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Charles H. Spurgeon's Dying Appeal



THIRTY-TWO years ago, about three weeks before he passed away, the great London preacher, Charles H. Spurgeon, wrote what fittingly might be termed his dying appeal to the Church at large. Said he:

"The presence of God in saving power in the Church will put an end to the present plague of infidelity. Men will not doubt His Word when they feel His Spirit. It will be the only security for the missionary effort. If God be with His people, they will soon see crowds converted and added to the Church. For a thousand reasons we need that Jehovah should come into the camp, as aforetime He visited and delivered His people from bondage in Egypt.

"Could we not all unite in prayer for this? . . . Come to thy Church, O Lord, in fulness of power to save! If the Great Advent is not yet, indulge us with outpourings of grace in times of refreshing. Oh, that all Christendom would take up this pleading and continue it until the answer came!"

But alas! The eloquent preacher's plea fell on ears that were deaf. (God forbid that this should be the case today!)

A generation has passed by, and the "Great Advent is not yet;" a generation, and the Church is still waiting; a generation, **and a billion souls have gone on into eternity!** A BILLION SOULS—"every creature" of which Christ redeemed! "Every creature" of which He commanded the Church to evangelize! "Every creature" of which a revived Church might have reached with the Gospel of Christ, which is the power of God unto salvation to every one that believeth, be he Jew or Gentile!

But the slumbering Church slept on—and still sleeps, in self-indulgent ease;—and "while men slept, an enemy came and sowed tares among the wheat," until today Christendom is fast becoming a field of abhorrent growth, the vile odors of whose apostasies are beginning to fill the universe with foulest stench.

Is the slothful bride ready for her Bridegroom's coming? Can her criminal delinquency be pleasing to her Lord? Can He hold in high esteem the one who holds in low esteem His last pleading word?

O saint of God, the harvest will soon be past, the summer is all but ended, and myriads of souls have not yet so much as heard that "Christ died for the ungodly."

Thinkest thou that He delayeth His coming that for a little longer He may spare His unready bride the shame of her unreadiness, of her empty-handedness, her nakedness, her poverty? If thou **lovest** His appearing, surely thou wilt travail in soul for that which will hasten His coming! Surely thou wilt

PRAY FOR THE CHURCH'S REVIVAL!

BAPTISM IN WATER — IT'S IMPORTANCE AND SIGNIFICANCE

A Sunday Afternoon Message by Pastor J. Narver Gortner

"We are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4).

"Buried with him in baptism wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:12).

"Christ also hath once suffered for sins, the Just for the unjust, that he might bring us to God, being put to death in the flesh but quickened by the Spirit." "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ" (1 Peter 3:18,21).

John, the forerunner of Jesus Christ, prophesied of by Old Testament prophets, whose birth was foretold by an angel of the Lord, was called "the Baptist" or "the Baptizer." He preached the baptism of repentance, and "there went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." After Jesus began His ministry His disciples baptized converts. In the fourth chapter of John we read that "the Pharisees had heard that Jesus made and baptized more disciples than John," and it is added that Jesus Himself baptized not but His disciples." When our Lord commissioned the disciples to go into all the world and make disciples of all nations, He commanded that the disciples thus made should be baptized "in the name of the Father, and of the Son, and of the Holy Ghost."

The first baptism that was done after the death, resurrection and ascension of our Lord, was done after Peter had preached on the day of Pentecost and three thousand had been converted. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

Philip went down to Samaria and preached Christ. Miracles were performed. The whole city of Samaria was stirred. It is said that "the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did." "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." They had not yet received the Baptism in the Spirit; they received **that** later when Peter and John laid their hands upon them and prayed that they might receive the Holy Ghost. But they had been converted, and hence they were fit subjects to be baptized in water, and they were thus baptized. The revival was a real revival. "There was great joy in that city."

From the city of Samaria Philip was commanded by the angel of the Lord to "go toward the south unto the way that goeth down from Jerusalem to Gaza which is desert." He obeyed, and the result was the conversion of the Ethiopian eunuch. "The eunuch said, 'See, here is water; what doth hinder me to be baptized?' And Philip said, 'If thou believest with all thine heart, thou mayest.' And he answered and said, 'I believe that Jesus Christ is the Son of God.'" The command was given that the chariot stand still. "They went down both into the water, both Philip and the

eunuch; and he baptized him," and we read of the eunuch that "he went on his way rejoicing."

Saul of Tarsus, a bitter persecutor of the Christians, was divinely apprehended while on his way to Damascus. Blinded by the supernatural light which he had seen, he was led into the city, and for three days fasted and prayed. Then Ananias, a disciple of the Lord, sent to him by God, came and said, "Brother Saul, the Lord, even Jesus, who appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost." Saul received his sight. "There fell from his eyes as it had been scales, and he received sight forthwith, and arose, and was baptized."

Significant was the ordinance of baptism then; significant is the ordinance **now**. It means **now just** what it meant **then**.

What does baptism in water signify? I was informed when I was a child and learned the catechism that baptism is "an outward sign of an inward cleansing," but it is better to find out what the Word of God says than to find out what the catechism says. Better to study God's Word than to study the catechism. The Bible is God's Book; the catechism is man's production. The catechism may contain much, and does contain much that is in the Bible, but since man is liable to err, it is likely to contain error. There is no error in God's Word.

Baptism is more than "an outward sign of an inward cleansing." It signifies identification with Jesus Christ in His death, in His burial, and in His resurrection.

I. It signifies identification with Jesus Christ **IN HIS DEATH**. Believers were chosen in Christ before the foundation of the world (Eph. 1:4). In Hebrews, the 7th chapter, mention is made of the fact that Abraham paid tithes to Melchisedec, priest of the Most High God, and we read that "Levi also, who received tithes, paid tithes in Abraham, for he was yet in the loins of his father when Melchisedec met him." Levi was not yet born; his father, Jacob, was not yet born; his grandfather, Isaac, was not yet born, and yet it is said that he paid tithes—"paid tithes in Abraham." We were not yet born when God chose us and in God's mind and purpose we accepted Jesus Christ and became members of the Church of the Firstborn; there was no evidence outside of the mind and purpose of God that we should ever come into existence, but in God's mind and purpose we not only existed, but were chosen in Christ Jesus. God not only foreknew, He foreordained that we should have a being, and He chose us in Christ Jesus "that we should be holy and without blame before Him in love." To this doctrine I was once opposed, but it is the teaching of God's Word, and when considered in connection with the doctrine of the freedom of the will and the foreknowledge of God, is seen to be not only scriptural but logical.

We have no redemption, no life, no peace, no joy, no victory, no blessing, apart from Jesus Christ. All that we have as believers we have in Him who "of God has been made unto us wisdom and righteousness and sanctification and redemption."

Christ Jesus not only died for us; **we died in Him**. When He died we died. We had not yet been born,

and yet, as Levi paid tithes in Abraham even though he had not yet been born, we died in Christ when Christ died, even though we had not yet been given a place anywhere in God's universe outside of God's thought and plan.

When Christ died we died unto sin, unto selfishness, unto flattery and praise, and unto censure. The Scripture says, "Ye are dead." When did we die? When Christ died. Paul writes, or rather, the Holy Ghost, through Paul, "Reckon yourselves to be dead indeed unto sin." This is the only way by which we can be freed from sin. "He that is dead is freed from sin." Now, to reckon myself to be dead unto sin is not simply to say that I thus reckon myself; it is to believe it and to act accordingly. If I reckon that in front of me is a deep pit I shall not step where I reckon the pit to be. If I reckon that what has been given me to eat is poison I shall not eat it. If I reckon that a bridge is unsafe I shall not try to cross it. If I reckon myself to be dead I shall act as though I were dead. The sinful world makes no successful appeal to a dead man. It can make no successful appeal to me, for I am dead. A dead man does not strike back when he is struck. A dead man does not lose his temper. A dead man does not say unkind words when unkind words are addressed to him. A dead man is not bound by any sinful habit or controlled by any sinful affection. Am I dead? Do I reckon myself to be dead? Then I should act as though it were true. If I say I am dead, and do not act as though it were true, I give the lie to my words. To believe that I died when Christ died, and that I am dead, and to act accordingly: that is reckoning myself to be dead indeed unto sin.

II. Baptism signifies identification with Jesus Christ IN HIS BURIAL. Christ not only died; He was buried. His burial took place after His death, signifying that it is not the ordinance of baptism that saves us; it is not through baptism that we are made dead unto sin, unto selfishness, unto flattery and praise, and unto censure, but it was in the death of Christ, in whom we died, that we were made thus dead. Burial takes place after death has taken place. Jesus had died, and the bodies of dead persons should be buried. When one goes into the grave the old life is left behind, the old life with all its crookedness, all its selfishness, all its vanities, all its sin. Jesus was buried. He had no crookedness of His own to leave behind. The crookedness and sin which He left behind were ours. "He was made sin for us." He could not have died had He not been made sin for us. He who is sinless cannot die. Jesus was sinless, and yet He was not sinless. He bore our sin. He had taken it upon Himself. That was why the Father turned away His face when the Son was upon the cross. Jesus cried out in the anguish of His soul, "My God, my God, why hast thou forsaken me?" He had taken the sinner's place; He was dying in the sinner's stead; He was paying the penalty of the sinner's sin as well as the price of the sinner's redemption. When He went into the grave after His death on the sinner's behalf, He left behind Him the sinner's life of sin, the life of sin of every sinner that would believe, and, through faith, enter upon his inheritance of freedom. "If the Son shall make you free, ye shall be free indeed." So believers are identified with Christ, not only in His death, but in His burial also.

III. Baptism signifies identification with Jesus Christ IN HIS RESURRECTION. Christ was "raised from the dead by the glory of the Father." He might have remained in the tomb, but it would have been disastrous had He done so. His death for us would

have been in vain if it had not been followed by His resurrection. "If Christ be not risen, then is our preaching vain, and your faith is also vain." Thank God! Jesus Christ not only died: He rose from the dead. When He died **we died**; when He was buried **we were buried**; when He rose **we rose**.

"Tis the spring of souls today:
Christ hath burst His prison,
From the frost and gloom of death
Light and life have risen.
All the winter of our sins,
Long and dark, is flying
From His light to whom we give
Thanks and praise undying."

Going down into the water, down under the water, signifies identification with Christ in His death and burial, and, coming up out of the water signifies identification with Christ in His resurrection.

There is a passage in 1 Cor. 15:29 that is generally misunderstood, or, perhaps, I should say, not understood at all. It is a significant passage. "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" It has been supposed that there is a reference here to the practice of vicarious baptism, or, baptism by substitution. No. The apostle is arguing that Christ rose from the dead, and he introduces the subject of baptism and makes a strong point. Some people were saying that Christ had not risen. The apostle argues that baptism of believers is an indication that Christ has risen. Not only His death and burial, but His resurrection also, is signified by the baptism of the believer. If Christ has not risen the believer should go down under the water and stay there. But Christ has risen. Therefore the believer not only goes down under the water, but he rises therefrom. Thus, as the holy communion is a memorial of the death of Christ, the baptism of the believer is a memorial of His resurrection. He died and rose again. Identification with Christ in His death, in His burial, and in His resurrection! Thank God! How great is the privilege of the believer! And how significant is the ordinance of baptism! May it henceforth have a new meaning for each of us!

Jesus died. He rose from the dead. He lived again. He lives today. He will die no more. "This Man because He continueth ever hath an unchangeable priesthood." "Because I live," He said, "ye shall live also." We are living, and living because He is living. "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me." "Newness of life."

After Philip had baptized the Ethiopian we read that the newly baptized convert "went on his way rejoicing." He was henceforth to "walk in newness of life."

