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Oil for the Empty Vessels



Read 2 Kings 4:1-7.

This is a story of debt. The husband had died, leaving debts which he had probably inherited from his father, as is so commonly the case in oriental countries, and the poor, helpless widow was left to face the threatening creditor. She cried for help to Elisha, the man of God, and his first question elicited from her a frank confession of her state of need. "Thine handmaid hath not anything in the house save a pot of oil." Then came the command to borrow empty vessels, and in the secrecy of her home to fill them with the multiplying oil. Not until there was "not a vessel more" did the miraculous supply of oil cease: and with the abundant supply thus obtained, the widow was enabled to pay her debt to the full, enough remaining over to support her and her family.

Have we any light in the New Testament which will illumine to us the spiritual teaching of this touching story? I think we have. In Romans 1:14 Paul says, "I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise." Elsewhere in that Epistle he proceeds to unfold what is the nature of that debt, which is shared by every Christian with him. It is that *those who have received the Gospel owe it to those who have not*. Suppose a sum of ten dollars were given to me, half for myself and half to be passed on to you. If I kept all the ten, I should owe you five dollars, and no amount of reasoning or arguing could prove me in anything but a state of *debt*. The case is precisely similar with regard to the Gospel, and the Christless world. Jesus wrought out a perfect plan of salvation, and left His church instructions to preach this Good News to every creature: thus every Christian who has been saved is a debtor to all the unsaved (1 Thess. 2:4). Jesus died to redeem them just as much as me: so, if I do not tell them of it, I am in their debt. The moving principle of all soul-saving and missionary work is this acknowledgement:

I AM A DEBTOR.

Elisha's miracle also shows us in type the only way for us to pay our debt. Oil is in every part of the Scripture a symbol of the Holy Spirit. In a previous chapter we have seen His anointing as typical of the Pentecostal Baptism, equipping His servants as prophets, priests and kings. Here we learn a further truth from the symbol of oil, viz: the Holy Spirit as our power for soul winning, the equipment for missionary work, the one and only means by which we can pay our debts.

Beloved, have you realized that you are a debtor? If so, what are you doing to pay your debt? Are you relying upon your education and learning, upon your past training and experience, upon your heredity of godliness and your environment, in your efforts to take the Gospel to every creature, and to win souls for Jesus? These things will prove like a broken reed: there is absolutely no Power, no equipment for soul winning but

GOD, THE HOLY GHOST.

Blessed are they who have learned this initial lesson of missionary training: "Thine handmaid hath not anything in the house, save a pot of oil."

And the *method* of this miracle teaches us precious lessons as to the work of the Holy Spirit. Every needy soul around us constitutes an empty vessel, which we can fill by the Spirit's power. But the widow had to retire into the secret place, to "shut the door": and this reminds us that the chief part of our work for souls is the hidden life of intercession in the secret place alone with God.

The next step was to "pour out." In Phil. 2:17 and 2 Tim. 4:6 Paul speaks of being "offered"—literally "poured forth as a drink offering"—for those whom he had won to Christ. This is the secret of multiplying oil. As long as you keep to yourself what you have of the Spirit's power, you will remain poor spiritually. But when you begin to pour out of the fulness, however small the supply may seem to you, it will multiply in the pouring, and you will become rich in blessing others. Oh to learn the secret of a poured-out life! It is said of our Saviour that "He poured out His soul unto death" (Isa. 53:12)—and those who would pay their debt to the unsaved world and win souls to Jesus, must follow in His footsteps.

The command of the prophet was, "Thou shalt pour out into *all* those vessels": there was to be no picking and choosing. Even so the Lord would have us always ready to pour out of the Spirit life within us to every needy soul He sends to us. Not merely to those whom we would choose, or to those who are congenial to us, but to *every* empty vessel must the gracious supply be ministered. And the Almighty Lord who multiplied the little lad's five barley loaves to feed about ten thousand people, and who worked a similar miracle with the widow's oil, will so multiply our scanty supply of the Spirit's power that we shall be astonished at the number of souls who will receive blessing.

There are needy souls like empty vessels all around us. Every day we live we come into contact with these spiritually empty, thirsty ones. Oh that we may be faithful in the pouring out! Many of us are lean and starved ourselves, simply because we have not poured out the blessings we have received. Perhaps we shrank back for fear of losing the little we had, or because we thought it was too little to be of any use. How we need to learn the lesson of Prov. 11:24: "There is that scattereth, and yet increaseth: and there is that withholdeth more than is meet, but it tendeth to poverty."

Is thy cruse of comfort wasting?
Rise and share it with another;
And through all the years of famine,
It shall serve thee and thy brother.

Love divine will fill thy storehouse,
Or thy handful still renew:
Scanty fare for one will often
Make a royal feast for two.

For the heart grows rich in giving:
All its wealth is living grain;
Seeds which mildew in the garner,
Scattered, fill with gold the plain.

How long did this wonderful miracle continue? Was it only until a few empty vessels were filled that the supply was granted? If I begin to pour out of the Spirit's life within me, to spend and be spent in loving, earnest, soul-saving work, how long will it be before I become spiritually exhausted, and feel that I have done all I can accomplish for them? Praise God, the sacred

story gives us the answer to this question. It was not until the cry was heard, "There is not a vessel more," that the oil ceased flowing. Not until we leave this earth shall we cease to come into contact with needy souls, to find empty vessels to be filled with the Spirit's power, and so never need we fear that His supply will cease. The more we pour out, the more we have to give. And the result will be, as in the case of the poor widow, that not only shall we be enabled to pay our debt to the world around us, but there will be abundance left for our own spiritual lives. In pouring out, we shall not become impoverished, but more and more enriched, for "there is that maketh himself poor, yet hath great riches" (Prov. 13:7).

—From *Pictures of Pentecost* by Alice E. Luce—a book that everybody in Pentecost should have to read and to lend. Price 50c postpaid, from The Gospel Publishing House, Springfield, Mo.

FIRST FRUITS

Who Are They, and From What Ranks Are They Drawn?

We have no right to take a text out of its setting, and use it to substantiate a theory we wish to advance, unless it is clear from the context that it is without doubt applicable to our subject; the failure to notice this seems to be responsible for much of the conflict of opinion which has arisen in dealing with unfulfilled prophecy.

Bearing this in mind, let us try and answer the last question at the head of this article first. "From what ranks are firstfruits drawn?" We may safely presume they will not be drawn from the heathen, who have never heard the Saviour's name, nor the wondrous story of His love. They will not be.

Drawn From the Jewish Nation, for the 144,000 sealed from the twelve tribes pass safely through the tribulation, as did their forefathers in Egypt, when the destroying angel passed through the land, the mark in both places carrying protection from death with it. They will not be drawn from those Gentile nations who have heard the Gospel message and rejected it, and we seem to have but one other section to fall back upon—the Church of Christ—and it is from what is said of this section that we must try and find the answer to the first question, "Who are they?"

We are told in our Bible that "Christ is the Firstfruits of those who slept" (1 Cor. 15:20), but something more than a resurrection must be here implied, for Christ was not the first to return from the dead. There was the child raised by Elijah (1 Kings 17:23), the child raised by Elisha (2 Kings 4:35), the body of the dead man which was cast into Elisha's grave, who came to life (2 Kings 8:21), the widow's son of Nain, the daughter of Jairus, Lazarus. All these came back from the dead before Christ died, so that the resurrection only is not the characteristic which defines the firstfruits. What is it, then, which firstfruits and the Saviour alone possess

At the Time of This Gathering?

The Saviour was, and still is, the only One returned from the dead in the res-

urrection body which is not limited as is the earthly; the resurrection body has attributes of which we can form no conception, but this firstfruits must possess, or it is not firstfruits we are considering.

And now, having attempted a definition, let us read carefully the 14th chapter of Revelation. In glancing through this chapter, we notice that it seems complete in itself, and treats of a Firstfruits, a Harvest, and a Vintage, and implies that the world's harvest of souls is to be gathered in on the lines of the Jewish natural harvest. On referring to Leviticus, we shall find much is told us of the gathering of the natural harvest. The firstfruits were all gathered from living, standing crops; they were specially gathered for the occasion, and if the world's harvest of souls follows this characteristic, they too will be gathered from living peoples at the time of gathering. Again, firstfruits, according to the Mosaic law, consisted of a very small quantity in comparison to the harvest, and this appears to hold good, as in Revelation 144,000 are named as firstfruits,

A Very Small Quantity

if gathered from the living only, and smaller still in comparison if the dead are included.

Let us now read Luke 21. In verse 36, the Saviour, after describing those events which are to be characteristic of the closing of this age, says: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things, and to stand before the Son of Man." This is essentially addressed to the living. Nothing is here said about the dead, the trump of God, or the voice of the archangel, or indeed any signal whatever, and the last clause of the verse reveals that those translated at this time will find themselves in the presence of the Son of Man who is still in heaven, He not yet having descended into the air, and agrees with the promise of Revelation 3:10: "Because thou didst keep the word of My patience, I also will keep thee from that hour of trial which is to come upon the whole world, to try them that dwell therein."

In the 12th chapter of Revelation, under the symbol of a sun-clothed, star-crowned woman, we seem to have presented to us the gathering of the firstfruits, who, with Christ as the Head and they the body, form the Manchild who is to rule all nations. This child is caught away to God and to His throne—not to meet the Lord in the air. If, as some hold, this chapter refers to Christ alone, then what becomes of

The Rest of the Vision?

The woman there alluded to, if this is so, must be His mother, Mary, whom the dragon persecutes, who fled into the desert, where she had a place prepared for her, and where she is nourished one thousand two hundred and sixty days; but as far as we know, nothing representing this happened to her, for from the time the Saviour said, "Woman, behold thy son," His disciple John took her to his own home and became her adopted son. Besides which, if we attempt to interpret the vision on these lines, it must have been long past when John wrote the account, and would not have been included in the things that are to be hereafter. But if the travailing woman represents the Church of Christ, then the vision becomes at once luminous, and portrays those events which lead up to the commencement of God's dealing with the Jews, as foretold in Micah 5:3, when he declares God will not renew His dealings with them until the travailing woman has brought forth the Manchild, the very phrase which forms the heading of this chapter.

The rapture of the Manchild evidently produces the war in heaven, which results in Satan and his angels being cast out, and who then bring about

That Awful Time of Trouble,

such as never was on earth before, and never will be again. It is to end this trouble and save the human family from destruction, that brings back Christ in person, to put an end to the state of lawlessness which will then be rampant, and to restore all things.

And now let us glance at the two texts which are generally quoted in connection with the firstfruits. The first is

from 1 Cor. 14:51, 52; but let us read the whole of the chapter and see what it is about, and not take the text out of its setting. The whole chapter is an exhortation by Paul to the Corinthians to lead a new life, showing why this should be so, and he then discloses "a mystery," or secret, to them; but says nothing about firstfruits. "Behold, I show you a mystery: We shall not all sleep, but we shall be changed in a moment, in the twinkling of an eye," and fixes the event "at the last trump," and as this includes the first resurrection, it seems to be part of the harvest scene, for surely there would be more than 144,000 counted worthy to be partakers in the first resurrection,

Out of the Countless Millions who have lived and died since Abel, up to the time that this event takes place; whereas in Revelation 14, it distinctly states this number as firstfruits, and that they are redeemed from the earth and from among men—i. e., the living.

The second text is from 1 Thess. 4: 15, 16, 17, and here again the chapter is one of exhortation; and then Paul seems to write as though there had been some question concerning the dead; but as the view of the Thessalonians is not stated, we can only gather from his letter what their trouble was. It seems to be this: they believed, as the apostles taught and thought, that probably Christ would return in their day, and as some of their converts had fallen asleep, they thought these had lost the opportunity of sharing those glories which were to take place at His return; so Paul writes to them concerning "those having fallen

asleep," and tells them: "That we, the living, who are left over to the coming (parousia) of the Lord, will by no means precede those who fell asleep;" but here again nothing is said about firstfruits, but he does connect it with the resurrection, and also with Christ's Parousia, and the meeting-place in the air. This takes place

Before the Manifestation, how long before is not said, but there seems to be a decided interval for some events which follow to take place.

Now, in the case of Lazarus, both sides of the question are stated; word is sent to Jesus of his illness, and when he is dead the Saviour comes to comfort the bereaved ones, and Martha goes out to meet Him, and says, "Lord, if Thou hadst been here, our brother had not died." Jesus comforts her with the thought of the resurrection, and her reply shows her view of the matter: "I know my brother shall rise at the last day." Ah, yes, does she not overlook the fact that the Lord of the resurrection is standing beside her? This seems to be the view of the Thessalonians, or why does Paul write to them concerning those who had fallen asleep?

In both cases it is the presence of the Lord of the resurrection that makes all the difference. The Saviour does not reason the matter for Martha, but says, "Show Me where you have laid him." Then comes the Royal command, "Lazarus, come forth!" and the resurrection is an accomplished fact. There is no waiting here for the last day, nor will there be in the case of firstfruits.—**Prophetic News.**

intensify the lights He has in the world. Every virgin can have her vessel filled with oil; she can have the vessel as large as she can carry.

"I have come that you might have Life and that you might have it more abundantly." Christ has come that we might have Light, and that we might have it more abundantly. "I am the Light of the world, he that followeth Me shall not walk in darkness, but shall have the Light of Life."

The world belittles your light. But won't the world be surprised later on? Gideon commanded lamps to be placed in pitchers in every man's hand. At a given signal from the Captain, the vessels were broken and the lights shone out. We have this treasure in earthen vessels that the excellence of the glory might be of God and not of ourselves. The world does not see the light within.

When the Captain of our salvation gives the word, in a moment, in the twinkling of an eye, we shall all be changed; this corruptible will put on incorruption, and this mortal will put on immortality. At which the world will be surprised, dumbfounded.

Gideon's handful, despised by their enemies and friends, will be seen as triumphant victors. Therefore strengthen the feeble knees. Say to the weak, be strong.

Have you got glory? You can have more. The Spirit of glory can rest upon you as never before, the Spirit of God and of glory.

The Lord wants to transform His people into His likeness. Meanwhile He says, "Occupy till I come."

WILL POWER NOT ENOUGH.

