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# THE PENTECOSTAL EVANGEL

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## A Message to the Churches. Their Need of The Baptism.

By Ernest Goode, D.D., Minister of Shoeburyness Presbyterian Church, Essex, England.

Whilst it is a glorious fact that many of the choicest souls in the world are to be found in the pulpits and pews of some of God's sanctuaries—souls who are the salt of the earth, the light of the world—it is nevertheless true, that the spiritual condition of the majority of the churches today is lamentable in the extreme, and while they may be utterly corrupt with false teaching, worldliness and hypocrisy, they certainly fulfil the pitiful and fatal condition described as Laodicean—neither hot nor cold; a nauseating spectacle in the eyes of Him who "loveth the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5: 26, 27). What an infinite contrast between the glorious and holy Church that Christ meant it to be, and its present unspiritual and lifeless condition!

Never, therefore, was it more necessary than now to heed the command, "Be filled with the Spirit." This is the one thing needful for all churches. There is no lack of activity and organization. Indeed, perhaps there never was a time when the machinery and appliances of the Church were so abundant and well adapted as now. Dr. Dale once said: "The ingenuity with which, during the last fifty years, the Church has attempted to construct new organizations for the recovery of men from sin and eternal death, is unexampled; and now the question arises whether our machinery is not greater than our 'power.' Just now there seems reason to fear that the spiritual force of the Church is unequal to the enormous claims made upon it by the machinery it has to keep in motion. The extent and variety of our work require that we should receive a fresh baptism of the Holy Ghost."

That this is "the one thing needful" will be seen from the fact that in spite of our well-constructed machinery, the results in many churches are poor and meager; there are more losses than gains; conver-

sions are few and far between; spiritual life is stagnant and dead. With such a state of affairs, will it not be very long before the Gospel has been preached as a witness to all nations, and "the kingdoms of this world become the kingdoms of our God and His Christ"?

What is to be done? Again, the answer must be: "Be filled with the Spirit." It is not new methods, new Gospels, that are wanted, but a Church cleansed and baptized with the Spirit of God, and aflame with the love and compassion and power and self-sacrifice of the great Saviour of men. Let us, first of all, focus our prayers, our faith, our efforts, not upon reaching the masses, but upon the sanctification of the Church. Is not this seriously needed? Talk about bringing in the "outsiders"—nothing tends to

### HAVE THEY THE HOLY SPIRIT?

"We have Abraham to our father." Thus spake the Jews of old. The Lord Jesus said to them, "If ye were Abraham's children, ye would do the works of Abraham" (John 8:39).

Men are saying today, "We have the Holy Spirit as our teacher, as our inspirer." Then, if you have, go back and see if you have the same experience as when the Holy Spirit was first given.

"Abraham is our father." "If you are the children of Abraham you will do the things Abraham did."

If you have the Holy Spirit you will be controlled by the Spirit, and you will do the things that Spirit-controlled people did on the day of Pentecost.

They made their boasts, but their boasts were vain. If Abraham were their Father, they would have believed on Jesus Christ. If you have the Holy Spirit you will believe in the Holy Spirit as manifested in the humble followers of the Lord Jesus Christ who simply say they have received the infilling of the Holy Spirit as He was poured out on the day of Pentecost.

Judge ye who is right.

keep them outside so much as the unseemly tempers, the self-seeking, the petty delinquencies, and the ghastly moral falls, so common in churches. Is it not a fact that there is no discernable difference in life between thousands of church members and thousands of the neglecters of Christ around them? They bear His sacred name, and claim to be His followers, yet they only differ from the moral skeptic in attending a place of worship once or twice a week. They come from the sanctuary, and act as if they had never been. They are as exacting with those under them; they are as eager in the race for wealth or worldly power or honor; they love the flattery and applause of the world, and are as afraid of incurring its disapproval as the most prayerless men with whom they mingle. It is these half-hearted, unsanctified, inconsistent professors who are the greatest hindrance to the spread of the Redeemer's kingdom. All the infidel lecturers and writers put together do not lead to one tithe of the practical skepticism which results from the low type of Christian living which is so prevalent.

What is needed is a campaign, not against the world without the Church, but against the world within. The great soul-winner, Charles G. Finney, said, just before his death: "If I had strength of body to go through the churches again, instead of preaching to convert sinners, I would preach to bring up the churches to the standard of holy living." Dr. Parker said, not long before he died: "What is wanted now is a mission to the churches. The great soul I cry for is the man who will set fire to the Church, and bring back our conscious need of the Holy Ghost."

High authorities tell us that the church life of the century is "abnormal, feeble, and unhealthy." A well-known minister speaks of "churches where there is not only the order of the graveyard, but also its stillness and death."

Is not this evidenced in the apathy, the  
(Continued on Page Three)

## How Can We Know That We Have Received The Baptism?

Notes of a Talk Given by Evangelist Bert Williams of Perry, N. Y.

Being assembled together with His disciples after His resurrection, our Lord Jesus commanded them that they should not depart from Jerusalem, but "wait for the promise of the Father, which, saith He, ye have heard of Me." He had previously said to them, "Behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

The sad part of it is that so many are living without this endowment with power from on high. They are living in weakness and wishing they might have victory and might somehow touch God. Jesus does not want you to live in that dry, unsatisfactory state. We hear some saying, "I don't belong to your church, but you Pentecostal people certainly have a joy that we haven't got in our church." It is this fulness that Jesus promised, and if you give Him a chance He'll give you this fulness too.

I heard a story about a man taking a trip to Europe. He booked his passage and took a big supply of crackers and cheese with him for the voyage. Every day he would see the people coming up from the dining saloon looking so satisfied and smacking their lips for the good things they had eaten. He would murmur to himself, "I wish I could afford to have a good square meal like those folks; I'm tired of these crackers and cheese. It's surely an awful thing to be poor." On the last day of the voyage, as he smelt the odors coming up from the kitchen, he said, "I'll have a good dinner today, no matter what it costs," and he went to the head steward and enquired the price. The steward said to him, "When you bought your ticket, if you had examined it properly, you would have seen that meals are furnished free. You don't have to pay anything extra; it is all provided with the ticket."

This may be only a story, but its moral is obvious. Many are going through life starving, impoverished and lifeless, when the best of the Lord's bounty is ready for them and all they have to do is to pull up to the table and pitch right in. Jesus has paid for it all, and He will satisfy your heart today and give you this wonderful endowment, this Baptism in the Spirit, if you will only give Him a chance.

"How may we receive?" you ask. Let the precious blood of Christ cleanse you. The Holy Spirit will not come into an unclean temple. Your life must be made clean. There must be a confession of any known sin and an application of the blood. Then you are ready to receive.

This is a place where many fall down. They say take the Baptism by faith. Now real faith always gets the real experience, but many people just presume they have received by faith when actually no change has been wrought in their lives. They have no liberty, no victory,

no power. Their trouble is that they overlooked those important instructions, "Tarry until ye be endued with power from on high." The safest way is to tarry until He comes.

I remember two men in Boston, both of whom testified to having received the Spirit "by faith." At one time I overheard a conversation between them, and it was like what you might expect in a back room of a saloon. What is the good of holding to a doctrine if it does not work in the life?

Read Acts 2:1-4, noting especially the fourth verse, "And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance."

Somebody says, "That was in order to talk to that multitude dwelling in Jerusalem, the Parthians, Medes, and the rest of them." That is your own idea and there is nothing to substantiate it, but there is everything to show it was not so. They were not present when the Spirit fell and they began to speak with other tongues, and it was not until after it was noised abroad that the multitude came together. It was this phenomenon that brought the crowd together. Is there any evidence that they were talking to the multitude? As the hundred and twenty were speaking in other tongues as the Spirit gave utterance and telling out the wonderful works of God, it was perfectly logical that the people from a dozen or more different countries should understand them. That is exactly what happens when people receive today. Many languages are recognized when people speak in tongues today. But the new tongues were not given for the purpose of talking to other people. When Peter began to speak to the multitude it was not in other tongues, but he preached in the language they all knew a message unctionized by the Spirit, a message that brought conviction to hearts.

The speaking in other tongues is not given for the purpose of preaching to others. Read 1 Cor. 14, "For he that speaketh in an unknown tongue speaketh not unto men but unto God." Is that clear? Why argue that they do? The Word of God is the court of last appeal. To whom do they speak? "Not unto men, but unto God." You say, "I don't understand the tongues." God did not intend that you should, for He expressly says, "no man understandeth him; howbeit in the spirit he speaketh mysteries." God understands and that is enough.

Paul further tells us in the fourth verse of this chapter, "He that speaketh in an unknown tongue edifieth himself." Have you any fault to find with folks edifying themselves? Those who have the experience can testify that the edification is wonderful. It won't hurt you; it will do you lots of good.

Turn to Acts 19, the story of Paul visiting the disciples at Ephesus. The first

question he put to them was, "Have ye received the Holy Ghost since ye believed?" After he had baptized them—they had not received the first time they were baptized in water—Paul laid his hands on them and they received the Holy Ghost? How did Paul know? There was an evidence. They received the very same evidence that the disciples had in the beginning. They spake in tongues, and they prophesied in addition.

Turn to Acts 10 and read the story of Cornelius and his household receiving the Holy Ghost. How did Peter and his Jewish friends know they had received? "For they heard them speak in tongues and magnify God." How can people say that an experience that makes you magnify God, makes the blood of Jesus precious, puts a song of praise in your heart and on your lips, gives you joy unspeakable, and gives you power to witness under all circumstances, can be from any other than God Himself?

Peter went up to Jerusalem and told them about it and said, "As I began to speak, the Holy Spirit fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that He said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ; what was I that I could withstand God?" This answer of Peter silenced all opposition and those who heard him glorified God. They were glad that these folks in Caesarea had received this experience.

Take again the experience of Paul's conversion. He was three days without sight and then Ananias went down to him and said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight and be filled with the Holy Ghost." The record does not tell us that he spoke in tongues then, but in 1 Cor. 14 he tells us himself, "I thank my God I speak in tongues more than ye all." When did Paul begin to speak in tongues? We know that at Ephesus the people began to speak with tongues when the Holy Ghost fell on them; also in the house of Cornelius, and again at Jerusalem on the day of Pentecost, and is it strange for us to believe that he began to speak with other tongues when he received the gift of the Holy Ghost?

Let us be sincere before the Holy Ghost. Suppose you should seek and receive the Holy Ghost and speak with other tongues as the Spirit gave you utterance, would it hurt you? Would you not be willing for Him to do that little thing with you just to please Himself, overflowing your soul with joy? Would you draw back from God giving you the New Testament evidence of a New Testament experience? That is how you know you



have a New Testament experience, when you have the New Testament evidence.