Now he who walks "in newness of life," walks by faith (2 Cor. 5:7), circumspectly (Eph. 5:15), humbly (Micah 6:8), honestly (1 Thess. 4:12), in a word, in the Spirit (Gal. 5:16, 25).

If we thus walk while here on earth, after a while, by the grace of God we shall have the privilege of walking with our Lord in white, and that will be a privilege indeed. To the angel of the church in Sardis, the Lord Jesus instructed John to write, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

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Jonathan Elsworth Perkins.....Associate Editor

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THE WAR-STUNNED WORLD

David Lloyd George, Great Britain's war-time Premier, was recently speaking at a training college for evangelists. He stated, "The world needs healing more than it ever did. There has been a materialistic hardening, but that will pass away. When it does, you will find there will be a great resurgence of the spiritual which lies deep in the nature of man, and it will burst forth probably in a current such as has never been seen." It would seem that this great man is sensing a coming revival, but we are not expecting it to emanate from a spirituality lying "deep in the nature of man," we are rather looking for it to come from Him who has declared, "I will pour out my Spirit upon all flesh." Praise God, some of us have felt the preliminary sprinkles, but the floods are yet to come.

NO RELIGIOUS LIBERTY

A clause on religious liberty was deliberately rejected from the constitution of the League of Nations, according to Pastor D. M. Panton, in an editorial in the "Dawn." The clause ran thus: "The high contracting parties agree that they will make no law prohibiting or interfering with the free exercise of religion, and they resolve that they will not permit the practice of any particular creed, religion or belief whose practices are inconsistent with public order or with public morals to interfere with the life, liberty, or pursuit of happiness of their people." Mr. Panton comments: "The rejection of this clause holds in itself all the religious bloodshed of the future, and makes the League of Nations, so far as the protection of religious minorities is concerned, wholly illusive. A rotten fence on the brink of a precipice is far more dangerous than none."

INCREASING CRIME

There are many telling us that the world is getting better and better. On the other hand the Scriptures tell us that in the last days "evil men and seducers shall wax worse and worse." There are ten thousand murders every year in this country. According to a recent syndicated article that appeared in many newspapers, embezzlers make off with one hundred million dollars every year and forgers with about the same sum. Bonding companies' books show that between 1910 and 1922 the losses from embezzlements jumped five hundred per cent and losses from burglary twelve hundred per cent. According to police estimates, the national loss from burglary, larceny,

and general petty thefts is about two hundred and fifty million dollars a year. Forgery and bankruptcy made away with about four hundred million dollars a year. According to the president of the New York Stock Exchange, a billion dollars is swindled every year out of the American people through the sale of rotten securities. This writer stated that crime cost the American people more than three billion dollars a year. No less than one hundred and fifty thousand marriages are broken up by the divorce courts every year, and in addition to this another fifty thousand homes are closed by separation. Every twelfth married couple is divorced. According to the Gospel Worker, "During the last quarter of a century the proportionate increase in the rate of divorce has been three times greater than that of our population." In view of this abounding evil, is it not time for us to cry to God for revival.

IMMODEST DRESSING

One of the great evils of today is the immodest way women are dressing. Roger Babson, the statistician, stated that he attended a meeting of the manufacturers of women's clothing at one time and he could not but note how some of the most sensual and lewdest of men were the ones who were chosen to be a committee who should decide what the fashions should be for the coming season. He noticed how heavily they were drinking, and how they were joking over their task. He published a strong protest against men such as these setting the fashions for the women of our land. It is no wonder that the fashions of today are so glaringly immodest. A friend sends us two clippings showing that even the Roman Catholic priests are asking the women to cease to show bare arms. We are sorry to see that many who profess to be followers of Christ and who profess to be filled with the Spirit are conforming to the world in immodest clothing. Nothing could be clearer than the instructions of God's Word concerning women adorning themselves in modest apparel (1 Tim. 2:9). A correspondent asks us what we think of women wearing men's apparel in these days. God's Word declares, "The women shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God" (Deut. 22:5). One brother, quoting this verse to us recently, asked, "Is not that which was an abomination to a changeless Being in the days of old, still an abomination to Him?"

"TONGUES SHALL CEASE"

(1 Cor. 13:8)

"Follow after love; yet desire earnestly spiritual gifts, but rather that ye may prophesy. For he that speaketh in an unknown tongue, speaketh not unto men, but unto God: for no man understandeth him; howbeit in the Spirit he speaketh mysteries" (1 Cor. 14:1, 2, A. S. V.).

This chapter follows immediately after the wonderful divine exposition of the value and place of love. And the apostle, under the inspiration of the Spirit, follows on to give forty verses regarding the regulation of prophecy and the speaking in tongues.

There are modern critics today who quote, "Tongues shall cease," and then argue because "tongues shall cease," that they have already ceased! Paul meant no such thing that they should cease in this dispensation, for he himself says, "Follow after love; yet desire earnestly spiritual gifts." You can't desire that which has ceased.

What are the spiritual gifts? Prophecy is one. "Rather that ye may prophesy." But did not Paul say, "Whether there be prophecies, they shall fail"? He would not request us to seek "rather that ye may prophesy," if the thing was to fail or cease to be in this dispensation. He was not referring to any period during which his inspired utterances were accepted by the church.

"For he that speaketh in an unknown tongue, speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries." See the close analogy, prophesyings and speaking in the unknown tongue. "For he that speaketh in an unknown tongue, speaketh not unto men, but unto God: for no man understandeth him . . . but he that prophesieth speaketh unto men to edification, to exhortation, and comfort." There is a distinct inference that they were to seek to prophesy and to speak in the unknown tongue. And yet the critics emphasize "Tongues shall cease." Nevertheless the apostle Paul shows the advantage and enjoins seeking love, prophecy and speaking to God in the unknown tongue! But tongues shall cease. They cease when the occasion for speaking in the unknown tongue to God has ceased.

We see through a glass darkly. By faith we see Him whom we love. But there is a time coming when the veil will be removed. It is necessary now owing to our fleshliness. Now we have our mother tongue to pray in. It is supplemented by the unknown tongue, the utterance of the Spirit. They both will be done away when a higher order will eclipse the two previous.

"He that speaketh in an unknown tongue, speaketh not unto men, but unto God: for no man understandeth him." Men, yes, and Christian men, have fallen down under this simple twofold statement—"speaks not unto men, but unto God;" and because he does not speak unto man, men who are in the natural, natural men, fail to understand speaking in the unknown tongue when it is not unto men—not even to heathen men. This is the rock of offense. "Because we don't understand it, therefore it is of no use, and those who have it, do not exercise it—the gift of tongues—for that which we think they ought to." Therefore, not knowing the other advantage, they denounce it.

"We have piped unto you and ye have not danced" (Matt. 11:17). The Spirit has spoken and ye have not repented!

"Speaketh not unto men, but unto God!" This is the positive side. The real advantage is lost sight of by the critic because he has failed to see the advantage to humanity, that he that speaks in an unknown tongue does not speak unto men. He has lost sight of the other advantage, that he does speak unto God. The Holy Spirit does not give a dissertation on His own Word for the enlightenment of critics. A clear statement is made, so simple that a child can understand it—that he who speaks in an unknown tongue does not speak to men, but he does speak unto God. To God he speaks, but to man he does not speak.

If man were less manly and more spiritual, he would understand it.

"No man understandeth him!" "Yes," the critics say, "but on the Day of Pentecost they did understand." It was the exception rather than the rule. The rule is, "No man understandeth him." Man objects: "What is the use? They speak in tongues, and they cannot preach to the heathen. They speak in tongues, and yet when they go abroad they have to learn the languages. They go to China and they have

to learn the Chinese language. The Chinese had no representative in Jerusalem on the Day of Pentecost. Therefore, because no man understands, the thing is not of God." Fools and slow of heart to believe the Scripture! The Holy Spirit says distinctly, "No man understandeth him." And you would have men understand.

Your making man understand, or declaring he should understand, nullifies and cancels the full import, the divine intention, of giving a new language for a new purpose. It was that man should not understand because he was speaking to God. If man did understand, God's plans and intentions would have been thwarted.

God spoke to His Son and those around did not understand. They said that it thundered. Others said, "An angel spake to Him" (John 12:29). Those Jews were polite. They were reverent. Why, what had happened? God had spoken to His Son in a language that was not understood by the crowd. He let them hear the sound but they did not understand the message.

The converse is now happening. The sons of God are now speaking to God. The world hears the sound but they do not understand the message. But they have degenerated to a lower plane than those of old. They said, "An angel spake." But these today have no reverence and they say it is of the devil.

Fellow-saint, do not denounce them, there is no need to do so. Their own utterances are recorded and will witness against them in that day. God's Word says, "He that speaketh in an unknown tongue, speaketh not unto men, but unto God." and yet men have the audacity to say today, "It is the devil speaking!"

Christ silenced the demons when they spoke on the earth, and He would not encourage them to speak today; and it would not be possible for God to listen to devil-inspired talk in His own children who honor, serve and love Him.

What says Paul? "I thank my God, I speak with tongues more than ye all" (Ver. 18). "But Paul, no man understands you." "I don't want them to!" "But Paul, you have had revelations, you have had unfolding of mysteries. Why do you want this?" "Because I need it. It builds me up, it edifies me. I see so much in paganism that does not edify, that I need a counteraction and this speaking in tongues is a divine counteraction. And I would that ye all spake in tongues." "Why do you say that, Paul?" "Because I want you to share the benefit that I have by this divine exercise and gift."

There is an invitation, a request, a desire, that is followed by the warning, anticipating the objectors: "Forbid not to speak with tongues" (Ver. 39). Go contrary to Paul's warning, and you suffer loss and invite retribution.

The eagle that soars in the upper air does not worry itself as to how it is to cross rivers.

"Carelessness about the friendship of Christ is the crying sin of the church."

"The dew which so bountifully baptizes the flowers and grass on quiet summer evenings, does not distil in wind and storm. So the dews of grace come down on calm and trustful souls. If we would receive the Holy Spirit, of which the dew is an emblem, we must abide in patience and prayer, down low, as the grass waits for the dew."

-:- HERE AND THERE -:-

Revival In Russia During the past five or six years there has been much prayer focused on Russia. Many of us have cried to God that where sin abounded grace might much more abound. News comes to us of blessing in very many parts of Russia. The cause of Christ always prospers most in the times of severest persecution. Pastor B. Goetze of Warsaw, who has recently been in Russia, makes the statement, "Before the war there were about two hundred and fifty thousand believers in Russia: now there are about ten million." According to our Pentecostal brother, Pastor Varoneff, as we reported in the last Evangel, there are now about one hundred Pentecostal assemblies in Ukrania alone. He reported one hundred and twenty-seven souls being baptized in one service alone.

Actress Converted The Lord is graciously saving all classes of Russians. A famous prima donna of Old Russia, Madam Maria A. Karinskava, one of the most popular idols of both society and peasant classes, was brought to Christ some four years ago. While crossing the Pacific from Honan, China, recently, she was brought into fuller light through the ministry of Dr. Goforth, the well known Presbyterian missionary, who was returning to Toronto, Ont. She immediately began to think of ministry to her people in Russia and was told of Pastor Fetler and the Russian Missionary Society, under whose auspices perhaps her ministry to Russia might be exercised. She met Mr. Fetler and arrangements were made for her to go with other missionaries to Poland. She stated to a newspaper man, "Before the revolution I used to tour Russia, singing the songs of the people and wearing a gorgeous bejeweled dress, a present of the late Czar. I was a national singer. When the Soviet came into existence I had to discard my lovely dress, but was obliged to continue my work as a singer, and on my platform appearances I wore the garb of the peasant and the red kerchief of the revolutionary." In a recent farewell in Toronto she said she was glad the Lord had turned her from operatic work and "that I now can go on the service of the King of kings." She hopes before long to go back to the many cities of Russia where she is well known, not to sing the song of "All Russia" but the songs of the Cross and the all-atoning Blood of the Lord Jesus Christ.