Strong will-power is no guarantee of getting a thing done. The trouble with our common worship of will-power is that we leave out of account another factor that is even stronger. It is like the predicament of the negro who, wrestling with a balky mule, was asked, "Why, Sambo, where's your will-power?" "My will-power's all right," came the reply, "but you ought to come out here and see this yer animal's won't-power." There is in all of us a "won't-power" that is more powerful than the strongest will-power any human being ever had. Its name is sin. Will-power crumples like a piece of tissue paper in the flame when, unaided, it confronts some real sin-desire of our life. And when will-power has done its feeble most, and failed, then Christ has His opportunity.—From the Sunday School Chronicle.

Build your nest upon no tree here, for ye see God hath sold the forest to death: and every tree whereupon we would rest is ready to be cut down, to the end we may fly and mount up, and build upon the Rock, and dwell in the holes of the Rock.—Rutherford.

"We do not sail to glory in the salt sea of our own tears, but in the red sea of a Redeemer's blood. The Cross of Christ is the key of Paradise.—Secker."

-:- (The Glory of God) -:-

The glory of the Lord is about to be revealed; and all flesh shall see it together. What effect will it have on the world, and what effect will it have on the saints? When the sun rises the bats creep into their holes; but the birds and mankind welcome the glory of the sun. When the glory of the Lord is revealed the wicked will shrink away consumed by the brightness of His appearing; but the righteous will bask in the rays of His glory.

God sends beforehand advance rays of glory, anticipating the glory of His appearing. The Spirit of Glory and of God rests on you. You have a beam from the throne. If a beam is so good, what must be the whole radiance? Compare one ray with midsummer's noon-day sun which blinds and overwhelms by its intensity.

The revelation of Christ at His second Coming will not blind the saint; it will transform him. "It doth not yet appear what we shall be, but we know that when He doth appear we shall be like HIM for we shall see HIM as He is." Moses had a faint foretaste of God's glory; and he covered his face with a veil when he came down from the mount, because the children of Israel could not bear the sight of reflected glory.

Not only Christ's face, but His raiment shone; it was white as the light. The saint's whole being will shine. Thank God for the earnest. You can have more rays. The more rays you have, the more you will dispel the darkness. You are a light set on a hill, a beacon, a light-house! Light is increasing for the saint, and darkness is increasing for the sinner. If the light in thee be great, how dark is the darkness of the sinner deepening into greater darkness.

Gross darkness covers the people. The world boasts of the so-called light of learning which is in reality darkness brought on by self-deceit.

The light of the world is Jesus. "The Word is a light unto my feet and a light upon my path." In proportion as men set aside the Bible, so in proportion will they be in darkness. On the one hand there is increasing light, and on the other hand deepening gloom. If the Bible is dethroned, light will go out.

Gross darkness is covering the people who are so conceited that a film covers their eyes,—a film so great that they mistake darkness for light. They are blind leaders of the blind. They love to have it so.

God has His lights. He is going to

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EDITORIAL MEDITATIONS.

Two sayings of the Lord Jesus which we desire to refer to would, if hearkened to and obeyed by those claiming to be His servants, wonderfully help to shape and regulate our activities and safeguard against resorting to questionable and sometimes unscriptural methods in an effort to popularize our ministry, and bring to us notoriety as well as success.

The first passage we call attention to is very searching: "How can ye believe which receive honor one of another, and seek not that honor which cometh from God only?" John 5:44.

Does not this passage very clearly reveal the reason why some very successful preachers and evangelists—from a human standpoint—believe and preach only a partial gospel? Were they to do otherwise it would injure their religious reputation and circumscribe their ministry and they might eventually find their occupation gone.

How many leaders "who loved the praise of men more than the praise of God" have disregarded these words of the Master; bartered the eternal for the perishable; for they could not have both? They have made their choice, and verily they have their reward.

Paul testifies that in his ministry "he had not shunned to declare the whole counsel of God," but these have.

God's honor and approval is surely more to be desired than the applause of men; yet if we seek the approval of men we must suffer the disapproval of God. "But if any man serve me" Jesus says, "him will My Father honor." John 12:26. Which do we value most?

Some very prominent religious leaders through their compromises have courted and received world-wide popularity, being honored by the rich, titled and influential, even by royalty in some cases, in the old countries. One in particular, when he visited this country (which he did on several occasions), was feted and feasted, complimented and flattered by mayors of cities and governors of states, honored by church dignitaries, and fawned upon by the people. All of which he seemed pleased to receive in direct conflict with the spirit of the word.

This cannot be done except at the sacrifice of spirituality in their own personal experience, and a decline in the move-

ment they represent, in every case, and some of them are among the most backslidden institutions to be found.

Others are pursuing the same course with the same outward success, having honors heaped upon them and temporal benefits by the wagon load, besides untold sums of money. One such of recent years has become practically the supreme dictator in the religious world, and must eventually meet his downfall.

The second text we quote embodies the same principle, prefaced by a woe. Listen: "Woe unto you when all men speak well of you! for so did their fathers to the false prophets" (Luke 6:26).

Surely we ought to heed this solemn warning. But many of the noted ones of our day seem to have utterly ignored it and can only be classed with the false prophets. It is right to render "honor to whom honor is due," and if any live worthy of honor they may have it conferred upon them, but that is another thing from seeking to have men speak well of us. Jesus said, "I receive not honor of men." What an example for us to follow; but how little of this spirit of Christ is manifested by the so-called Christian leaders of our day, who, ignoring every feature and principle contained in these precepts, are running with their arms wide open to welcome the woe; and it will surely meet them.

The fact is, that the promoters of the present Inter-church World Movement are actuated by this forbidden spirit in undertaking to build up a great modern tower of Babel and are placing their entire dependence on men and money, and not in God. And like the one on the plains of Shinar, it must topple and the name and fame of it shall perish, "that no flesh shall glory in His presence."

We believe it possible to offer an explanation of Satan's the supposed communication of persons in this

life with the spirits of their departed friends, which we feel would go far toward refuting the claims of spiritualists along this line.

Are we not warranted in the scriptures in believing that everyone who is born into this life has appointed over them by the Lord a guardian angel to look after their welfare? See Matt. 18:10; Psalms 91:11, 12; Heb. 1:14.

Now, if this be true, is it not reasonable to believe that Satan also appoints to each soul, an evil attendant spirit in the interests of his kingdom?

And if this is so, would not this demon spirit be perfectly familiar with every feature and detail of the life of the particular soul over which it had supervision, and be able at any time after their death to personate them, imitating their tone of voice, hand-writing, etc., and relating all that ever transpired during their life?

We might draw attention to some scriptures which we think will help to confirm this view, showing that not only does Satan, and the thoroughly organiz-

ed principalities and powers of darkness, try to exercise supervision over individual lives, but to undertake, through his appointed representatives, to direct in the affairs of states, nations and institutions. As a proof of this let us refer to the 10th chapter of Daniel, where we read that a certain vision promised to Daniel was intercepted and delayed for twenty-one days, by demon power. And note, particularly, how that power is designated. To make it clear we will quote verses 12 and 13, where the angel assures Daniel that his prayer was heard from the first, though delayed so long.

"Then said he (the angel) unto me: Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

"But the prince of the Kingdom of Persia withstood me one and twenty days; but lo, Michael, one of the chief princes, came to help me; and I remained there with the Kings of Persia."

Notice the conflict in the heavenlies, between two princes—spiritual beings. One a demon prince in the interest of a Satan-ruled earthly kingdom, contending against the representative of heaven, who was commissioned to convey a certain message to Daniel, and against the heavenly prince Michael sent to the angel's help.

Does this not clearly show that Satan, is the prince of the power of the air, and as Paul declares, is the God of this world, and has a diplomatic demon presiding over every kingdom and earthly movement secular and religious. But God has assured his trustful believing children that they need not be ignorant of Satan's devices.—J. T. B.

Remember it is the very time for faith to work when sight ceases. The greater the difficulties, the easier for faith. As long as there remain certain natural prospects, faith does not get on even as easily as when natural prospects fail.—Geo. Muller.

To cherish a foolish thought is most assuredly grieving the Holy Spirit whereby we are sealed. But if we judge the foolish thought it does not disturb our communion. There is a vast difference between treating evil thoughts as intruders, and providing them with furnished lodgings.—C. H. M.

ORDER SUNDAY SCHOOL LITERATURE NOW.

During the next two weeks we expect to be printing our Sunday School literature for the third quarter. As they deal with the International Sunday School lesson from the Pentecostal viewpoint, they are entirely different from any other. Sister Alice R. Flower and Bro. Stanley H. Frodsham have written all the comments to the lessons.

The quarterlies are still 5 cents each, in spite of the fact that the cost of paper has practically doubled during the past three months. You will help us greatly by ordering early.

Questions and Answers

By E. W. Bell, 338 W. Pacific St., Springfield, Mo.

846. What do you answer when men say to you: "You are incorporated, you are taking the mark of the beast. You fear man, you should look to God only for protection."

The brother who asks this question says those who criticize him thus are opposed to co-operation with one another in the work of the Lord. The explanation shows in part why they turn on him in this way. Nothing is clearer in the Bible than that God wants His people to be one, and to pull together and to act in harmony both as to the truth and in spreading the Gospel of Jesus Christ. Now one who chooses his own way and wants to follow his own will, instead of the will of the Lord, will always find some excuse and try to throw the blame on the other fellow. He thinks this covers him up and hides his tracks, and puts the other fellow in the hole. But no one who is spiritual is deceived by such attempts. They are merely doing as the people to whom Christ refers when He says, "They all began with one consent, to make excuse." Nothing they said really excused them from doing as the Lord commanded. They did not fool the Lord, but they fool themselves by their excuses.

But this may not be the whole trouble. There are some who are perfectly honest, who have had such questions put into their minds by others. I know a man who says that everything that is held according to the laws of the land will have the mark of the beast on it, and that the beast will claim it, during the Great Tribulation. Well, suppose he is right about this. I hope the saints of God are not planning to stay here during the tribulation, and to contend with the Beast about their property. So far as I am concerned my earnest hope and plan is to be caught up to meet the Lord in the air before this, and even if the Beast takes what is left behind, I shall not worry about it. My business is to make it serve God at the present time to its utmost capacity. But as a matter of fact, the man who is making this contention about keeping the saints free, is himself one of the most arbitrary and autocratic teachers, whom the saints charge with taking away their liberty and acting like a pope. We need sometimes to have one corner of our eye open when a fellow is opposing and fighting everybody else, to see if the real bug under the chip is not that his real desire is that we may come and be under him. It is a pity, a lamentable pity, that any man will contend against other men, largely because he has selfish schemes to carry out. Such a spirit is utterly contrary to the spirit of the gospel, and no minister of Jesus Christ should sink down to it. The fact is, that very few of our local assemblies are incorporated.

In many states there is nothing to be gained by such incorporation. But in some states an assembly could not legally hold the lot on which its church is built, without being incorporated, and they could not sell it and give a clear title to it without being incorporated. In some states if they had a gift left to them under a certain name, and that name is not incorporated, the court would refuse to turn over the property to them, and hold that they had no legal existence before the law. Such a thing actually happened in the State of Ohio. A man died and left some property to the Pentecostal Assembly of that state, but the Judge held that in the eyes of the law no such Assembly had any existence, and they did not get what was left to them. For reasons similar to these the General Council of the Assemblies of God is incorporated, that it may receive gifts, and administer them to the glory of God, and do business legally, and not have its gifts in part taken away with taxes and such like.

There is no use for any body in ignorance to strain at the gnat and swallow the camel in fighting such a matter. The fact is that every saint in the land who owns a lot or a piece of land is complying with the law just exactly as we are. The law holds that if they buy a piece of land they must get a written deed to it, that a mere verbal sale is no good. That this deed must be signed up before a justice of the peace or a notary public or some legal officer, and that it must be put on record in the county and the matter is all done up under proper legal seals. Why do not these saints see that their house and lot is held according to the direction of the law, and that their deed has an officer's seal on it, and that if these claims are true that the Anti-Christ is going to get all such property, that he is going to get their house and lot, and their 80 acres of land, just the same as he is going to get the house and lot that is held in Springfield by the General Council of the Assemblies of God? Why are they not consistent, and why do they not refuse to comply with the law and refuse to take a written deed and refuse to have it signed up before a notary public and refuse to have it recorded on the county records? Not until they are consistent enough to do this should they open their mouths against their brethren doing only exactly the same thing that they are doing when they do the Lord's business in a legal way.

847. What does Paul mean by virgin in 1 Cor. 7:36?

He means a single woman who has never been married. To understand this passage we must remember that there was no courting by young people in those days, as now, no such thing as a

virgin choosing her own husband. They do not do this in Greece even today. Marriages were arranged then by the parents. So this passage does not mean, as some suppose, that if a suitor has wronged his intended bride that he should feel free to marry her or not as he liked. It means if the FATHER of the virgin is carrying his opposition to her marriage to an unseemly extreme, if he is not going to be able to care for her as long as she lives, and she needs to marry to provide a future home for herself, then the father should give in and let some young man have the girl, and he is assured that he has not sinned by giving his daughter in marriage. This 36th verse could be rendered as follows to bring out the meaning:

"If any father thinks he is going to a shameful extreme in not arranging for the marriage of his virgin daughter, if she is already beyond the prime of life, and there is a real necessity for her marriage, let the father do as he desires in the matter, he does not sin. Let the couple marry."

The giving or keeping of the virgin was a matter in the hands of the father, and not of the suitor.

848. What caused silence in heaven for half an hour, as mentioned in Rev. 8:1?

I don't know for sure. Once as I read this verse the Spirit fell on me in mighty power and lifted up my voice like a trumpet, warning of impending danger. I am inclined to believe it is the hush before the storm; that it is a silence in face of the terrors of judgment that take place under the seventh seal.

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Gospel Publishing House, Springfield, Mo.

-:- A Vision of the Abyss -:-

An extract taken from a booklet entitled "Unparalleled Trance Vision of Paradise and the Abyss," given to Marietta Davis in 1848, which is in entire harmony with the Bible and indirectly exposes such delusive isms as Spiritualism, Eddyism, Unitarianism, Universalism and soul sleeping.

The following is part of the preface by Pastor J. L. Scott, a Baptist minister:

In August, 1848, a young woman named Marietta Davis, aged twenty-five years, residing with her mother, Mrs. Nancy Davis, at Berlin, New York, fell into a sleep or trance, in which she remained for nine days. All endeavors on the part of her friends and of her physicians failed to arouse her from this unnatural state. When at last she awoke to a consciousness of external things, she was in the full possession of all her natural faculties, with an almost supernatural acuteness of perception super-added.

