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“Great is Thy Faithfulness”

(Lamentations 3:23)

“O Saviour! we adore Thee,
We bless Thy precious name,
That Thou abidest faithful,
That Thou art still the same
As when Thy children saw Thee,
And heard Thy loving voice,
‘Behold My hands—and touch Me;
Oh, fear not—but rejoice!’

“We cried to Thee for succor,
We looked for light to Thee;
Thy smile our souls has gladdened
With holy radiancy!
And now with quickened footsteps
We’ll run our heavenly way,
Until the shadows vanish—
Until the break of day!

“We’ve sat beside the river,
And tasted of Thy grace;
We long to drink the fountain,
And see Thee face to face!
Sweet, sweet have been the moments
That we have spent in prayer;
But oh, the holy worship
Wherewith we’ll praise Thee there!

“Come, let us blend our voices
With yonder choirs above;
Swell, swell the mighty anthem
Which tells that ‘God is love!’
Soon shall the fainting warrior—
Soon shall the pilgrim band—
Have fought the last great battle,
Have reached the promised land!

“Almighty Lord, we bless Thee!
Eternal Father—Son,
And Holy, Holy Spirit—
Mysterious Three in One!
Thou hast done mighty marvels
Before our wondering gaze;
We’ve learned that Thou art faithful
In all Thy words and ways!”

--:-- THE SIN OF HOPELESSNESS --:--

Florence L. Person eus, Juneau, Alaska

"Why art thou cast down, O my soul? . . . Hope thou in God" (Psa. 42:5).

"And now abideth faith, hope, and charity." We hear much about faith, and more about charity or love, but how seldom we hear a sermon on hope. And yet, in God's Word we find it placed between faith and charity, and these three are the three greatest virtues.

When we lose hope or fall into a state of hopelessness it is a libel against God. We **cannot** believe that God **is** what the Bible tells us, and **be hopeless**. For God is full of love and mercy. Though David could say, "My tears have been my meat day and night;" "My soul is cast down within me;" "All thy waves and thy billows are gone over me;" and "As with a sword in my bones, mine enemies reproach me, while they say daily unto me, Where is thy God?" Yet, in the face of all this, he says, "**Why** art thou cast down, O my soul? and why are thou disquieted within me? **Hope thou in God**, for I shall yet praise him."

When our hope is truly **in God**, we can say like Paul when he was facing "bonds and afflictions," "**None** of these things move me;" so, although all sorts of trials and discouragements may surround us, let us say, "Why art thou cast down, O my soul? Hope thou in God. For I shall yet praise Him."

He whispers to our troubled hearts: "The eternal God is thy refuge, and underneath are the everlasting arms." Discouraged heart, don't you know those everlasting arms are able to bear you up? Stop your weeping, sighing, complaining and clinging in fear. Hope thou in God! Let yourself rest in His strong, loving arms. He who holds the great universe can surely hold you safely if you will only let Him and trust Him. Cast aside your fears and "Hope thou in God."

When we fall into a state of hopelessness it is a sure sign that we are out of touch with God. Not that we are lost. We may have salvation and be in union with Christ and God the Father, but we are out of real communion with God. Like Peter we have taken our gaze from the Christ and are looking around us at the waves, then we begin to sink in the fearful billows of hopelessness, and the only thing to do is to put our hope in Christ, for He is able to lift us up. Just call upon Him and He is beside us, mighty to save and strong to deliver.

When the two disciples were on the way to Emmaus, they were walking along with heads bowed and without hope. The Christ they had hoped in, had been crucified; they had forgotten what He had told them while He was with them and had gotten their eyes on the things seen, walking along in sad hopelessness, unaware of the fact that Jesus the Christ walked beside them in the way. They were so wrapped up in their dreary hopelessness they could not recognize the presence of the Son of God with them. And so it is with us often, when God takes away the things which are seen and asks us to believe Him and walk along in simple faith, we begin to sink in the waves and billows of hopelessness and forget the promise, "**I will never** leave thee nor forsake thee." Like those disciples when they said, "But we trusted that it had been he which should have redeemed Israel," inferring

they had now ceased to hope that. And it was **He**; but because He didn't do it at once, when they expected, but had been put to death instead, they had lost hope in Him. And so with us: when Jesus calls us to some mission field, or to do some work for Him, we start out full of hope and confidence, filled with the assurance that we are going straight to work for Him and that He is leading us on to glorious victories; and then we find ourselves thrust into some small out-of-the-way place where there seems no chance of doing anything great for the Lord, and we lose hope and say somewhat like the disciples, "We trusted the Lord would open the way; we know He called us, and put that field before us; but now the time is going past and He seems to have left us, and we are shut up in this little place." And all the time He is walking by our side; but the spirit of hopelessness has blinded the eyes of faith and we see Him not. I wonder if He does not often feel like saying, as then, "O fools, and slow of heart to believe. Can't you trust Me to lead you all the way? I put you in this hard place hidden away from the eyes of men, because you needed just this training. You must learn to be faithful in the small things; to rejoice in the dark and stormy day; to believe I am with you when you cannot hear My voice or feel My presence. I want you to learn to walk in faith." "Why art thou cast down, O my soul? Hope thou in God."

We grieve the loving heart of God when we get discouraged and lose hope. When we come face to face with some real need and we say, "What is the use of praying for it? I guess I can get along without it." Do you think that is pleasing to Him when He says, "Your Father knoweth what things we have need of?" "Ask and it shall be given you." Come to Him as a little child comes to its parents. Suppose a child was playing outdoors and fell and got its dress torn and muddy, would it stay outside and say, "There is no use of asking Mamma for a clean dress?" No, it would ask for it. But even before it could ask, just as soon as the mother saw the soiled dress she would see the need for a clean one and start to get it. So let us not hesitate to come to our heavenly Father in love and confidence knowing that He is able and willing to supply our every need according to His riches in glory. Suppose we are worried and troubled over a vexing problem that arises; what does a child do when troubled over some difficulty? It goes to its parents. Let us be more child-like and instead of worrying and trying to think out the best way in our estimation to meet the situation, let us do as we are told in God's Word: "If any man lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it **shall** be given him. But let him ask in faith, nothing wavering." We must not let any degree of hopelessness creep into our prayers. We must hope in God and **believe** His Word.

How often we hear discouraged Christians say, "Do you think there is any hope of my being of any use in the world?" There is hope for every life that is yielded to God. He is ready, able and willing to use the poorest and humblest instrument that is put into His hands. Jesus said, "He that is faithful in that which is least is faithful also in much;" and

again, "Thou hast been faithful over a few things, I will make thee ruler over many things." But don't give yourself to His service in a hopeless, half-hearted way. Remember, God looks at the heart, and judges you according to the deep and genuine motive which He sees there, more than by what you accomplish. This is illustrated somewhat in Mark 12:41-44, when the poor widow cast into the treasury her two mites; yet Jesus said she had cast in more than all the rest. And so with us, we are judged according to the talents and abilities we have, and most of all by the motive in our hearts. Do we do a thing that we may be seen and praised by people? or are we doing it because we love our Saviour and our God?

Again, we hear Christians say, "I think it is hopeless for me to try to be a real overcomer; there is no use in my trying to gain the victory over sin in my life, I am always failing." Yes, and they will keep on failing if their hope is in their own strength, but let us put our hope in God and in the finished work of His Son upon the cross. At Calvary Jesus conquered the flesh, the world and the devil. Glory to Jesus! "Blessed be the God and Father of our Lord Jesus Christ, which according to His **abundant mercy** hath begotten us again unto a **lively hope** by the resurrection of Jesus Christ from the dead." He who raised Jesus Christ from the dead can take hold of any life that is utterly yielded and committed to Him and bring it through victorious. "Why art thou cast down, O my soul? Hope thou in God!"

Another thing we often hear which is dishonoring to God is the sentence: "What is the use?" "What is the use praying for that person, they are too hardened by sin." "What is the use of my trying to do this, or accomplish that?" Oh, how often we hear those words "What is the use?" If we truly believe God, there is **always** use in doing our best for Him. Jesus said that even the giving of a cup of cold water in His name was not without its reward. There is always use in praying, even for the worst and most hardened character, **if we believe** God, and believe He told the truth when He gave us the words, "Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you." God means what He says and He wants us to believe Him and not get hopeless, and faint by the wayside. Jesus said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Then if our prayers are unanswered it must be that we are not abiding in Christ nor His words in us, and we need to get down on our knees and make a full and complete surrender to Him and open our hearts for His indwelling and let Him take full possession of us.

Many a time God lets His children get into a hard, discouraging place; but when you seem surrounded with darkness, let your hope in God rise stronger than ever, and do not for an instant think of saying, "What is the use?" but say instead, "Why art thou cast down, O my soul? Hope thou in God. For I will yet praise Him."

The **CENTRAL VERSE OF THE BIBLE** is said to be Psalm 118:9. It certainly contains the **CENTRAL THOUGHT** of the Bible, the one great lesson which man needs to learn, and without which it is impossible for him to be **PERFECTLY HAPPY**. "It is better to trust in the Lord, than to put confidence in princes."

COMING GREAT EARTHQUAKE

"At the present time the nations of Europe are under regular governments, some as kingdoms with a king, others as republics with a president. But are these conditions unalterable? What if revolutionary madness were to seize the peoples, as in France in 1789, and in Europe in 1848; and what if the military—who should be the support and defense of the civil power—everywhere fraternized with the revolutionists? Then would all these governments be overthrown and swept away, as has already been done in Russia. An earthquake being the Scripture symbol of a revolution, then would fully come to pass what as yet is only begun, Rev. 16:18: 'Such an earthquake as was not since there were men upon the earth, so great an earthquake, so mighty.' The heavenly bodies being symbols of the earthly governing powers, and waters being a symbol of peoples, then should indeed be seen 'signs in sun and moon and stars; the sun darkened, the moon not giving her light, the stars falling from heaven; upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the inhabited earth; for the powers of the heavens shall be shaken.' (Matt. 24: 29; Mark 13:24; Luke 21:25, 26). This portrays a terrible rebellion, not merely against the powers that be, which are ordained of God, but against the Lord Himself and His Anointed: 'Let us break Their bands asunder, and cast away Their cords from us' (Ps. 2:1-3). Is all this really coming on? Only folly and wilful blindness will persist in putting aside these formidable warnings and in refusing to give them any heed. Yet all is most distinctly and emphatically foretold, and the fulfilments themselves have actually begun in 1918 with the terrible doings in Russia. Incessant efforts, open and concealed, are everywhere being made, and especially in England, to bring about the like world-wide subversion of social order, and to substitute universal anarchy."—P. Cachemaille in the "Record."

There positively is no short cut to the knowledge of the things of God. The treasures of truth do not lie around on the surface. There must be digging and searching and diligent application. **God gives**, but He gives the best to those who show sufficient appreciation of what He has to give to put themselves out to get it. This is the way the wise man of the Bible put it:

"My son, **if thou wilt receive my words**, and **hide my commandments** with thee; so that thou **incline thine ear** unto wisdom, and apply thine heart to understanding; **if thou SEEKEST** her as silver, and **SEARCHEST** for her as for hid treasures; **THEN** shalt thou understand the fear of the Lord and find the knowledge of God" (Prov. 2:1-5).

The lamp of Bible times was a wick floating in olive oil. The Word is the wick; the Spirit is the oil. The wick alone makes a smudge, the oil alone makes a flare. Both are needed. The Word and the Spirit are essential to a well-balanced spiritual life. Read the Word in the light of the Spirit, and thank God for the Comforter.

"God's saints become fruitful by dying to those things which were once their gain. Is it not worth while to die and be buried (like the corn of wheat) if only thereby a harvest of souls is to be reaped, and the God of glory honored?"