A Tribute to Christianity Referring to the martyrdom in Riga of a number of Baltic Lutherans, Ernest Gordon of the Sunday School Times quotes from a Christian paper in Vladivostock: "Through prison-keepers, reports leaked out of the wonderful

way in which they bore their sufferings and went quietly to death. Many of the rough prison attendants were overcome by it. In dirt and hunger and cold the Christians encouraged and strengthened one another. One of the highest of the Bolsheviks finally said, 'We cannot get at these Baltic Christians at all. If you take everything from them they do not complain. Drive them from their homes, they go silently. If you send them to prison or even to death they pass on without complaint and with perfect self-control. It is as if their Christianity surrounded them like a wall over which none could get.'

The Death Of Lenin One who was an eye witness of the trial of the Roman pastors in Moscow, says, "On the night after the archbishop and his companions were paraded in a motor lorry through the streets of Moscow, the terrible leader of the Reds gazed in horror on one more terrible than himself, on a dread, nocturnal visitor, who, having passed swiftly through the triple guards and the bolted doors, had halted at his bedside and laid an icy hand on that proud and formidable brain. From that day Lenin was a living corpse. The autopsy disclosed a terrible destruction in the brain." Another correspondent passes on a rumor current all over Russia, "The once all-powerful dictator of Red Russia spent his last days of activity crawling on all fours like a beast round the room in his carefully guarded retreat at Gorky, apologizing to the furniture for his misdeeds—the memory of which remained amid the ruins of his mind—and shouting repeatedly, 'God save Russia and kill the Jews!'"

The Work In Vienna A missionary, Dr. A. P. Franklin, who has been spending a few days in Vienna speaks very highly of the work the Swedish Pentecostal brethren are doing in the city of Vienna. They are laboring in the main among the Roman Catholics. There are two assemblies. He states, "At a believer's meeting about fifty were present, and we had blessed fellowship together. I felt that they were really saved and trusted Christ. Some of them had received the Baptism in the Holy Spirit and spoke in tongues. Even the school children prayed publicly and helped on in the work trying to win other children for God. He states that the few Christians are too poor to pay a high rent and halls are very scarce and the rental conditions difficult."

Disciples In Moslem Lands In a previous Evangel we told of the way many Mohammedans were turning to Christ. An article by Mary Caroline Holmes recently appeared

in The Moslem World in which she writes of some of the secret believers that she has met. Many of them are from the higher walks of life. She tells of the conversion of two high officials and also of a Pasha whom she saw when making a round during one of the great Moslem feasts: "There were two brothers present, one a Pasha, and member of the old Ottoman Parliament, the other the Governor of an important province. The Pasha, being the elder, took the lead in the conversation, and suddenly began to speak in perfect English on religious subjects. There were not less than twenty other Moslem men present, all relatives, and the Pasha was speaking with such earnestness and conviction, that I turned the conversation back into the Arabic that the others might have the benefit of it, and said, 'You appear to know our Book,' for even in English he had quoted freely from it. 'I know it well,' he replied. 'I have made a profound study of it,' mentioning certain missionaries to whom he had turned for guidance in his studies. 'You never found anything bad in it, did you?' I inquired. 'On the contrary, I found but one theme, like a scarlet thread, running through the entire Book, beginning in Genesis and ending in the third verse of the Seventeenth Chapter of the Gospel according to St. John, 'And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.' That is what the whole Bible teaches, and to have eternal life is to know our Lord and Saviour Jesus Christ,' using the Christian phraseology, not the Moslem.

Reading The Word "The Governor had been listening intently to what the Pasha had been saying, and now lifted up his voice. 'What are these words my brother? What is this you are saying?' The moment was tense, and not without peril, and I waited anxiously for the reply of the Pasha. Glancing at the Governor, he said with much earnestness, 'My brother, that is all there is to eternal life, to know our Lord Jesus Christ.' The Governor settled back in his chair, saying, 'If it is as simple as that, why have we been going around and around searching for something better?' Said the Pasha, 'That is all there is to it, to know Him.' 'Ah,' I interjected, 'You have found the truth. You must teach your brother.' The Pasha gave me a very understanding smile as he remarked, 'Then I would be a missionary just like you, wouldn't I?' I asked the Governor if he had ever read the Bible, and he said he had never even seen a copy, and upon returning home, I sent him the only new one I could muster, a small New Testament. With it went a note begging him to read and study it that he, too, might find eternal life like his brother. In thanking me he said he was especially pleased I had sent him a small copy, 'for now, I shall carry it in my pocket.' Within a few days a group of Moslem women called, and soon the topic of conversation was the knowledge the Pasha had of the Christian's Book, for the men present that day had

evidently discussed it at home. But a surprise came to me, when every woman present asserted she was possessed of a Bible, and read it also."

Seven Thousand Converts

In Amara in Abyssinia some years ago a prominent shiek began to preach to the Moslems from the Koran. He saw in the Koran many references to the scriptures and so he procured a Bible. He was gradually drawn from the Koran to the Bible and was soon accused of being a heretic. He was brought before King Menelik in 1907 and there had to present his opinion in debate with learned Moslems. The Lord gave him favor with the king and the result was the royal commission for him to teach the Moslems of Abyssinia where and when he wished. He became a powerful preacher and it is estimated that about seven thousand turned from Islam to Christianity through his ministry. These new Christians are very responsive to Christian truth and meet together to read the Word of God wherever possible.

Revival In Lagos

A bamboo church under a grass roof, with a congregation of twenty in the morning, and nine in the evening, was opened in Lagos in West Africa in 1852. Lagos was the last of the great slave markets of West Africa and on the site of its ancient slave market is now a Christian church with a communicant membership of one thousand. Today there are ninety-seven Christian churches in this country. A missionary, Oliver J. Griffin, writes: "I opened work in Itesha in 1898. Arriving in the town I found altars erected in the market places, on which were the carcasses of bullocks offered in sacrifice to the gods, and vultures were devouring the flesh. We commenced work in the King's Palace surrounded by idols and fetish objects as we conducted school and services. The king gave us a site for a church and he and his chiefs assisted us to build. As we levelled the ground and dug the foundations we came across the remains of human sacrifices. Today we have 25 stations in this place and a membership of over 4,000. Last year our members built a large and beautiful new church entirely at their own expense; and the present king and chiefs were present at the opening, with about 2,000 people."

GREENWOOD, ARK.—We wish to sound a note of praise to our Lord. We just closed a two-week meeting at Echo, Ark. The Lord wonderfully blessed. This being a new field, the crowds were large. Many seemed to be very deeply interested, and are reading their Bibles. Seven souls were wonderfully saved, most of whom are heads of families. Two were filled with the Holy Spirit, and nine were buried with Christ in water. We leave the place with a nice little Sunday school using Pentecostal Literature. Praise the Lord for answering prayer.—Pastor H. H. Trusty.

:-:

ERIC BOOTH-CLIBBORN

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In Memoriam

As Eric Booth-Clibborn's intimate companion and fellow-laborer from childhood to the time he was called to higher service, I feel in some measure qualified to write my impressions of his Christian life, his work and his call. I write the following trusting that it may prove an inspiration and an ensample to those who may read it.

How often has it been said of him that no word had been heard or action witnessed that was not Christlike? Who better than I can testify to this who have eaten and drunk, toiled and slept, sorrowed and rejoiced with him? Inspired and beautiful as were his messages, to me it was ever his life that spoke loudest. With what fortitude he met suffering and he was a man who knew what suffering was. He was always forgetting himself, tender and thoughtful for others. He shamed the hard look with kindness, the proud heart with humility, and the quick tongue with meekness. He was an apostle of the gospel of love and forgiveness. To manifest the love of Christ under adverse circumstances was with him a passion! Because of this, wherever he went he was beloved.

In Springfield, Mass., and Asbury Park where he ministered; in Colorado—that difficult field he learned to love so much—how many remember him with hearts overflowing with gratitude. How many can point to him as the means of a new day in their lives. He was spiritual father to so many, he was a source of genuine sympathy and wisdom to the sorrowing and distressed, and to a still greater number he was the true shepherd who with untiring love and tender care had led them from the faltering steps of spiritual infancy to the strength and maturity of spiritual manhood. It was just here that God specially gifted him. He was a teacher of the Word, so much so that many wondered that a man still young should know so intimately "the deep things of God."

The Pentecostal message was his message, the Pentecostal people his people, and their cause his cause. He saw in the Assemblies of God the embodiment of all that really mattered in Christianity. He saw in the brethren at Springfield the manifestation of the Spirit of Christ and he recognized that above all they desired the Holy Spirit to control and dominate. He considered this the surest safeguard of the movement.

He was a fundamentalist of fundamentalists. The great basic truths of Christianity were part of his very being. He saw the Pentecostal message in all its fullness and yet testified to it with that sweet tact and wisdom which led many to see the truth who would not otherwise have known it.

How courageously he stood for what he believed. How firm and strong he was when the flock was in danger—and yet he was so tolerant. He could not

be drawn into quarrels over side issues, he was too great for that. Upon being pressed on a controversial question recently, he exclaimed, "I go to Africa to preach Christ and Him crucified!" How characteristic of the man!

He had one great hope, one crowning ambition for the Assemblies of God, and that was that they might be united as never before. That no question, not essential in the sight of God, should be made ground for a division which would result in loss of so much power.

Clothed in this strength, in this singleness of purpose and untiring devotion, God enabled him in addition to many other labors, to found and build up two Assemblies, in particular that of Fort Morgan, Colo.

Then came his call to Africa and how real and definite was that call. No haphazard suggestion from a friend, no wishes of parents or deliberate choice of profession—but a deep inner conviction that arose unmistakable and irresistible—the call of God. At the age of 17 God had written "Africa" on his heart and had found a glad response. Many years intervened until again God spoke "Africa" to his listening ear and to that of the heroic help-meet He had given him. Once again there was a ready, "Yes, Lord" upon his lips, and they went. I will not enter here into how God led them, suffice it to quote his words to me, "Surely the Lord hath done wondrously. As never before I felt the 'Everlasting Arms' under me. Surely, He hath done marvelously."

They went bravely, gladly, as Soldiers of the Cross they went. And now, in His infinite wisdom, God saw fit to take him to Himself. It is not ours to question why, no matter how heavy our cross. His ways are past finding out, but he doeth all things well.

John Eric Booth-Clibborn, like many other martyrs, gave his life that others might live and this we can do, pick up his armor and his sword and press the battle to the gates until the day break and the shadows flee away. God hasten that day when all tears shall be wiped away, when we shall be reunited to those who have gone on before, and when we shall see Him face to face. Then shall we understand and worship His perfect will.

Meanwhile I wish to add yet a further note of testimony, that personally I owe more to my brother Eric than to any man living. Also I ask the fervent prayers of all God's children for my brother's wife. She was his closest counselor and for three years fought by his side with what devotion and zeal this is not the occasion for me to describe. One is tempted to think that she has already seen much more than her share of suffering and tragedy—may God prove both a husband and a father to her in her terrible hour.—Yours in His service, Theodore Booth-Clibborn.

Current Events and Topics of Interest

By Frank M. Boyd

ROMANISM

What is its Place in the Last Days

(Continued from last week)

The society of Free Catholics is making persistent and successful efforts to thrust liturgical worship into non-Episcopal churches. Many prayers are taken bodily from the Roman books and are now used in nonconformist churches. Here is a sample: "RECEIVE, O HOLY FATHER, THIS BREAD WHICH I THINE UNWORTHY SERVANT DO OFFER UNTO THEE, BESEECHING THEE THAT . . . IT MAY BECOME AN ACCEPTABLE OFFERING FOR MINE OWN COUNTLESS SINS, TRANSGRESSIONS AND FAILINGS AND FOR ALL HERE PRESENT; AS ALSO FOR ALL FAITHFUL CHRISTIANS LIVING OR DEAD; THAT IT MAY AVAIL BOTH ME AND THEM FOR SALVATION UNTO ETERNAL LIFE."

