and send the needed help. Saints of God pray; pray as we never prayed before.

### SPECIAL NUMBERS OF THE EVANGEL

**No. 509. Special "Pentecostal" Number.** Full of messages on the Baptism in the Spirit.

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The price of these special editions is, 100 copies for \$1.00, (Canada, \$1.15.) 25 copies, 25c, (Canada 29c). Send for a roll for distribution. Mention which number you wish to have.

## 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 St., Springfield, Mo., U. S. A.

### THE PARAMOUNT NEED OF PRAYER

Of all the needs in the whole wide world, amidst the heartaches, sorrows, perplexities, calamities, sufferings, sin and sickness, none is greater than the paramount need of prayer on every Mission field. By that I mean prayer; "interceding, all-powerful, mountain-moving, sin-convicting prayer." It is only through prayer that we will ever be made to stand in this land of darkness and manifold temptation. It is only through prayer that the walls of this modern Jericho will fall down. It is only through prayer that the heathen will ever be convicted and won to Christ. The other needs, great as they are, will only be met through prayer. If we all really had Missions on our hearts in intercession, the Lord would certainly call out those that He wants. And if you really prayed for missions the financial needs of the fields would be easily met, for the Lord would most surely lay on your hearts what you ought to send for the support of the work.

And if we all prayed as we ought I am sure that the Lord would open the windows of heaven and multitudes would be brought into the fold. Everything can be accomplished through prayer. Prayer is the key that unlocks the whole treasurer-house of heaven. Prayer is the believers never-failing weapon which enables him to triumph over all the devices of the enemy. Prayer is the unseen cord which draws the sinner to the foot of Calvary. The effects of prayer are measureless. The results of prayer will last through all eternity. The dividends of prayer are priceless and age-abiding. So please, for the sake of the One who washed us in His own blood, pray for Missions and the poor, lost heathen. If we cannot go, we can at least pray; pray that the Lord will lay the burden on the hearts of all.

William M. Faux.

### EVERY LITTLE BIT HELPS

Sometimes when there is a building program on foot, Assemblies and Sunday schools are tempted to let down on missionary offerings. Don't do it! There is always a way to keep up your missionary giving and God will bless you in the effort and the local work will not suffer either. Here's how a Sunday school class in Enterprise, Ala. felt about the missionary program. Mrs. C. H. Johnson, the missionary treasurer writes, "One of our sisters, Mrs. Cleo Yelverton, felt led to get the children together for a missionary meeting, and now they gather every Saturday afternoon. She calls them her missionary class. \$5.37 has been given by these children. They carry dimes, nickles and pennies and before long it swells to dollars."

Possibly there are some opportunities lying at your door also for helping the missionaries. Remember, the pennies, nickels and dimes soon grow into dollars, and every little bit helps.

### SAFE ARRIVAL

Brother Boyce writes that they have safely reached Bombay, India, and expect to arrive in three or four days at Garakhpur, U. P. India. Sister Boyce is much improved in health and is increasing in strength, for which they praise God. They will then look upon the faces so dear to them, the beloved Indian Christians. They are very glad to be back home again in India. Please continue to pray for them.

### LANGUAGE TEACHER CONVERTED

Brother Kvamme of Tientsin, N. China, writes: "Mr. Wang, our language teacher, received the Baptism in the Holy Spirit a little over a week ago, and is now very happy in the Lord. Mr. Wang was an unsaved man last year when we hired him as language teacher, but it was not long before the Holy Spirit convicted him of sin, and by faith he received Jesus as Saviour. His wife and older children also became hungry for the Lord, and today they also are seeking the Lord for His fulness. Mr. Wang has good knowledge of the Word of God, and in the past months has been a great help to us in the work; now with the Baptism in the Holy Spirit, we feel sure he will make a good evangelist. Please remember our native workers in special prayer. If they are warm-hearted with us for the Lord's work, so much the more can be accomplished."

Brother Mader of Chuchowfu, China writes: "Pray for us here. We are looking to God for a revival. God is working; for which we praise Him. A mason by trade and family are coming on nicely. In times past he has worked in temples, but now he feels that he cannot do it. One day this week two priests came to his home and wanted him to fix up their temple; but he said that he could not do it because he was serving Jesus now. Pray much for this man and family that they will be true to God. It is precious to see the few come out for God. We so long to see many more."

"The dear Lord has just raised our eldest daughter up. She was very sick with pneumonia. She has had this every winter. Pray that deliverance will come to her over this weakness. Our Lord is able and nothing is too hard for Him. We are only kept as He keeps us. Our only protection is under the blood. Pray much for all the missionaries at all times."

### JAPAN A LAND OF OPPORTUNITY

"Thy God reigneth." "The God of glory thundereth." God is speaking to this nation. O that the people might take heed, and repent. It is a solemn time to us all. God's call to the church is to pray. Will His children really get down to prayer? What a need there is for prayer! More than for anything else. While the demand is great for funds, food, and clothing for so many needy ones; yet prayer is the lever which alone can change things, and move the heart to seek the living God.

Sad, indeed, were the sights we looked upon—desolation everywhere—Yokohama, one mass of ruins. One was conscious of the curse of an angry God upon the city. How long suffering and patient He has been, as He has pleaded with the people to turn from sin and idolatry and flee from the wrath to come, as His faithful servants have sounded out the Gospel message in the streets and lanes of the city. The people seemed as if they heard it not, while the cruel, raging flames swept over the city like a sea of fire.

Jesus is coming and we must work, for the night cometh when no man can work, the dark night of the Great Tribulation, worse than we have yet seen. May be counted worthy to escape all these things, and to stand before the Son of man without shame, and even to have that honor, as some will have, of sitting with Him on His throne, having overcome, even as He overcame.

### BLESSED VICTORY

Sister Gager of Basti, India writes: "In closing, I want to thank you for your letter of sympathy. I am glad to report victory in my body over the carbuncles, and returning strength. How I do praise Him that I am able to enter into the work. We are out on a tour living in tents, among the people, daily, with our workers, visiting the villages and telling many who have never heard about the Saviour who died for the love of them. O what joy to see the way they listen and how glad they are to hear the good news. We trust for a harvest of souls for His glory."

### BLESSINGS AMONG NATIVES

Brother Fred Burke of Leeuwnek, S. Africa writes: "I recently attended some services at a white convention held near here. The messages were given and services were held in Dutch and in English, as there are the two elements to be dealt with here. There is a need in Pentecost here, as in many other places, of still going down, and I confess that my greatest blessing and times of refreshing have been among the black people. There I have seen some real manifestation of Pentecost. May the Lord bless you in the work He has given you to do. Pray for us all."

### A MINISTRY OF TRACTS

Put a tract in every letter you write. Send 25 cents for Sample Package. Gospel Publishing House, Springfield, Mo.



