



# The PENTECOSTAL EVANGEL



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## BACK TO PENTECOST

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### The Supernatural.

A fierce fight now rages round the question of the supernatural in Christianity. The chief points of attack are the indications of the supernatural which appear in the records of the origin and early history of Christianity, and an attempt is being made to furnish an interpretation of those records which shall be free from the miraculous, or supernatural, element. This is a question which, primarily and chiefly, must be left in the hands of Christian scholars, many of whom, we are thankful to know, are vigorously defending the truthfulness and reliability of those narratives which have so universally been understood as picturing a Person and a Religion essentially supernatural.

That discussion belongs to the realm of History. There is another field, however, which ought to be contested far more hotly, a field in which every Christian might bear an honorable part,—the realm of the miraculous in Present Experience. That field, alas! seems to have been largely abandoned. It ought to contain the mightiest bulwarks of the Christian faith, but remains bare and undefended by Christian scholars.

The ordinary attitude of modern Christians is expressed in the formula: "The age of miracles is past." Christians, generally speaking, do not expect or desire to experience anything decidedly miraculous. They have already, by a very widespread consensus of judgment, eliminated everything really miraculous from their conceptions of Experimental Christianity as a thing to be realized in modern life. They eliminate the miraculous from the realm of Experience but desire to retain it in the realm of History.

The following is written by one who is profoundly convinced that the most urgent need of modern Christianity is the Revival of the Supernatural in Christian Experience; and that the expectation of such a Revival is warranted by the teaching of Holy Scripture.

Turning to the New Testament, we are confronted with the life-story of Jesus Christ, full of miraculous events, and culminating in one transcendent miracle—His Resurrection from the state of death. This Resurrection story sets before us the picture of an Immortal Divine Man; for throughout the New Testament He is represented as rising, not to a mere temporary renewal of life under the former conditions, but to an endless life under new conditions and

invested with new powers, "declared to be the Son of God, with power, by the resurrection from the dead." He is represented as hiding Himself from the curious gaze of His contemporaries after His Resurrection, but revealing Himself in clear and manifold ways to His friends in secret. He is represented as leaving them after a brief period in order to occupy a higher vantage ground for His future work in the invisible realms above; but at the same time leaving them in the hopeful expectation of new experiences, by which they should, on His behalf, challenge the world, which had rejected Him, to a fresh examination of His claims.

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"After that the Holy Ghost is come upon you, ye shall be witnesses unto Me." Such was the anticipation of the Risen Christ as He contemplated His future work and theirs. "Ye are My witnesses:" that was the line on which Christianity was to challenge belief. The Lord did not mean that they were to go about merely saying that He was alive. Their spirit, their acts, their lives, together with their verbal testimony, were to constitute an irrefutable proof that their Lord and Master, Jesus of Nazareth, was wielding, in the power of His risen life, greater influence than ever.

That generation was thus confronted, primarily, not with documentary testimony to the Resurrection, but with liv-

ing testimony. Christianity was then entirely independent of documentary evidence; it was fully established by the living witnesses, whose words and ways were inexplicable apart from His Risen Life. The supernatural character of the Head reappears in the members, and therefore men believed in the Invisibile Head of the Church. This miraculous Christ had begun to produce miraculous Christians—the standing proofs, to be renewed generation after generation, of His everlasting power.

In those days the claims of Christianity did not stand or fall with any documentary evidence whatever. The documents were added later on, to provide exact information to following generations and distant nations of events which had transpired in the life-story of Jesus Christ and His friends, but they were never meant to supersede the earliest and Divinely-appointed way of proving and propagating the Gospel.

The message of Christianity is that Jesus Christ—this Risen Christ—is "the same yesterday, today, and for ever." The passage of twenty centuries can make no difference to Him. If He is really alive, He can prove it as satisfactorily today as then.

The crucial problem, therefore, is not "Have we trustworthy evidence that Jesus Christ lived and died and rose again?" but rather, "Is Jesus Christ alive?"

Now, it requires nothing more than common sense to discern that this latter question can never be satisfactorily settled by any documentary testimony concerning events of ages past. It is a question concerning the present, and requires its own adequate present proof.

The first Christians were constituted adequate "witnesses" by their reception of the Holy Ghost, and on the very day when the promise was fulfilled to them, it was also declared that the same promise held good for their children, and for all that were afar off (either in place or time), "even as many as the Lord our God shall call."

If living Christians were adequate and convincing proofs of the Resurrection of Jesus Christ in that age, why not also now? If Christianity was a miraculous phenomenon then, why less miraculous now? Christians of every age ought to be able to say: "We are the proofs of the miraculous." Alas! modern Christians do not afford a clear, unanswerable proof of the present Life of Jesus Christ, and therefore men are thrown back up-

on the records of what occurred 1900 years ago.

#### Objection.

Some will condemn this as gross exaggeration. They will affirm: "Every conversion is a miracle. We require no others."

Concerning this, it will for the present suffice to point out:—

1. Most modern conversions are such very mild miracles, that they have practically no effect as proofs of Christianity.

2. There are some conversions, we thankfully acknowledge, in which the transformation of character is so striking that some who see it are constrained to say, "This is the hand of God!" The Lord has not left Himself without witnesses of a certain degree of force. But even striking conversions fall far short, as evidences of Christianity, compared with the lives of the early Christians, when the Gifts of the Spirit were in full operation.

3. The attitude of the world outside the churches is most painful and unsatisfactory. There is a wide-spread belief that Christianity is effete, a played-out system, that it is a more suitable subject for contempt than for respect and reverence. Now, in the primitive days, the world could hate, oppose, and persecute the Christian churches, but it certainly could not treat them with sneering contempt, for when Christian evangelists ventured on to new ground, the testimony was: "These men that have turned the world upside down are come hither also." Today they tell a different tale. For anyone today, in face of the indifference and unbelief of the world, to maintain that we require no other miracles than we are already familiar with in the form of conversion, seems to us sheer infatuation.

#### The Age of Opportunity.

"Instead of seeking to keep down spiritual movements to the level of natural explanation, in an age when natural marvels reach almost to miracles, we ought rather to be impelled to pray that they may put on a more striking character of supernatural manifestation. Today more by far is necessary to carry into the mind of the multitude a clear conviction, 'It is the hand of God,' than was necessary in other ages. When men saw few wonders from natural science, they readily ascribed each wonder to Divine agency; but now that they are accustomed to see them daily, moral wonders must swell beyond all pretext of natural explanation, before they are felt to be from God. Is our footing firm? Do we stand, or do we tremble? Is Christianity to seat herself in the circle of natural agency, or to arise from the dust, and prove that there is a God in Israel? Are we to shrink from things extraordinary? Are we to be afraid of anything that would make skeptical or prayerless men mock? Are we to desire that the Spirit shall use us and work in us just to such a degree as will never bring a sneer upon us,—to pray as a writer represented some as meaning, 'Give us of the Holy Spirit;

but not too much; lest the people should say that we are full of new wine?'"

"In this age of faith in the natural, and disinclination to the supernatural, we want especially to meet the whole world with this credo, 'I believe in the Holy Ghost.' I expect to see saints as lovely as any that are written of in the Scriptures,—because I believe in the Holy Ghost. I expect to see preachers as powerful to set forth Christ evidently crucified before the eyes of men, as powerful to pierce the conscience, to persuade, to convince, to convert, as any that ever shook the multitudes of Jerusalem, or Corinth, or Rome,—because I believe in the Holy Ghost. I expect to see Churches, the members of which shall be severally endued with spiritual gifts, and every one moving in spiritual activity, animating and edifying one another, commending themselves to the conscience of the world by their good works, commending their Saviour to it by a heart-engaging testimony,—because I believe in the Holy Ghost," says Wm. Arthur in his "Tongue of Fire."

#### "Where Be All His Wondrous Works?"

In this connection a lesson of great importance is to be gathered from the record of Gideon's call. The Lord had found a man who was deeply concerned respecting the spiritual condition of his nation. He was perplexed by the painful contrast between what he had heard of former days, and what he saw in his own day. He found himself a member of a community which boasted of the wondrous things God had done for them in the past. He heard the splendid and inspiring traditions of his nation's history. But what avails the grandeur of a splendid past, when one is oppressed by the miseries of a pitiful present! The contrast naturally added to the painfulness of the situation. Gideon must have been a thoughtful man, who brooded upon the problems of his day, and who keenly felt that there must be something wrong when the present was so unworthy of the traditions of the past. What was the explanation of the dire contrast? Could it be that the Lord had forsaken His people? Appearances pointed that way. Gideon was somewhat inclined to look upon it in that light, and the painful suspicion found somewhat caustic expression when the angel saluted him with "The Lord is with thee, thou mighty man of valor." What apparent irony! "Oh, my Lord," he replied, "if the Lord be with us, why, then, is all this befallen us? and where be all His wondrous works which our fathers have told us of?" Gideon could not be content with sweet-sounding phrases, even from an angel's lips. He cared far more for the realities of things. He looked beneath the surface. Why had the wondrous works ceased? He felt by spiritual intuition that if the same Lord was with them, the same or similar wondrous works should continue too. He could not rest until this reproach was wiped away from his Lord and his nation.

Such exercise of soul formed one element of Gideon's fitness for the work

to be entrusted to him. Are there many such Gideons today? Doubtless there are, and it is a most happy sign that such are to be found scattered up and down the land. Their exercise of soul is a distinct preparation for renewed Pentecostal blessing.

(To Be Continued.)

#### THE PAPER FAMINE.

It will be noticed that we are having to use a very common grade of paper for this issue of the Evangel, just as we had to use a high grade for the last issue. As there is a great scarcity of paper, we are having to use anything that we can get hold of. In February last, knowing of the shortage, we ordered 250 reams of paper for the Evangel, but not a ream of it has been delivered. However, it is now promised for delivery at an early date.

This consignment of paper will cost us about \$3000.00 (as against about \$600.00 in 1916), and as we have not the money in sight to meet this big bill, we mention this fact so that some of our friends can share the burden with us, and so fulfill the law of Christ. A good way to help is to send us in a dollar and the names of four friends who do not now take the paper, and we will send the Evangel to them from now until the end of the year. If 3,000 readers will do this, it will tide us through this crisis.

Many write that they would like to continue the paper, as it is a continual source of blessing to them, but because of the high prices, they are reluctantly having to drop it. We would like to continue the paper to everyone to whom it is a blessing, but cannot do this without the help of our brethren. Perhaps there are some who would like to subscribe for some of those who cannot afford to pay for the paper, and will send us a donation to our free literature fund. We send the paper free to about 200 missionaries, and the postage alone amounts to \$2.00 for each issue. Any of the Evangel family are welcome to share this little burden with us.

Self-humiliation brings with it a tenderness of spirit; and as we sink in our own estimation the Lord fulfills in us that precious promise, "To this man will I look even to him that is poor and of a contrite spirit, and trembleth at My word."

"I should no more dare to fret than curse and swear," said John Wesley. A writer in commenting on this remark justifies Wesley by saying that to swear is to take God's name in vain, and to fret is to make God's promises in vain.

It is our shame that we are so easily wrought upon by shifting circumstances. What a mercy that we have an unchangeable God to rest in.

The insignificances of daily life are the importances and the tests of eternity because they prove what really is the spirit that possesses us.

## Commission of the Modern Disciple.

Jesus, when He was on earth said, "I saw Satan falling as lightning from heaven." And do you think, in heaven, He has not His eye on Satan still? He sees the lightning move of Satan. He saw the descent, He saw the fall. He gave the command to the disciples that brought about the fall of Satan. If He gave the command to the disciples that brought about the downfall of Satan, cannot He give a fresh command? He gave the command to the twelve and to the seventy, and He can give the commandment to seventy times seven today. He chooses His disciples according to the need of the work. When they came back, they did not have to report a single failure, because it was a commission from Jesus Christ Himself.

He Himself could have caused the downfall of Satan, but He chose to do it through men. Christ does not change His plans today. He says to us, "I give you authority over all the power of the enemy." When the pressure gets greater from the enemy, God has fresh plans. If needs be He gives an earthquake to free Paul and Silas, and not only liberates His servants, but saves the hardened jailer. He can open the Red Sea as easily as He can open a jail. The seven vials, the seven trumpets, the seven seals; think you that they are all reserved for the future? Think you not that He can do the supernatural before the end?

The Father has given all authority unto the Son. He said, "Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels?" Peter and his sword, and Christ and His twelve legions of angels! The natural, the human, the puny sword, to fight the battles of Almighty God. Peter had to be taught the frailty of the human arm. Peter and his sword was going to conquer for Jesus Christ, and he was conquered by a servant maid. Jesus has all authority and all power and has legions of angels at His command. Peter learned his lesson, and the Holy Ghost coming through and speaking through Peter on the day of Pentecost slayed 3,000. The natural Peter conquered by a servant maid; the inspired Peter conquering 3,000 souls. He received that authority and power from Him, who said, "I give you power over all the power of the enemy."

Believe you that Jesus Christ is the same yesterday, today and for ever? Has He twelve legions of angels at His command today? If He said the word "Go" to these legions, there would not be an unconvicted man in this world today. He says to us, "Concerning the work of My hands, command ye Me." The reserves of forces of the Son await the disposal of the Son's children. The work of **My hands**, not yours; but ye can command. He fashioned man in the first place, and must save him in the second place. But the condescension of Him who says, "I will allow you to command Me." Shall the creature say un-

to the Creator, "Why hast Thou formed me thus?" He questions that. But the redeemed, He allows them to command. Why? Because salvation is so dear to Him. In the matter of salvation He allows familiarity. Co-workers together with Him.

"And they went forth, and preached everywhere, the Lord working with them, and confirming the Word with signs following" (Mark 16:20). He joined together the preaching of the Word and the signs, and what God has joined together, let no man separate. Man has been separating. He takes the former, and leaves the latter. The disciples preached the Word, and the signs followed. They did the first, and God did the second. But man has failed to look for signs, and God ceased to give. But it was not so at the beginning. Has the Gospel changed? Has the message changed? Why should its method change? "And when they slept, the enemy sowed tares with the wheat." He wanted to stifle the preaching of the Word by robbing it of its power.

Pray, pray, pray. Pray for the restoration of the former years that the locust and the cankerworm have destroyed; the enemy, the locust and the cankerworm. Pray that the gospel may go forth in its original purity and power.

### DIVINE INNOVATIONS.

A. W. Orwig.

God frustrates the plans of many a man. I do not now refer to the plans of wicked men, although He often most signally overthrows the evil designs of His enemies. It is of the unwise or selfish plans of persons supposed to be engaged in Christian service that I wish to write, and which God sometimes brings to naught for the good of the one who does the planning, as also for the benefit of others. A tenacious adherence to human plans is apt to hinder God in carrying out His own plan. A divinely drastic innovation may possibly humble the carnal pride or ambition of some men, while others may praise God for coming to their rescue with heavenly floodtides. I desire to cite a few instances, in condensed form, in which human plans or programs were overthrown by divine interference in behalf of those who needed the real salvation of God.

A certain preacher, in writing about a meeting, said: "No one was able to preach all day. God took things entirely into his own hands. Great numbers were prostrated under the power from on high, and quite a number were baptized in the Holy Spirit."

On a certain occasion, at a Bible School, the Holy Spirit put to one side all the classes and lectures, while the students were led to meet and wait upon God in heart-searching prayer. All seemed perfectly willing for the divine innovation.

I once heard an evangelist declare that he had made three unsuccessful attempts to preach a sermon, but so

greatly was the power of God manifested in the preliminary exercises of the meeting that the people rushed to the altar of prayer, resulting in nearly forty conversions. Verily God had intervened.

One of the most conspicuous examples of a divine innovation upon the accustomed routine services of a certain city church was enacted some years ago. A Spirit-filled man of Pentecost affiliation, had been invited to hold a series of meetings, and when he stood up to preach the first sermon he was deeply grieved at the formality he witnessed, and inwardly prayed God to break it up. The levity of the white-robed choir was especially distressing to him. Soon the Lord said, "Go on with the services and I will take care of the choir." Afterward the Spirit of God fell in him in mighty intercession, and he heard a noise at his back, as though people were falling, chairs being upset and the like. When he ceased praying and opened his eyes he noticed that there was a very great commotion in the audience, and that the members of the choir were stretched out in rows under conviction, calling on God for mercy. The next night scores of prostrate people, professors and non-professors of religion, wept and confessed sin. And again God saved, sanctified and baptized with the Holy Ghost.