Our readers may not be familiar with the fact that many of the world's governments receive from and send to the Vatican fully accredited representatives with ambassadorial powers. This in itself is a recognition of the Pope as a temporal sovereign. "The rush of civil governments to the Vatican since the war is a remarkable phenomenon in the religious-political history of the day which is creating profound interest in all religious circles, especially since the present trend may bring a return of the Papacy to greater prestige in all the affairs of the world. Before the war the Vatican had diplomatic relation with a dozen states; now it has such relations, either by sending or receiving one, or, in the large majority of cases, by both sending and receiving with twenty-five. Quality of relations too as well as quantity, we are told, has bettered. Prior to the war the Vatican sent to foreign powers only five nuncios, including those of the second class, and two internuncios; it received only two ambassadors and twelve ministers from foreign states. Now it sends out nineteen nuncios and five internuncios, receiving eight ambassadors and seventeen ministers. Governments formerly without relationships have established them. Governments which had broken off relations have re-established them. Governments which had secondary relations have raised them to first-class.

"The British Empire is prominent in the first category. It sent a minister on special mission in 1914 to explain its aims, purposes and conduct in the war. Now the special mission has been converted into a permanent legation. Holland sent a representative to the Vatican in the spring of 1915, on the ground that it was to the country's special interest that peace should be brought about as soon as possible and that it should co-operate with the Vatican. Now that peace has come, Holland has made its relations permanent, receiving a special internuncio instead of a subordinate share in the nun-

cio at Brussels. In this category come Poland, Czecho-Slovakia, Jugo-Slavia, and the other states which have risen from the war. In the second category France is the outstanding figure, . . . and has resumed full ambassadorial relations. The third is numerous; the German Embassy replacing the Prussian legation, and Belgium, Chile, Brazil, and Peru raising their legations to the full rank of embassies. All this has come about, we are told, without objective effort on the part of the Pope. The civil governments have approached the Pope, not the Pope the civil governments, although a cordial welcome in every case had been extended. Notable as an exception in the general list is Italy, now practically the only great European nation without representation at the Vatican." (Literary Digest, Oct. 29, 1921.)

But Pope Pius XI is viewed as a moderate, constructively conservative and highly enlightened man and has since his accession done much to conciliate the differences between the Quirinal (the government of Italy) and the Vatican.

The Greek Church, numbering 121,000,000 souls in its communion, by decree on Dec. 16, 1923, recognized the validity of Anglican Orders and Sacraments. This will doubtless pave the way for a reunion, the Greek Church being the "bridge which will reunite England and Rome." The London Times (March 1, 1924) quotes the statement of Metropolitan Evdokim that Patriarch Tikhon (head of the Greek Church) has signed a secret covenant uniting the Russian with the Roman Church.

There are individuals in the Roman Catholic Church today who, like Madame Guyon, Archbishop Fenelon, Savonarola, Catherine of Siena and others, are doubtless truly saved, not because of, but in spite of the Romish system. Nevertheless, the system is always the same intolerant, bigoted monster possessed with the spirit of the Inquisition. "On Monday, May 27, 1923, in front of the Church of Santa Maria della Navicella a sacred function, in which the clergy took part, was witnessed by a vast crowd. To quote the *Osservatore Romano*, the organ of the Roman Curia;—'there were thrown into the flames many licentious books, immoral periodicals and Protestant Bibles, which had been taken from the hands of the young. They were consumed in the fire to the honor of the Madonna.' The Fascisti paper *Il Popolo d'Italia* responded that the Bible was the foundation of the whole Christian Church, including the Roman Church itself, and that the burning of these copies constituted a repudiation of the words of Jesus Christ Himself. The *Osservatore Romano* retorted that if it is permissible for the Fascisti to be intolerant in the political field, in burning newspapers that oppose them, likewise it is permissible for the Catholics to burn Protestant Bibles. It said: 'It would seem

that intolerance in politics is allowed. Now we ask, why can't it be so in religion when it is not an opinion which is endangered, but the truth; not a form of government, but the government of the soul; not questions of earthly and changeable institutions, but eternal salvation. We believe in intolerance.'" (Dawn, May 15, 1924.)

This intolerance is exemplified again in our own country in the following item from *Gideon*, the monthly magazine of the well-known organization of Christian Commercial Travelers: "The football team from Loyola College, Chicago, a Catholic institution, played with a team at St. Louis, Mo., on Saturday, November 10. With their priest, they stopped at the Marquette Hotel, and threw a lot of *Gideon* Bibles from the windows of their rooms that day. The Bibles were salvaged in a bad condition by the housekeeper. It is time for Protestants to come out into the open and call these offenders by the right name and to hold them to account. Similar desecrations have been previously reported from time to time, and one case was reported to Archbishop Mundelein (now Cardinal Mundelein) of Chicago, in a kindly manner, the mutilated Bible being sent to him but he did not deign a reply."

Why is it that the United States is given the importance of two recent additions to the College of Cardinals? There are now four Roman Catholic Cardinals in the United States—Cardinals O'Connell, Hayes, Dougherty, and Mundelein. Is it not because the Vatican realizes the strategic importance of the United States and is marshalling her forces for the conquest of our fair land?

In view of all this the important concern to us all as Christian, as full-Gospel Pentecostal Christians, is, "What shall our attitude be?" Shall we rouse ourselves to fighting pitch and vent our spleen upon Catholicism and Catholics everywhere. Shall we endeavor with a spirit of "The Menace" to stir up fleshly and carnal antagonism, which would eventually result in religious warfare? Shall we and our ministers join the Ku Klux Klan, welcome the hooded knights in regalia into our services and through this modern "invisible government" endeavor to stem the rising tide of Rome? NO.

What then shall be our positive position? "Preach the Word," and that includes Revelation 17 by which we, as Pentecostal pastors and teachers, may show clearly, coupled with up-to-date facts, the place the Romish system occupies in prophecy and thus instruct and enlighten our people. What next? Keep free, as our General Presbytery recently decided, from all secret societies, the Klan included. Then, use the power of our franchise as far as we intelligently can against undesirable candidates for office. (This may be difficult, for it is a hard proposition to get a line on candidates, but let us do the best possible.)

While there may be true Christians in the Klan, they are surely misguided and compromise by their identification therewith any positive witness to the individual Catholic or Jew. Where does God lay the stress and upon what does He place the highest value? We answer, "The

individual—whether he be Jew, Catholic, Mohammedan, or pagan." By becoming linked with any class, society or organization, outside the only one which Christ recognizes in this dispensation, "the Church, which is His body," we cut the nerve of service to individuals outside of and opposed to that class, society or organization with which we identify ourselves.

These are momentous days. Let us be watchful lest we be caught in some eddy or back-wash of the times which will pull us aside from the current of God's silent, swift and powerful river of the Holy Spirit's ministries, which will bear us on its bosom into the ocean of God's eternal love and purpose.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:17, 18).

"PENTECOST" IN A BAPTIST CHURCH

The First Baptist Church (Pentecostal) of San Jose, California, is in the midst of a series of Campaigns which began April 1st, and are to continue until October or November. Among the evangelists that have already led in these meetings are: The Child Evangelist, Uldine Mabelle Utley, Virginia Lee Berg, both of these sisters are Pentecostal preachers of power and many were saved under their ministry. Sister Berg is a woman of rare intellectual gifts aflame with the passion for souls and under a mighty Baptism in the Holy Spirit. She is a standing miracle, having been raised instantly from eight years of paralysis, plurisy and other afflictions caused by an operation. God instantly healed her after she had been given up by scores of physicians, including Mayo Brothers of Rochester, Minnesota and had gone home to die. She was healed at eight o'clock one night and at eleven o'clock the next morning stood in her pulpit to preach the glorious Gospel of the Blessed God.

Sister Mae Eleanor Frey is now in the third week of her campaign, the meetings are characterized by deep spiritual interest and tremendous power. Souls are being saved bodies are healed and the saints are baptized in the Holy Spirit at practically every meeting afternoon and evening. She is just back from a trip to Madera, Egypt and the Holy Land, the Near East and Great Britain—she is remarkably filled with the Spirit and holds up the glorified, risen, living, reigning and returning Lord Jesus with telling effect. Her message is not in enticing words of men's wisdom, but in the power and demonstration of the Holy Spirit. Praise the Lord!

This church very recently decided to go on further and deeper into the Pentecostal Gospel and experience. Pastor and people are standing with increasing fidelity to the Full Gospel with the Baptism in the Holy Spirit according to the Pentecostal pattern, praying for and receiving and exercising of the gifts of

the Spirit, not only the pastor but a great number of his people are in constant demand throughout the city and vicinity to call and pray for the sick, to lead sinners to Christ, and by the grace of God, to induct the thirsty saints into the mighty Baptism in the Spirit.

Already there are four Baptist Churches in Northern California that are following the example of the First Baptist Church, San Jose, and opening wide for the entrance of the Spirit with his gifts, fruit and graces.

Earnest, devoted and spiritually minded ministers from all over America are writing to us for an account of the work and inquiring how they may come under this blessed anointing. We feel an especial need of the prayers of the saints for our work, that we may stand true to Christ, true to the Word and true to the blessed experience which He in His infinite mercy has bestowed upon us. Praise His Name!

The Church is expecting the Jeffreys party of evangelists from England during the early Fall.

Brethren, pray for us.—William K. Towner.

A MARVELOUS ESCAPE

The following story is told by H. K. Wood: "Sometimes the Lord's care of His own, when danger is near, is particularly remarkable. Once a humble laborer, who had long loved and served Christ, was with some companions eating his dinner near the mouth of a coal-pit, at Swansea. As he sat there, a dove came and fluttered on his breast, and gently pecked at him, and then flew away. He paid no heed at first; but when the same bird came back, about five minutes afterwards, and again nestled in his bosom, and then pecked at him and flew away a little distance, the laborer said, 'I'll follow thee, pretty messenger, and see from whence thou comest.' The man had scarcely left the spot when the sides of the pit gave way. All his companions were killed, and he alone escaped."

WHEN THE PAY ROLL WAS DUE

Frequently sharp practices are taken as normal in business, and under the motto, "Business is business," whatever is profitable is justified. In his autobiography Edward Bok tells an incident which shows that other ideals exist. At a time when the Curtis Publishing House was having a financial struggle, the monthly pay roll was due and there were no funds available. The morning mail brought a check, in five figures, to pay for a proposed patent medicine advertisement. Mr. Curtis was then fighting that business. Despite his financial need, he did not waver now. He merely replaced the check in the envelope, and said, "Of course we cannot accept that," went to the bank and borrowed money for the pay roll.—S. S. Times.

BINGHAMTON, N. Y.—For the past two weeks I have been assisting in the campaign being conducted at Faith Tabernacle, Binghamton, N. Y., Brother John Kellner, pastor. God was with us from the beginning in saving and heal-

ing power. Some chronic cases of rheumatism of long standing were healed. One woman with diseased tonsils was saved and healed; a sister with mental trouble of some years standing was instantly delivered and renewed in her soul. A child not able to walk, from a fall, was also delivered at once. Another child, sick from its birth, was healed and its mother saved. For these and other cases also, to God be all the glory. The revival campaign is to continue all summer. Brother and Sister C. E. Finch of South China are the special workers who are continuing the meetings. W. R. Williamson and wife of South China will follow them in the campaign.—C. A. McKinney, 20 East Cedar Street, Akron, Ohio.