Before she fell into the trance, her mind had been considerably exercised in regard to her future state; but there was yet a lingering doubt which greatly disturbed her. Her mother and sisters were exemplary members of a Baptist Church, in Berlin, then under my pastoral charge, but Marietta's doubt seemed to have kept her from the enjoyment of the hope in which her family so confidently rested. But when she came out of the trance in which she had lain for so many days, it was with joy and rejoicing over the unspeakable things which she had seen and heard. Her mouth was filled with praises to God, and her heart swelled with gratitude to Him for his loving kindness. She averred that while her body lay as it were in death, her spirit had visited the eternal world. She informed her friends that she was not to remain long with them; but should soon go hence to enjoy a mansion prepared for her in her heavenly Father's Kingdom. After this she lived seven months and died at the time predicted by herself; and so perfectly did she know the hour of her departure, that when it arrived she selected a hymn and commenced singing it with the family; and while they sang, her spirit took its flight so gently as not to attract their attention. Thus the hymn commenced with her friends on earth, was doubtless concluded with the angels in heaven.

Marietta Describes the Abyss.

My angel guide touched my forehead again, and lo! the brightness and the glory of the scene departed, and I immediately descended, and soon was in a low and gloomy subterranean vault. Darkness in thick folds encompassed me, and a feeling of supernatural dread entered my soul and shocked my being. A quivering and spasmodic action wrought in fearful conflict throughout. My spirit startled at every movement of my mind. Yea, it appeared as if my thoughts wrestled amid the darkness. A distant roar broke upon my ear, as if an ocean poured its mighty waters foaming and

surging down some craggy rock-bound cataract. In vain I sought to grasp some substance by which to impede my rapid movement, which appeared to force me downward toward the awful abyss.

At this moment a blue sulphurous flash disturbed the vault of nether darkness, and as it disappeared all around me floated grim spectres, each enveloped in the fire of unhallowed passion. So sudden had been the change and so dreadful its effects upon me, that no thought but that of horror and despair had entered my mind, until these lurid ghosts appeared; then a more fearful terror possessed me, and I turned to seek refuge in the embrace of my guide, and lo! I found her not! Alone and in this dreadful place, no means are left me to express the most faint idea of the agony of that moment. At first I thought I would pray, but in an instant the whole scene of my life was before me. Then I exclaimed, "O for one short hour on earth! for space, however brief, for preparation of soul, and to secure fitness for the world of spirits!" But my conscience, as if some fiend, in a voice hoarse and trembling, echoed, "In thy day thou didst reject and spurn the means adapted to thy necessities, canst thou hope for successful suit in this dark scene of woe?"

And then to add to my misery, my former doubts and skepticism arose like living beings, looking upon me with piercing glare. They revolved around me in condemning mockery, as though each was a self-actuated body. Thus congregated my life's meditations. No secret thought but now composed a part of that attending throng; even those thoughts I had, as I supposed, forgotten proceeded in order and strength around me. Again they changed, and each appeared an orb revolving in the mental, spiritual, and moral atmosphere of my being, and these, although first appearing in separate parts, at length combined as components of myself. To escape them was to flee from my own life. To annihilate them would seem to blot out my own existence. Then it was that I realized the force of the Saviour's expression, "For every idle word that man shall speak, he shall give account in the day of judgment."

While thus my mental being seemed revolving in outward vision about my despairing thought, and while in the most absolute wretchedness my spirit longed to be delivered from this nether gloom, and to repossess the bodily form, another scene.

The Saviour in the Cloud.

Bewildered, and ready to abandon all hope of ever escaping that abode, I had determined in my mind that the sight was the last which was to fill up the cup of woe, from which I had drunk already to agony, and which to all eternity could not be drained, when lo! I saw the Saviour extending His arms toward me, while from His lips in holy music fell the lovely and soul-enrapturing sen-

tence, "Come unto me all ye weary and heavy laden and I will give you rest."

How vast the contrast, when from the midst of the cloud, was revealed that glorious Being encompassed with the shining appearance of a sun. Inwrought into the revolving surface of the halo of light which encircled him, and which moved with calm but rapid motion, I beheld a representation of the true relation between the Divine Redeemer and the universe of light, where holy angels dwell, and the awful disparity between my own nature and that sphere of light and life, harmony and love.

I thus beheld Him whom, in my madness, folly and skepticism I had so often rejected. At first I wished to break from the mental embodiment which was about my inner being, and mingle the very elements of my life with this sphere of light, and to dwell in its beauty, peace, and joy; but being unable to enter into its reality by reason of the diversity existing between its intrinsic exaltation and the impure elements of my fallen mind, a feeling of distrust and doubt again arose within me.

The Phantom Sphere.

Suddenly a sable veil of nether night appeared to ascend, pervading and encompassing my being. My inner doubt seemed wrought into a cloud that shut out the upper glory, and the spirit of denial plunged me into the vortex of a deeper gloom. I fell as one precipitated from some dizzy height. The embodiment of darkness opened to receive me. The moving shadow of a more desolate abyss arose like clouds in dense masses of tempestuous gloom; and as I descended, the ever-accumulating weight of darkness pressed more fearfully upon me. At length a nether plain that seemed boundless was imaged upon my sight, which, at a little distance, appeared to shine with the resemblance of metallic ores, and to be covered with the sparkling semblance of vegetation. Luminous appearances, like waving trees, with resplendent foliage, and flowers and fruits of crystal and of gold, were visible in every direction.

Multitudes of spirits appeared beneath the umbrage, and luminous mantles were folded about each rapidly moving form. Some wore crowns upon their heads; others tiaras; and others decorations of which I knew not the name, but which appeared to be wrought of clusters of jewels, wreaths of golden coin, and cloth of gold and silver tissue. Others wore towering helmets; and others circlets filled with glistening and waving plumes. A pale and lambent phosphorescence was emitted by every object, and all appeared a splendid masquerade. The apparel worn by these busy myriads corresponded with the ornaments of the head; hence every variety of sumptuous apparel was displayed upon their forms. Kings and queens arrayed in the gorgeous robes of coronation. Groups of nobility of both sexes, also decorated with all the varieties of adornment displayed in the pageantry of kingly courts. Dense multitudes were visible in costume proper to the highly cultivated

nations; and as they passed by, I discovered similar groups composed of less civilized tribes, attired in barbaric ornaments of every form. While some appeared clothed in the habiliments of the present day, others were in ancient attire; but every class of spirits manifested, in the midst of variety of mode, a uniformity of external pride, pomp, and rapidly moving and dazzling lustre.

Sounds of mingled import—bursts of laughter—utterances of revelry, of gay sport and witty ridicule, and polished sarcasm, and obscene allusions and terrible curses broke upon my ear. These again were intermixed with impure solicitations and back-bitings, and hollow compliments, and feigned congratulations, and all in one sparkling brilliancy, agitated the pained, bewildered sense.

As I advanced, I walked as upon scorpions, and trod as amid living embers. The trees that seemed to wave about me were fiery exhalations, and their blossoms the sparklings and the burnings of unremitting flames. Each object I approached by contact created agony.

The phosphorescent glare that surrounded the various objects burned the eye that looked upon them. The fruitage burned the hand that plucked and the lips that received it. The gathered flowers had emitted a burning exhalation, whose fetid and noisome odor, inhaled in the nostrils, caused excruciating pain. The fiery atoms of the atmosphere burned as they were wafted by me. The air and the blast that moved it, alike were burdened with the every elements of disappointment and wretchedness.

Upon turning to see if I could discover a single drop of water to allay the fierce and intolerable thirst; fountains appeared, and rivulets flowed amid the herbage, and lay in calm and placid pools. Soon, however, I discovered that these corresponded with the former illusions, and the drops of spray from the sparkling fountains fell like drops of molten lead upon the shrinking form. The flowing rivulets were like the molten river of metallic fire that streams from a furnace seven times heated; and the deep still pools were as the white and waveless silver in some glowing crucible, when every atom is burning with a fierce, intolerable glow.

Meets a Former Acquaintance.

When in solemn contemplation of these fearful scenes, a spirit approached me whom I had known on earth. This being appeared externally far more brilliant than when in the body. The form, the countenance, the eyes, the hands, appeared endued with a metallic lustre that varied with every motion and every thought. Accosting me the spirit said:

"Marietta, we are again met. You see me a disembodied spirit, in that abode where those who inwardly deny the Saviour find their habitation when their mortal day has ended.

"Strange emotions agitate your bosom. Thus I felt, looked, wondered, and moved in sad and bewildered anxiety in the hour when my being here discovered the theatre of its present existence. But I

experienced that which you have never yet realized in the interior principles of mind. Strange and uncontrollable are the emotions causing me to relate that inward sorrow which this brilliant exterior would, if it were possible, conceal.

"My life on earth was suddenly brought to a close; and as I departed from the world, I moved rapidly in the direction prompted by my ruling desires. I inwardly desired to be courted, honored, admired—to receive universal adulation, and to be free to follow the perverted inclinations of my proud, rebellious, and pleasure-loving heart—a state of existence where all should be pleasure without restraint—where each should be free to obey the promptings of every passion, and where every indulgence should be permitted to the soul,—where prayers and religious instructions should find no place—where the Sabbath should not be known—where no rebuke of sin should ever fall—where existence should be spent in gay and festive sports, with no superior and restraining power to molest or interfere.

"With these desires I entered the spirit world, and passed to the condition adapted to my inward state. I rushed in haste to the enjoyment of the glittering scenes which you now behold. I was welcomed as you have not been, for at once I was recognized as a fit associate by those who here abide. They do not welcome you, for they discern in you an interior desire, adverse to the luring passions which here prevail.

"I was welcomed with gay and sportive sounds. The beings whom you behold in the distance rushed forward to embrace me. They shouted welcome! welcome! I was awed, bewildered, and yet mentally quickened and energized by the atmosphere of this abode. I found myself endued with the power of strange and restless motion. A flood of thoughts which had before existed in a germinal state within my mental organism, burst forth and filled the mind until the mental edifice appeared a minute but corresponding image of the dazzling scenery and moving lustre of the plane, which had now become my habitation.

"Every organ sent forth and every pore emitted a phosphorescent illumination, which condensed about the head and formed the appearance of a brilliant diadem, and reflected on the countenance a wild, unearthly glow. The exhalation as it extended became a flaming robe enveloping my form and causing it to conform in appearance to the invariable likeness of my spirit associates.

"I became conscious of a strange pervasion of the brain, and the cerebral organs became subject to a foreign power, which seemed to operate by an absolute possession.

"I abandoned myself to the attractive influences that were around me, and sought to satisfy my craving desires for pleasure. I reveled, I banqueted, I mingled in the wild and voluptuous dance, I plucked the shining fruit, I

plunged in the ardent streams, I surfeited my nature with that which externally appeared delicious and inviting to the sight and to the sense. But when tasted, all was loathing and a source of increasing pain. And so unnatural are the desires perpetuated here that what I crave I loathe, and that which delights tortures me. My tortures create within me a strange intoxication. My appetite is palled, and yet my hunger is unappeased and unappeasable.

"Every object which I perceive I crave, and I grasp it in the midst of disappointment and gather it with increased agony. With every new accession of experience I am immersed in some unknown fantasy, delirium and intoxication. New and strange phenomena are continually manifested and add delirium to delirium, and fear to fear. I seem to myself to become part of that which is about me, and the varied scenes which are mirrored upon the vision appear radiated from me, in a thousand phantasmagorical deceptions. The voices which fall upon my ear, again burst from me in uncontrollable utterances. I laugh, philosophize, jeer, blaspheme and ridicule by turns, yet every epithet, however interiorly impure, sparkles with wit, glows with metaphor, and moves adorned with every rhetorical embellishment. The metallic ores, the waving trees, the shining fruit, the moving phantasms, the deluding waters, seem to form a dazzling and mocking spectacle, which is ever before my eyes, and every subject of reflection, has its fellow in my heart, from which, in its mocking scenery, it meets a response. I inwardly crave to satisfy my hunger and my thirst, and the desire appears to create without and around me a tantalizing illusion of cool waters I may never drink, and grateful fruits I may never taste, and refreshing airs I never feel, and peaceful slumbers I may never enjoy. I know that the forms around me are fantastic and delusive, yet every object appears to hold controlling power, and to domineer with cruel enchantment over my bewildered mind.

"I experience the power of the law of evil attraction. I am the slave of discordant and deceptive elements and of their presiding vice. Every object by turns attracts me. The thought of mental freedom dies within the dying will, while the idea that I am a part and an element of the revolving fantasy takes possession of my spirit."

(To Be Continued.)

SPECIAL OFFER FOR NEW SUBSCRIBERS

You can still send in names for new subscribers to receive the Evangel from now until the end of the year for 50 cents, (Canada 65 cents). If you have not had a share in the joy of helping some souls who do not take the paper, to receive the good things we are sharing together every week, you can send a dollar today and the names of two friends, and you'll feel a lot better about it. The Lord richly bless all those who have helped so well in this campaign.

From the Pentecostal Viewpoint.

The Same Old Serpent. Witchcraft, parading under the name of "spiritualism," is making strong appeal to religious bodies. It wants to become their "greatest ally," according to Sir Arthur Conan Doyle's latest book, "The Vital Message,"—a book that would be more rightly named were it called "The fatal message." As one reads what Doyle calls "the great argument" for this alliance, one is reminded of a scene in the garden of Eden years ago, when the serpent with his subtle sophistries offered to be the greatest ally of Eve. The serpent brought forth his "great argument" to her and proved conclusively that the forbidden fruit was a thing to be desired to make her wise; and in like manner, stating through this human mouth-piece, that the Bible "has no connection with modern conceptions of religion," and that "in the main it is actually antagonistic to them," demanding that we remove this, "the taint which poisons the very spring of our religious thought," and that the removal of the Bible is "the first clearing which should be made for the more beautiful building yet to come," that same old serpent makes an attempt to beguile the church of God to partake of that which God in His immutable Word has expressly forbidden.

Blatant Blasphemies. Speaking of the Old Covenant, this writer says, "It is a scheme depending upon a special tribal God, intensely antropomorphic" (an adjective that is generally used in connection with the ape), "and filled with rage, jealousy and revenge. This conception pervades every book of the Old Testament. Even in the Psalms, which are perhaps the most spiritual and beautiful section, the psalmist, amid much that is noble, sings of the fearsome things which his God will do to his enemies. 'They shall go down alive into hell.' This is the keynote of this ancient document." Of course it was very wrong of the psalmist to offend the susceptibilities of the modernists and spiritualists in making mention of a place called hell, a thing they have long since banished and done away with.