Oh that the sin-slaying Holy Spirit would mightily fall upon all churches where a heartless service prevails, keeping people in the grip of the great enemy of souls. O Lord, let it come in veritable earthquake power!

### HOW TO DECIDE.

The story is told of a man who spent a considerable time one morning debating with himself as to whether or not his collar was too soiled to be worn another day. Economy was not to be entirely overlooked in his affairs, yet he did not wish to wear an untidy neck-piece. His wife settled the question for him finally by remarking, "If it's doubtful it's dirty." As a rule avoid the thing that is doubtful, and you will be on the safe side.—From Onward.

Our circumstances are much what we make them. If they be not by faith kept under our feet, they will by unbelief become our masters.

The low place is the safe place, and if we be filled with self-loathing we shall be willing when brought low, to sink even lower still.

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### THE TRULY BEAUTIFUL.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report \* \* \* think on these things."

"Whatsoever things are lovely," beautiful, pleasing and attractive, "think on these things." Give them a place in your thought, is the admonition of the inspired apostle, which we do well to heed.

All races of mankind, as a rule, are blessed with some sense of the beautiful, however their conception of beauty may differ; for what appeals to one does not to another. But there may be those, doubtless, who are practically devoid of any appreciation of the beautiful whatever.

Few, however, have, we believe, as limited a sense of the beautiful in nature as that of a near neighbor, who revealed his great lack in this respect on one occasion when we were traveling together on the train. He was a well-to-do, intelligent business man of Unitarian belief. In the course of our conversation I drew his attention, from time to time, to the beauty of the scenery, here and there, as we journeyed along; but it awakened no special interest in him, and he frankly admitted later that he could not appreciate what I saw in it, as it only appealed to him as so much real-estate.

How much a person of such a temperament must miss in this life! Just the opposite is occasionally revealed in persons who are so extremely aesthetic and painfully fastidious that they are often very impractical.

Every God-given power and faculty of man has been either neglected or perverted, and all men need to be renewed by the regenerating power of the Holy Ghost, in order to be able to clearly recognize and truly appreciate the endless variety of beautiful things God, in His infinite kindness, has created for our pleasure in this life. And though all creation has suffered as the result of the fall, the outer world still retains some traces of the original beauty of paradise. And even now at certain seasons

There's a magic in the wildwood  
And a fragrance in the air,  
And a wealth of velvet verdure,  
Flecked with flowers everywhere.

For all this, and many other beautiful features, the natural man may manifest a great appreciation and even express admiration for the beauty of character exemplified in Jesus without possessing any real desire to be conformed to the image of Him of whom it was said, "How great is His goodness and how great is His beauty" (Zech. 9:17)! "Fairer than the children of men" (Psa. 42:3).

But His beauty was unrecognized by the world when He was here in the flesh, and it is still true of the unregenerate that they "see no comeliness or beauty in Him." Whereas, in the eyes of His prospective bride—the true church—He "is the fairest among ten thousand and the one altogether lovely." And they who only apprehend Him now by faith shall yet literally behold the King in His beauty (Isaiah 33:7). Job declared, "For I know that my Redeemer liveth and that He shall stand at the latter day upon the earth, and though worms destroy this body, yet in my flesh shall I see God."

Let us endeavor to see light in God's light, and measure the beautiful by His standard, ever desirous of having the Lord—the author of all beauty—make us like Himself, beautiful in character now, and outwardly beautiful through glorification when we see Him, "the King in His beauty," and are glorified together.

"God hath made everything beautiful in His time" (Eccl. 3:11) and will restore what the enemy hath marred and make everything again beautiful.

But even here and now "God will beautify the meek with salvation. Will give to them that mourn in Zion, beauty for ashes, and the oil of joy for mourning," if they think upon and seek whatsoever is lovely.

But is it not a sad fact, though, that there are those who, while claiming to belong to the Lord, seem to care nothing for the beautifying features of salvation, or the refinements of the Spirit; this too when God is so desirous of having His children all beautiful, and of clothing them in such beautiful garments? He has even provided fine needle-work, and costly ornaments wherewith to adorn His bride.

These divine embellishments however, are largely hidden from the world; for "the King's daughter is all glorious within."

Let us take a further look at some portions of this heavenly wardrobe God hath designed for His children, giving them admonition to put on their beautiful garments of salvation, the robe of righteousness, the garment of praise for the spirit of heaviness, and to be clothed with humility—a very becoming, though modest dress indeed. The whole outfit is most elegant; but listen to the description of the wedding dress of the bride: "Let us be glad and rejoice for the marriage of the Lamb has come and His wife hath made herself ready" by putting on her beautiful wedding garment. "And it was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the

righteousness of the saints." Could anything be plainer, or could anything be finer? The simplest of all, seemingly, but beautifully dazzling and bright.

Crowns also are promised, but above all "God Himself will be a diadem of beauty to the residue of His people."

We are called upon to worship God in the beauty of holiness; to praise the beauty of holiness, and to enquire in His temple; for strength and beauty are in the sanctuary. What a wonderful and desirable combination, and what a contrast between this beauty of holiness or beautiful holiness, and that coarse, crude, cold, severe, legal type we sometimes meet, so devoid of all divine refinement and godly beauty.

We are to proclaim the King's beauty and praise the beautiful King and His holiness, and this will help to beautify us; for "how beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things" (Rom. 10:15).

Shall we not yield more and more to the transforming power of the Holy Spirit, as we behold by faith the glory and beauty of the Lord, and be "changed into the same image from glory to glory even as by the Spirit of the Lord?"

And we "shall be satisfied when we awake with His likeness."

—J. T. BODDY.

### MISSIONARY CONFERENCE AND GENERAL COUNCIL.

A number of brethren in the ministry are writing to ask us to stand with them in faith that they will be able to be present at the forthcoming meetings in Springfield, Mo. They realize that such a meeting would be a real inspiration to them in their ministry, but high costs are a factor that cannot be ignored.

On the behalf of these brethren, we would like to say a word to the assemblies. Every Pentecostal assembly should do their best to send their pastor to these meetings. The last three meetings of the Council have been so powerful that it has been the testimony of one and all who have attended that they have had a fresh touch from God, and with many that they have had a fresh grip of His truth. This cannot but be reflected as these pastors return to their assemblies, and so the whole Pentecostal movement is benefitted by these meetings where so many brethren are assembled in unity, and where the Lord commands His blessing.

Your pastor will want a little extra help this year in coming to Council as fares are higher, and other expenses will be higher too. We might suggest that every assembly should take up an extra collection to help their pastor, or if you have no pastor, a delegate, to attend this meeting. The Lord will lavishly compensate you for any sacrifice you will make to this end.

There is more chance for a cripple on the right road than for a racer on the wrong.

Silence is the best answer to slander.

## Questions and Answers

By E. N. Bell, 336 W. Pacific St., Springfield, Mo.

**870. Please explain sanctification. Are we sanctified at conversion, or does the sin nature still remain and have to be removed by a later work of grace?**

In one sense every true believer in Christ is regarded as sanctified. The whole church at Corinth is addressed as "them that are sanctified in Christ Jesus, called to be saints." In the Acts of the Apostles God sends Paul to the Gentiles that they might receive "an inheritance among them which are sanctified by faith which is in Me." And Jude addresses those "that are sanctified by God the Father, and preserved in Jesus Christ, and called." This shows the standing of every true believer in Jesus.

The work of sanctification evidently begins in regeneration. How can one be said to be made "a new creation," "old things have passed away," and "all things are become new," unless God had dealt in regeneration with our sinful nature? But we are not among those who hold that in regeneration one is "entirely" or "wholly" sanctified experimentally, or that no dregs or remains of the sin principle are left. Experimentally some receive a much fuller victory at conversion than do others. Some seem to be put immediately, when saved, on the same high ground that it took others two or three steps to reach.

Every person at regeneration is sanctified or "set apart" for the Lord only and for His service. From that very moment God is to be first in his life. In this sense every truly regenerated person is sanctified at once.

But Paul prays for those who not only were regenerated, but who had also received the Holy Ghost (1 Thess. 4:8), saying, "The very God of peace sanctify you wholly" (1 Thess. 5:23). Many people testify to being sanctified "wholly" who do not know what this word means. This is a very all-inclusive word, and means through and through, and around in every direction, and clear out to the end. In the lives of most Christians there is need after regeneration for a continued application of the blood of Jesus Christ in order to secure this completeness of sanctification experimentally in every department of life, and conduct, and conversation and heart. If every time a Christian finds himself short of the standard of God, or some evidence of a sinful nature within, he will immediately repent of such shortcoming, and lay himself and such sinful nature completely and unreservedly on the altar of God actually, as his regeneration pledged to him to be, and will believe the blood of Jesus Christ is an all-sufficient remedy, then God will immediately give him the victory over everything in sight. Some who have had one such second experience claim to be "sanctified wholly," and they honestly believe it, no doubt. I thank God for every such touch any child of God receives, but I have studied the

scriptures, and I have watched the lives of such, and I am perfectly convinced that very few people reach that actual standing in grace and establishment in God and in all His will by either one or two experiences. Yet it is their privilege so to have. In most lives, however, there may be many such experiences before they have the complete victory. It is a lamentable mistake that often leads to great discouragement to suppose that one who has had a second touch of the Divine Spirit, often called a second definite work of grace, has been put once and for all and forever above the possibility of committing sin. Many such persons, after such an experience, have been sorely tried and tempted to give up in despair when they found some shortcoming still cropping out in their lives. Some have entirely given up and decided there was no hope for them. Others have been led to continue their profession that they were still without sin, and still "sanctified wholly," despite the fact that their consciences were convicting them of having done wrong. Those who take this course will find themselves out with a dry, dead profession of complete holiness, but lacking in spirit of tenderness, love, humility, and such like, and really almost a first-class hypocrite. Both these extremes are wrong. There is hope for one, after half a dozen experiences of grace, who is still tried by some shortcoming. God has grace for complete victory. He has promised that sin SHALL NOT have dominion over us. We should believe it, and press on for it, if it takes forty trials and forty experiences to reach that point, though, thank God, it does not. On the other hand, no matter how many experiences we have had, nor how blessed, nor what we have professed, if we miss the mark and God shows us that we have done wrong, we must be honest and confess our sins to God, and claim the blood of Jesus to cover. It will be disastrous to keep up any hypocritical profession merely because of what God did for us in the past, or of what we had professed in the past. Hallelujah!

**871. Are we to understand from John 6:37, 39, 45 that all the Father gives the Son will come unto Him, regardless of gospel preaching, and will any that the Father has given the Son ever be lost?**

We have no right to insert into a passage which Jesus did not put there. Our questioner puts in the phrase "regardless of gospel preaching?" If you will read down a little further you will see that the 45th verse speaks of the prophets, and of people learning of the Father by being taught of God through the prophets. Then Jesus declares if a man has thus heard and learned of the Father, he will come to Him. Then it is declared in verse 40 distinctly that it is the will of the Father that everyone

shall believe on His Son, and have everlasting life. Of such Jesus declares that He will raise them up the last day. If a man wants to be raised up according to this promise he should die in the faith, and not die out of it, for the promise is to believers.

In speaking of His sheep in John 10:28, Jesus says, "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." Here again people will ask, will not such be saved regardless of whether they hear and obey God or not? But Jesus says, "My sheep hear my voice, and I know them, and they follow me." If one wants the rewards of a sheep, he must be sure that he is the kind of a person which Jesus describes as a sheep. Jesus first said, they hear His voice. This means that they heed His voice. In the second place He says that He knows them. This clearly implies a continued fellowship of such persons with the Lord Jesus Christ. In the third place, He says that such persons follow Him. Now if Jesus says His sheep follow Him, I have no right to say that a man who will not follow Jesus is His sheep. I declare to you, if we hear and heed the voice of Jesus, and follow Him, that no man shall be able to pluck us out of His hand, and that we shall never perish. Glory to God!

### SCARCITY OF ROOMS AT SPRINGFIELD, MISSOURI.

A large number are writing that they are coming to the General Council and the local brethren will have their work cut out to find rooms for all.

Some are writing in to the Gospel Publishing House concerning this, but the small and ever busy staff there cannot undertake the finding of rooms. This will be left to a Committee who will be in attendance at the Assembly on Sept 18th, and every subsequent day during the meeting, with a full list of rooms for rent. The local saints will take care of the missionaries, but cannot promise accommodation for any others.

All who have tents and camping outfits should bring them. Others who possess cots should bring them along, and we will find room for them somewhere.

Owing to the scarcity of accommodation, and the objection that many owners of rooms have to taking in children, it will be best for brethren to leave their children at home unless they can bring their own camping outfits.

### NOTICE.

Many are writing to know how long Sister McPherson will be with us at Council. Owing to Sister McPherson having to start a meeting at Piedmont, W. Va., on Sept. 26th, she will only be with us the first few days.

### TO WHOM IT MAY CONCERN.

In the May 15th issue of the Pentecostal Evangel, a list of the missionaries in South China who are standing with the General Council doctrinally was published. Since that time, we have been requested to add three names to the list, which now stands as follows:

George M. Kelley,	Bertha Meyer,
(Mrs.) Geo. M. Kelley,	Mattie Ledbetter,
John R. Spence,	Myrtle Bailey,
Ella E. Finch,	Emma E. Daab,
Louella M. Morrison,	Lavada R. Leonard,
Willis B. Lowther,	Blanche R. Appleby,
Clinton E. Finch,	Elizabeth Kunkle,
(Mrs.) C. E. Finch,	

## Latest Preparations for the Anti-Christ

Address Given at the 48th Conference  
of the Prophetic Society, by  
D. M. Panton.

Editorial Note. In a recent issue of the Evangel, in an article on Israel's Peril, there was a quotation from the London Times, "No one who knows the facts can deny the Jews have supplied the brains and directing power of the present Bolshevik regime so fiercely maintained by torture and massacre." The address given below goes to show that back of all this, fifteen years ago, there was a deep laid plot prepared, which had for its purpose the bringing about of a great world upheaval and the setting up of a great, universal Dictator, "a King-Despot of the blood of Zion." The events of the past six years have been so much on the line of the terms of this plot, as revealed by these Protocols or secret documents of the Elders of Zion, that even worldly men are sitting up and taking notice; and prophetic students, who are conversant with Daniel and Revelation, cannot but be struck with the likeness of this plot with the things already revealed concerning the anti-christ and his plans.

We would suggest that our readers read the 12th and 13th chapters of Revelation before reading the address given below. It will be noticed that all extracts from these secret documents have been placed between quotation marks, whilst Mr. Panton's own remarks about these extracts are not quoted thus.

The supreme proof, so far, of the horror to which Jewish apostasy is sinking, and certainly as appalling a sign of the end as we have yet seen, are the Protocols of the Elders of Zion, published at Tsarkoye Sielo, in Russia, in the year 1905. A copy of the original is in the British Museum Library, under No. 3926 d 17, stamped "British Museum, 10 August, 1906." It is said that the Russian edition was bought up mysteriously and destroyed; and we are assured that across the Russian frontier its presence in a trunk would cost a traveler his life. The editor, Professor Nilus, states that it is a true copy of original documents stolen by a woman from one of the most influential and most highly-initiated leaders of Freemasonry, at the close of a secret meeting of the "initiated" in France. "God alone knows," he says, "how numerous have been the unsuccessful attempts which I have made to bring these Protocols of the Elders of Zion to light; and now I fear that it is too late."

The Protocols' profound, if unconscious, knowledge of prophecy makes any likelihood of their being a fake extremely remote. The "Times" (May 8, 1920), in a startled and puzzled article, demanding a thorough investigation, points out the dilemma which confronts us; for published long anterior to Bolshevism, the book either reveals an uncanny power of prophecy, or else it is what it claims to be—a stolen betrayal of a world-wide conspiracy of revolution. "We are inclined to believe," says the "Spectator" (May 15, 1920), "on internal evidence, that it is not a forgery," and it is "a most powerful though dangerous work." The system revealed

in the Protocols, says Mr. St. Clair Tisdall, ("Record," April 22, 1920), "is Satanic in all its parts." Its Jewish caste should not blind us to its significance as a world-conspiracy that will embrace Gentiles equally with Jews.