It gives such joy and it lasts. I shall never forget when the Holy Spirit came to this temple. When I awoke on that memorable night it was like the fluttering of a dove within and the Spirit said to me, "My child, I have come to abide." And the precious Spirit has been abiding all these years.

Jesus said, "He that believeth on Me, as the scripture hath said, out of his innermost being shall flow rivers of living water." This spake He of the Spirit. Sometimes I feel the rising up of the Spirit like an artesian well. I want you to receive this like experience, and also the like evidence and I know that God wants you to have it too.

#### A MESSAGE TO THE CHURCHES. (Continued from Page One)

prayerlessness, the fitful zeal, the low and inadequate views of sin that prevail among God's professing people? The grosser evils may not be committed, but are not the manifestations of discontent, bad temper, censoriousness, worldliness, that are so often seen in Church life, just as dishonoring to God, and hurtful to the soul, as the so-called great sins? No wonder a minister was heard to say a short time ago: "There are no tokens of God's presence in the church of which I am the pastor. Souls are not saved, nor are believers sanctified. We seem God-forsaken."

How true this is of many churches! The late Reader Harris once said: "The state of the world is bad enough. Drunkenness and lust, infidelity and sin, are sweeping almost unhindered over the land. But, bad as it is, the condition of the church is, in many cases, far worse; worse in proportion to its exalted privileges and great responsibility, worse, because to its faithlessness must be ascribed the godless state of the world. Perhaps the worst of all is the comparative indifference with which the Church regards its own condition, and that of the world among whom it is placed to shine, and to whom it is specially commissioned to hold forth the Word of Life."

No wonder that "Ichabod"—"The glory is departed"—has to be written over so many of our sanctuaries! The only hope for such churches is the disbanding of the members, till only those are left who are true to God and filled with His Spirit. These few—be they only half-a-dozen—would do infinitely more good than a thousand half-saved worldly Christians; indeed, the more there are of this class in a church, the more mischief is done, and the more the Holy Spirit is grieved, resisted, quenched and dishonored.

Is it not time we got rid of our culpable indifference to these things? Ought we not to be ashamed before God of our silence and apathy? Thank God for those who realize the wretchedness and heartache that sin is causing everywhere around them, and who understand somewhat in their own experience the meaning of the Psalmist's words: "Rivers of water run down mine eyes, because they keep not Thy Law." May God increase

the number! If believers everywhere, in anguish of soul, were to cry to God with the prophet of old: "O Lord, revive Thy work in the midst of the years, in the midst of the years make it known; in wrath remember mercy," the kingdom of God would be mightily extended, and crowds of sinners would be saved.

But before this can take place we must know what it is to have travail of soul for their salvation. Dr. Pulsford once said: "If the Church is the kingdom of God with men, she must partake of God's concern. She must carry souls in her bosom until they are born of God. I am inclined to think that a soul is never born again, apart from the tender concern and anxiety of some creaturely heart or hearts. What would the effect be if the whole Church travailed with souls?" No wonder that so few souls are born again in our midst, when we feel for them, and long for them, and carry them on our hearts so little!

What is the remedy for this unconcern, coldness, selfishness, pride, and worldliness of the Church, and consequently of mankind? It is the same today as on the day of Ascension; when our Lord prescribed the baptism of the Holy Ghost as the only remedy, and the only remedy for Peter's timidity, for Thomas's doubt, for the selfishness of the sons of Zebedee, and the fear which caused all the disciples to forsake their Lord; the remedy which should not only remove the cause of the failure, but endue with the source of success. Let God apply His remedy which should not only remove the cause of the failure, but endue with the source of success. Let God apply His remedy, and the heart of the daughter of Zion will soon be healed, and she will be empowered to go forth in victorious service for her Lord. Then will the heathen be won for God—the heathen abroad and the heathen at home—and God's prophecy come gloriously true: "The heathen shall know that I am the Lord God, when I shall be sanctified in you before their eyes."

If the Church is to be set on fire, and success achieved, every member, young and old, must claim deliverance from that inbred sin which is at the root of all impotence and heartache. This is the first step, the all-important, indispensable step. This is the pathway to the power that many are crying to God for. The baptism of power can never come till we have received the Pentecostal baptism of purity, for God's order is: "Ye shall receive power after the Holy Ghost has come upon you."

Oh, may God help the churches to seek, and not rest till they obtain, Pentecostal love and power, so that they may be at liberty to concentrate their undivided energies upon the God-appointed work—the one work for which the churches have been brought into existence—of rescuing the Christless men and women that are dying in their sins around us, and thus hastening the coming of our Lord Jesus Christ.

Let ministers, and Christians everywhere, in season and out of season, preach, testify to, and exemplify in their

lives that great Pentecostal blessing of the outpoured Holy Ghost, without which all our work will be in vain, then everything else—money, new converts, workers—would follow.

Pentecostal Churches all over the land are finding it so. Let critics and cavillers say what they like—and they ought to be very careful what they say, lest they commit the awful, unpardonable sin of blasphemy against the Holy Ghost—the Pentecostal Movement of these last days is of God. It was started by God, it is controlled by God, it is empowered by God, it is filled with God. In meetings of the Pentecostal Movement that the writer has the privilege of attending, there is not a jot or tittle that is not of God. The Word is preached in the power of God; the message that is given is direct from the lips of God; the prayers that are offered are inspired by God; the joy that lights up all faces is the joy of God; the purity and power that so many receive is the Baptism of God; the miracle-working power that banishes disease is the work of God. And because everything is of God, it will last. It is no mere "flash in the pan" blessing; it is no "pumped-up" joy, no lashed-up enthusiasm, no man-created power. It is all of God, first, midmost, last, and God is well pleased with His work, and to Him is given all the glory, all the praise.

The religion of the Pentecostal Movement—and that only—is what is needed to save the world. The religion of the ministers will never do it. The religion of the Pentecostal Movement is the only religion; there is no other. It is the burning, consuming, magnetic, energizing fire that spreads through these meetings, and that only, that will purge the churches of their worldliness and dross, and cleanse the Augean stable of the world's corruption. The writer has never been in meetings where there has been so much of God, so much of joy, so much of power, so much of glory. He has witnessed scenes, heard testimonies, listened to messages, shared in out-pourings that have almost bewildered him, and made him feel that, surely, he must be dreaming. It was all so novel, so unusual, so glorious. It seemed almost too good to be true. And yet there it was **right before his very eyes!!** The writer can not conceive it possible for any man, be he minister or layman, to sit in the meetings of the Pentecostal Movement without feeling, "Here is the real thing"—that for want of which pulpits are futile and voiceless, and congregations are languishing and dying. It is no good talking of revivals unless ministers and churches are prepared to go along these lines. Give the Pentecostal Movement a chance, let it loose upon the world, and the churches shall be magnetized into new life, and nations shall be born in a day.—From a new Pentecostal book, "Wonderful Miracles," by Mrs. Lily Denham (can be gotten from the Gospel Publishing House, Springfield, Mo., for \$1.10 postpaid).

## The Pentecostal Evangel

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### THE BASIS FOR OUR DISTINCTIVE TESTIMONY.

Notes of a Talk Given by Elder  
D. W. Kerr.

In this Pentecostal movement we have a distinctive testimony, a testimony that makes us different from other bodies of believers. Many have the same witness that we have concerning Jesus being the Son of God; the Trinity; the Atonement; and other important doctrines, but when it comes to the manifestation of the God-head in signs and wonders and divers miracles and gifts of the Holy Ghost, they disagree with us.

Orthodox churches can agree with us on many points, but they do not agree with us on our distinctive Pentecostal testimony. There was a time when no one agreed with the Methodists in their distinctive testimony of personal holiness. John Wesley was a controversialist and maintained his scriptural testimony at a great sacrifice.

Sacred church history reveals the fact that the church fell. Revelation 2 and 3 prophetically set forth the fall of the church, and its declining condition to the end of the age. The church at Ephesus had ten points to its credit and one point against it. But that one point against it neutralized the ten good points. The ten good points do not help it out of the dilemma. The Lord said, "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

Here is a command to repent, to remember the plane from which it fell and to get back again. But there is no such thing in history as a corporate body, a denomination, ever getting back to its first love and purity and power. That is why the Lord addresses in each letter, "He that hath an ear to hear." The seven letters to the churches are seven distinct messages prophetic of the church's condition from its fall to the end of the age when the Lord threatens to spew the Laodicean church out of His mouth. The highest form of church life is at Ephesus, the lowest at Laodicea.

When all seemed lost and hopeless, God began to lead out a people who had learned their loss and had become conscious

of it. He found a people in the restoration period when Luther discovered and recovered the truth of justification by faith. Luther was God's man, but he had a big controversy on his hands as he contended against a corrupt church, "rich and increased with goods."

The next doctrine brought back was that of holiness. Wesley declared that God raised up the Methodist Church to preach scriptural holiness all over the earth. This was the distinctive testimony of the Methodists. They were made custodians of that truth. They discovered it, went after it and "got the blessing."

Later Blumhart and Dorothea Trudel began to preach the pre-millennial coming of Christ and divine healing. Blumhart stood for Pentecostal truth as far as he knew it, the discovery and recovery of the manifestation of Holy Ghost miracles and signs, and a return of the supernatural power of God. In latter years there have been other spiritual movements but with no essentially new doctrines. Dr. A. B. Simpson brought forward the truth that the Lord Jesus was not only our Physician, but our life. His testimony was summed up in that beautiful hymn:

"Once it was the blessing, now it is the Lord."

During the past few years God has enabled us to discover and recover this wonderful truth concerning the Baptism in the Spirit as it was given at the beginning. Thus we have all that the others got, and we have got this too. We see all they see, but they don't see what we see.

That is why we can't work together with those who oppose or reject this Pentecostal truth. They might invite us to come and labor with them, but you know it would not work. Some have tried and failed. You can not mix Pentecost with denominationalism.

Note the co-operation of the writers of the New Testament, Matthew, Mark, Luke, John, Paul, James, Peter and Jude, eight brothers, perfectly joined in the same mind, all speaking the same thing. No one contradicts the other. All fit together to give the one message.

How about tongues? Do they agree on this? Has Luke anything to say about this? He wrote of what "Jesus began to do and teach" and what He continued to do through the power of the Spirit. He tells us of this in the Acts. He said, "These signs shall follow them that believe . . . they shall speak with new tongues." Luke gives a record of the fulfillment of this promise. Did the signs follow? Read the Acts. What sign followed first? Casting out devils? Were there any devils in the Upper Room to be cast out? This is what it says in the Book, "And they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance" (Acts 2:4). Here we have the prophecy concerning new tongues fulfilled.

Look at Acts 19:6. "And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied." Not proph-

ecy first and then tongues, but tongues first and then prophecy.

Come to the house of Cornelius. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." How do you know that the gift of the Holy Ghost was poured on these Gentiles? "For they heard them speak with tongues and magnify God" (Acts 10:46).