This quotation is the spiritualists' conception of our Jehovah, of Him "whose mercy endureth for ever," of Him who "by wisdom made the heavens," of Him "who sitteth on the circles of the earth, and the inhabitants thereof are as grasshoppers." A mere tribal God who does not meet the approval of the learned grasshoppers of the earth! This author is obviously quite ignorant that Jesus Christ of the New Testament, of whom much that is quite patronizing is written, is none other than Jehovah of the Old Testament. He concedes that Christ set quite a good example, and if "the human race had earnestly centered upon that instead of losing itself in vain dreams of vicarious sacrifices and imaginary falls, how very different the level of human culture!"

Belittling the Blood. If you swallow spiritualism you will become so cultured that you will not believe that there was such a thing as the fall. You will no longer trace back your ancestry to the record of Scripture, "which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God;" no, you have "risen" from the ape—that is why you are so cultured and so wise above that which is written. And as for the expression, "Saved by the blood of the Lamb," to your thoughtful mind, as this writer says, "it will bring a very different effect to the sweet and gentle emotion with which it ap-

parently fills some souls." The song of the redeemed in glory, "Unto Him that loved us and washed us from our sins in His own blood" will not appeal to you, for you learn that sin "in the light of modern science, with the tenderness of the modern conscience" (the modern conscience that proved so very tender in the late war, and is now so markedly manifested in the tenderness of treatment of the Bolsheviks with those that are not one with them), "ceases to be that monstrous cloud which darkened the whole vision of the medieval theologian." No, you will make "allowances" for sin, and of course you will then have no need of blood atonement.

The Eternal Wounds.

We cannot help contrasting this attitude with that of one of our Pentecostal missionaries—Miss Bessie Gager of India—who, in giving her testimony last Sunday in Springfield, told of a vision of the Lord that she had received. She looked down at His feet and as she saw the place where the cruel nails had pierced them, she remarked, "Those wounds still show," and He replied, "They always will." From a certain passage in Doyle's book we gather that the spiritualists are looking for another Christ. A Christ without the nailprints! And we remember it is written, "Little children, it is the last time: and as ye have heard, antichrist cometh" (1 John 2:18 lit.). The god of this world will see that the spiritualists' expectation will not be cut off.

There are yet worse blasphemies in this book, which in the midst of an arrogant profession of spirituality, shows forth an appalling ignorance of real spiritual verities, and is altogether a pitiable exhibition of human folly. The most fitting comment we can make of such authors is to quote what Jeremiah said concerning certain "wise men" of his day: "Lo, they have rejected the word of the Lord: and what wisdom is in them?" And those expressive words of Samuel to a certain king whom we later find consulting a woman who had a familiar spirit down at Endor, "Because thou hast rejected the word of the Lord, He hath rejected thee." Against these would-be "allies" of the cause of religion we would warn men in the words that Moses uttered concerning those who perished in the gainsaying of Korah, "Depart, I pray you, from the tents of these wicked men, and touch nothing of their's, lest ye be consumed in all their sins."

Universal Religion.

"By many different roads today man is advancing to one goal. In Hinduism, Buddhism, throughout Jewry, in every corner of Christianity, are being eduved the principles of a universal religion. The League of Nations is one of the steps toward this goal." So writes Dr. Walsh in the Christian Commonwealth. By many different roads indeed, but they have overlooked that straight gate and narrow way which leadeth to life. They want something bigger than that. They purpose to try and climb in some other way.

We remember reading in the Christian Herald of New York a little over a year ago an article by Sir Hall Caine, the well known novelist and dramatist. He said, "After the League of Nations, of course a League of Churches." And this paper was so pleased to have the cause of religion patronized by a writer of novels and plays that they had to print a very large portrait of him with his autograph underneath. And this way of Caine is proving so attractive to the churches that already thirty denominations are in league in this country under the

name of the Interchurch World Movement. We have already dealt in these columns with this giant movement, its worldly ways and its advocacy of that popular life, "We are all sons of God," a lie that we find writ large in Doyle's "Vital Message" reviewed above. So by their many different roads they are making for the same goal, an international and universal religion. A universal religion with the blood atonement left out!

Satan's Seers.

But what the world is crying for is a man to head the thing up. A leading Methodist, Sir Charles Wakefield, who was recently Lord Mayor of London, says, "What we need most is an inspired leader of religion." Mrs. Besant, the leader of Theosophy prophesies, "Into this new, changed world, war-worn and exhausted, weary but purified, the Lord Maitraya whom we await shall come to his earth, and the earth shall be glad of him, and blossom under the touch of his feet."

These are the dragon's forerunners, his John the Baptists, preparing the way of the "beast," the one who will be the object of all the world's wonder and worship, of whom they shall say, "Who can make war against him? The present day blasphemies of the spiritualists are just so many anticipatory samples of the greater blasphemies against God that will be in the mouth of him for whom all the world is longing.

Look Up!

In the commercial world things are heading up this way too. Rev. 13:18 was foreshadowed by a manifesto issued in favor of the League of Nations in Jan. 1918, which said, "All parties to the League of Nations must undertake not to carry on any trade intercourse, either directly or indirectly, with a nation that is not a party to the League." In other words, unless you come under us you shall neither buy nor sell.

Cecil Rhodes, many years ago, foretold that within one hundred years all the trade of the world would be in the control of one man. The League of Nations must of necessity have a league of trade as an adjunct. We are seeing combines everywhere in the commercial world, and we can look for a combine of combines that will successfully crush out all competition. We are already feeling the pressure, but the worst is yet to come. As one of our preachers said recently, "I'm glad the Lord made the earth round; if He had made it square the folks would be pushing us poor saints off of it." But there is nothing to be discouraged about. We can look up in the full assurance that our redemption is very nigh. In the meantime, do not let us forget the Master's words, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."—S. H. F.

NOTICE FOR LOUISIANA.

We have had some inquiries from ministers in Louisiana who desire to have a District or State Council in Louisiana. We would be glad to hear from every minister in Louisiana who would desire to join in a call for a meeting somewhere in Louisiana to get together in a District Council. If there are enough assemblies and ministers who are interested in this and who will stand together in such an effort, then such a council will be of great mutual help. But unless we hear from a sufficient number to justify such a call we would not advise such announcement. Let us hear from everyone interested immediately.—E. N. Bell, Secretary, Springfield, Missouri.

A REVIVAL NEEDED

Business Editors Express Their Views.

"Above all else, this country needs a nation-wide revival of old-fashioned prayer meeting religion," says the editor of the *Manufacturers' Record*.

The editorial is a business man's plea to business men for a genuine revival of religion.

"A religion that makes a man realize that if there is a Heaven, there must also of necessity be a Hell, is needed," the writer continues.

"A religion that makes a man realize that everything is recorded on a man's own conscience, and that though it may slumber, it can never die—

"A religion that makes an employer understand that if he is unfair to his employees and pays them less than fair wages, measured by his ability and their efficiency and zeal, he is a robber—

"A religion that makes an employee know that if he does not give full efficient service, he, too, is a robber—

"A religion that makes a farmer, who packs bad fruit at the bottom and deceives the buyer by the good fruit on the top, realize that he is a thief just as much as the one who robs a hen roost at night—

"A religion that makes a man who robs a railroad of its fare, or its freight bill, know that he robs himself of all right to feel that he is an honest man—

"A religion that makes a man realize that by driving too hard a bargain with his servant, his employee, or his merchant, he can be just as much a profiteer as the seller or producer who swindles by false weight, false packing or over-charges—

"A religion that will teach church members who fail to contribute to the extent of their ability to the cause of Christ, and that compels them to recognize that if they are paying their pastor less than a living salary, they are robbing God and man alike—

Strive Until We Do.

"In short, we need a revival of that religion which will make every man and woman strive in every act of life to do that which, on the great Judgment Day they will wish they had done, as with soul uncovered they stand before the Judgment Seat of the Eternal.

"Until the people of this nation accept and live this religion there will be strife where there should be peace, there will be strikes and lockouts and murder where there should be co-operation and harmony; there will be hatred where there should be friendship and love.

"In the Golden Rule, followed in the fullness of the spirit of this kind of religion, there would be found a solution for every business trouble; there would be created friendship between employer and employee; capital and labor would work in harmony and with efficiency."

(The above is a scriptural standard, the Golden rule having been given to us by the Lord Himself, but it is utterly impossible for a man without regenerating grace to live it. And he would have to live it as an individual, independent of the masses, for the scriptures nowhere gives hopes of such universal salvation through reform either individually or collectively until Jesus comes to set up His reign of righteousness.—Editors of *Evangel*.)

Roger Benson, of Boston, in Boston's *Barometer Letter to Merchants, Bankers and Investors*, published an editorial on "The Need of the Hour," which strikes the same note. The following is an excerpt:

"The need of the hour is not more legislation. The need of the hour is more religion. More religion is needed everywhere

—from the halls of congress to the factories, mines and forests. It is one thing to talk about plans and policies, but a plan and policy without a religious motive is like a watch without a spring or a body without the breath of life. The trouble today is that we are trying to hatch chickens from sterile eggs. We may have the finest incubator in the world, but unless the eggs have the germ of life in them, all our efforts are of no avail.

"The solving of the labor situation is wholly a question of religion. The wage-worker will never be satisfied with higher wages and shorter hours any more than you and I are satisfied with more profits and a bigger house. Things never did satisfy any one and never will. Satisfaction and contentment are matters of religion. Communities and industries where right motives are paramount have no serious labor troubles." (Where do you find them?—Eds. *Evangel*).

"Meanwhile what is happening to our churches? They are going to seed. The ministers are paid starvation wages and the whole church industry lacks pep and imagination. (Rather, power and inspiration.—Eds. *Evangel*.) And yet the church is the only organization in existence for generating right motives in man. (True, but the churches are not the church.—Eds. *Evangel*).

"Schools develop intellect, theatres and novels foster passion, but the church is the sole organization which develops those good motives of love, sympathy, hope and inspiration on which the industrial salvation of the world depends. But that organization is asleep, and other agencies which develop hate, jealousy and fear are running rampant."

We are pleased to see the expression of the need of a revival given by these two editors quoted above, and the high standard of living shown forth in their articles. But it must be remembered that the church was never designed to control industrial or political conditions and bring about such a thing as "industrial salvation," and such an ideal condition can only prevail when Jesus returns to reign.

Salvation in the present dispensation is primarily an individual matter. While all this is desirable, in the world it is not attainable while Satan remains as he is, the god of this world, controlling largely the affairs of men, religious and otherwise.

We recognize that it is both the privilege and duty of all of us in this Pentecostal movement, to pray and work and live for a world-wide revival which will sweep hundreds of thousands into the kingdom of God.—Eds. *Evangel*.

PRINTER WANTED.

An experienced printer is needed at the Gospel Publishing House. Apply E. N. Bell, 336 W. Pacific St., Springfield, Mo.

OUT OF SERVICE INTO GLORY.

Out of service into Glory;
Not a moment's lapse between;
Keep me telling the sweet story,
Though the pains press hard and keen.

Fain I'd fall asleep in Jesus—
Hark, a knock is at my door;
Some one enters—eyes so pleading—
"More about Him! Tell me more.

"Tell me how He took the children,
While on earth, upon His knee,
Saying, 'In My name receive such,
And you'll be receiving Me.'"

Then perchance one rudely enters
With a hard and scornful face:
Thy sweet presence strangely melts them,
Soon—a sinner saved by grace.

Rapt up in Thy will I'm nestling;
Ease or rest, but no retreat—
Keep me till I rise to meet Thee,
Bring treasures to Thy feet.
—Mrs. Mary J. Albright.

"NEW PRESS" FUND.

We are quite encouraged to see the way funds are being sent in by our friends for the new press. But we are yet a good way off the goal, and so we shall be grateful for the prayers and interest of the whole *Evangel* family for this necessary addition to the equipment to God's Publishing House at Springfield.

All our printers are Pentecostal brethren who are giving their lives to getting this great Pentecostal message out to the uttermost ends of the earth, but they are handicapped by having an equipment that has not grown at the same pace as the demands for our Pentecostal literature. So let us all make a special effort this summer to remedy this and to have this Publishing House, which belongs to every member of the fellowship, treble its capacity for turning out literature for God.

The following contributions have been received up to June 2nd:

Already acknowledged	\$1021.13
I. B. R., Lineolunville50
M. H., Galena	10.00
E. R. F., Russellville	5.00
Mrs. K. U., Eureka Springs	10.00
Mrs. D. N., Manning	5.00
R. W., Cleveland	3.00
Mrs. E. A., Camden	1.00
N. J. B., Little Rock	100.00
F. E. W., Sioux City	5.00
C. F. K., Stoneboro	3.00
E. G. N., Upper Sandusky	5.00
J. L. L., Ponce	1.00
H. J. K., Salt Lake City	5.00
L. C. S., Portland	10.00

Total

FOR OUR CANADIAN FRIENDS.

Will Canadian friends kindly send either money orders or New York drafts when remitting to the Gospel Publishing House? Canadian currency is being heavily discounted, and we cannot use Canadian stamps.

PENTECOSTAL SUNDAY SCHOOL LITERATURE.

The International Sunday School Lessons Dealt With From the Pentecostal Viewpoint.

Little Picture Lesson Cards, per set per year.....	.16
Or per quarter.....	.04
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(This is for the same class as the cards).	
Junior Quarterly, Edited by Alice R. Flower, per year.....	.20
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Intermediate Quarterly (the same as for Adults), per year.....	.20
Or per quarter.....	.05
Adult Quarterly, Edited by Stanley H. Frodsham, per year20
Or per quarter.....	.05
Lesson Leaves (the same as Intermediate and Adult Quarterly) per year16
Or per quarter.....	.04

(Canadian friends please add postage, 1c for every 3 Quarterlies, 1c for every 5 sets of Cards, and 5c for Picture Roll.)

GOSPEL PUBLISHING HOUSE, Springfield, Missouri.

Report of Trip Through Texas

Having it in my heart to attend the gathering of saints at Texas, New Mexico and Arizona in Council and also a desire to personally look over the Mexican missionary work in that state, I planned to be away from the office to the end of May, and left for Wichita Falls in time to be present at the opening of the Council meeting there May 9th.