### I.—The Mystery of Iniquity.

The book is as cold-blooded a diabolism as I have ever read; it states the means by which this "mystery of iniquity," working in the subterranean channels of the world, intends to achieve its end. Here are the deliberately-chosen means to its goal: "Soon open disorder and bankruptcy will appear everywhere. Insuppressible babblers transform parliamentary and administrative meetings in to debating meetings. Audacious journalists and impudent pamphleteers are continually attacking the administrative powers. Abuse of power will definitely prepare the crash of all institutions, and everything will fall prostrate under the blows of the raging populace. It is imperative in all countries continually to disturb the relationship which exists between people and governments—by hostilities, wars, hatred, and even martyrdom, with hunger and need, and with the inoculation of disease. Simultaneously we will throw on to the streets huge crowds of workmen throughout Europe. These masses will then gladly throw themselves upon and shed the blood of those of whom, in their ignorance, they have been jealous from childhood, and whose belongings they will then be able to plunder. The recognition of our rule will start from the very moment when the people, torn by dissensions, and smarting under the insolvency of their rulers (which will have been pre-arranged by us), will yell out: 'Depose them, and give us one world-ruler, who can unify us and destroy all causes of dissension—namely, frontiers, nationalities, religions, State debts, etc.—a ruler who can give us peace and rest, which we cannot find under the government of our sovereigns and representatives.' Violence must be the principle, cunning and hypocrisy must be the rule. This evil is the only means of attaining the goal of good. Therefore, we must not stop short before bribery, deceit and treachery, if these are to serve the achievement of our cause."

### II.—The Kingdom of Satan.

Power, once thus grasped, is to be wielded as unscrupulously as it is attained. The schools, the markets, the Press, the judiciary, the mob, the very souls of men—all are to be traduced and enslaved. "When we attain such a position, we shall be able, straightway, to absorb all powers of governing throughout the whole world, and to form a universal Super-government. In the place of existing governments we will place a monster, which will be called 'The Administration of the Super-government.' Its hands will be outstretched like far-reaching pincers, and it will have such an organization at its disposal, that it will not possibly be able to fail in sub-

ducing all countries. Soon we will start organizing great monopolies—reservoirs of colossal wealth, an absolute monopoly of trade and commerce. This is already being achieved by an invisible hand in all parts of the world. We possess boundless ambitions, devouring greed, merciless revenge, and intense hatred: the secret for our successful governing consists in multiplying to such an extent the faults, habits, passions, and conventional laws of the country, that nobody will be able to think clearly in the chaos: if opposed, we must respond by creating a universal war." Exactly what has actually happened in Petrograd, the Protocols reduced to a science as far back as 1905. "We will entrust Government posts to people whose record and characters are so bad as to form a gulf between the nation and themselves, and to such people who, in case they disobey our orders, may expect judgment and imprisonment; and all this, with the object that they should defend our interests until the last breath has passed out of their bodies. Any judge who wishes to retain his post will, in order to secure this, have to obey us blindly." So the Masonic Lodges throughout the world are to be captured, and created into

### An Octopus, With Its Tentacles Everywhere.

"In these lodges we will tie the knot of all socialistic and revolutionary classes of society. The most secret political plans will be known to us, and will be guided by us in their execution as soon as they are formed. Nearly all the agents in the international and secret police will be members of our lodges. The services of the police are of extreme importance to us, as they are able to throw a screen over our enterprises, invent reasonable explanations for discontent among the masses, as well as punish those who refuse to submit." So also the Press is to be bought up, control obtained over all publishing firms, and a rigid censorship established; and, "by capturing the news agencies of the world, we will be able to persuade or confuse, by printing true or false news, facts or contradictions, according as it will suit our purpose. But the public must not have the slightest suspicion of these measures; therefore, all periodicals published by us will seem to be of contradictory views and opinions."

It is to be a reign of absolute terror, based on private assassinations and constant public executions. "Every man must inevitably end by death. It is better to hasten this end in the case of people who impede our cause, than in that of those who advance it. We put Freemasons to death in such a manner, that no one, except the brotherhood, can have the least suspicion of the fact; not even the victims themselves suspect beforehand. They all die, when it is necessary, apparently from a natural death. The number of victims sacrificed by our King (see Rev. 13:15) will never exceed the number of those who have been sacrificed by Gentile sovereigns." As Na-

oleon cost Europe eight million lives, and the Kaiser between ten and twenty millions, the holocaust under Antichrist is likely to be gigantic.

### III.—The Destruction of the Woman.

It is hardly necessary to say what must happen to the faith of Christians, "from whose minds we must extract the very conception of God. When we establish ourselves as lords of the earth, we will not tolerate any other religion except that of our own. For this reason we must destroy all professions of faith. If the temporary result of this is to produce atheists, it will not interfere with our object. When the time comes for our Worldly Ruler to be crowned, we will see to it that by the same means—that is, to say, by making use of the mob—we will destroy everything that may prove to be an obstacle in our way. For then it will not be considered dishonorable to be a spy; on the contrary, it will be regarded as praiseworthy to report to the proper authority all apostates; a third part of the populace will watch the remainder." Exactly so, our Lord has said: "Brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and cause them to be put to death" (Matt. 10:21).

But at first the Beast is to support the Woman on the Seven Hills, who will be established and enthroned upon his power, "in the person of our world-governing emperor. Until we have accomplished the re-education of youth, by means of new temporary religions, and subsequently by means of our own, we will not openly attack the existing Churches, but will fight them by means of criticism, which already has, and will continue to, spread dissensions among them. When the time comes for us to completely destroy the Papal Court, an unknown hand, pointing towards the Vatican, will give the signal for the assault. The time is only a few years off when Christianity will fall to pieces altogether." Thus the corrupt remnants of the Christian Faith, after rapture has removed the watchful, will be fiercely attacked (Rev. 13:7), and Rome, bombed from end to end (Rev. 17:16), will sink under the more awful apparition of Incarnate Blasphemy.

### IV.—The Wild Beast.

But the supreme aim appears at the close of the Protocols. "A ruler must arise who will supercede the existing governments, a King-despot of the blood of Zion, whom we are preparing for the world." For this monarch is to be a gigantic counterfeit of God's King, set upon His holy hill of Zion, for whom the nations are an inheritance, and the uttermost parts of the earth a possession (Psalm 2:6); and the Wilful King, closely associating himself with Jewish apostates, will "have regard unto them that forsake the holy covenant" (Dan. 11:30). "Our Sovereign will be chosen by God, and appointed from above. He will be in constant communication with the people. He will deliver speeches from tribunes, and his speeches will be circulated all over the world." Ex-

actly so we read: "A mouth speaking great things" (Dan. 7:8); "he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods" (Dan. 11:36).

For he will be a great deal more than a king. "On the day when the King of Israel places upon his sacred head the crown, presented to him by the whole of Europe, he will become the Patriarch of the world. His whole person and destiny will be charged with the occult, and full of mystery. The King's immediate plans, and, still more, his plans for the future, will not even be known to those who will be called his nearest councillors. Only our Sovereign, and the Three (the Trinity of Hell: Rev. 13:2, 3, 11) who initiated him, will know the future. In the person of the Sovereign, who will rule with an unshakable will, and control himself as well as humanity, the people will recognize, as it were, Fate itself. None will know the aims of the Sovereign when he issues his orders, therefore none will dare to obstruct his mysterious path. They will

### Worship the Power of the Sovereign.

For the King of Israel will become the true Pope of the universe, the Patriarch of the International Church. Then we shall be able to say to the nations: "Pray to God, and bow down before him who BEARS THE MARK of the predestination of the world, and whose star God Himself guided, in order that none other but Himself should be able to set humanity free from all sin." Extraordinarily solemn is the summary of these subterranean world-conspirators: "TODAY I CAN ASSURE YOU THAT WE ARE WITHIN ONLY A FEW STRIDES OF OUR GOAL."

A curiously subtle and conclusive proof, not only of what the "Spectator" calls its "diabolic political philosophy," but also of the book's diabolic origin, lies in a startling corroboration of prophecy. "The King of Israel must not be under the influence of his own passions, especially that of sensuousness. He must not allow animal instincts to get the better of his brain. Sensuousness, more than any other passion, is certain to destroy all mental and fore-seeing powers; it distracts men's thoughts towards the worst side of human nature. The Column of the Universe in the person of the World Ruler, sprung from the Holy seed of David, has to forego personal passions for the benefit of his people." It is the very forecast of Daniel (11:37), who, foreshadowing the Wild Beast risen from the Pit (Rev. 17:8), reveals that, as an immortal, he will be without "the desire of women."

People say, "The world is not good enough for Christ to come." The world is not bad enough for Him to come; but it is infinitely near it. Therefore, I close with a word to all our hearts: "Can ye not watch with Me one hour?" Dr. A. B. Simpson gives a touching little incident. A girl was adopted in her infancy by a man of wealth. Her father and mother had died when she was very

young, and she was brought up entirely by the care and wealth of this adopted father. But she was sent to Switzerland for her education very early in life, before she was able to recognize her new father. He educated her in Switzerland, and then sent word to her that he was coming to Switzerland in a certain week. He said, "I cannot state the day or hour, but I shall be coming in that week." The girl had some delightful invitations during that week; but she said, "No, father may come at any hour." But there came one very special, charming invitation to the girl's heart, and she accepted it, and went. He came in that hour, and he left a note on the table, to this effect: "My whole life has been a struggle for you. Could you not watch for me one week?" She never heard from him again, and never received a penny from him from that day. Thank God, our Lord is not quite like that. But can't we watch with Him one hour? God grant that we may.

### FURTHER NOTICE TO PREACHERS.

Ministers are neglecting to send in their Fellowship Certificates for renewal. All of these will be out of date on the last day of September. Every one should reach this office in time to be renewed and back in your hands before the 10th day of September. Please send in your old Fellowship Certificate at once so we can attend to this matter and have it off of hand before they run out of date.

GENERAL COUNCIL OF THE ASSEMBLIES OF GOD.

### MID-WEST BIBLE SCHOOL

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Opens Oct. 4, 1920.

For prospectus giving an outline of courses and cost of board, also for application blank for admission, apply to the Principal, S. A. Jamieson, until Sept. 17th, 1431 E. 3rd St., Tulsa, Okla., after that at Auburn, Nebraska.

This school is under the supervision of the General Council of the Assemblies of God. A full school is expected, and if you desire to attend you should apply for application blank at once.

Our songs of praise can never be checked unless we rely in circumstances and things around us rather than in God.

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**IRISH PENTECOSTAL CONVENTIONS.****Contrasting Scenes of "Red" Revival and "Red" Riot. The Word of God and the Machine Gun at Work in Proximity.**

The three Conventions on successive weeks in July in the Ulster Province (at Belfast, Bangor and Ballymena), were glorious with the manifested presence of the Lord and were full of promise for the future. Again and again one felt oneself moved to the depths by the thought: here before one's eyes is displayed the one and only solution for the troubles of Ireland. God has been raising another host between the rival armies, the orange and the green, one might call it the purple army, for it has been created by the King of Kings who is soon coming to reign.

The Pentecostal work has been growing in North Ireland in a healthy way, for stature and strength have increased together. It is marked by soundness, sweetness and a truly mighty songfulness. The motto of the little host of bright, sober-minded young men, whose great earnestness is yet devoid of any of the fever of fanaticism, might well be the first line of their favorite chorus:

"There's a shout in the Camp, Hallelujah!"

And the young women are not behind them in holy zeal and godly sobriety.

The exercise of the gifts of the Spirit was in remarkable scripturalness. Conversions, baptisms in the Spirit and healings marked the gatherings. At Bangor, crowds surrounded our open air services on the wide esplanade. Some twenty men and women, mostly converts of the work, were baptized in the sea by immersion by Pastor George Jeffries, the onlookers being visibly impressed. The testimony of each before the water was entered rang out like a trumpet call.

One of the Convention speakers had come from Holland (Pastor Polman), two from England (Pastor Saxby and the present writer), one from Wales (Pastor Morgan), and one from the Channel Islands (Pastor Sebire).

In Belfast the new Pentecostal Hall is in a street which links up at its end the two most hostile sections of the religio-political rivalry of the city, namely the orange and the green, the Protestant and the Catholic. Shankill Road and Falls Road were again to become famous—by furious riot, many deaths, and vast destruction of property—ten days after our Convention had closed. Bangor became the scene of other riots, window-smashing and looting a week after our Convention there. But during the gatherings all was quiet.

Elm Chapel, our new Belfast Hall, narrowly escaped destruction. The soldiers arrived just in time to save it from being burned down. The Pentecostals remained calmly at prayer. A machine gun was posted at the corner. One attender of the meetings, a woman, was among those killed in the streets by a stray bullet.

At Ballymena the scenes reminded one of the great revival of 1858 in that town and neighborhood. The presence and power of God in the large "Protestant Hall," hired for the occasion, were most remarkable. It is truly a wonderful work and quite free from the extravagances and deviations of doctrine which have injured a few Pentecostal centers in various parts of the world.

Let us pray for "Pentecostal" Ireland. What the island needs is simply a mighty revival. Acts II tells us how it can come about.—A. S. Booth-Clibborn.

**IS HE AN IMPOSTOR?**

In the following statements by one of our Pentecostal ministers we have further evidence that the old man styled "Bro.

Isalah, the Miracle Man," who lives in a houseboat on the river in New Orleans, and claims to have a monopoly on the power of God to heal, is woefully misled.

Having a deformity in my hands I went to see "Bro. Isalah" of New Orleans, a kind of faith doctor who uses a sort of perfumed ointment with which he anoints the afflicted parts, and gives treatment by rubbing.

I stayed three days and did not see what I considered one case of healing.

Many who were treated by him kissed his long white hair and beard and even his feet.

I heard "Isalah" state from the stand that there was not another man in the world, beside himself, who had authority to pray for the sick and that he alone had the power to heal, and all who claimed to possess this authority or power were antichrist.

This shook my faith in him and I did not seek healing from him for my hands.

One night while I was there a man fell in a fit, and, as I undertook to pray for him, "Isalah" came rushing toward me and in a loud crabbed voice commanded me to get up and wanted to know what right I had to be down there praying for the man.

I feel that he administers his treatments in an unseemly way by rubbing the affected parts, no matter what is the nature of the troubles or where located, right in the presence of everybody.

In talking with some baptized saints and ministers, one sister in the Lord, they told me, cried while undergoing treatment because of being unduly exposed, and when she protested "Isalah" asked her if she had any sense, and said it didn't look as though she had.

In stating these facts I have no desire to do the man any injustice but am actuated only by a love for God and His cause.      Evang. Geo. E. McGuire.

**IMMORTALITY.**

"Why should it be thought a thing incredible with you, that God should raise the dead?" Such was the question of Paul in his day. With the light that comes from the discoveries of modern science, the question may be repeated with emphasis. For if a microscopic speck of radium can pour out a spray of fiery particles—a stream of electrical energy—sufficient to ring a bell for thirty thousand years, have we not discovered a new argument for the doctrine of immortality? Is it credible that whoever made the universe which would run through thirty thousand years, would give to the intellect that could measure the force of that radium only three score years and ten?

Another writer has recently reminded us that the wings of certain moths and butterflies, under a powerful microscope, show forty-two millions of brilliantly tinted scales to the squire inch. "But if such largeness of labor, such expenditure of thought, is lavished as if for very pleasure; without effort, on creatures whose glimmer of consciousness lasts but for a summer, what beauty of body, mind and soul, may not belong to us, who are the final result of the cosmic purpose as related to this earth; us in whom creative wisdom has its delight; us, who, being made a little lower than the angels, are crowned with honor!"—Sel.

**EXTRA NUMBERS OF THE EVANGEL.**

No. 348—Special "Second Coming" Extra, containing strong articles on the coming of the Lord. Price 2c each, 50 for \$1.00.

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**AFTERWARDS.**

God's ways are equal, storm or calm,  
Seasons of peril and of rest;  
The hurtling dart, the healing balm,  
Are all appointed as His best.

