



...THE GOSPEL MESSAGE...

(A literal translation of Isaiah 53 by a Hebrew scholar,
Isaac Leeser)

1. Who would have believed our report? and the arm of the Lord—over whom hath it been revealed?
2. Yea, he grew up like a small shoot before him, and as a root out of a dry land: he had no form nor comeliness, so that we should look at him; and no countenance, so that we should desire him.
3. He was despised and shunned by men; a man of pains; and acquainted with disease; and as one who hid his face from us was he despised, and we esteemed him not.
4. But only our diseases did he bear himself, and our pains he carried: while we indeed esteemed him stricken, smitten of God, and afflicted.
5. Yet he was wounded for our transgressions, he was bruised for our iniquities: the chastisement for our peace was upon him; and through his bruises was healing granted to us.
6. We all like sheep went astray: every one to his own way did we turn; and the Lord let befall him the guilt of us all.
7. He was oppressed, and he was also taunted, yet he opened not his mouth: like the lamb which is led to the slaughter, and like a ewe before her shearers is dumb; and he opened not his mouth.
8. Through oppression and through judicial punishment was he taken away; but his generation—who could tell, that he was cut away out of the land of life, (that) for the transgressions of my people the plague was laid on him?
9. And he let his grave be made with the wicked, and with the (godless) rich at his death; although he had done no violence, and there was no deceit in his mouth.
10. But the Lord was pleased to crush him through disease; when (now) his soul hath brought the trespass-offering, then shall he see (his) seed, live many days, and the pleasure of the Lord shall prosper in his hand.
11. (Freed) from the trouble of his soul shall he see (the good) and be satisfied: through his knowledge shall my righteous servant bring the many to righteousness, while he will bear their iniquities.
12. Therefore will I divide him (a portion) with the many and with the strong shall he divide the spoil; because he poured out his soul unto death, and with transgressors was he numbered: while he bore the sin of many, and for the transgressors he let (evil) befall him.

PAUL PREACHING TO FELIX

Evangelist D. H. McDowell

We have before us the portrayal of two characters—representatives of two distinct systems of faith and practice. The one an example of the redeeming grace of God, a witness and ambassador of the Lord Jesus Christ. A man of faith and power. The other a cringing slave of mammon, a representative of the folly of living for self and earthly gain and honor. A servant and ambassador of Rome. A politician, courting the favor and putrid praise of a people forsaken by God and delivered over for destruction and judgment.

THE FIRST CHARACTER: The Apostle Paul.

I. Paul on trial for his faith in Christ:

Although bound by the Romans he was a "Prisoner of the Lord." Paul was a firm believer in the principle embraced in Romans 8:28—that "All things work together for good to them that love God, WHO ARE THE CALLED ACCORDING TO HIS PURPOSE." Condemned by his own nation, the Jews, held in bonds by the Roman government, he was nevertheless a prisoner of the Lord and rejoiced in his lot as unto the Lord. The trial no doubt was severe and the outlook in the natural was dark and the world would say Paul was a fool. But the fact is, that he is a fool who gives himself over to the policy of temporal benefit, who has cut God out of his program altogether. Paul had his eye on an unseen day. The Hope of the ages burned in his breast and filled his vision so that he forgot altogether the humiliation and suffering of the present for the glory that should be his "in that day." Shall we not pray in the day of trial, when the enemy presses sore and disaster seems apparent, that God will open our eyes as He did the servant of Elisha, that we may see the unseen hosts of God preparing for a great and glorious deliverance from all the power of the enemy hosts? Thank God. The sequel to Paul's experience at that time is the destruction of Jerusalem and the Temple by the very people to whom the God-rejectors were subservient, and the final scattering of this remnant throughout the nations; the fall and decay of the Roman world power whose glory remains only in name, engraved on tablets and chiseled in rock, to be devoured by the ravages of time and of the elements.

On the other hand, Paul the "Prisoner of the Lord," lives. He moves in the splendors and grandeur of the Lord Jesus in another world, while waiting for "the day" in which he shall return with Christ to take up the business of governing a world long trodden by a system of greed and avarice. His words live and have been the means of comfort and salvation to countless thousands who will rise up in "that day and call him blessed." His life and example live and walk

among us by the Spirit of God and we are encouraged by his testimony and example to forget the things that are behind and press toward the mark for the prize of the high calling of God in Christ Jesus. Surely with these things brought before us, we can agree with the words of the ancient sage who declared, "He who builds below the clouds builds too low."

My friends, let us ask God for an enlarged vision that we, too, may catch a glimpse of the glories of the great and coming day of the Lord; that the present with all its alluring and beckoning fancies may pale into insignificance and seem as nothing.

Paul triumphed over the insidious hate of a backslidden nation and the iron hand of the hard-hearted Roman lords. Paul was a member of that glorious company—the church—against whom Jesus declared that the gates of hell could not prevail. While the Jews have been scattered and Rome laid in dust, Paul stands forth as a living testimony to the fact that the Word of the Lord endureth forever. "They who put their trust in Jehovah shall never be confounded." Sooner, far, yea a thousand times, that we be a "slave of the Lord Jesus" under trial and suffering, scorn and ridicule, than to be the weak, maudlin, spineless timeserver, the slave and dupe of Satan.

THE SECOND CHARACTER: Felix, the Roman governor at Cesarea.

Felix was a servant of Rome and this distinction made him a great man in the eyes of the populace. It also gave him a sense of personal pride and false security. There is a proverb that says, "Some men grow under prosperity, others merely swell." It seems that Felix was of the latter type. He became very much in love with Felix and was heart-bent on making it as nice and easy for himself as possible. We read in another place in the Scriptures of a man who was also great and honorable and trusted by his master the King—But. But what? "He was a leper." A person may get so filled with pride and love of self that all he can see is the glamour of present glory and personal achievement; he hears nothing but the blare of the band trumpeting his praises. He craves the honor of men, while within him works the principle of destruction and doom. "He was a leper." So might we pronounce Felix. He was a great man and honorable with his master B-U-T he was a sinner. Felix was evidently a grafter, a mammon worshiper. He thought that Paul would offer him money to use his influence at state to have him set free. Some men have the happy faculty of judging every one else by their own depraved heart. Their inordinate desire for what they term wealth leads them to presume this folly. Felix was also a timeserver. Not getting

money from Paul and since he was to terminate his office as governor that year, he would court the favor of the Jews and be hailed as a hero. So he leaves Paul bound." Thank you, Mr. Felix—But you have not injured any person but yourself. And so say I to every other Felix today who would bask in the temporary graces of the few, but curling the lip and speaking ill of God's humble servants. You damage no one but your own weak character. Some day the fiendish smile will fade from your face, the curl will drop from the lip, the false security will flee away, and naked shall you stand before God who hath declared, "inasmuch as ye have done it unto one of the least of these, my little ones, ye have done it unto Me."

Remember, friend, that if you don't understand God, if it is hard to believe that the Bible is His Word, if you don't agree with His children and you think they are all wrong and queer, that it pays in the long run to say little. When you do not know, then do not speak. Some folks, like the bats, are so used to living in the dark, in caves and dungeons, that they cannot stand the light. It blinds them. Their only safety is by keeping in the dark. Seneca once said that a woman under his care would constantly affirm that the trouble was not with her eyes but the "absence of light from the room." So it goes. God says the trouble is inside of us. But we would constantly affirm that the trouble is in the social order, or our domestic relations are wrong, or our environment is not right. Yet there would be no social order or domestic relations or environment if there were no people.

God says the trouble is in hearts. Clean up the hearts and the social order, domestic relations and environment will automatically change. I say, friends, that it is so. Shall we, like the mole, burrow in the earth and live in our little caverns of darkness spending our days in blindness, only to have our eyes opened at death? The fact is that Jesus is still opening blind eyes, and your case is not too hard for Him. Let Him apply the healing balm, then, in obedience, go wash in the fountain that flows from His opened side and ye shall be made whole. New worlds, new pleasures, new grandeurs, new glories await you. "He maketh all things new." Come.

A free Felix visits a bound Paul. He would talk of Paul's plight and predicament. He would reason about liberty and freedom. He would hint at ransom money. He would feel sorry for this poor, religious fanatic and offer his services if conditions were made satisfactory. But Felix was dealing with a man and the tables turned. Free Paul preached to a bound Felix and reasoned of the things of lasting and eternal worth. He would try to pry open the eyes of this ground mole; but no, even as the mole never opens his eyes until death overtakes him, so there are many who, like Felix, will never open their eyes until death overtakes them; then it is too late and opportunities are gone forever. Yes, Paul was in chains behind a prison wall. But the Word of God was not bound. It is

free. It lives. The man who fights the Word of God only digs his own grave. It is "forever settled in heaven."

PAUL'S MESSAGE TO FELIX:

1. Righteousness: "Righteousness exalteth a nation but sin is a reproach to any people" (Prov. 14:34). What is righteousness? Thayer says that "it is the state of him who is such as he ought to be." All idea of earthly righteousness takes its start from heavenly righteousness, or rather that the righteousness of man is to be based upon the revelation of the righteousness of God.

There are several forms or standards of righteousness by which we are accustomed to measure ourselves in this world. There is a civic righteousness—doing that which is right as prescribed by the laws and ordinances that govern our cities. Then there is a righteousness which might be termed social righteousness; this is that righteousness which comes from the standards and customs set by the social usage. A thing is supposed to be all right so long as it is not condemned by the sentiment of the social order.

Then there is a righteousness known as the "righteousness of God." A person may be deceived into thinking that insofar as he is not guilty of a breach of the civil law or of the social standards, he may consider himself a righteous person and fit for the kingdom and presence of God. The laws governing our life on earth, as set forth in the revealed will of God, have to do with these things which refer to our relationship to one another on earth and in all transactions among men; not only to a few but to all men. The only righteousness then that will suffice is that "righteousness of faith" which comes through the accepted merits of the Christ who died for us and lives again. His life is perfect and is wholly acceptable to God. Christ said some things once for all and He did some things once for all; that is to say, in His life and death He set on high the "righteousness of God" with such effectiveness and power that the world has not escaped and cannot escape this righteous influence (John 12:32).

Moreover, the course of apostolic and subsequent history has shown that Christ put a winning and compelling power into the idea of righteousness that it would otherwise have lacked (Rom. 8:31, 32). Christ then is the accepted pattern and if we would have that righteousness and be accepted also, we must abide in Christ and have Him abiding in us and this can be accomplished only through the New Birth and being filled with the Holy Spirit. This gives us the impelling power, the motive power, or as someone has said, "the causative power" (Ezek. 36:27). Read also the preceding verses.

2. Temperance. The principle involved in temperance is that of the concentration of all man's powers and capabilities toward the one end of doing God's will, in and through whatever calling God appoints, and the renunciation of everything either wholly or to whatever degree necessary, however innocent or useful it may be in its proper place, that interferes with one's highest efficiency in this calling (1 Cor. 10:31). Not limited to abstinence,

it is rather the power and decision to control self with reference to some fixed end, and to mortify the impulses of physical, so that it is the servant of the moral and spiritual life. It is properly an inner, spiritual virtue working into the outer life in manifestation and testimony to the power and grace of God in the life. Temperance then would suggest not only abstinence from all things harmful, but a life of moderation in all manner of living. The sin of too much talk needs the checkrein of temperance as well as over-indulgence in anything that tends to throw the life out of harmony and balance with the will of God, thus bringing a reaction into the life, which retards spiritual growth and power.

3. Judgment to Come. The apostle says that some men's sins are open before hand going before to judgment, and some men they follow after. The righteousness of God demands a just punishment on all intemperate living; therefore those things common in the human heart and life must be dealt with, looking toward the thought of deliverance and perfect victory. At Calvary God dealt with SIN, and its penalty, death, fell on God's Lamb, Jesus; God accepted the sacrifice of His Son on our behalf, and therefore we may look back with faith and see the sin question settled at Calvary, and in consequence look onward to the future with no dread of a coming judgment on account of sin. This however must be qualified by the statement that this applies to those only who have repented and turned to Christ as their only hope and personal Saviour. Then as a redeemed child of God, there is a judgment which goes on in the flesh daily. God brings to light those things within us which may not be necessarily sinful, yet are weights and hindrances to our proper spiritual development in Christ. This work is carried on daily by the Holy Spirit, whose duty it is to beat out the chaff and burn it with unquenchable fire.