The days that followed, in which occurred most interesting and profitable sessions of the Council and enthusiastic evangelistic night services, will be long remembered by all who were present, and had part in it. Many seemed to think it the very best Council thus far in the District, but I am sure we all expect the next one—should He tarry—to be even better than this. The reason for such expectation is that the way continues to grow brighter, and the blessed fellowship is developing nicely, so we may well expect that every such occasion will hold more for us than former things.

The business of the Council was accomplished without friction. The teaching and encouraging addresses were appreciated by all. The Texas District Council is moving to the front and some of its activities are worthy of special mention, also of consideration by other District Councils. The reports show that the Council is alive to the great opportunity and responsibility of the oil field operations in the state. Thousands of persons are gathering at points where the oil industry is developing and unusual conditions are the result. At all of these points there is exceptional need of practical effort along Gospel lines, and more than ordinary opportunities to reach men who are away from home and being swept along by the awful tide of wealth-getting spirit so prevalent everywhere about them. The brethren of the District Council have seen this, and have planned a special campaign in the oil fields. They are earnestly pressing the battle in a very practical way. God is blessing and results are satisfactory.

Another very interesting feature of the work in Texas is the literary schools that are in operation there for the benefit of the young. Three such schools have been opened in which the children of Pentecostal parents, together with their neighbors, are being taught by Pentecostal teachers who are thus giving their lives in service to God. The results are exceptional. The children have made better progress than those in attendance at any of the public schools, besides, having received continual instruction in Bible study and the spiritual life. The schools are conducted in the churches, and are distinctly Christian schools. A number of Christian families, not Pentecostal, have been allowed to send their children to these schools, and at least a few such families have in this way been brought into fellowship in the assemblies. Work along this line is very commendable, and Texas has proven the possibility of meeting and answering the present day school problem.

Space prohibits further comments here, and also the mention of other very interesting things connected with the District Council and its commendable activities.

Mexican Missionary Work.

At the close of the District Council session I left Wichita Falls for a tour among the Mexican missions in the state. I did not have sufficient time to visit all, but spent such time as I had in going to the more important places. I am sure that much interest is felt among our people in the Mexicans who are natives, and many of whom have found homes in the United

States along the border. The fact that they seem to especially need the Gospel appeals to us, and an added interest develops with a knowledge of the fact that they are open to receive the Pentecostal message.

Texas has thousands of Mexicans along the border and a remarkable work is being done among them. God is in it all I am sure, and I have returned from my trip of inspection with a firm conviction that the Mexican missionary work is of vast importance and will develop into vast proportions in the near future. Following is a brief report of conditions found upon personal contact with the work and workers:

Our first stop was at Bridgeport, Texas. Let me say before proceeding further, I had the pleasure of being accompanied by our precious brother, H. C. Ball, of San Antonio, Tex., who appears to be a clearly-called-of-God minister to the Mexicans, and one whose heart and mind are centered in the work. At Bridgeport we found a Mexican congregation of Pentecostal saints, 16 of whom have been baptized in the Spirit. They own their own building, in which services are held, the dimensions are 20x30 feet. They are supporting their pastor who is resident among them. This assembly is practically the result of one series of meetings, and the gathering up of incidental results. Several persons received the baptism in one day.

Dallas was the next point visited. The work in Dallas is rather new; there are nine baptized Mexicans here; they are worshipping in cottages at present. The tent that had been used for meetings had been destroyed by the weather. Bro. R. F. Baker is in charge. God gave a blessed season of fellowship and ministry among the American saints at Dallas, and I shall long remember my visit with pleasure.

Leaving Dallas we journeyed to San Antonio. Here we have an assembly of seventy Mexicans baptized in the Spirit. They have built a splendid building 30 x 40 feet, which, together with the lot, represents a cost of \$2,500. There is still an incumbrance of \$1,000 upon the property. The congregation is meeting regular payments, and prospects are good for soon having the property clear.

From San Antonio to Kingsville was the next trip. Mexicans from Ricardo and Bishop, two small adjoining towns, are worshipping with the Kingsville assembly of Mexicans, total number of baptized saints at these points at present is about fifty. The Kingsville church is 24 x 36, a very neat and substantial building, neatly and carefully kept up. They have also a parsonage adjoining the church building, in which lives the pastor, Elio G. Ramirez.

Taking the gulf coast line train from Kingsville west and south, crossing the 40 miles of desert and some beautiful country as well, we arrived at San Benito. In two different directions from San Benito assemblies of Mexicans have been gathered out. We could not visit them both, but, riding on a hand car with two Mexican laborers as motive power, we proceeded to Los Indios, on the Rio Grande River. Los Indios is a place of much interest. Here the power of God first fell among the Mexicans in a remarkable way. The meeting began in a cottage not very far from the river. It was transferred to a brush arbor built under a large ebony tree near the roadside. Here 12 Mexicans were baptized in the Spirit during one day's service, and the work went on among them until a large number had been swept through into Pentecost. Some have moved away and there

are at present 35 baptized saints in the assembly. Pastor Carlos Montez is their pastor. I was treated very nicely by the Mexican brethren here, who took me in a conveyance down to the river near by, and showed me the place across on the Mexican side, where a band of Pentecostal Mexicans have been holding meetings, and the place where the baptismal services are held on the Mexican and also the United States side. I brought away a souvenir from the old ebony tree. I shall not soon forget my visit.

Going back to San Benito, riding in a farm wagon in the hot sun, without shelter, proceeding slowly, with ample time to think of several things, I reached a conclusion. That conclusion was to the effect that it pays to work among the Mexicans.

Leaving San Benito next morning early, we traveled all day and reached Houston. The following morning we went to Rosenberg some 40 miles away, to visit a group of Mexicans there. At Rosenberg there are 40 baptized in the Spirit. Here they own their church property, a building built entirely by the Mexicans and paid for from their own offerings. The building is 18 feet wide and 30 feet long. They are supporting their pastor with a little help during the summer. Most of them are farmers.

Getting back to Houston we saw the impossibility of going further, and returned homeward. The Mexican assembly in Houston contains 60 or more baptized in the Spirit. They are occupying a building 24 x 34 feet and supporting their pastor, Enemencio Alaniz. His address is Harrisburg, Tex.

El Paso, Tex., has an assembly with 30 baptized in the Spirit. They have a Mexican pastor.

At Edna, Tex., is a group of three congregations, total number of baptized believers 50. They have no building. They have a Mexican pastor, however. His name is Salid Roblez.

At Pettus a new work is opened up; 25 have been saved, the work is progressing nicely.

Elgin, Tex., has 10 baptized believers in the assembly. A Mexican pastor is pushing the work.

Eustace, Tex., some 10 Mexicans have the baptism. Richondo also has a small assembly with 8 baptized believers. Loretto Garza at present is pastor.

There are a number of successful evangelists operating in the Texas field, among whom are Francisco Banda, Isabelle Flores, and Rodolfo Orozco. There are a number of other workers among the Mexicans in Texas and adjoining states.

In the way of totals: about 500 baptized Mexicans who can be located, at least 13 assemblies established, number of pastors 10, number of tabernacles or church buildings 4. Some of these assemblies are entirely self-supporting and all the others are developing to that point. A number of Americans are working among the Mexicans as missionaries, some on both sides of the border. The door into Mexico seems to be open; some are already going.

I am sure you are all interested by this time, even as I have been interested, in a new way by my visit to the Mexicans, and are all ready to help push a new and active campaign with all of Mexico for an objective. Work among the Mexicans in Texas is not foreign missionary work in the same sense that working in China is. The difference is in the conditions under which a missionary must work. In the land across the sea the missionary must live under strange and unnatural conditions, surrounded by an atmosphere distinctly foreign to them. Missionaries among the Mexicans

on this side of the border can work under conditions distinctly American. It is the Mexican who is away from home and among another people. This is a distinct advantage to the missionary in a way, but it is clearly seen that one to be successful must keep in close contact with the Mexicans and live very largely among them. The work in its early stages must be supported as a missionary enterprise. This I can see very clearly. A very hopeful feature, however, is the fact that the missionary assemblies become self-sustaining, and that they eventually support their own leaders. These Mexican assemblies are the source from which to expect most efficient workers in the future. I met a class of fine young Mexicans, worthy of the confidence and respect of all, ready to give their lives for work among their own people, very needy of, and willing to accept a practical training to that end. Supervision by Americans will always be helpful, if not necessary, however.

The outlook presents the need of a practical training school for Mexican workers. Men must be well trained to be successful. The Mexicans are an intelligent people, and Pentecost is not without competitors in the Mexican field. Believing as we do that we have the message for the hour, and having already proven that Pentecost meets and satisfies their heart hunger, even as it has ours, we should get the light to them as speedily as possible, through workers well versed in scripture, and qualified to reason concerning them. A movement is on foot in Texas to establish a Bible training school for the American work. It would be a splendid thing if it might include a Spanish department presided over by competent superintendent and instructors. Anything in the way of training schools for workers on this side of the border, or in Mexico, should be established on United States territory. Prospective workers from Mexico could be trained in Texas to good advantage. While Texas and other border states are at present a field of effort and the gateway into Mexico, the burden of the work must be assumed by all. Every Pentecostal saint in the United States can well look to God for interest in what should be one of the greatest missionary enterprises in the whole world. Let us confront the situation, pray and push with zeal along missionary lines, with the whole world and its need upon our hearts, and don't forget the Mexicans. Please remember that all money given for Mexican missionary work in the United States and sent through the missionary department of the Council must be designated for that purpose.—J. W. Welch.

THE LORD THAT HEALETH.

Nine years ago last July I became very sick, when we called our family physician who pronounced my trouble appendicitis, and said that I must be taken to the hospital to undergo an operation at once. So they hurried me off. There the doctor said I had not only appendicitis, but typhoid fever, and was then too weak for an operation.

After two weeks I was brought home and grew worse immediately, suffering untold agonies. My husband and our family physician decided that it was best to call in another physician, which they did, and both continued coming every day or two. But all the while I grew worse.

Some of the saints in the community, from time to time, came in and prayed for me when my fever would somewhat abate, for a time, then I would grow worse again.

So after I had been sick thus for four months the doctors said it looked as though I could not get well, but told my husband

if he wished it they would, as a last resort, call in the leading doctors of Troy, Ala. So the next day this doctor and two others from Troy met the two doctors who had been coming to see me regularly, and they all decided that I was in the last stages of tuberculosis, and could not live but for a short time longer.

But Bro. M. M. Pinson, who was holding a meeting a few miles from our home, came the next day after the five doctors had declared that I would not live, and he prayed for me, assuring me that the Lord could heal me. He began talking to God with a faith that brought down the power from the Lord that healed me then and there and I began at once to grow stronger; the flesh coming back on my bones, and I was soon in better health than I had been for years, having neither appendicitis, typhoid fever nor tuberculosis to this day. The Lord did it. To Him be all the praise and glory.—Mrs. Virginia Spears, New Brockton, Ala.

FIFTH MISSIONARY CONFERENCE AND EIGHTH GENERAL COUNCIL will, D. V., be held together this year. First session Sept. 20th, 1920, at the Assembly of God, Springfield, Missouri.

THE DAYTON REVIVAL.

Truly God has graciously blessed the Revival Campaign in Dayton, beyond all that we could ask or have expected.

We are writing you this just before leaving for the train for Canada. But we feel that before leaving we would like to send a thank offering out of the gratitude of our hearts for the Missionary work, of the Assembly of God, which is always so dear to us. It gave us great joy last evening to devote the entire final Sunday night offering of the campaign, (\$464.50) for this blessed work.

The expenses had been abundantly met, the workers had been well cared for, and all were rejoicing over the many souls (estimated at 3,000), who have publicly dedicated their lives to Christ during the past three weeks. The Church has been awakened, Ministers have expressed their determination to "Tarry until."

The crowds being so great that the Memorial Hall which seats only some three thousand, was unable to hold the many thousands who have come from far and near to seek salvation, a closer walk with God, or Jesus as the great Physician.

Many have also received the Baptism of the Holy Spirit, although toward the last the throngs pressed up so both in the auditorium and in the basement that it was difficult to find a place adequate for this purpose. However, they are coming through one by one, and all are so happy at the great revelation that has been brought to them by the fullness of Christ Jesus and the Holy Spirit.

Hundreds have written us that they shall press through to the upper room, there to receive the baptism. Hallelujah. Already plans are a-foot for a new building. Negotiations are under way for the purchase of the ground, and pledge cards are coming in for this purpose, this to be in fellowship with the Assemblies of God, and the truths of the Gospel as taught by us.

The ministers of the city have come out strong for Pentecost since hearing the message.

Aimee Semple McPherson, Evangelist.
A. B. Cox, Pastor.

A DOUBLE WARNING.

We are urged to pass on as news for the information of pastors and assemblies of the General Council the reports concerning two preachers who are said to be visiting around among the Assemblies of God.

Bro. W. F. Bogart, of South Bellingham, Washington, sends two sworn affidavits in regard to one W. Brown Tucker, both of which charge him with conduct unbecoming a Christian.

He is not, and never has been one of our Council ministers.

The other warning comes from Pastor W. H. Workman, 45th and Bull Sts., Savannah, Ga., with regard to a certain Jew, named Autre. He alleges that this man is wrong in his teaching. Is strong on the keeping of the seventh-day Sabbath. Has ordained persons as ministers (both men and women) who are unqualified and undependable; and has said to Bro. Workman that he intended to tear up all the assemblies that he could.

Bro. Workman further states that Pastor S. C. Johnson, of Brunswick, Ga., has also reported to him much trouble with Autre in his assembly, and had a hard time to get him out and that Pastor McDade, of Jacksonville, Fla., also sent word against Autre as a trouble maker.

It is to be understood that we stand for an absolutely clean ministry and are against even the appearance of evil.

INEXPENSIVE BOOKS CONTAINING MIGHTY MESSAGES.