SMOKE RUN, PA.—We are going on from one victory to another. Praise the Lord, 24 were baptized in a small lake yesterday; 7 of these came out of the Catholic Church. One young woman had come to the services over 40 miles. When the invitation was given for those that wanted to follow Jesus to come, she fairly leaped into the water and confessed Jesus as her Lord and coming King. There are at least 20 more that have never been baptized in water that will be baptized August 10, D. V. Many are still seeking the Baptism in the Spirit—58 have already received their Baptism according to Acts 2:4. Praise the Lord forever. We are getting ready to organize an assembly. The people here are surely hungry for the whole gospel. There have been very miraculous healings at the services here. A Slavish boy came from the Greek Catholic Church. His parents would not allow him to come in his good clothes, so he came in his overalls. And, praise the Lord, he received the Holy Spirit in the overalls. God our Father is no respecter of persons—broad cloth or overalls—He makes no difference. Praise our God forever! Yesterday this boy, 17 years of age, fell under the power of God, after being baptized in water, and gave us some wonderful messages with the interpretation. Souls are being born into the kingdom at each service. Pray for us.—David. D. Lewis and wife, evangelists.

LARGE PICTURE ROLL FOR THE LITTLE FOLKS

To make the Sunday School lesson more clear and vivid to the baby class a Picture Lesson Roll is a necessity. We will send one of these \$1.00 Picture Rolls, containing the lessons for the rest of the Third Quarter, for 70c each while they last. Order at once to insure procuring one. Gospel Publishing House, Springfield, Mo.

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FROM THE CONGO

I will say there is no need for defeat or loss of victory. God is with us and we feel nothing but liberty and victory. Hallelujah!

As to ourselves, wife is very busy and much interested in the school work. Brother Barney has charge of the school and the Lord is helping the spread of the Word in this way as they learn to read the Bible, and, being proud of the fact, they want to read to others.

I am building a mud and pole temporary house. A mud house is good enough for the present until the permanent grant is secured.

I just received a very encouraging word from Sister Richardson. God is blessing her very much in the school and church. She is a real worker and has grit enough for three. We thought much of her while with her. She is very considerate and has a zeal for God and souls which we would do well to emulate. We are studying the language earnestly and getting it well. Brother Barney advises our studying it well and not be in any hurry to speak at the church as when we get the correct formation, etc., it will come more readily.—Fred G. Leader.

BUILDING FOR GOD

The Lord has been blessing so that in a few more days, if nothing hinders, we expect to raise a small house. The money has been coming in from places most unexpected, and nearly all in small amounts, none over one hundred dollars. Of course we are still in need and we feel the Lord will meet it as He has in the past. As things are now, we expect to get the house under roof and a few rooms fixed up so we shall be able to live in them and not spend another cold winter on the damp ground. It is only a small plain house. But it will serve for us and be a help in keeping warmer during the long cold winters we have here in Tangar.

Later on we must have rooms for our many guests. Also a place for their animals while they are here. We will be able to use some of the old timbers for part of this work as these buildings will not need to be so high.

In the late fall, after it is too cold to do any more work on the house, I am planning for a long trip among the nomads to the west and southwest, perhaps a month's journey or more. That will mean about two or three months on the road on the Roof of the World. Will you pray for us that we may be kept and used of the Lord? Also for Mrs. Plymire as she will be alone during all that time.—Brother V. G. Plymire.

WHO WILL SUPPORT ONE

This is a picture of Sister Schoonmaker's six children; bairns they are. Just as fine as silk.

Sister Schoonmaker is doing most excellent work as a missionary in India. Last February she was elected to the responsible position as Chairman of the North India District Council. She is serving well in this capacity.

The Assembly which originally guaranteed to support her has been failing to meet their obligations. Consequently, Sister Schoonmaker is passing through a severe financial crisis. Either Sister Schoonmaker must be better cared for or leave the field. Yet her services are very much needed on the field. What shall we do?



It has occurred to the Secretary, that perhaps some of our Sunday Schools would like to assume the support of one or more of these dear children. These children according to their ages are eldest, Grace; twins, Mary and Martha; Paul, Ruth and Joseph.

Any Sunday School or class led of the Lord to take advantage of this suggestion kindly communicate at once with the Missionary Secretary. Fifteen dollars (\$15) supports one child.

REVIVAL FIRES

We praise God for His blessings upon us. Souls are being saved and baptized in the Holy Spirit.

A little over two weeks ago there were over 60 men, women, boys and girls baptized in water. We praise God for lifting up the seige of smallpox. All the children are well and Sister Nicholson is about well. It seems after she had smallpox she began to swell in her feet and hands and suffered quite a bit from this. She is about completely delivered of this now for which we praise God. None of our children died from the disease though on the outside, many have died. The Lord has delivered our children of all those skin diseases and sores that they had last year, just a few remaining signs here and there. Praise God forever!

—L. M. Anglin.

PERSONALS

Brother Wilkins of Bolivia is in the hospital suffering from malarial fever. He needs much prayer.

Sister Richards reports a good meeting at Randfontein, S. Africa and three souls blessedly saved. Her son John is with her in this work.

Brother Barker who recently returned from Peru is going to San Antonio to relieve Brother Ball temporarily. This is the way many of our missionaries take their furlough.

Sister Hurlburt of Peru has gone to Cochabamba, Bolivia for a two month's change of climate. She has been ill and a rest was necessary. Pray for Sister Hurlburt's complete recovery.

Sister Mattie Ledbetter and little Oi Sam will be sailing on the Empress of Russia, August 28th, on their return to South China. They covet our earnest prayers for a safe voyage and His keeping power.

Brother J. R. Jamieson of Trinidad has recently erected a new church building. It is not completed yet, but far enough along to hold meetings in it. He and Sister Jamieson will be home on furlough early this fall.

Brother Bristow, North China, sends an encouraging report. He writes as follows: "The work at Tung Chow is getting into a healthy state. Not having money to rent or buy, two of the members opened their houses for meetings. Pray that the Lord will bless at these places."

Brother Elliott of North China is opening up a new station in Ting Tsi K'u which is not far from Tientsin. This will be the only Christian work in the village. The possibilities are large. The mission is in connection with Brothers Cramer and Kvamme's work in Tientsin. They solicit our prayers that the Lord may work mightily to the saving of many souls.

The missionaries in India gathered together in groups in the hill stations for the day of fasting and prayer. At Mussoorie they met at Brother Lindsay's place and had a time of intercession, not only for the financial problems, but more especially for the great need of unity and revival in India. Conditions are looking more hopeful. Hallelujah!

Brother and Sister Nyseter, Norwegian Pentecostal missionaries, are at present north of Alaska on Diomed Island. From the summit they can see the Alaska mainland on the distance on one side, and the Siberian mainland on the other. They have received a call from some of the native people to come to the Siberian coast and preach the Gospel there. These missionaries are enduring much hardship and need our prayers.

THE WORK AT HACHIOJI, JAPAN

Our Evangelistic meetings are held regularly three times a week, Sundays, Tuesdays, and Fridays. We go out on the street about a quarter of a mile from here and hold a street meeting, singing and preaching. Then we march up the street, singing and beating the big drum, and hold a street meeting in front of this preaching place. It is usually the children who help us in these meetings, but sometimes one or two of the Christian young people help too. About fifty or sixty people stand and listen in these meetings, but mostly out of curiosity and some deride us. Very few come into the meetings in the preaching place.

After preaching in the street, we come into this small preaching place, and hold a meeting. We usually have an attendance of from 25 to 50. The Christians all attend as much as possible; and usually at each meeting there are one or two new ones who want to follow Jesus. The entrance is always filled with children and adults, who come out of curiosity, but will not come up into the room. These gradually melt away as the meeting progresses.

On June 1st, we had a baptismal service in a river, some distance away. Ten were baptized; two young women, two married women, one young man, and five boys. Besides these, we can count at least a dozen young men and boys who are faithful to the meetings and are real Christians. There are also two or three young women, whom we can count on; but the women are very scarce in the meetings.

Our Christian boys are a phenomenon in Japan. They have a real experience in Christ; they pray and testify in the meetings, they work for the church, and bring others in. We praise God for them.

We had our first Communion Service on the evening of the day of the baptismal service. The Spirit of God was with us in hushing power; and it was surely a blessing to these people.

On Sunday morning we have a preaching service for believers; and on Wednesday evenings a Bible study and prayer service. These meetings are scantily attended; but those who come receive a distinct blessing. Our believers are learning to give. We talked to them about the tenth. And the other day I heard one boy explain to another, that when he got ten cents he must put one cent in the church box.

Our Kindergarten was started on April 1st, and is held every day from 9 to 12 a. m., excepting Saturdays. From the beginning we have had an attendance of from 35 to 40 children. Three Japanese teachers were given us in direct answer to prayer; one of whom is fully trained as a Christian Kindergarten teacher and Bible woman. Our great need now is for a large place for the work, as this place is altogether too small. Please pray with us about this matter.

The Kindergarten opens the way for us to carry the Gospel into the homes. We have fourteen private Bible classes in these homes, and many more places where we could go to teach if we had

the time. If it were not for the Kindergarten children, we should never have these openings. In these home Bible classes, we teach the mothers, grandmothers, older sisters, and even the fathers. These are people who would hardly ever come out to a public meeting in the church. We are sending up special prayer for the mothers these days. Will you join us? Japan will never be Christian until her mothers are Christian.

We hold a Mother's Meeting once a week on Tuesday afternoons. Here from three to nine mothers attend each time. We teach them how a Christian mother should train her children, giving them straight Gospel. Most of them are not Christians, but we pray that these talks may raise a new longing for something better in their hearts.

The Christians constantly ask prayer for healing, and are grasping the truth of Christ's power. We are praying that He will do a mighty work of healing in this city.

Our Sunday School here is held at nine o'clock on Sunday mornings. This small place is packed; we have about 150 children of all ages. We divide into five classes: 1. Kindergarten class. 2. Primary class. 3. Younger Junior girls. 4. Older Junior girls. 5. Junior boys. Our great need here is for a larger place and more teachers. If we had a larger place, we could gather in at least 500 children.

On Friday evenings we have a children's evangelistic service before the regular service. We have an attendance of 40 or 50. Here the children learn the way of salvation and many of them become real, little Christians. They all have New Testaments and are taught to read and study them. They also know how to pray. The rule of the meeting is prayer and Bible study every day. Remember that these children come from non-Christian homes.

We have two Sunday Schools in outlying villages. Both of these are at present homeless. One had a home, but the people who lent us a room moved away. The other S. S. was only started this spring, and never had a home. We gathered the children out under God's roof, the sky. But satisfactory work cannot be done out of doors. So we ask your prayers for these two Sunday Schools that God will provide places.

Miss Wengler went home to America on June 7th. We miss her very much, but the presence of the dear Lord Jesus has kept us from being lonely. We have no Japanese pastor; and it is hard for one missionary to carry on this work alone. We are praying for reinforcements. Who will come to our help? I know that you will continue to pray that God will keep me in health and strength. I know it is only by His power, praise His name, that I have been enabled to do so much.

Great credit is due to my faithful Kindergarten teacher, who is doing the work of two, that of a teacher and a Bible woman. It is too much for one person; pray that God will send us a Japanese Bible woman. She is not strong in body and needs your prayers on that account; also she is seeking the Baptism in the

Holy Spirit. I covet prayers on her behalf.

I praise God for His wonderful leading and keeping power. May His Name be glorified in Hachioji. I thank you all for your prayers.—Sister Harriett Dithridge.

VICTORY IN TESTING

Out here we are going on as usual. We have our trials and troubles, but the blessing of the Lord more than outweighs these. This last month has been a real sifting time for many of the saints. The devil is busy and it seems he is doing his best to destroy the good work begun. Our faith is stayed on THE INVISIBLE, and we know that we shall conquer.—Brother N. Sorensen.