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SEPARATION

Separation is one of the first principles of the Christian faith. God separated Israel from among all the people of the earth to be His own inheritance (1 Kings 8:53); and the importance of the church being separated from everything that pertains to unbelief, unrighteousness and darkness is very clearly set forth in 2 Cor. 6:14-18.

In the Old Testament we have several striking examples of God's disapproval of those who were moved away from the principle of being separated. When Baasha king of Israel came up against Judah, Asa the king of Judah made a league with the king of Syria in order to get his assistance in smiting the people of Israel. A severe rebuke came to King Asa through the prophet Hanani, "Because thou hast relied on the king of Syria and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand. Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? Yet, because thou didst rely on the Lord, he delivered them into thine hand. For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars."

The king did not appreciate the rebuke and the prophet had his portion in the prison house. But this record of God's disapproval of one of His own people's reliance on outside help has been left for our admonition. It is better to trust in the Lord than to have confidence in man, especially to have confidence in men of the world whose portion is in this life.

Jehoshaphat, the son of Asa, was a godly man but he made the great mistake of joining affinity with the ungodly Ahab, king of Israel. Jehoshaphat went down to Samaria to visit Ahab, and Ahab even persuaded him to go out with him to battle. Did this alliance meet with the approval of the Lord? The Lord sent the prophet Jehu to King Jehoshaphat to reprove him and say to him, "Shouldst thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord" (2 Chron. 19:2).

We have seen the saints of God meet with great calamities because they have followed the counsel of the ungodly and have not heeded the clear warning against this in the first Psalm. There is no need for us to seek the counsel of the ungodly when the Lord has said that He will guide us with His counsel.

With every movement that God has raised up there has been a time when the saints who have been in such have been despised and unpopular, and their separation, because of their unpopularity, has been one of their greatest means of strength. God has raised up people from time to time with a distinctive testimony, and as they have proclaimed with simplicity and power the testimony God has given them, and have remained separate from those who rejected their testimony, the power of God has been with them.

Before us lies a letter from a very godly man who has had much experience in the Lord's work during the past generation. He writes, "Some thirty or so years ago it seemed to me that the ——— had a testimony which was peculiarly its own—a testimony which in those days seemed to have the right ring through and through—at least the ring of genuineness. Those who were connected with them were largely a despised and shunned people, very much as the Methodists had been a generation or two still further back. But the time has come when 'all men' are beginning to speak well of the ———. It would not have been the case had their testimony remained what it was twenty-five or thirty years ago. About twenty years ago, or possibly a little more, they began taking on to their platforms and into their conferences speakers and teachers who differed considerably with their own unique testimony. In other words, they broadened out, until they have practically lost their testimony of a generation ago.

"Do you see what I mean? I believe that God raised up the Wesleys and the early Methodists for a special purpose; that later He sent Finney into the evangelistic field for a specific purpose; and that later the evangelistic campaigns of Moody had their God-ordained place; and later that the Christian and Missionary Alliance was raised up of God for its peculiar testimony; and later, or about the same time, that the various orthodox Holiness movements, including the church of the Nazarenes, have had their divinely given place in God's program;—that the truly genuine under God in all these movements in seeing and emphasizing some phase of God's great many-sided truth, has each been a part of God's great program. And just so, I believe that the same is true of the genuinely heaven-born element in the Pentecostal movement. There should be a spirit of unity in and through all these movements, but I am not sure that anything will be gained by close, visible alliance or association. In other words, while these movements which are truly of God should work together in perfect Christlike love and harmony, and without belittling one another, even though they may not be able to see eye to eye on all questions of doctrine or experience, yet with my present light, it seems to me that there is a serious question as to the advisability of their attempting to get together on a common platform, especially a common doctrinal platform, except in a broad way—that of the Word itself. And so if other movements do not seem to look as you would like them to look upon the Pentecostal movement, I do not think that this is necessarily a thing to be lamented, as long as you have a testimony true to God and to His Word; I am not sure but that, on the contrary, it may become to you an occasion for rejoicing." We might add that this letter comes from one who is outside the Pentecostal movement.

In this Pentecostal work we have a distinctive testimony, and since it is a perfectly scriptural testimony we certainly need not be ashamed of it. We must not let down or we will assuredly lose it. If we become

ashamed of the manifestations of the Spirit which are given to profit withal, we can scarcely expect the Spirit of God to remain in our midst. We do not want less of the Spirit's power but more of it, and we are convinced that as we are true to the message God has given us we shall have more and more of the Spirit of God manifested in our midst, and God will have a church like He had in the first century. It will be a persecuted church, but God will come forth to show Himself strong in our midst. Even though we meet with the disapproval of some religious leaders, what does it matter if we have the approval of God?

THE TWO UNITIES

By W. Jethro Walthall

In Eph. 4:4 we see the body of Christ—the Church—filled with the Holy Ghost, animated by a glorious future hope, occupying an important place between two unities, one to be preserved in order to guarantee the consummation of the other (cf. vs. 3, 13). The unity of the Spirit is to be preserved in order that the unity of the faith may become a fixed accomplishment, and, evidently this is at least one of the essential conditions upon which the church—the body of Christ—will reach its completeness, and, as a unit, enter into its glorious inheritance of bridehood, which is the long cherished hope of its calling. Hallelujah!

The Unity of the Spirit

The unity of the Spirit involves 1 Cor. 12:13, "In one Spirit were we all baptized into one body" (R. V.)—by Jesus Himself, just as John the Baptist said He would do (Matt. 3:11; Luke 3:16; Mark 1:8). In view of the above references it is clearly revealed that the "one body and one Spirit" is the church, as an institution, filled with the Spirit, as at Pentecost. Thus the body of Christ, as such, is unified because it is one with the Father and the Son in the Spirit, and baptized into a oneness of fellowship in the Holy Ghost; united in a heart fellowship, which must be maintained if the unity of the faith, which involves a knowledge of the Word of truth, is ever to be an accomplishment. We are not left wanting in information as to how this unity of the Spirit may be preserved. It is by walking worthy of our calling, and this is done by a meek and lowly walk with God, and maintaining a loving and long-suffering attitude to all saints.

The Unity of the Faith

The faith referred to, and for which we are admonished by Jude to contend, is the faith of the Son of God (Gal. 2:20) which the church is to strive to reach, which can be done only by maintaining the unity of the Spirit—oneness in the Holy Ghost with which the one body is filled, by which the unity of mutual fellowship is created and maintained.

Then as faith comes by hearing and hearing by the Word of God, it is certain that the Word contains the elements of faith, and that an increased knowledge of the Word is essential to the perfecting—finishing—of our faith (Heb. 12:2) if we are ever to develop the unified type of faith referred to—the faith of Christ—the faith of the Gospel. See Phil. 1:27; cf. Acts 3:16. A fourfold ministry, apostles, prophets, evangelists and teachers—pastors—whether or not we maintain that the first two are dispensationally continuous, are essential to the perfecting of the saints and unifying the faith among them, through the work of the ministry, which, if properly utilized, will edify the body—the church—and develop it into the unity of the faith, which will produce a knowledge of the Son of God. Then will the church, as a

unit, have reached perfection of that biblical type called "the measure of the stature of the fulness of Christ" (Eph. 4:13), and, "as a bride adorned for her husband," be ready to be caught away to meet the heavenly Bridegroom in the air.

Even during the process of this development, while the church of the early age remained steadfastly united in the doctrine of the apostles, in fellowship and in prayer, and kept up social intercourse in harmony therewith, it enforced fear upon the people, and signs and wonders were performed. See Acts 2:42, 43.

Satan succeeded in frustrating the unity of the Spirit in the early church, before that completeness was reached, and introduced all kinds of doctrine, and has played his same old trick in the Latter Rain church; but, praise God, council is combating his effort, and if it remains in the center of the divine will this accomplishment will be effected. Amen!

FAITH, NOT FEELING

The Evangelical Christian of Toronto gives a valuable conversation between Hudson Taylor and Dr. Frost in 1891. "We got talking about our spiritual state," says Dr. Frost, "and he opened his heart sufficiently to tell me that his later day experience had been a great disappointment to him. He said that when he first came to China, and for long thereafter, he could not think of the perishing multitudes about him without the tears springing up into his eyes and his heart being nearly broken. Later, he confessed, this emotional experience passed away, and at that time, he acknowledged with distress, he could look at these same multitudes without any special feeling. Having said so much, he asked me if I thought, as evidenced by these things, that his spiritual life had declined.

"I was young in life and attainment at the time that Mr. Taylor propounded these questions to me, but I think I gave him a right reply. First, I asked him if his devotion and activity in behalf of the heathen had diminished, to which he said 'No.' Second, I asked him if the Christian life, even in respect to devotion and service, was one of emotion or of faith, and he answered 'Faith.' Third, I cited the example of Abraham as he led Isaac to the place of the altar, asking him if he thought Abraham had much feeling during the three days' journey on the way to Mount Moriah, and he replied that he did not think that he had. And finally, I asked him if he did not think he had a good deal of feeling when God arrested his hand, delivered his son and pointed to the ram in the thicket, and he unhesitatingly affirmed that he thought he had. I was then bold enough to point out, on the basis of both general scriptural teaching and the incident cited, that the normal Christian life was one of faith apart from emotion, and that emotion came and went according to outward circumstances. Mr. Taylor finally agreed with me, and though his old-time feelings never returned as a permanent experience in his life, yet he went steadfastly on to the end with utter obedience and self-sacrificing consecration.

"I am older now than when I was talking with Mr. Taylor, but my convictions in the above matter are unchanged. We must all acknowledge, I think, that youth is more prone to feel than is old age. But apart from this, I am deeply convinced that God still believes that obedience is better than sacrifice and that love is the keeping of His commandments. As to emotion, this may or may not be present, and it is only likely to come as some outward circumstance moves the spirit and stirs the feeling."

AN ADVENTIST SPEAKS OUT

It is a wonderful art to be able to comprehend fully and divide rightly the word of truth, to understand doctrines and experiences, and to give them their proper place and relation, the one to the other. "Ephraim is a cake not turned," hence only half baked, which we understand means, not well rounded. So there are many Ephraims today in the religious world. They may be strong and clear in some doctrines and experiences, but weak in others. The cause of God is suffering much at the present time, from Ephraims "daubing" with "untempered mortar." Doctrines and experiences often suffer as much from their unwise friends as from their enemies. Happy is the man or the woman who can segregate the truth from the error, "the precious from the vile," the genuine from the counterfeit, in the isms and schisms that everywhere abound, and from cold formalism on the one hand to wild ranting fanaticism on the other. Perhaps no doctrine and no experience has been more misunderstood nor suffered more from their friends as well as their enemies than the doctrine of the Baptism in the Holy Spirit and the resulting experience. Many give them a place not at all in accord with the written word. Some reject the Baptism and the experience as being unreal in these days, and the champions of them as ranting fanatics to be shunned. An extreme class among the friends of the doctrine and the experience, claim that by virtue of the Baptism, with the accompanying sign of speaking in tongues, individuals are thus fitted to the exclusion of all other believers, for membership in the Bride. Both are wrong. Believing that a Biblical setting forth of the subject will help to clarify the matter is my apology for this article.