Some say that the Holy Ghost is given without any manifestations at all. But that is not God's way. God gives something that you can "see and hear." When John the Baptist sent a committee to Jesus to ask, "Art thou He that should come or look we for another?" Jesus said, "Go and shew John again those things which ye do hear and see."

A normal Baptism is always accompanied by that which you can see and hear. Peter, on the day of Pentecost, answered the questioning multitude, "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear." Just what Jesus told those men to tell John the Baptist in prison.

What did they see? They saw the hundred and twenty so tremendously moved by the power of the Holy Ghost that they mistook them for a crowd of drunken men. I don't think they were singing "Blessed Quietness" that day; if they had known it, they would more likely have sung the hymn:

"God moves in a mysterious way

His wonders to perform;

He plants His footsteps in the sea,

And rides upon the storm."

What did they hear? Many testified, "We do hear them speak in our tongues the wonderful works of God." It was a sign, an evidence of the presence and power of God. He was speaking through them. In the house of Cornelius the speaking in tongues was an evidence to Peter that "God gave them the like gift as He did unto us." And when we meet with the same evidence of the presence and power of God it satisfies us that we have come to the discovery and recovery experimentally of what the hundred and twenty received on the day of Pentecost.

The speaking with tongues as the Spirit gives utterance is the evidence of the Baptism in the Holy Spirit. Some do not agree to this. What shall we do? We can not disfranchise them. They are citizens of the same kingdom as ourselves. They have a right to vote concerning the Son and concerning the Trinity. But have they a right to vote on this matter of which they have no experimental knowledge?

The Holy Ghost has not taken full control until He has got your tongue. Who has a right to your tongue, the devil or the Holy Ghost? The devil got control of Eve's tongue at the beginning and used it to bring about the transgression of Adam. If the tongue was the first member that the devil used, is it a wonder that the Holy Ghost takes this member first?



## A Return to Pentecost

Twenty years ago, Andrew Murray, who was probably the most spiritual writer of his day, wrote a book entitled, "The Key to the Missionary Problem." After setting forth conditions at length, he frankly says, "The missionary revival we need and pray for can only come by a return to Pentecost. The end is ever contained in the beginning, and returns to the beginning. To know what Pentecost means, to have its faith and its Spirit, is the only power to evangelize the world in this generation."

He further says, "Let us strive to realize our position. The great commission was given in connection with Pentecost, and its fulfilment was made entirely dependent on it. 'It behooved . . . that repentance and remission of sins should be preached in His name among all nations . . . but tarry ye in the city of Jerusalem until ye be endued with power from on high.' 'Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me . . . unto the uttermost part of the earth.' The Pentecostal commission can only be carried out by a Pentecostal Church, in Pentecostal power. It is vain to think of this generation accomplishing the Pentecostal commission without a return to the Pentecostal state. The Pentecostal state is the only one that satisfies God, the only one that ought to satisfy us. The power of God for the work of God must be the watchword of every worker. Let each of us begin with himself in seeking for the church the restoration of her Pentecostal power for the work of conquering the world for her King.

"The need of the Pentecostal power is urgent beyond all thought. Let us give ourselves anew to prayer that the Church may be restored to her Pentecostal state. Let us unite in love with others, and pray without ceasing, and watch unto prayer that, for the sake of His Son and a perishing world, God would restore His people to their first estate in the devotion and power and joy of Pentecost."

How wonderfully God has answered prayer. God is raising up a Pentecostal Church in this generation. And it is distinctly a missionary church. This can be proven by reference to the minutes of just one of the many branches of this world-wide Pentecostal movement, that of the General Council. It has 1290 ministers, and out of this number 240 foreign missionaries, or nearly one out of five; they have applications on hand from nearly a hundred more prospective candidates.

We believe that this is only the beginning of things. God has promised to pour out His Spirit upon all flesh (Joel 2:28 and Acts 2:17). Dr. Trehearne writes concerning this scripture, "At Pentecost, when a partial fulfilment took place, God was not tarrying for man, nor waiting for the sons of men; they were waiting, tarrying for Him. So, in the climax of its fulfilment, there is to be a great waiting on God. When the Church's zeal as a witness has waned, and lukewarm-

ness has taken place of fire, then there is seen a remnant crying mightily to God, and suddenly, shall come the rushing, mighty torrential visitation of the Spirit upon all flesh. Who will not begin—if he has not begun already—to ask of the Lord this rain in this time of the latter rain, i. e., in these last days? (Zech. 10:1).

Become a candidate for a personal Pentecost and open your being for all God has for you. No child of God can afford to shirk their part in the Lord's last commission (Matt. 28:19, 20 and Mark 16: 15-18), and you must have "the power of God for the work of God." The Master promises, "Ye shall receive power after that the Holy Ghost is come upon you."

### TARRY TILL ENDUED.

The art of receiving. There are too many beggars and too few receivers. "Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." The word of God is so plain, "Whatsoever ye shall ask in prayer, believing, ye shall receive." All the promises are yea and Amen in Christ Jesus.

He has given us all things that pertain to life and godliness. You pray, you ask and you receive not. Why? Because it is not received in faith. Faith is the substance of things hoped for. Faith links the giving Saviour with the needy saint. So often the saint remains needy when the Saviour is urging the needy one to take.

"Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). If ever there were needy people those hundred and twenty were. And they tarried ten days. Did they receive the first day? Yes. What did they receive? Faith to tarry till the second day. On the second day they received faith to tarry till the third day. Yes, and illumination of the Word. Yes, and they strengthened one another. They all continued with one accord, a wonderful communion of saints, receiving all the time, blessing, faith and preparation for the crowning blessing.

And when the day of Pentecost was fully come, and they had fully come to the place where they could fully receive, then they received the fulness of the Spirit. And they were all filled with the Holy Ghost—not one overlooked and there was not one particle of the individuals that was not filled—heart filled, head filled, mouth filled, the innermost being filled with rivers that flowed out, and they spake with other tongues as the Spirit gave them utterance.

The Holy Ghost broke silence. The Holy Ghost was speaking with a human voice. Wonderful? Marvellous? Yes and No. The incarnation of the Son of God was wonderful; and because it was so wonderful it was possible for the Holy Ghost to come upon, to be incarnated in, temples of flesh.

The sequence of the incarnation of the Son of God in the babe at Bethlehem was the mystery of the incarnation or indwelling of the Holy Ghost in human beings, prepared vessels, so that the Holy Ghost could speak through them, operate through them, and magnify God in a

way that was not possible before the glorification of Jesus Christ.

"Great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Great was the mystery of the dispensation of the Son. Great is the mystery, and it is still continuing, of the ministration of the Spirit. Understood? No. Was Christ understood? No. Neither by His friends, His relatives, nor those who were supposed to represent His Father, the priests and the scribes. They expected a different Messiah to what they had. And because He was not up to their expectation, they rejected Him. The fact was, He was greater than their expectation. And so, the Holy Ghost.

To day people are advocating being filled with the Spirit, being baptized in the Spirit, and have a certain amount of reverence for Him. The Holy Spirit has come, but not as they expected. Therefore, they reject Him, as the religious leaders of old rejected Jesus as their Messiah. They mistook the King of glory for a "carpenter's son." They failed to recognize God's disguise. He came in His Father's name, and they did not understand either the Father or the One who came. And today the Holy Ghost is disguised, and because disguised, despised. But wisdom is justified in her servants.

Not many wise are called, not many noble, to see the power, to recognize the present day phenomenon—that it is no less than the divine Spirit, the third Person of the Trinity in manifestation. The Holy Ghost controlling, animating, speaking through human beings, is beyond their reason, comprehension or natural wisdom. Just as it was beyond the reason, comprehension and natural understanding of the people of old that an unknown man, a carpenter from Galilee, from Nazareth, could be the Messiah, the Son of God.

And what they could not understand they rejected; and what they rejected they hated; and what they hated they persecuted; and what they persecuted they crucified. And so with the Holy Spirit today: What they can not understand they reject; what they reject they hate; what they hate they persecute; and what they persecute they do not crucify—they do worse—they brand as coming from the pit.

From henceforth your house is left unto you desolate, a frame, a building, but empty within. Let them alone; they are blind leaders of the blind.

### CIRCULATE THE PENTECOSTAL MESSAGE.

The first eight pages of this issue of the Evangel are given up to our Distinctive Testimony. We purpose printing the same in a special "Extra" edition for distribution. The price in U. S. A. will be 25 copies, 25 cents; 100 copies for \$1.00. (Canada, 25 copies, 29 cents; 100 copies, \$1.15; Gt. Britain and British possessions, 25 copies, 1/4, 100 copies 5/-.) Order from Gospel Publishing House, Springfield, Mo.

## The Latter Rain.

By Evangelist W. T. Gaston, Springfield, Mo.

Having been definitely converted some years before hearing that there be such a thing as a Pentecostal Baptism in the Spirit, I was troubled with the same difficulties that confront other Christians in accepting the full gospel message. I therefore am deeply desirous of rendering all possible help to any seekers after truth that will usher them into the fuller, deeper life, that has brought such blessing and joy to me.

Every reader of scripture will readily see that speaking in tongues and other supernatural manifestations accompanied the first outpouring of the Spirit; but were these things to continue? and if so, why have we not always had them?

There is one scripture that is sometimes quoted to prove that tongues and all miracles have ceased by divine appointment, but a careful reading will convince any unprejudiced mind that this text (1 Cor. 13) refers to a time yet future, "when that which is perfect is come," when "that which is in part shall be done away," when we no longer "see through a glass darkly, but face to face;" "when we shall know as we are known." To contend that this scripture has its fulfillment in this age, is to assert that those now living have clear vision, and perfect knowledge of eternal things, while Paul and the other apostles were looking through smoked glass, and only knew in part—a ridiculous position.

There is nothing in the Bible to indicate that God would withhold any good thing from any one at any period of church history, but there is the plain prophetic statements that there would come a "falling away" before the revelation of the man of sin, that "in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, . . . lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." "And because iniquity shall abound the love of many shall wax cold." Even at the time of writing the apocalyptic letters to the seven churches of Asia, Ephesus had left her "first love;" and the drift continues until the present day "lukewarm" Laodicean period is reached. The line of apostasy is clearly marked in the Bible, and confirmed by the history of the church; but by the same prophets that foretold the apostasy, we have the promise of

### A RESTORATION

"of all things spoken by the mouth of all the holy prophets since the world began." This restoration will affect not only the church, but Israel and the whole world; but in this text there is special reference to a "refreshing from the presence of the Lord," just before the second advent of Christ. Read Acts 3:19-21; Isa. 28:11-12.

This refreshing carries with it the thought of the life-giving rains from heaven. This figure is prevalent throughout the scriptures. "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb and as the showers upon the grass." "Sow to yourselves in righteousness, reap in mercy, for it is time to seek the Lord till He come and rain righteousness upon us."