MEXICAN WORK

During the last month or two new Mexican missions have opened at Santa Elena (near Brownsville) with thirty already in the Assembly, at Eagle Lake (near Houston), and at Yoakum (east of San Antonio) where eighteen have already been baptized in water. Brother Cardenas has started a work in Divine, thirty miles from San Antonio. Brother Castellanos reports two new missions opened up near El Paso. Praise the Lord!

REPAIR FUNDS

Brother and Sister Mueller, whose home was injured by hailstorm are much in need of funds to replace these broken roofs or live in a cold, wet, damp house. This would never do. They are doing excellent work and are most worthy of our consideration. This property is Council property.

THE LORD LEADING

One of our workers standing alone on the Northern border of Travancore was taken down with a hard fever. He had strength to write and inform us and I wrote for him to come here if able. The fever continued and he had no strength to come alone. I had no one to send for him. He cried to God for help and so did we. He and the poor converts who were trying to care for him were almost discouraged.

As he prayed the Lord showed him that he was like the man who fell among thieves, lying there with no strength to get to the inn and said, "Do not fear, I will send a good Samaritan to help you." He told the one caring for him not to be troubled, God was going to send for him. About the same time, a worker in S. Travancore was in prayer with his wife, both of them expecting to visit us a few days later, when they arose from prayer, the wife said, "God showed me I am not to go at this time," and he said, "And God showed me I am not to wait till next week, but go today." So while we were on our knees praying to God over the matter, in walked our S. Travancore worker, not knowing about the illness of the other one or why God had sent him. He is proving a good Samaritan to his sick brother.—Sister Mary W. Chapman.

REPORTS FROM THE FIELD

SUMRALL, MISS.—I have had a very successful revival here. Something like 15 were saved, and a number of others are seeking God. I am going into the ministry. I have been preaching two years and I am now 17 years old.—Yours for the enlargement of God's cause and kingdom, Ernest Sumrall.

TULSA, OKLA.—A very successful revival was held at the Mission of the Assemblies of God at Cincinnati and Newton Avenues, conducted by Evangelist Jacob Miller and his wife. The theme was "Back to the Old Pentecostal Line," which was very timely for Tulsa. God wonderfully blessed, saving many souls and baptizing about eighty in the Holy Spirit for all of which we shall give Him the praise till Jesus comes.—M. L. Haney, pastor.

WASCO, CALIF.—Wife and I came here on February 21. We found a nice little band of saints to which the Lord has continued to add. Some have been saved and some reclaimed and 20 have received the Baptism in the Spirit as in Acts 2:4. Have immersed 5 in water and others are to be immersed. There have also been some very definite healings. For all of which we praise the dear Lord. Pray that the good work may continue.—Stephen Robertson, pastor.

CEDAR BLUFF, VA.—The 25-day tent meeting at this place was one of the best attended meetings I ever held. There seemed to be a deep interest among many who had never before attended Pentecostal services. Besides God's power being present to save, the same power was there to heal and many gave ringing testimonies that their bodies were healed. I thank God for the blessings He bestows upon us, and I ask Him to bless especially those who so tirelessly work with us, in an effort to bring souls to Jesus.—Evangelist H. L. Shumway.

WILSON, OKLA.—We are glad to say we hear the sound of abundance of rain. At most every assembly we hear from in this part of the state, the power is falling. I am now here in a meeting. Some are finding peace to their souls in most every service. They have a fine band of saints here, with T. S. Miles as pastor. I find he is Pentecostal from head to heel. Well, Glory! Help us pray for this place; we are expecting a landslide for God. I am pastor at Chickasha, Oklahoma. The saints there are praying for an old-time revival; so join in prayer with us. Any who are passing by we would be glad to have stop over with us. Our church is on North Eighth Street.—Pastor C. E. Shields, Chickasha, Okla.

CORNETT, TEXAS.—I have just closed a meeting here. Brother and Sister Postelle of Savanna, Okla. also William S. and Bertha A. Moore of Henagar, Ala. assisted me in the meeting. There were about 25 conversions; 5 were baptized in water, and 5 or 6 seeking the Baptism in the Holy Spirit. We had large crowds and the whole country was stirred. They gave good attention to the Word, and when the altar call was made they would fill the altar. Brother Moore and workers leave here for Pilot Point, Texas and will be there until August 25. After that they are open for calls, either evangelistic or pastoral.—Elmer E. Gore.

WEST GRAHAM, VA.—I am reporting our revival meeting held by Brother Wm. E. Giles of Kenova, W. Va. The meeting started off with a saints' prayer meeting, which continued until Brother Giles came. The interest wasn't so good at first, but the Lord moved on the hearts of the saints and they began to rejoice in the truth. This did not seem to be the time of harvest, but a time of sowing the seed for some one to reap in the near future. All of the saints were pleased to have Brother Giles with us and many were made to rejoice in the deeper truths of God's Word. Some were wonderfully blessed of the Lord and many were encouraged to cry to God for a deeper consecration and closer fellowship with Him who saved and washed us in His precious blood. We trust that Brother Giles may come to us again as the Lord may lead him, and wish him much success in all his work.—L. L. Wynn.

OSHKOSH, WIS.—A very impressive baptismal service was held at the park beach here last Sunday 27th. Over twenty witnessed in this way before about eight hundred people. We want to praise Jesus for giving us the privilege of telling out the gospel to these people in this way. The people seem hungry for this Full Gospel and seem attentive to every word. One young Lutheran man, who was given up by the doctors to die with consumption, was healed, and the doctors this week pronounced him so. The whole family now are interested and they know it was the Lord who did the work. Praise God! The street meetings are very encouraging and large crowds gather to hear of the wonderful things God has done for the people. Two young men raised their hands for prayer last Saturday on the street. A young woman wept her way back to the Lord last Thursday evening. Praise God. The Sunday services are well attended and a beautiful spirit of harmony is coming over the people again. Keep on praying.—J. E. Robinson.

BAYARD, NEBR.—We have just closed a revival meeting here which has been running for three weeks with much success. The building, which seats about 225 people, would not hold the crowds, and there was much interest shown by all that attended the meetings. It is one of the greatest revivals that we have been in for some time. Some nights there were as high as 32 at the altar seeking the Lord. During the three weeks over 50 were saved and 30 received the Baptism according to Acts 2:4. Several were healed instantly. Among them were two women that were healed of goiters; others were healed of different diseases, including tumors. Among them that received the Baptism in the Holy Spirit was a Free Methodist Minister, who has come out strong for the Pentecostal doctrine. Surely God is working in our midst. On the last Sunday of the meetings we had a water baptismal service at which 51 were immersed and took their stand for the dear Lord. This is a new field and people of this community are stirred, and are saying, "What meaneth this?" We set the assembly in order last Tuesday night, 41 signing the roster to stand strictly for the Pentecostal doctrine; for which we give God all the glory.—Merle W. Roll, and Evang. Irl J. Walker.

GENERAL COUNCIL FELLOW-SHIP

The following names were added to our Ministerial list, in the month of July, 1924.

Bard, B. T., Cleveland, Ohio.
 Conser, Wm. D., Colton, Calif.
 Cox, Leo L., Port Lavaca, Texas.
 Elsea, Philip O., Findlay, Ohio.
 Franklin, Paul B., Los Angeles, Calif.
 Golden, Jos. O., Los Angeles, Calif.
 King, Lovely, Olive Branch, Ill.
 McComb, Peter, Chicago, Ill.
 McComb, Mrs. Mary A., Chicago, Ill.
 Murray, Henry E., Robinson, Ill.
 Pearsall, Isaac E., Lancaster, Calif.
 Pearsall, Mrs. Lydia E., Lancaster, Calif.
 Schmidt, Manfred, J., Los Angeles, Calif.
 Selix, Russell Lowell, Ottumwa, Iowa.
 Shreve, Albert C., Malden, Mo.
 Thompson, Wilbert L., Long Beach, Cal.
 Wallace, Zed Dock, Paris, Ill.
 Wright, Wm. Charles, Alhambra, Calif.

The following names were removed from our Ministerial list in the month of July, 1924.

Bailey, John A., St. Louis, Mo. (Deceased).
 Booth-Clibborn, J. Eric, Cleveland, O. (Deceased).
 Bond, Martin N., Perry, Iowa.
 Burns, John L., Pittsburg, Okla.
 France, Mrs. Luella Mae, Los Angeles, Calif. (Deceased).
 Goben, Mrs. Sophronia, Lucas, Iowa.
 Hamilton, Louis F., Saskatoon, Canada.
 Hodges, Charles E., Denver, Colo.
 Howard, James J., Pittsburg, Okla.
 Martin, Percy E., Ferndale, Wash.
 Money, Oscar T., Columbus, Ga.
 Strayer, Charles B., Dan, W. Va.
 Thomas, Jodie C., Burk Burnett, Texas.
 —J. R. Evans, Secretary.

GLAD TIDINGS DEDICATION

As if to whisper full and complete approval of six months labor, Heaven richly smiled upon the dedication of the new Glad Tidings Bible Institute building, located at 1441 Ellis St., San Francisco, Calif.

Announcement had been made that July 5th should be the day. Perhaps six hundred people assembled at the auditorium at the appointed time. Evangelist Charles A. Shreve brought a warm, timely and appropriate message, after which we all repaired to the commodious dining-room of the new building. No seats being provided, all stood.

As we gave the building, the work of our hands, to God who had made it possible, immediately the heavens opened, the glory came down, nearly all being filled with the spirit of adoration and worship of the Bridegroom of our souls. He in turn immediately baptized in the Holy Ghost and for hours the power rested.

In a veritable blaze of divine glory we dedicated the building to the triune God whose it is, and whom we believe has hallowed it even as He hallowed the Temple in the notable days of King Solomon. We all recognized that truly a greater than Solomon was present sending the fire on July 5th. "Known unto God are all his works from the beginning of the world." Our hearts were broken and melted anew at the sublime thought that we may still hear His voice and move forward at His command.

It had taken nine buildings such as we had to house the Institute last year. Now we can care for a larger number in a much better way under one roof, and best of all, the Lord is pleased, having planned and directed the work Himself.

The dedication of this first unit came about on the twelfth anniversary of the opening of our work in San Francisco, just two years after the purchase of the property—ten old buildings in the block adjoining the Tabernacle. Two of these had to be removed to make room for the new building.

Early this year concrete-mixing and power-saw machinery were purchased and operations begun. Quietly without any blare of trumpets or any serious delay the work moved forward. Deep, stable foundations were laid. Car load after car load of cement, lumber and steel form material began arriving and by expert hands were placed in order.

Story Number One soon took shape, then Story Number Two soon followed. Soon the third was looming up above the surrounding buildings. Then with lines of exact precision the fourth, fifth and sixth stories arose. The neighbors looked on in amazement and said, "Can it be possible that these humble, quiet people are erecting the finest building in this section of our city?" Yes it was true, but God was back of it and it was altogether for His glory, not man's.

Many of the one hundred and forty students were earning their entire support through the school year by pouring concrete and preparing form material or assisting in the various trades. And now this monument to God's faithfulness was being dedicated, a building in the very heart of one-half million people, only one-

half dozen blocks from the Civic Center, where stands the new City Hall, the new Civic Auditorium, and the new State Building and the City Library, representing an outlay of six million dollars. All are visible from this new Glad Tidings powerhouse, a building which it is purposed of God to aid in the equipment of pastors, missionaries, evangelists, workers for hospital and home, to reap the remainder of one hundred thousand souls for Jesus.

Our hearts burst within us with a fond desire to be faithful to the trust reposed in us by God Himself; we who are to witness the wind-up of this age when every worker must be mightily empowered for the crisis work to be finished.