The Gift of Tongues and the Pentecostal Movement; 3 for.....	\$.10
Per dozen30
Sammy Morris—A Spirit filled Life...	.10
Per dozen	1.00
Hell, and How to Escape, by Paul Rader11
Signs of the Times, by Paul Rader....	.11
Questions and Answers on Divine Healing, Sister Etter.....	.15
I Cried, He Answered, A book of Answers to Prayer.....	.25
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Fourfold Sonship of Jesus, by C. C. Cook25
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Straight From the Shoulder Messages, Paul Rader.....	.27
The Empty Cottage at Silver Falls, Paul Rader27
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All in All, or Christ in Colossians, by A. B. Simpson.....	.30
Epistles of the Advent, or the Blessed Hope in Thessalonians, by A. B. Simpson30
From the Ball Room to Hell, by Ex-Dancing Master Faulkner.....	.30
Cloth55
The Brown God, A Book on the Evils of Smoking30
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The Gospel of Healing, by A. B. Simpson35
The Prayer of Faith, A God-given Message on Healing, by Carrie Judd Montgomery35
(Board 50c; Cloth 65c).	
How to Win, and other Victory Messages, Paul Rader.....	.38
Beating Baal, and Other Sermons, Paul Rader38
The Life of Prayer, by A. B. Simpson	.40
Sign of the Son of Man, by A. P. Collins50
Order from the Gospel Publishing House, Springfield, Mo.	

—The Missionary Department—

This Department Furnishes a Point of Contact Between the Home and Foreign Fields. Missionary Offerings Should Be Sent by Check, Express or Money Order to J. Roswell Flower, Missionary Treasurer, 226 W. Pacific St., Springfield, Mo.

THE PENTECOSTAL COMMISSION.

Pentecostal missionaries have a holy calling and a profound responsibility resting upon them. Their work is peculiar in that the Holy Spirit has called them to the field in vital relationship to the second coming of our Lord. They cannot follow the methods laid down by those who have gone before them, neither can they bend their energies in building up charitable institutions, hospitals and schools as do the denominational societies. Pentecostal missionaries have a Pentecostal commission—to be witnesses in Jerusalem, in Judea, in Samaria and in the uttermost parts of the earth. WITNESSES!

When the first Pentecostal waves swept over the world, our hearts were thrilled with the truth of the soon coming of Jesus. We knew He was coming and coming quickly to take out of the world His own. How our hearts burned within us, and how we were filled with zeal to go to the uttermost parts of the world to witness for Jesus and His soon coming. Over and over messages were given in the Spirit that the time would not be long and what was done must be done quickly. We were impressed that the time was so short that the heathen in the neglected parts of the earth would scarcely have

time to hear before Jesus should come.

That conviction has grown in many hearts, but others have cooled off in their zeal for God as the coming of the Lord seemed to be delayed. The truth, however, stands today just as it did in the beginning, that Jesus is coming soon and there must be a preaching of the Gospel in the whole world for a witness before the end comes.

The Pentecostal commission is to witness, witness, WITNESS. How we need to pray for our Pentecostal missionaries who are at the forefront of the battle that this commission be not lost sight of. It is so easy to be turned aside to do work which is very good in itself, but which is short of the Pentecostal standard. Our missionaries are in danger of this thing and we need to pray for them and stand behind them and encourage them and give to them that this message may be given to all the world. There are many places where the name of Jesus has never been heard. Those are Pentecostal fields and this message must reach them before Jesus can come. Let us stand back of our Pentecostal missionaries who have forsaken all to follow Jesus and hasten the message to every creature in the uttermost parts of the world.

J. ROSWELL FLOWER, Treas.

MISSIONARY GLEANINGS.

Brother Tommy Anderson and wife have sailed for South America from New Orleans. They expect to visit Brother and Sister Barker and Brother Hurlburt in Peru and then go on to their destination in Bolivia. Hereafter, their address will be in care of American Institute, Cochabama, Bolivia.

Alice E. Evans writes from North China, "Praise God, He has now helped me so that I am able to make a beginning in definitely speaking to people about their soul's salvation." Miss Evans expects to continue in North China during the summer months.

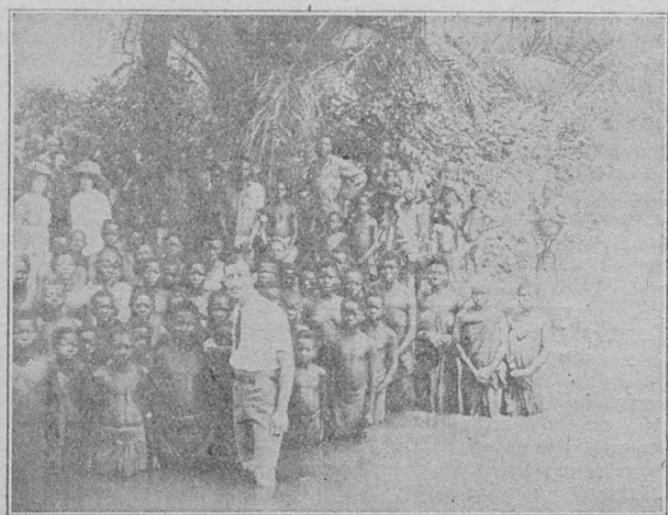
H. C. Ball reports "Eight Mexicans have received the baptism of the Spirit here during the past three weeks. Several new families have been won for the Lord, one a family of nine. Praise the Lord. It is the beginning of what is coming from the Lord of the harvest."

Miss Sarah Cox and Miss Ruby Fairchild sailed for India from New York on May 25. The Glad Tidings Assembly, of New York, of which Brother Robert A. Brown is pastor, gave them a glad farewell. As they will land in India in the midst of the summer season, and the climate will be very trying to them, they will need our prayers very much that God will keep them and quickly adapt them to the new conditions of life to which they have come. We praise God for every out-going missionary.

Brother Niels P. Thomsen writes from India, "We would greatly appreciate it if the Lord would lay it upon some heart to intercede for us to the extent that a certain piece of property in this district could be bought and a Mission Station built upon it to the glory of God. We are living in a native house, and not complaining about it, for we truly praise the Lord for it, but there is not a foot of land attached to it so there is no chance of taking in any one who should be needy. We believe that God will do it and we wish the saints to stand with us in prayer."



Wm. Burton and Group of Spirit-Baptized Native Evangelists.



A Baptismal Scene in Congo Belge.

FURTHER NEWS OF THE REVIVAL IN CENTRAL AFRICA

During our two weeks' convention over one hundred were baptized in the Holy Ghost. Fifty-seven were baptized at one baptismal service during that time. Since then many more here and at the out-stations are awaiting baptism.

What a mighty volume of prayer went up to the Throne of grace! It was heard in all the villages around. One old man asked one of the children, "What is the meaning of that crying on the Mission Hill?" The answer was, "The people are crying out to God for blessings." And were their cries unheeded, their petition denied? No! A mighty wave of God's power came upon them and many were the slain of the Lord.

God also did a mighty work among the children, scores being saved and baptized in the Holy Ghost. The fire is still burning, and may God grant that it will spread far and wide.

It is wonderful to see these young boys just lately saved and baptized take hold of God in prayer for the unsaved. Pray they may be kept humble at the feet of Jesus and sink deeper into Him from day to day. Will those who hold the ropes in prayer please remember our Sunday services, our daily Bible class, school, women's and children's meetings, the Christians in the villages nearby and our evangelists at the different outposts.—Anna Toerein, with Wm. Burton.

WHEN THE FOREIGN MAIL COMES IN.

Leaving home, and friends, and country,
Landed on an heathen shore,
Missionaries' hearts are aching,
As they toil from door to door:
But there comes a day of gladness,
Hearts are light and faces grin;
Surely something great has happened,
Yes! the foreign mail's come in.

Tears and trials are forgotten,
And all eyes are sparkling bright;
Merry laughter wakes the echo,
As we dance with pure delight;
Here's the check to pay the preacher,
Cash to pay the working men;
Burdens lift from off our shoulders
When the foreign mail comes in.

Oh we get such loving letters
From the friends we prize so dear,
And our hearts with joy go bounding
For these letters bring good cheer!
Do you wonder that we're happy,
And that all the victory win,
When we know a steamer's landed,
And the foreign mail's come in?

Often times we long have waited
Patiently, expectantly,
And we wonder what's the reason
That no foreign mail we see;
Hearts are saddened, faces lengthen,
Tears the heavy eyelids shade;
Rain clouds chase away the gladness
When the foreign mail's delayed.

When some one is greatly tested
Sister Kelley starts the song,
And the rest join in the chorus,
"Till the judgment day, shine on"
Brother Kelley, too, starts singing,
"Let a little sunshine in"
And they chase away the shadows
Till the foreign mail comes in.

Yet we know our heavenly Father
Sees and cares and knows our need;
So with loving words He comforts,
As we sow the precious seed,
Tho' from friends we've long been severed,
Laboring in these fields of sin,
When we've long enough been tested,
Then God sends the mail boats in.

When the out-look's dark and dreary
God wants faith and courage rare,
That will scale the highest summit,
Breathing there the heavenly air,
Saying, nothing now can move me
Since on Christ my hope is stayed;
I am living in His glory
Though the mail boats are delayed.

There is always mail from heaven,
And we're going to break the seal
To behold what God has written:
Then our hearts will comfort feel;
So, with fresh-born strength and courage,
We will each new day begin,
Waiting not for future gladness
When the foreign mail comes in.

(Written by Lavada R. Leonard, Sainam, South China).

Brother Arthur F. Johnson and wife and Brother G. H. Schmidt are waiting to go into Russia as soon as conditions are sufficiently settled to permit missionary work in that harassed country. At the present time Brother and Sister Johnson are in Sweden and Brother Schmidt is in Poland. They need our prayers that God will open their way before them.

Miss Jessie Eustace writes: "I am now entering upon my tenth month here in Liberia. Truly I can say I was never so happy as I am now in the Master's service. Some time ago, two men, four days' journey from here, come to see the white people. It was the first time they had ever seen a white person. Two of us lost no time in getting our interpreter, who understood their tongue, and we told them the old story of Jesus' love. They said, 'We never heard there was a Jesus.' They listened eagerly and when we were through they said, 'This be for true?' We prayed with them and trust that the Word will accomplish whereunto it was sent and bring forth precious fruit."

HE KEPT HIS PROMISE TO GOD.

"You will please find enclosed \$25.00 to be used in foreign missionary work. This amount is a pledge I made to the Lord a few days ago. I had a nice sized hog that was ill and refused to eat for four or five days. From all appearances I judged it would not live long. But I told the Lord if He would make the animal well I would give to His work \$25.00. So He took my promise and He made good His part and the animal is doing nicely and eats as usual. So I send this remittance to fulfill my promise. Praise His precious name!"

R. S. Jamieson writes from China, "The scripture, 'The Lord worked with them, confirming the Word,' was brought forcibly to my mind yesterday when the wife of a deacon came to tell how the day before she and her husband were called to pray for a demon-possessed woman. They rebuked the evil spirit in the name of Jesus and it replied that it would go out. The woman then became quiet and later went to sleep, undisturbed. Upon returning home that evening, the Spirit came upon her (the deacon's wife) and she prophesied all night. Among the things she said, which she did not fully understand herself, was 'Flee from the coming calamity—the disciples of all nations will be changed!' Surely the Lord's coming draweth nigh. Here in Old City, within five minutes walk of the assembly, the 'New Sect' Mohammedans have among them three men who claim to be the Trinity and assume the names of Deity! Pray for us as you see by the above what we have to contend with."

Brother Geo. M. Kelley gives some interesting facts concerning the work in South China. "We have four stations, and assisting us we have fourteen native helpers. Our current expenses for three months ending with April 1st amounted to \$1,667.77. We have not only had great expense, but we have been bringing the message of salvation to souls. At one of our missions in the last three or four months, there have been as many as twenty-five conversions. At Sainam, within the last month there have been as many as eleven conversions, and some of these converted have been from the best families in the city. About three hundred homes have been opened up to us in the city, and from the villages urgent invitations have come asking for workers to go and carry the Gospel light. A Chinese representative of the Standard Oil Company has accepted Christ and is preaching almost every night in the chapel. A Chinese lady of high standing declared her faith in Christ by tearing from her house all the idols and destroying them in the presence of all, after having been a faithful worshiper for about fifty years. These are concrete examples of God's doings and they are indeed marvelous in our eyes."

Miss A. Elizabeth Brown writes from Jerusalem: "I need helpers and need them badly, but they must be of the right sort. Because this is Jerusalem, many are attracted by its associations or their own romance or worship of the place itself. This class of people will not stick, nor will they do as much good as they do harm while here. The work here is under the Council and we have organized a District Council of Egypt and Palestine. We cannot assume any responsibility for any who may come without either Certificate of Fellowship or at least letters of commendation from the Council, and any who come to this work will be expected to work under the direction of the District Council here." Sister Brown states that she needs two young women, tried and true, not over 25 or 26 years of age, who are able and willing to learn the Arabic language and take up visiting in the homes in the city and out in the surrounding villages. Sister Brown must have help if the work is to be done. She is overworking at the present time and is much run down in body and needs our prayers. She also needs a pastor (a married man), who is qualified for work among Jew and Gentile. Pray that the Lord will send laborers into the harvest field.

Brother Herbert H. Cox and Bro. Paul Andreassen made a recent tour to North India to look over the field, with the result that they have decided to locate at the Assemblies of God Mission at Saharanpur, United Province, India. Sister Violetta Schoonmaker and Mrs. Cox have joined them at Saharanpur and all these missionaries can be addressed as above in future. Brother Cox writes, "The Pentecostal work is growing in India and we long for the time when all of us shall be united in Him as one man to further His Kingdom in this dark land. We are beginning to feel the need of each other more and more on the field. We trust the continued prayers of the dear ones at home shall follow us. We desire to see souls saved in this dark land and the coming of Jesus hastened."

Brother and Sister Needham, who are on their way to visit the missionaries in China, Japan and India, write from Honolulu, Hawaiian Islands, of God's marvelous workings with them. "The Lord was very good to us and gave us the privilege of a stop-over of thirty hours in Honolulu." This was a very unusual privilege. The Steamship Company, without any apparent reason granted the privilege of stopping over in Honolulu and reserved a berth on the next boat from America which picked them up thirty hours after the first boat had landed them. In view of the heavy ocean travel at this time and the scarcity of berths, this could only be explained by saying that it was God.