## SOUTH AFRICA

Brother Law of Pretoria, South Africa, writes: "Since arriving in South Africa, we have been waiting and praying for God to direct us into the very place and work that would please Him most. We have been determined not to make a start in opening new stations until we heard God's voice directing us. Finally we felt led to go to Middleburg to visit Sister Turney and Sister James and the work there. The trip was made in the night, and when I awaked and looked out of the car window the next morning, the native servant, "Daniel," stepped up to the window and inquired if this is Master Law. I replied in the affirmative after which he assured me that we had a long, slow trip before us, and that we had better be going soon. Because of a recent hailstorm, the day was very cool. The country is very picturesque, and we enjoyed the trip, although it was very slow traveling. When I mounted this two-wheeled trolley, drawn by four donkeys, and seated myself beside that dark-skinned son of Ham and started out across the country to carry the message of salvation to the natives of the distant village, I experienced some of the same joy that Philip enjoyed when he joined himself to the Ethiopian's chariot.

"After a few hours we reached the station, and Sister Turney and Sister James were very glad to see us. Several of the natives came and inquired if "Maruta Law" had arrived. "Maruta," with them, means teacher. After meeting several of the natives, we sat down for a friendly, and enjoyable talk with the two women missionaries. We had blessed fellowship with them. The story they had to tell was a long and interesting one. With tears forcing themselves to my vision, in spite of their effort to conceal them, they told me the long story of fourteen years of missionary work, with all of its hardships and difficulties. Since Brother Turney's death, these two faithful women have been continuing the work in this native village. I did not see any other white persons except the children of Sister Turney during the time I was there.

"After talking for quite awhile, we took a walk around the stone buildings that Brother Turney had built with his own hands before his death. The stones he dug out of the mountain-side. After viewing the small plain buildings, I went into one of the rooms and bowed before God in prayer. In a most precious way He came to me with assurance that I was in His will at that very time and place. I said, 'O God, here I am on the scene where two of your servants have passed away from this life; help me to be faithful to Thee.' After Brother Turney's death the work was supervised for a time by one Brother Daniel, who soon died. Since that time the two women have carried on the work in the best manner possible for them.

On Sunday morning we took a walk with Sister Turney down across the little orchard to a lonely little spot where Brother Turney's body now lies. We preached to a good sized congregation

of natives that had gathered at the mission to see and hear the new "Maruta." The church is a very nice little stone structure and is well equipped and finished in the inside. It was such a treat for Sister Turney and Sister James to have an Assembly of God missionary direct from America that they had a U. S. flag floating on the roof of the little church. We preached to the natives again in the afternoon. A great crowd of them was waiting for the door to be opened. When we opened the door they all rushed for the front seats. The church was crowded to overflowing. At the close of the service we went to see the old native chief and gave him a small peace offering.

On January 5 we accompanied Sister James to the station at Randfontein. For fifteen months, the native believers at Doornkop and Randfontein had been looking for the new "Maruta" from America. They had been waiting so long that some of them were beginning to doubt our coming. Many of the natives had assembled to meet us. We had blessed services, and some of the natives came to the altar seeking salvation and healing. In addition to the main station we have three outstations. The local work at this place is supervised by one of our native evangelists. He is very bright and trustworthy. He speaks the English language fluently. Randfontein is a mining district and there are 19,000 natives there at this time. Thousands of raw natives come here from Portuguese East Africa. A large percentage of them never heard of Christ before arriving at Randfontein. Moffet gets these raw natives to come to his school to learn to read, write, and cipher. While he is teaching secular subjects, he preaches Christ to them, and quite a number have been converted in this way. Moffer assisted Brother Turney in the work, and we expect him to assist us. We mean for him to give all his time to the ministry as soon as we can arrange for his support.

Our principal mission stations are Middleburg, Randfontein, and Chaichai, Portuguese East Africa. Chaichai is an important native center over on the East coast. We have two native evangelists there; also a small church which these native evangelists have built. They claim about forty believers. I expect to visit them later. In addition to these stations Brother Turney had about ten other places. Some of these we expect to carry on and others we hope to revive.

Before leaving America, we felt very sure that God wanted us to come to South Africa. There were difficulties connected with our preparation, obstacles were cast in the way, and there were many things that we could not understand, because we could not see as far ahead as our God. "None of these things moved us," but we pressed against them. We felt deeply in spirit to "arise and go toward the South" (country). While we were so pressed to go forward, Sister Turney, Sister James, the twelve native preachers, and other native believers were faithfully praying that God would send

a superintendent to carry on the work here with a view to expansion. When we arrived, they said, "Brother Law, you came to us in answer to prayer."

For a time I was made to believe that the South African Government would not countenance other societies doing missionary work in their territory. Personally I was slow to believe such news from the day it reached me. I therefore determined to make a thorough investigation. After conferring with the Chief Commissioner of Native Affairs, the Registrar of Companies, and finally with the Secretary of the Interior I found out that there was no truth in the report. These officials assured us that the Assemblies of God have the same opportunities for doing missionary work in South Africa that any other society has, as far as the government is concerned.

We covet the prayers of the saints. This country is smitten with various plagues, pestilences, and famine. 800,000 lepers are in the country. Crops have failed. Live stock have starved. Swarms of locusts cross the country and do great damage. One of the senators read a resolution the other day in the senate recommending that a day of fasting and prayer be declared, in which the people of the country might confess their sins to God and ask Him to remove the plagues and send rain.

## MISSION PROPERTY

Brother and Sister Slager of Chuchowfu, China, write: "I write to inform you that the Lord has recently enabled us to buy a piece of land, a few minutes walk from our present location. There is nearly one-third of an acre, with some Chinese buildings on it, and a good well. It is a suitable place on which to erect both a chapel and a dwelling house for missionaries. The location is better than the one we now have, being situated in a busier section of the city.

"The property we now occupy in Chuchowfu was purchased by us four years ago. Later we purchased land on a mountain about fifteen miles from Chuchowfu and built semi-native buildings on it, to be used for a summer home for missionaries and as a pilgrim mission. These purchases are already known to the missionaries. We have had the title-deeds of the two above-mentioned properties, and of the one recently purchased, all made out to the Assemblies of God. So these properties will be kept for God and His work."

## TO THOSE WHO WRITE

Please write reports separate from other matters of business; write on one side of the sheet only; if typewriter is used, do not write lines close together; if possible, furnish copy which will not have to be re-written before it goes to the printer. Extra work means extra expense to the publishing house as well as added burden to already overtaxed workers. Thank you.

Write today for a free copy of Brother Bell's booklet "Annuity Bonds."

## REPORTS FROM THE FIELD

**OSWEGO, KANS.**—God is still with us. Eight have received the Holy Spirit within the last two weeks. Pray for us. B. H. Caudle.

**DEPEW, OKLA.**—We have recently had our assembly set in order by Brother Jones, and have called Brother Charley Taylor of McAlester to be our pastor. We ask for prayer, and also that any Council preacher passing this way will stop and preach for us.—J. N. Anderson, secretary and treasurer.

**SULLIVAN, MO.**—Brother W. H. Boyles from Denver, Colorado closed a successful meeting here a short time ago. He is our pastor now. We are having good meetings. Two have received the Baptism in the Holy Spirit in the last week. Pray that the good work may go on.—W. J. Baker.

**OLIVE BRANCH, ILL.**—We are praising God for old-time Pentecostal power in this place. Several have been saved within the last few weeks and two filled with the Holy Spirit according to Acts 2:4. We have a little assembly of about 140 members that stand for a full gospel. Pray for this place. Pastor Earl Harp.