On judgments oft misunderstood;  
On ways mysterious and obscure,  
He brings from evil, lasting good,  
And makes the final gladness sure.

While justice takes its course with strength,

Love bids our faith and hope increase;  
He'll give the chastened heart at length  
It's blessed afterwards of peace.

When the dread forces of the gale  
His sterner purposes perform,  
And human skill can naught avail  
Against the fury of the storm,

Let loyal hearts trust in Him still  
Through all the dark and devious way,  
For who would thwart His blessed will,  
Which leads to perfect day?

Be still beneath His tender care;  
For He will bid the tempest cease,  
And bring from out the anguish here  
That long-sought afterwards of peace.

Look up, O earth; no storm can last  
Beyond the limits God hath set,  
When its appointed work is past  
We'll cease from worry, fear and fret.

Where Sorrow's plowshare hath swept through

The fairest flowers of life shall spring,  
For God shall grant thee life anew,  
And all thy wastes shall laugh and sing.

Hope thou in Him, His plan for thee  
Shall end in triumph and release;  
Fear not for thou shalt surely see  
His promised afterwards of peace.  
—Author unknown.

**MUCH PRAYER NEEDED.****A Test Case.**

The saints at Caldwell, Kans., having bought a church building in a residence section of that city and holding services in their own building, have now been attacked in the courts, and the court is asked to forbid our folks permanently from holding further services in the building. They charge that their loud shouts and praying all at once make an unearthly noise that amounts to an unendurable nuisance. The case is to be tried on Sept 13th.

Prayer of all the readers of the Evangel is asked that the courts may give us our constitutional rights to worship God according to the dictates of our own conscience.

The saints there are also a small band and as they are buying the church building, already have a big financial load. Now as the lawyer fee of \$250.00 is not just for their sakes, since this is a test case where an adverse decision would affect more or less the rights of the saints everywhere, and especially in every city in the state of Kansas, they feel it will be only right for all the saints everywhere, and particularly in all Kansas, to help them pay the expenses of this trial, where they are contending for rights of all our people. Any offering sent to Pastor J. G. Neal, Caldwell, Kans., or to the Gospel Publishing House, Springfield, Mo., for this trial will be gratefully acknowledged, and used on the forced expenses of this case. The saints are not going to law with any one but are forced by the suit of the county attorney to defend the rights of the church.

Only Bro. Frodsham and I are in the office at the present time, so that we have not had opportunity of consulting the other brethren about the insertion of this notice, but it seems to us only just to let the above information go before all the saints.  
—E. N. Bell.



**THE NEW PRESS.**

We are exceedingly grateful to all the brethren for their continued help towards the new press, and are much encouraged with the anticipation that, if donations continue to come in as they have done during the past month, we shall be able to install the press at an early date. This equipment will mean much for the whole of God's Pentecostal work. We have had inquiries of late to do work for our foreign missionaries, but cannot do such work until our facilities are enlarged. If you really believe that the Pentecostal message is God's message for the present moment, stand with us for the fullest facilities of getting this message scattered broadcast to the ends of the earth.

**Receipts from Aug. 14 to Aug. 25, Inclusive.**

Previously reported, . . . . .	\$2028.21
J. F. K., Moshawaka, . . . . .	5.00
Mrs. C. J. S., Los Angeles, . . . . .	5.00
E. N. H., Perry, . . . . .	.50
C. D. H., Bronx, . . . . .	1.00
Mrs. E. B., LaJolla, . . . . .	1.75
W. H. W., Savannah, . . . . .	2.50
Mrs. C. M., Whitt, . . . . .	1.00
T. N., Chicago, . . . . .	1.00
Mrs. M. E. F., Upper Macopen, . . . . .	3.00
H. E., Hepburn, . . . . .	5.00
L. N., Joliet, . . . . .	1.00
Mrs. A. W. W., Corning, . . . . .	2.00
B. F. D., Columbus, . . . . .	2.00
J. H. M., Marieta, . . . . .	.40
Mrs. M. R., Alpha, . . . . .	1.00
W. H. W., Newport News, . . . . .	8.00
J. D. P., Gracemont, . . . . .	1.00
L. L., Caywood, . . . . .	9.00
G. U., Gt. Bend, . . . . .	5.00
F. H., Pomona, . . . . .	15.00
Mrs. I. P. H., Monroe City, . . . . .	3.50
A. T. U., Gt. Bend, . . . . .	5.00
W. H. S., Eskdale, . . . . .	2.00
Miss M. D., Mt. Vernon, . . . . .	1.00
H. C., Windsor, . . . . .	1.00
C. S. B., Alpha, . . . . .	2.00
C. E. F., Osborne, . . . . .	1.00
Huttig, . . . . .	1.00
S. C., Slate Run, . . . . .	2.00
Mrs. T. S., Goliad, . . . . .	3.75
M. B. G., Nashville, . . . . .	2.00
G. G., Los Angeles, . . . . .	4.00
W. H. B., Bloomington, . . . . .	1.00
W. B. E., Pacific Grove, . . . . .	10.00
Mrs. E. C. P., San Juan Bantista, . . . . .	3.50
E. M. M., Los Angeles, . . . . .	1.00
J. M. S., Plainview, . . . . .	5.20
Mrs. D. R. U., Pottsboro, . . . . .	2.50
D. C., Postoria, . . . . .	5.00
J. O. H., Bloomington, . . . . .	5.00
G. S., Cleveland, . . . . .	1.00
Mrs. F. G. W., Verona, . . . . .	2.00
M. P. S., Framingham, . . . . .	5.00
A. A. N., . . . . .	1.00
G. O. H., Pratt, . . . . .	1.00
<b>Total, . . . . .</b>	<b>\$2173.81</b>

**CEMENT, OKLA.**

The Cement Camp Meeting closed on Sunday night, having lasted 4 weeks. Bro. Jacob Miller from Ft. Smith, Ark., and Bro. C. M. Riggs of Jenny Lind, Ark., were the preachers and the Lord certainly did anoint them to bring forth the Word. Everybody says it was the best meeting they were ever in. The preachers would give us lessons from the Bible in the day meetings which were simply fine, and at the night meetings would preach to from 500 to 3000 people.

There were about 50 souls saved and baptized with the Holy Ghost, and some wonderful cases of healing. Two little girls were carried to the arbor, the brethren anointed and laid hands on them, and the Lord instantly healed one of them and the other got her healing the next morning at home. They had been treated by doctors for years, but the Lord did the work in less than five minutes.

Sunday evening, the 15th, was baptismal service at the little Wasita River, about 6 1/2 miles from here, and 23 were led into the water by Bro. Riggs and were immersed. There must have been 1500 or 2000 people at the baptizing.

We want to build a mission here and ask the saints to co-operate in prayer. Up till now we have gone from home to home. We already have a lot and are trusting God for a building. We ask all the saints to pray for this little assembly.—Roy Steger.

**FOWLER, COLO.**

My brother Theodore and myself have just completed a campaign in Fowler, Colo. The Lord was graciously with us from the very beginning and in spite of bitter opposition His work has gone on in a glorious way.

The whole town was stirred. The enemy and the powers of evil did everything to hinder the progress of the work, especially when a great show that threatened to take the place by storm, was put out of business after having lost a great deal of money, through the power of God in the meeting. Some of the business men got together and tried to put us out of town, falling in this they got behind the mayor who bluntly ordered us out the next day. However the cause of Christ prevailed, for after our conversation with him the next day, he entirely changed his attitude.

Many were the souls who wept their way to the Cross, and others received the baptism of the Holy Ghost with the Bible evidence. Besides this a goodly number of the members of the Methodist Church obeyed the Lord in water baptism. Surely our God is able.

This was entirely a new field for Pentecost and now there is quite a company of Pentecostal people who are hungry and eager to go on all the way with God. Please pray for them.—Eric Booth-Chibborn.

**TROUP, TEXAS.**

The Camp Meeting at Bethel Tabernacle, near Troup, Texas, closed on the 8th inst. Bro. G. C. Mangum, our District Presbyter, gave us some Bible lessons, and his chart and blackboard lessons were an inspiration to all. Many testified to being blessed and edified in the meeting. Bro. J. C. Wilder, our State Evangelist, and Bro. E. Newby of Wichita Falls were used of God in teaching and preaching the Word. Wife and I continued the meeting after the Camp closed. Seven were saved and one baptized with the Holy Ghost. We dedicated the church on the last Sunday morning. It will henceforth be known as the Bethel Tabernacle of the Assembly of God. Pray for this church and its pastor, J. C. Helms.

We are again on the field for the Lord. Will our friends take notice and pray for us.—Wm. Burton McCafferty and wife, Overton, Texas.

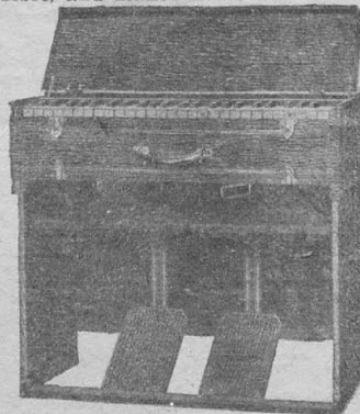
Mary W. Chapman writes from South India, "We baptized two in water last Sunday; one a young man, a convert from nominal churchism, and the other an old woman, convert from Hinduism. She has found Jesus her Saviour and is happy in Him. The workers report two baptized in the Spirit in their prayer meeting last night in a distant part of the city. The meeting lasted till midnight. Praise God! We are believing for an outpouring."

Prices Effective August 1, 1920.

**The Evangel Folding Organs.**

We have the best line of Organs, we believe, made anywhere on the continent. These Organs are made by THE WHITE MANUFACTURING COMPANY, which gives a rigid guarantee to every organ they put out.

These organs are all PIPE-TONE, which gives the most excellent effect possible, and makes these small organs equal in volume to many much larger organs.



THE CASE of these organs are all three ply, which prevents splitting, warping, swelling or shrinkage. They are treated with water-proof coating inside and out. Two of these styles, THE COLONIAL and THE LIBERTY, are covered in beautiful walrus leatherette, like the one in the picture here shown. Three of these styles, THE FORD MODEL, THE PORTABLE NON-FOLDING and THE PIANO-CASE, are mission finish. We can furnish no organs, except as herein described, and the prices given cancel all previous prices. These organs are both the best and the cheapest on the market today. As the price is very little more, we advise all to order double reed organs if they want a large volume of music.

**COLONIAL FOLDING ORGANS.**

- 2 1/4 Octave, Single Reed, list price \$60.00. Our price . . . . . \$37.75
- 2 1/2 Octave, Double Reed, list price \$70.00. Our price . . . . . \$38.75
- 4 Octave, Single Reed, list price \$70.00. Our price . . . . . \$38.75
- 4 Octave, Double Reed, list price \$80.00. Our price . . . . . \$41.00
- 5 Octave, Double Reed, list price \$90.00. Our price . . . . . \$49.50

**LIBERTY FOLDING ORGAN.**

- 4 Octave, Single Reed, Leatherette, list price \$60.00. Our price . . . . . \$36.75
- 4 Octave, Double Reed, Leatherette, list price \$70.00. Our price . . . . . \$37.75

**FORD MODEL FOLDING ORGANS.**

- 4 Octave, Single Reed, Mission finish, list price \$50.00. Our price . . . . . \$32.50
- 4 Octave, Double Reed, Mission finish, list price \$60.00. Our price . . . . . \$34.75

**PORTABLE NON-FOLDING SCHOOL ORGANS.**

- 4 Octave, Double Reed, Old Mission Oak, list price \$60.00. Our price . . . . . \$37.75
- 5 Octave, Double Reed, Old Mission Oak, list price \$70.00. Our price . . . . . \$41.00

**PIANO-CASE NON-FOLDING ORGANS.**

- 5 Octave, Double Reed, Mission Mahogany Finish, list price \$120. Our price \$57.75
- Folding Iron Chair, list price \$6.00. Our price . . . . . \$2.50



**THE GOSPEL PUBLISHING HOUSE**  
SPRINGFIELD, MISSOURI.

The Raise in Price is Due to War Tax. Prices Subject to Change Without Notice.

### THE "OTHER SIDE" OF MISSIONARY LIFE.

#### A Note from the Belgian Congo.

I sometimes think that we are unfair in just telling the saints at home the bright side of missionary life. The other side too should be known. So I'll paint you a little picture.

Three weeks ago news came that one of our evangelists five days' journey away was very ill and paralyzed. Native Christians at once went to his assistance; but no sooner had they gone than a message came that one of our preachers two days' farther was near death's door with tick-fever.

I wished to go and help them personally when down I went with a fearful dose of malaria, delirious for 3 days, and "black-water fever" twice. I just lay and prayed for our poor sick black lads in the distant villages. Now I'm just feebly getting around again, and the day before yesterday a lad came running to tell us that Sr. Torien was ill and crying. My wife went off at once and found her surrounded by a group of Christian native lads praying wildly, while Sr. Toerlen was quite "off her head."

We've done our best for her, and God has graciously shown His hand. But last night she was raving in delirium, and my wife and I were up in the night for hot water bottles, hot tea, etc. So here we are this a. m. a sorry, washed-out trio, but still God's messengers to Luba-land; and the dear old gospel message is still ringing out. In the past 5 months I've established five new out-stations, and baptized 130 converts, besides which some of our native overseers have baptized others.

One dear fellow was here the day before yesterday and tells me that while he was baptizing six in the stream of their village, another six believed.

Several young women have believed in one village, and their refusal to marry heathen men, to whom they were betrothed, is creating quite a stir. Only this morning two lads from a village a days' journey distant came with a most pathetic little note: "The school which we have built is falling into decay, and there are numbers of young fellows here who gather together and sing and rejoice and pray. We want to believe in the Lord Jesus. When, oh when, is the long promised teacher coming?" Thank God I believe that within a few weeks I shall be able to put a native teacher there.

You have already heard how that in January, God most gloriously poured out His Spirit, so that scores received the Holy Spirit and spoke in tongues within a few days. But we are fearfully under-staffed, so that I rejoice to hear that Bro. Salter, with a band of workers, is already in S. Africa, and on his way to relieve the situation. He should I think be here within a month.

I am busy in spare time putting together some school-books, which will probably take about 3 months to complete, and also I should like to give the new comers some lessons in the Luban language, but I think, God willing, we shall leave for S. Africa and Europe about September or October.

Yours in the Eternal God, El Shaddai, Wm. F. P. Burton.

### GRACEMONT, OKLA.

We have just closed one of the most successful meetings at the Hillside School House, 3 1/4 miles N. W. of Gracemont, ever heard of in Caddo County. This is a new field, and the full gospel was never heard of around here. People were thrilled and came many miles to hear it. People are stirred up and are reading their Bibles more than they ever did in their lives. Thirty seven were saved and cleansed from sin, 22 received the Holy Ghost as in Acts 2:4 and 23 happy souls were baptized in water. There were also some marked cases of healing. Bro. and Sister Parton, who are mighty workers for God, set the assembly in order with 33 names on the assembly roll. To the Lord be all the praise and glory.—Bro. and Sis. J. F. Pape.

### NEW ORLEANS, LA.

The Lord has surely blessed in this dark city where Roman Catholicism has such a strong hold. Of late months hundreds have been born into the kingdom, and several have received the Holy Ghost with the Bible evidence. Many blind, crippled and mutes have been completely healed and went away seeing, hearing and without their crutches. Bro. Jessup and Bro. and Sister Wooten have visited us. Pray for this benighted city.—Warren Collins.

### CHISMVILLE, ARK.

We have just closed a three weeks' meeting at Rocky School House. The first few days we had to walk by faith, but by faith the walls of Jericho fell after they were encompassed seven days, and by faith and prayer the walls fell down here. There were 16 saved and renewed. Some were just "Think-so believers" but they found out what real salvation was. Six received the baptism of the Holy Ghost, and 18 were baptized in water, making 24 in all that have been baptized of late. Bro. Carter is pastor and did most of the preaching. At the last night of the meeting there were ten hungry souls at the altar.

We have pitched battle at Chismville, in a new field. Bro. J. A. Freeman and Sister Nora Jurney are with us. Please pray for this needy field and for our little band.—J. E. Hooper.