The process of daily reckoning ourselves dead unto sin, while on the other hand reckoning our being made alive unto God, goes on here in our walk of faith. So be encouraged, friend, the things that are taking place in your daily life are all working for the purpose of cleansing away the dross and refining the gold. Those who have not met Christ at Calvary and had their sins dealt with and sent to judgment, those who are not permitting the Holy Spirit to judge and put to death the flesh element daily, will have to face the future with the resolution to give account for and be judged for the sins committed as well as for the supreme offense of rejecting Christ and spurning God's offer of mercy and deliverance.

The coming judgment is going to be a terrible time. God hates sin. God is going to judge sin. He laid it on Christ once. If you refuse to accept Christ, then you must prepare to accept your portion and bear your judgment. Look to the Lamb of God now. Have your sin dealt with. Yield to the Holy Spirit and let Him bring to death everything not like Christ in your life and you will face the future with joy and peace.

God is righteous. He has supplied

righteousness to us in Christ, who of God is made unto us righteousness and sanctification. If we have the righteousness of God in the life then the outworking will result in temperate living. Otherwise we face a judgment to come. Sin must be dealt with in your life. God has put it squarely up to you as to where that sin will be dealt with—here and now through Christ, or you must face it at the judgment to come.

A MAN OF SCIENCE

A friend of mine traveled a long way for an interview with a distinguished savant. When he came to his home and rang the bell at the door, the door was opened to him by a butler. He was ushered at once upon the presentation of his card, into the study of the great scholar. Here he was cordially greeted. Before seating himself he stopped to ask a question. Said he, "Doctor, I have come far to ask of you just one question. I observe that the walls of your room are filled with books. They are literally lined with them from ceiling to floor. I suppose you have read them all. I know you have written many yourself. You have traveled the world over, it has doubtless been your privilege to hold intimate conversation with the world's wisest men, its leaders of thought, its creators of opinion. Tell me, if you will, after the years you have spent in study, out of the things you have learned, what is the one thing most worth knowing?" The great man's face flushed with emotion. He put both of his hands over the hand of his caller and replied, "My dear Sir, out of all the things I have learned there are only two lessons worth knowing. The first is, I am a great sinner. The second is, Jesus Christ is a great Saviour. In the knowledge of these two facts as applied to my own personal experience lies all my happiness and all my hope."—Dr. Masseur.

NOT AFRAID

"Mother, are you not afraid?" someone asked an old lady, who was calm and even joyful, though the village wherein she lived was affected by the shock of an earthquake. "No," she answered, "I rejoice to know that I have a God who can shake the world."

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It fortifies to know

That though I perish, Truth is so;

That, howe'er I stray and range,

Whate'er I do, Thou dost not change.

I steadier step when I recall

That, if I sl'p, Thou dost not fall.

—A. H. Clough.

COMPLETELY CLEANSED

Peter saw heaven open, and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners, and let down to the earth, a clean sheet let down from the clean heaven, containing all manner of four-footed beasts, and wild beasts, and creeping things, and fowls of the air. To Peter's eyes they were all unclean. Peter was commanded to rise and kill and eat. "Nōt so, Lord," replied Peter, "for I have never eaten anything that is common or unclean." Peter was not contradicted in his estimate that the animals belonged to the unclean class. He did not know, and therefore was informed, that the unclean had been made clean. The four-footed beasts of the earth, and even to the fowls of the air had been taken up into heaven and let down again. They had been through a divine operation, a divine cleansing, a divine purging. The earthly had been raised to the realm of the heavenly and let down again. And the divine comment was, "What God hath cleansed, that call not thou common."

The Spirit of God gave the interpretation to Peter and he obeyed the instructions of the Spirit and went into the midst of the Gentile Romans, who, up to that time, according to Acts 11:14, were not saved. The man Cornelius, to whom he was sent, had been praying and giving alms. It was a religion of the natural, of the soul, and yet he was offering to God in the best way he knew how, and as such it was not despised. Natural worship from natural Gentile people would from our high standard be entirely unfit, useless, and would be unacceptable to God. A vast amount of our judgments are entirely wrong in the sight of God. His message to Cornelius was, "Thy prayer is heard, and thine alms are had in remembrance in the sight of God." And yet according to Acts 11:14, he was an unsaved person. In our judgment we think that a dead man spiritu-

ally cannot pray. But the divine record shows that this man's prayer was heard.

Ezekiel was set down in the midst of a valley which was full of bones, and they were very dry. The Lord said to him, "Can these bones live?" He answered discreetly, "O Lord, God, thou knowest," as much as to say, "I don't know." At the command of the Lord he prophesied and there was a noise, a shaking, and the bones came together, bone to his bone; and sinews and flesh came upon them and the skin covered them above. Here were the natural, the human beings, complete, but there was no breath in them. This was very much the condition of Cornelius and his household before Peter went to them. There was no breath in them. Ezekiel was commanded, "Prophecy unto the wind . . . come from the four winds, O breath, and breathe upon these slain, that they may live." He prophesied as he was commanded, and breath came into them, and they lived, and stood up on their feet, an exceeding great army.

Peter began to preach the Word of God and Cornelius and his party began to believe, and the breath of heaven, of the same nature that came upon the 120 in the upper room, entered into this company and they lived, and more than that, they spoke a new language. New beings (for they were new creatures in Christ Jesus) were filled with the divine breath, and that enabled them to speak with new tongues. Can you not see them all standing up on their feet, the nucleus of an army of God, the soldiers of an imperial Caesar becoming the soldiers of the King of kings and Lord of lords?

Paul says, "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23). In the story that is told in the 10th chapter of Acts the whole process is exemplified. Cornelius welcomed the Spirit-filled man of God, and by means of the Word of God and the Spirit of God, his soul is brought into touch with God and quickened. By believing in Christ, the spirit of this man who is dead spiritually is made alive by the Father of spirits. At the same time the natural body is acted upon and the unruly member which no man can control is brought under the control of the Spirit of God; and the tongue, representing the whole body, is operated upon by the Spirit of God. The Latin speech of the Romans gives way to the divine speech given by Jesus Christ, whom the Romans shortly before had crucified. In the experience of Cornelius, we have a perfect picture of the divine operation on fallen man. That which was unclean and common is made clean and uncommon through the divine operation of the risen and crucified Saviour.—Arthur W. Frodsham, Glendale, Calif.

FALSE CHRISTS

Someone has sent us the advertisement of a book about Krishnamurti, who is heralded by the Theosophists as the new Messiah. For the modest sum of \$7 you can learn from the pen of Mrs. Annie Besant and another Theosophist leader "the record of fifty lives of Mr. J. Krishnamurti." We read that these two volumes "are a fascinating account of love,

war, magic and mystery, covering over 70,000 years and throwing much light on the workings of Karma and the law of reincarnation."

Dr. E. Stanley Jones, a missionary in India, writes concerning this new Messiah: "He has received divine honors in India and in the West. I had a long interview with him, found him of average intelligence, of rather a lovable disposition, of mediocre spiritual intuitions, and heard him swear in good round English! I came away feeling that if he is all we, as a race, have to look to in order to get out of the muddle we are in, then God pity us."

We praise the Lord that we have a better hope than Krishnamurti, and that "this same Jesus" (and not another), which was taken up into heaven, shall so come in like manner as He went into heaven. He assures us, "Surely I come quickly." And the glad response of our heart is, "Even so come, Lord Jesus."

MY COUNSELLOR

One office which our precious Lord Jesus sustains is "Counsellor" (Isa. 9:6). Now there are numberless things before us continually in our earthly pilgrimage regarding which we need "counsel," we need advice; and then under these circumstances we should go to our Lord Jesus Christ and say to Him: "My Lord, my precious Saviour, I am ignorant; now what am I to do? Thou art my Counsellor; now show me clearly and distinctly how to act under these circumstances." And what will be the result? We shall be taught.

But our danger is to think ourselves wise, to say, "I have lived many years and know how to act; I am a man of experience." This is the very way to make mistakes, to be left to ourselves; but, feeling our ignorance, what we have to do is to own that we are little ignorant children and to ask the Lord to teach us. When the Apostle John was asked a question by one of the elders, he said, "Sir, thou knowest;" in other words, "I do not know." As soon as he acknowledged his ignorance, he was taught.

And thus it will be with regard to ourselves directly there is found in us a heart of humility, so that we come asking of God that He would tell us, we shall find what it is to have a Counsellor in Heaven.

You need never to take a step in the dark. If you do, you are sure to make a mistake. Wait, **wait**, WAIT till you have the light. Remind the Lord Jesus that as He is Counsellor to the Church of God that He will be in your particular case Counsellor and Guide, and will direct you. And if you patiently wait, believably, expectantly wait, you will find that the waiting is not in vain, and that the Lord will prove Himself a Counsellor, both wise and good.—George Muller.

"We often pray that we may have showers of blessing; perhaps we can have them when we like, if we bring the 'whole tithe' into the storehouse. This is love's prerogative—to give, and give, and give."

THE LEPER HOME IN INDIA

It may be of interest to the Pentecostal folk to know that we have a distinctively Pentecostal Leper Home at Uska Bazar in India where there has been for a long time a crying need for such an institution. Brother Harry Waggoner, who is one of our most earnest and devoted Pentecostal missionaries and who has had quite large experience as a missionary in India, was able to secure five and a half acres of land beautifully situated on a good macadamized road, just about one and a half miles from the house in which the missionaries live. This is far enough away to avoid any possible danger to the family.

And old and highly esteemed friend, after visiting Uska Bazar, writes—"It is truly wonderful how God has undertaken in this matter. Already Brother Waggoner has spent thousands of rupees and God's leadings are as marvelous as those which one reads of in the life of George Muller. Already he is known over a wide area of country as the friend of lepers, and many come to him continually even now before the asylum is completed."

Several of the required buildings have already been constructed. How much we have to praise the Lord for! Miss Bernice Lee writes:

"Today when we went out and saw twenty-five lepers sitting in the sun and

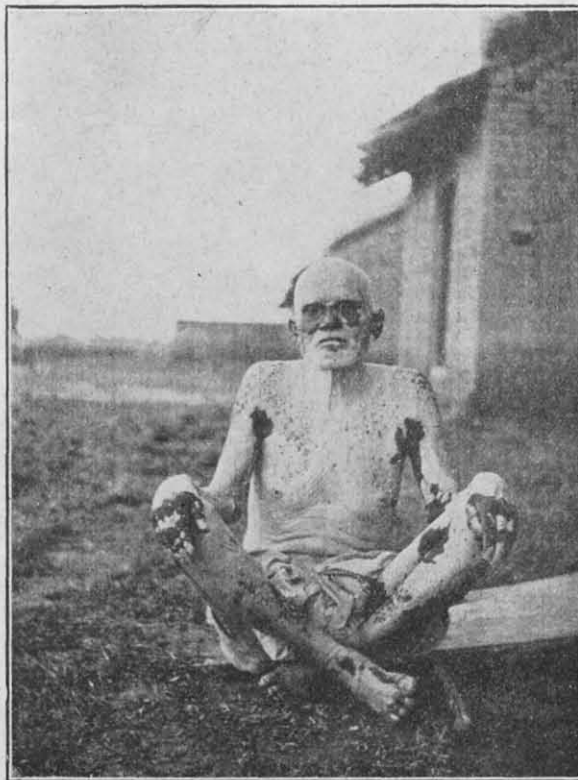
wind, we had such a feeling of gratitude that ere long they could be sheltered while listening to the Word of God, instead of being thus exposed.

Brother Waggoner has given himself unsparingly to the task. The following extract from a letter written by Brother Waggoner to Pastor Ward gives us an idea of the great need of workers among these needy people and of the consecration required on the part of the missionary who goes among them to minister to their physical as well as spiritual needs:

"This morning I was called to see Gokul and he is in a most pitiful condition. Large worms had entered his nose and worked their way up into his head. These I was able to remove a few days ago, and he returned to his home again, and Sunday while I was at Basti for the baptismal service, he came to the home and there was no one who knew what to do for him, and he was laid under a tree waiting my return. This morning they sent for me, and when I went to him I found him in a most pitiful condition. Worms had again entered into his body. I worked with him about two hours and removed three or four hundred large worms and bathed and made him comfortable as possible. I must go again this



This is the photo of a leper woman and her little daughter, who is not leprous. The mother has lost her toes and fingers, but in spite of that is a very contented, happy soul! How important it is that these untainted children of leprous parents should be cared for. We will proceed to erect a home for the untainted girls and a home for the untainted boys as soon as we have sufficient funds on hand to do so.