**DETROIT, MICH.**—We are in the midst of a very fine meeting with Brother J. R. Kline in the beautiful new Berea Tabernacle. My sons, A. Watson and Wilbur J. leave today for Sedalia, Mo. My daughter, Zelma and I remain to complete the campaign. Fine crowds. Already about 60 have received the Baptism in the Spirit and over 100 have been saved. Saints are greatly encouraged, and we praise God.—A. H. Argue.

**ROGERS, TEXAS**—I am doing my very best to advertise the cause and God is wonderfully blessing my feeble efforts. Souls are being saved and are receiving the Comforter. A blessed little saint was taken seriously ill and I was called to pray for her. She was instantly healed and her dear old mother, a Methodist for many years, received the Baptism in the Spirit. All this, of course, helped to advertise Jesus, so the next night we had a meeting at which a large crowd attended. I spoke to them on Acts 2:21, the Spirit wonderfully leading. At the conclusion of the service nearly every one in the house raised their hand for prayer and all promised to cooperate with Brother Elswick in prayer meeting and Sunday school. Brother Elswick is a licensed Council preacher who stands one hundred per cent for Council teachings. We have a wide territory here and I am going to make special efforts to get the Evangel into every home I possibly can. As we launch out only in the Master's name, we earnestly covet the prayers of the saints for this field.—Will Cunningham.

**LUTIE, OKLA.**—We are still praising God for His rich blessings. Wife and I came here Feb. 14, having accepted the pastorate here. We have had a few meetings in which the saints have been revived. Brother E. J. Barnes of Tulsa will be with us March 4 to carry on a revival. Any one passing this way, who is in fellowship with the Council, will find a hearty welcome.—Bert Webster, pastor.

**LONG BEACH, CALIF.**—The Lord is still blessing in the work here. Some are praying through to salvation every week. Our morning prayer meetings from 10 to 12 are surely times of refreshing. From 18 to 30 come every morning to wait on God and how sweetly the Lord does meet us and refresh our souls. We are planning for great things with the Lord this year. We are also planning to build a larger place of worship. Pray with us to this end.—W. R. Potter.

**FOWLER, COLO.**—The meeting here continues to grow both in interest and in power. Quite a number have been saved, and others reclaimed, and the Holy Spirit is falling on believers as on the day of Pentecost. Some have been healed, and delivered from demon possession. We are seeking to give the Lord all the glory, for His name is worthy. Some of the saints have testified that they are "a thousand miles" ahead of where they were when these meetings began.—Evang. Geo. L. Rose.

**CINCINNATI, OHIO**—A revival has just closed in our little mission, seven months old. Brother Young held it for 3 weeks and 27 received the Baptism in the Holy Spirit, a large number were saved; also the Lord healed in a wonderful way. As far as I know there has been nothing like it in this city. The Lord healed me of bronchial trouble of years standing, for which I give Him all the glory. I had a terrible cough for years; but, praise be to His name, it is all gone now.—Mrs. S. Carter.

**CESTOS, OKLA.**—We thank the Lord because He has recently blessed us with an old-time revival, conducted by Evang. Jacob Miller and Wife. Each meeting was heartsearching. The crowds were large and the devil was at work, but to no avail, for he only advertised. Everything must obey our God. Hallelujah!

One was converted, two were reclaimed, and 37 received the Baptism in the Holy Spirit in the old-time way. We are very glad that the Lord sent Brother Miller our way. At the close of the meeting the assembly was set in order by our secretary, Glenn Millard. We have 30 on the assembly roll. Pray that the work may spread and prosper in this new field.—Pastor Alvin March.

**BRIDGEPORT, CONN.**—The Lord is blessing His work and people in this city, also stirring our hearts along missionary lines and sending us some fine returned missionaries for our missionary Sunday, which is the first in the month.

The West Indies field was represented by Misses Siemens and Pemberton; India by Brother Nicodem and Brother Andreason; Africa by Brother F. Webster Tyler. Two of our young ladies are preparing for the mission field (Misses Ida and Margaret Forsell) and expect to sail, D. V., in the near future for the heart of Africa. Last night 12 young people came forward, and, singing, "Where He leads me I will follow," promised the Lord their lives for His service in the home or the foreign field should the call come. It was a sight never to be forgotten by all who witnessed it—Brother Tyler with arms outstretched making a plea for "his parish" the world, and the congregation all standing, the greater part weeping, and slowly and tenderly our young people proceeding to the front. Blessed be God forever. We have engaged Brother Tyler for our spring convention, which is to follow the New England District Council meeting at our church in April; and we ask the prayers of the Evangel family that God will send us a mighty outpouring of His Spirit in New England.—Albert J. Jenkins, pastor.

**MIAMI, FLA.**—Meetings here are still in progress. In the providence of God several people have been called into the Lord's vineyard, to active service. One day we were called to pray for one of the deacons of the First Baptist Church of Miami, who was suffering from flu and pneumonia. It was difficult for him to speak aloud and he had been spitting blood. Anointing with oil according to James 5:14, 15, we prayed for his recovery, and immediately God's healing power went through his sick body. Not only did the pains and sickness leave at once, but at the same time the Holy Spirit took complete control and he suddenly spoke with a loud, distinct voice in other tongues as the Spirit gave utterance. It was a glad surprise to all present, for we were looking for only his healing at that time. As soon as we left the bed-chamber he arose and dressed and joined us at the dinner table. Another remarkable case of healing was that of a woman who had suffered from Bright's disease and had worn glasses since she was 15 years of age. She said her eyes were so bad that in being tested by the Optician the largest letters on the test card appeared to her as two lines. The Lord healed her instantly and before she left the platform she was able to read perfectly the small type in the song book. Deaf ears have been unstopped and people have been healed of various diseases, such as high blood pressure, nervousness, rheumatism, and ulcers of the stomach and bowels; and one man was delivered from the effects of being gassed during the war, and a few days later, was baptized in the Holy Spirit.—J. Wm. Bostrom.



**CAN YOU DO THIS?**

Brother Eby of Dallas, Texas, has appointed a good layman, Brother S. A. Stewart, to take up new subscriptions in the Dallas Assembly. We should be pleased if each minister would appoint a good layman in his assembly to do likewise. The brethren of Dallas assembly are also paying for the subscriptions of 25 widows who cannot afford to pay for the paper themselves. We suggest that in each assembly the brethren who can afford to take two or more copies of the paper, order a copy for themselves and one or more copies for others who cannot afford to pay for the same.

**OKMULGEE, OKLA.**—At the close of the Bostrom Revival here last December in which many were saved, healed and baptized in the Holy Spirit, Brother Hermon L. Harvey, one of the General Presbyters, came and set the assembly in order with about 50 names on the roster. Brother Harvey accepted the call as pastor of the assembly until a suitable pastor could be procured. We have much appreciated his services. At the close of the revival we had no place of worship but the Lord provided a place for us until we could build. The work is in splendid shape now. We have a fine young assembly and a growing Sunday school with 125 enrolled. Last Sunday (February 24) we held our first service in the tabernacle. Brother Babcock of the Central Bible Institute has accepted the call to Okmulgee. Please stand with us in prayer for a great revival and a mighty work for God in Okmulgee.—R. H. Nesbitt, Sunday school Supt.