In Palestine there were two rain periods—the **FORMER** and the **LATTER** rains. The Lord caused heavy rains to fall to prepare the soil for seed, and to give springing abundant life to all vegetation; and when the harvest season was nearing He sent **SPECIAL HEAVY RAINS** to ripen the grain for the harvest. "I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn and thy wine and thine oil." "Let us now fear the Lord our God that giveth rain, both the former and the latter in his season, He reserveth unto us the appointed weeks of the harvest" (Deut. 11:14; Jer. 5:24).

From these and other scriptures it is conclusive that as there was an early and latter rain in connection with seed time and harvest, so the gospel dispensation was to have its early and latter rain, beginning with Pentecost, and ending with the final harvest of souls just before the second coming of Christ. "Be glad then ye children of Zion and rejoice in the Lord your God, for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain and the latter rain in the first month," (Joel 2:23).

Peter declared that the Pentecostal outpouring was that spoken by the prophet Joel, "And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh." A world-wide outpouring or "Latter Rain" "Refreshing from the presence of the Lord," may therefore be expected to draw the line of separation between spurious formal worship, and vital living Christianity; to empower God's witnesses, to give the world her final solemn warning, and prepare the church for the rapture.

Many of the mature saints and men of God in the days past have looked forward to and prayed for such a visitation. J. Elwin Woodward, writing in "The Story of the Ages," (not a Pentecostal book) after speaking at length of the Pentecostal blessing on the early church as the "former rain," says, P. 150: "Another outpouring of the Spirit is yet to come, the latter rain, which will ripen the gospel grain for the world's great harvest or the end of the world." "The closing work of the gospel in the world, must go forth in all

its fulness: this closing message must have in it every principle of truth that was ever connected with the plan of salvation for fallen man."

Another writer quoted by the same author, P. 187, says: "The work will be similar to that of the day of Pentecost, . . . 'then shall we know if we follow on to know the Lord, His going forth is prepared as the morning, and He shall come to us as the rain, as the latter and former rain unto the earth' (Hos. 6:3); . . . the great work of the gospel is not to close with less manifestation of the power of God than marked its opening: the prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled at its close; here are the "times of refreshing" to which the Apostle Peter looked forward. Servants of God, with their faces lighted up, and shining with holy consecration, will hasten from place to place, to proclaim the message from heaven; by thousands of voices all over the earth, the warning will be given: miracles will be wrought, the sick will be healed, and signs and wonders will follow believers."

C. H. Spurgeon, preaching on the Latter Rain (sermon No. 30, P. 235), says: "Another great work of the Spirit which is not accomplished is the bringing on of the latter day glory; in a few more years—I know not when, I know not how—the Holy Spirit will be poured out in a far different style from the present; there are diversities of operations, and during the past few years, it has been the case that the diversified operations have consisted in very little pouring out of the Spirit. Ministers have gone on in dull routine, continually preaching, preaching, preaching, and little good has been done. . . . The hour is coming . . . when the Holy Ghost shall be poured out again in such a wonderful manner, that many shall run to and fro and knowledge shall be increased, . . . we are not going to be dragging on forever like Pharaoh with the wheels off his chariot. My heart exults and my eyes flash with the thought that very likely I shall live to see the outpouring of the Spirit: when the sons and daughters of God again shall prophesy and the young men shall see visions and the old men shall dream dreams. Perhaps there shall be no miraculous gifts . . . but yet there shall be a miraculous amount of holiness, such an extraordinary fervor of prayer, such a real communion with God, and so much vital religion, and such a spread of the doctrines of the cross, that every one will see that verily the Spirit is poured out like water, and the rains are descending from above: for that let us pray; let us continually labor for it and seek it of God."

Verily we are living in a wonderful epoch of the world's history—a time for which many have prayed. The latter rain is falling. Let us be careful that we read correctly the signs of the times. Israel waited long for the advent of Christ, but when He came they were looking too high to recognize the



Lowly One from Bethlehem and Nazareth. The call of God is a call to repentance, to humility and self-abasement at the cross—to identification with Christ Jesus in His rejection by this world, and in His acceptance with the Father: but even now the radiant beams of the coming glory are bursting upon the humble worshippers, "without the camp" and "within the veil." "Ask ye of the Lord rain in the time of the latter rain" (Zech. 10:1).

## FILLED WITH THE SPIRIT

"Wherefore be ye not unwise, but understanding what the will of the Lord is" (Eph. 5:17). The will of God is many-sided, but here is one specific statement, "Be not drunk with wine, wherein is excess; but be filled with the Spirit" (v. 18). Not drunken, riotous indulging, hilarious songs, shoutings, revellings, noisy laughter, and all the things that follow being drunk with wine. But instead, be filled with the Spirit. Take stock of how the worldly men work. They sit down and drink, and drink, and drink. And as a result they sing and they sing, they shout and they shout, and after these, an uproar and fighting.

That's not God's will, but God wants the opposite. Not the excess of the earthly, but the excess of the heavenly. Be not drunk with wine wherein is excess, but be filled with the Spirit. Sit down with the deliberate intention of drinking, drinking fully of the Spirit, knowing it is God's will that you should be filled with the Spirit. The blood has paid for all you can take.

The wine drinkers have an actual, physical, conscious infilling. They deliberately drink and the wine works. God wants a deliberate taking of His Spirit, a conscious drinking, or it may be unconscious taking by faith (the faith that obtains), and then the Spirit will work within. How does He work? Not in loud worldly songs, but "in speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (v. 19). Yes, you can have just as happy a time as the worldling and happier, but it will be **unto the Lord**, as you can sing psalms and hymns and make melody in your heart to Him.

Have not you seen it? Who sing like Spirit-filled people? Melodious songs, the heavenly choir, unto the Lord. A filling of the Spirit does not always result as many Christians think it ought to. There are the marvelous signs and wonders done, and boldness of speaking, and miraculous inflowing of the Spirit. There is also the singing of psalms and melodious heart songs being sung to the Lord. There is an infilling of the Spirit for **service**. There is an infilling of the Spirit for **devotion**. God's people are woefully ignorant of the manifold operations of the Holy Spirit.

An infilling of the Holy Spirit does not necessitate three thousand being converted every time. If so, where would the

building up of the converts come in? There is joy in heaven over one sinner converted. God wants to joy over and in His own people. The angels have joy. The Lord also wants to have joy Himself.

Be filled with the Spirit, with an excess of the Spirit, be exuberated with the Spirit. What for? Making a noise? Shouting? But not as drunken people with wine. Make a joyful noise unto the Lord. Shout, thou inhabitant of Zion (Isa. 12:6). Making heartfelt melody unto the Lord.

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus" (v. 20). The filling with the Spirit will enable you to give thanks in a spiritual manner for all things. It will be orthodox, correct thanksgiving, in the name of the Lord Jesus Christ. The Spirit-filled saint thanks, praises and glorifies the name of the Lord Jesus Christ. There is a fullness of the Spirit for devotion and for thanksgiving. Sometimes it will be noisy thanksgiving, hilarious thanksgiving, joyful thanksgiving, according to the measure of the "drunkenness," the amount of the Spirit you have "imbibed," and temperament of the individual "imbibing." There are noisy "drunks," and there are quiet "drunks," and the Spirit can make you shout out of the abundance of your heart, and can make you pray like Hannah whom Eli thought drunken, whose lips moved and yet no sounds came from them. The main thing is to be "drunk" with the Spirit, and the Spirit will regulate the devotion or prayer as unto the Lord.

"Submitting yourselves one to another in the fear of God" (v. 21). No saint can be so under the power of the Spirit that he is above correction, above submission, beyond the control and submission of the Holy Spirit. If the Holy Spirit wants to reveal something to another, He will restrain His operation on the first, so that the second may give forth. No individual who is speaking has a monopoly of the Spirit. The one who refuses to submit is in danger of losing what he has, and at the same time of trying to monopolize the Spirit. If he can monopolize the wind, then he can monopolize the Spirit. The sooner he learns that it is just as possible to control Spirit as to control the wind, the better for him, the assembly and the whole church of God.

Submitting yourselves one to another. Christ submitted to be bound and to be crucified. He submitted to His Father's will. Don't be above your Lord.

## PAUL'S BOAST.

"I thank God, I speak with tongues more than ye all" (1 Cor. 14:18). Paul boasted little. He did not say, "I do more miracles than you all." He did not say, "I have more faith than you all." He depreciated himself again and again. He said that he was less than the least of all saints, the chief of sinners, one born out of due time, but here he says,

"I thank God, I speak with tongues more than ye all."

Why did he say it? Because he wanted to encourage the Corinthians. He had been correcting them for the abuse of the gift of tongues in the assemblies and he is fearful he might have discouraged them and caused them to desist. So he encourages them by saying that he himself outdid them all, but he did it in an orderly manner. He exhorted, he sang, he prayed and he spoke in tongues. It was a priceless gift to him. And therefore he warns them, "Forbid not to speak with tongues" (1 Cor. 14:39). "Don't stop others from entering into the experience I have."

How many revelations of spiritual truth Paul had in this way we do not know. We know he had revelations, for he said, "I have received of the Lord that which I also delivered unto you" (1 Cor. 11:23). He had interpretation, for he said, "I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also" (1 Cor. 14:15). Would you not have liked to hear Paul sing? His speech was contemptible. His singing in the Spirit must have been beautiful. And his writings were powerful. Why? They were inspired by the Spirit.

Are you greater than Paul? Can you afford to be without that which Paul prized so highly? "I suffer the loss of all things, human props, ecclesiastical supports, Jewish traditions, Hebrew birth, Judaistic upbringing. I suffer the loss of all these things, they are but refuse to me, but I do value the speaking with tongues. I thank my God, I speak with tongues more than ye all."

Paul, why do you value it? "Because it's valuable. Because it's Spirit-given. It's a sequence to Pentecost. It brings me into the realm of the supernatural. It raises me to the Throne, links me to the Throne, and I draw from the Throne."

Paul was no weakling. He wrote things hard to be understood, yet he acknowledges his obligations, his indebtedness, to this which men call the least of the gifts of the Spirit.

Paul, what is your estimate of it? Is it the least of the gifts to you? "I'm not standardizing it, not measuring it. Geometry does not figure here, nor arithmetic. I thank God that I do speak with tongues."

"Oh yes," you say, "it was for Paul's day." Paul says, "Forbid not to speak with tongues," and his writings are for today.

If you want to get rid of Paul's experience, you will have to get rid of his writings, and if you get rid of his writings, then his experiences do not count. Paul spoke in the Spirit, wrote in the Spirit, of the operation of the Spirit, and those who profess to be born of the Spirit can not afford to set aside the experiences of this Spirit-filled, God-filled man.