"The opportunity for work on this island group is unique and blessed. It seems to be the melting pot between the eastern and western world. All kinds of classes and conditions are found in such close proximity, and all the mixtures of races are found in the same car, church, school or mission. God is working in the simple, clean, Pentecostal mission. The service was so inspiring. The light of the glory of God was in those happy faces. On one side of the crowded little hall, the native Hawaiian people gather themselves. In front are the Americans or other white people and helpers. On the other side are the Spanish speaking people and other mixtures. They all seem to understand some English and join heartily in the songs. Then someone would start a native song and give a glowing hallelujah testimony in their mother tongue. Then the Spanish side would take their turn and rejoice and praise in their own language. The glory and Pentecostal fire were there, and although all the words could not be understood, the heart-understanding came by the Spirit and told us we were all one in Christ Jesus. One testimony after another told of God's great love and power to save, heal and baptize. One sister gave a marvelous testimony of being healed of leprosy and how God had kept her now a number of years without a sign of it. Praise His dear name. We have such a wonderful Saviour. "Beloved, pray for the work and workers here in Honolulu. There are over 95,000 Japanese in these islands; thousands of natives, besides all the other '57 varieties' you can imagine. A Spirit-filled, guided and established married couple are needed so much for this work to help the dear women and native workers and Brother McGuire. Pray for God to call the right ones. Pray for these already here.

"We sail for Japan in a little while. The Lord, our great Shepherd is going before. Our eyes are unto Him alone. Our hearts are going back to you in love and reaching on to those that are in the dark lands. The time is short—the end is near. Let us go into the mount with Jesus and get His view-point—get the world-wide vision—get the heart passion for souls from our Lord and go forth, stand by, and pray through with our victorious Saviour and coming King."

Brother and Sister Needham have a most glorious commission and we solicit the prayers of the Evangel family for them as they visit the mission stations on the various foreign fields. We will be glad to send them any offerings which are designated for that purpose. This work is worthy and should be well taken care of.

Reports From the Field

EAST ST. LOUIS, MO.

I want to report victory is Jesus' name. We have just closed a three weeks' meeting; the Lord has used our Sister Rose Mueller in giving out the Word. The saints were built up in the Lord.—E. T. Fowler.

BUNKER, MO.

Bro. Bryan and I are out here among the rocks and hills of Dent County in an open field for Pentecost. Crowds are large and interest good, and the Lord is blessing Bro. Bryan's work here in the hills. Pray for us.—Evang. W. G. Workman.

CHETOPA, KAN.

We are planning a camp meeting for some time in August or the first of September, and would be glad for all the assemblies near here to come and help us out. Our assembly hall is on Main street, easily located.—Pastor J. H. James.

BOSS, MO.

We have been enjoying the blessing of our Heavenly Father in a series of meetings 2½ miles from here. Bro. Tom Scribes and others have been with us. In one week one saved and ten received the baptism. God is wonderfully pouring out His Spirit in these last days. Pray for a great outpouring here.—Evang. W. L. Stofford.

YONKERS, OKLA.

We have just closed a few days' meeting 3 miles north of here. We held a meeting here in the winter and several were saved, and some reclaimed back to the baptism. We are expecting to go back July 18th for an old-time revival, and desire the prayers of the dear saints everywhere for this field. The railroad station nearest is Sleeper, but one can leave the train at a crossing near Sleeper, and all Pentecostal brethren passing through are invited to drop off. We expect to set the Assembly in order a little later.—Evang. J. O. Morgan.

MILFORD, NEB.

We launched an old-fashioned revival here May 16th. We have tried to be real fishermen and use discretion. Sunday, May 23rd we had a break; the net pulled in acting-mayor and wife, with a few more. The editor of the paper held up his hand for prayer, with many others. The evangelist is doing good preaching, we are having capacity crowds, and conviction is settling. This territory is regarded as a hard one. The challenge was out that a revival was impossible here, even some Pentecostal people, like the churches, had little faith for a real revival. But God is letting us catch the fish. The outlook is encouraging for a record-breaking revival. Pray for our Assembly. All the churches are discontinuing their regular services except the Sunday morning service.—Pastor C. A. Stratton.

HARRISON, ARK.

We have been holding a revival here for the past two weeks and God was about to break through, when we were compelled to close on account of a heavy flood May 20th, the water being higher than it was ever known. It completely washed our church house away. We lost everything, including organ and song books. We had just purchased the place last October and had it all paid for but seventy dollars. We have nothing left but the lot, but are thanking God for that. For the time being we will worship from house to house. The saints are not discouraged, and we still intend to press the battle for God. This is a needy field and we believe God is going to have a good band here in time. Pray for us, and that God may send us someone with a tabernacle to hold us a revival this summer, and that God may provide us a house to worship in. May God bless all the Evangel family.—Pastor J. M. Viney.

CRESCENT, OKLA.

Have started a meeting six miles from town and God is wonderfully blessing. Souls are weeping their way to Calvary. One year and a half ago this community knew very little about real salvation and nothing of the blessed Latter Rain. God led me here alone and our first meeting was in the United Brethren Church. He sent a revival from the throne that has never ceased, and the most of them for seven or eight miles around believe in Pentecost. Any one in fellowship with the Council will find a hearty welcome. We are praying for a church.—Evang. Pearl Watts.

HANNA, OKLA.

We have just closed a two weeks' meeting three miles from here, where the Lord wonderfully blessed. We had baptismal services the first Sunday; there were eight who followed the Lord down into the likeness of His death. The meeting ran on, and there were six or eight saved, and some five or six baptized with the Holy Ghost, as in Acts 2:4. The country is surely stirred. Bro. Poole, the singing teacher from McCurtain, was with us, and Sister Munsey from Muskogee was with us the last three nights.

We are now at Howe; the Lord blessed from the first service, one saved and one reclaimed, and the people are interested, looking for the Lord to bless. So if there are any of God's ministers in fellowship with the Council passing through Hanna, would be glad to have them stop and be with the saints. I earnestly request the prayers of the Evangel family that God will continue to bless.—Evangelist E. M. Adams and Wife.

DELMONT, PA.

A camp meeting will be held under the auspices of the Western Pennsylvania "Assemblies of God" at Delmont, Pa., located on the Turtle Creek branch of the Pennsylvania Railroad, about thirty miles from Pittsburg, Pa., August 6th to 22nd.

Four trains run daily each way between Pittsburg and Delmont. The camp is located on the "Sowash" farm, about one and one-half miles from the railroad station. (Announcement of special camp meeting trains will be made later). Autos will meet each train and take the campers to the camp ground free of charge, good meals will be furnished for less than you can get them at home.

Special workers, Pastors R. A. Brown, New York City; Wm. K. Bouton, Corona, L. I.; T. K. Leonard, Findlay, Ohio, and other ministers and missionaries.

For further information regarding price of tents, etc., see or write any of the camp meeting committee.

Pastor T. E. Float, 1703 Maplewood Ave., Wilkinsburg, Pa., or Joseph Tunmore, 608 Virginia Ave., Pittsburg, Pa.

"When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek." Psalm 27:8.

SOUTHERN CALIFORNIA MEETING.

A meeting for the formation of a Southern California District will be held in Los Angeles, D. V., June 24th to 26th. Elder J. W. Welch, Chairman of the Council expects to be in attendance. Further particulars from Elder D. W. Kerr, 5036 Echo St., Los Angeles, Calif.

OLD-FASHIONED CAMP MEETING AT CYMENT, OKLA.

Beginning July 22nd Bro. Jacob Miller, of Fort Smith, Ark., and Bro. C. M. Riggs, of Jenny Lind, Ark., will be in charge. Two meals a day run on free-will offering plan. Bring bedding. Come praying and expecting the best camp meeting ever held in Oklahoma. For information write Pastor Oscar Jones, 802 Michigan Ave., Chickasha, Okla., or Bro. Stignar, Cymment, Okla.

Send 25c for large sample package tracts.

COLLINSVILLE, OKLA.

Have just closed a three weeks' meeting, fifteen saved and reclaimed, one baptized, and the saints greatly blessed. Bro. W. Kitchen in charge. Bro. Ora Hurley and Bro. B. Haggard in charge of the evangelistic services.—C. E. Fields.

LONG BEACH, CALIF.

The power of God is falling, and souls are getting through and getting the blessed Baptism as on the day of Pentecost. Backsliders are getting back to God in their homes, for which we do praise our God. Continue to pray for us.—Pastor W. R. Potter.

BOONVILLE, ARK.

We have just closed a two weeks' meeting here; the saints have been blessed, one restored and healed and left in charge of the flock, several seeking to be restored to former standing in God. Bro. Frank Clayton, Bro. C. E. Shields and Bro. Hudson, of Fort Smith were with us for a few days.—Evang. W. D. Pryor.

LOG CAMP, PLAINVIEW, ARK.

It is some job to move our log camp of 150 houses, or about 500 people, besides about 50 bunk houses and a boarding house that takes care of 150 men for 10 miles over the mountains. Have some money promised to build tabernacle. Fifteen souls were saved last three meetings before we moved. Have held one service since moving and six were converted. Hope soon to either build brush arbor or tabernacle. If you will keep praying God will literally take this camp. The enemy has already been routed and soon he will be on the run.—Wm. Whitehead.

REVIVAL CAMPAIGN IN MONTREAL.

Evangelist A. H. Argue and his daughter, Zelma E. Argue, of Winnipeg, just closed a real successful meeting in our midst. The large St. Andrew's church, which we just moved into, with a seating capacity of about 1600, was full at times, except galleries. Many were saved, healed, baptized, etc. Some had very striking visions and God's mighty power was manifested in a wonderful way.

This was Miss Argue's first evangelistic trip with her father, and God has truly made her a blessing to young and old. He gave her many impressive thoughts for the people. She plays a slide trombone which we found very helpful in the services. We are trusting that the Lord will send them this way soon again.

Since our work has opened a little over three years ago, nearly 1300 have received the baptism of the Holy Spirit. Praise God for all His goodness for His mercy endureth forever.—Pastor C. E. Baker, Montreal, Quebec.

REVIVAL AT PENTECOSTAL ASSEMBLIES OF GOD MISSION, VANCOUVER.

We have just concluded a three weeks' meeting conducted by Pastor Wittich, Ohio, and have had a glorious, blessed time with the Lord. From the very first night the spirit of conviction was plainly seen; many were blessed in soul and body and altogether 22 received the Baptism of the Holy Ghost, speaking with new tongues as the Spirit gave them utterance, just in the old way, God's way. We rejoice that God has given the seal to our work for Him in Vancouver, and are looking for great things during the coming days, if the Lord tarries. We all felt the mighty power of God in the meetings, and are rejoicing in the way the Lord has blessed us. One old saint of 80 years, who had been saved for 60 years, received the baptism, and I will never forget how the Lord so wonderfully baptized one dear brother and spoke through him in other tongues, and how he praised the Lord and said "Jesus is coming, Jesus is coming."

We are looking for Bro. Wittich to visit us again at no distant date. We ask the prayers of the Evangel readers for the work here, that the indwelling Spirit may have His way, and that God may mightily use us for His glory and the salvation of precious souls.—Pastor Robt. Gillespie.

EVANGELISTS NEEDED.

We are now in the evangelistic work in eastern West Virginia; this is a needy field, the harvest is ripe, and there is a cry out for help. The saints in this vicinity are getting tired of tramp preachers and are hungry for the truth. We are trying to get the saints together, and the Lord has given us some blessed times here at Williamson, W. Va. The last few weeks many are coming 25 miles to the services, and we believe God will do a great work here if we can get some good help that is in fellowship with the Council. There has been a lot of hurtful doctrine, but as soon as truth is preached there is much rejoicing. Pray God will send us a few good workers in this needy field. Would like to get in touch with an Evangelist and band of helpers.—Evang. Wm. E. Giles, Williamson, W. Va.

Worker to hold meetings.—C. F. Joiner, Silverton, Tex.

Bro. Frank Kratz and wife, R. 2, Buffalo, Tex., would like to get in touch with a preacher to hold a meeting this summer.

Pray God will soon send some Pentecostal workers here.—Mrs. J. M. O., Cleveland, Okla.

Bro. W. F. Clark, Mt. Pleasant, Tex., inquires for a Spirit-filled preacher to help hold a meeting.

I want to correspond with any minister near Glenwood, Ark., in fellowship with the General Council.—J. V. Ussery, Elizabeth, Ark.

I have accepted pastorate at Black Rock, Ark., Hoxie, Ark., and Birch Tree, Mo. Any of the saints passing through will be made welcome.—Pastor W. V. Kneisley.

EVANGELISTS OPEN FOR CALLS.

J. W. Haring, Sneads, Fla., R. F. D. 9. In fellowship with General Council.

Mrs. Pearl Watts, Box 334, Crescent, Okla.

WOODWORTH-ETTER MEETING AT WARREN, ILL.

Mrs. M. B. Woodworth-Etter will hold revival meetings here from July 16th to August 1st. Sister Etter will have several workers with her. We are few in number, so let everyone who believes in prayer pray for a great outpouring of the Holy Spirit here at this time. For information, write Bro. D. G. Moll, Warren, Ill.

HOLY CONVOCATION AND REVIVAL MEETINGS AT CHICAGO, ILL.

Beginning May 30th to June 20th, inclusive, Bethel Temple, Ashland Blvd. and West Monroe. Special workers Pastor H. E. and Mrs. Alford, Dallas, Tex.; Mrs. E. M. Whittemore, New York City; Mrs. Vida E. Baer, Pasadena, Calif., and Pastor L. V. Roberts, Indianapolis, Ind., and others expected. For further information write Pastor Andrew L. Fraser, 1642 Jackson Blvd., Chicago, Ill.

BEULAH HEIGHTS CAMP MEETING June 24 to July 4, 1920.

Our annual camp meeting at Beulah Heights, Atlanta, Ga., will begin June 24 and continue till July 4 or longer as the Lord leads. We request the saints to begin now to pray that God will meet with His people in a real "Feast of Tabernacles" and that they may enjoy a real feast of good things from our Father's table; and above all, that sinners may find the Lord.—Mrs. E. A. Sexton, 200 Berne St., Atlanta, Ga.

BEULAH HEIGHTS BIBLE SCHOOL.

We wish to call the attention of all interested in Bible training to the fact that the Beulah Heights Bible Missionary Training School is about to close its eighth year of Bible study. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). This school is interdenominational, co-educational and Pentecostal, and is standing for the faith once delivered to the saints. Any who are interested in such a school in any way, may receive further information by addressing Ernest L. Whitcomb, President, 4741 Hudson Boulevard, North Bergen, New Jersey.

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PORTHCOMING CAMPMEETINGS.

ROCKY FORD, COLO.—Begins May 23rd and continues indefinitely. W. H. Pope and party. Write Pastor Rufus Cooper, Rocky Ford, Colo.