Brother Waggoner has sent a very interesting photograph of one of the dear lepers recently admitted. That photograph is herewith reproduced.

evening and dress him again and try to get the balance of the worms removed. God has spoken very definitely to Gokul. He knows the way, but has not openly confessed the Lord as his own. I had a long talk with him this morning, and I am hoping he will take the step now and be baptized. Do pray for him."

Two young men, Thomas Brook and George Waggoner, have recently gone forth to help in this labor of love among the poor lepers. They are earnest, consecrated Pentecostal Christians, and are trusting God to supply their needs. The cost of the support of a leper is \$35.00 a year.

This leper's body looks white in the picture, but it is not white. It is as pink as that of a new-born babe, and the dark brown spots are all that remain of the original color. His hair and eyebrows are as white as snow, and his eyesight had so failed that he sees very indistinctly and with great difficulty. It is quite likely that if he lives much longer he will become entirely blind.

When Jesus was here in the flesh and saw the multitudes He was moved with compassion. When the lepers appealed to Him for cleansing His great heart pitied them. He has not changed. He pities them still. And if we have the Spirit of the Master we shall pity them too. There are many thousands of them in India. Let us pray for them, and for dear Brother Waggoner as he ministers unto them of the ability which God giveth. How much grace he needs as he goes among them! Let us ask God to supply the needed grace, and to give our dear brother strength that he may do the work he has been called by God to do. And let us ask God, too, to supply the means for the enlarging of the Home and the carrying on of the work.—J. Narver Gortner.

NORTH BERGEN, N. J.—The Beulah Heights Pentecostal church and Bible Training School will hold their annual May convention from May 22nd to 31st inclusive. Speakers: Brother J. Narver Gortner, Los Angeles, Calif.; Brother David Leigh, Manchester, England; Sister Sara Coxie from India and several Missionaries from China. Meetings will be held morning, afternoon and evening. Commencement exercises of the Bible School will be held Monday, May 31st. Harold H. Moss, Pastor

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Interpretation of Tongues

Amid all the prominence that has come to the gift of Tongues in recent years, it is perhaps not incorrect to state that the companion gift of Interpretation of Tongues has received somewhat unequal notice. Probably the reason has been that the two gifts naturally enough go together and complement one the other, and therefore any study dealing with "tongues" will presumably supply equal material to increase our understanding of interpretation of tongues also. Yet the latter stands clearly defined in the list of nine spiritual gifts (1 Cor. 12:8-11) as a distinct and separate gift, and, we suggest, is worthy of a separate treatment. Surely the Lord wishes the small proportion of those speaking in tongues today who also interpret to be considerably increased, "that ye come behind in NO gift" (1 Cor. 1:7).

Now there is but a very limited amount of material in the Scriptures dealing with the gift and giving foundation for our study; it is practically confined to references in the 12th and 14th chapters of First Corinthians. Some see an O. T. manifestation of the same spiritual gift in Daniel's interpretation of the writing on the wall (Dan. 5:25-28); the relation is probably intimate, but we prefer to keep to indisputable references.

First of all, the fact that there IS such a gift as "interpretation of tongues" should completely destroy that hoary old fallacy, which still seems so firmly entrenched in popular conception, that the gift of tongues was given for preaching the Gospel to various nationalities. Apart from the fact that there is not one single recorded instance of this in the Bible, the fact that God has given the twin gift of interpretation of tongues is a proof that interpretation will be needed; in a quite exact sense the tongues are to be otherwise unknown.

The "tongues" on the Day of Pentecost were a Divinely appointed (and still remaining) evidence that the Comforter had come; the three passages in the book of Acts (chapters 2, 10, 19) all record the SIGN given on His bestowal, not the permanent gift in the Church dealt with in 1 Cor. 12 and 14. Interpretation was unnecessary on the Day of Pentecost (and still remains so on similar occasions), for, although men of different nationalities mentioned recognized the languages used, there is no suggestion that they were the persons addressed—they only "heard" (verse 6).

As a matter of fact, the speaking in tongues began before ever they were drawn on the scene by the extent of the Spirit's manifestations; it was just planned by a wonderful bit of Divine wisdom that some of the languages spoken that day should be recognized, and so all should be compelled to appreciate the actuality of the miracle. The sphere of

the exercise of the gift of interpretation has no necessity to include ecstatic utterances on these supreme occasions when believers receive their personal "Pentecost" or are lost in such personal communion with God that the expression becomes "an unknown tongue"; the speaking then is not to man at all, but to God (1 Cor. 14:2), and it is sufficient that HE understands it.

It is in the regular exercise of the supernatural gifts of the Spirit in the Church that the interpretation of tongues finds its true sphere. Here it becomes a necessity for the full use of all the gifts, for the apostle commands silence in the church to the one who speaks in tongues if no interpreter is present (1 Cor. 14:28). This immediately proves the practical value of the gift and prepares us for appreciation of the injunction of verse 13, which we would rather like to emphasize, that those who speak in tongues should definitely pray for the power to interpret them also. We fear that many who habitually speak in tongues are content to let this command slip by unnoticed, though they thereby limit considerably the usefulness of their ministry to others. The whole disparagement of tongues in comparison to prophecy, that is sometimes made so much of in 1 Cor. 14, largely hinges on the three words in verse 5, "except he interpret;" given the interpretation of the tongues, the disparity ceases. We who speak in tongues OUGHT to seek interpretation also.

Sometimes, perhaps, the interpretation of tongues in the assembly is left to one individual by a misunderstanding of verse 27, "let one interpret." Yet we suggest that this expression is only used in contrast to the "two or three" who may speak in a tongue; the sense, apparently, is not that one member of the assembly should always give the interpretations, but that on any one occasion it is better for one individual to do so. Perhaps the two references to the gift in chapter 12 infer, what practical experience today confirms, that certain ones will become recognized as permanent recipients of the gift; but we are sure at least that it would be a good thing if a greater number sought the Lord for a parallel gift to their "tongues" that would, on occasion, greatly enhance their usefulness and scope of ministry.

It is hardly necessary to point out that interpretations, and indeed all manifestations of the Spirit's gifts, will increase in value in exact proportion to the known character and Christ-likeness of the life and ministry behind them.

"How can I know whether the Lord has given me this gift?" someone will say. This is a question to which we would greatly like to give a helpful answer; and yet to do so is a difficult and delicate matter. We believe the gift of

interpretation of tongues is just what the Book calls it: "interpretation," the rendering into a known language of utterances given by the Spirit of God in an unknown language. It cannot be merely the stringing together of passages of Scripture that come to the mind, though it may often run on the line of Scriptural language ALWAYS in agreement with Scriptural thought.

It should not be too rigidly compared, however, with ordinary interpreting of a foreign language; it must always be remembered that it is a supernatural gift as much as the "tongues," and its spring is not on the line of any natural understanding of the tongue spoken, but in the direct operation of the Spirit of God—Himself supplying the words to the interpreter, or revealing the thought of the message.

Remembering this will also sometimes account for apparent disparities in length or variety of sound; though these could just as easily occur very often in natural interpreting from one language to another, especially perhaps from an uncultivated native dialect to a highly civilized language.

Undoubtedly, therefore, the first necessity for those desiring interpretation is to be directly "in the Spirit," in touch with the Living God, ready and able to receive from HIM the words to be given forth. So we can rightly advise that, in distinction from natural interpreting from one language to another, when giving the interpretation of a Spirit-given message in tongues the interpreter should not so concentrate attention on the one speaking in tongues as on the Lord, who is inspiring both. Keep your eyes on Jesus. If the Lord wants to use you for interpreting a message in tongues we think it is safe to say that usually you will feel a witness of the Spirit, a leaping out within, to the tongues directly they come forth.

"How will the words come to me?" This must always be a personal matter between the individual and God. We well remember how helpful it was, because confirming our own experience, when one who had been signally used by the Lord in interpreting messages in tongues, and had several times had the interpretations confirmed by natural knowledge of the tongue possessed by others present, told us that she usually had before her an inner vision, a living picture as it were, of the word that was coming forth, and then practically spoke out what was "seen." Without confusing the quite separate subject of prophecy with our present study, we might say also how encouraging it was to find this confirmed by noticing the favorite prophetic formula in the O. T. of "the word which (the prophet) did see," e. g., Isa. 2:1; Amos 1:1; Mic. 1:1; Hab. 1:1, etc. Evidently we have received here a definite method of Divine inspiration.

Others may have a quite different experience. It is as well to remember that the "channel" the Holy Spirit is using will always make a difference to the form of His manifestation. The varying personalities of the Divinely inspired writers of the different books of the Bible are

plainly discernable through the Inspiration common to them all. And it is the same in utterance by spiritual gifts; one will not expect the same language from the uneducated as from the University man, yet the Spirit will be equally speaking through both. We have met people ready to reject an entire utterance because of some grammatical error; surely this is a poor and narrow view to take of the subject.

Nevertheless, it has a wonderfully sanctifying—we can almost say “educating”—effect when the Lord habitually uses a person for such utterances in the Spirit; we can say of this Divine refinement, like David of Goliath's sword, “There is none like it.” Hallelujah!

Conviction of unbelievers, whether inside or outside the church, will most likely be brought about when 1 Cor. 14:40 is observed, and all exercise of the gifts of utterance is clear and forceful; the Lord will give grace for this to all concerned.

Personally, we do not remember anything more convincing on the line of spiritual gifts than an occasion one Sunday night at a Convention in Holland. A brother in the meeting had a message in tongues, the pastor's wife had the interpretation in Dutch, and for the benefit of several English-speaking visitors present another friend interpreted in the usual way from Dutch to English; sentence by sentence the message was given with its dual interpretation, the supernatural and the natural working hand in hand, and all equally and perfectly clear and coherent. It produced a personal conviction of the reality and possibilities of these wonderful gifts of the Spirit, when manifested in proper order, that was overwhelming. Praise the Lord! May He be glorified by yet more perfect operations of His own gifts in our midst. “INTERPRET, that the Church may receive edifying” (1 Cor. 14:5)—Pastor Donald Gee, in *Elim Evangel*.

HOW GOD PROVIDES A True Story

Last week we told how God provided an organ for one of the “Homes for the Homeless” in Friedenshort in Germany. This week we want to tell a little more about this good work.

These homes were started by one who is known as “Sister Eva” and her story is a very interesting one. She was brought to a knowledge of the Lord Jesus Christ when living in the city of Berlin. At that time there came into her heart a deep love for the poor and forsaken ones who lived in Upper Silesia, and right away she began to learn the Polish language from one of her maids so that she would be able to minister to these poor people.

Sister Eva's father was a rich man who had a castle in Upper Silesia and she went to live in this castle. One day she found a poor boy who was ragged and hungry. His misery went to her heart. She wanted to provide clothes for him and support him. Secretly in her room she began to cut up one of her garden frocks and to change it into a boy's suit. This was a difficult thing to try to do without

any advice or help. She did not like to ask anybody for fear of discovery. But discovery came and she was not allowed to help the poor people any more. Her heart was full of grief at this disappointment.

Sister Eva went to prayer and after three years her father gave her permission to work among the poor. When this permission was granted she cried for joy. She went about the village from house to house with a great pitcher of gruel in one hand and a basketful of good things in the other. She found that a great many children went to school without breakfast, and every morning she provided breakfast for about thirty. Her father gave her fifty marks a month for her dress and shoes, and she had to do all her charity work out of what she could save.

On Christmas eve in 1888 she saw at her place, a sheet of paper and on this paper a sketch and ground plan of a house. Her father explained that this was a house for her poor people. Sister Eva had been asking the Lord for this and it was a great joy to her to receive the promise of this house from her father.

The day the house was opened, which was called “Friedenshort” or “Refuge of Peace,” Sister Eva held a great feast for the poor. She had about a hundred of the poorest of the poor. Many of them brought a pitcher carefully hidden under their big shawls. As soon as their plates were filled they tipped them secretly in in this vessel, and repeated the process until it was full and they could heartily enjoy their untouched meal.