Explain it away, excuse yourself, and you do so to your eternal loss—not utter loss, but a deficiency that you will never make up. "I would that ye all spake with tongues" (1 Cor. 14:15).

## Pentecost Restored

By a U. B. Minister.

I was converted August 19, 1896, at an M. E. Camp at Gatesville, Texas, when I was but a lad. This was a great change in my life, and I had a clear witness that I was a child of God (Rom. 8:16). Heaven came down and it seemed like I was walking on the wings of the wind. Therefore I thought that I was baptized with the Spirit, as I considered the work of regeneration to be the same. I was mistaken, yet my good pastor taught it that way.

Going back to my native state, Tennessee, a year later, I found that the "second blessing," taught by the M. E. folks was taking the entire country. My heart being hungry, and knowing that there was a great need in my life, I went to the altar, was blessed in a wonderful way, and went away teaching that as the baptism of the Spirit.

Having given my life to the work of the ministry, I went to a holiness college for four years. All that time we were teaching sanctification as the baptism in the Spirit; yet there was an inner voice saying, "Be sure; be careful." About that time there was an outpouring of the real Baptism in Topeka, Kansas, Dallas, Texas, and Los Angeles, Calif. Yet the school and all the holiness movement thought all this was wild-fire; and we were warned against it as very dangerous. But I saw very soon that my program was wrong; and then I ceased to teach as I had been doing, to the disappointment of my friends.

I went out as a U. B. minister, and God wonderfully blessed my message; but for some reason, during these years I never came into touch with a clear-headed, Spirit-filled minister of Pentecost until recently. During these years, as an ordained minister of the U. B. Church I preached up to all the light I had; but, OH! my heart was so hungry that I came to the place where I was in danger of resigning for good. Just at this point I received word from a friend, Bro. W. M. Manning of Eureka, Ark., that Sister McPherson would hold a campaign in Wichita, Kans. I attended and was much impressed with the mighty power of the Spirit, but did not get the Baptism. A friend sent me the dates of the Scranton and Alton, Kans., camps of the Assemblies of God; and at once I planned to go. I was so hungry that I went to Scranton two days before the camp opened and lifted the first tent in the camp and went to the first altar. I could hardly wait for Brother John Goben, the preacher, to call us forward.

Under the mighty preaching of this man of God, I grew more desperate, until, Sunday evening, July 23rd, at 10:00 o'clock, I went to the altar to get the Baptism or die; and I did both. I committed my all for time and eternity to God, and began to praise the Lord with "Hallelujah, hallelujah, glory, glory, glory!!!" Each time it would come from a little deeper down in my spirit until I was completely emptied out. Just at that

moment I felt my whole being shaking and going to the ground. This did not seem strange, as I had felt His presence before. Then I began to laugh in the Spirit as the Third Person of the Trinity entered my whole being. I began to tell others, when a short muttering and then a smooth yet unknown language began to flow like a river out of my being (John 7:38, 39). This continued all night; then, at the 10 o'clock service next morning He came as a rushing mighty wind and filled all the tent where we were, while I charged through the tent like a soldier.

I was not unconscious one moment of the time; yet every part of my being was on fire, and it seemed like I would be consumed, notwithstanding I was peaceful and restful and full of glory.

Now, when I preach the same sermons that I have preached before, people fall like dead men before the Lord.

May I entreat the Pentecostal people to carry this truth to all the world; for there are many ministers and laymen who will accept the Baptism, and a great revival will be the result.

A. J. Covington, Pastor  
U. B. Church, Burns, Kans.

### BROKEN ARM HEALED.

My little girl, 7 years old, was pulled off her bicycle and broke her arm near the elbow. It seemed out of joint also, but we prayed, and she stopped crying and went to sleep. She was hurt on Wednesday evening. On Sunday we took her to Phoenix, 30 miles, to a Pentecostal Mission and she was healed during the sermon as she sat in her seat. The swelling went down immediately, and in a few days we took it out of the sling. To God be all the glory.—Mrs. Frank Piester, Ariz.

## HAVE ANY OF THE RULERS BELIEVED ON HIM?

Why do most of the recognized leaders of today reject the present Pentecostal outpouring of the Spirit? The Acts of the Apostles answers this question. Paul said to the religious leaders of his day, "Seeing ye put it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles (Acts 13:46). The Jew resisted the grace of God and it went out to the Gentile. The channel of blessing to mankind did not go out from the Temple and from the priests. It went out from Calvary, outside the city, through the Upper Room, and through fishermen; and the Jew was stirred up.

Some were sincere in their opposition. They thought that they were the channel of blessing, or should have been, and others were chosen; hence the jealousy, the envy, the opposition. So with the opposition to the present Pentecostal outpouring. It may be natural opposition, but in some cases it is inspired by the enemy. It is just simply the case of would-be leaders set aside—would-be custodians of all the truth. They pride themselves on knowing and holding the fundamentals and overlook THE FUNDAMENTAL OF SERVICE:—"Behold, I send the promise of the Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

The history of the Acts of the Apostles records the opposition of the Jews inside and outside Palestine to the gospel of grace to the Gentile. History repeats itself.

## Messages to Inspire Faith

Brother Smith Wigglesworth of England has arrived in this country after a mighty ministry in Australia and New Zealand. A New Zealand newspaper, reporting our brother's meetings says, "Last night two hundred presented themselves for healing. Many were able to throw away crutches and sticks immediately. Others with goiter, rheumatism, partial blindness and deafness. A woman crippled with rheumatism, walks quickly across the floor; stutters read the Lord's prayer without stuttering. An old woman, deaf and dumb, says 'Jesus.' A man whose leg had been broken with a bad mend walks away smiling and confident without his crutches."

At the time of writing, Brother Wigglesworth is preaching at the Glad Tidings Hall, San Francisco, Cal. He is giving some special teaching on the subject of FAITH. These messages have been stenographically reported, and we hope to share them with Evangel readers during the next month or two. One who read one of these messages remarked, "You can feel the Spirit back of the message."

\* We have three special messages from Miss Elizabeth Sisson, which will prove a feast to all who read them. Sister Sisson is now in her eightieth year, but bringing forth fruit in old age, and writing as freely as she did forty years ago, but with the added weight of long experience and a marked maturity.

In order to introduce the paper to a number of new subscribers, we are offering the Evangel from now to Jan. 1st next for the small sum of 25 cents (Canada 35 cents). Let every reader endeavor to secure us a number of new subscribers at this low price.

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## QUESTIONS AND ANSWERS

Conducted by E. N. BELL

2044. Is it necessary for all the ministers of the General Council to belong to the District Council in the territory in which they reside?

The General Council has never directly and specifically answered this question, but it has done many things that would make such conclusion very strong and natural. Personally I can not see why one would not want to be associated with his brethren of like faith where he resides. It would seem to me the most unnatural thing for him not to want to be identified in his District, whether this be in the homeland or on the foreign field. While this question comes from the foreign field it involves the home field as well.

The Council is a great co-operative fellowship, and I do not see how one can very well co-operate and yet refuse to associate himself with his brothers of like faith in the territory where he resides.

Another principle of the General Council is one of coming to common agreement as to methods of procedure, and such like where there is not a specific "thus saith the Lord"; and I do not see how one can carry out this General Council principle of general agreements, unless he associates himself with those of the Council nearest to him.

Then the District Council, after all, is only a part of the General Council. It is the medium through which the General Council works and functions in that particular territory. The General Council has committed its work in any given territory very largely to the District Council in that territory. The District Council is merely the General Council forces at work in that district. How can this really be true of one who refuses to associate himself with the brethren of his district? It would seem to me that there could be no reasonable question about the advisability and the desirability and the real need for every General Council preacher to be identified with and co-operate with his District Council. It would seem that one would have to prove his particular District Council was so thoroughly out of order as to be unworthy of being recognized as a District Council before he could reasonably think of not associating himself with it and of most heartily co-operating with it for the sake of carrying out the purposes of the General Council for bringing to pass the kingdom of God in that particular territory.

This is not an official decision, but seems to the writer the natural and logical conclusion to which the above principles would lead any General Council minister.

2045. Please explain the difference between a preacher, an elder, and a bishop. Should any one be elected an elder by an assembly if he is not called to preach the Gospel?

Read Acts 20:17-28 and note the same

officers are called both "elders" and "overseers." Read 1 Tim. 3:1, 2; Titus 1:5-11, and note same are called both "elders" and "bishops." Now the same Greek word, "episkopos," is translated into English by "overseer" and by "bishop." Since the original is the same for both, they mean one and the same thing. Episkopos means a bishop, or overseer, or a superintendent, or inspector. So then the teachers or pastors appointed or elected to look out for or oversee the affairs of a flock, an assembly, are called both Elders and Bishops. Seeing that both are applied to the same officers, what is the difference?

The term "elder" is the official title of the church overseer. The term "bishop" or "overseer" describes the kind of work he does. The elder is to be the overseer, bishop, or superintendent of the affairs of the church—correcting error by sound teaching, stopping the mouths of gainsayers by the truth of God's word, feeding the lambs on the sincere milk of the word, rebuking the stubborn or unruly, administering government and discipline in the assembly as directed in the New Testament, and teaching the whole word of God to the saints that they may grow and become perfect, that is, full grown in the Lord. Bishops, overseers, and elders all refer to the same officers in the local church.

The apostolic office was also an overseership. Judas fell from his "bishopric" (Acts 1:20), his "overseership," when he fell from his apostleship. All the apostles then were bishops, or overseers in general, not simply of the local church as is the local elder or pastor. (The term pastor means shepherd, a feeder of sheep. The elder is a shepherd of spiritual sheep). Peter also says he was an "elder" (1 Peter 5:1). So the apostles while being elders were also "sent" (apostelo) to be general overseers in the church any and everywhere. The local elder is a local overseer, and the general elders like the apostles were general overseers.

Now the Catholics and the High Church Episcopalians have always held that their Bishops were successors to the apostles and to the apostolic office, and therefore general overseers. If they were true successors to the Apostles, then they would be general overseers; but all the rest of Christendom rejects their claims as successors of the apostles; and if they are not, as we believe they are not, then they are not in the true apostolic office of general overseers or bishops in the true church of God. Even the Methodists, although they have men they call Bishops, do not claim these Bishops are successors to the apostles; but only elders appointed to be general superintendents. So we do not today have true apostles, or general overseers sent out as apostles. God may restore them to the church. If He does, He will

also make them do the true works of apostles. I am willing to accept any one as an apostle when his experience, teaching and works measure up to the New Testament standard for Paul or Peter. Until they thus measure up to the word, we can not accept them as apostles.