**EUREKA-ROHNERVILLE, CALIF.**

The first week of May 1923, the Lord permitted me to start on a tent campaign in Northern California. Brother Joe Jensen was with me the first four months. We held meetings in Santa Rosa, Red Bluff, Corning, Selma and Pasa Robles. Souls were saved and baptized in goodly numbers and many remarkable healings took place. In October I took charge of the Eureka mission, and later on was invited to hold special evangelistic meetings in Rohnerville. About twenty or more in both places have been saved and three baptized in the Holy Spirit. We want to report two special cases of healing: one of Brother Lorin, a man who was backslidden after some experience in the United Brethren church. He came back to the Lord, was prayed for and was immediately healed of a cancer on which he has spent thousands of dollars for radium treatments, etc. The cancer was in his face. It was wonderful to see how in a couple of days all the sore and inflamed appearance disappeared and, instead, his face shone with praises to our Healer, Jesus the Lord. A woman with a tumor was prayed for after she also had come back to the Lord. After being prayed for she testified that she was healed and came back at our request, telling us that next day the tumor left her in the natural way. Recently we baptized six candidates in water, and there are several more water baptism candidates.—J. A. Carpenter.

**-:- A WORD TO ALL OUR READERS -:-**

About three months ago we published a statement showing the circulation of the Evangel on December 1 compared with what it was on October 1. Today we make a statement showing the circulation on March 1 as compared with December 1.

A number of subscriptions expired about January 1 and some of these have not renewed. That is the reason why the subscription list in 20 of the states mentioned below has dropped. In 29 other states, however, there has been an increase so that there is altogether a net increase of 524 subscriptions. Praise the Lord!

California still holds the lead and has added 134 new subscriptions, more than one-fourth of the total new subscriptions. We now send 2,451 papers each week to California. Texas still holds second place with 1,575 subscriptions. Missouri comes third with 1,392 subscriptions. Illinois takes 1,174 papers; Oklahoma 1,090; Ohio 1,032; and New York 1,013. There has been an encouraging increase in New York and Oklahoma. The next states in order are Arkansas, Pennsylvania, Washington, Iowa, Kansas and Michigan.

If you decided to publish a paper and went to a printer and told him you want-

ed to publish a sixteen-page weekly paper and you wanted him to take care of your mailing list too, and asked him to give you an estimate for printing and mailing twenty thousand copies of a paper weekly, you would be amazed at the cost. A well known religious paper published in the east, and that is exactly the same size as the Evangel, states that although they charge \$2.00 a year, each subscription costs them \$3.00 to fill. Having our own printing plant and working very economically we have estimated that each edition of the Evangel costs us about \$600.00 or \$30,000.00 per year. It will be seen from this that up to now we have been running the paper at a heavy loss. But we estimate that if we can secure 15,000 new subscriptions we should put the paper on a paying basis. Will you help us do this by sending us new subscriptions from your community and your states?

We desire that all our Pentecostal brethren get under the burden and come to our help right now. Send in your renewal or new subscription today. Thank you. There is a form below which can be filled out. Below you will see how many Evangelicals are going to your state. Cannot you double this number?

State	December	March	State	December	March
Alabama	349	341	New Hampshire	37	39
Arizona	70	81	New Jersey	269	307
Arkansas	948	986	New Mexico	64	76
California	2317	2451	New York	912	1013
Colorado	301	300	North Carolina	42	41
Connecticut	114	89	North Dakota	134	145
Delaware	7	47	Ohio	1087	1032
District of Columbia	44	42	Oklahoma	1008	1090
Florida	201	195	Oregon	238	269
Georgia	76	71	Pennsylvania	956	962
Idaho	105	119	Rhode Island	14	13
Illinois	1157	1174	South Carolina	19	25
Indiana	395	421	South Dakota	65	85
Iowa	480	506	Tennessee	141	202
Kansas	531	504	Texas	1604	1575
Kentucky	321	210	Utah	14	13
Louisiana	168	169	Vermont	9	8
Maine	48	59	Virginia	178	167
Maryland	184	191	Washington	537	568
Massachusetts	150	57	West Virginia	287	263
Michigan	418	463	Wisconsin	177	181
Minnesota	260	288	Wyoming	15	13
Mississippi	184	168	Canada	1024	1085
Missouri	1333	1392	U. S. Possessions	53	45
Montana	97	103	Foreign	598	598
Nebraska	246	260			
Nevada	22	30	<b>Total</b>	<b>20,008</b>	<b>20,532</b>

You can use the space below for a new subscription. We shall greatly appreciate your help.

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GOSPEL PUBLISHING HOUSE, SPRINGFIELD, MO.

## Forthcoming Meetings

**MEETING AT GAINESVILLE TEXAS,** to begin March 29, and to run as long as the Lord leads. Brother and Sister William S and Bertha A. Moore, evangelists of Henegar, Ala., will be in charge. Pray for this place.—Elmer E. Gore, 913 E. Belcher, Gainesville, Texas.

**VANCOUVER, B. C.**—A city-wide revival campaign will be conducted by Evangelist Smith Wigglesworth in the Sixth Avenue Pentecostal Tabernacle, corner 6th Avenue West and Fir St., Vancouver, B. C., during the month of April. The church has a seating capacity of around 1200. For further information write Pastor F. R. Maddaford, Cor. Sixth & First St., Vancouver, B. C., Can.

**SAN ANTONIO, TEXAS.**—Evangelist E. L. Newby, of Bridgeport, Texas, will conduct a revival in the Glad Tidings Assembly of God, 123 North Street, San Antonio, Texas, beginning April 13 and running as long as the Lord leads. Also Elder J. C. Wilder will be with us in a convention from April 30 until May 2. Nearby ministers are expected to attend the three-days convention. We ask the prayers of the Evangel family for these meetings.—A. F. Gardiner, pastor, 1014 Wyoming St.

**TABERNACLE CAMPAIGN, PROVIDENCE, R. I.**—Evangelist A. Watson Argue and party will open an evangelistic campaign in a large frame tabernacle, Friday, April 4, to continue as long as the Lord shall lead. Several assemblies will co-operate. A big chorus choir, instrumental selections, prayer for the sick. Plan to attend.—Max A. X. Clark, Chairman of Campaign Committee.

**GREAT FALLS, MONTANA.**—Evangelist A. Watson Argue and party will conduct an evangelistic campaign in the large Palace Theater at Great Falls, Mont., in May, D. V. Several churches will co-operate. Plan to attend. Watch for more definite announcement later.—Max A. X. Clark, pastor pro tem, R. 317, Y. M. C. A. Bldg. Great Falls, Mont.

**CONVENTION AT GRAND RAPIDS, MICH.**  
The recently organized assembly at 235 Monroe Ave., will hold a 10-day convention April 3-13. Pastor S. A. Jamieson from Chicago will give some splendid Bible studies and messages. Brother and Sister Williamson, missionaries from China, and others will be used of God, we expect, to make this a time of spiritual blessing and refreshing. Neighboring pastors and workers invited. We will give free entertainment as far as possible. For information write Pastor Rollin M. Severance, 1100 Alpine Ave., N. W.