### AKRON, OHIO.

On Aug. 1st, Owen Lee, the Irish Evangelist, of Philadelphia, Pa., opened special meetings at the Pentecostal church of Akron, 20 E. Cedar St. Bro. Lee is a man on fire for God and with a message straight from the Word. The presence of God was with us and souls were saved and back-siders reclaimed and many new seekers seeking the baptism of the Holy Ghost. Bro. Lee is a converted Catholic and a man that God is using in preaching the Word. His ministry was a blessing to the saints and also the church. On Sunday, Aug. 15th, at 9:30, eleven were baptized at the lake by Bro. McKinney, our pastor, and Bro. Lee. God blessed in a wonderful way. Bro. Lee feels the call to India as a missionary, and while with us urged the people to give until it hurt, and then give until it quit hurting. Bro. Lee believes in "digging you out"; he says it is better to be seen here than when you get on the sea of glass. May God bless him in his ministry. We highly recommend Owen Lee to any assembly.—C. S. Bish, Miss. Sec. and Treas.

### WARREN, ILL.

The tent meeting at Warren, Ill., conducted by Mrs. Woodworth-Etter and co-workers closed with a great victory for the Lord.

There were only a few baptized saints in this part of the country and Pentecost was practically new.

God put His seal on the messages given with many visible signs as in healing the sick, saving hungry souls and baptizing believers in the Holy Ghost.

An old soldier and his wife came three hundred and fifty miles to give the testimony of their daughter's healing, who had been healed in the meeting at Alexandria, Minn., of tumors and cancer. Also they wanted to be saved. They were converted and went to tell others what great things the Lord had done for them.

A lady from Iron Mountain, Mich., came to be healed of ulcers of the stomach from which she had been suffering many years. Her condition was so serious that her husband feared to let her come lest she should die on the way. The Lord wonderfully healed her. She went back to her home rejoicing.

A man came from Arizona for salvation and healing. God met him and now he has dedicated his life to the service of the Lord.

Interest and attendance increased daily until the last night of the meeting. The tent was filled and hundreds were standing outside. Warren had never before seen such crowds and interest as were manifested in these meetings.—L. V. O.

### HOUSTON, TEXAS.

We have just closed a very successful meeting with our large tent. Thirty-three bright conversions and many reclaimed. Baptismal service Sunday afternoon; several baptized in water and quite a number to be baptized soon. Brother A. P. Collins was with us one week and rendered splendid aid. His preaching was in the power of the Spirit, but the real breaking up came in the last few days of the meeting. We feel that the aids rendered by the United Prayer and Workers' League, which is a praying band of young people under the leadership of R. T. Richey, was a large factor in bringing about the results. We never had better liberty in preaching the Gospel than we had in the last few closing nights of our meeting. We feel that the work at Houston is in splendid condition and the Lord is blessing in all the meetings in our new building, which we are very thankful that God has permitted us to build and complete, and pay for same without a dollar of indebtedness.—Pastor E. N. Richey.

### JOPLIN, MO.

Since we accepted the pastorate here in June God has been with us and we praise Him for His constant presence and help here in the assembly. The enemy has put up strong opposition from many directions and in many ways, but our God always proves more than a conqueror in all things against the devil.

The assembly here is prospering financially and spiritually. All the way along souls have frequently been getting saved and baptized in our regular services. The Lord has also permitted us to do some concrete work on the church which was much needed.

At present we are having one of the best revivals that Joplin has had in some time. Bro. Arley Elsworth has been preaching some for us and the Lord is blessing. Every night finds from 5 to 8 at the altar. In fact it does not require much preaching but God is just pouring out His Spirit. Six have been baptized in the Holy Ghost and seven have been saved. Yesterday we baptized five in water. The revival continues.—Pastor J. H. Law.

### WELDON, SASK.

We have had a successful ten days' camp meeting here. The saints were built up in the faith and God poured out His Spirit in a wonderful way. One afternoon the Spirit came down like a flood and eight seeking souls received the baptism of the Holy Ghost, speaking in other tongues as the Spirit gave them utterance. As far as I could learn twentythree believers received the baptism, thirteen souls were saved, and twentyone were baptized in water.

Sick bodies were healed. Amongst them I will mention two cases, John Wickstrom of Weldon, Sask., and his wife. Mr. Wickstrom, 74 years old, was nearly blind and had had stomach trouble for nearly a year. The lower part of his stomach was swollen and bluish in color. He could not stand up straight nor turn in bed without help. He was prayed for and is healed. When he realized this he started to jump round on the floor, praising God. The swelling is gone, the bluish color is gone, he can stand straight and is well. His eyes were also partially restored, and the last time I saw him he said they were getting stronger every day.

His wife, 72 years old, was run over by a motor cycle five years ago and got her hand hurt very badly. Three of her fingers were very stiff and very crooked. She was prayed for and the next morning her hand was well, the fingers are now straight and the stiffness gone. Praise God.

Four in my family, my wife and three children, received the baptism of the Holy Ghost. Another brother had five children saved and three baptized in the Spirit. Another brother got four saved and one baptized in the Spirit. In another family two were saved and three received the Holy Ghost. Pray the fire may continue to burn brightly and spread. Evang. Eby and wife and other workers were with us.—C. Oscar Olson.

**ANNUAL CAMP MEETING, IOWA & NO. MISSOURI DISTRICT, DAVIS CITY, IA.**

The meeting just ended was a season of refreshing. A large number were saved and several were baptized in the Holy Ghost. The attendance was good and the outlook promising for a wonderful year of evangelizing if the Lord tarries. Almost \$700.00 was raised for new fields, and in addition to this the established assemblies in their respective counties are planning on uniting in the support of and co-operation with a home-missionary for revivals in old assemblies and sending the whole truth into sections of their counties that have never had a Pentecostal meeting.

Bro. Jamieson was a great blessing in teaching the Word and a number of young people are planning on going to the Bible School at Auburn.—John Goben, Chairman.

**LA FAYETTE, IND.**

Have just closed a meeting here that began July 18th and lasted until Aug. 8th. Bro. and Sister Hall of Orlando, Fla., with their daughter and son, Mary Curtis of Danville, Ill., and Sister Hinton from St. Louis helped in the meetings. One Sunday afternoon the meeting commenced at 3 o'clock and lasted till 7 in the evening. One lady received the baptism as in Acts 2:4. Another sister was under the power for an hour or more the evening before, speaking with stammering lips as in Isaiah 28:11. There are now five families here of the Pentecostal faith. People crowded round our tent and many heard the truth of the outpouring of the Spirit for the first time. The meetings will continue at 108 S. 30th St.—Marvin Bell.

**PASTOR F. O. PRICE WITH THE LORD.**

It is with regret that we have to announce the passing out of this life on the 17th of June, of Bro. F. O. Price, pastor of one of the Pentecostal Assemblies in Chicago, Ill. We desire to express our sympathy with his widow and children in their sad bereavement, and with the flock which he shepherded so long and so faithfully.

**Evangel Prayer Band.**

Pray my wife and I will stand true and make it through to the Celestial City. L. N. G., Walterboro.

Pray for a daughter taking care of an aged father. G. W., Southport.

Continue to pray God will send in funds for a church house here. V. S., Salem.

That my son may be delivered from cigarettes and I may be healed through and through. Reader.

Pray for a nephew, 16 years old, who is being influenced for evil by a woman of 25. A sister in Christ.

Pray God to lead me into a deeper work. W. L. Z., Fortuna.

For the defeat of the enemy in certain family affairs. Mrs. A. H., Italy.

I am a physical and spiritual wreck, suffering for my sins' sake. I need your prayers. R. B., Irondale, Mo.

A sister away from the saints cries out for a deeper place in God; she is going through the wilderness of faith. L. S., Vancouver.

A backslidden brother asks prayer for victory over a vice, and complete restoration for soul and body. J. W. R., Dallas.

That we may find a good place to move where we can attend a Pentecostal church. Mrs. C. P., Puxico.

Pray God to give us a public place of worship, and save souls, and help the saints to get under the financial burden for the work here. C. B. N., Dallas.

**Pray for the Salvation of the following:**

My family, Mrs. E. H., Laurel Hill; an unsaved sister, L. A. A., Culpepper; my family, 4 boys and 2 girls, C. V. W., Enterprise; my wandering boy and that he come home, Mrs. C. P., Puxico; the restoration of a backslidden daughter, Mrs. A. H.; my 3 sons, T. T. M., North Little Rock; my father, mother, brother and sister-in-law, O. B., Lamont; Mrs. C. V. T., Guthrie; my husband, L. S., Vancouver; my unsaved husband and brother, Lamoni; my family, Mrs. M. N. R., McCloud; my brother and sisters, Mrs. J. D. B.; my husband and small children, Mrs. H. T., Hutchinson; my husband, E. D., Port Lavaca; my brothers and sisters and 17-year-old girl, F. B., Horner, W. Va.; my sister, C. C., Truesdale; my children, especially my youngest son as the enemy is dragging him down, B. T., Perry.

**Pray for the Healing of the following:**

My father passing sleepless nights from a bad leg, my brother who has fits, myself from varicose veins and take me safely through childbirth in October, D. H. B., Johannesburg; trouble in my head, Mrs. C. V. T., Guthrie; my sister from dropsy and heart trouble, near death, E. C. G., Brooklyn; my 13-year-old boy of kidney trouble, H. C., Tamoha; complete healing and victory in my soul, M. M. G.; from a paralyzed nerve, O. A. H., Patterson; a feeble old lady, K. D., Spadra; a sister of cancer, S. C. C., Meridian; my husband, Mrs. J. D. B.; kidney trouble, weak heart and lungs and easy time at childbirth, a reader; a sister afflicted with cancer, W. D. K., Allegre; my son from hemroids, my self from bronchial catarrh, kidney and other troubles, Mrs. N. S. R., Jacksonville, Fla.; for a sister-in-law who has blood poison in both hands, started six weeks ago and getting worse, V. L. H., Dixie; for a Polish girl whose father offers \$400 to anyone who knows a doctor who could do something for her, R. K. C., Detroit; delivery in childbirth, and that our sick boy away from home may be saved and healed, Mrs. L. E. B., Victoria; heart trouble, B. E. D., Portland; severe stomach trouble and neuralgia, Mrs. A., Mamaroneck; a baby born ruptured, W. M. S., Anguilla; F. L. S., Milwaukee; my sister of blindness, H. H., Topeka, Kansas; restoration of eyesight, A. H., Plymouth, Ind.; a child having spasms and losing his mind, L. A. A., Culpepper; my wife, crippled in her foot, H. B., Commerce, Tex.; my healing, A. H., Carper; of gastric stomach—am afraid I have cancer of stomach, M. R., Alpha, Minn.; a grandma, sorely afflicted with cancer; change of life, suffering untold misery, that I may be stronger in Jesus, a sister; three children of chills, and that a widowed sister's son may be kept free from them, S. V. W., Nordheim; daughter and niece suffering with typhoid, that they may be healed and won for Christ, also some misunderstandings righted, a friend; female trouble, Mrs. A. H.; female and stomach trouble, M. V. B.; nervous trouble and other sickness, Mrs. M. C.; the sight of one of my eyes which is very weak, T. T. C.; my mother, O. M., Greeley, Mo.

**Pray the following may receive the Baptism:**

A. J., Haywood; R. E. H., Kennedy; C. V. W., Enterprise; T. A. M., New Sheffield; a Baptist preacher, who is sanctified and believes he has the baptism, G. E. M.; my husband and four children, M. V. B.; Mrs. S. E. H., Osage City; my husband, O. M., Greeley, Mo.

**Pray for Work and Workers at Des Moines, Ia., C. B. S.; Indianapolis, Ind., S. I. W.; Milwaukee, Minn., F. L. S.; New England, O. H. T.; Long Beach, W. R. P.; Swanton, Md., R. A. M.; Wesson, Ark., L. K.; Yantis, Texas, J. M. G.; New field, 4 miles west of Cabot, Ark., T. T. C.; Greenwood, Ark.; Monette, Ark.; Gainesville, Texas; Piney Grove, Ark.; Claremore, Okla.; Lortine, Ore.; Rector, Ark.; Horner, W. Va.; Leslie, Ark.; Bayard, Iowa; Illmo, Mo.; Commerce, Texas; Wood Lawn, Pa.**

**OKLAHOMA DISTRICT COUNCIL.**

The annual meeting of the Oklahoma District Council will meet at Chickasha, Okla., Tuesday morning at 9 A. M., October 19th, 1920. The ministers will be furnished lodging free and meals will be served on the free will offering plan. Bring your toilet articles. For further information address pastor Oscar Jones, 802 Michigan Ave., Chickasha, Okla. It is very important that all the brethren be present. S. A. Jamieson, Chairman.

**LET EVERY LETTER YOU WRITE SPEAK FOR GOD.**

Choice Stationery for "Them That Love His Appearing." Fine quality of paper with beautiful Scripture Mottoes. Hand-lettered in Gold on upper left hand corner. No two alike. Everybody, saint or sinner, will read these little "gold-nugget" life-laden Gospel messages.

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## —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.

### BROTHER AND SISTER NEEDHAM IN CHINA.

About the first of May, 1920, Brother Harold K. Needham, and his wife, Sister Hulda Eldridge Needham, set sail for Honolulu, en route to Japan and China on the first lap of their journey around the world in the interest of Pentecostal missionary work. Brother Needham was elected last year as the Secretary of the Missionary Conference and his going to the field was in the interest of all Pentecostal missionary work in the various fields they expect to visit.

The reports from Honolulu, Japan and China so far have been very encouraging. Our knowledge of conditions on the field has been increased and much blessing has been realized on the various mission stations through the ministry of these consecrated servants of the Lord.

Just before leaving for the field, their home assembly took up a good offering for their expenses, and up to the present moment the Lord has provided for their needs, for which we praise Him. Unfortunately, our people do not seem to understand under just what conditions this party has been sent out. It was decided at the last Council that should a party be sent to visit the different mission fields, that a special fund should be created and that this party should be supported alone out of this fund. This has been stated several times in these columns, but it seems that many have the idea that the Needham party can be supported out of undesignated funds which are received by the Missionary Treasurer. This is not so. We can only send what offerings are designated for the Needhams. The result is that the Missionary Treasurer has only received the sum of \$5.00 since the party left, which has been forwarded to Brother Needham. This is written to lay the burden on your hearts of properly taking care of Brother and Sister Needham as they proceed on this most important journey for the Lord in the behalf of our Pentecostal missionaries.

Don't forget to include something in your offering for the Needham party now in China. A good offering to help them in the expenses of this around-the-world trip will be a means of great encouragement at this time. Pray much for them, also, that the Lord will give them great wisdom and His Spirit will mightily rest upon them as they go from station to station.

J. ROSWELL FLOWER,  
Missionary Treasurer.

Announcement is made of the marriage of Mrs. Clara Jaycock to Brother Wynes, while they were enroute to North China to join Thos. Hindle in the Mongol Mission.

### CHAPRA MISSION FUND OVERSUBSCRIBED.

Our hearts were filled with praise and thanksgiving at the quick response to the recent appeal for funds to redeem the Chapra Mission Station in India. Miss Reiff, of the Latter Rain Evangel, received a number of offerings, and the Treasurer of the Missionary Department also received considerable, which completed the amount necessary to redeem the station. Enough extra was received to do some necessary repair work on the buildings and still there is a surplus left over which will be turned aside for other needs which are pressing sore at this time. Let us all praise the Lord together for His faithfulness in this matter.

THE MISSIONARY TREASURER.

### MISSIONARY GLEANINGS.

Brother M. M. Pinson reports that he has returned to the Mexican border. He will be stationed at El Paso and expects to labor for the Lord on both sides of the border in future.

Eva M. Caton announces her safe return home from the Hawaiian Islands. She expects to visit the Pentecostal assemblies in the interest of Pentecostal work in the South Sea Islands.

Announcement is made of the marriage of Miss Ruby C. Fairchild to Brother Frank Nicodem in Bangalore, South India, July 6th, 1920. Brother and Sister Nicodem will remain in South India until the rainy season is past when they will return to North India to take up the work at Bahraich.

Geo. C. Slager writes from China, we have had the privilege of baptizing ten believers in water, most of them being young people. Please unite with us in prayer that they may be kept true to God in the midst of great temptations peculiar to their environment, and that they and others may receive the baptism of the Holy Spirit.