I think all will agree that Pentecost marked a new era in God's dealing with His people. It was then that the church period began. It was then that God's New Covenant began. It was then that the disciples received "the promise of the Father." It was then that the words of Jesus, "Ye shall be baptized with the Holy Spirit not many days hence," and "Ye shall receive power when ye are baptized with the Holy Spirit," were fulfilled. It was then that a few fishermen and a tax gatherer were transformed into powerful preachers before whom saints and sinners, high and low, rich and poor, rulers and common civilians, trembled and stood in awe. Mark you, the agency in this new order, as in the old, was the Holy Spirit. Men were only the instruments. In the old dispensation Spirit-filled men were the exception. In the new dispensation it was to be the rule, for Joel had prophesied, I will pour out my Spirit upon all flesh, and Peter declared on the Day of Pentecost, "This is that." In the old dispensation a select few only who were called to special service enjoyed the favor. In the new dispensation the Spirit was to be poured out on all flesh. All are now called to be "kings and priests unto God," hence all need (and all may have) this mighty Baptism. Salvation is all of God. The Holy Spirit is the agent, men and women the in-

struments and the Church the visible organism through which the Spirit operates. Therefore, other things being equal, individuals and churches will succeed or fail as the Holy Spirit is exalted or suppressed.

Unfortunately the Pentecostal Baptism in these days has been entirely rejected by many on the one hand and on the other hand many have exalted it as an advanced, finishing work, while the Bible plainly places it at the beginning of the Christian experience and life. "Pentecost" is the rock upon which the spiritual temple is built, "filled with all the fulness of God," and "NOT a finely carved alabaster statue placed on the pinnacles of the temple." In Heb. 6:1, 2 we are exhorted to leave "the principles of the doctrine of Christ" and to "go on unto perfection; not lying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms (the plural here shows that more than baptism in water is meant) and of laying on of hands" (one of the ways the Holy Spirit was imparted), all of which clearly belongs to the **FIRST PRINCIPLES OF CHRIST, i. e.,** the things that form the foundation of a Christian experience and life.

It is a matter of history that in the order of time the Pentecostal Baptism in the Holy Spirit was not of late experience, the mark of a high stage of development in life and work among the followers of the twelve apostles. On the contrary it was **only the beginning, a first step.** Every item in early church history is only an outgrowth of Pentecost and must be **interpreted in view of the forces** that began to show themselves on that day. Pentecost did not come as a result of the mighty labors of the apostles and the answer to their effectual prayers, but it was the very foundation on which all their labors stood.

Turning from the life of the church as a whole, look at the individual member on the day of Pentecost. From Acts 2: 38, 41, it is plain that on that day some three thousand people **repented, were baptized** unto the remission of sins and **received** "the gift of the Holy Spirit." They had not accepted Christ as their Saviour and after some years of experience decided that they needed a Pentecost in order to live a higher life. No indeed! In the simplicity of their hearts and in utter ignorance of what it all meant they accepted the Baptism in the Spirit as the baptism in the water. Always afterwards they had to say that their **Christian life began with their Pentecost.** Those three thousand speaking in tongues were nothing but babes in Christ.

The experience of the family of Cornelius (Acts 10:44-49) and of the twelve at Ephesus (Acts 19:1-7) was the same; Pentecost was the beginning, not the crowning height of their life in Christ.

Great evils and serious disasters have arisen from the **mistaken feeling** that when one is able to talk and sing in tongues he is then prepared for some unusual work for **some high place** in the Kingdom of Heaven. Many earnest ones have suffered from thinking that this

fits any one at once to be a missionary, or a teacher or a leader. Some want to drop their ordinary occupations and enter upon the work of an evangelist or preacher when they are in **no wise prepared for it.** All such visions will disappear if we will remember that in the Bible the wonderful Baptism in the Spirit and fire endueing with power from on high was the **common door** through which the humblest entered into the **lowest places** in the Kingdom," and were thus prepared for the place to which God had called them, a few special places of service with large influence; but to the most of them it was a preparation to become just **common church members** according to Bible standards. From this we can clearly see that the Pentecostal Baptism does not mark an **advanced** state of Christian life and experience, but belongs to the beginning. It gives the happy recipient a good start, a good foundation. But a diligent, prayerful study of the word is necessary that one may know God's will, and that he may develop a strong well-rounded Christian character and abound in good works. The new converts at Corinth "came behind in no gift," yet Paul calls them "babes in Christ." The Corinthian Epistles (the first one especially) do not indicate that the Corinthian church life was of a high order, yet all the **gifts** of the Spirit were in evidence in that church. There can be no doubt but in the days of the Apostles it was the common experience of individuals turning from sin, to receive the Baptism in the Holy Spirit at the time (or soon after) their conversion, with the sign of speaking in tongues. If they did not, something was wrong as indicated in Acts 19:1-6. **The same order should be the common experience today, and it is where there is clear Bible teaching and practice.**

Those of us who have been trying for years to live a consecrated life without the Pentecostal Baptism in the Holy Spirit have been in an abnormal condition, wrong in the fundamentals. We have been looking to God and trying to glorify Him without that particular and specific power which He has for us. We have received wonderful blessings, and have enjoyed much of the divine power, "but the lack of the peculiar **DAILY LIFE** in the Spirit made possible through" the Pentecostal Baptism has deprived us of some wonderful experiences and needed help. **Our foundation being somewhat defective, the truths and experiences we already possess seem to hinder rather than help us to receive what we now clearly see that God has for us.**

In this is found one explanation of the common experience noticed by nearly every one who has seen Pentecostal meetings that the one who has **done the most and experienced the most** in the Christian life is the **last to receive** his Baptism, while, on the contrary, a man may come into the meeting a scoffing unbeliever, full of sin, he is convicted, repents, is saved and baptized, leaving the room talking in tongues—he had no distorted truths to get rid of. It is very hard for us, after many years of valiant warfare for Christ, to put ourselves down

into the empty place of a beginner, but the scoffer knows that he is nothing but a beginner, and thus ready to receive a beginner's privileges.

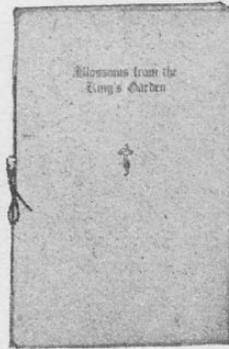
Let us remember that the Pentecostal Baptism was not given, in the beginning, to those strong in the Spirit, glorifying God in many victories won over the enemy; but to the discouraged, weak faltering disciples of ONE whom the religious leaders of the day had scorned and rejected and caused to be put to death. And the three thousand who were so wonderfully saved and baptized in the Holy Spirit on the Day of Pentecost were just beginners. It ought to be perfectly plain to every unprejudiced reader of the Epistles that the Pentecostal Baptism is for "babes in Christ," i. e., beginners. To receive it one must be willing to become a "babe" regardless of past or present attainments.

Some are puzzled at the lack of perfection in the lives of many new converts who have received the Pentecostal Baptism with the sign of speaking in tongues. To remember that this experience is the foundation and not the pinnacle of the temple of the Christian life, and that these imperfect ones are "babes in Christ," and not mature Christians, will help us to understand. And let us always remember that no work of grace, no matter how wonderful, renders one immune from failures. All need to "watch and pray" lest they fail in the hour of temptation. Peter "dissembled" having received the Baptism in the Spirit and having preached that sermon on the day of Pentecost, and the believers at Corinth were far from being perfect in character. Many veterans of the cross who have not received the definite Pentecostal Baptism in the Holy Spirit, may surpass, in the graces of the Spirit, many who have received the Pentecostal Baptism and abound in the gifts. When these veterans with strong and well-developed characters DO receive this Baptism, they will usually show a more even and victorious life than the new recruits just rescued from depths of sin and are not only truly converted but also are baptized in the Holy Spirit. The standing of each will be the same; but their state will be quite different. Let us not expect too much of the new converts though they have received the Pentecostal Baptism and manifest the gifts in a wonderful way. Let not those who have been long in the way and have well-established Christian character but have not yet received this Baptism, with the accompanying scriptural signs, undervalue this Bible experience that God is giving in these days to His people, nor call in question its place and utility. All that God gives is good and has its proper place and use, and is for HIS glory and man's good. On the other hand let not those to whom God, in His mercy and love has given this glorious grace, undervalue the sincerity and worth of those of mature Christian character who have not yet come into this gracious and precious experience.

To those, who like myself, have been troubled about things that are not just as we would have them in our Christian life and work, I beg to say, let us real-

ize that our foundation, on which we have been trying so earnestly to build a character and work well pleasing to God, has been somewhat defective. Let us not be discouraged, however, at our past or even present failures, nor be jealous of the new converts whose experiences seem so much beyond ours; but let us, in childlike simplicity and humility accept God's order of working, be teachable in spirit, and line up with all who are going on with God to the restoration of all the gifts and graces of the Spirit and He will graciously manifest Himself to us, in us, and through us. I am sure God has great things for us and wants to give a wonderful manifestation of his power as the time draws near for the return of His Son from heaven.—R. M. Simons in Messiah's Advocate.

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"CALL THE POLICE AT ONCE."

A certain Christian Scientist storekeeper in Oregon was explaining the "beautiful philosophy of Christian Science" to one of his customers. He had reached that portion of his talk where he was saying: "God is good. God is all-in-all. Therefore all is good," when a nicely dressed gentleman entered and was anxious to be waited on very soon, for it was evident that he was in a hurry. The storekeeper excused himself and waited on his customer. The purchase was quickly made. It amounted to \$20.65. The customer wrote a check for an even \$30, saying, "I have some small purchases and do not like to write so many checks."

The Christian Scientist storekeeper resumed his talk to the friend and further explained how that "God is good; God is all, therefore all is good," when the bookkeeper came to him saying: "I beg your pardon, but some one has taken a bogus check for \$30. What shall we do?"

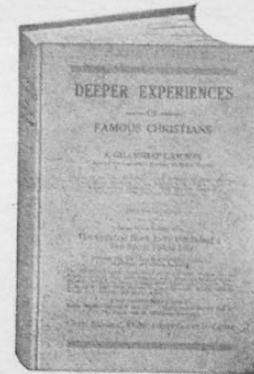
"Call the police at once. Show no mercy to the disreputable rascal that would infringe upon an unsuspecting person."

If "all is good" what was the matter with the check?—Selected.

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The Old-Time Power

"Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me."

We love that phrase,—“the old-time power.” It seems to have been on so many lips lately in prayer or praise or message. What a fulness of meaning it has for us all! What a message for the hour! What a testimony it can contain, by God’s grace!

It is pardonable if for some readers it may mean in the first place a return to the glorious, never-to-be-forgotten days when “the Fire fell,”—well nigh a score of years ago now. Thank God, we believe that all that was good, all that was mighty, all that was truly of God Himself in them can be experienced again,—and more! For we have no desire to live on past fires, even if that were possible, and it most emphatically is NOT. The fires of yesterday are but the ashes of today.

But the Living God can give, will give, and is giving fresh, up-to-date blessings that fully rival the glorious times it is inspiring to remember even yet. Hallelujah! And there is this advantage: the experience of the intervening years, though dearly bought, has produced an invaluable ripening of spiritual character. The Fire of inspiration can burn now with the steady hand of a humble, chastened understanding in the things of the Spirit that we believe will make, as never before, for solid results and lasting fruit to glorify the Beloved Giver of “every good and perfect gift.”

“Old-Time Power.” Ah! but what we really mean by the phrase is not a revival of twenty years ago, but well nigh 2,000.

“The Power that fell at Pentecost,
When in that upper room
Upon the waiting, watching band
The Holy Ghost had come;
Remaineth evermore the same,
Unchanging still, Oh! praise His Name.”

The God of Pentecost still lives today. True spiritual power is always a Person in the final analysis,—the blessed Spirit of God Himself. And “He abides.” We do not seek for gifts, or experiences, or feelings, or success, or even “power” in itself; we seek the Living God. The Baptism in the Holy Spirit means GOD coming into the life, and conversely the life being lost in God, in a fuller, deeper way than ever before.