**TOLEDO, OHIO, EVANGELISTIC CAMPAIGN.**—The Lord willing, we expect to begin a campaign for Jesus' sake and souls in the new stucco Pentecostal tabernacle on the corner of Darr and Lawrence Sts., beginning March 23. Brother A. H. Argue and daughter Zelma will have full charge of the services. They will continue as long as the Lord directs. Services every day at 7:30. Bring the sick. Special provision for out-of-town people. Much preparation has been made for this campaign. Come and join in the feast. Take Darr car and get off at Lawrence. Watch for the big electric sign, "Jesus Saves." Seating capacity about 800 people.—Paul C. Bucher, Pastor.

**TENT FOR SALE.**—In storage at Artesia, N. Mex., in good condition with all equipment; waterproof, 35 x 40 ft., 7 ft. walls; seats 250 persons easily. Will sell for \$125.00. Write me at 1819 E. Ave., Douglas, Arizona.—W. I. Smith.

**NEEDY FIELD.**—Please pray that God will send someone to hold a meeting here. There are a few churches but they are without the power of God. I am praying much for a great revival here.—Selma Otto, East Bernard, Wharton Co., Texas.

**NOTICE TO THE IOWA AND NORTHERN MISSOURI BRETHREN.**—This is to advise you that we have withdrawn our fellowship from Milton W. DeLahrie, of Des Moines, Iowa, and his credentials have been returned to the General Council office.—Roy E. Scott, Chairman.

**AN OPENING** for a Spirit-filled preacher and his wife, in good standing with the General Council, who feel the call of God to enter into a new field where the full Gospel is much needed. A small house, furnished, is offered without rent. Good opportunity for street meetings. We have the promise of help toward building a tabernacle if someone is here to oversee and help do the work. The people want to see signs follow the preaching. There are preachers here, but none giving out the full Gospel of Jesus Christ. If God calls you, correspond with J. C. Miller, Almena, Kans.

### Plan on Coming to the GREAT INTERNATIONAL PENTECOSTAL CAMP MEETING

For Canada, United States and Mexico to Be Held  
in Oakland, Calif., Beginning May 18, 1924,  
and Continuing for Six Weeks, D. V.

We feel that the saints of God, the world over, are crying out for a fresh and fuller manifestation of His presence and power, for a greater unity among the saints, and for a world-wide revival. Hearts are hungry for this everywhere, and we believe we are on the eve of just such an awakening and outpouring of the Holy Spirit; that once more on the Pacific coast God will come forth and vindicate His Word and empower His people. Will you definitely pray to this end?

We feel assured that the Lord has inspired this Camp Meeting call, so we invite God's people everywhere, throughout the world to come, especially the Pentecostal people and "whosoever will may come."

Oakland, California, is quite centrally located on the Pacific coast, on the beautiful San Francisco Bay, overlooking the renowned Golden Gate and the Pacific Ocean. Come and spend your vacation here and enjoy the beauty and grandeur of nature, the handiwork of God, together with the blessed privilege of attending this wonderful camp meeting.

We are praying for and truly expecting this Camp Meeting to be one of the greatest since the apostolic days. Come praying. Come humbly, and all will be blessed of God and none will go empty away. Come for your Baptism, or to be refilled with God. Come to get God's thought and inspiration for this crucial hour. Bring the sick to be prayed for that they may be healed.

We expect to have with us some of the best talent in the Pentecostal movement, including ministers, musicians, singers from different parts of the world. However, whether you can preach, sing or play you are cordially invited to come.

Full particulars with a list of ministers expected will be published and sent out shortly. Watch for it. Tents and cots may be rented on the grounds at actual cost to the Committee. Bring your own bedding. Anyone desiring tents or cots, write at once stating the size desired, sending a deposit of Two Dollars. Rooms may also be had near the camp ground. Address all communications and deposits or offerings to either of the secretaries.

**Conveners:**

R. J. Craig, Pastor Glad Tidings Tabernacle and Principal Glad Tidings Bible Institute, 1536 Ellis St., San Francisco, Calif.  
M. R. Tatman, Pastor Glad Tidings Revival Assembly, Oakland, Calif.

**Secretaries:**

O. C. Smith, 1536 Ellis St., San Francisco, Calif.  
Miss Vera Solmonson, 1038 Sixth Ave., Oakland, Calif.

#### PASTOR WANTED

Should be a man of experience, deeply consecrated, having but little family responsibilities. Write Pastor S. C. Johnson, Frankston, Tex. Give something of your experience; also references.

**PASTOR WANTED.**—We need a Spirit-filled pastor, one who is in good standing with the Council, and on fire for God, as our pastor, Brother J. A. McPhail is going in the evangelistic work soon. Anyone feeling led of the Lord this way, please write Pastor J. A. McPhail or Deacon D. A. Daniels.—Jesse Waldron, Secretary, Siloam Springs, Ark.

#### OPEN FOR CALLS

Dr. Lillian B. Yeomans and Sister Amy Yeomans will be ready to accept evangelistic calls on and after June 1. Dr. Yeomans has a special God-given ministry in teaching Divine Healing and praying for the sick, while Sister Amy has a message on "Giving to God," which proves a great blessing to the saints and makes purses fly open for the needs of the Lord's work. Address them at Berean Bible Institute, 230 Ivy Street, San Diego, Calif.

The Lord has set me free to go on the field for Him, and I am willing to go anywhere He may lead. Any desiring my help can reach me at the present address, S. M. Padgett, Box 531, Hartford, Ark. The following is a special recommendation: "We have known Brother S. M. Padgett for a number of years, and have served some of the time as neighboring pastors. We recommend him to any assembly needing a pastor or for an evangelistic meeting.—F. Romines, Assistant Chairman, Malvern, Ark.; C. A. Lasater, President, Fort Smith, Ark.

**OPEN FOR CALLS** to either evangelistic or pastoral work. I can be reached now at 102 N. 4th St., Fort Smith, Ark., or my old home address, Jenny Lind, Ark., will always find me.—C. M. Riggs.

**OPEN FOR EVANGELISTIC CALLS.**—As I attended our last district council (the Southern Missouri District Council), the brethren of the council elected me as the Field Evangelist for the coming year. Anyone wishing to write me concerning revivals may address me at Des Arc, Mo.—Evangelist W. G. Workman.