Mae F. Mayo writes, "A man was healed of some trouble in his head and came back to tell us and brought another man to be prayed for. There is much ignorance and superstition here to be overcome, but I am glad God is able. A man came in today from the country and wanted to know about the Gospel. The children are singing Gospel songs on the street and I am praying some way God will use them to get hold of hearts. Opium smoking has an awful hold on the people here. We are going out after the sun goes down and holding open air meetings and trust the Word of God will not return void."

Ruth Erickson writes from Liberia, West Africa, "I am glad to report that the Lord is with us in much blessing and power. We cannot say numbers are turning to God, but we do know His Spirit is working in many hearts. Quite recently a dear old woman from one of the nearby villages accepted Christ. She attends the meetings regularly and today she told us she desired to be baptized in water. She said, 'I tell the people all I know about 'God-way' and this way be much better.' The visitation work is especially interesting and blessed of the Lord. It is often our privilege to give out the Bread of Life to a hungry soul. Some have asked us to pray for them that their 'ju jus' may move from their hearts and they can be ready to meet Jesus when He comes."

John B. Spence writes from South China, "Six months here in this land of beauty, coming in daily contact with its people, their idolatry and sin, realizing somewhat the terrible stranglehold Satan has, I, in spite of it all, do rejoice that there is One who is mightier, even our Lord Jesus Christ. Wherever a mission station is opened—it may be very small and insignificant—yet the Holy Spirit searches out those who 'shall be saved.' And so the work moves on. This is harvest time. Reapers are desperately needed, and those of us who are here find the days and weeks just flying by in the multitudinous duties that fall to our lot and we are never through—cannot possibly be—till Jesus comes. And if those at home 'with the stuff' and we on the far flung battle line are faithful, we all shall come with joy bringing our sheaves with us."

Brother W. E. Williamson writes from South China, "The devil is resisting us to the very utmost. Since the higher class people see that the mission is gaining favor with the people, they have also opened a mission to teach Confucius, following exactly after the pattern of the mission. However, we thank God that an effectual door is opened unto us that no man can shut.

"Our new mission at Leung Tsuen is being owned of the Lord. From night to night the mission is packed with interested ones wondering what this Jesus doctrine is. Pray that God will save souls and pour out His Spirit there. Remember, they are hearing the name of Jesus for the first time. I am sure that if earnest prayer continues to go up that God will surely send us a revival as many have seen the power of the Lord manifested in healing and it has melted their hearts and their prejudice against the gospel has gone."

W. E. Norton writes from India, "We are opening a sixth station in the city of Gaya. It is about 130 miles from Benares. Gaya is also a pilgrim station where crowds of pilgrims come to worship idols in their many temples. Our workers in Gaya will endeavor to give the Gospel of Jesus Christ to these pilgrims. If the Lord opens the way, we would like to open a Mission Station in every noted place of pilgrimage in North India. We find the pilgrims a serious minded body of people earnestly seeking God, and that rest of soul that is to be only found in His Son. We believe in eternity there will be great results from this work. It is the hottest hot season that I have ever known. The temperature on our verandah is 110 degrees as I am writing this letter. The nights get a little cooler, but not much. I sweat as I try to work, eat and sleep. But God is blessing and is giving us souls, so we count the weather and little things like that as "All joy."

### MISSIONARIES FOR JERUSALEM.

There seems to be a certain fascination for different people to go to Jerusalem for missionary work. This is partly caused by the sentimental nature of the place and its historic appeal. Numbers have gone to Jerusalem for missionary work, and, when the glamour of the appeal has been worn off by stern reality, they have returned home again, the sadder and wiser for their experience.

Miss Elizabeth Brown, writing from Jerusalem, says, "I am working with the General Council as one of its missionaries, and any who hope to join me in the work must come endorsed by the Council and work when here under the direction of our District Council. The Administration here has so far taken a strenuous stand against the opening of new missionary work that was not extant before the war, so that it is unwise for any to come at present, expecting to open work not under the Council even if they could obtain permits to enter the land. The law is that missionaries will only be granted permits to enter Palestine who are endorsed by a Missionary Society which is acknowledged by and registered in the government here."

The above information may save trouble to some unattached prospective missionaries to Jerusalem.

## EVANGELIZING IN MEXICO.

Brother H. C. Ball, who has been actively engaged in the Mexican work along the border for a number of years, is now in Mexico. He sends a very interesting report as follows:

As you know, for several years I have wanted to come to Mexico, having felt the call of God for this land for some years. But, not feeling that my work in Texas among the Mexican people was done, I have remained there; yet, always the longing of my heart has been to be in Mexico.

Last January Bro. and Sister Anderson from Sweden came to San Antonio to study the language. Our fellowship together was blessed, and when they left for Mexico to join Sister Minnie Varner, who had also been with us and preceded them into Mexico a few weeks before, we could hardly stand to see them go without our going too. They joined Bro. and Sister McLaulin in this city (San Luis Potosi), where they are actively engaged, preaching the full gospel.

As the work here is just being started, they had urged us to come and help them. We took the matter to the Lord, and felt that He would at this time have us come and help them several weeks. How glad we were to get our passports, but when we crossed the international bridge at Eagle Pass—Piedras Negras our hearts fairly leaped for joy. How good it seemed to be in Mexico again! My wife had worked in Monterrey, Mex., for the Lord for three months two and a half years before, and I had been in Monterrey, but had preached more in Matamoros; but this would be our first trip into the interior of Mexico. The Lord was so good to us. On account of late trains we were enabled to make the entire trip by day. As we passed thru the cities, towns and villages, surrounded by lofty mountains, we prayed for the day when the gospel might reach them.

All the way we could see the effects of Roman Catholicism. On the train we saw more drinking than we had previously seen in all our lives. Every village had its church, and often out from the town a little distance a shrine, many times high on the hillside. But the people and the priests—such races you seldom ever see in America—sad, degraded, showing the effects of liquor, half clad, needing so badly the glorious gospel of Christ. He is the only one who can lift them from the awful pit of sin where they have fallen, and liberate them from that cancer, Roman Catholicism, which produces superstition, ignorance and even idolatry. Pray, oh pray, for Mexico. Pray that the iron bonds that bind her may be broken by the power of God, or our efforts here will be in vain.

Never have I seen the powers of darkness arrayed against God as here in San Luis Potosi. It seems that the interior of Mexico is more superstitious than northern Mexico, and the farther south you go the condition becomes worse. The priests do all in their power to hinder the gospel. The people are afraid of them—almost worship them—their words are gospel. From the pulpits they exhort the people upon penalty of damnation not even to receive a tract or book from a protestant, that the protestant Bible is perverted, and all these tracts, books, Bibles, etc., should be burnt. The people fear us as you would a snake, and it is a common thing to have them cast stones at you, especially at the building where you are holding a religious service. Window glass is at their mercy, and nearly all the glass is broken out of the protestant churches, unless they have heavy wire netting over them.

My wife and I have visited several of the temples of the city. In one of them, near where we live, we saw the most hideous images we had ever seen in a Catholic church. I could never describe them to you. You would have to see them for yourself. How on earth a human being can bow down before one of them as these people do is hard to understand; but woe unto those responsible for it. In one corner of the same temple I saw what looked to be a box made of glass. When I got near so I could see what it was, I felt sick in my soul. It was a hideous wooden image of

Jesus lying in a glass coffin. All around the coffin the poor people had placed paper flowers, and the way they revere the horrid thing you might believe they really thought it was Jesus Himself. The trouble with Mexico is that Her Christ is always on the Cross or dead in the grave, and so is their religion, dead. Our Christ was dead, but now He lives at the right hand of God, HE LIVES, praise God, and our religion is life.

The general condition of the people is heartbreaking. I believe I tell the truth when I say that one-half of the women of San Luis Potosi go barefooted. Their clothes are not much more than rags, that seem to cling to their bodies in spite of age. The effects of revolution are everywhere visible, but if they only knew Christ it would not seem so sad.

But in spite of all this, the Lord is helping us. We are holding services every night, and several are seeking the Lord. We would ask special prayer for a school teacher, and lawyer that has gone down into the depths of sin, a drunkard, who was so low that they placed him in the hospital. He now seems to believe the gospel and just told me that he would do all he could to overcome the habit, looking unto Jesus when he is tempted. Pray that he will be saved and filled with the Spirit. Also for a captain in the army, his wife, another bright young man who knows the truth, but because of his mother's opposition is drawing back, and several others interested. Pray for several protestants here that they may become hungry for the Baptism of the Spirit. They attend our services, and seem to enjoy them, but need to hunger and thirst after more of God.

We expect to return to Texas more determined to obey God than ever, and hope that our work there may soon be over, in order that we can return to Mexico and labor here until the Lord returns. Pray for us.

## "SIRS, I BELIEVE."

The Lord has been giving us some very real experiences since our short stay in China. It has been blessed to visit the different missions, schools and chapels. Although we have had to give the Word through interpreters, it has been a great joy to give the bread of life to these needy ones and to see the power of the gospel working in many hearts and faces.

In the midst of the joy of reaching souls, the enemy gave a very real fight on one trip and, but for His love and provision, we might have lost our lives. We were out with Brother and Sister Turner on their house boat, the "Joel". They have gone up and down the canals and rivers preaching the Gospel to country people that never heard the Gospel. These people are living in grossest ignorance. Some have never been out of their little villages and know nothing of the outside world. For nearly a year, these faithful servants of the Lord have worked in this virgin soil, and have been able to open several little chapels along these water ways.

We had been out all day with Brother and Sister Turner preaching in several heathen villages that had only heard the Gospel once before. The Lord blessed and encouraged our hearts in a wonderful way. In the midst of the rain and mud, men, women and children crowded into a native vacant shop, that was opened for us to come in, out of the rain. How eagerly they listened to the Word and clamored for the tracts and gospels after we finished the little service.

As night came on, the rain continued. Instead of stopping on shore, we managed to stow away our ten passengers on the houseboat for the night, we thought.

About twelve o'clock a Chinese junk jammed into us. Mr. Needham immediately turned on his flash light and found that the boat was fast filling with water. We did not dare to stop for clothes, but rushed to the top of the boat in our night clothes, not knowing how we were going to get off. But the Lord had a way of escape. We had tied to an old native bridge and by laying a plank from our boat to the bridge, we could get off safely. We made

our way in the dark, drizzle and mud to the little native chapel that had just been opened in Woogatsung. This was a welcome retreat, altho not all one would desire for comfort. We praised God for our lives and a place as clean and safe to stay in. The roof was a mouldy straw one. The floors were good dirt with a small wood platform, that we all huddled together on for companionship, and to keep away from the numerous stray bugs, spiders, mosquitos, etc., that were hunting victims.

While the men were rescuing our clothes and bedding, we women tried to sing and praise the Lord.

The dear Lord did meet us. After our party of ten had gotten off the boat, the cargo was so much lighter that the broken end of the boat was lifted out of the water. So, by tying it up and baling water, the boat and all the things were saved. The Lord had cared for us and our hearts were full of praise. Praise the dear Lord for a peace and joy that abideth in the midst of trial.

Though very weary and sleepy, we soon took the train back to Shanghai and got in shape in a few days for a new experience in Nanking. Here the Lord took us safely through a thunder storm and brought us to Giang Pu Shien. It was a very rough, muddy trip of nearly four hours by rickshaw from Nanking. We were soaked with rain, mud and coloring from the yellow and red off the rickshaws, but we were thankful to arrive before night at the village and to find our missionary, Miss Mayo and workers, with a warm welcome. We praised the Lord again for bringing us through flood and storm. I will bless the Lord at all times. His praise shall continually be in my mouth.

Giang Pu Shien is an idol-bound village of nearly ten thousand inhabitants. Miss Mayo is the only foreigner. The little Bethel chapel is the only light house in that dense darkness. The homes and lives of the people are being ruined by opium and gambling. Pray for some that have come out for the Lord in this place that they may be completely delivered from these awful vices and that the power of sin and Satan may be annulled by the mighty power of the Holy Ghost.—Hulda Needham.

The Pentecostal Church of Akron, Ohio, is a live Pentecostal missionary assembly. They have sent to the field and are supporting regularly, seven missionaries. These missionaries are all members of the General Council. They are Brother and Sister Turner and daughter, Shanghai, China; Bartholomew Dean, India; L. M. Jacobs and wife, India; and Mrs. Grace Wright. Sister Wright's husband was sent to the field by the Cleveland Assembly so that the assemblies at Cleveland and Akron, Ohio, jointly support this consecrated young couple. The missionary offerings of the Akron church for July amounted to \$455.00 and for August \$450.00. God is also blessing the Akron Church.

Sister Mattie Ledbetter writes from China, "The work is in good condition so far as we can judge. We have had ten new converts baptized since we wrote you last. Brother Kelley came up from Sainam and officiated for us. Our hearts were made glad a few days before when one of our converts, a young man, came out and declared himself a candidate for the ministry. He has felt the call for five or six months, but was loath to give up his business. When he was baptized about ten months ago, he got so happy in the water Brother Kelley could hardly hold him, though he is naturally of a quiet temperament. We also have a Bible woman recently called from our number. This is the second Bible woman called from among us.

"We hope for a training school to be opened in Sai Nam this fall for our young men preachers. We must have a school. It is a real need of needs. Help us pray for a school. Brother Kelley has agreed to undertake it if all the other missionaries will help him and stand back of it."

## Reports From the Field

### OVERTON, TEXAS.

Meeting in progress. Very large attendance. Six saved and one received the baptism of the Spirit last night.—G. C. Mangum.

### UNION GROVE, NE HARBELL, ARK.

We praise God for the grand revival here with some 14 saved and 4 receiving the baptism. The assembly was greatly revived.—G. J. James, Pastor; J. C. Parker, Sec.

### PINE FIRST, NE FRANKSTON, TEXAS.

We have had services here seven days and there have been 13 saved and baptized in the Spirit. The Lord is wonderfully blessing and the signs are following. Pray for this meeting.—J. R. Bozeman.

### JASONVILLE, IND.

I am glad to report victory from Jasonville. Since returning to the Mission Hall after the tent meeting the Lord graciously met us. A few have been saved and some have been baptized with the Holy Ghost. A number are seeking the baptism.—Harry E. Bowley.

### MINCY, MO.

There have been four saved and one received the baptism of the Holy Ghost in our meeting here. One sister healed from chronic stomach trouble of 23 years, and a child was instantly healed of fever. Pray God will stir this place.—G. H. Turnbull and wife.

### GRANITE CITY, ILL.

I am glad to report victory here at Granite City. I have been here just a week and there have been about twenty-six souls at the altar seeking, and most of them have found the Lord. One has received the baptism of the Holy Ghost.

Bro. O'Guin has a fine little assembly here and it is growing, praise the Lord.—Evangelist E. White.

### OLYMPIA, WASH.

The Camp Meeting is past but its savor remains: to some a savor of life, to others, only death. No man can estimate the worth of this meeting. At least four received the baptism, a number claimed salvation, some who were wandering have come back and are with us again, and others have been greatly strengthened in their determination to go all the way with HIM. Bro. and Sister Kerr went to Tacoma for a week. Bro. Fields has opened a camp meeting at Yakima, where we shipped the big tent for his use.—J. S. Secrist.

### DIXIE, OKLA.

Bro. D. W. Savage came and preached two weeks at Dixie School House and gave the gospel truth very plainly. Some of the people say they want the baptism. We went four miles south and held a sixteen days' meeting near the Healdton Oil fields. Large crowds attended. Several were saved and saw the light on Pentecost. One lady received the baptism and her husband is seeking.

If any preacher can come this way in Sept. or Oct. let me hear from you.—Mrs. Valeria Lee Hammond.

### SAN DIEGO, CALIF.

God is still blessing in "The Upper Room" Assembly here.

We were much pleased to have our dear Bro. Welch, Chairman of the General Council, with us for a few days recently. This was his first visit to our assembly.

Since April ten or eleven have received the baptism in the Spirit; and in almost every meeting God manifests His power by saving, reclaiming, baptizing or healing some one or more. Some cases of healing have been very marked.