AUBURN, NEB.—June 10th to 20th Pastor S. A. Jamieson, Elders J. W. Welch, E. N. Bell and others expected. Further particulars, Pastor G. W. Hawley or Elder J. C. Rediger, Auburn, Neb.

ALEXANDRIA, MINN.—June 10th to July 10th. Sister Etter and party. Write Ed. Ellason, Alexandria, Minn., Box 424.

OLYMPIA, WASH.—July 4th to Aug. 1st. Elders J. W. Welch and D. W. Kerr and others. Further particulars from Elder J. W. Secrist, R. D. 2, Box 35, Olympia, Wash.

CAMPMEETINGS FOR SOUTHERN MISSOURI AND ADJACENT TERRITORY.

The camp meetings to be held at the following places on the dates announced are recognized by the Southern Missouri District Council as meetings where licensing and ordination of ministers may take place in this district.

Alton, Illinois.

June 24th to July 11th, 1920. Old time camp meeting, conducted by Evang. Almee Semple McPherson, under a large gospel tent, with seating capacity of about 2,000, situated in the heart of the city on the Athletic Field of the High School. Those desiring accommodation and further information, address the pastor, A. W. Kortkamp, 2918 College Ave., Alton, Ill.

Puxico, Missouri.

July 30th to Aug. 8th, 1920. Eighth annual camp meeting for Southeast Missouri will be held in a beautiful grove. Meals on free-will offering plan. Small tents to rent for those that desire them. Bring bedding and toilet articles. For further information write Evang. W. W. Childers, Puxico, Mo.

Macomb, Missouri.

Aug. 20th to Aug. 29th. Second annual camp meeting will be held in good location. Meals on free-will offering plan. For further information write Evang. Watt Walker, Macomb, Missouri. E. L. BANTA, Chairman.

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a tribe ain of shall be ar.	34 And the children of Israel did according to all that the Lord commanded Moses: "so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.
e that ere id two	CHAPTER 3

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Evangel Prayer Band

Please pray that Pentecost may reach Hollis, Okla., and that God may have all the glory.—Mrs. R. V., Ward, Box 21.

That a mother may seek and receive the fullness of God, that her needs will be supplied, her son might get saved and her daughter and her husband be reclaimed. Also for me that I will be a better worker for Jesus.—Mrs. H. S.

A backslidden sister longs to get back into the hands of God, and asks prayer for healing of husband sick two years with rheumatism.—Mrs. O. R. H., Skiatook.

Pray God's will to be done in each one of our lives.—Mrs. G. W., Memphis.

Pray the Lord will keep me in His will.—A. R., Denver.

Pray God will give Mrs. L. W., Luverne, Ala., a real experience of salvation.

Pray the Lord will direct my footsteps in His ways, not in mine.—Evang. W. H. W., Newport News, Va.

A brother sends two lists of thirty subscribers to the Evangel, and asks the Prayer Band to pray for their salvation, as there is no place to get saved in that town.—W. J. T., Davis.

Pray God will open a way for us to move to a place where we can go to Pentecostal service and put our children in Sunday school.—Mrs. E. B., Anarene.

Pray God will have His way in me.—Mrs. P. C. J., Corpus Christi.

Am so glad to be able to call on God's children for help, as it always comes, and His power is revealed almost at once after I write. Pray God to strengthen my faith and give me victory.

I went to town last fall and went into business, and got broken up, so I came back to the farm again to get a start again. My wife is in delicate health just now. Pray for her and for me, that God's will be done.—J. E. H., Ashland.

Pray my mail will reach my son who is in the Sea Service Bureau, New York. I thank you for praying for me, my health is much improved.—Mrs. E. G., Wharton.

Pray our family may all be ready to meet the Lord in peace when He comes.—An Evangel Reader, Advance.

I want to see Jesus glorified in a body that has been in a chair 35 or 40 years. I know He is able. Pray Him to help me to take deliverance.—F. S., McComb City.

Pray God's will be done in me and mine.—Mrs. L. H. F., Dallas.

Pray God will help a brother to stand on the Word of God, not on advice of skeptical preachers, and to believe God for what He has done and will do.—S. L., Bertha.

Please pray that I may have a closer walk with the Lord, abide fully in His will and in the fullness of the Holy Ghost.—E. W. L., Oxford.

Pray God will direct us where to move where we may raise our children for God.—Mrs. F. N., Walters.

Please pray I may speedily receive the baptism, be freed from bondage and jealousy, also for my body and mind, and for an unspoken request.—E. C. S., Toledo.

Please pray the way may be opened for us to get in the work, and be made stronger in the Lord.—Mrs. J. L. C.

I praise God because he answered your prayers for my husband and myself about a year ago. Please pray that he will heal my body, and that I may do the whole will of God.—Mrs. M. M. G., Hampton.

Please pray earnestly for the conversion of my son-in-law, and for my daughter to be refilled with the Holy Ghost.—A Baptized Believer, Bonifay.

We are just starting a revival here in this difficult field. Please pray God to stir this whole town and break men and women and melt them down under the mighty power of God, and save and baptize.—Mrs. C. E. A., Camden, Ark.

I have always been Missionary Baptist, and if I am wrong I want you people to pray for me that I may get right. Pray for myself and wife, six step children and five of my own children.—G. W. C., Wilton.

Pray for the salvation of the following: Soul and body, C. H. S., Denver; my relatives, Mrs. J. E., Douglas; please unite with us for salvation for A. B., Mrs. C. B. B., Versailles; my husband, Mrs. J. D., Bannister; my husband and children, Mrs. W. J. C., Burks Corners; my husband, son and his wife and daughter, Mrs. S. W. L., Fayette; my husband, daughter and neighbor and husband, Mrs. F. N., Walters; my husband, Mrs. W. M., Johnson City; my son from gambling, and cigarettes, Reader.

Pray the following may receive the baptism: My son, Mrs. C. D., Dallas; Mrs. C. A. M., Livingston; Mrs. N. R., Lafe; Mrs. S. H., San Pedro.

Pray for the healing of the following: Please pray my wife be delivered from gall stones, so she will not have to go to the hospital, and that she may get closer to

the Lord.—O. V. G., Green City; I have been in poor health for some years, F. W. A., Wichita; my two children of bed-wetting, Mrs. J. D., Bannister; my wife sick five months, and Bro. R. and son, J. K. E., Palestine; Mrs. M. M., Nimmons; my son from rheumatism, Mrs. C. D., Dallas; my mother from pain in her side without an operation, V. C., Butler; from rheumatism and corns, Mrs. S. W. S., Attica; from soreness in my side, M. I. B., Bowie; from heart trouble and other ailments, Mrs. L. O., Glade; my neighbor from cancer, M. P., Newark; from malignant growth following operation for tumor, Mrs. M. W., Winfield, Kans.; my daughter from pain in side, goitre, stomach trouble, my grand-daughter from stomach trouble, and myself from paralysis, and eczema, Mrs. S. E. J., Nordheim; my neighbor, Mrs. F. N., Walters; from deafness, Mrs. N. R., Lafe; "A Mother," San Pedro; my daughter of female trouble, Mrs. J. C. M., Ida; from symptoms of cancer, G. M. H., Ardmore; a greatly troubled brother, Bertha, Minn.; Mrs. C. A. M., Livingston; my wife from headaches, W. J. T., Davis; from bleeding piles, J. S. P., Yellville; a mother of bad headaches, the daughter from kidney trouble and God's will done in our lives, Mrs. H., Bison; a man from kidney trouble, woman with sore leg, man with afflicted back, boy with impediment in speech, woman with kidney trouble, woman from nervous headache and weakness, woman from fainting spells, woman from catarrh, constipation and weakness, and for the salvation of each of the above, E. S., Cortland; our baby, Mrs. L. W., Eastland; from broken hip, Mrs. P. B., Black River Falls; pray for the healing of my body, A Sister in the Faith, Allentown.

Pray the following may go deeper into God: M. E. A., Seminole; Mrs. L. O., Glade; P. L.; wife and I are hungry for the gospel, W. J. T., Davis; Mrs. J. D., Bannister; Mrs. L. B. P., Jennv Lind.

Pray for Assembly and Community at Burks Corners, Can.; Greenfield, Mo.; Corpus Christi, Tex.; outpouring of the Holy Spirit upon Blackie, Alta., E. M. & O. F. Rice; revival meetings now being held at Long View, Ill., Earl W. Clark.

Pray God to perfect their ministry: S. K. B., Black; F. K. and wife, Buffalo; C. A. T. and wife, Ida; J. K. B., Palestine.

MISSIONARY CONTRIBUTIONS

- From May 20th to June 1st, Inclusive. (This list does not include offerings for expense of the Missionary Dept.)
- \$470.00: Glad Tidings As., New York, N. Y.
- \$464.50: Aimee Semple McPherson meeting, Dayton, O.
- \$426.39: Pent'l Church, Cleveland, O.
- \$210.50: German Assembly, Philadelphia, Pa.
- \$125.00: Dist. Council, Wichita Falls, Tex.
- \$90.00: Landing Assembly, Anguilla, Miss.
- \$75.00: M. L. J., Okla.
- \$65.00: Assembly, Springfield, Mo.
- \$50.00: "For Orphanage work," "A Friend," Pa.
- \$35.00: Glad Tidings Mis., Portland, Ore.
- \$36.00: Sunday School, Winton, Calif.
- \$35.00: Full Gospel As., Caseville, Mich.; Assembly, Minot, N. D.
- \$31.00: German Assembly of God S. S., Elizabeth, N. J.
- \$30.00: M. C., Kingsville, Tex.
- \$25.00: As. of God, Grand Prairie, Tex.
- \$25.00: "New York Offering," R. L. C., Postoria, O.; Assembly, West New Brighton, N. Y.; Mr. and Mrs. H. C. H., Earle, Ark.; H. G. M., Dallas, Tex.
- \$24.75: Assembly, Coalhurst, Alta., Can.
- \$21.41: Pent'l As. of God, Spokane, Wash.
- \$20.45: Mrs. A. J. W., Toronto, Ont.
- \$20.00: G. S., Emmett, Ida.; Garland Assembly, Stigler, Okla.; H. S. and wife, Arroyo Grande, Cal.; W. L. W., Los Angeles, Cal.; A. J., Sparks, Okla.; Assembly, Oneonta, N. Y.; C. S. P., Chicago, Ill.

- \$17.00: J. G., Fortuna, Calif.
 - \$15.50: J. H., Dow, Okla.
 - \$15.00: A. Bros., Whitehall, Wis.; H. W. K., Pineland, Tex.; H. B., Commerce, Tex.; Mrs. A. M. N., Dayton, Ore.; Mrs. I. E., San Jose, Cal.
 - \$14.64: Bernice S. S., Russellville, Ark.
 - \$14.25: Assembly, Prichard, Ala.
 - \$14.00: C. S. T., Elizabeth, N. J.; Full Gospel As., Three Rivers, Mich.; Mr. and Mrs. R. J. C., Flagler, Ia.; A. T. U., Great Bend, Kans.
 - \$13.15: Sunday School, Hornbeck, La.
 - \$12.00: Mr. and Mrs. J. M. W., Pearsall, Tex.
 - \$11.00: Mrs. S. W. S., Attica, Kans.; J. & A. W., Phoenix, Ariz.
 - \$10.50: F. W. A., Wichita, Kans.
 - \$10.38: Pent'l S. S., Woodston, Kans.
 - \$10.00: H. M. L. S., Rochester, N. Y.; A. A., Detroit, Mich.; R. Z., Chicago, Ill.; W. J. M., Everett, Mass.; C. T. F., Atlanta, Ga.; Assembly, Pawhuska, Okla.; O. B., Mystic, Ia.; Miss N. N., Brockton, Mass.; R. R., Olustee, Okla.; Mrs. R. D., Indianapolis, Ind.; E. S. P., Haskell, Tex.; J. L. S., Prichard, Ala.; Mr. and Mrs. D. R. U., Pottsville, Tex.; Mrs. E. G. C., E. Providence, R. I.; Mr. and Mrs. J. C., Malvern, Ark.; W. G. L., Attica, Kans.; M. S., Schuiter, Okla.; Mrs. M. G. S., Osgood, Ind.; Mr. and Mrs. W. F. K., Chicago, Ill.; S. A. J., Tulsa, Okla.
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 - \$4.75: P. L. M., Alger, O.
 - \$4.60: J. R. W., Elba, Ala.
 - \$4.00: G. M. P., Arcadia, Kans.; M. V. B., Duer, Colo.; Mrs. R. L. H., Billings, Okla.; Mrs. K. U., Eureka Springs, Ark.; J. C. J., Mellette, Okla.; Miss D. A., Perry, Ia.
 - \$3.30: E. W. L., Oxford, Kans.
 - \$3.00: W. H. S., Eskdale, W. Va.; C. E. J., Cooter, Mo.; Mrs. R. E. C., Indianapolis, Ind.; Mrs. J. T., Gainesville, N. Y.; C. B., Manakin, Va.; Mrs. D. W. J., Argonia, Kans.; A Reader, Chambersburg, Pa.; R. R., Redlands, Calif.; E. L. T., Homer, La.
 - \$2.50: W. B. J., Upper Lake, Calif.; C. B., Manakin, Va.
 - \$2.40: Mrs. S. N. and daughters, Winnsboro, Tex.
 - \$2.00: J. N. R., Hoyt, Okla.; J. R. H., Brattleboro, Vt.; D. O., Princeton, Mo.; Mrs. A. S., Oakland, Cal.; Mrs. E. E. M., Clinton, Okla.; W. W., Plainview, Ark.; Mrs. O. W., Seattle, Wash.; Mrs. J. P. N., Carthage, Miss.; Mrs. E. P., South Fork, Pa.; Mrs. C. L., Blakesburg, Ia.; A Sister, C. O. B., E. Akron, O.
 - \$1.75: Upper Room Mis., Ashland, Ore.
 - \$1.50: Mrs. J. G., Lucas, Ia.; F. M., Joplin, Mo.; J. M. G., Troup, Tex.
 - \$1.00: J. D., Elyria, O.; J. W., Marmet, W. Va.; Mrs. C. E. A., Camden, Ark.; A. P. C., Ft. Worth, Tex.
 - \$.75: Sums less than \$1.00.
- Total less \$515.50 given directly to missionaries by assemblies...\$2808.45
Amt. previously reported..... 4968.43
Total for May.....\$7776.88

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