### DISTRIBUTION OF FEBRUARY MISSIONARY CONTRIBUTIONS

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

	Africa
*E. E. Alger & wife, Liberia.....	\$ 62.00
*Alger for native pastor.....	25.00
†Jesse A. Barney & family, Congo.....	75.00
*Ruth Bender, Liberia.....	50.00
†Mrs. Jennie L. Bendixsen & family, Congo.....	50.00
†Arthur F. Berg & wife, Congo.....	50.00
†Joseph Blakeney & family, Congo.....	75.00
Eric Booth-Chibborn for Sudan.....	46.00
*Florence Brisbane, Liberia.....	50.00
*Biebo Mission Station repairs.....	49.00
Hugh M. Cadwader, Egypt.....	350.00
*Jennie W. Carlson, Sierra Leone.....	50.00
†C. W. Doney & wife, Egypt.....	50.00
*Doney for orphans and school.....	35.00
*Jennie E. Farnsworth.....	50.00
*Margaret I. Forsell for Africa.....	34.96
*Hannah James, Transvaal.....	29.00
†Katherine Kirsch, Liberia.....	25.00
*J. H. Law & family, Transvaal.....	150.00
†Fred G. Leader & wife, Congo.....	30.00
*Bernice Painter, Sudan.....	50.00
J. M. Perkins, Liberia (*\$20 workers).....	70.99
A. H. Post & wife (*\$16.50 fare).....	66.50
Post for Egyptian work.....	50.00
H. E. Randall for Egyptian work.....	50.00
†Julia McClary Richardson, Congo.....	25.00
Hattie A. Salyer, Egypt.....	50.00
Ira G. Shakley & wife, Sierra Leone.....	46.65
*Wycliffe M. Smith for Sudan.....	40.00
*Lillian Trasher, Orphanage, Egypt.....	50.00
†Mrs. E. A. Turney, Transvaal.....	50.00
*Harry M. Wright, Africa.....	50.00
<b>China</b>	
Gerda Adolfson.....	25.00
Carrie Anderson.....	20.00
*L. M. Anglin, Orphanage.....	515.18
Blanche R. Appleby.....	25.00
†Myrtle Bailey.....	25.00
*Fred Baltau & family.....	155.00
Percy Bristow & family.....	70.00
*Ada R. Buchwalter.....	34.00
Harvey Chenoweth & family.....	60.00
*Katherine Clause.....	50.00
Mrs. Ruth D. Cook.....	25.00
*Lloyd G. Creamer.....	140.00
Emma E. Daab.....	25.00
Ella Finch.....	25.00
*Pauline S. Gleim.....	50.00
Esther M. Hanson.....	25.00
†H. E. Hansen and family.....	75.00
*Hansen for Abraham Feng.....	15.00
Thos. Hindle & family, Mongolia.....	80.00
R. S. Jamieson & family.....	60.00
Geo. M. Kelley & family (*\$25 work).....	105.00
*Kelley for native workers.....	57.00
Grace Kenning.....	25.00
*Martin Kvamme and wife.....	60.00
F. Harland Lawler & family.....	75.00
†Mattie Ledbetter (*\$20 building).....	45.00
Willie B. Lowther's work (*\$25 evang.).....	55.00
Herman J. Mader & family.....	80.00
Mrs. Lillian B. Marston.....	25.00
*Mae F. Mayo.....	50.00
*Bella Militscher.....	30.00
*Lavada Leonard Morrison & work.....	73.00
Nettie D. Nichols & Ruth.....	50.00
*V. G. Plymire & family, Tibet.....	120.00
*Mary Rasmussen.....	65.00
*W. W. Simpson.....	35.00
W. E. Simpson (*\$8 worker).....	33.00
Geo. C. Slager & wife.....	50.00
J. R. Spence & family.....	50.00
Marie Stephany (*\$20 work).....	45.00
Ethel V. Webb.....	25.00
W. R. Williamson's work.....	50.00
†Mrs. Clara Jaycock Wyns & family.....	50.00
<b>India</b>	
†Almyra Aston.....	25.00
Olga Jean Aston (*\$57.97 nursery).....	82.97
*J. Edgar Barrick & family.....	100.00
†Christian Beckdahl & family.....	60.00
*J. H. Boyce & family (*\$33 orphans, \$10 building fund).....	167.75
†Mary W. Chapman (*\$25 workers).....	55.00
†Susan R. Chester.....	30.00
†W. H. Clifford & family (*\$10 workers).....	80.00
†Robert F. Cook & family.....	70.00
Herbert H. Cox & family.....	75.00
*Sarah Cox (*\$3 orphan at Chapra).....	108.76
†Barth Dean & family.....	100.00
†Mrs. Lillian Denny.....	25.00
*Edith Dutton.....	21.00
Susan C. Easton.....	30.00
*M. Marguerite Flint for Bettiah.....	106.50
Bessie V. Gager.....	30.00
*Laura Gardner.....	42.00
†Hattie Hacker.....	30.00
†Esther B. Harvey (*\$25 work, \$12 orphans).....	75.00
†Anna M. Helmbrecht (*\$30 outstation).....	60.00
*Ethel M. King.....	32.00
Bernice C. Lee.....	20.00
Alexander Lindsay & family.....	80.00
*Robert McClay.....	50.00
Christina McLeod.....	25.00
Dick S. Mahaffey & wife.....	50.00
*Mrs. Lillian Doll Maltby.....	5.00
*Fred Merian & family.....	120.00
†J. J. Mueller & wife.....	60.00
*Helen Nethery.....	50.00
*Katherine Nethery.....	50.00



Frank Nicodem & family	70.00
†Leonor H. Parker	25.00
Mattie Personous	25.00
Lydia Rediger	25.00
†Ruth Riggs	25.00
*Violetta Schoonmaker & family	114.32
Thomas Stoddart	30.00
Joseph Sugar & family (*\$50 well)	125.00
Niels P. Thomsen (*\$20 worker, *\$5 fare)	75.00
K. A. Timrud & family	60.00
*Harry T. Waggoner, leper work	65.00
<b>Japan</b>	
*Harriett Dithridge	10.00
C. F. Juergensen & family	75.00
*Marie Juergensen's work	70.00
†John W. Juergensen & family (*\$15 worker, *\$5 school, *\$10 press)	90.00
*Mae Straub (*\$84.75 work)	134.75
Mary Taylor & family	60.00
†Jessie Wengler	30.00
<b>Latin America</b>	
†Tommy F. Anderson & family, Bolivia	80.00
†Anderson for native worker	10.00
H. C. Ball for work in Mexico	100.00
†Forrest G. Barker & family, Peru	75.00
Geo. E. Blaisdell & wife, Mexico	60.00
Blaisdell for Mexican work	75.00
Frank Finkenbinder & family, Porto Rico	60.00
Mrs. Lena Smith Howe & family, Porto Rico	50.00
J. R. Hurlburt & wife, Peru	50.00
†R. S. McBride & family, Argentina	50.00
*Mrs. Ortiz, support & fare	20.00
Niels C. Sorenson, Argentina	70.00
†Alice C. Wood, Argentine	25.00
Porto Rican work and workers	150.00
Porto Rico Rest Home	150.00
<b>Miscellaneous</b>	
*Frank E. Baumgartner, fare	33.00
*A. Elizabeth Brown, Palestine	55.50
*Frank F. Fischer & family, Hawaii	72.38
Pearl Hewitt, Hawaii	25.00
J. R. Jamieson & native workers, W. I. (*\$39.00 fare)	259.00
*Yumna G. Mallick, Syria	59.00
*Ruth Pemberton, West Indies	29.50
Chas. C. Personous, Alaska	70.00
*Laura Radford & work, Palestine	52.00
*Clara Siemens, West Indies	31.50
†J. E. Varonaeff, Russia	50.00
*John G. Warton, Persia	35.00
*Poor German saints	30.00
*Chicago Missionary Rest Home	12.25
*Special return fare fund	149.55
*Mission station building fund	16.00
<b>Mexican Missions Along the Border</b>	
R. F. Baker & family, Dallas	80.00
H. C. Ball & family, San Antonio	75.00
La Luz Apostolica (Spanish newspaper)	25.00
Mexican work on border	111.16
Alice E. Luce, Calif. (\$30 Spanish work)	60.00
Florence Murcutt, Calif	30.00
All offerings designated for missionaries who are not members of the Assemblies of God:	
Paul J. Aenis, \$10; Gerard A. Bailly, \$16; G. F. Bender, \$11; Daniel Berg, \$14; Mrs. E. A. Bernauer, \$50; Bro. Eaton's Home, \$5; Miss Eggert, \$2; Nina C. Englund, \$5; Mr. Friedenshort, \$25; Berger N. Johnson, \$11; Minna E. Hall, \$40; John D. James, \$10; Albert Norton, \$5; John E. Norton, \$3; W. K. Norton, \$23.91; Mable Riggs, \$5; Ralph Riggs, \$10; Minnie Schilgallis, \$20; B. A. Schoenich, \$10; Fanny Simpson, \$55; M. Alice Tennant, \$60; W. M. Turner, \$110.00; Ada Winger, \$30; the total amounting to	\$530.91
Total Distribution	\$10,584.08
Borrowed from March funds	385.00
Minus amount received in October for February distribution	10.00
February Balance	\$10,189.08