These were busy days for Sister Eva for she had several babies to tend, and some old and infirm women, and a number of young girls who came to do the work. Sister Eva herself did the washing and bread making. Every afternoon a hundred school children would come to be taught sewing, knitting, and wood carving. At nights her rest would be disturbed because she always had two or three babies in her room. Her father gave her three thousand marks each year for the support of the work, but later on when he saw what a good work she was doing he gave her four times this sum.

When Sister Eva was twenty-four years of age, her father told her that she had come into some money from her mother's estate. She decided to give all this money to the Lord Jesus Christ and she asked Him to make her His little steward and help her to be trustworthy with these funds and never to look on them from that time forward as belonging to herself. She wanted to be poor as she labored among the poor.

The work soon began to grow and instead of one house they had twenty-four houses filled with poor people. All the houses were packed as full as possible with babies sleeping in baskets, baths, etc., for want of beds, and there was no more room to build houses and no money in hand. They were living by faith from one week to another. Sister Eva cried to God continually and He showed her that He wanted her to open other “Homes for the Homeless.”

At this time she had nothing she could call her own and the work had nothing to spare, but with several other sisters she called on God. About four weeks later an unknown friend gave her a beautiful manor house, with lovely grounds, in the neighborhood of Breslau, a place where Sister Eva was sure from the beginning that there should be a home for the homeless. On the 6th of June, 1910, the first thirty children came into this home. About a thousand marks were in hands as funds to begin with. Soon a day came when the last penny was used up, but it was a day of finding out that God knows His children's needs, for at that time—as a thousand times since—just the sum that was needed came in, and so Sister Eva has found that every fresh need has provided a new occasion for new wondrous help and blessing from God.

Ten years have elapsed and now there are over forty “Homes for the Homeless” in many parts of Germany and even in Poland. Small cottages, houses, villas, even castles have been given, some on lease, some for rental. Twenty-three houses with surroundings and land have been permanently given as homes for the homeless. Over two thousand children have been received in these beautiful homes. Many of the older ones are now earning their bread and are keeping up loving communication with their “little mothers.” One thousand four hundred and fifty children are now in the homes.

Some of the sisters from Friedenshort have gone to China and God is wonderfully blessing them in missionary work. In one place where the sisters have been, over nine hundred converts have been received by baptism.

At one of the country homes the only cow, that brought them so much valued milk and butter for the group of children, had died. It came to the ear of a neighbor farmer, and he invited the “little mother” to come and choose from his stock the cow which pleased her best. It was a sweet little story as she described her triumphal return with the cow—how the children ran to meet her, bringing a huge wreath of corn flowers, which they flung over the animal's neck. As it solemnly walked into its new quarters, gayly decorated for the occasion, another farmer, dressed in his Sunday best, read a thanksgiving Psalm.

Besides looking after the children, Sister Eva still thinks of other poor people, and every day about two thousand four hundred hungry mouths are fed.

God never fails to provide for the needs of these homes in answer to the prayer of Sister Eva and her faithful workers. She says, “Whenever our eyes look down at the needs and the appalling prices, we are dizzy at once, so that we only dare look up at the unwavering steadfastness of our God. He is the only guarantee for our support, and His miracles are as great today as in Bible times.”

Please tell your Pentecostal friends they can get the Evangel from now until end of year for 50 cents.

AN EVANGELIST'S STORY

Mae Eleanor Frey

One day a letter came to me saying that the Baptist pastors of the Association in Western New York wished to ordain me to the ministry. The church called for a council, and although I protested against it, the day came when I was called before a large body of ministers and laymen to stand examination. I had had a good cry before I came, and prayed, "O Jesus, if you don't want me ordained let me fail in the examination." But I did not fail. For two hours and a half I stood before that body of ministers answering questions. The vote was unanimous for my ordination and that night the beautiful service of ordination took place.

The old man who preached the ordination sermon took his text from Gal. 3:28, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for we are all one in Christ."

When those white-haired, old men of God laid their hands on my head as I knelt before them, they prayed that God would heal my body and send me around the world to preach the Gospel.

I had not been well for some time previous to this, and had been taking treatment from a doctor. At last, physicians told me that I was suffering from tuberculosis in its advanced stage.

For years following my ordination I battled with the disease, going from one specialist to another, all telling me the same thing—my days were numbered, and I had but a short time to live.

With my very last strength I preached the Gospel. Sometimes I would fill my handkerchief with blood as I stood in the pulpit, and I preached until my voice and strength gave out. My body wasted to skin and bones. Oh! how I wanted to live. How I fought for life, but at last I gave up and lay dying on my bed. Too weak to lift my hands or speak a loud word! The faces of my dear ones grew dim before my eyes, as they stood weeping at my bedside, and their voices sounded away off in the distance. All had been done for me that could be done and I was passing out.

Then, some one said, "Why not send for George Davis, pastor of the Christian Alliance church; he believes in prayer for the sick?"

He came. Kneeling by my bedside he read promise after promise from the Word of God. Then turning to the beautiful 53rd chapter of Isaiah, he read how Jesus carried our sicknesses, bore our pains, and by His stripes we were healed.

"Oh!" I whispered, "if Jesus did that, why should I lie here and die? If He bore my sicknesses as well as my sins, surely I do not need to bear them." The brother turned to James 5 and read, "Please anoint and pray for me," I whispered faintly. He did, laying his hands on my body and anointing my forehead with oil as he prayed the prayer of faith.

I was instantly healed from my head to my feet. A thrill like electricity passed through my body. Oh, Praise God! Like the woman who touched the hem of Jesus' garment, I felt in my body that I was healed.

I dropped into a peaceful slumber and upon awaking, called for my clothes. My voice was strong and clear. My loved ones who had never left my bedside, came running with the medicine, saying, "Oh, take it quick." "No," I said, "Jesus has healed me." An old lady who had been watching by me said, "You know, they often get like that just before they die."

"But I am not going to die. Jesus has healed me," I cried.

It was so blessed, so wonderful. All the weakness and pain, gone. The weary nights gone! The many symptoms accompanying that disease gone forever! I was well, healed through and through. That has been nineteen years ago and I have never had the least return of the disease.

After I was healed my husband and son laid their hands upon me and dedicated my body to the Lord and prayed God to use me for His glory.

From that time I have been telling the Gospel story with a new and blessed testimony of His healing power.

I held several pastorates in the Baptist church and for a time worked under the Northern Baptist convention as their Evangelist and God blessed me.

There came a time when my soul became very hungry for God. One night the Lord awoke me in the middle of the night with the words of Acts 1:8 on my lips, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

I was so impressed with the message that I began to study the book of Acts and for months I pored over that book all the time, getting more and more hungry for the same kind of an experience that the disciples had, although I did not know of a single person who had received the Baptism according to Acts 2:4.

About this time I attended a convention of the Christian and Missionary Alliance in New York City, and while there I heard the people talking about the outpouring of the Spirit. Mary B. Mullen, a returned missionary from Africa, told of her experience and how she had talked in other tongues, of the deep peace and satisfaction that had come to her. I was deeply impressed and one night tarried with a company of others. On that night David McDowell, now Assistant Chairman of the Assemblies of God, received his Baptism. At the same time the power struck me and I was so filled with joy that I arose and gave a message under the

anointing of the Spirit, which really must have been prophecy.

The meetings closed, but I was not satisfied. At the same time God was dealing with my soul in a precious way. I had many anointings of the Spirit, as I met with the Alliance people in Scranton and Pittsburgh. The dear Alliance people told me I had the Baptism. One day I met Brother A. B. Simpson in Chicago. I was one of the speakers at the convention there. In conversation, he said this: "Sister Frey, you have had a wonderful experience, do not seek further for the Baptism, but praise the Lord because you have received the Comforter. It is not always that people speak in other tongues when they receive the Baptism."

I went back to my work and for twelve long years I never met a person or talked with a person that had received the Baptism according to Acts 2:4.

I heard that David McDowell had gone insane and had been taken to the insane asylum, that dear Brother Boddy, formerly editor of the Evangel, whom I had had the blessed privilege of meeting, was also considered unbalanced. These were untrue reports but they so frightened me that I promised the Lord on my knees if He would forgive me for getting mixed up with what folks called "wild fire," I would never attend any more meetings of the kind and would stick close to the Baptist church. I took a pastorate and settled down to some of the hardest work I ever did in my life for eight years.

I enjoyed the presence of the Lord to a degree, He blessed my labors and built up the church. After eight years on this field, I resigned and went into the evangelistic work as state evangelist under the Baptist Convention.

I never heard of the Pentecostal movement nor the Assemblies of God Council, but occasionally pastors would tell me about some of their people who were being led astray by the "Tongues" people and then I would launch forth into an exhortation on the dangers of fanaticism, warning people to beware of the false religions of the present day. I began to get dry in my soul and did not know what was the matter with me. I would spend hours in prayer pleading for God to reveal Himself to me and satisfy the hunger in my heart.

I lost all interest for my work and every thing connected with my ministry seemed mechanical and arduous.

For nearly twelve years I preached with a starved heart. God blessed my ministry to others but my own soul was crying out for some one to minister to me. I loved the Word; studied it and preached it. Still, as I look back on those days, I believe my Bible study and Bible teaching was narrowed down to certain teachings of my denomination and I did not suppose there was anything worth having outside of it. I had spent two years in a Bible Training school but never heard about the Baptism of the Holy Spirit, also took more than a three-year course in a Baptist Theological Seminary after the Bible school, and yet nothing was revealed to me about the wonderful Baptism of the Spirit. In fact, in my text books I read it was not es-

sential in Christian doctrine to believe that Jesus was supernaturally born and that nowhere in the Scriptures did the writers attempt to prove that Jesus was miraculously born. These text books also said that the death of Jesus was merely an incident in His wonderful life, the climax of a life pursuing its highest ideals. All this I did not and could not believe, and finally gave up the course.

During the late war, I dropped evangelistic work and again took a settled pastorate just outside of New York City.

One day while praying for the soldiers over-seas, I rose from my knees with a burning desire to do something for the souls of the perishing around me. Whole families were dying from the Spanish Influenza, the soldiers' camps were filled with sick and dying soldier boys. I could no longer sit around making compresses and knitting sweaters. I must do something. After taking a course of nursing and qualifying for hospital work, I entered a hospital under the Red Cross as chaplain nurse. I spent all the week in the hospital going back to my church to preach on Sundays.

Never shall I forget those days. It was my duty to receive the sick, bring them into the ward, minister to their physical needs and then find out if they were Christians, what their church membership was, and if they wished to see their pastor. Many were in a dying condition when brought to the hospital. Oh, the heart-rending scenes, as those dying men and women confessed their back-slidings and tried to reach out for a single ray of light to help them through the dark valley.

Worldly church members, when told there was little hope for recovery, did not want to see a pastor, but cried for me to pray for them, some regretting their wasted lives to their last breath. I was ministering constantly to the dying, and Oh, the horror of seeing lost souls going out into eternity with no hope, no Christ, no God! It was often impossible for me to lead them to Christ because of delirium.

Those were days when I felt my need of the Spirit of God more than ever in my life. At the close of the war I went back to my church but there was no rest to my soul. One night the Lord awoke me with these words, "Go ye into all the world and preach the Gospel to every creature." It rang through my ears for days. How could I longer minister to a few self-sacrificing people when the whole world lay in darkness and the coming of the Lord so near at hand. I knew down deep in my heart it was impossible for me to obey that command unless God did something new in my soul.

(To be continued)

ZION REFRESHED

Pastor W. E. Moody writes from Zion, Ill.: "Just now we are engaged in a special revival effort. The Lord is richly blessing; a number have received the Baptism in the Spirit and there have been some remarkable cases of healing."

The League of Nations and Germany

Some Thoughts for Bible Students

The whole world has been wondering how it could have happened that the comparatively unimportant State of Brazil "blocked the wheel" at Geneva, and prevented Germany—at any rate, until next September—from becoming a member of the League of Nations Assembly, and a "permanent" member of the League Council.

The number ten is the significant number of the concluding period of the "Times of the Gentiles," as shown in the prophecies of Daniel and Revelation, and we have pointed out that exactly ten persons signed the terms of peace at the close of the War, and the same number signed the Peace Treaty last year in London. The present Council of the League consists of ten, so that the admission of Germany would have thrown the number out of the prophetic scale. But to the ordinary politician it seemed, after the Locarno Pact, impossible to conceive of anything happening to keep Germany out, and most people considered it a foregone conclusion that Germany would be admitted. Yet the apparently impossible has happened.