That such an experience and crisis in the spiritual life of the believer will be accompanied by some sort of manifestation is only what we would expect. One cannot conceive of the Day of Pentecost without its “rushing mighty wind” and “tongues of fire”; the whole event was so stupendous, so overwhelming. The great central fact that “the Comforter had come” shines through all the inter-

vening centuries,—a fundamental, bed-rock fact on which to safely build Christian testimony and doctrine;—but manifestation of His coming and His abiding, form an integral part of the New Testament revelation of the normal experience of the Church.

We are told so often that the normal experience for Gentile believers was not reached until Acts 10, when the Spirit was given under the preaching of the Word. Be that as it may, it was a MANIFESTED experience even then, “for they heard them speak with tongues and magnify God.”

But the Power was for a Purpose. The “mighty wind” subsides, the “tongues” are hushed,—their purpose as a sign of His coming into His temple was for that first Day of Pentecost fulfilled. They will still abide however to be Scriptural evidence to coming companies and generations of believers of receiving a like experience (Acts 11, 15-17); or through certain individuals to be a means of constant manifestation in the settled life of the Church of the presence of the Spirit of God (1 Cor. 12 and 14). But Peter is speaking now; speaking in his own familiar tongue, not to one isolated group of visitors from a foreign shore but to the whole assembled multitude; speaking soberly, yet under the mighty inspiration of the “Power” that in an instant had made him another man.

And the “old-time Power” that day was magnificently vindicated by magnificent results. The circumstances were exceptional, even the apostles had experiences afterwards very different from that first flush of success; but the principle remains and is unfolded in page after page that follows in our New Testament, that the Power came for a Purpose.

Let us keep the vision and the testimony of the glorious Old-time Power undimmed and unabated; and earnestly seek under the Anointing of this Power from on High for an ever clearer vision of the heavenly purpose of this supreme gift from our Risen and Exalted Lord, until all the world feels the benefit of a band of men and women “emptied of self, and filled with God.”

Donald Gee in the Pentecostal Witness.

BANKING ON OATMEAL

Some years ago I met a very godly man who had learned many lessons of faith, for salvation, for health and for financial supplies. He gave us a very interesting and amusing account of a lesson that he had to learn when he first began a life of faith on all lines. He and his wife felt called of God to go into religious work and to give up his position where he was receiving a salary, and take up mission work in a city. He felt called to trust the Lord entirely for his support, but he had to learn some very important lessons, as we all have to learn who live a life of real faith.

He thought it might be some time before the Lord began sending in supplies to meet his needs for daily living, and having a little money on hand he thought it best to invest in a supply of some cheap food, so that if the Lord

should neglect to send in supplies he would have something on hand to fall back upon. So he bought five dollars worth of oatmeal, as a sort of bank, on which to depend in case the Lord should neglect him. The Lord of course saw the motives of His servant, and that he really meant to live a life of faith, but did not yet know how to spread his wings, and actually launch out on the air of an invisible God; so the Lord took the good man at his word, and failed to send in any supplies of food or supplies of money, so sure enough the man and his family had to live on that oatmeal day after day until it was all gone. He said it was like the Israelites eating quails in the wilderness—that they had so much of it and for so long a time it became almost disgusting to them.

At last he saw his mistake and unbelief and went to God in prayer, confessing the blunder, and asking forgiveness and promising his heavenly Father that afterwards he would not try banking on his own foresight, or on laying up a store as a substitute for the promises of God. When the oatmeal was all gone that same day the Lord began sending in abundantly supplies of good food and in ample variety.

At another time this same brother said his carriage needed repairing, and he prayed the Lord to give him five dollars to pay for having it done. He soon received a gift of five dollars, and then Satan tempted him to take the money and use it to buy some needed clothing which he very much needed; and he was almost on the point of doing so, when the Holy Spirit reminded him of the oatmeal, and whispered in his heart—“did you not ask for this money for the special purpose of repairing your carriage, and now God has given it to you, and why can you not trust Him to supply you with clothing besides?” So he used the money for the very purpose for which it had been prayed, and a few days later he was supplied with the very clothing that he needed.

There are many things just like this that people have to learn who deal intimately with God, and trust Him in all the little details of life. It helps us to read remarkable answers to prayer, and the instance of God’s dealings with His servants, both in spiritual and temporal matters, but after all we have to learn these lessons in our own lives, and they have to be burned into us through our actual experiences which no one else can have for us. God watches our motives and deals with us according to our intent which He sees in the bottom of our hearts. If He sees that we are putting anything as a substitute for Himself, that we are depending upon any plan, any storehouse, any wisdom of the creature, or any earthly property, instead of perfect, implicit repose in His word and in His Fatherly love, it is very grievous to him. He must and will chastise us for such unbelief until we learn to trust Him not only in theory and profession, but literally and absolutely.—Geo. D. Watson in the Way of Faith.

I Am the Lord That Healeth Thee

HEALED OF PNEUMONIA

I want to sound a note of praise to the Lord for His healing power. It has been over four years since Jesus came into my heart, and I have been praising Him ever since. I promised the Lord, when I was sick, that if He would raise me up, I would write a few lines in regard to my healing. I hope these few lines will help some one. On March 23 I had a chill which lasted for two hours, and resulted in pneumonia. On the 25th I called for the elders of the church, as in James 5: 13, 14, and they prayed for me. I was then satisfied to live or die as God willed. The Lord surely is blessing me, and I want to stay humble at His precious feet. He is working in the little church at this place. He has baptized several in the last few weeks in the Holy Spirit. One of my sisters was baptized in the Spirit at home. Also one of my brothers was baptized not long ago. Dear Christian people, pray for me that the dear Lord will keep me on fire for Him.—Mrs. Addie Clardy, Ethelville, Ala.

HEALED OF PARALYSIS

I want to tell about a wonderful healing that took place in our family 7 years ago, while we were living at Boyne City, Mich. My oldest son, John, was working in a wood camp about fifty miles from home. On November 2 he was taken down with diphtheria. We prayed for him when he was very low, and he got better. They kept him in quarantine until November 28. When he came home he couldn't walk very well, his speech was leaving him, and he kept getting worse and worse until we had the doctor, who pronounced it paralysis. The doctors said he would not live, or if he did he would not be able to work anymore. We kept praying and praying, and John lingered on. His throat was so paralyzed that he could not swallow, and would almost choke to death when he tried to eat, and his drink would come out through his nose. Praise God, we got him up on Christmas day and he sat in a rocking chair, and was up every day after that. He is alright in every way and went back to work on May 10. Hallelujah! To God be all the glory.

In August, 1916, the Lord healed me of dropsy. My lower limbs were very much swollen. I was prayed for about noon, and the next day the swellings were all gone, and in a short time I lost twenty pounds. The Lord has healed me several times. Last March I had a very bad cold and cough on my right lung. I was prayed for at night and the next day it was gone. All glory be to God. I now need to be healed of deafness and spinal trouble and nervousness. Please pray for me.—Mrs. Orin Wickwire, 1713 W. 60th St., Seattle, Wash.

HEALED OF RHEUMATISM

I cannot thank and praise my Lord and Saviour enough for what He has done for me. He has saved my soul from sin, and healed my body of rheumatism of fourteen years' standing. I had to use canes or crutches continually. I had taken every kind of medicine, had all kinds of doctors, and had traveled, and was helped somewhat while at Hot Springs. Praise the Lord for sending the Pentecostal doctrine to Sedalia, preached by Elder Ellsworth, and Brother R. Elmer Baker. I was saved the week before Thanksgiving, and one week later was helped upon the platform for prayer. I was anointed with oil in the name of Jesus, and was healed. I left my cane hanging on the pulpit, and have not used it since. I cannot thank the Lord enough. I praise Him for saving my soul, and healing my body, and for the Baptism in the Spirit. I can recommend my Jesus to any one who wants healing for their soul and body, for I know the Lord laid His hand on me. Pray for us here that we may ever be faithful to our Lord and Saviour.—W. H. Lutgen, 1118 E. Third St., Sedalia, Mo.

TESTIMONY

Nearly three years ago, the Lord picked me up and baptized me in the Holy Spirit, with speaking in tongues according to Acts 2:4. He has showed me beautiful visions, and has healed us many times in many ways, and when I was at death's door. I surely give God all the glory. I praise Him for bringing my husband also, and baptizing him in the Holy Spirit. I encourage all who read this to seek the face of God, and be filled with the Spirit, while the time is yet yours. There is nothing people need in this world so much as they need the Lord. Please pray that God will have His way in my life.—Mrs. E. L. Hooley, Homer, Nebr.

TESTIMONY

I must tell a little of what the Lord has done for me. Three years ago last August, He took my dearest love I had in this world, home to heaven, and left me all alone, an old man of 84 years. We had lived very happily together; both were converted 56 years ago. Glory, Hallelujah! I don't live here any more, just waiting for the summons to be called home. I believe in Divine Healing. Jesus is my precious Physician. I am the happiest man in town. I am not satisfied with a little religion. I want 100 per cent of God's heavenly glory, 365 days of the year. Glory to God!—C. A. Leaper, Osborn, Mo.

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THE TRUE PASTOR

The true pastor has a shepherd's heart, his interest in the welfare and development of the members of his flock in the divine life is more intense than all other interests and therefore he is delighted at every indication of growth and activity. Their presence at all the services, the active part they take, the spiritual progress they make, fill the pastor's heart with joy and gladness that no one can understand but God's own shepherd; and, on the other hand, when they absent themselves from the services and refuse to be led and fed and thereby lose interest in their spiritual development and the welfare of the church, there comes a grief into the heart of the true pastor that would astonish negligent church members if they could but feel it for but a moment.

But what is the pastor compared to Jesus and the Holy Spirit? Hear Paul as he says: "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30). Brother, when you are tempted to absent yourself from the place where your pastor, your Lord and the Holy Spirit of God have promised to meet you—"For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20)—remember who are grieved at your neglect to be present at the worship of God, and how much more the grief when it is known that you forsake the service of God's house for the things of the world, as if they were of more importance to you than God's service; and still how much more the grief when it is known that the indifference and inactivity of church members in religious matters is the result of some sin, as it often is.

Do not let Satan persuade you that it is no one's affair if you turn aside to gratify the lust of the flesh or for worldly pleasure of gain; think whose heart you are grieving, and remember that the reward only comes to the faithful, those that are true to God, true to the church and to the pastor. Think of how you will be grieved if you lose your reward.—Selected.

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AMONG THE ASSEMBLIES IN MEXICO

Greetings in the precious Name of Jesus, our Lord! As you will see, I am in Mexico. I left San Antonio the night of Oct. 7, arriving next morning at Eagle Pass. The train was late and I had less than an hour to make connections with the Mexican train. It took some quick work, getting my Certificate of Fumigation, registering on Mexican side, going to the Customs House to pay duty on a portable organ for Ignacio Rodriguez in Cloete, buying my ticket and getting money changed. Just as it was all done and I jumped on, we were off. I was surely nervous and tried, the suitcase was so full of my personal luggage and song books that it was very heavy and the organ weighed over 30 pounds. Others were also heavily loaded; one Mexican man had fully six bags on his back, loaded with clothing, etc. What I dislike most about traveling in Mexico is the money. Here it is all silver, no paper money, so I put the silver dollars in my purse into the suitcase and only carried a few on my person; they weigh too much. Some of the dimes here are as large as our half-dollars. Mexican money is worth less than two for one. For some twenty dollars they gave me about forty-five pesos.