**CONTRIBUTIONS FOR FOREIGN MISSIONS**  
March 7 to 14 inclusive

(This does not include offerings for expense of Foreign Mission Department)

\$510.07: Highway Mission Taber Philadelphia Pa	360.00
Eastern District Council	285.00
Glad Tidings Taber New York City	183.00
Ch Covenant-Glad Tidings As Chicago Ill	167.57
Gospel Taber San Diego Calif	157.00
Assembly Wilkes Barre Pa	125.00
Glad Tidings Rev As Oakland Calif	106.00
Lighthouse Mission Brooklyn N Y	94.21
Assembly Granite City Ill	85.00
Assembly Hagerstown Md	75.00
Bethel Temple Dayton O	62.00
South West Va W V Va & E Ky Dist	60.00
Mrs W F H San Diego Calif; Glad Tidings As Newburgh N Y; Mrs T G Van Nuys Calif; Mrs W G New York N Y	55.00
Assembly Pittsburgh Pa	50.00
Bethany Pent'l Assembly Springfield Mass; First Baptist Ch Butler Pa; Gospel Tabernacle Dallas Tex	47.00
Assembly Bradford Pa	40.00
Assembly Macksburg Ia; Assembly Terre Haute Ind	35.00
Ladies Missy Band Scranton Pa; Assembly Miami Fla	33.50
Atwater-Winton As Calif	33.00
Little Company of West N Y N J	32.00
Pent'l Ch Asbury Park N J	30.00
Mrs F M M Three Rivers Mich; C M H Chicago Ill	

26.64: Assembly Mattoon Ill	25.00
Assembly Vineland N J; Mrs & Mr H E A San Francisco Calif	24.40
Bethel As Pasadena Calif	23.00
Assembly Broken Arrow Okla	22.80
Fourfold Gospel Mission Wasco Calif	22.00
W A H Toledo O	21.70
Assembly Madera Calif	20.82
Assembly Browning Ida	20.00
Mr. F. San Diego Calif; Mrs M K Detroit Mich; Mrs A S San Diego Calif; Y P Granite City Ill; F H L East Bakersfield Calif; Mrs G F C Rawson O; M E D Auburn Me; Mr & Mrs H L Brooklyn N Y; D L Milton on Hudson N Y	19.81
Assembly & S S Joplin Mo	19.00
Assembly & S S Spokane Wash	18.00
Missy Prayer Band Millville N J; S S West Tulsa Okla	17.00
Assembly Live Oak Calif	16.05
Assembly Chico Calif	15.39
Assembly Gooding Ida	15.00
R C G Clarissa Minn; Passover Prayer League, Chicago Ill; Assembly Pasadena Tex; Oak Park Holiness Church Tampa Fla; Kent S S Turkey Tex; W B H Homestead Fla; Assembly Central Park N Y; Glad Tidings Assembly Sacramento Calif; M E W Battle Creek Mich; A L J Rule Tex; E D P Newark N J; L M C Hoy La	14.89
Assembly Wright City Okla	13.20
F M Beggs Okla	13.00
W R M Springfield Mo; Assembly Lan-kershmin Calif	12.72
J C J E St Paul Minn	12.37
S S San Antonio Tex	12.50
Full Gospel As Eureka Calif	12.00
Mr & Mrs L L Marshfield Wis; P Y P Society Lancaster Pa; E B Haddonfield N J	11.15
Assembly Hornbeck La	11.00
Assembly Douglas Ariz; L E Y Los Angeles Calif	10.54
Assembly Thayer Mo	10.50
C M W Grand Prairie Tex	10.21
S S Bridgeport Tex	10.15
Bethel S S Arion Ala	10.00
W L W Los Angeles Calif; C P Sidney Ia; W E E Gilroy Calif; Brick Ch Rosebud Mo; Assembly De Leon Tex; L G Los Angeles Calif; W H W Toronto Ont; Assembly Indian Valley Ida; Bad Check replaced; Mrs E C Dallas Ore; A A Rockville Centre N Y; S S Florala Ala; O J S New Woodstock N Y; C E J Caruthersville Mo; J C F Cincinnati O; Assembly Avant Okla	9.75
S S Dunsmuir Calif	9.00
H D Findlay O; B B & B B classes and Y P Watsonville Calif; S C B Onalaska Wash; Assembly Forest Grove Ore; M E M East San Diego Calif; Mrs A B Fort Smith Ark	8.50
H W Gardnerville Nev	8.10
Assembly Monroe Ia	8.00
Assembly Second Creek Tex; Assembly Gil-boa O; Mrs J W K Pacific Grove Calif; Assembly Puxico Mo; South Side As San Antonio Tex	7.50
Assembly Perry Ia	7.43
Community Hall S S Brooklyn O	7.25
Mr & Mrs H L C Portland Ore; Assembly Galena Kans	7.00
Mr & Mrs C R B Belle Fourche S Dak; W W L Burleson Tex; R D R Redlands Calif; Assembly Leavenworth Wash	6.96
E S Bucklin Mo	6.78
Assembly Brookfield Mo	6.30
Assembly Hartford Ala	6.25
Mr & Mrs R H S Dublin Tex	6.00
Clay Lick Assembly Ky; Full Gospel As Monrovia Calif; Pleasant Hill As Mt Ayr Ia; Bethel Ch Stockton Calif; Mr & Mrs I T Clear Lake Wis; J G Fortuna Calif; J W H Marvell Ark	5.63
S S Gilmour Ind	5.50
Mrs P C & Mrs E L Rock Rapids Ia; Assembly Creston Ia; Norris Chapel Manns-ville Okla	5.00
F B Pleasant City O; Assembly Decatur Tex; T R C Harrisburg Pa; S J H Toledo O; R C O Los Angeles Calif; Mrs E H Bowbells N Dak; R L W Knoxville Tenn; J D B Turtle Creek Pa; C B Oswego Ill; G B Lackney Tex; Mrs A M Pontiac Mich; Mrs E H Reno Nev; Welcome Mission S S Millville N J; Assembly Cement Okla; M B T Tres Pinos Calif; C R Moreland Ark; Assembly Holly Colo; Mrs G R Indianapolis Ind; L H St Charles Mo; S S Overton Tex; Assembly Breedlove W Va; Mrs E B State Run Pa	4.56
Assembly Tahlequah Okla	4.48
Mrs H L E Whistler Ala	4.26
Assembly Illmo Mo	4.00
S S North Canaan N H; M C Winter Garden Fla; S S Vernon Ark; Assembly Alta Iowa; D G M Warren Ill; Mrs J E C McKinney Tex; A B Newark N J	3.96
S S Picher Okla	3.90
Assembly Appleton City Mo	3.68
S S Seadrift Tex	3.50
S S Warrior Ala; Glad Tidings As Paso Robles Calif; C M G Truman Ark; Mrs A E K Brooklyn N Y	3.40
Mrs M B St Croix V I	3.25
E S G Waterford N Y; S S McCracken Kans	3.00
P T Longview Wash; L E F Camden N J; J P S Roanoke Va; F V M Jasonville Ind; Assembly Pattonsburg Mo; Mrs D B Genda Springs Kans; S M M Rhinebeck N Y; J L P	