This building, constructed under ordinary contract methods, which will house conveniently one hundred and sixty souls, having kitchen, dining-room and classroom space for two hundred and forty, would cost eighty-five thousand dollars for construction alone but is being finished and furnished complete for about that same sum. One item of wall-beds alone, costing two thousand dollars, will add much to the value of the bedrooms as sitting-rooms during the day.

This six-story building built of steel and concrete has an automatic elevator in operation. Each floor is so constructed that every room has two large outside windows. All floors have lavatories. The four upper floors are provided with bath tubs, hot and cold showers and all necessary conveniences. The ground floor has the steam-boiler and hot-water plants, laundry, storerooms, pantries, kitchen and dining-room. At the main entrance will be found the lobby, telephone exchange and book-room.

The second floor, which is practically all glass on the sides has four large classrooms. Each of the four upper stories has twenty spacious bedrooms each provided with hot and cold water and a steam radiator. Artistic lighting fixtures provide a soft light for each student.

The seventh floor, which is the roof, is built strong and sturdy and may be used as a roof-garden. All floors are fire-proof. The telephone company has run main

shafts throughout the building so that every room may have a private telephone if desired, providing the last requirement of a modern hotel. To the rear of the building is a private street which it is our purpose to park as an outdoor gymnasium for the students. And the best of all, God is with us.

On October first the Institute will open for the sixth year. There are many applicants already whose hearts the Lord has touched. We continually look to God to supply both faculty and students and thus far He has never failed.

We are planning a campaign in the early winter with Evangelist C. A. Shreve as leader, and at the same time he has agreed to give a course of study for the student body on evangelism.

The cost to students for the new year will be one dollar per day for board, room and tuition, which is less perhaps than the value of the room alone. The one hundred and seventy-five foot frontage of the Glad Tidings property leaves us eight buildings yet to be leveled, which will make room for a tabernacle seating approximately two thousand five hundred people where great meetings may be held nightly until Jesus comes. In the interval the old leased Tabernacle at 1536 Ellis Street is retained.

Brethren, pray for us. Our hearts burn with love for you all in this holy fellowship in Christ Jesus. We have a call and a vision and we must be true to both at all costs.

One hundred and fifty students in all studied with us last year, forty-one of whom graduated. For three full weeks the power of God fell at the close of the school year during which time the Holy Ghost taught many wonderful lessons.

Yours for the expansion of Christ's kingdom.

R. J. Craig.

FARM FOR SALE.—A widowed sister, Mrs. M. A. Stratton, c-o E. M. Beary, 1203 Market St., Madison, Ill., has an 80-acre farm, 5 miles east of Hunter, Mo., for sale cheap. Those interested should write to her.

WE CAN PRINT YOUR TRACTS

We can now print tracts for others similar to our own series. Size of page is about 3¼ x 6 inches, that it may easily be inserted in regular size envelope.

Copy should be typewritten, if possible, and carefully edited.

Tracts from 2 to 10 pages come flat—not folded.

Tracts over 10 pages are folded, stapled and trimmed.

Tracts with cover \$5.00 per 1,000 extra.

Following are number of words contained in each tract, also price.

No.	No.						
Pages	Words	500	1,000	2,000	3,000	4,000	5,000
2	500	\$ 3.50	\$ 4.75	\$ 7.25	\$ 9.25	\$11.00	\$12.00
4	1,000	5.25	6.50	9.00	11.00	12.75	14.00
6	1,500	6.50	7.75	10.75	13.50	15.00	16.00
8	2,000	8.50	9.75	12.75	15.50	17.00	18.00
10	2,500	9.50	10.75	14.00	16.50	18.50	20.00
12	3,000	16.50	19.00	28.00	36.00	43.00	48.50
16	4,000	21.50	24.50	35.50	44.50	51.50	57.00
32	8,000	33.75	38.00	50.00	60.50	69.00	75.00

Cash must accompany all orders for tracts.

GOSPEL PUBLISHING HOUSE, SPRINGFIELD, MISSOURI

Forthcoming Meetings

STORM LAKE, IOWA, CAMP, August 22 to Sept. 1. A Watson Argue and party in charge. Auditorium, seating about 2,000 in a beautiful park on the shore of the big lake, has been donated by the city. Meals on freewill-offering plan. Tents and cots for rent at cost. Further information from J. Chris Jensen, R. 2, Alta, Iowa.

EASTERN NEW MEXICO CAMPMEETING at Portales, New Mexico, August 14 to September 1; Brother J. J. Grubbs of Electra, Tex., is in charge of the night services. We are expecting a great time in the Lord. All workers and ministers will be cared for. For further information address A. C. Bates, pastor.

PORTLAND, ORE.—Twelfth Annual Campmeeting begins July 6 and runs right through July and August, at the Assembly's beautiful 10-acre grounds, corner 50th St. and 65th Ave. Evangelist Robert Gillespie and other evangelists and preachers will be in attendance. Further particulars from Pastor Will C. Trotter, 212 E. 30th St., Portland, Ore.

WESTERN PART OF EASTERN DISTRICT CAMPMEETING.—The third annual campmeeting for the Western part of the Eastern District will be held at Corry, Pennsylvania, August 17 to September 1, inclusive. A strong staff of ministers from the District and Missionary fields will be present, including Pastor T. K. Leonard, of Findlay, Ohio. For further information write W. Lloyd Shirer, 135 Sixth Ave., Corry, Pa.—Joseph Tunmore, Chairman.

WARREN, ARKANSAS, CAMPMEETING.—Will begin August 31 and continue until September 15; Elder Fayett Romines of Malvern, Ark., will have charge of the Bible teaching and Evangelist Dollie A. Simms will have charge of the evangelistic meetings. Everyone that comes is urged to bring bedding and toilet articles. There will be a dining-room on the grounds. For further information write Pastor H. E. Sinfms, Warren, Ark.

LONG BEACH, CALIF.—Beginning August 8, Raymond Richey and party will be with us at this place for a month. We are planning to erect a large tent, and are praying and looking for a great time in the Lord. Will all the saints everywhere pray for this tourist, pleasure-loving city, and those who can, plan to spend a month with us. Rooms may be had at reasonable rates close to the meetings.—W. R. Potter, Long Beach, Calif.

CAMP MEETING AT DAVIS CITY, IOWA.—August 3 to August 24 at the Park. Evangelist G. A. Comstock will conduct a Full Gospel meeting for the saving of souls, tarrying with those seeking the Baptism and praying for the sick and afflicted. Bring your sick. The Park is well located, adjoining the town and on the Grand River; plenty of drinking water and shade. Plan to come. Write, reserving sleeping tent. For further information address Pastor F. G. Cline.

MCCRACKEN, KANSAS.—The second annual camp meeting will be held August 21 to 31. A. A. Wilson of Puxico, Mo., will be in charge; other preachers will assist. Tents will be for rent on the ground. Bring bedding and toilet articles. Meals will be served at reasonable rates. McCracken is located on the main line of the Missouri Pacific Railway. For further information write to Frank Darrow, pastor, McCracken, Kans.—Fred Vogler, Chairman, Wakarusa, Kans.

SEVENTH ANNUAL CONVENTION OF THE COLORADO STATE COUNCIL.—Will be held in the Pentecostal Tabernacle, corner 17th Avenue and Clarkson Street, Denver, Colo., with Elder W. T. Gaston, pastor Gospel Tabernacle, and the Superintendent of the Berean Bible Institute, San Diego, Calif., in charge. Special evangelistic meetings will commence August 17 and will continue as long as the Lord may lead. Council meetings August 27, 28, 29. Each pastor in the state with two delegates from his assembly should be present for the election of officers for the ensuing year. Applicants for license or for ordination should write the chairman for an application blank. Visiting ministers and missionaries will find a cordial welcome awaiting them. Brother Gaston is an able evangelist, pastor and teacher whom God has wonderfully used in building up His church. To those out of town, take car No. 40 going east from Union Depot and get off at Washington St. For further information, write Pastor John B. Jacobs, 801 E. Cedar Ave., Denver, Colo.

BIG TENT CAMPAIGN, MINNEAPOLIS, MINN.—Great preparations are being made for a city-wide tent revival at this place, with the Clark Evangelistic Party of Indianapolis, Ind., in charge. Opening service Friday night, August 1, and continuing one month (D. V.). Minnesota is a state of 10,000 lakes and Minneapolis has its share—plenty of shade and water—an ideal place to spend your vacation and enjoy the blessings of the Lord. Saints from surrounding communities are urged to attend. For further information address C. E. Osterhaus, Robbinsdale, Minn., or Washington Neighborhood House, 810 Ninth St. South, Minneapolis, Minn.

THE DISTRICT COUNCIL, ASSEMBLIES OF GOD, TEXAS, NEW MEXICO AND ARIZONA will meet in annual session at the 4th and Grand St. church, Dallas, Texas, on Tuesday, September 16, 17, 18, 19, 1924, to continue 4 days, longer if necessary to attend to our election of officers for the coming year. All ministers in this district take notice and plan to come and stay until the session is over. The ministers and delegates will be taken care of as to entertainment, but every one is expected to have his train fare both ways. Come praying and believing God. We are expecting some helpful teaching in this convention. For further information address Pastor N. F. Eby, 5642 Columbia Ave., Dallas, Tex., or J. C. Wilder, 2612 W. 26th St., Ft. Worth, Tex.

A WORD TO THOSE IN CHARGE OF CAMP MEETINGS

We will be very glad if ministers in charge of campmeetings will set one day in the camp as Evangel day.

Someone enthusiastic about the Evangel should take charge of the campaign. Ask the young people to help. They will gladly do it. Ask for two captains and enough to make two subscription teams. On Evangel day start them out to get the subscription of everybody who is not a subscriber.

Send us a card and we will send you as many Evangelicals as you can conscientiously use in a campaign for new subscriptions. Please give the exact number you can use. Please be careful to get all names and addresses correctly, and send in promptly. If possible, keep a copy of names sent in.

We thank you in advance for your help in this matter. Gospel Publishing House, Springfield, Mo.

GREAT PENTECOSTAL CAMPMEETING, Pembroke, Ont., Canada.—We are having the eastern Ontario campmeeting here this year. Brother and Sister J. S. McConnell, evangelists, will be with us throughout the camp, commencing August 17 and continuing till August 31. Tents can be secured at very reasonable rates by notifying us two weeks in advance. Don't forget to bring bedding. Meals will be provided on the grounds on the free-will offering plan. Come and bring your sick—Christ can and will heal them. The camp will be situated in a nice, shady park on the Indian River, a short distance from the church. For further particulars write—Arthur Atter, pastor, 506 Mac Kay St., Pembroke, Ont., Canada.

THIRD ANNUAL CAMP, WHITT, PARKER COUNTY, TEXAS

Beginning August 1 and continuing to the 24th inclusive. Some of the best Evangelists, Teachers, Singers and Workers will be with us, and altogether we expect the greatest campaign in this part. This is a real, old-time camp, where each one may have his own camp-fire, and any camping equipment he may desire will be furnished for a small rental, provided you let us know what you need before July 20th. All visiting ministers, singers and musicians will be furnished rooms and board convenient for service. The doctrines of Holiness, Holy Ghost Baptism and Divine Healing will be stressed and special sessions for healing will be held daily. All welcome, and all ministers and workers specially invited. For further information, write Lonnie Whitworth, pastor; J. H. Baldwin, secretary.

KANSAS CITY WIGGLESWORTH CAMPAIGN in a large tabernacle seating several thousand at Forest and Park Ave., Kansas City, Kansas, Aug. 10 to 24, 1924. Those desiring to camp during this campaign will find this an ideal place. Plenty of room to put a living tent near the tabernacle. Tents can be secured on the ground at a reasonable rental. There will also be a dining-tent on the ground and meals at a reasonable rate run by the Assemblies of God, Kansas City, Kansas. Those coming to the Union Station take a Central 18th car and get off at Forest Ave., and walk one block south. For further information write secretary P. E. Stone, 1047 Ford Ave., or Pastor Henry Hoar, 258 N. Early, Kansas City, Kansas.