The trip from Piedros Negras to Alende was without incident or interest. There I had to hire an automobile to take me to Zaragoza, paying seven pesos, as no other passenger was going there. We arrived about noon in Zaragoza, and I went to bed, all worn out. I found the beds in Coahuila very hard to rest on. The springs consist of boards. The homes are made mostly of dirt adobes, the floor is dirt, sprinkled each morning. The heavy grass, then covered with a long, thin grass. This is laid about six inches thick and makes a very good roof. Very few have knives, forks or spoons. I have learned to use the tortilla as both spoon and fork and my teeth as a knife.

After a good rest, I talked with our pastor there, Serapio Burciaga, and with many of his people. The Lord gave them a gracious revival there about six months ago and I found the work well established, fully fifty in the Assembly. That night I attended the first wedding of Christians in Mexico that I had ever witnessed. The young couple had presented themselves before the civil court eighteen days before, according to Mexican laws, and were married that night by a Civil Magistrate, who, as a part of his ceremony read them a part of the Laws of Mexico on marriage. They were married under a brush arbor, built so low that I couldn't stand erect under it. It was a good thing the Mexican Magistrate

was not tall like me, or he would have had a hard time of it. After he had left, we had a cup of chocolate and cookies, they asking me to return thanks. Then we went to our mission for the religious ceremony, which really amounts to nothing, for in Mexico only the Civil marriage is legal. I preached a sermon on marriage to a house more than full. I had also to play the organ, the first there had ever been in Zaragoza, and, as the house or mission was packed, I had a hard time playing, as all near wanted to see how it was done.

After the service, we left for Cloete, leaving at 10:10 Mexican time, or 11:10 Central time. The Mayor of Zaragoza (a town of 2,000 people) kindly lent us his pair of mules. We traveled all night. The pastor and his wife and two babies and myself and organ, etc. From Zaragoza to Cloete, some fifty miles, it is all desert, there are not more than three houses the entire distance. We arrived next day at 9:30. Brother Ignacio Rodriguez, an elderly man, with a ripe Christian experience, received us. He is the father-in-law of the pastor in Zaragoza. Cloete is a large Mining Camp. The houses are of lumber, the floors of dirt. I preached that night. He has fifty-five in his Assembly, and visits other camps six and twelve miles from Cloete. The brethren in Cloete are anxious to build a tabernacle as they can't find a hall large enough to hold their meeting for a reasonable rent. They have the permission to build, let us pray for them:

Next day, the 11th, we went to Rosita, a mining camp six miles from Cloete. In Cloete there are some 2,500 persons, in Rosita some 4,000. Here brother Jose Ibarra is pastor. He is a native product, having been saved and baptized in the Spirit in Mexico and has never been in the U. S. A. as have the rest of our native ministry. He has now been preaching in Rosita about two months, and has a large number in his assembly, I should judge fully 35. They also need a tabernacle, as half the people have to stand on the outside, and the brethren do this in order to let the visitors hear.

That night after the service we left for Muzquiz. If there had been room, Brother Ibarra would have gone with us. As it was, 8 were in a two-seated vehicle. The pastor from Zaragoza the pastor from Cloete, their wives and children and myself. We arrived in Muzquiz at the very base of the mountains, at 4 a. m. Slept until nine, then got ready for Sunday School. We have a church building in Muzquiz, as this is the mother church in Coahuila State. It is built Mexican style, and we think it very beautiful. We held our Conference here a little over a year ago. On this present trip, I find

the assembly is growing. In Muzquiz I had my first rest on a good bed since leaving San Antonio. A part of us stayed with the secretary of the Presidente of Muzquiz (Mayor), who is a saved man, his wife having the Baptism in the Spirit. He showed me a copy of the four Gospels printed by the University of Mexico and a copy is being sent to every town of any importance in Mexico for the Public Library. Praise God! I was much rejoiced to see it. The Mayor of Muzquiz often attends our services there, and is a friend to the Gospel. His secretary is a fine Christian character, a man of much influence, who desires to do all he can to promote our work in all Mexico. The pastor of Muzquiz is Ces'areo Burciaga. He is not even a relative of Serapio Burciaga of Zaragoza, even though their names are similar.

While in Muzquiz, I received an urgent call to be in Monterrey at once, so next morning I left with an Arab merchant in his auto to catch the train on the main line. I was sorry that I only got to visit one-half of our missions in Coahuila, but from what I saw, a deep work is going on there, a 100 per cent Pentecostal work.

I arrived in Monterrey last night, the 13th, at 10 p. m. This is the largest city in northern Mexico and we also have our largest mission here, having over 100 members. Brother Rodolfo Orozco is pastor. He was formerly my co-pastor in San Antonio. Here I find Brother Frank Spake and a dear Mexican brother from Mexico City. After I am through here, I will visit our mission at Laredo on my return trip. Lupe Flores is pastor there, and I learn the work is going ahead steadily.

An idea can be gained of the progress of the work when I tell you that last week thirty-two were baptized in Cloete, two in San Juan de Labina and fifteen in Zaragoza, and more to be baptized in all these stations.

The Border and Mexico is surely ripe for the full Gospel. We need more missionaries, more native ministers and more equipment for our ministry. Do hold us up in prayer. How I long to stay in Mexico, but the Lord has not yet delivered me from the work He has given me in Texas; but as I work for the Mexicans there, I realize that much can be done for Mexico at the same time.—Brother H. C. Ball.

A PENTECOSTAL LEPER HOME IN INDIA

Brother H. T. Waggoner planned on opening a Pentecostal Leper Home in India when he returned to the field some time ago. An ideal location was found for the Home, but he writes us that the enemy contested every point of the way. The owners were not willing to sell and there was delay after delay before the property could be secured. Now Brother Waggoner writes us that the battle is over and the hearts of all are filled with praise as they see the work of God in their behalf. Brother Waggoner gives a few details covering the last few days of the negotiations with the owners and we pass them on herewith:

"The owners of the property were addicted to the use of opium, and were such terrible slaves to it that their word could not be believed, and, consequently, in all the business dealings, we never knew what to expect (This is characteristic of all slaves of narcotics). Scores of promises were made and broken. As soon as we tried to do business in a legal way, they would run, their plan being to try to settle in such a way that it would not stand in court, and then, later, they could demand the land again! In all He gave the wisdom, and we praise Him with full hearts today. You would weary were we to put on paper all the details. Even after all was ready for the signatures and all had FINALLY promised to sign off, they absolutely refused and left us just where we had been for months.

"At last, however, God intervened in a marvelous way. They did give their signatures and we rounded everyone up for the journey to the court, a distance of fourteen miles and which took two days by boat! During the journey, one of the old men, who is practically insane from the use of opium, insisted on going ashore and then ran like a madman for hours, with one of our men after him, over the fields, in the heat of the burning sun. In the end, however, they reached their destination and we had another day of colossal struggle. All day long, hour after hour, we dealt with court intricacies and when it was getting late and we were ready for the signatures to the legal documents, they decided they did not want to go on with the business, and all started for home. We did our best and insisted that they stay and go on, and after loud shoutings among themselves, wild gesticulations, etc., they finally finished all up and the deeds were signed and recorded and we can at last say that the land is in our possession. Oh, how we praise God!"

Mrs. Amy Sugar, writing for herself and family from Sharannagar, India, states:

"How thankful we are unto the Lord that we are almost at the end of the hot weather. We are both very tired in body because of having had to go through the entire hot season without a change, and we ask a special interest in your prayers, as the cool season does not permit rest, but urges us on to renewed efforts in the work of the Master's vineyard.

"It is getting near the time for Mrs. Harvey to return to us. The Boys' School building is almost completed and will be ready for Mrs. Harvey to dedicate. How gracious the Lord has been, even though the way at times has been so hard and dark and wearisome, yet we praise the Lord that His mercy does endure forever."

A missionary baby has arrived in Porto Rico according to announcement received from the happy parents, Mr. and Mrs. Frank Finkenbinder. The young man arrived at 2:40 p. m., October 12. Mother and babe are doing well. We rejoice with our Brother and Sister Finkenbinder.

THE SPIRIT OF SACRIFICE

Few of us in America know anything about a real spirit of sacrifice for the Gospel's sake. Recently it was brought to our attention how some of the Christian girls in the Mukti Mission voluntarily sacrificed that others might be fed.

Miss Hastie tells us: "Last week we commenced giving out grain to the most needy families and to some poor widows. Some of them were so grateful they wanted to fall at our feet, but it gave opportunity of telling them of One who alone is worthy to receive praise and honor and glory.

"Our girls were so touched by hearing of the distress in S. India on account of the floods that they all went without bread one day and gave the money for the relief of the poor people. While we are suffering from drought, those who have lost their all in the floods are in a much worse plight.

"Everybody but the tiny tots is giving daily about an egg cup full of grain, which amounts up to a lot in this large family, to help to feed our animals here. The other morning a plate was brought along containing some small pieces of Indian bread and we were told the tiny tots sent it to help feed the goats who gave them milk. Thus we seek to train these children to deny themselves and to think of others, following in the footsteps of our Lord."

Brother Alva I. Walker and wife, missionaries enroute for northeastern Congo Belge, Africa, write on September 30, just before arriving at Port Said, Egypt:

"The weather has been beautiful all the way—5180 miles of answer to prayer—no one sea-sick that I know of. We have had spiritual Bible studies every morning except Sunday, also many evening services. We have had precious fellowship with other missionaries that are with us in the second class. We will have the company of four other missionaries as far as Khartoum. One couple was with Brother Blakeney when he went out the first time. The Lord has blessed and kept us well and happy, praise His Name!"

A REQUEST FOR PRAYER

A cable has just been received from China telling of the death of the baby daughter of Brother and Sister H. E. Hansen. Dysentery was the cause of death. The child was just a little over fourteen months old and was the joy and hope of her parents. Pray for Brother and Sister Hansen that the Lord will comfort their hearts at this time of bereavement.

Brother J. H. Boyce writing from Gorakhpur, India says: "Floods of rain came down all last night and I wish you could see the miserable places our preachers and their wives and children have to live in in these rains. I am sure you would be loath to keep animals in such places, let alone human beings. On account of this, I hope to commence to build about the first of October. I shall commence with what money I have for them. They surely deserve better quarters after all these years of service."

FAITH WINS IN CHINA

Miss Anna Ziese writes from Taiyuanfu, China, telling of the blessed experience given to one of the native workers recently:

"One of our native workers and his wife have just come home from the outstation where they have been helping during the past two months. They came back happy and praising the Lord for His great blessings upon them. There was a woman in this village who was very sick. She was out of her head so that she did not know anyone, and they expected that she would die any moment. She was interested in the Gospel, but her husband was a terrible opposer. When he saw that the medicine would not help, then he was willing to have the Mission people come and pray for her. The worker and his wife told me that they were almost afraid to pray as she was so far gone, but they got down and prayed that the Lord would have mercy upon her and glorify His Name. In two or three days, this woman was up and walking around in the yard. Through this the husband has become very mild. He fixed up some food for them and even came to see them off when they left. Our God will honor His Word every time and especially to those who are of simple and childlike faith. May we be so filled with His Spirit that we will not shrink from anything, but press forward in the power of His might."

FREETOWN, WEST AFRICA.—

The Lord is blessing here. It is precious to see and hear how the Lord is dealing with individual lives. He is putting His finger on little things which do not please Him for a true child of God to do and have. I did praise the Lord just a couple of hours ago as one of the boys came to me and told me that he had written a letter to a lady missionary (Wesleyan) up country, where he went to school in 1919. This particular missionary had loaned him one shilling when he first entered the school, and up to the present time he had failed to pay it back. But God is faithful and so He reminded him of the shilling yesterday in the Sunday school when we had the lesson about Zacchaeus. This was but a small thing, but it is "the little foxes that spoil the vine." Many other like cases I could mention. In the Sunday school the Lord is blessing also. We have not had so large attendance for the last 2 months because of the heavy rain-fall. One Sunday morning one of my girls told me she had made a promise to God; no one else knew, she said. I told her that she had better tell me, and she said it was to go out and try to visit as many of the children as possible, and invite them to Sunday school. As a result many new members came, and we had a blessed Sunday school. We were inspired as we saw the mission filled with boys and girls of all ages. I am longing for a revival in the Sunday school. Please pray for this.—Jennie W. Carlson.