Rosboro Ark; Mrs C V Albion Mich; Girls' S S Class Dayton O; Mrs J C M Almerna Kans; Assembly Riverton Neb; Pisgah Missy Prayer Band Los Angeles Calif; Italian S S Jersey City N J; E K New York City; Mrs L M S Auburn Me; W sisters Bazine Kans	2.63
J D C Kinston Ala	2.60
J E A Clifton Colo	2.50
B J D Dansville N Y	2.33
Assembly Madison Ill	2.04
Assembly Portersville Calif	2.00
S S Pentwater Mich; Mrs L H Wilmette Ill; Mrs J D G Gipse Pa; E C P Huancaya Peru; W T O Leavenworth Wash; Mrs E E M Oklahoma City Okla; Mrs W R F Eustis Fla; Mr & Mrs T E P Kirksville Mo; S S Texarkana Tex; M & Mrs I J Tres Pinos Calif; Mrs H G Mt Pleasant Mich; D H L North Bergen N J; S E D Shirley Mont; R A W Winchester Tex; S T E Okla; Mrs A F Ellison Bay Wis	1.79
S S Monette Ark	1.60
W B G Aquilla Tex	1.50
C H Nopeming Minn	1.15
Mrs L J P's children	1.00
E B J West Lebanon N H; Mrs M B Garland Tex; W P B Chancellor Ala; Sister in Los Angeles; D L Norton N Mex; C A Advance Mo	Total, minus \$141.00 given direct by as-semblies
	\$4,488.47
Amount previously reported	2,208.74
Total for March to date	\$6,697.21

<b>CONTRIBUTIONS FOR HOME MISSIONS</b> March 7 to 14 inclusive	
7.50: Assembly Macksburg Ia	7.05
Kent S S Turkey Tex	6.80
S S Dunsmuir Calif	4.00
P M L B Quinlan Okla	2.50
Mr & Mrs H N Petrol N Dak	1.00
Mr & Mrs T E P Kirksville Mo	Total
	\$38.85
Amount previously reported	8.18
Total for March to date	\$37.03

**TENT WANTED.**—Will anybody having a good-sized gospel tent for rent or sale please write to my address, stating price and other necessary information.—(Miss) Nellie Lauderbaugh, Acme, W. Va.

**Every Sunday School** should have a supply of Missionary Barrels. Encourage the children to give to Missions. Barrels can be secured from Missionary Treasurer at \$1.00 per dozen or 10c each.

**SONG BOOK PRICE LIST**

**TABERNACLE HYMNS NO. 2.**

Manilla binding, single copy..... 30  
Per doz., \$3.60; 100 copies..... 25.00

Cloth binding, single copy..... 50  
Per doz., \$6.00; 100 copies..... 40.00

Art Buckram, single copy..... 60  
Per doz., \$7.20; 100 copies..... 50.00

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**Songs of Revival Power and**

Glory, each .....\$ 35  
per doz., \$3.75; 100 copies 27.50

**Jehovah's Praise, each** ..... 35  
per doz., \$3.75; 100 copies 27.50

**His Voice in Song, each** ..... 35  
per doz., \$3.75; 100 copies 27.50

**Pentecostal Power, each** ..... 35  
per doz., \$3.75; 100 copies 27.50

**Songs of Old Time Power, each** ..... 35  
Cloth binding, single copy..... 45  
Per doz., \$4.50; 100 copies..... 35.00  
per doz., \$3.50; 100 copies .... 25.00

**Songs of Perennial Glory, each**..... 35  
per doz., \$3.75; 100 copies 27.50

**Songs of the Kingdom, each** .... 35  
per doz., \$3.75; 100 copies 27.50

**Gospel Song Messenger, each** .... 35  
per doz., \$3.75; 100 copies 27.50

**Songs of the Coming King, paper bound, each** ..... 25  
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**Songs of the Coming King, cloth bound, each** ..... 40  
per doz., \$4.50; 100 copies ..... 35.00

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Springfield, Missouri

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PRAYER OF FAITH

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PRAYER LIFE

By Andrew Murray
This great expounder of prayer says in his "Foreword," "Prayer is in very deed the pulse of the Spiritual Life. Everything depends upon prayer. This book seeks to point the way to the glory of God in the inner chamber." Cloth bound. (214) Price \$1.10 postpaid

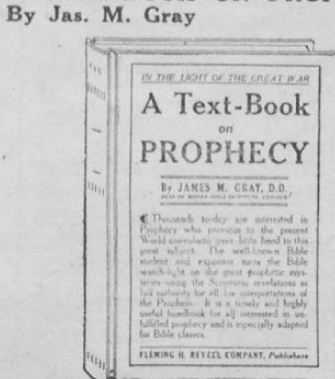
HOW TO MEMORIZE

By William Evans
A compact manual of fundamental principles and best suggestions for memorizing, with especial application to Scripture. Appropriate selections for practice are included. Every student, teacher, preacher, and public speaker should possess this valuable book. 95 pages, cloth cover. (60) Price 81c postpaid

WONDERFUL MIRACLES

This book is the life story of Mrs. Lily Denham, an English Pentecostal sister whom the Lord is using in a remarkable way. The Lord has let many miracles take place in her ministry and the record of these miracles is thrilling and inspiring. One who has read the book is so enthusiastic about it that he has sent for ten copies for distribution. The book is of absorbing interest from beginning to end. It contains many testimonies to healing and a number of sermons by Mrs. Denham. (72) Price \$1.10 postpaid

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With beautiful photo views of scenes in Bible lands distributed throughout the text. Also maps of Bible lands in colors. Also new Practical Helps to Bible Study, especially designed for instructing children in scriptural information.

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22 And the prophet Isaiah, and said unto himself, and mark, and for at the return of t

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17 ¶ From that time JESUS began to preach, and to say, "Re for the kingdom of heaven

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