Our foreign missionary offerings have averaged \$150.00 each month; for all of which we thank God, and take courage.—W. F. Harlow.

### LIBERTY, OKLA.

Just closed a two weeks' meeting at Liberty, Okla. Three saved and one got the baptism as in Acts 2:4. Had a hard battle. Pray for us.—Evang. J. H. Miller and wife, 1122 Solo St., Fort Smith, Ark.

### GRATON, W. VA.

We wish to sound a note of praise for what the dear Lord did for us in the four weeks' revival. 13 saved and reclaimed, and three of that number baptized in the Spirit. The saints revived, and 11 baptized in the Valley River as in Matt. 28:19. Pray for the work here.—Evang. S. Motter.

### WATER VALLEY, MISS.

Just closed a three weeks' meeting in this new field. Bro. and Sister Hale of San Antonio were with us. The Lord stretched out His hand to save, heal and baptize with the Holy Ghost. The seed was sown and we are trusting God for the increase.—Maude A. Gordon.

### EARLE, ARK.

Praise the Lord for a good old-time revival. Just closed a week's meeting at Rogers School House, 12 miles north of Crawfordville in the backwoods, and the Lord broke through and saved twelve souls and baptized ten with the Spirit.—Evang. W. B. Snelson and R. L. Drew.

### CARAWAY, ARK.

Just closed a meeting at Caraway, Ark. The Lord blessed and saved souls and we praise Him for it. Seven or eight got to the Lord. Five obeyed the Lord in water baptism. There was a very good interest amongst the unsaved. We had Bro. W. A. Foster with us and he was a blessing to us.—Evang. D. Bammage.

### AVANT, OKLA.

Just closed a five weeks' revival 1½ miles east of Avant at a brush arbor where Jesus wonderfully blessed. Thirty were saved through the blood of Jesus and twenty were baptized in the Holy Ghost as in Acts 2:4. Many saints from far and near were greatly blessed and encouraged to go on. There were some wonderful healings.—Evang. Ava Hurley.

### ANGUILLA, MISS.

I have been helping Bro. Savell in a meeting about 20 miles north of here, where God gave us a blessed revival. Between 20 and 30 were saved, 18 received the baptism, 3 reclaimed, and we baptized 23 in water. I am going over in Texas for a series of meetings in a new field where Pentecost has never been preached, and I want you to pray that the meeting will be a success.—W. M. Stevens.

### GRAND PRAIRIE, TEXAS.

We are in the midst of our summer meeting and the God of Power is manifest. There is a real unity amongst the saints and some are getting to God in almost every service. Several reclaimed, two saved and two or three baptized with the Holy Ghost as in Acts 2:4. Truly heaven is let down and we are in the sunshine of His glory.—Lonnie Whitworth, Pastor.

### DALLAS, TEXAS.

We are so glad to report victory through the precious blood of Christ. 71 precious souls have been saved, 18 baptized in the Holy Spirit according to Acts 2:4, and 23 have been baptized in water from June 27 to Aug. 5. Glory to God! The dear Lord blessed us with a tent this summer (50 x 75). Sister Roxie Hughes Alford has been bringing forth the messages under the mighty anointing of the Holy Spirit, and God has been confirming the Word by signs following. Enclosed find \$47.85 for the missionaries; we gave \$25.00 to the Mexican work also this month and also \$25.00 last month from the Gospel Tabernacle 4th and Grand Ave.—R. E. Dorsey.

### ROUND PRAIRIE, TEXAS.

We have just closed a few days' meeting at Round Prairie, north of Newport, Texas. Four were saved, and some were seeking the baptism. Pray that the hungry may be filled.—Joseph Allen Starr and wife.

### EAGLE MILLS, ARK.

The Lord met with us in a wonderful way at Piney Grove Assembly from Aug. 1st to 15th, 34 saved, 11 baptized with the Holy Spirit and 24 baptized in water. Elders J. M. Elmore, W. J. Walthall and I did the preaching.—Z. J. Launius, Pastor.

### CHARLESTON, W. VA.

We are engaged in a revival at Sharon, W. Va. Nine at the altar last night, two saved in the afternoon, and one received the baptism. Souls at the altar every night since the meeting began. Evang. E. O. Davis.

### FLORENCE, ALA.

Have just closed a 30 days' meeting in Florence, Ala. Many saved and baptized in the Spirit, also a number baptized in water. A Baptist preacher came to us, had received his baptism a short time ago, and he will be their pastor for the present.—M. R. Perry.

### SHARON, W. VA.

We have been here two weeks and about 25 have been saved and 5 received the Holy Ghost as in Acts 2:4. Fifteen at the altar last night and seven were saved. The tent is packed every night and the power of God is manifest in every meeting. Pray the Lord will pour out His Spirit in a mighty way. Bro. John Stroud is pastor here. Evangelists A. J. Berry of Toledo, O., and E. O. Davis of Charleston, W. Va., are helping in the meeting.—Evang. H. W. Walls.

### GOD WORKING IN WEST VIRGINIA.

Mrs. Alonzo Horn of Davenport, Okla., writes: "Just received a letter from my husband who is in W. Va. On the sixth night of the meeting twenty were saved ranging in age from small girls to grandmothers. Everyone was a real conversion, he said. One young lady was totally deaf and had come from the deaf and dumb school. After being saved, she requested prayer for healing. The Lord healed her and the next morning her father said she could still hear, he wrote. He had not even preached of Divine Healing."

### BRANDON, MAN., CANADA.

Evangelist A. H. Argue and his daughter Zelma of Winnipeg have been with us during the past week. Numbers have been saved and five received the baptism of the Holy Ghost. God's healing power was manifested in a wonderful way. A real miracle took place when a young man was healed who had been suffering from asthma and other troubles for fourteen years.

Many are under conviction and many seeking the baptism. Our Camp Meeting will be continued for this month. Evangelist N. F. Eby and wife of Toronto are now with us and hope to continue until the end of the campaign.—Pastor J. R. Masters.

### TOLEDO, OHIO.

We are praising God for sending Sister Rose Mueller of Chicago to us. We are having one of the greatest revivals this city ever saw. Sister Mueller has been here five weeks and the power and glory of God has rested on every meeting. Great crowds pack our large hall every night until there is not standing room, and they are amazed as they see signs and wonders being performed in the name of Jesus.

One girl came up with a goiter on her neck and it disappeared instantly. One man, a holiness preacher, had been sick 14 years; he came up for healing and was instantly healed and danced for joy. Consumption, cancer, rheumatism and all manner of diseases have been healed.

And, best of all, the altar has been filled with seekers every night. I cannot begin to tell how many have been saved and baptized with the Holy Ghost. Eternity alone will tell the results of this meeting. I baptized 16 in the river.—W. H. Thaxton, 2037 Nevada St., Toledo, Ohio.

## Camp Meetings.

### STORM LAKE, IOWA.

An old time Pentecostal camp meeting will be held Sept. 2nd to 12th inclusive in the large auditorium at Chitaqua Park, Storm Lake, Iowa. We are expecting Bro. Hardy W. Mitchell, of Chicago; Bro. Henry Hoar, of Franklin, Nebraska, and other preachers and workers. Meals will be furnished on the free will offering plan. Those desiring tents and cots should order them early. Bring your own bedding and toilet articles. Come expecting God to meet your needs, whether it be healing of the body or the baptism of the Holy Ghost. For further information write Evang. John Goben, Lucas, Iowa.

### LANCASTER, PA.

Pentecostal Convention will be held at the Church at 215 S. Queen St. Lancaster, Pa., Oct. 2nd to 10th inclusive. Pastor A. G. Ward of Canada, Pastor R. R. Quinn of Connecticut, Miss Bernice Pottorff of West Africa, Mrs. L. E. Brelsford of Egypt, will be special workers. Council ministers and missionaries invited and will be given free entertainment. Further information from Pastor A. J. Jenkins at above address.

### INDIANAPOLIS, IND.

Pentecostal Convention at the Oak Hill Tabernacle, Sept. 5th to 19th. Pastor Andrew L. Fraser of Chicago, Ill., and Pastor R. E. Sternall of Kingston, Ont., and many other preachers and workers. Further information from Pastor L. V. Roberts, 2026 Roosevelt Ave., Indianapolis. (Bro. Roberts writes, "I am not in any way connected with any branch of the Pentecostal movement, yet I believe more with the General Council than any other branch.")

### EARLE, ARK.

Tent Revival Campaign, Aug. 28 to Sept. 20. Bring cots, bedding and toilet articles. Evangelist Jacob Miller and wife and other workers. Pray God will give a great revival. Further particulars of Pastor W. H. Copeland, Earle, Ark.

### CHETOPA, KANSAS.

First Inter-State Camp Meeting, Sept. 3 to 15 or longer as the Lord leads. Meals on free will offering plan. Rooms provided for all who come. Bring bedding and toilet articles. Bro. Fred Lohmann of Russellville, Ark., in charge. District Council of Kansas will hold its regular annual meeting at this camp beginning 13th. Further particulars from Pastor John James, Chetopa, Kansas.

### CLEVELAND MISSIONARY CONVENTION.

The annual Missionary Convention of the Pentecostal Church of Cleveland, Ohio, will be held in the Church at East 57th Street and White Ave., Oct. 15-24. Pastor A. G. Ward of Canada and Evangelist Jack Saunders of Los Angeles, Calif., have been engaged to give out the Word. A corps of missionary workers will be present, and the needs of the home and foreign fields will be presented. Ministers and missionaries in fellowship with the General Council of the Assemblies of God are invited and will be provided with free entertainment. For further information address Pastor J. Narver Gortner, 141 East 57th St., Cleveland, Ohio.

### MCPHERSON CAMPAIGN AT PIEDMONT, W. VA.

A McPherson evangelistic campaign will be held in Piedmont, West Virginia, just across the river from Westernport, Maryland, (under the auspices of the Westernport Assembly), in a large tabernacle seating 2500, from September 26th to October 17th, inclusive.

We believe this will be the greatest meeting that this community has ever witnessed. We covet the prayers of God's saints that we may see a great harvest of souls and a mighty out-pouring of the Spirit. There is a large platform seating nearly 300, a good opportunity for Spirit-filled singers.

Those who have orchestral instruments and are coming please write us before hand. The meeting is a direct answer to prayer. The cry of God's children has gone up from this place for over three years.

Piedmont is situated on the B. & O. railroad between Cincinnati, Ohio, and Baltimore, Maryland.

So come praying and believing that there will be seen the greatest manifestation of God's power that has been witnessed since the early days of Pentecost. For further information please write Pastor O. P. Bram, Westernport, Md., Box 612.

### WALKER, MINN.

Special Evangelistic meetings commence Sept. 16th, to continue as long as the Lord leads. Bro. C. M. Hanson in charge, and other workers expected.—A. J. Hartman, Walker, Minn.

### FULTON, MO.

We feel to praise God for permitting us once more to enter the evangelistic field. My two daughters, Ruth and Naomi, and I began an evangelistic meeting in a little church near Fulton, Mo., two weeks ago, and God is surely proving to the people that He still lives and that He loves them. The country church people are coming from 20 miles round and the interest is intense. During the services nearly 50 precious souls have sought God. Whole families have been swept into the kingdom. Praise our God. So many young men and fathers, heads of families, have found God.

We are praying God will soon heal our precious husband that he will be able to join us in the fight. We desire the prayers of the Evangel family for him and for us, soul and body.—Mrs. L. Buffum.

### PORTALES, N. MEXICO.

We are now in the midst of our District Camp Meeting and God is blessing. Bro. A. P. Collins was with us the first week and did the preaching and Bro. Albert Bates is here now. God has wonderfully blessed us through the ministry of both. People are being saved, baptized in the Spirit and healed. The night attendance runs into the hundreds.

Bro. Collins' ministry was a great blessing to the saints who were glad to meet this veteran of the Lord's "Body guard," tried, proven and faithful. Bro. Bates' clean cut straight to the heart messages are getting results. He is a live wire. Bro. D. Z. Little and other ministers are also with us. Hope to meet many of you at the Council soon.—N. R. Nichols.

### AUBURN SCHOOL.

Photos of the Building in which the New Council School is to be housed, can be gotten from the Gospel Publishing House in postcard form, price 5c each.

COME TO THE FIFTH

# Missionary Conference

AND TO THE EIGHTH

# General Council

OF THE ASSEMBLIES OF GOD

Sunday, Sept. 19th, will be a special day at the Springfield Assembly, and it is expected that Sister Aimee Semple McPherson will preach morning and evening.

THE MISSIONARY CONFERENCE WILL BEGIN, (D. V.),

MONDAY, SEPTEMBER 20th, and the

GENERAL COUNCIL, SEPTEMBER 22nd,

To Continue as Long as the Lord Leads.

The Assembly of God at Springfield is situated at the corner of Campbell and Calhoun streets. When arriving at the Springfield Depot, take a car to the Square, and transfer to any car going north on Booneville. Get off at Calhoun and walk one block west to Campbell.

### HELPFUL TEACHING.

Following the precedent of our former Council meetings, it is expected that in addition to attending to the ordinary business of the Council, that we shall be able to have each day at least two distinctive teaching messages from some of the best teachers in the Council.

### REVIVAL MEETINGS.

Each evening will be given to Revival efforts. Sister McPherson is expecting to be with us the first few days of the Council, and has consented to help all she can in this direction.

Sunday, Sept. 26th, will be a day of worshipping the Lord. In the afternoon session we expect to have a great missionary meeting. An offering will be taken up for our missionaries. Come prepared for your share in this offering.

### MEALS ON THE FREE-WILL OFFERING PLAN.

We purpose to do our best to take care of our visitors, but since the crowds will be very large, it may be well for some who can afford to take care of themselves to make arrangements accordingly. Gifts of fruit and vegetables will be greatly appreciated, and can be sent directly to the church while the meeting is in progress, or before the Council begins these gifts can be sent to the Gospel Publishing House at 336 W. Pacific St., Springfield, Missouri.

As in other places, there has not been much building in Springfield during the past three years, and there are not a large number of vacant rooms, so that those who can bring tents and cots of their own should bring the same. We will have a committee at the church who will have a list of all the rooms available. We expect to find rooms for all. Prices will probably range from \$3.00 to \$6.00 per week.

Everyone is welcome. Come praying and believing for the best meeting we have ever had, and a meeting that will mean much for God and the whole Pentecostal movement.

**MISSIONARY CONTRIBUTIONS.**

From August 1 to August 20, Inclusive.