If you want a helpful book on healing and the fullness of the Spirit, send 75c for Brother Wigglesworth's book, "Ever-Increasing Faith."

REPORTS FROM THE FIELD

TO OUR MINISTERS

Dear Co-Worker:

I want to again remind all those who have not yet renewed their fellowship certificates of the ruling requiring all to do so before November 15th or their names will be dropped from our active ministerial list, and not be sent to the Clergy Bureaus.

There will be no exceptions to this ruling, so we ask all delinquents to renew at once.

May God bless you.

J. R. Evans, Secretary.

CHANGE OF LOCATION

Hereafter, all pastors and evangelists sending in notices for the Evangel denoting their desire to change pastorates will be required to accompany such notice with a letter from their District Chairman assuring us that they are in good standing in their District.

We are compelled to take this stand on account of complaints reaching our office.

Any minister in good standing will have no difficulty in securing endorsement from his chairman.

In Jesus' name,

J. R. Evans,
Secretary,

STONEWALL, MISS.—We praise the Lord for His precious blood that was shed to redeem the lost from sin. During the past week the Lord has saved 22, and baptized 23 with the precious Holy Spirit. Five sisters were saved in one family, and baptized in the Holy Spirit. The oldest one was healed of chronic appendicitis, another was instantly healed of a sore throat. One man came to the altar for prayer for his body, which was racked with pain, and was healed. To Jesus be all the praise forever.—J. A. Clark.

AUSTIN, TEXAS.—For over a year we have sought to build up the work in San Marcos, praying continually. God opened many doors for us to reach the people individually, and we had some blessed meetings. Two weeks ago, the Lord led Brother Swift to come here, and showed us plainly His plan for us was to leave San Marcos, and praise God, many on our leaving, told us they thanked God for the insight into His Word. We believe seed has been sown that will soon spring up and bring forth abundantly for His glory. A Presbyterian pastor kindly allowed us to use his study for tarrying meetings. One sister was wonderfully filled with the Holy Spirit while we were waiting before the Lord. How we praise Him; to Him alone belongs all the glory. Please pray for the sick ones.—Samuel and Frances Swift.

GALESBURG, ILL.—God is wonderfully blessing here in the revivals, conducted by P. C. Nelson and party. They came to us on faith, there being no regular work here.—L. K. Bonham, 348 N. Academy.

CRICHTON, ALA.—Brother Page writes us that they are building a new church and that the Lord has been blessing them thus far; however, they do not have sufficient means to complete their building. We are standing with them in prayer that the Lord may provide.

COULWOOD, VA.—We have just closed a three-week revival at Finney, Va. The dear Lord wonderfully saved 9 precious souls, and baptized 5 in the blessed Holy Spirit. Quite a number testified of being healed. The meeting was conducted by Evangelist A. J. Berry, assisted by Willie T. Milsapps and wife of St. Paul, Va. Pray for us that we may continue in the Lord, and that a mighty work for Him may be established here.—J. V. Staley.

QUAPAW, OKLA.—I want to praise the Lord for what He is doing here. Wife and I came here and started a meeting, intending to stay 2 weeks, and we have been here almost 4 weeks, and the end is not in sight yet. There has been 1 saved; 1 received the Baptism; and 1 reclaimed. Praise God. There is much conviction, and we are just waiting on the Lord to give us a real break through. Praise His wonderful name.—Evangelist J. O. Highfill and wife, Quapaw, Okla.

SAN BERNARDINO, CALIF.—We have just closed a 3-week campaign, October 5, with Brother Walter Smith and wife in charge. There were from 6 to 8 at the altar for salvation in every meeting. Many souls were saved and healed. The Lord surely manifested His power in healing; many cases were of years' standing. One man deaf for 45 years was healed; a woman who had walked on crutches for 12 years was healed and left her crutches at the tent; a schoolteacher was healed of nervous indigestion and neuritis, was also saved and filled with the Holy Spirit as in Acts 2:4. There were two pairs of twins saved on the same night, received the Baptism the same night, and were baptized in water at the same time. Eighteen were baptized in water on Sunday afternoon. The fire is still burning, and two have been saved, and five have received the Holy Spirit since the evangelists left. Brother and Sister Robertson who were at Wasco, are with us at present. Pray for San Bernardino.—The Beulah Mission Assemblies of God.

PILOT POINT, TEXAS.—The dear Lord blessed us with a good meeting. Several were saved and 19 were filled with the Holy Spirit according to Acts 2:4. Two others have been baptized in the Holy Spirit since I came home. Brother Eitting came up from Dallas the third of this month and set our church in order with 32 names enrolled. Now the regular attendance is from 40 to 50 every Sunday. Praise the Lord! All good, straight, Council preachers are welcome. Pray for us.—L. A. Toller, Box 93, Pilot Point, Texas.

BLOCKTON, IOWA.—We want to sound a note of praise to our great King for His many blessings, and for the souls He has blessed in a 5-week meeting that has just closed. Brother Elmer Trullinger did the preaching. The Lord wonderfully anointed the saints. The crowds were large, and attention good. Nineteen found Jesus in the forgiveness of sin; 7 received the Holy Spirit (Acts 2:4); and 5 were buried with Him in water, praise the Lord! Pray for this place, that God will keep His hand on our people, and that many more may become acquainted with the Lord soon.—Pastor Edd Colvin.

URICHSVILLE, OHIO.—Revival fires are still burning. The three Johnson brothers from Canton began a revival at a school house and ended in a tent. About one hundred and fifty souls were saved and about one hundred and fifty-five were filled with the Spirit according to Acts 2:4. Brother Soules from Byesville officiated at the baptismal service at the river. Brother D. W. Kerr was present for one service and gave a message on the "Inward and the Outward Man." Meetings were also held at Scio. The assembly at Urichsville is building a church. Praise the Lord. Pray for us. We are open for calls—Jess Johnson.

WICHITA, KAN.—Wish to announce that we have a new location for the winter. The Lord moved and we have rented a nice brick church on the corner of Market and Kellogg. We praise the Lord for the way He is moving here. The first day's service in the new location was a victorious one. One soul was reclaimed, and a great wave of God's glory was upon the saints. Anyone in fellowship with the General Council, coming this way, feel free to stop off and visit the work here. We need your prayers and cooperation.—Pastor F. L. Doyle.

TENT MEETING IN ARGENTINA

Brother Neils C. Sorensen, who is working at Bolivar, Argentina, South America, writes an encouraging letter of the blessing of the Lord upon the work there. Under date of September 16 he states that they are preparing for the summer campaign. They are repairing their tent, inasmuch as the roof of the old tent is done for. It will cost them about \$130 for the tent and they are looking to the Lord to make full provision for this need and to get a harvest of souls. Pray for the work in Argentina, South America.

BUNKER, MO.—We have just closed a 5-week meeting. The Lord blessed in every service. Sister Vivian Shares of Salem, Mo., was with us the first two weeks, and Brother King, from Madison, Ill., was with us three weeks. There were 30 saved; 12 received the Baptism in the Holy Spirit according to Acts 2:4; 17 were baptized in water; 28 additional names were added to the assembly roll; and the Lord touched many bodies. One sister, 65 years of age came into the meeting on crutches. She had not walked for three years because of rheumatism. She left the house, praising God, without her crutches. We organized a Sunday school last Sunday with 85 on roll. Eternity alone will reveal the good that has been done. We ask the prayers of the Evangel family.—Pastor E. D. Cockman.

DECATUR, ILL.—We are opening up an assembly of God Mission here as soon as the Lord gives us a place. There have been four or five Pentecostal (so-called) churches in this city, and at present there is the Full-Gospel Assembly. We have obtained permission from the Illinois State Council to carry on this work until it's in a position to call a pastor and to be set in order. There are only 10 saints here who are standing for the whole Book. We desire the prayers of all the saints that the Lord will build up a real work here, a city of 50,000 souls. If any of the Assembly of God preachers come this way, we will be glad if they will pay us a visit. Stand with us in prayer that God will give us a meeting-place.—Brother and Sister Eugene Benze, 500 S. Main St.

BOSWELL, PA.—We are praising the Lord for the wonderful way He is working here. Sister Heises of Cumberland, Md., Gladys Nelson, pianist, and myself went into this needy field, where Pentecost had never been preached, and rented a hall in the center of the town. For three weeks we gave out the Full Gospel. The mayor and several of the influential men stood nobly by us. Night after night the hall was packed. Seventeen professed salvation and a number are near their Baptism. We left the work in the hands of a baptized man, promising to return in November for another meeting. We crossed the country 75 miles to Boynton, Pa., where we met about 40 baptized saints and had four services for them. We left them rejoicing in the Lord.—Mary C. Brown.

THE WORK IN EGYPT

Miss Hattie A. Salyer and Miss Mable Dean write us of their safe arrival in Cairo, Egypt, after a most delightful journey across seas. They write that there was a blessed time of fellowship with missionaries on board from five or six different societies and that all were confident of the soon return of our Lord. On board ship, they had Bible study every morning in the Book of Hebrews and other services in the evenings with talks on the work in the various fields. There were seventy-five missionaries in all on board ship.

Miss Salyer reports the work in Egypt

to be in a very good condition. She writes:

"The school has continued growing until it has outgrown our ability to care for more children unless we can get more help. We do so sorely need a skilled, trained teacher to help in the care of this rapidly growing school. I wish you could see the eager, upturned faces as I asked them many questions concerning sin, its results, and the remedy; and see the eagerness on their faces, even among the most ignorant, as the Word is being read. Last night we had a most precious time around the table of our Lord, followed by a short testimony meeting. The face of one dear brother, who has stood true from the very first inception of the work, shone with the joy of the Lord. Pray for us, for the need is very great on all lines."

SANTA CRUZ, CALIF.—It is with praise to God that we report the close of our tent campaign and the return to our nicely renovated hall, where we expect the Lord to build up a work which shall stand until Jesus comes. We had with us Evang. M. J. Schmidt for the last month, who gave us a series of Bible teachings on the deeper life in Christ and the Second Coming of the Lord, which messages were given to establish the saints, rooting and grounding them in love.

Brother Schmidt will continue his evangelistic work, having calls from various parts of the state, and we pray that God may bless his ministry in other assemblies as HE has done here. His home address is 1615 Campus Road, Los Angeles, Calif.—N. R. Brunswick, pastor.

EAST ST. LOUIS, ILL.—We just closed a very successful revival campaign with Sister Zelma Argue of Winnipeg, Can., and Sister Olsen of Brooklyn, N. Y., in charge. God blessed in a marvelous way. A goodly number were saved, many were baptized in the Holy Spirit, and the sick and afflicted were healed. The shop meetings, held in connection with the revival services, were blessed of God, and were the means of creating a city-wide interest. Large crowds gathered to hear the old, old story of Jesus and His love. Among the crowds stood laborers, both black and white, office girls, bookkeepers, foremen, general managers and, on some occasions, presidents of plants. The children's meeting, which was conducted by Sister Argue, was indeed a beautiful sight to behold. After she had taught them to sing a number of choruses, she invited them to come to the altar for prayer. Everyone gathered around the altar and began to pray. Some were weeping and crying, others were praying for their friends, while others were looking up with up-lifted hands praising and blessing the Lord. A number were converted in these services. At the close of the meeting we felt it was necessary to have a baptismal service. At the appointed time a large crowd gathered on the banks of the Mississippi River, and the pastor, assisted by Sister Argue, led the new converts out into the watery grave and baptized them according to the command

in Matthew 28:19. Some of the residents of E. St. Louis remarked that we had the largest crowd that they had ever seen at a baptismal service. These services will long be remembered because of the marvelous presence of God in our midst.—John F. Bryan, pastor.