The melancholy wire-pulling and secret maneuvering of the nations around the recent abortive Assembly of the League, ending as it did with one nation blocking the whole purpose of the gathering, has caused world-wide astonishment and bewilderment. Politicians have been making "scape-goats" of various delegates; but, if they were not so blind, they would recognize that there is a Controlling Hand in these things, and the working out of a fateful destiny. Now that the storm of Geneva has subsided, men are asking everywhere what is the meaning of such an unexpected result. It appears, however, that there is one man in Europe who knows something of the deep mystery. Mussolini's official newspaper boldly rejoices at the failure to admit Germany and give her a seat on the Council, and at least one newspaper discloses that "the suspicion was engendered at Geneva, that behind the obstinacy of Brazil was the intriguing hand of Fascism." Another Italian newspaper, the "Tribuna," actually states: "It is due to Signor Mussolini's prompt action that the curtain is rung down on this absurd farce."

The failure to admit Germany into the League is also made the occasion for a wild panegyric of force by the Roman "Tevere," which says: "The League is only a mastodonic machine for creating wars. Light comes from Rome, not from the city of Calvin. Italy, alone amongst the great nations, thanks to Fascism, has long ago abandoned all Utopian ideas of peace, and, having concentrated her attention on preparations in every field, is on the watch, and can be ready at a moment's notice. Our satisfaction consists

in the fact that the situation proves the rightness of Fascist methods and mentality in foreign politics. Peace can only result from a balance of warring forces, not from pseudo-evangelical preachings." It seems fairly clear, therefore, that not only has the Locarno Peace Treaty, of which so much was hoped, received a deadly blow, but that, as several papers have said, the League of Nations—as "the only means of saving the world from wars that may literally destroy civilization"—is definitely weakened.

Now, whatever may be the facts concerning Geneva, it is obvious that Mussolini is working for his own plans in the revival of the Roman Empire, and whether he will prove to be "the expected man of destiny" or not, it is obvious that he is becoming a personality all the other nations have to take note of as a strong man with a great purpose. There has been much talk of a "northern group" and of a "Latin group" in the League of Nations, and indications are not wanting that the Vatican has been taking a hand in the "Latin group." Yet the strange thing is that the Fascist educational policy appears to be as anti-Christian as that of the Russian Bolsheviks, for it has prepared a creed to be taught in Italian schools which is really a sacrilegious parody of the Apostles' Creed, and it is so outrageous that at least one Roman Bishop has had the temerity to denounce it, although the Fascists have "played up" to the Roman Church by ordering crucifixes to be replaced in the schools; and they have done other things that the Jesuits have been advocating for years.

It is all very perplexing to ordinary people, but two things are clear—(1) the dictator of Italy will be watched very closely during the next few months by students of Bible prophecy, and (2) changes may be expected to appear on the horizon of Europe ere long, as the revived Roman Empire assumes definite shape and dimensions. For us, who look for the coming of Christ, these events are thrillingly significant, and we may be well assured that the Day is at hand.—W. Percy Hicks.

A NUMBER OF SOULS SAVED

Brother W. O. Oliver and wife of Milford, Nebr., write: "We accepted the pastorate at this place last February. We found the spiritual ebb very low, but as a result of much earnest praying and holding on to God, we are glad to sound a note of praise for a number of souls that have been saved. Others are crying out for the spiritual Baptism and the assembly is mounting up spiritually and the saints are much encouraged and the outlook is very favorable. We covet the prayers of the Evangel family."

MISSIONARY DEPARTMENT

All offerings for Foreign Missions and for expenses of conducting the Missionary Department, should be sent by Check, Draft, Express or Postal Money Order, made payable to Wm. Faux, Missionary Secretary, 336 West Pacific St., Springfield, Mo., U. S. A.

GREATER MISSIONS

The Lord has been speaking to me of late on GREATER MISSIONS. Greater Missions depends upon five cardinal missionary principles. For Greater Missions we need, all of us, both home and foreign, a deeper, undying passion for lost souls. Our whole being should be all aglow with one sublime objective—to save souls. To that end God saved us, for that purpose God called us to the foreign field, and with that thought in view we are giving our offerings—it is to save the lost heathen world.

All of our efforts, all of our thoughts, all of our reading, studying, church work and organization should be enthused with a spirit of soul-winning. Every effort and energy should be directed toward that glorious objective.

The next principle involved in having Greater Missions is wise administration. By wise administration we mean such a hearty working together toward this one goal of soul-winning that we will forget all selfish interest, such as "this is my work" and "that is your work." Our uppermost thought in the work will be that **this is all the Lord's work**. Wise administration then will mean a working together toward the one common interest in the welfare and success of the **Lord's work**—not my work. We will then subject every thought, aspiration and effort toward that end. In doing so, the best motive, the most effective effort and quickest legitimate means will be adopted and agreed upon.

This will involve a spirit of real sacrifice for others. We are all members of the body of Christ. This is illustrated by the members of the physical body. If one member suffers or is injured, the other members of the body contribute to the restoration of the injured or weakened member. So with us, we live not for ourselves, but for one another. We become perfectly willing to fit in, in whatever place we may contribute to the highest interest of all concerned.

This implies also a proper regard for one another as well as for ourselves. It means that we are figuring out and planning just how we can contribute to the welfare of others, what we can do to help in time of need, suffering or defeat.

Another factor in Greater Missions is a wise distribution of missionary funds so as to meet equally the needs of all missionaries. Wise distribution of missionary funds depends upon two things: The first is a thorough knowledge of the needs of the field, and the second is sufficient amount of money in the treasury to meet the needs. Over half of all monies given to missions through the Missionary Department is designated. This limits the Department in making wise distribution of funds. The Department possesses abund-

ant facts of conditions and needs on the field and desires to wisely distribute the missionary funds. Since over half of the funds are designated our hands are tied. Our policy is to send out all funds as designated. Consequently, we are unable to distribute fully to meet the needs.

Many of the offerings designated are designated unwisely. Our people know only limited needs on the field. The Department knows the needs of the whole field. Scarcely a month passes by, but what a few missionaries receive much larger sums than the rest. This works a severe hardship on the part of some who are dependent wholly upon the undesignated funds.

Brethren, would it not tend toward greater efficiency, to give all of our offerings direct for missions and let the Department distribute the funds according to an equal distribution commensurate with the needs on the field?

Already one or two District Councils on the field are "pooling" all of their offerings from whatever source they are received and all sharing alike. Is not this the ideal method, the Biblical injunction and most Christlike in spirit and practice?

An expression of your opinion on this subject will be appreciated. Yours for GREATER MISSIONS. William M. Faux, Missionary Secretary.

MEXICO'S RELIGIOUS CONDITION

Our readers have likely been reading in the daily papers about religious conditions in Mexico at the present time. The papers, being mostly under the control of Romanism, do not give a true interpretation of this new crisis in Mexican affairs.

For centuries the Catholic Church in Mexico has held absolute sway over the people. The church increased rapidly from year to year in political and financial influence, until steps were taken by the federal government to weaken the church and give the poor people a chance to develop and educate themselves. The government confiscated the vast land holdings of the church, acquired principally through the poor and the rich deeding their lands to the priests in order to have masses said for them after death in order, as they believed, to quickly get them through purgatory and into heaven. The church at one time held so much land that little was left for the people.

At one time the majority of the priests were of foreign extraction, being Spanish, Italian, Irish or French. Naturally, they had little or no patriotic feeling for the government, and they laid plots to regain the power and influence of the church. The present administration in Mexico City is simply enforcing a law enacted years ago, prohibiting ministers of foreign birth

to act in certain capacities. This will not affect to any great extent our Pentecostal Missions, as the majority of our work in Mexico has always been carried on through our native workers and ministers. Our few missionaries now there, or that may go, can carry on active missionary work in accordance with the laws of Mexico. All of the Protestant missionaries from the United States remain in Mexico, and in accordance with the law are not acting as pastors or teachers of primary subjects. Apart from that they can carry on their missionary enterprises. The Mexican government well knows that the Protestant church does not aspire to ownership of the land, nor does she engage in secret plots to stir up revolutions, but is anxious to truly lead the people to Christ, raising a new standard in their home, church and national life. Naturally, Protestant mission work suffers somewhat because of laws,—as often the innocent suffer because of the guilty,—but on a whole we feel convinced that God will bless, and our Pentecostal message will yet ring from the Gulf of Mexico to the Pacific Ocean, from the Rio Grande River on the north to the Republic of Guatemala on the south. The Lord teaches us to pray for the rulers of the nations; let us pray for President Calles and the present administration in Mexico. Now that they are trying to get from under the evil influence of Rome, let us give them the glorious Pentecostal message.

OUR WORK IN LIBERIA

The Interior Mission was founded in 1908 and is now known as Assemblies of God Mission of Liberia. The work is evangelical, educational and industrial. There are five stations in charge of white missionaries, with Christian native towns at each station. There is also a receiving station at Cape Palmas with Sister Martha A. Neeley and Sister White in charge.

Newaka mission is the central station occupied by Brother and Sister Perkins and Sister Mary Martin.

Plebo station is about 50 miles from Cape Palmas and in charge of Sister S. Nygaard, with a resident school of about 30 native children. Sister E. De Groat, a co-worker, has just left for home.

Nynabeco station, now in charge of Brother and Sister Knoll, is about 60 miles from Cape Palmas.

Doyea station, 70 miles from Cape Palmas, was recently opened by Sister Ruth Erickson and has 12 or more native Christian families in mission town.

Nowaka is 180 miles from Cape Palmas. Sampahn, 150 miles from Cape Palmas, was opened by Sister E. L. Bingham before going home and she expects to take up work there upon her return.

Thoro has also 6 stations manned by native workers, where good work is being done.

Globo is without a native worker at present.

Get all the folks in your assembly to take the Evangel. They can have the paper from now to the end of the year for 50c. We shall appreciate all the new names you can send us. Make your assembly 100 per cent for the Evangel.

A SPLENDID WORK AT TACHIKAWA, JAPAN

1. Financial Conditions: We have been going through a very severe financial testing, but we constantly praise God for it. Never have we had enough money to do the work as we should like to do it, and sometimes we have even been without food. But God has given us constant grace to praise Him through everything, and that is far more important than the possession of material things. God knows why I have just this particular kind of a testing. His will is perfect, and so I praise Him and commit all to Him. Pray for us.

2. Workers: We have no Japanese man pastor, but we have the three young Japanese women, who started with us here. They have been patient and faithful through the most severe trials, and I can constantly hear their voices lifted in praise and adoration to God. Although they get no salary here, and often food is scarce, there is never a word of complaint, but only praise. They could get big salaries anywhere else, even in Christian work, but there is never a word about leaving here. One has charge of the kindergarten; one does evangelistic work with the women and children; and one helps me with the country work. Pray that they may be kept constantly under the anointing of the Spirit.

3. Assembly: As a rule, the Christians have been faithful, although a few here have fallen away through persecution. We are trusting God to bring them back. Quite a number of new ones have been converted, and a large number have been baptized in the Spirit. Altogether, since last November 35 have been baptized in the Spirit, and the anointing and power still remain on the church. Many of these babes in Christ are going through a period of temptation, and they need your prayers. It is all so new to them, and they are so easily deceived. But I want to testify that God wonderfully keeps them, and gives them overcoming power in answer to our prayers. We hope to have our first water baptism on Easter Sunday. About 25 have given in their names as wanting to be baptized. These Christians contribute enough money to the work to make the church financially independent. They pay the expense of rent and lights and fuel, and in addition, have sent some money to China.

4. Children's Work: This has been quite prosperous and successful among the girls, many of whom have become real little Christians and have been baptized in the Spirit. But some have fallen away again because of opposition in their homes. These need your prayers. The little boys are not so earnest, they come to the Sunday school and children's meetings, but do not seem to feel any work of grace very deeply. Pray for them.

5. Kindergarten: About 15 children have been attending regularly all winter, and learning to lift their sweet, little voices in praise to Jesus. They carry the Gospel home in their innocent way; and parents who would never for an instant listen to us, hear the words of Jesus from the lips of their little ones. Two mothers and two fathers (four different

families) have become Christians. Pray for the parents.