The word "preacher" is a translation of the Greek word "Kyrux" and means a herald. A herald is one who cries aloud with a voice commanding attention to his message. It is the general term applied to all public proclaimers of the Gospel. Any one called of God who proclaims the Gospel in such a loud and public way as to command attention to his message from God is a preacher. It is, however, most applicable to the true evangelist. No one should be elected as an elder unless he is a pastor, preacher, or real public teacher of the word. The elder must be "apt to teach" (1 Tim. 3:2), must be "able by sound doctrine to exhort and to convince the gainsayers" (Titus 1:9-11). Any officer of the church below this is only a deacon, and should be called only a deacon. Yet this is nothing to quarrel over. Rapidly by general consent the old custom in the Pentecostal Movement of calling deacons elders is disappearing from among us.

### ABOUT RAILROAD RATES.

Some have misunderstood our reference to securing railroad rates for preachers. We did not mean by saying one must actually preach the gospel and give his entire time to the service of the Lord in order to secure railroad rates that we furnished these rates from this office. We are merely making up our Minutes with the proper information in the Minutes to show to the Railroad Bureaus just what ministers are fully preaching the gospel, and to show also those who, although they are ordained are not preaching the gospel, but rather engaged in some business pursuit.

Any one entitled to railroad rates during the balance of this year should see their railroad agent and get an application blank and fill out the same correctly, referring to the last year's Minutes, and send in to the Clergy Bureau themselves as directed on the blank.

Then toward the end of this year all of those who can meet the rules of the Clergy Bureau should get a new application blank for 1923 from their railroad agent during December, fill out same properly and refer to the Minutes which will be printed this fall. Be sure to comply with the rules on the blank. Apply early. Don't wait till you need the rates. Get them and have them ready when needed.

In case there is any complication about the standing of any particular minister, or in case his name does not appear in our Minutes, then he should take up the matter with this office first, and let us have the facts in the case. If he can comply with the rules, we will give a special letter of recommendation. Only in these complicated cases is there any need of taking up the matter with this office before applying to the Clergy Bureau. We are talking about the Assemblies of God ministers; not any others.—E. N. Bell, Chairman.

## -:- Reports From the Field. -:-

**KITZMILLER, MD.**—A wonderful meeting has been held here by Bro. S. Motter of Alger, Ohio. The saints have been wonderfully helped.—R. T. Davis.

**MARTIN'S CHAPEL, ARK.**—We had a good meeting here, Bro. Arthur Tanner, Pastor and Brother Dodd of Fayetteville doing the preaching.—A. B. Simms.

**BUFAULA, OKLA.**—Have just closed a 4 weeks meeting here. 35 received the Baptism, speaking in tongues, and 40 were saved, 19 baptized in water. We want all the saints everywhere to pray for us. Praise God.—Elder J. E. Coombs and wife.

**SINTON, TEXAS.**—This is a new work which I began the middle of May. 20 or more have been saved; 14 baptized in water; 9 have received the Holy Ghost. Altar full every night. Pray for this new field and for me.—Chester C. Hurst.

**DUSTIN, OKLA.**—Bro. W. F. Hurley has just closed a wonderful meeting here. Large crowds attended. 20 were saved, 19 received the Baptism in the Holy Ghost, 2 of them being Baptist preachers; and 16 were baptized in water. For all which we give God the praise.—C. H. Lawley.

**BLOSSOM, TEXAS.**—I am in the beginning of our annual revival here at home. Large congregations; good interest; blessed unity; altar full every night; one saved. The meeting will continue until Aug. 26. We desire the prayers of the saints abroad.—J. M. Kerr and wife.

**COFFEYVILLE, KANS.**—We are running a revival at this place. Bro. J. A. Mc Phail of Pittsburg, Kans. is doing the preaching. There seems to be a very good spirit in the meeting. I have accepted the pastorate at this place. Please pray God to give a harvest of souls. Pastor Chas. O. Briggs.

**CANAAN ISLAND, MO.**—Wife and I just closed a 5 weeks meeting at this place. 96 souls wept their way to the cross; 14 were baptized in the Holy Ghost as at the beginning; 63 were baptized in water. Meeting closed with 25 on the altar. Praise God. Pray for us. Pastor P. T. Huffman and wife.

**WEBBERS FALLS, OKLA.**—Just closed a meeting at this place. 15 were saved, 1 received the Baptism, and 6 were baptized in water. It is a new field. We expect to open a mission here. People are interested in the Gospel. Pray that God will open a way. Evang. G. W. Trisler, Sperry, Okla.

**HILL, OKLA.**—Have been at Rocky School House 3 nights. Left the meeting going on in charge of Brother Carter. We have been at this place, a new field, a week. 2 have been saved and 1 has received the Baptism. Large crowds; but the devil is active. We count on the prayers of the Evangel family.—J. E. Hooper of Greenwood, Ark.

**HUNTSVILLE, TEXAS.**—There is not another Pentecostal preacher in this county. We have a few saints in a few places and two church buildings paid for. One of them is deeded to the Council. The other is on my own place. Now nearly all of the saints have moved out of here and can't do anything much to help finance the work. We hope to have a meeting nine miles north of here, on Riverside road, beginning Aug. 19. We invite all passing brothers to stop with us.—G. R. Barrett.

**ALGONA, WASH.**—In your report printed in the Evangel of July 22, it should have read "5 or 6 are seeking the Baptism in the Holy Ghost" instead of "have received." Several more are saved now, and from 10 to 15 are seeking the Baptism at each Sunday night meeting.—Mrs. J. S. Thompson, Auburn, Wash.

**MCCURTAIN, OKLA.**—We have just closed a 3 weeks meeting at Victory School House, where 17 souls swept through to victory. 5 were filled with the Holy Ghost, speaking in other tongues as in Acts 2:4. Evang. J. A. Freeman, of Paris, Ark., had the meeting in charge. Pray for us.—L. A. Taller, Pastor.

**PAFETTEVILLE, ARK.**—Bro. Berl Dodd, our pastor, has just conducted a 6 or 7 weeks revival here, and has gone to another place to conduct one. Brother Romines, from Hartford, Ark. was with us the forepart of the meeting. The Lord saved souls and baptized with the Holy Ghost, and did much toward breaking down prejudice.—R. J. Bixler, Elder.

**EARLE, ARK.**—Just closed a two weeks tent meeting 3 miles north of here, at a place called Colar, Ark. A real blessed time of refreshing of the Latter Rain. 16 were saved, 10 received the blessed Holy Ghost as in Acts 2:4. The closing night 80 automobiles parked around the tent, besides buggies and wagons. The tent seated 500. Evang. W. S. Montgomery and wife, Newport, Ark.

**DYAS, ALA.**—We are carrying on an arbor meeting on the Alabama and Florida line. We are having good crowds, and people are getting stirred up. I ask the prayers of the saints that souls will get saved. About 30 came up and gave their hand for prayer last night. Souls are coming to the altar. 3 were saved Sunday night. We go to Mobile next, and from there to Texas.—Chas. Williamson, Evang.

**ELDORADO, ARK.**—As soon as the Camp meeting at Wesson, 10 miles from here, is over, we are going to make an open attack on our adversary, the devil, in a series of meetings in our church. We are holding street meetings, outside meetings, and jail meetings, besides the regular services in the church. Sin is rife here, and we are trying to unite our forces against the common foe.—Amos E. Wilson.

**SPLENDORA, TEXAS.**—Have just closed a 3 weeks meeting on East River, 4 miles east of here. 18 were saved, 16 received the Holy Ghost according to Acts 2:4, 13 were baptized in water, and several others were wonderfully blessed and say they are determined to press on until they receive what the Lord has for them. Please pray that these young saints will be built up in the most holy faith and will continue faithful until Jesus comes.—James Hardy Lucas.

**GOODING, IDAHO.**—God is working in our midst. Brother Field stopped with us again on his way west, and held two weeks meeting; in which time 7 received the Baptism as in Acts 2:4, six were saved, and 5 were baptized in water. There was special interest taken in the Bible studies on Tuesday and Friday afternoons, as these Bible lessons given by Brother Field are a blessing in many ways. We are glad that he is publishing them. Also a blessed unity has been reached since he came among us. When each one is willing to take the low place, much is accomplished.—Lillian Bostrom, Secy.

### A NIGHT LETTER FROM SAN FRANCISCO.

Assembly, Bible Training School, and city are being greatly blessed by the powerful ministry of Smith Wigglesworth. He is mighty in the Scriptures with the fine art of hiding himself in God, thus compelling the people to see Jesus. God is graciously working, saving, healing, baptizing.—Robert J. Craig.

### CHURCH BURNED.

We just have a letter from Bro. C. C. Headley, R. 6, Clanton, Ala., secretary of the Assembly, saying that their church building at Mt. Zion has just been destroyed by fire. We ask everybody to pray for the saints of Mt. Zion Assembly, and if you desire further information, or to help in any way, write Bro. Headley as above.

**PRESMOTT, OKLA.**—God is once more pouring out His Spirit at Piney Grove. About 50 saved, and 15 received the Baptism, for which we praise God. Bro. E. R. Fitzgerald of Russellville, Ark. was used of God in giving out the Word. Any preacher in harmony with the General Council would be appreciated should you pass this way. Pray for us.—C. L. Stratton, Pastor.

**LENA, LA.**—Just closed a 5 weeks meeting, in which I was assisted by Sister Fannie Corbett of Warren, Ark. 40 received the Spirit as in Acts 2:4. 41 have been baptized in water with others to follow. God is still blessing in our services. Pray that we may progress in the love of Jesus and in the knowledge of His Word, and that God may have His way.—A. E. Taylor.

**BOKOSHE, OKLA.**—The meeting was a wonderful success. 14 were saved and 9 received the Baptism according to Acts 2:4. The Word was confirmed with signs following. One girl who had not walked for 5 months was saved and baptized and can go where she wants to now without her crutches. The town is stirred in a wonderful way. Evangelist Cora Stroud and J. W. Hudson.—W. S. Edmonson.

**APPLETON, ARK.**—After closing our meeting at Chapel, I went to Conway County east of here, and held a week's meeting at Robertstown. The Lord blessed. 4 were saved and a number are seeking God for salvation and also for the Baptism. The people are real hungry for God in these parts. There are a few saints about here, living for God, but no preachers except as they drop in. Closed the meeting to begin at home (London) Aug. 5.—A. W. Tanner, Pastor.

**SINTON, TEXAS.**—June 13 I closed a meeting 4 miles west of here, a new field. 12 or 14 were saved, 4 were baptized in the Holy Ghost, and 9 in water. From there I went to Odem and held a meeting from June 29 to July 16. 6 or 7 were saved or reclaimed, 2 received the Baptism, and 5 were baptized in water. These were my first services in evangelistic work. I feel that this is my calling, and I do ask prayer that I may be kept humble and give all the glory to God. Started another meeting July 23.—Chester C. Hurst.