THE ARKANSAS DISTRICT COUNCIL

The greatest session in the history of the Arkansas District Council has recently closed, and its constituency returned to their homes to bear the news of the blessed victories won to their assemblies, and enjoy the fond memories of the same.

Perfect unity was maintained throughout the session, except some minor matters referred to the conference committee for settlement, and slight misunderstandings over issues not fully understood, for the time being, but amicable adjustments were made in all and unity and understanding finally reached. One thing is quite noticeable in our Council sessions—unity always prevails when we understand each other.

We have never seen a Council session so thoroughly impregnated with the revival spirit. The revival services at night reminded one of an old-time Pentecostal campmeeting. Even at the noon services, while the session was adjourned for committee operations, the altars were filled with earnest seekers and people prayed through to God. More than thirty were saved and about forty prayed through to the Baptism in the Holy Spirit, during the four days and nights of the Council session. At one regularly appointed healing service quite a number were healed—some being miraculous deliverances.

There were in attendance 102 ministers, 106 delegates and 168 visitors, all of whom were fed at a free-will offering table and were furnished sleeping quarters free; and the financial phase of it was put over the top, with a surplus of more than \$100.00 left in hand.

The newly elected Officers for the ensuing year is as follows: W. Jethro Walthall, Malvern, Chairman; Lafayette Romines, Malvern, Assistant Chairman; Chas. E. Robinson, Blytheville, Secretary-Treasurer; E. R. Fitzgerald, Wesson; C. A. Lasater, Ft. Smith, Executive Presbyters: Z. J. Launius, Bearden, G. J. James, Hampton, H. E. Simms, Yellville, W. E. Lindsey, Wynne, L. L. Riley, Paris, Burl Dodd, Fayetteville, E. J. Burton, Eureka Springs, and E. L. Tanner, Monroe, La., Associate Presbyters.

Our Council sessions have created such wide-spread attraction that the business men and even non-Pentecostal people of one town invited our next annual meeting to come to their town, and the Chamber of Commerce of another important town did the same thing. The attraction comes not from a compromised standard but from the maintenance of a one-hundred-per-cent Pentecostal message and its fruitage. I am persuaded that the "If I be lifted up, I will draw all men unto Me," is still in vogue. Amen!—W. Jethro Walthall.

WILLIAMSPORT, MD.—Praise God for victory through the precious Blood of Jesus. Eternity alone can tell the blessings and benefits derived from a four-week tent campaign in a city of Gospel-hungry hearts, conducted by the Ashcroft Evangelistic Party. Hundreds attended the meetings, several of whom knelt at the altar seeking God and wept their way through to a wonderful, full and free salvation. Several claimed the promise of Acts 1:4, 8, and tarried until they were baptized in the Holy Spirit and fire, speaking with tongues just the same as in Acts 2:4. One brother who was saved on the same grounds two years ago had traveled through different states to seek God for the Baptism in the Holy Spirit, but at the end of these two years came back to his Jerusalem and God not only made him a possessor of the Holy Spirit, but the Holy Spirit possesses him. Thank God.

There was a divine healing service, in which many suffering ones were healed. One elderly woman who had not walked for three years was brought in an automobile for several miles and carried into the tent upon a chair. The prayer of faith was made by Brother Ashcroft, who took her by the hand and said, "In the name of Jesus Christ of Nazareth, rise up and walk." At once she arose to her feet and left the tent walking and praising God, and is walking to this day. Another was healed of infantile paralysis. We praise the Lord.

On the closing day of the campaign hundreds of people left the grounds with the joy bells ringing in their soul, but sorry the closing day had come; however the revival is still going on. There is no church here, but a lot has been loaned, also money promised to build a church.—Hattie Hammond.

THE UPLIFT

When life perplexes thee,
When evil vexes thee,

Lift up thy heart:
Nothing thou needest fear,
Jesus thy Lord is near,
He will support and cheer
Just where thou art.

Leave not thy post to find
Peace for thy troubled mind,
Lift up thy heart;
Strong in His Holy Name,
Victory o'er sin and shame,
Power over Satan claim

Just where thou art.

When no temptations press,
Watch thou, and none the less
Lift up thy heart,
Stand on the Master's side,
And in His love abide,
Trustful and satisfied,
Just where thou art.

Then shall His Spirit's grace
Make thee His dwelling-place,
Glow in thy heart;
And from those eyes of thine,
Out on the world will shine,
Light of His Life Divine
Just where thou art.

HIMSELF

"Do you know Him; not His doctrines,
Not His wisdom, love, and power,
But Himself, the Friend unfeeling
In affliction's darkest hour?
To be with us as a Person,
Not a presence—vague, unreal:
But a living, loving Saviour,
Who our every need doth fill?
Is He with us now, abiding?
Is He chiefest, and the best?
Would our home be sad without Him?
Have we each His perfect rest?
If we have, we know just dimly
What the light of heaven will be;
But the joy will be the grander,
For we then our Lord shall see."

ANONYMOUS GIVING

Brother Taylor was much averse to the practice of giving the names of contributors to charity, and refused to print the names of those who subscribed for the support of the Seamen's Bethel. In one of the meetings a man argued earnestly in favor of printing the names, on the ground that it encouraged subscriptions; and he cited the case of the poor widow who gave her mite, which, he said, as in the case of another woman, had been told in all the world as a memorial of her. At the end of his remarks Brother Taylor leaned forward, with a twinkle in his eye, and said, "Will the brother be kind enough to give us the lady's name?" "Let not thy left hand know what thy right hand doeth."—The Standard.

THE RED PERIL

From one of our exchanges we glean the following facts. There are today upwards of 600 publications being scattered in America, 527 of them published in languages other than English, all entered as second-class matter under our postal regulations, and each of them avowedly Bolshevik and lawless. They are preaching the same doctrines that have been preached by anarchists and socialists for years, and nearly if not all of them now having their policies shaped in Moscow. Their slogan is, "Down with the church, the government and the rich." It seems as if this lawless element is simply awaiting a signal from Satan, when that lawless one shall be revealed. Truly it is time for us to lift up our heads and look, for "our redemption draweth nigh."—Alliance Weekly.

FOREIGN MISSIONS CONTRIBUTIONS October 17 to 23 Inclusive

This report does not include offerings given for expense of Missionary Department.
\$.25: Mrs C V Russellville Ark; 45c V S Crane Mo; 50c Mrs D L D Sherman Tex
1.00: Pent'l Gospel Mission Millvale Pa; Mrs J M W Fresno Calif; B G Wellston Okla; Mrs L S Daleville Ala; L H W Huntington Park Calif; J B V Old Forge Pa; J M R Lake Arthur N Mex; P S Westport Md; Mrs D A J Bessemer City N Car; Mrs E K Litchfield Nebr; O H P Whistler Ala; Mrs W J W Iantha Mo; Mrs M N New Haven Conn; Mrs J S Roanoke Va; G S C Pasadena Calif; J M W Kiowa Okla; Master E M Toronto Canada; 1.38 Mrs P R B Davy Tex; 1.75 H C B Decatur Tex; 1.85 W A H Beebe Wash
2.00: M E W Buffalo Kans; M B Reedley Calif; Mrs W R F Eustis Fla; Mr & Mrs R G Clairton Pa; Mrs G S Grove Iowa; J W A Wheeler Ark; Assembly Siloam Springs Ark; 2.12 Assembly Bucklin Mo; 2.15 Assembly Holly Colo; 2.30 S S West Plains Mo; 2.50 Assembly Parma Mo; 2.90 Miss E E Warren Pa
3.00: E E Chelan Wash; J E H Rochester N Y;

W J W Malvern Ark; Magnolia Park Assembly & S S Houston Tex; Mr & Mrs W F R Goose Creek Tex; Calvary S S Saginaw Mich; Assembly Saginaw Mich; Friend Kelseyville Calif; A Friend Burna Ky; Girl's S S Class Bethel Temple Dayton Ohio; Assembly Creston Iowa; 3.50 J R Sturgis S Dak; 3.50 Mrs G F Sullivan Mo; 3.50 L M C Woodland Calif; 3.52 Mrs R D Michigan City Ind
4.00: Bethel Assembly Louisville Ky; 4.50 S S Appleton City Mo; 4.50 F R K Buffalo Tex; 4.50 E B C Breckenridge Tex
5.00: Mr & Mrs W W R Bokoshe Okla; T N T Portage Wash; D P H San Antonio Tex; Mrs G V L Salem Ore; Mrs M A G Water Valley Miss; From a Friend in Ga; A L S Evergreen Ala; Mr & Mrs H H Petrel N Dak; J V New Trenton Ind; Assembly Gridley Calif; E H Eagle Bend Minn; W T L Seattle Wash; Mrs W H Arnaud Canada; M r & Mrs C F S Seattle Wash; Mr & Mrs C H G Kimberley Minn; A R R Harpursville N Y; G B H San Jose Calif; F T H Clarks Summit Pa; A E B Plymouth Ind; J D B Turtle Creek Pa; Mrs A M Downey Calif; Mrs J T C Juneau Alaska; G M R Vilonia Ark; Mr & Mrs W T W Des Moines Iowa; North Canaan S S Canaan N H; Mr & Mrs J W P Pasadena Calif; 5.05 Annon Douglas Ariz; 5.15 Sunny Point S S Russellville Ark; 5.50 Pent'l Mission Percy Ill; C H B Oswego Ill
6.00: C E J Caruthersville Mo; Mr S Grand Blanc Mich; J & H S Gilmour Ind; Miss M H & M U San Francisco Calif; Mrs A W Oroville Calif; H L H Sioux City Iowa; Two Friends Boonville Ind; Mrs R D V C Minot N Dak; 6.48 Mrs E V C Sand Springs Okla; 6.50 J R C R Everett Wash
7.00: W R M South Fork Pa; Sunnyvale Highway Assembly Sunnyvale Calif; D J A Westwego La; 7.40 Assembly Vera Tex; 7.50 G H M Sayre Okla
8.00: W B F Woodward Iowa; 8.10 Full Gospel Assembly Lancaster Calif; 8.75 Mrs C S R Bethel Conn; 8.76 Fayetteville Ark; 9.00 I Y Humber Bay Canada; 9.00 B M G Ironton Minn; 9.55 Assembly E St Louis Ill; 9.70 Mr & Mrs M E J Ladysmith Canada
10.00: Mrs M B Springfield Mo; Young People Joplin Mo; Assembly Electra Tex; Sterling Prayer Band Sterling Ill; H A H & P B L San Francisco Calif; J W Y Fresno Calif; F S Coalhurst Canada; M E C Water Valley Miss; Lebanon Pent'l Assembly Paterson N J; C T C Peniel Tex; Pent'l Assembly Martinsburg W Va; J G Los Angeles Calif; Mrs R E J & H C Central Park L I N Y; A A Lynbrook N Y; Y P M C Hagerstown Md
11.00: Mrs M G S Osgood Ind; Assembly Pasadena Tex; 12.00 North Cumberland S S Cumberland Md; C S B Onalaska Wash; 12.85 Small Children of Assembly Noonian N Dak; 14.03 Assembly Wilton N Dak
15.00: Mr & Mrs E C Chicago Ill; Mr & Mrs K Homer Nebr; E P N Seattle Wash; M B W Louisville Ky; Passover Prayer League, Chicago Ill; J H H Turkey Tex; S S Jester Tex; 16.75 Mrs C M U Bemidji Minn; 16.91 Assembly Joplin Mo
17.00: Mrs J R S Bellingham Wash; North Bay Assembly Sister Bay Wis; 17.05 Assembly Phoenix Ariz; 18.00 Glad Tidings Assembly Newburg N Y; 18.00 S S Noonan N Dak
20.00: Mrs L F H Santa Cruz Calif; Young People Granite City Ill; R E V Ozark Ala; Assembly Spokane Wash; Mehida Pent'l Assembly Canaan N H; 20.67 Laurel S S Husum Wash; 21.75 Assembly Hammond Ind; 22.10 Elk St Assembly Eureka Springs Ark
25.00: Temple Baptist Church M E Fry Meeting Oakland Calif; 25.75 Assembly Tulsa Okla; 26.00 Assembly Oshkosh Wis
30.00: S S Hammond Ind; W M Kimberley Minn; 33.98 S S Paris Ark; 34.65 Pent'l Mission Turlock Calif; 35.00 J H S Zion City Ill; 38.00 Pent'l Gospel Mission Millvale Pa
40.00: Assembly Olympia Wash; Fourfold Gospel S S Anacortes Wash; Assembly Dallas Tex; S S Tulsa Okla; 47.85 S W Va W W Va & E Ky District
50.00: Bethany Pent'l Church Springfield Mass; Bethany Pent'l Church Springfield Mass; M S G Canton Ohio; 57.00 Old Time Gospel Mission Breckenridge Tex; 64.00 Full Gospel Mission Houston Tex; 80.00 Ecorse Assembly Mich; 86.00 Upper Room Mission San Jose Calif; 95.00 Christian Assembly Zion City Ill
100.00: Assembly Peckville Pa; 183.50 Gospel Tab San Diego Calif; 200.20 Canton Ohio; 226.00 Bethel Temple Los Angeles Calif; 260.00 Glad Tidings Tab New York City N Y
Total amount \$3,033.65
Amount previously reported 6,834.46
Total for October to date \$9,868.11