6. Country Work: We go regularly once a week to three places, and hope soon to add more to the list. It is difficult to get houses or rooms in which to hold Sunday schools in these country places; and so at present these Sunday schools are all held on the street. But the children come in large numbers, and show great interest. In two of these places we had the use of a room for awhile, but were turned out for various reasons. Owing to the lack of places we cannot hold evening meetings for adults, as we should like to do. Pray that we may be able to secure rooms or small houses in these country places. We ought to open the work in at least two more places soon. Lack of money has been a great hindrance to this country work. But God knows, and we are praising Him.

7. Healing: Having an empty room in our house, we dedicated it to the Lord for the use of the sick and afflicted. At first the Lord tested us by leaving it empty for two months. But now so many are coming for healing that we don't know where to put them all. Most of these are Christians of the ordinary church type, who cannot believe for instantaneous healing, but have to stay with us for two or three weeks to have their faith built up, and get complete victory. Recently we laughingly said that we gave one room to the Lord, but He took the whole house. So now we (the workers) will have to move out and give this house over to the sick. Pray that a place may be provided for such a "faith" sanitarium.

8. Bible School: There is no Bible school (Pentecostal) for women in Japan. It is greatly needed. For some time it has been on my heart and in my prayers. I have not been sure enough of God's will to go ahead, but we keep constantly praying about the matter. Recently, without our doing anything, young women have been coming to us, asking us to teach them the Bible regularly. We have already taken in four, and others are asking to come. Seeing that we are teaching the Bible to these few, we might as well announce a school and teach a larger number. But most of these young women have no means of support, and such a school would need a lot of money. Our God is able, and we are not afraid to trust Him. Pray that God's will may be revealed, that such a Bible school for women may become an established fact, may be well supported financially, and provided with a building. We are trusting a God who has unlimited resources. May His precious will be done.—Harriett Dithridge.

PENTECOSTAL REST HOME

We have just received a letter stating that Sisters Barbour and King have arrived in India. They will conduct a Missionary Rest Home in the hills at Landour, where the Union Language School is located. Pray that many a missionary may be filled with the Spirit in this Home during the coming hot season. God has given a singularly blessed ministry to our sisters on this line in the past.

BROTHER WIGGLESWORTH IN INDIA AND CEYLON

Brother Wigglesworth has been with us in Colombo, ministering for two weeks. He came very late in the season and found the heat very trying, and in consequence did not visit India. In Madras we had one meeting as we passed through Bombay to Colombo. I went to Bombay to meet him. The meetings were wonderfully attended here. There were over a thousand listening to the Word nearly every night. It was a joy to see hundreds of people standing up with hands outstretched to heaven, asking Jesus to save them. Hundreds were healed of all kinds of diseases. Owing to the heat and the strenuous night meetings (some nights praying for 500 people), he was unable to have meetings for believers as we should have liked. However, the visit was a great success and has brought blessing to many homes. He has left us now for Palestine, where he expects to stay about a month, reaching England in time for the Whitsuntide Convention in London.

The follow-on meetings have been wonderfully blessed. One woman in the Sunday morning meeting, after Brother Wigglesworth had left, was healed of three diseases. She came on the following Wednesday bringing fifteen friends with her, eleven of whom were saved that night as we gave the altar call. I had the joy of immersing eight in water while Brother Wigglesworth was here, the youngest being a Singalese girl seven years old. She had a wonderful testimony, and on the morning of her baptism, she had a vision of Jesus. It was a joy to my soul to take her in my arms and bury her with Christ in the water.

The Lord has given us another little son, born on Feb. 9. This makes us four children now. All is well, for which we praise the Lord. Brother May from Travancore is here helping me for a little while, and I am very grateful for his help. We have had strenuous times since Christmas with two conventions and nine meetings a week in between. Oh, for some men to come and stand in the gap.—Walter H. Clifford, Colombo, Ceylon.

EASTER CONVENTION BLESSED

Sister Mildred Grantham writes from the Woodworth-Etter Tabernacle, Indianapolis. "We want to praise the Lord for the way He manifested His presence and blessing in our midst during our Easter campaign conducted by Evangelist Mary F. Ayres of Australia and her co-worker, Louise Quitsch. Several received the Baptism of the Holy Ghost; quite a number wept their way through to Calvary and others were healed. We are starting another two-week campaign. Brother and Sister Anderson, Scotch evangelists will be with us."

COTTAGE GROVE, ORE.

The following telegram has just come from Evangelist Thomas Griffin: "Am in tent meeting at Cottage Grove. Good attendance. Splendid interest. Power fell at close of meeting this afternoon. Please ask all Evangel readers to pray for me and work here. Splendid street meetings. The enemy is surely stirred."

IN THE WHITENED HARVEST FIELDS

CHAIRMAN'S MINISTRY BLESSED

Pastor R. Elmer Baker writes from Sedalia, Mo.: "Elder A. A. Wilson, our District Chairman, was with us for three days this week and the Lord richly blessed his ministry. Three souls were saved and the saints were encouraged."

THREE WEEKS OF BLESSING

Brother H. Clark of Drumright, Okla., writes: "We began our meeting April 4 and continued for three weeks, with Miss Eulla Kellogg preaching and the Lord wonderfully blessed with 22 saved and 7 filled with the Holy Spirit as in Acts 2:4. Praise His holy name!"

BELIEVERS BAPTIZED

Brother and Sister Alex Benjamin write from Senath, Mo.: "We have been here holding a revival meeting. Surely the Lord has been blessing us. Some souls have been saved and believers have been baptized with the Holy Spirit, for which we thank the Lord."

ENCOURAGING REPORT

Brother G. L. Rose writes from Paonia, Colo.: "Inclosed find six new subscriptions. I left my pastorate at Colorado Springs to come over here for a few days' meeting. There have been 10 brought to the Lord, confessing their sins and accepting Christ as their Saviour. Three have been filled with the Holy Spirit as in Acts 2:4."

SEVENTEEN CONVERTED

Brother John E. Hooper of Greenwood, Ark., writes: "We have just closed a three-week meeting here. Seventeen were saved and reclaimed and 14 received the Baptism in the Holy Ghost. Four were baptized in water and there are others to follow. Twenty-four names were added to the assembly roll. Brother Luther Hooper did the preaching. Any Spirit-filled Council brother or sister is welcome in our midst."

YOUNG PEOPLE SAVED

Brother Herbert F. Halwe reports a meeting held at Knoxville, Iowa: "A peculiar situation was encountered at this town, for we found the outside people yearning for a revival, more so, in some cases, than the professed saints. God began dealing on the first night of the meeting, when three backsliders returned to the Lord. Throughout the entire three weeks of meeting, there were times when God's power fell in a marvelous way and the saints were renewed in the Holy Ghost. We noticed that most of the souls that were saved were young people and we thank God for them. In all, there were 22 saved and 6 were filled, and several were healed. Praise the Lord."

TWENTY SOULS SAVED

Sister Allia Kerns of Clarendon, Ark., writes: "We have just closed a two-week meeting with Brother and Sister Blake in charge. There were 20 saved and there was much shouting and praising. My little niece, who is eleven years old, was saved. Our pastor is in bad health but we hope the Lord will heal him and give him strength."

A NEW CHURCH

Brother C. A. McKinney of Akron, Ohio, writes, "We have just closed a good campaign with Brother John Burnhard of Calif. Our congregation has consented to buy the Trinity Reformed church, corner of N. Howard and York Sts. It would cost \$115,000 to build it today, but we have secured it for \$37,500. It is a fine brick structure with a seating capacity for 1000 people. There is a large pipe organ, electrically driven."

GOOD MEETING IN CHICAGO

Brother H. J. Waltermann of Chicago, Ill., writes: "Brother Harold C. McKinney has just closed a revival here. Brother H. C. McKinney is a man of prayer and was used by the Lord in bringing the messages to the people. The first Sunday night, 2 souls were saved, and the following Monday, 1 soul was reclaimed. The last Sunday night of the two-week campaign, 1 soul was saved and 3 were slain under the power of the Lord including the one saved."

ELIM TABERNACLE OF ROCHESTER, NEW YORK

Evangelist M. W. Richards of Canton, Ohio, reports that he has accepted the pastorate of Elim Tabernacle Church, corner of William and Lawn Streets, near East Ave., Rochester, N. Y. This church is now a separate corporation in itself. They are in full accord in doctrine and principle with the General Council. All missionaries, teachers, evangelists and ministers in fellowship with the General Council are cordially invited to fellowship with them. There is ample room to entertain all visiting brethren in the Bible school in connection, which is in charge of Elder A. N. Chase, assistant pastor. Those interested will be glad to know that it is hoped that Old Elim Bible School will reopen this fall. Those making inquiry will communicate with 34 Lawn St., Rochester, N. Y. The power of God is falling and the Lord is blessing.

The June Convention opens June 24 to and including June 27, with a missionary rally Sunday afternoon, June 27. Elim Faith Home, in charge of the Duncan Sisters at 1025 East Ave., publishers of Trust, will cooperate. Visiting ministers and missionaries will be entertained and are cordially invited to attend. Pray for this growing work.

A NEW TABERNACLE

The saints in Atlantic City, N. J., have built a beautiful, new tabernacle. Pastor Ernest S. Williams, of Philadelphia, Pa., dedicated the building, and a precious time was enjoyed as Brother Williams exhorted the saints to dwell together in love and unity. A two weeks' campaign was then started with Brother Hill of Lancaster, Pa., as evangelist. Sinners were saved, sick bodies were healed, and believers were baptized in the Holy Ghost, speaking with other tongues as the Spirit gave them utterance.—Mrs. Jane W. Norris.

A GRACIOUS VISITATION

Brother J. M. Hart of Cash, Texas, writes: "We just closed a meeting at this place. God wonderfully blessed in the saving of souls. In spite of floods of rain, there were 22 saved, 7 baptized in the Holy Spirit and several healings. At the end of the meeting, we had communion service and we have never had a more blessed service. The power and glory of God were in our midst and it was a service to be remembered by all. Brother R. M. Thomas was the evangelist in the meeting. Brother and Sister Thomas go from here to Corsicana, Texas, for a meeting."

NEW WORK AT LINCOLN, NEBR.

Pastor H. W. Thomas writes from Lincoln, Nebr.: "Wife and I can report victory in our souls. We took charge of the work here March 20 and are rejoicing in the way God has and is still working in this place. The saints are young in the Lord but are ready to go right on into the harvest field here and so we are praying for souls to be saved and baptized in the Holy Ghost. We desire the prayers of God's people for Lincoln. Any brethren in fellowship with the General Council are welcome to stop and visit us. We have services Sunday, Tuesday, and Thursday evenings; Bible study, Wednesday evening; Young People's service, Friday evening."

BIBLE STUDIES APPRECIATED

Pastor Fred Lohmann writes from Trinity Tabernacle, St. Louis, Mo.: "Evangelist William Burton McCafferty, of Fort Worth, Texas, just closed a ten-day series of illustrated chart lessons on the Bible last Sunday night. His work has been a great inspiration to our people and has stirred a deep interest in Bible study. He uses charts or blackboard work done in colors, and presents his message in a clear and forceful manner. This week he is dividing his time between a branch organization of the Tabernacle work under the leadership of Brother C. C. Ackman, and The Church of God, of which Elder Floyd Heddy is pastor. In this day of backsliding and neglect of Bible study it is indeed a great blessing for any church to put on a time of earnest, systematic Bible study. Brother McCafferty is an able teacher of the Word, deeply spiritual and positively fundamental. Any pastor who needs a revival of Bible study in his church will find this man a real inspiration to his flock."

MILWAUKEE WORK PROSPERING

We are glad to report that on the 28th of February we had the dedication of our new Tabernacle with a seating capacity of over 600. It has been filled on several occasions to the last seat and the dear Lord has put His seal on the building. At first I was very timid in starting to build, knowing the enormous expense and work that is connected with building in these days. But the Lord has helped us wonderfully. He has given us a fine set of consecrated people and I have not been obliged to go to the world for one penny as yet. All the money raised has come from dear children of God though the building with all the equipment is worth over \$40,000. Praise His name! We can truly say, "Ebenezer."

What makes me rejoice is that the giving for Missions during the time of building did not decrease but rather increased; also that many souls have been added to the number of believers. Following the dedication we had two weeks special meetings and the last day, the crowning day, in the presence of a packed house, I was allowed to baptize 42 into the name of the Father, Son and Holy Ghost. Several ministers of other denominations of the city were also present and a former Lutheran minister preached for us that evening.