PENTECOSTAL CAMPMEETING at Endicott, N. Y., will be held August 12 to 31. Dr. Chas. A. Shreve and party of Washington, D. C., and others will be the speakers. The Endicott Assembly has purchased ground in every way suitable for the camp. Sleeping quarters have already been provided on the grounds, and tents and cots may be rented for \$4.00 per week. If possible, bring your own bedding. Those wishing tents will kindly deposit \$1.00 or more in advance. Meals will be served at reasonable rates. To lighten the burden of the workers, all those expecting to come from a distance will kindly notify Ivan Spencer prior to date of opening. Camp is located at Endwell, 6 miles from Binghamton and 1 mile from Erie Station at Endicott. Come and spend your vacation with us. For further information, address Ivan Spencer, Box 30, Endwell, N. Y.

OLD ORCHARD CAMP GROUNDS, OLD ORCHARD, ME., August 26 to September 8, 1924.—Begin now to make your arrangements to spend two weeks at this famous old camp ground by the sea, and thus have a part in helping to rekindle the spiritual fires so badly needed in New England. Well-known Spirit-filled leaders will be on the grounds during the entire time. The services will be in charge of Evangelist Chas. A. Shreve, formerly pastor of McKendree M. E. Church, Washington, D. C., accompanied by a party of workers, most of whom have been associated with him during the five-year revival in Washington. Among these are Benjamin Bauer, Walter I. Palmer, and Joe Eliot, the Spirit-filled Filipino song leader. Thomas Harrison, the famous "Boy Preacher" of Methodism, is also expected to be present. There will be extended tarrying meetings and Healing services every day, and Evangelistic services at night. If you are a musician, bring your instrument along. Accommodations for all at reasonable rates. For further information address Miss Mabel Prichard, 31 Fern Park Ave., Old Orchard, Me.

THE SOUTHWEST VIRGINIA, WESTERN WEST VIRGINIA AND EASTERN KENTUCKY DISTRICT COUNCIL of the Assemblies of God will have the second annual campmeeting at Kenova, W. Va., August 21 to 31 inclusive. For workers we have (D. V.) Evang. A. H. Argue and daughter of Winnipeg, Canada, for the evangelistic services; for Bible teacher, Elder T. K. Leonard of Findlay, Ohio; for pianist, Evangelist Otto Lunsford of Linton, Ind. We extend a hearty invitation to all Christian workers to bring your musical instruments. Kenova is located on the Ohio River and has good, hard roads in almost every direction. It is on the C. & O., the N. & W. and the B. & O. Railroads, and has a street car line running from Ashland, Ky., to Huntington, W. Va. All who come into either of these places can get a street car to Kenova. Get off at 21st street and walk two blocks toward the river. You can easily see the camp from the car. We will have a tent seating about 2,000 people; two dormitory tents, one for men and one for women, in which space for sleeping will be rented for \$2.00 for the entire camp; also you can rent private sleeping tents, 10 x 12 for \$5.50, and cots for \$1.10, for the entire camp. Send all orders for tents, cots and dormitory room to Evangelist H. L. Shumway, Sharon, W. Va., Sec'y-Treasurer. Remember that the District Council will convene August 28, 29 and 30, and that the assemblies are all requested to send their pastor and at least one delegate to the Council sessions. The ordination committee will meet August 27. We would like to hear from some missionaries home on furlough who can come and be with us. For further information write Chairman A. F. Miller, St. Paul, Va.

OPEN FOR CALLS.—Wife and I have moved to Florida. We have been doing evangelistic and pastoral work in the Pentecostal faith for the last eighteen years. We are open for calls anywhere in the state. Address P. M. Stokely, Box 73, St. Cloud, Florida.

NEEDY FIELD.—We are praying so hard for a Pentecostal mission to be opened in West Palm Beach, Fla. We have prayer meetings every Thursday evening now in our home, and it only fills me with a deeper hunger for a house of worship and for a God-sent evangelist to open up the work. Pentecost is almost unknown here.—Elma I. Stevens, 522 Datura St., West Palm Beach, Florida.

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Bad check replaced.
11.91: Assembly Phoenix Ariz
10.00: Mr & Mrs C H S Houston Heights Tex;
Mr & Mrs L W B Hiawatha Nebr; M F M Los Angeles Calif; Young People Joplin Mo; F S Coalhurst Alta; Mr & Mrs J R Pittsburg Kans; W H Centerville Mo; C E S Mt Vernon Wash; Friend in Ga; Shining Lights Lithia Fla; M C G Santa Monica Calif
9.18: Fountindale Assembly Pa
8.50: Assembly Grand Prairie Tex
8.00: H V M Milton N Y
7.50: Assembly Goose Creek Tex
7.25: Mr & Mrs H C C Portland Ore
7.00: Mrs J F W Redlands Calif; A C B Mc-Fall Mo
6.00: Assembly & S S Savanna Okla; Miss B N Tacoma Wash
5.71: Campbell Children Burdett N Y
5.35: C G W Fulton Miss; Miss A D Natal So Africa
5.26: E S Sumrall Miss
5.20: Bethel Chapel Wesson Ark
5.00: R D R Redlands Calif; Mrs B Dripping Springs Texas; Full Gospel Mission Pomona Calif; Mrs W R F Orlando Fla; J A Mansfield Ohio; So Dallas Mission Texas; A C Woodstock N B; R S Springfield Mo; Mrs G M A Long Pine Nebr; E A G M Lewiston Idaho; Mrs W R Hillsdale Mich; Mrs J L B Lowell Ariz; R C O Beautista Calif; W J W Malvern Ark; Mrs A S L Pentwater Mich; A Texas Friend; Mrs J B El Dorado Springs Mo; Miss R H Chicago Ill
4.80: Assembly Yakima Wash
4.50: H M J Holdrege Nebr
4.25: Assembly Cairo Ill
4.00: Assembly Warrior Ala; E W L P Mt Hope W Va; P T Longview Wash
3.80: Assembly Geneva Ala
3.75: Mr & Mrs F G's Children Irwin Mo
3.56: Full Gospel Mission Towner Colo
3.50: J F P & wife Bernice Okla
3.00: Mrs W D Denver Colo; M F Southampton Ont; P C S Maumee Ohio
2.50: Mrs C F J Silverton Texas; Polk Assembly Poteau Okla
2.05: S S Jacksboro Texas
2.00: M W St Louis Mo; O G R Carlow Mo; Miss E M G Epping N H; Children in Bluff Church Iantha Mo; M T Austin Texas; C H B Oswego Ill; J W H Coffee Springe Ala
1.40: E P Elgin Tex
1.26: Pennville Assembly Mo
1.15: Miss E W Towners N Y
\$1.00: F C Springfield Mo; G S Cleveland Ohio; Mrs J C M Almerna Kans; Mrs D A J Bessemer City N Car
Total minus \$14.75 given direct to missionaries by assemblies \$2,991.33
Amount previously reported 8,445.18
Total for July \$11,436.51

CONTRIBUTIONS FOR HOME MISSIONS
July 25 to July 31st Incl.
Mr & Mrs L W B Hiawatha Nebr. \$ 5.00
Amount previously reported 24.35
Total for July \$29.35

HARTFORD, ARK., CAMPMEETING, for Northern and Northwestern Arkansas, beginning August 21, and continuing over September 7. Evangelist E. R. Fitzgerald in charge of the evangelistic services. Elder W. J. Walthall, Chairman of the Arkansas District Council, will give some interesting and helpful Bible lessons at the day services. Meals will be served in the basement of the church on the freewill-offering plan. If possible, bring sufficient bedding and cots for your own use. Those who cannot bring bedding will be provided sleeping quarters in the homes of the members of the assembly, as far as it is possible to do so. Those having living tents and camping outfits should bring them, as there is suitable camp ground that I am sure we can secure. Our church will seat 600 to 700 people and is well situated and well ventilated. We would appreciate the cooperation and help of the pastors and their assemblies in this local camp-meeting. Especially do we feel the need of singers and Spirit-filled altar workers. All those coming should notify Mike Burns, chairman of the entertainment committee, so that the necessary arrangements may be made for you. Hartford is 140 miles northwest of Little Rock on the Rock Island Railroad. For further particulars write H. B. Laws, pastor, Box 272, Hartford, Ark.

FOR ADOPTION.—A very pretty girl, 10 years old July 11, 1924. She is healthy, has thick, nearly black hair, large gray eyes and a lovable disposition; will do anything for those who treat her kindly, a good worker, naturally inclined to music, plays any air by ear, very bright—mother sick and cannot take care of her; is looking to God for healing, then will work for God. I can furnish reference and also desire references.—Mary Weeks, Irwin, Idaho.

NOTICE.—While on my eastern trip I ask the brethren to address me at 2209 N. Cleveland Ave., Philadelphia, Pa., in all personal matters, from the end of July until the beginning of September.

Brother John Bernhard will be in charge of the work here during my absence.—M. Freimark, pastor of Upper Room Mission, San Jose, Calif.

CONTRIBUTIONS FOR FOREIGN MISSIONS
July 25 to July 31st Incl.
(This does not include offerings for expense of the Missionary Department)
\$1050.00: Highway Mission Tabernacle Philadelphia, Pa.
195.00: Pentecostal Church Framingham Mass
143.00: Christian Assembly Cincinnati Ohio
140.00: Gravity Pent'l Assembly Pa
100.00: M K K Morristown N J; The Lighthouse Assembly Brooklyn N Y; E D W Butler N J
85.00: German Pent'l Assembly Philadelphia Pa
75.00: Mrs M G Los Angeles Calif
60.74: Assembly Tacoma Wash
50.08: Ferry St. Pent'l Assembly Buffalo N Y
48.67: S S Russellville Ark
37.00: Pent'l Gospel Mission Millvale Pa
27.75: Assembly Pueblo Colo
25.00: Assembly Upper Alton Ill; Full Gospel Tabernacle Fresno Calif; Glad Tidings Taber San Francisco Calif; Y P Prayer Band Tulsa Okla; F W F Tulsa Okla; Sister in Assembly Three Rivers Mich
24.00: F M Mounds Okla
21.00: Assembly Creal Springs Ill
20.00: Assembly Dayton Ohio; C F V & Sister St Louis Mo; S S Noonan N Dak; Lebanon Assembly N J; Assembly Noonan N Dak
19.41: Assembly Joplin Mo
16.00: First Pent'l Church Wilmington Del
15.00: Assembly Endicot N Y; Oak Park Holiness Church Tampa Fla; Assembly Witherbee N Y; H A S Pasadena Calif; Bethel S S Watsonville Calif; Miss C A G Cutchogue N Y; Assembly Tulsa Okla
14.20: Central Park Assembly Freeport N Y
13.00: Mr & Mrs L L Marshfield Wis
12.00: P Y P Society Lancaster Pa; Mrs L South Vancouver B C; Assembly Protection N Y

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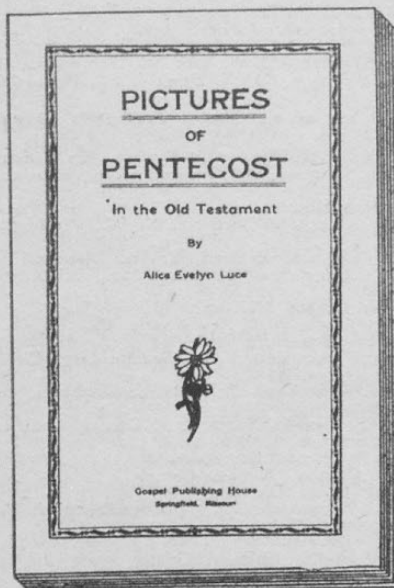
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