HOME MISSIONS CONTRIBUTIONS October 17 to 23 Inclusive

\$.70: Mrs J E C Lynchburg Mo
5.00: Mr & Mrs H N Petrel N Dak
Total amount \$ 5.70
Amount previously reported 38.48
Total amount to date for October \$44.18

Forthcoming Meetings

ST. LOUIS, MO.—Trinity Tabernacle, Goben Evangelistic Campaign begins Nov. 2. Further particulars from Pastor Fred Lohmann, 5736 Etzel Ave., St. Louis, Mo.

PECK MICH., REVIVAL of old-time power at Pentecostal Mission will begin November 8, with Brother and Sister David Lewis of Massillon, Ohio, in charge. We invite all the saints in this part of the state to come and have a feast of good things.—L. G. Moor, pastor.

MINNEAPOLIS, MINN.—Evangel. T. B. Hardin will conduct an evangelistic campaign at the Assembly of God Tabernacle, Minneapolis, Minn., Nov. 2 to 16, inclusive. Those coming from a distance who wish to attend may write F. J. Lindquist for further particulars. 2822 Cedar Ave., Minneapolis.

BOMARTON, TEX.—Meeting to begin October 19, in the Methodist Church. This is a new field, and I need help. If any of the Texas brethren could come, there will be a place provided for them to stay. If you can't come, pray that God will stir the hearts of people to repent. Bomarton is 12 miles southwest of Seymour, Texas.—Evangelist W. H. Whelchel.

CAMPMEETING AT AUBURNDALE, FLA., will begin December 18, and continue until January 4. We ask the prayers of all the saints, and extend a hearty welcome to all. Come and camp; everything will be made as convenient as possible. Anyone desiring to spend the winter in Florida will be welcomed to Auburndale, where God is blessing. Anyone desiring further information write Mr. & Mrs. L. S. Miller, pastor, or J. A. Garber, deacon.

KANSAS DISTRICT COUNCIL.—The seventh annual meeting of the Kansas District Council will meet in Topeka, Kansas, December 3, 4, 5. All those making application for license or ordination will please come to this meeting. Kansas preachers should feel it their duty to attend this Council. Brethren, let us all come. Entertainment will be free. For further information write Pastor Chas. Sheall, 1412 E. 6th St., Topeka, Kansas.—Fred Vogler, chairman.

EIGHTH ANNUAL SESSION OF THE LATIN-AMERICAN CONVENTION

El Paso, Texas, Nov. 16 to 20, 1924

This convention is held for the benefit of the Spanish work all along the Mexican border and in Mexico. Former conventions have been held in the following places: Kingsville, San Antonio, Houston, Dallas and Victoria, Texas, and one in San Jose, Calif. If you plan to attend address the pastor, Brother J. G. Castellanos, Box 626, El Paso, Tex.—H. C. Ball.

WIGGLESWORTH CAMPAIGN AT ALTON, ILL.—Brother Wigglesworth will conduct an 8-day meeting, November 9 to 16, in Alton, Ill., at the Gospel Tabernacle on 5th and Spring Sts. All assemblies in this section of the country should take advantage of this wonderful opportunity of hearing Brother Wigglesworth. Services morning and evening. Rooms and meals will be arranged for at reasonable rates. For further particulars address Pastor A. W. Kortkamp, 2726 Hillcrest Ave., Alton, Ill.

NEW ENGLAND DISTRICT COUNCIL

The annual New England District Council of the Assemblies of God will convene November 21 and 22 at the Pentecostal Church of Framingham, Mass., of which Elder T. Arthur Lewis is pastor. All affiliating brethren are requested to be present and participate in the deliberations of this Council, which will be held in conjunction with a convention of the Framingham Assembly from November 14 to 24. Those desiring to unite with this Council will be furnished with the required blanks on application to the secretary, R. H. Norton, 61 Walnut St., Somerville, Mass.

WASHINGTON, D. C.—Bert Williams Evangelistic Campaign, Nov. 10 to 30, inclusive. The Full Gospel Assembly, 930 Pa. Ave., N. W., Washington, D. C., has secured the services of Evangelist Bert Williams, for a big autumn revival, to continue Nov. 10 to 30. These meetings have been planned for some months, and the saints have been looking forward in faith and prayer for the Lord to meet them with a great ingathering of souls. Pray with us for a great outpouring upon the national capital. Services will be held morning and evening on week-days, and morning, afternoon and evening on Sundays. Special music will be arranged. Come, bring your friends. For further information write Pastor H. L. Collier, 1112 Lamont St., N. W., Washington, D. C.

FRAMINGHAM CONVENTION.—The annual convention of the Pentecostal Church of Framingham, Inc., will begin Friday, Nov. 14th and continue through Sunday, Nov. 23rd. The first service at 7:45 p. m. the opening day. Services thereafter afternoons at 2:30 and evenings at 7:45 p. m. Elder Albert J. Jenkins of Stratford, Conn., will be the evangelist for the occasion. The convention last year was wonderfully blessed of the Lord, and we are expecting great things from on High during these convention days. The church is located on Hartford Street, five minutes walk from the Boston and Worcester Electric car line at Concord Street. Those coming from Worcester on this line, transfer at Framingham Junction. For further information write T. Arthur Lewis, Pastor, 370 Hollis St., Framingham, Mass.

NEW YORK CONVENTION.—The seventeenth annual Pentecostal Convention will be held at "Glad Tidings Tabernacle," 33d St., West of 8th Ave., New York City, beginning Friday, November 14, for 17 days. There will be two services daily—2:30 and 7:45 p. m. Sundays 10:30 a. m., 3:00 and 7:30 p. m. We are glad to be able to announce that we have secured J. S. McConnell, known as the fiery Irish evangelist, whom God has been using of late in such a remarkable way in Canada. Other special workers secured are Evangelist William K. Bouton, Flushing, N. Y. (Hero of Delmont); Ernest Williams, Phila., Pa.; William L. Evans, Newark, N. J.; Joseph Tunmore, Pittsburgh, Pa.; and many other ministers and missionaries from different parts of the world will be present.

Missionary day and offering will be Sunday, November 23, at which time different missionaries will speak. Special music and singing will be under the direction of BEN COCKERHAN, the singing evangelist. Miss Mildred Anderson, of Washington, D. C., with the Tabernacle Quartette, and Orchestra, will sing and play. On the whole this promises to be a feast of fat things.

Arrangements are being made whereby folks coming from out of town can be accommodated at 4741 Hudson Boulevard, North Bergen, N. J. This is an ideal spot to rest and pray, and since there are only two services a day, and it can be easily reached, the surface car running from West 42nd St. ferry to 34th St. and 8th Ave., one block from the Tabernacle. Accommodations can be gotten at above address at reasonable rates, by writing Rev. H. V. Moss.

Those who desire rooms nearer the Tabernacle, will have no difficulty, as there are many such places in the neighborhood. There are over fifty restaurants within three blocks of the Tabernacle, and with such healthy competition you will find meals good and reasonable.

N. B.—How to reach the Tabernacle? From Jersey or Brooklyn, take Hudson Tubes or B. R. T. to 33d St., New York City, and walk two blocks west. All elevated and surface car lines stop at 33d or 34th St. From up or down town New York, take subway to Pennsylvania Station, 33d St. and 8th Ave., and walk half block west.

For further information as to accommodations, etc., please write Miss Marie Burman, 311 West 111th St., New York City, Convention Secretary.

OPEN FOR EVANGELISTIC WORK.—I will hold evangelistic meetings anywhere a place is open for the Full Gospel to be preached. Have credentials, in good standing, up-to-date with the General Council, and will go to any field for labor where the way is provided.—Evangelist Mrs. Annie Applegate, 924 S. 31st St., Billings, Mont.

A REPUTABLE YOUNG MAN of 23, recent graduate of a Pentecostal Bible school, desires an opening with a God-used, Spirit-filled evangelist. In the meanwhile he is open to calls to be used anyway the Lord may lead.—Edward Armstrong Jr., 812 St. Joseph St., Lancaster, Pa.

OPEN FOR CALLS in Arkansas, Oklahoma and Texas. Anyone desiring meetings write me at Hattiesville, Ark.—Evangelist Haynie Nichols.

WANTED to buy a second-hand folding organ to be used for the glory of God.—Lily Peissker, Grand Rapids, Mich.

OPEN FOR CALLS.—I have resigned as pastor of Corning assembly, and we are open and ready to be used of the Lord as He desires or leads.—R. D. Farrington and wife, 280 E. Market St., Corning, N. Y.

We are an old couple, turned down by our children because of our faith. We have a nice little farm and some money. We would like to get in touch with someone that would like to come and make their home with us. What we have shall be theirs, if they come and look after things. Eber Haning & Wife, Uniontown, Pa.

Send 25 cents for large package of tracts.

ADVICE TO A YOUNG MAN

There are great days ahead, my boy, keep close to Jesus, do not make a pattern of anyone save Him, eat the Bible, pray much, win a double armful of souls this year, and "yield not to temptation." The devil has a multitude of ways of making war upon the saints and you will meet him as a roaring lion, and as an angel of light. He will come sometimes in the form of an enemy, and sometimes as a friend. "Resist the devil and he will flee from you." Take care of your health, get plenty of exercise and sleep, and store up a mountain of strength to draw on in the years to come; keep on shouting, and do not forget when you pray to believe that you receive. "And this is the victory that overcomes the world, even our faith." Every now and then read the eleventh chapter of Hebrews and the story of Daniel in the lions' den.—Chas A. Shreve.

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