All we have to do is to go steadily on with our testimony and the Lord will take care of the rest. He knows how to get at the people which we cannot reach personally, and though our labor sometimes seems in vain and of no account, yet suddenly we come to realize it was not in vain, but we were as salt which works in a hidden manner with its savor.—H. A. Ulrich.

FOURTEEN FILLED

Pastor Arthur Bell writes from Mattoon, Ill.: "We just closed a fourteen-day revival here. Evangelist Tommy Anderson and wife, returned missionaries from South America, were in charge. The meeting was a great uplift to this church. Many souls were saved, backsliders returned to the Lord and there were some definite cases of healing. Fourteen were baptized in the Holy Ghost. One sister who was deaf in one ear, was instantly healed. Brother and Sister Anderson are used greatly of the Lord in altar work helping seekers through to the Baptism. This and their marked prayer-life is the secret of their success. Those in need of evangelists would not make a mistake in securing them for revival work."



Forthcoming Meetings

CHICAGO, ILL.—Evangelist John Bernhart of California will conduct a revival and evangelistic campaign at the Humboldt Park Pentecostal Assembly at Cortland Street and Nebraska Avenue, from May 23 to June 6, or longer, D. V.—H. J. Waltherman, 2635 Newcastle Ave., Chicago, Ill.

COLLINSVILLE, OKLA.—Evangelist Mabel Adams will hold a second campaign beginning May 30. The meeting will begin with an all-day, fifth Sunday meeting. Everybody is invited. We are looking for a large crowd from all around the nearby towns and country. For further information, write Pastor J. W. Hudson, 1008 Oak St., Collinsville, Okla.

ST. LOUIS, MO.—Trinity Tabernacle, May 13th to 30th. An old time revival meeting will be conducted by Evangelist Willa Short. Neighboring preachers and Assemblies are invited to attend this meeting. Large prayer rooms, where seekers may remain and pray through. The music will be in charge of Ralph A. Mayfield, soloist and musical director, splendid Orchestra. The Tabernacle is reached by Page Avenue Car, or Page Washington Bus line, which will bring you to the door. Rooms and meals at reasonable rates can be had within walking distance.—Fred Lohmann, pastor, 5736 Etzel Ave.

CLEVELAND, OHIO.—The Washington Evangelistic Trio, Chas. A. Shreve, Benj. A. Baur, and Joe Elliot will hold a campaign at the Pentecostal Church, corner Lexington Ave. and East 55th St., Cleveland, Ohio from May 9 to 30. Services, each night at 7:30 except Saturdays. Sundays at 11 a. m. and 2:30. Large choir, 24 piece orchestra. Come early. East 55th Street cars connect with every line in the city, taking you to the Church door. Pennsylvania Railroad is the most convenient to church. Get off train at Euclid Ave. The church is 5 blocks north on East 55th Street.—Geo. Bowie, Pastor, 11603 Tuscora Ave., Cleveland, Ohio.

SHERBURN, MINN., INTERSTATE CAMP MEETING, North Central District, Fox Lake Park, June 18 to July 18. Evangelist D. H. McDowell, Springfield, Mo., and Miss Willa Lowther of So. China, and other special workers. Fox Lake Park, on the shores of one of Minnesota's wonderful lakes, has every convenience. Large hotel tent on grounds, meals served at 25c. Auditorium seats 1800. Electric lights for individual tents. Write ahead for reservation of tents before June 1, to secretary Mrs. Alice Schafer, Sherburn, Minn.

SHORT TERM SUMMER BIBLE SCHOOL, Sherburn, Minn., June 18 to July 18. In connection with above camp meeting we are arranging a short term Bible School under the direction of Brother McDowell. First week, Studies in Prophecy. Second week, Studies in Christian Evidences. Third week, Studies on Bible Doctrine. Fourth week, Studies on Dispensational Truth. Afternoon classes by the local pastor on Evangelism and Personal Work. Opportunities for practical work in the great evangelistic services in the evening. Further particulars from secretary, Mrs. Alice Schafer, Sherburn, Minn.—W. H. Pope, pastor.

SAINT LOUIS, MO.—Dr. Lillian B. Yeomans will conduct a ten-day meeting at the Full Gospel Assembly, 3621 Washington Ave., June 13-23. Dr. Yeomans' messages on divine healing are confirmed by our Lord. A cordial welcome for all. Bring the sick. Services every afternoon (except Mondays and Saturdays) at 2:30; every night at 8:00. Page, Olive, and Grand Ave. street cars will bring you to the assembly. For further information, write, Morse H. Markley, 1411 Burd Ave.

THE ANNUAL SOUTHERN CALIFORNIA AND ARIZONA DISTRICT COUNCIL meeting will be held at Bethel Temple, 324 Justice St., Los Angeles, Calif., May 25th, to 28th. We are glad to announce that Elder W. T. Gaston, Chairman, General Council, is to be present. All our ministers and licentiates, as well as other workers, applying for credentials, are requested to attend. Christian workers and friends, although not officially connected with the General Council of the Assemblies of God, are cordially invited to be present. For further information write to—Elder L. F. Turnbull, Chairman District Council, 1108 Coronado Terrace, Los Angeles, or Elder A. W. Frodsham, Secretary, 721 Wing St., Glendale, Calif.

EIGHTH ANNUAL MEETING OF THE NORTHWEST DISTRICT COUNCIL OF THE ASSEMBLIES OF GOD AND YOUNG PEOPLE'S CONFERENCE.—This meeting will open in Bethany Temple, 26th St. and Oakes ave., Everett, Wash., June 15. The first days will be devoted to District Council matters and general ministerial affairs, and the week end will be occupied with Bible teaching and conference work which will be especially helpful to the young workers. This meeting will include Sunday June 20. This is the same conference as announced for the Easter time in April, and was postponed to enable the combining with the District Council. Elder W. T. Gaston, Chairman of the General Council, and Sisters Almyra and Olga Jean Aston, missionaries from India, are expected for the entire week. Entertainment for ministers and delegates has been undertaken by the Everett Assembly, and as far as possible, all will be cared for. Any who are looking forward to ministerial affiliation with the District Council, as well as those already affiliated, are urged to be present. For further information, please write Pastor E. O. Robeck, 2108 Ave., Everett, Wash.—Frank Gray, Chairman Northwest Dist.

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H. W. Kline, 509 Third St., N. W., Washington, D. C.
Potomac District
W. F. Hardwick, 801 Arlington Ave., Dothan, Ala.
Southeastern District
Louis F. Turnbull, 1108 Coronado Terrace, Los Angeles, Calif.
Southern Calif. & Ariz. Dist.
A. A. Wilson, Puxico, Mo.
Southern Missouri District
H. M. Cadwalder, Route 4, Box 633, Houston, Texas.
Texas & New Mexico District
Asa F. Miller, N. Tazewell, Va.
Western Va. & Eastern Kentucky District
J. W. Juergensen, 736 Jakinogawa-Machi, Aza, Japan.
Japan District
J. M. Perkins, Cape Palmas, Liberia, West Africa
Liberia District
H. E. Hansen, Pekin, China.
North China District
Harry T. Waggoner, Uska Bazar, Basti District, U. P., India.
North India District
Frank O. Finkenbinder, Aibonito, P. R.
Porto Rico District
George M. Kelley, Sainam, South China
South China District
*J. R. Jamieson, Barbadoes, West Indies
West Indies District (*On furlough)

LETHBRIDGE, ALBERTA. ARGUE SISTERS, Zelma and Beulah Argue, Musician-Evangelists with Pastor C. Scratch, Lethbridge Full Gospel Church, June 13-27.

EDMONTON, ALBERTA.—May 23rd to June 13th, The ARGUE SISTERS in the Full Gospel Assembly, opposite the MacDonald C. N. R. Hotel. Zelma Argue, assisted by Beulah Argue, Musician-evangelists.—Pastor H. J. McAlister in charge.

NEW ENGLAND QUARTERLY DISTRICT COUNCIL MEETING. at Canaan Center, N. H. May 28-31. A cordial invitation is extended to all. Entertainment free. Any desiring further information, write, Pastor Nettie Rowe, Box 45, Canaan Center, N. H.

SPRING BIBLE CONVENTION will be held at Grand Rapids, Mich., from May 26 to 30. Pastor S. A. Jamieson of Sunnyside, Chicago, Bible teacher and lecturer, will be with us; also other pastors and evangelists.—Pastor T. W. Wellard, 869 Second St., Grand Rapids, Mich. (Phone 61115).

VICTORIA, B. C.—Evangelist A. Watson Argue is to visit here for a great, city-wide campaign. The services will be held in the Victory Temple and will commence May 23 until June 13. We invite the saints from surrounding districts.—H. W. Cooksey, 1841 Crescent Road, Victoria, B. C.

AKRON, OHIO.—Evangelistic campaign of the Pentecostal church, May 11-25, to be held in Trinity Reformed church, cor. N. Howard and York Sts. Evangelist John Bernhard of Calif. will speak every night at 7:30, except Thursday. Take car 25 or 27 going north, walk two blocks west on York; or take Howard St. bus at Market and Main, and get off at church. Address all communications to C. A. McKinney, 93 5th St., Cuyahoga Falls, Ohio. Tel. Portage 6423-M.

SIoux CITY, IOWA.—Brother Adolph Petersen of Chicago will begin a revival in Sioux City, Iowa, June 6 for one month or longer. We are equipped for those coming to camp, and do their own cooking, or if there is a sufficient attendance to demand a common table, can arrange for the same without a great deal of extra effort. Those who desire rooms should write Pastor L. M. Glanville, 1216 W. 15th St., (Tel. Automatic No. 81647), Sioux City, Iowa.

CHANGE OF ADDRESS.—We have changed our address from Marionville, Mo., to Elco, Illinois. Anyone wishing to correspond with us, or who needs our help, write us at this address.—Evangelist and Sister Alex Benjamin.

NOTICE.—Would like to know the whereabouts of J. F. Stroud, last heard of in Galveston or Austin, Texas.—Mrs. M. Gates, 1560 Lincoln, Denver, Colo.

Note: Total amount for April incorrect.
Amount reported.....\$13,688.62
Plus amount not reported in error..... 67.25
Therefore, total for April.....\$13,755.87

FOREIGN MISSIONS CONTRIBUTIONS
May 1 to 6 inclusive

This does not include offerings sent in for the expense of the Foreign Missions Department. All offerings under one dollar amount to \$2.70.
1.00 Mrs F. H. Subiaco Ark; Mrs N. S. Wetumka Okla; Mrs D. C. Tacoma Wash; I. L. H. Tahlequah Okla; Mr & Mrs A. G. H. St James Mo; 1.10 Mrs F. P. Osage Wyo; 1.25 Mrs C. P. Princeton Mo; 1.47 L. F. J. Steelville Mo; 1.95 S. S. Gilmour Ind
2.00 M. R. P. Macy Nebr; Assembly of God S. S. Frankston Texas; A. Friend; Mrs A. L. International Falls Minn; Mr & Mrs L. W. B. Hiawatha Nebr; C. W. L. P. Mt Hope W. Va; Miss S. A. Austin Texas; 2.13 W. F. L. Benton Ill; Assembly of God Camden Ill; 2.15 Assembly