**QUINLAN, TEXAS.**—The Lord blessed our meeting 5 miles east of here. From the very first service to the last the power came down. About 30 were saved, 13 received the Holy Ghost, and 20 were baptized in water according to Matt. 28, while others are to follow later. The country is stirred for several miles around. When we came to this place a year ago there were no Pentecostal people here; now there are 60 or 70. Dr. R. O. Morgan was with us in the beginning of our meeting; the Lord used him in giving out the Word. Pray for our work. Jas. Medley, Pastor.



**REVIVAL IN EWING, MO.**—began July 6, closed Aug. 6. God began His wonderful work under the ministry of Evangelists Glen and Daisy Rennick, brother and sister, assisted by Miss Zela Beverlin and Miss Hettie Staffen. 66 came to the altar, asking the prayers of these Christians that they might be saved. Of this number 2 were baptized in the Holy Spirit and 23 were baptized in water. Others came asking prayer that they might be healed. Mrs. Cora Morton, who has suffered from neuritis, says she has been wonderfully blessed both in spirit and body. Mrs. Smith, who suffered from gall stones and leakage of the heart, says she has had no symptoms of the trouble since she was prayed for.

Mr. G. W. Hinkle says he was injured 3 years ago by a kick above the knee. It was 2 years before it gave him any trouble. One year ago it began to get bad. On Dec. 9 he fell and broke the bone, he was in bed 7 weeks, getting up and around on the 20th of Feb. when he fell and broke it again about 5 inches from the former break. The bone refused to heal. In April he went to Quincy, Ill. An X-ray was taken. 5 inches of the bone had been destroyed by cancer. His suffering became intense. On the 14th of June he went to Kirksville, Mo. to have the limb amputated. The surgeon thought he could not live 30 days; so he decided to come home. On the following day he went to Quincy again. 3 X-rays were taken but the doctor refused to operate because he was too ill to endure the operation. He returned home and soon had to go to bed. He had to resort to the use of morphine to ease the terrible pain. For three weeks he took No. 1 morphine tablets. Then for two weeks he took No. 2. He could only move his arms a little when Brother and Sister Rennick and their assistants went to see him on Wednesday. They prayed for his healing and were rewarded by seeing him sit up and move freely. He stood up for the first time since Dec. 9. Since that day he has taken no more morphine and has improved rapidly. Within the following week he came to town and attended the meeting and testified for himself of the wonderful healing power of God. Praise His holy name. Others were wonderfully blest in our little town and community. Although Ewing has less than 500 inhabitants, a number of times there were from 900 to 1200 present at these meetings; and on Sunday about 1500 attended the baptizing. From Ewing these ministers went to Nelsonville, Mo. where they will conduct a revival.—Mrs. Alice Herrick.

**HANFORD, CALIF.**—Hanford has never had a Pentecostal Mission. I was asked to hold a tent meeting here. It began July 5. Several have been saved, many of them Catholics. A few have received the Holy Ghost as in Acts 2:4. 14 were baptized in water. 45 people, men, women and children were at the altar one Sunday night seeking salvation or to get back to God. Our God has been stretching forth His hand to heal, and signs and wonders are being done in the name of the blessed Lord Jesus. One woman afflicted for thirty years was completely healed. Several lame people were made to walk, and some deaf to hear. More than a score altogether have been healed by our Lord. A girl of 16 had a sickness when she was 2 years old which left her totally deaf, and of course she also became dumb, as she could hear no sound. She was prayed for. Three nights afterward she came to me and made a strange noise and pointed to her right ear and nodded her head to indicate that she could hear in that ear. She then pointed to her other ear, making a baby noise and shaking her head to make us know that she could not hear in the left ear. We then prayed for her again, and, while we were praying, she looked up into my face and smiled and made a noise and nodded her head to tell us that she could

hear in both ears. Last Sunday evening I preached at a community service held on the Court House lawn. We had a testimony meeting. This girl arose and, with shining face and one hand lifted toward heaven, she cried out, trying to praise God. Although she cannot yet speak clearly, it was a very impressive and strong witness to the hundreds of people gathered there of what God can do. We will soon need a good, straight, Pentecostal (Council) man to take charge here; for the work is here to stay until Jesus comes. R. C. Ople, Evang., 725 Clark St., Fresno, Calif.

#### NORTHWEST DISTRICT CAMP.

God very graciously honored the coming together of the Ministers and Workers of the Northwest, in the Camp Meeting at Portland, Oregon, July 13-23. It was the best representative body of Ministers who have been together from the Northwest District. The ministry of the visiting brethren was blessed and profitable, and very sweet fellowship was enjoyed by all. A very deep spirit of prayer characterized the meetings, and the power of the Holy Ghost was blessedly manifested. Some saved and a goodly number baptized in the Spirit brought a refreshing to all. The Camp was well arranged and all were provided for in every way. The spirit of "Hospitality without grudging" was very prominent, and seems to be well developed with Brother Trotter and the Portland saints. Abundance of "Food" for both soul and body was there for the hungry, and many were satisfied at the "Fountain." We left with the desire of having other such meetings in the future, and with a deeper appreciation of all our brethren in the Lord.—Frank Gray.

**DES ARC, ARK.**—I am glad that, after about nine months labor, the Lord has begun to manifest His power here. On Sunday night, July 30, the saints all testified that they were hungry to see some one saved, and all seemed to be burdened. I felt sure that it was God's time for a revival. The first night there were 3 or 4 saved and 2 received the Holy Ghost according to the pattern, one being a backslider and reclaimed to the Baptism. The power kept falling, and the crowds kept increasing until, by Sunday night, Aug. 6, we were unable to seat a majority of the people. One woman was delivered from a demon; others were delivered from sin, the number amounting the first week to about 11. The meeting closed the 10th night with good interest. We are going to build a small church of some kind. We covet your prayers, that God will open things up here for us, and that we may not be hindered in the work. Any one desiring my help in meetings can write me at the above address.—W. H. Mattax, Pastor.

#### WINSETT'S SONG BOOKS.

Songs of the Coming King, each	25
per doz. \$2.75; cloth each	40
Songs of Revival Power & Glory, each	35
per doz. \$3.75; 100 copies	27.50
Jehovah's Praise, each	35
per doz. \$3.75; 100 copies	27.50
His Voice in Song, each	35
per doz. \$3.75; 100 copies	27.50
Pentecostal Power, each	25
per doz. \$3.75; 100 copies	27.50
Songs of Perennial Glory, each	35
per doz. \$3.75; 100 copies	27.50
Songs of the Kingdom, each	35
per doz. \$3.75; 100 copies	27.50
Gospel Song Messenger, each	35
per doz. \$3.75; 100 copies	27.50

#### BENSON'S SONG BOOKS.

Hallelujah Songs, each	35
per doz.	3.50
Soul Stirring Songs, each	30
per doz. \$3.00 per 100 copies	24.00
Glory Songs, each	40
per doz. \$4.00; 100 copies	30.00
Songs of Redemption, each	40
per doz. \$4.00; 100 copies	30.00

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#### WHICH IS THE BANNER PENTECOSTAL STATE?

We have been making a note during the past two weeks of the number of subscriptions received from different states in our campaign for new subscriptions. Missouri has sent in 67; Texas, 50; Oklahoma, 32; Iowa, 27; New York and Washington, 23 each; California, 18; Colorado, 16; Kansas, 15; Arkansas, 13; and other States smaller numbers than these. Further reports, D. V. in next issue.

This new subscription campaign, if our Pentecostal pastors and saints will take hold of it in earnest, should bring in 10,000 new subscriptions at this low 25 cent rate (Canada 30c). How many can you send in from your assembly? We will arrange to send this number containing the special message concerning our distinctive Pentecostal testimony to all new subscribers.

**DUNSMUIR, CALIF.**—We are praising God for victory up here in the mountains of Northern California. The Lord is granting signs to follow the preaching of the Word according to the promise. We just returned from Oakland, where we attended the McPherson revival, where souls were saved, healed, and baptized in the Holy Ghost according to Acts 2:4. Hallelujah! We are planning an evangelistic trip down the coast as far as San Diego and return. The saints here are pressing on and the Lord is working. Any minister in full fellowship with the General Council is welcome at our assembly. Bro. C. R. Radley and wife will be in charge while we are away. Pray for us.—Pastor M. T. Draper.

**IOWA AND MISSOURI CAMP.**—The meeting began July 28. From the beginning God's power rested upon it. No account was kept of the number saved, but the altar was filled every night and there were many saved and baptized in the Holy Ghost. Also several were healed. God sent us some very precious messages from the Word through Brother Gaston. On Sunday afternoon, Aug. 6, he spoke on the foreign missionary question. The entire audience was moved to tears again and again as he told of the needs of the field. Missionary pledges were taken, resulting in more than \$1,200 being pledged for the coming year. Also cash offering was given. Blessed fellowship prevailed throughout the entire camp. Roy E. Scott was elected chairman for the coming year, and C. R. Dobson, Sec'y-Treas. Every one seemed agreed that it was one of our best camp meetings. All praise be to our God—Roy E. Scott, Princeton, Mo.

**PORT HURON, MICH.**—Just closed a 6 weeks meeting in Port Huron, for Elder W. F. Jewel. They had built a large tabernacle, seating 1200. We began services July 1st with a full house and continued twice a day for six weeks. At the first service 35 came to the altar and from 40 to 60 every night. 44 received the Baptism as in Acts 2:4. 91 were baptized in water according to Matt. 28:19. About 800 bowed at the altar for salvation. Hundreds were anointed and prayed for for healing, and God confirmed His Word with signs following. People came from all the surrounding towns and from Canada for healing and the Baptism; and God did not disappoint them. To Him be all the glory. We left the altar full of seekers, and believe the revival will continue. 4 school teachers received the Baptism, one holiness preacher, and quite a number of Salvation Army folks. I was assisted by my daughter, Mrs. Kirkpatrick, and other ministers and workers from Toledo, Ohio, and other towns. On the 20th of August I go to Missong, Wis. for a meeting, for as long as the Lord shall lead. This will be the first full gospel meeting ever held there. We expect a hard battle. Pray for us.—Evang. Rose Mueller.

## Missionary Department

All offerings for Foreign Missions and for the expense of conducting the Missionary Department, should be sent by Check, Draft, Express or Postal Money Order, made payable to J. Roswell Flower, Treasurer, 336 West Pacific Street, Springfield, Mo., U. S. A.

### THE HOME OF ONESIPHORUS.

There is a Pentecostal work being conducted in China under the direction of Brother and Sister L. M. Anglin which has made a great appeal to us. Brother Anglin has been a missionary in China for a number of years. He has endeavored to get down on a plane with the Chinaman so that he could talk, think and act like him; in other words he has tried to place himself in the place of the Chinaman so that he could understand him, instead of looking at him from the standpoint of a foreigner.

In this endeavor, he has been compelled to note several things. In the first place, the Chinese Christian must be given a higher motive for preaching the gospel than the opportunity of getting a salary from the missionary. The Chinese Church must get the burden of bringing the Gospel to their own people whether they have foreign assistance or not.