- (This does not include offerings for expenses of the Missionary Dept.)
- \$189.50: Bethel Temple, Los Angeles, Calif.
  - \$430.00: Highway Mission Tabernacle, Philadelphia, Pa.
  - \$180.00: Thomas Ave. Mission, Fresno, Cal.
  - \$175.00: Glad Tidings Assembly, New York, N. Y.; Glad Tidings Mission, San Francisco, Calif.
  - \$148.00: M. C., Kingsville, Texas.
  - \$140.15: Upper Room Assembly, San Diego, Calif.
  - \$100.00: Full Gospel Assembly, Shelby, Mich.
  - \$95.00: Pent'l Church, Cleveland, Ohio.
  - \$91.00: Assembly, Houston, Texas.
  - \$90.68: Assembly, Creal Springs, Ill.
  - \$75.00: L. M. C., Hoy, La.; Assembly, Turlock, Calif.
  - \$70.00: S. S., Lonaconing, Md.
  - \$62.54: Pent'l Gospel Mission, Pittsburg, Pa.
  - \$60.00: J. G., Dunkirk, Ohio; Assembly, Caseville, Mich.
  - \$53.00: Pent'l Mission, Homestead, Pa.
  - \$50.00: G. A. C., Vernon, Texas; Lighthouse Assembly, Brooklyn, N. Y.; Mrs. J. W. B., Hydro, Okla.; C. K. T., Willow Springs, Mo.
  - \$49.69: S. S. & Assembly, Tulsa, Okla.
  - \$47.85: Pent'l Gospel Tabernacle & S. S., Dallas, Texas.
  - \$47.50: Mrs. C. L. I., Bemidji, Minn.
  - \$46.00: Ashbury Park Assembly, Loch Arbour, N. J.
  - \$45.00: O. W. L., New Castle, Pa.; A. F., Kingsville, Texas.
  - \$40.00: M. R. & Friends, Branchville, N. J.; A. J., Haywood, Calif.; Assembly, Lancaster, Pa.; L. M. P., Spring Gap, Md.
  - \$36.50: Assembly, Sayles, Pa.
  - \$35.85: Assembly, Reedley, Calif.
  - \$35.00: Mrs. F. F. P., Verdun, Montreal, Quebec; Mrs. S. A. J., Atlanta, Ga.; Gracemont Revival, Okla.; Assembly, St. Louis, Mo.; F. H., Pomona, Calif.
  - \$32.00: Bethany Pent'l Assembly, Springfield, Mass.; McPherson Meeting, (Donor Unknown, \$6.00; Mrs. O. J. S., \$20.00; Mrs. R. D. H., \$5.00).
  - \$31.83: Assembly, Shaft, Md.
  - \$30.09: Camp, Puxico, Mo.
  - \$30.00: Oak Harbor S. S., Dunkirk, Ohio; Assemblies of God Mission, Vancouver, B. C.; Dr. C. C. S., Barham, La.
  - \$28.34: Sale of Old Gold.
  - \$27.00: Mrs. M. C. B., Martinsburg, W. Va.
  - \$26.00: Mrs. C. W., Alton, Mo.
  - \$25.30: Assembly of God, Douglas, Ariz.
  - \$25.00: Assembly of God, Grand Prairie, Texas; E. P. N., Seattle, Wash.; T. A. O., Bridgeport, Conn.; L. S. W. & wife, San Diego, Calif.; J. R. S. & wife, Murchison, Texas; North Side Pent'l S. S., Wichita Falls, Texas.
  - \$24.54: Pent'l S. S., Kimberly, Minn.
  - \$23.70: Assembly, Pawhuska, Okla.
  - \$23.75: Assembly, Boise, Idaho.
  - \$22.00: A. E. B., Jerusalem, Palestine.
  - \$21.60: Elk St. Assembly, Eureka Springs, Ark.
  - \$21.50: Collinsville S. S., Owasso, Okla.
  - \$21.30: Full Gospel Mission, Mt. Vernon, N. Y.
  - \$21.20: Pent'l Assembly, Gooding, Idaho.
  - \$21.00: L. D. P., Gracemont, Okla.
  - \$20.00: C. M., Brooklyn, N. Y.; G. U., Great Bend, Kans.; J. P., Fortuna, Calif.; Mrs. L. E. H., Santa Cruz, Calif.; H. P. C., Norwalk, Ohio; C. M. P., Selkirk, N. Y.; Mrs. H. B., Chicago, Ill.; W. DeB., Madison, Ill.; Full Gospel Mission, Minneapolis, Minn.; R. F., Chicago, Ill.; Full Gospel Mission S. S., Minneapolis, Minn.; C. S. P., Chicago, Ill.; Mrs. W. E. L., Minot, N. Dak.; A. C., Battle Creek, Mich.; L. M., Florida; Mrs. B. K., Mishawaka, Ind.; Mrs. M. F. C., N. Fort Worth, Texas; G. S. H., N. Little Rock, Ark.; S. S., Fort Smith, Ark.
  - \$19.36: Full Gospel Assembly, Ainsworth, Nebr.
  - \$19.00: F. F. & family, Portland, Ore.
  - \$18.75: Assembly of God S. S., Wichita Falls, Texas.
  - \$18.20: Assembly of God, Monette, Ark.
  - \$18.00: C. S. B., Alpha, Wash.
  - \$17.87: Assembly, Bellingham, Wash.
  - \$16.75: Full Gospel Pent'l Mission, Port Colborne, Ontario, Can.
  - \$16.00: Mrs. C. S., San Francisco, Calif.
  - \$15.31: Pent'l Assembly, San Bernardino, Calif.
  - \$15.08: Pent'l Mission, Jenny Lind, Ark.
  - \$15.00: Bro. & Sister M. T. D., Dunsmuir, Calif.; B. F. D., Columbus, Ohio; Pent'l Mission, Vancouver, B. C.; Assembly, Dayton, Ore.; Bethel Mission, Pasadena, Calif.; Pent'l Mission, San Diego, Calif.; Assembly, Detroit, Mich.; O. B., Lamont, Mo.; Assembly, Electra, Texas; Mrs. H. G. D., & Mrs. M. F. C., N. Fort Worth, Texas; E. S., Houston, Texas; Assembly, Alta, Iowa; H. P. C., Norwalk, Ohio; Mrs. E. S., Oklahoma City, Okla.
  - \$14.87: S. S., New Castle, Texas.

- \$14.50: Assembly, Florida, Ala.
- \$14.23: Sweetwater S. S., Port Lavaca, Texas.
- \$14.00: Mrs. R. D., Chesterton, Ind.; E. C. H., Cutler, Minn.
- \$13.33: S. S., Jacksboro, Texas.
- \$13.00: C. C., Riverside, Calif.
- \$12.78: Assembly, Benton, Ill.
- \$12.75: Assembly, Graceville, Fla.
- \$12.50: E. G. B., Terral, Okla.
- \$12.00: Mrs. H. H. B., Brawley, Calif.; E. A., Detroit, Mich.; S. S., Cumberland, Md.; Missiop, Spokane, Wash.
- \$11.30: Assembly, Cornelius, Ore.
- \$10.25: Pent'l S. S., Dunsmuir, Calif.
- \$10.00: T. A. M., New Sheffield, Pa.; C. & M. B., Chicago, Ill.; A. T. U., Great Bend, Kans.; A Massachusetts Offering; W. B. V., Marathon, N. Y.; T. K., Percy, Ill.; Farmers' Milk Mission, Carmel, N. Y.; Trinity Pent'l Church, Elizabeth, N. J.; C. T. F., Atlanta, Ga.; J. H. B., Thunder Hawk, S. Dak.; C. E. R., Indianapolis, Ind.; G. P., La Conner, Wash.; H. E. & S. T. A., Hepburn, Iowa; Mrs. L. B., Denair, Calif.; Mrs. C. M. St. C., Callao, Mo.; C. E. D., Macon, Ga.; A. J. J., Coal Harbor, N. Dak.; Mr. & Mrs. J. J. M., Streeter, N. Dak.; Mrs. H. A., Binghamton, N. Y.; J. C. S., Eustis, Nebr.; Mrs. R. N. A., Mamaroneck, N. Y.; A. L., Los Gatos, Calif.; Mrs. J. S. E., Albany, Texas; R. W., Cleveland, Ohio; W. F. K., Chicago, Ill.; Mrs. M. L. H. McC., Gilbert, Iowa; Mrs. A. DeM., Rochester, Mich.; A. C., Iron River, Mich.; Assembly, Glendale, Calif.; W. J. K., Cambria, Wis.; B. & M., Toronto, Can.; Assembly of God, Thayer, Mo.; Assembly & W. A. M., Caldwell, Texas; Assembly, Bradford, Pa.; A. W., Toronto, Can.; Mrs. G. F. C., Rawson, Ohio; Assembly, Oswego, N. Y.; M. F. M., Los Angeles, Calif.; Mrs. J. L. B., Pawtucket, R. I.; C. E. H., Hot Springs, Ark.; W. H. C., Earle, Ark.; Mrs. F. P. P., Verdun, Montreal, Can.; Mr. & Mrs. G. T., Raton, N. Mex.; Mrs. H. R., Binghamton, N. Y.
- \$9.50: M. L., Salinas, Calif.
- \$9.40: S. S., Winton, Calif.
- \$9.00: Mr. & Mrs. A. N. H., Madison, Wis.; L. G., Fort Worth, Texas; A. T. U., Great Bend, Kans.; Assembly, Clear Lake, Wis.
- \$8.53: Trinity Pent'l Assembly, Toronto, Canada.
- \$8.50: Assembly, Koskonong, Mo.
- \$8.15: Brick Church, Rosebud, Mo.
- \$8.00: L. A. D., Chester, Ill.; J. P. P., Paris, Ark.; Mrs. M. W., Binghamton, Tenn.; Mrs. M. S., Simpson, Texas; Assemblies of God Church, Bellingham, Wash.; Mrs. J. L. B., Tampa, Fla.; L. G., Fort Worth, Texas; Pent'l S. S., Coahurst, Alta., Can.
- \$7.00: W. B., Bridgeport, Conn.; Assembly, Crane, Mo.
- \$6.78: J. T., Durham, England.
- \$6.50: Mrs. A. F., Ellison Bay, Wis.
- \$6.40: Assembly, Tyler, Texas.
- \$6.35: Holloway Tabernacle, Coffee Springs, Ala.
- \$6.15: Tithes & Offerings, Crosby, N. Dak.
- \$6.00: Mrs. L. C. M., Clayton, Mo.; S. W. N. & wife, Troy, Ala.; E. S., New London, Conn.; J. A. J., Crosby, N. Dak.
- \$5.56: Assembly, Van Buren, Ark.
- \$5.50: J. S., San Francisco, Calif.
- \$5.27: Assembly, Percy, Ill.
- \$5.25: J. F. H., Galatia, Ill.
- \$5.20: D. C. R., London, Ark.; Assembly, Omaha, Nebr.; Assembly, Corsicana, Tex.
- \$5.10: Assembly, West Plains, Mo.
- \$5.00: M. D., Mt. Vernon, N. Y.; W. H. S., Eskdale, W. Va.; Mrs. J. W. G., Danford Lake Quebec; O. S., Mer Rouge, La.; Mrs. B. K., Panhandle, Texas; Mrs. A. M. S., Crisfield, Kans.; Mrs. R. D., Chesterton, Ind.; Mrs. A. E. P., San Francisco, Calif.; Mrs. L. M. C., Woodland, Calif.; J. S., Koskonong, Mo.; C. S. T., Elizabeth, N. J.; D. B., Leachville, Ark.; Mrs. N. S., Blaine, W. Va.; Miss C. J. S., Los Angeles, Calif.; S. D. and B. E. B., West Plains, Mo.; Mrs. J. H. S., Eldorado Springs, Mo.; Mrs. W. R. P., Astoria, Ore.; A. B., Delavan Lake, Wis.; A Friend in North Ga.; W. J. B., Everton, Ark.; A. F. B., Minneapolis, Minn.; J. W. S., St. Paul, Minn.; Mrs. D. A. J., Badin, N. C.; C. K., Litchton, Ariz.; M. I. F., Fitchburg, Mass.; Mrs. J. C. R., Dallas, Texas; Mr. & Mrs. A. M., Pontiac, Mich.; G. E. M., Ringwood, Okla.; S. B. F., Piney Flats, Tenn.; G. S., Toronto, Can.; G. R., Indianapolis, Ind.; Mrs. J. H. S., Eldorado Springs, Mo.; Mrs. B. B., Des Moines, Iowa; Pleasant Hill Assembly, Mt. Ayr, Iowa; A. D. P., Toronto, Can.; Mrs. M. LeD., New York, N. Y.; H. W., Paterson, N. J.; Saints of International Falls, Minn.; Mrs. R. B. S., Savannah, Ga.; A. F. B., Minneapolis, Minn.; Mrs. A. A. McC., Colorado Springs, Colo.; H. T., Sedan, N. Mex.
- \$4.15: South Side Assembly, San Antonio, Texas.
- \$4.00: P. R. W., Indianapolis, Ind.; F. T., Lowell, Ariz.; Mrs. W. D., New Brockton,

- Ala.; V. K., Marion, Ohio.
  - \$3.85: C. B., Manakin, Va.
  - \$3.78: W. F., Hansonville, Va.
  - \$3.50: Assembly, Stanton, Mo.
  - \$3.00: Mrs. C. P. G., Celeste, Texas; L. M. C., Hurlock, Md.; T. N., Chicago, Ill.; Mrs. A. E., Akron, Ohio; Assembly, Couch, Mo.; J. S. E., Albany, Texas; Mrs. A. A., Staples, Minn.; E. L. T., Plain Dealing, La.
  - \$2.50: C. B., Manakin, Va.; S. S., Summerfield, La.; C. B., Manakin, Va.
  - \$2.40: A. A. E., Brooklyn, N. Y.; N. A. T. N., Phoenix, Ariz.
  - \$2.25: Mrs. E. L. H., Codell, Kans.
  - \$2.05: San Gabriel Mission, Austin, Texas.
  - \$2.00: W. L., Bloomfield, Mo.; Mrs. E. A., Austell, Ga.; D. S., Wellston, Okla.; Mrs. C. M., Whitt, Texas; D. E. O'N., San Gabriel, Calif.; S. S., Coffeyville, Kans.; S. F. M., Los Angeles, Calif.; H. B., Commerce, Texas; Assembly, Malden, Mo.; W. P. D., Kedron, Ark.; D. S., Wellston, Okla.; Mrs. S. C. H., Jesup, Ga.; Mrs. A. E. S., Inglewood, Calif.; T. D. S., Akron, Ohio; O. O. H. & wife, Youngstown, Ohio; Mrs. A. B., Youngstown, Ohio; J. F., Claremore, Okla.
  - \$1.87: L. M. C., Hurlock, Md.
  - \$1.65: San Marcos Mission, Austin, Texas.
  - \$1.50: S. J. M., Mesquite, Texas.
  - \$1.00: Mrs. C. V. T., Guthrie, Okla.; Mr. C. C. J., Lake, Ind.; Bro. A., Alton, Mo.; Mrs. J. R. F., Springfield, Mo.; W. T. T., Brookhaven, Miss.; A. P. C., Fort Worth, Texas; G. E. K., Earlboro, Okla.; J. S., Chicago, Ill.; P. P., Dardanelle, Ark.; S. D. A., Lakewood, Ohio; A Reader, Oakdale, La.; J. G. B., Malvern, Ark.; Mrs. C. R. S., Joplin, Mo.; S. S., Claremore, Okla.; W. G. S., Hornbeck, La.; Mrs. W. J. B., Sullivan, Mo.
- \$1.50: Sums less than \$1.00.  
 Total less \$80.58 amounts given direct to missionaries by Assemblies.....\$6054.60  
 Total to date.....\$6054.60

**MEXICAN WORK.**

Bro. McCafferty writes to say that the Mexican work at Dallas, Texas, in charge of Bro. R. F. Baker, is in great need of a building in which to hold services. In correction of a report that recently appeared in the Evangel he wants to say that he understands the work at Bridgeport was started by Bro. H. C. Ball.

**ASSEMBLIES NEEDING HELP.**

We need a minister for this place. Pray much for us saints.—Mrs. P. Burks, 708 E. Cherry St., Sherman, Texas.

Pray God will send help to hold a revival in Moss Point.—Nan Walters, Moss Point, Miss.

Pray the power of God may fall on this community, and that God will send some one to preach the Word in the power of the Holy Ghost.—W. B. Vinnedge, Marathon, N. Y.

Would like to hear from someone to take charge of the Pentecostal work in Plymouth, Ind.—Mrs. Ada Hartrough, 413 W. Jefferson St., Plymouth, Ind.

**PASTORS AND EVANGELISTS OPEN FOR CALLS.**

Evang. S. Ione Woods, 2124 Miller St., Indianapolis, Ind.

T. T. Carmical, Assist. Pastor North Little Rock Assembly, 20th and Division Sts., N. Little Rock, Ark.

Pastor Arthur Cope and wife, with Miss Pearl Skidmore (in charge of music and singing), open for evangelistic engagements during winter months. Address Arthur Cope, Richlands, Va.

**NOTICES.**

Would like to get in touch with the saints in and around Birmingham. Call 909 19th street, or phone 271 W. Bessemer, Ala.—Mrs. H. C. Brown.

**Wanted.** A good Pentecostal woman, for her Christian fellowship, and to assist me in the home. Would like to hear from a child of God who is in the faith and in the Spirit.—Mrs. J. G. Murray, Rich Hill, Mo., R. 6.

**AN OPEN LETTER TO THE CLERGY.**

This letter, from the pen of Miss Elizabeth Sission, has met with such a demand that we have had to reprint the same in tract form. Send for a number and let every minister in your town have a copy. We owe it to the ministry to give them the light on Pentecost whether they accept it or not.

The price of these tracts is 15c per dozen, or \$1.20 per 100.

**GOSPEL PUBLISHING HOUSE,**  
Springfield, Missouri.