Bucklin Mo; 2.35 Assembly of God Artesia N Mexico; 2.65 Assembly Farmersville Texas; 2.75 Mrs P. H. Acala Texas
3.00 J. C. C. Garland Texas; Assembly & S. S. Whitt Texas; Grace Chapel Senior S. S. West Canaan N. H.; J. D. Z. Kansas City Mo; S. S. Lamesa Texas; Mrs J. T. Utopia Texas; Mrs E. M. V. Detroit Mich; Mrs F. B. A. Denver Colo; Mrs J. C. C. Garland Texas; Mr & Mrs C. K. G. Greenville Mich; 3.10 Assembly & S. S. Corry Pa; 3.30 Assembly of God S. S. Wright City Okla; 3.50 Mr & Mrs C. M. Brooklyn N. Y.; F. F. Sublette Kans; 3.53 Assembly of God S. S. Humboldt Kans; 3.66 Assembly Franklin Nebr
4.00 Mrs I. E. T. Larned Kans; Assembly of God Church Koshkonong Mo; C. B. Oswego Ill; W. H. Madison S. Dak; Assembly & S. S. Towner Colo; W. E. T. Savannah Ga; Mrs G. M. A. Long Pine Nebr; 4.08 Assembly of God S. S. Drumwright Okla; 4.50 Assembly Edgehill Mo; M. R. T. Weed Holly Calif; 4.55 Assembly New Castle Texas; 4.59 Assembly of God S. S. Paris Ill; 4.92 Pent'l Full Gospel Mission Lawton Okla; 4.96 Assembly Siloam Springs Ark
5.00 Mrs J. W. S. Eldorado Springs Mo; Mr & Mrs H. J. H. Galesburg Ill; Mrs B. H. Reno Nevada; F. B. Russellville Ark; M. J. H. Sullivan Mo; R. E. S. Woodland Calif; S. S. Perry Ia; Mrs M. J. Sidney Fla; M. B. Silsbee Texas; R. H. H. Kuna Idaho; Mr and Mrs W. C. E. Spring Brook N. Dak; Assembly of God S. S. Woodward Ia; 5.04 Oak Grove S. S. Corsicana Texas; 5.11 Assembly and S. S. Hill City Kans; 5.20 Wiser S. S. Alton Mo; 5.25 Assembly of God Church Senath Mo; 5.40 C. T. C. Kingsville Texas; 5.50 Assembly Elvins Mo; C. E. J. Caruthersville Mo; Intermediate Class of Mission Tab Kulm N. Dak; S. S. Samson Ala
6.00 Elk St Assembly Eureka Springs Ark J. M. G. Lowgap Ark; J. D. Z. Kansas City Mo; W. R. Tulsa Okla; Mrs C. S. Hamilton Kans; A. B. C. Hallettsville Texas; 6.35 Assembly & S. S. Newton Ia; 6.56 D. E. S. Chester Ill; Assembly of God S. S. Bethalto Ill; 6.61 Assembly Earl Ark; 6.87 Assembly of God Mission Ft Smith Ark; 7.00 Mrs E. L. D. S. Plainfield N. J.; R. M. C. Portola Calif; 7.15 Assembly of God Trenton Mo; 7.40 Assembly of God Gerald Mo; 7.50 Mrs J. L. Cleveland Ohio
8.00 N. E. M. Escondido Calif; S. S. Class of Young People Hammond Ind; Assembly Granite Ill; 8.05 S. S. Firstview Colo; 8.20 Assembly of God Dexter Mo; 8.35 Full Gospel Sunday School Motley Minn; 8.40 J. R. Lake Stevens Wash; 9.00 Assembly Susquehanna Pa; Mrs A. E. S. Inglewood Calif; 9.72 Assembly Chetoka Kans
10.00 F. B. Wakita Okla; C. S. B. Onalaska Wash; Mrs G. V. L. Salem Ore; A. K. Caseville Mich; A. O. Ont Canada; A. A. Lynbrook N. Y.; Mrs E. C. Mulberry Ark; F. B. C. Cuperinto Calif; Assembly Sioux Ia; Miss C. S. Sturgis Mich; Mr and Mrs G. E. Roay Wis; Pent'l Assembly Union City Ind; W. B. M. South Fork Pa; Assembly and S. S. Puxico Mo; 10.25 Full Gospel Assembly Walker Minn; 10.31 Pent'l Church Sachse Texas; 10.90 Assembly of God Ninnekah Okla
11.10 Glad Tidings Church and S. S. San Antonio Texas; 11.22 Flat Woods Assembly Edom Texas
12.00 Mrs M. B. C. Coldwater Kans; S. G. P. Jamaica N. Y.; M. B. N. Ronda W. Va; 12.25 Assembly Beaumont Texas; 12.28 Assembly of God Kansas City Kans; 12.50 Assembly Harbor Beach Mich
13.00 Assembly Jester Texas; 13.50 Pent'l Church of Christ St Louis Mo; 13.65 Assembly Eagle Bend Minn; 14.00 I. U. Great Bend Kans; 14.50 Assembly Dorrance Kans
15.00 A. M. W. Butler N. J. Mr L. T. Merodoam Calif; A. T. U. Great Bend Kans; Pent'l Y. P. Soc. Lancaster Pa; S. S. Port Lavaca Texas; 16.00 O. W. E. New Castle Texas; 16.50 R. C. G. Clarissa Minn; 18.00 J. B. U. Great Bend Kans; 18.85 First Pent'l Church Corry Pa; 19.00 F. S. Coalhurst Canada
20.00 P. J. Chicago Ill; 21.00 Assembly Houston Texas; 21.50 Assembly of God Monroe La; 23.85 S. S. Van Nuys Calif; 25.00 Pent'l Assembly Jamestown N. Y.; Mr and Mrs H. L. Brooklyn N. Y.; Pent'l S. S. Chino Calif; 25.50 Pent'l Church of God New Haven Conn; 25.00 Assembly Smithville Texas; 28.50 Assembly Wichita Kans; 30.00 Assembly Milford Nebr; J. B. K. Pontiac Mich; 30.25 Assembly Kennett Mo; 32.39 S. S. Goose Creek Texas; 33.00 A. Friend Evansville Ind; 35.00 L. M. C. DeRidder La; 38.00 Arkansas District Council 39.55 Full Gospel Assembly York Pa
40.00 J. H. D. Daosville N. Y.; Assembly Findlay Ohio; 48.53 Assembly of God S. S. Springfield Mo; 70.50 Iowa and Northern Missouri District Council; 89.75 Assembly of God Church Springfield Mo; 91.00 Oak Park Holiness S. S. and Y. P. Tampa Fla;
291.00 Potomac District; 304.00 Bethel Temple Los Angeles Calif; 333.82 Glad Tidings Tab & Bible Institute San Francisco Calif; 418.00 Pent'l Church Cleveland Ohio
Total amount reported.....\$3,186.99

HOME MISSIONS CONTRIBUTIONS
May 1 to 6 inclusive

1.00 A. K. Caseville Mich; Mr and Mrs H. Mc Kelleyville Okla; 2.00 W. B. M. South Fork Pa; 2.50 Assembly and S. S. Whitt Texas; 5.00 Mr and Mrs W. C. Spring Brook N. Dak; I. U. Great Bend Kans
Total amount reported.....\$16.50

What a Tract Did!



ONE day I saw walking along the sunny side of the street an old man whom I had often noticed in church. There his hollow cough had often attracted my attention. At a glance I could perceive that his disease had been making rapid progress.

The conviction that he was dying overcame the timidity with which I shrank from speaking to an entire stranger, and, crossing the street, I commenced the conversation by an expression of sympathy in his illness. I was encouraged in the effort I had made by his evident pleasure at being noticed; but I saw he was too weak to be kept standing; and on finding out where he was lodging, I offered to go and see him there.

"I wish you would, I should be thankful for good advice," he said; "but I am going away on Friday to stay with my brother at Leeds. There is a doctor there they think may do me good."

Business engagements were unusually pressing during the next few days, and Thursday evening came without my having had the possibility of visiting him; so I SELECTED several TRACTS that would, I hoped, speak to him, and sent them to him by the hand of a messenger, with an earnest petition to the Great Physician to heal that sick soul and body.

And He did. Is He not always ready? But I was aware of no answer at the time.

A few weeks later William Grey returned from Leeds, and sent for me. The room in which I found him was miserably comfortless, but I could only give a passing glance at his surroundings, for on entering the squalid apartment I heard a joyous tone of greeting, and as I approached the bed on which he was lying, I saw at once that the eager, weary, craving look was gone; and I could read in his face that he had found peace. I said, as I stooped over him, "I need not ask you now, 'Is it well with your soul?'"

"Oh, it's all right now," he said, "and it was one of your tracts that did it;" and then, in broken words, as his great weakness permitted him, he went on to tell me how earnestly he had been seeking salvation; "but somehow I couldn't find the way. My wife, poor thing, knew no more than I did, and there was nobody I could ask, for I had only been a few weeks in Summerton before I went to Leeds, and we had made no acquaintances."

"Did not the sermons you heard help you?" I asked.

"They were very nice," he said, "and I did listen, for I thought I should be hearing something to meet my case; but, somehow, what I heard did not seem to be just what I wanted. You see, sir, I felt that I was a poor sinner, struggling at the bottom of a horrible pit; and what I wanted was to have the right kind of rope brought to the pit's mouth, and a strong hand stretched out to let it down for me to lay hold of. And that never happened to me until your parcel of tracts came; and when I had read one or two, I got hold of one, and I had not read many words before I just saw the rope swinging down and it was Jesus, Jesus only. I do not know how it was, but that was all I could see as I read that tract—a Saviour close at hand; One who had come to seek poor lost sinners, mighty to save them, however hopeless their state; and as I read that, the thought came with sweet comfort to my heart, **then He can save me!** It was not by any explainings about anything, but just by Jesus being kept before me, that I got encouraged; and then my heart got bold to speak to Him, and I said, 'Lord, save me;' and He did, there's no doubt about it. All the weight has gone from my heart."

It was a broken testimony, but a very satisfactory one.

Someone bought this tract and paid for it. It is needless to say that we all would love to have been the one and we are glad to say that we can be. Many are being converted and turned to Christ by the distribution of tracts.

It takes three kinds of people to carry on this soul-winning campaign,—workers, pray-ers, and pay-ers. We have many people who are distributing tracts that are not able to contribute to this cause. This gives you who are able an opportunity to help them.

You no doubt have noticed that all tracts are on the free literature list. We cannot estimate the value of this move. I will be the means of countless thousands being saved, healed, and filled with the Spirit.

The Free Literature Department has just purchased over 1,527,000 tracts at quite an expense. How many of these little silent preachers will you pay for? We would be glad to hear from you, stating what part you can take in this soul-winning campaign. Address Free Literature Department, 336 West Pacific St., Springfield, Missouri.

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Romans 10:9.

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AND it came to pass,
Isaac was old, and
were dim, so that he could

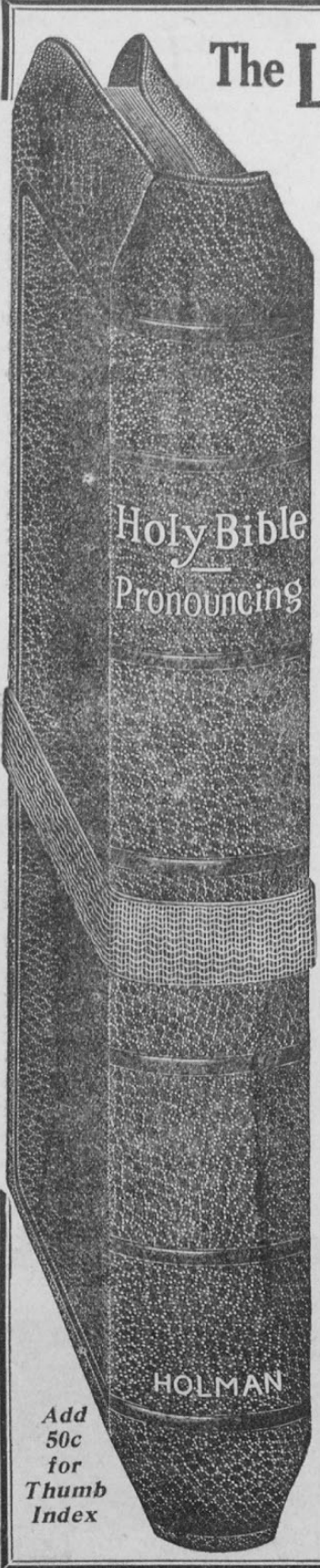


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Specimen of Type

ST. MATTHEW, 5.

15 ^kThe land of Zāb'u-lon, and the land of Nēph'tha-līm, by the way of the sea, beyond Jōr'dan, Gāl'i-lee of the (Gēn'tiles);

16 ^lThe people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

17 ¶ ^mFrom that time Jē'sus began to preach, and to say, ⁿRepent: for the kingdom of heaven is at hand.

A. D. 31.

k Is. 9. 1, 2.
l Is. 42. 7.
m Luke 2. 32.
n Mark 1. 14, 15.
o ch. 3. 2; 10. 7.
p Mark 1. 16, 17, 18.
q Luke 5. 2.
r John 1. 42.
s Luke 3. 10, 11.
t Mark 10. 23.
u Luke 13. 28.
v Mark 1. 19, 20.

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