There are two extremes in dealing with the Chinese. The one is to take the Chinese convert out of his natural environment, train him and educate him and employ him as a teacher. This often ruins the Chinaman for any effective and consecrated service for God. The other extreme is to take the ground that we will preach the Gospel to him only, but we will not turn a finger to help him rise out of his squalor and filth. Brother Anglin has had the opportunity to study both methods, and has decided that both are wrong, but that a method can be found on middle ground.

Brother Anglin believes we should preach the Gospel, and when we find a response, we should take in the beggar and the poor man and give him a chance to rise. Accordingly, he has purchased some property on which he is establishing an institution, which property has been secured for God, the title being held by the Assemblies of God. The plan is to take in the outcast, clothe him, house him and feed him in Chinese fashion. He does not purpose to lift him out of his natural environment and to make an American out of him. He will still be a Chinaman after he has passed through the institution, but he will be a Christian Chinaman. He will be taught a trade so that he can support himself. He will be taught the Word of God and given just enough education so that he can use his Bible in preaching to and teaching others. All through his period of training, he will be impressed with the thought that he must give the Gospel to his own people no matter what it costs. That he will not be employed by the foreign missionary, but must look out for his own support and preach as well. Care must be taken not to develop the hireling spirit in him.

Brother Anglin realizes that if an institution of this kind is to grow until it

has much influence, that it must get out beyond the stage where it is dependent upon the voluntary offerings of God's people in America. Accordingly, he is planning on taking steps to place the institution on a self-supporting basis. But in order to do this he must have some equipment. Some steps have already been taken in this direction and Brother Anglin is trusting that the necessary equipment for the next step in the self-support program can be secured before his return to China.

Brother Anglin has presented the need to the members of the Foreign Missions Committee and we have encouraged him in his plans. Therefore we take great pleasure in publishing the following letter which gives us an insight into the progress of the past and the prospects for the future in the work of the Lord at the Home of Onesiphorus at Taianfu, China.

Brother Anglin writes:

The "Home of Onesiphorus" was opened in 1916 for the purpose of rescuing the helpless, such as old men and women with no one to care for them, younger women who are left widows with a few children, also boys and girls who are forced by circumstances to beg for a living. The Home has been the means of bringing the Gospel to the destitute in such a practical way they have been convinced that the religion of Jesus is real and they have sought Him and found Him precious to their souls.

We have tried from the beginning to make this a HOME for these destitute people and not merely an institution. We have tried to be a father and mother to all, even the most unlovable ones. We try to bring up each one in the fear and admonition of the Lord, believing that if we bring up a child in the way that he should go he will not depart from it when he is old.

At first we had only a few children in the Home, but when the number of inmates began to increase we had problems of vital importance to solve. The first question we had to solve was whether to educate these boys and girls we have taken in. If we did not educate them they would not be able to successfully cope with the rising generation that is being educated more or less in the public schools of today. Then too, they would not be able to read the Bible for themselves or be of any service to their fellow-countrymen. On the other hand, we had already seen the evil effects of taking poor boys and girls out of almost beggary and educating them until it means that you have to create positions for them to enable them to earn money to keep them living the life that they had become accustomed to in school.

We solved the problem by hiring a teacher and opening up a school in our own home and letting the children go to school for half a day for eight months in the year, and work the balance of the time.

At first our boys all worked carrying stones and dirt to be used to build up houses for the children to live in. The girls worked in the sewing room, helping to make clothes, shoes and stockings for the inmates of the Home. In those days we bought cloth with which to make our clothes but we found that we were paying out quite a bit of money that could be saved for other purposes if we only had

our own weaving machine to make our own cloth. A machine was found that would weave one hundred feet of cloth a day under good conditions. So we bought one and secured a man to teach some of our boys to operate it. We found it such a money-saving little machine that we secured others. The home has grown, and as the boys have become large enough to operate these machines, money has been saved for the home and employment given to quite a number and they are learning a trade which will be very profitable to them in after years.

The next step we took in the industrial line was to open up a shop where we could make our own furniture and doors and windows for our buildings. We secured a man to come and teach some of our boys this trade. All this work must be done by hand because of the lack of machinery, and so we have never had more than enough for our own use. At present our work along this line is very slow as we have no way of making our logs into lumber except as two men take a very crude saw and rip these logs into planks.

The girls from eight years old and up are occupied in the sewing room where clothes, shoes, stockings and quilts are made for the Home.

We now have about 350 children in the Home and the need for more industries is very great. At present we make only enough cloth and furniture in the Home to supply our own needs, while if we could increase the output of these two departments we could sell quite a lot at a profit for the Home, thus helping to put the work on a self-supporting basis.

We are in a good wheat section of the country. At present we only have the Chinese method of grinding flour, which is very slow. It takes a mule and two men and women a day to grind out one hundred pounds of flour. Realizing the need of making the work self-supporting, and seeing here a good opportunity to help the Home through the toll paid for grinding wheat, we have purchased a thirty-six barrel capacity flour mill.

Inasmuch as we must have power for our machinery, we have purchased a 25 horse power engine and a dynamo which will supply 750 sixteen candle power lights to light up our compound at night, when the houses are wired, and in the day time it will furnish power to run the flour mill, a small sawing outfit, a pump for the well and a lathe or two in the carpenter shop. This mill and power plant has cost us \$6,500 and we still owe about \$4,200 on it. It will take about \$800.00 to get the mill and power plant to Taianfu, making the total need about \$5000 which we must have at once.

If the work of God is to grow, the work must be placed on a self-supporting basis at the earliest possible moment. This machinery is greatly needed and we feel that it will pay for itself in a very few years. At the present time we are limited in our ability to expand by the number of offerings which are sent to us from friends of the work. If we have the proper equipment, we can make the work self-supporting and we will not be dependent upon offerings from America. In the meantime we will be giving employment to a large number of boys and girls, teaching them a trade and training them in the Gospel of Christ.

We have some in the Home who feel led to give their lives to the ministry and they are being equipped so they can work with their own hands and support the work as Paul did on a few occasions. We are working toward a self-supporting Church in China, and if the Lord tarries a few years longer we hope to see great results achieved in this Home with God's blessings upon it. Don't forget to pray for us.

—L. M. Anglin.

The above story should appeal to any one who has been studying the missionary



situation for the past few years. It is evident to all that if our missionaries are to build permanently for God some way must be found for placing the work on a self-supporting basis. It is certain that not much can be done where we are only enabled to send sufficient funds each month to help keep the wolf from the door and prevent the missionary from starving to death. Where are the funds needed for expanding and developing the work? Where are the funds which are necessary for rents, operating expenses, native helpers, etc.? It is certain that \$25 a month per missionary will never enable that missionary to do effective work for God. And yet this is the amount that we have been sending to the missionaries on all fields for over two years. May the Lord help us.

The Foreign Missions Committee is enthusiastic over such projects as that of Brother Anglin's. Brother Taylor in the Sudan and Brother Blakeney in the Congo are working along similar lines. They realize that the work must be put on a self-supporting basis if it is to grow to any proportions for God. It takes a little investment for equipment in the beginning, but then there is relief from strain as the work grows and takes care of itself.

As Brother Anglin is now visiting the homeland in the interest of this Assembly of God missionary enterprise in Taianfu, China, we commend him to the brethren everywhere and sincerely trust that the Lord will make it possible for him to return to China with the full equipment needed for the work.

#### A MISSIONARY WEDDING.

Brother Harold E. Hansen and Miss Letta Teuber, Assembly of God missionaries at Peking, N. China were united in marriage early in June. May the Lord bless this union and mightily use these dear missionaries as they labor together for the lost of China.

We regret to announce that Miss Fannie M. Van Dyke, who returned to the field this Spring before she was thoroughly rested, has suffered a nervous breakdown and it was necessary that she return home from Caracas, Venezuela. Miss Schillgalls accompanied her to her home in Youngstown, Ohio. Pray for the complete recovery of Sister Van Dyke.

Some weeks ago we received a cable notifying us that Brother Barrick and Brother Nicodem were down with typhoid fever, and requesting prayer for them. We immediately went to prayer and trusted that the Lord had heard and delivered. As it takes about five weeks for a letter to reach us from India, we are just now getting the particulars. Evidently both brethren drank some water which was polluted and so both contracted the disease. Sister Almyra Aston went to nurse them for a time, and we now learn that they are slowly getting better. As no further cables were received concerning them we felt sure that God had undertaken, and it is now quite gratifying to receive letters assuring us of their recovery.

Thomas Stoddard who has been working in South Africa for several months, for South Africa was his former home, now announces that he is on his way toward India, having left South Africa about the 14th of July. His location in India has not yet been definitely decided upon. Bro-

ther Stoddard writes concerning his last days in South Africa, as follows:

"We had a fine finish in Durban. The man who got saved the first Sunday I came down when he heard that I was leaving, asked to be baptized. After the sermon I baptized him in the Church baptistry. After bringing him up out of the water he slipped down into the water again. I was very much surprised as I thought he was in a faint, he lay so quiet and still in my arms. He then spoke very quietly a few words in tongues. The Holy Spirit fell on the service and one sister who had been very cold for years fell on her face, confessing her sins in German, Hindi, Zulu and English. We were all lifted up in spirit and it was a time of inspiration to all. So the end of my stay in South Africa was better than my beginnings."

Hattie A. Salyer writes from Egypt, "I can say God is giving victory and we are beginning to see a break in the clouds. It is better felt than told. To Him be all the glory. Bro. Doney baptized four on Monday and others would have been baptized had they been permitted."

Miss Matty Personens writes from Ossining, N. Y. of her safe arrival from India on July 31st. She writes, "It seems nice to be home again after nearly seven years away, but I praise the Lord that He permitted me to serve Him in a land that is so needy and I trust that I may be permitted to return there if Jesus tarries. I love India and her people and shall do all I can to stir up interest while I am at home."

Tommy Anderson writes from Bolivia, S. America, "Glad to report that a few weeks ago I baptized seven adults in water. Many Indians witnessed the true baptism and heard the Gospel. One Indian woman, who had suffered with swollen feet and spinal trouble for years, was healed while in the water. We anointed and prayed over a handkerchief and sent it to a man sick with black fever. Word has come that he got completely healed. Pray for this Indian work."

Wm. H. Johnson writes from Cape Palmas, Liberia, "There are many calls coming in for workers and one especially appeals to my heart from a tribe who two years ago threatened the lives of some of our workers. They have come about sixty miles and how they plead. This is a very good opening and unless we step in, the Catholics will. There are twenty different places now waiting for missionaries, but although we might spread out a little in numbers, yet financially we are unable to move. No two missionaries are getting enough to run a station, so it is best to keep three or four at a place and do well what we do."

Jennie W. Carlson writes from Freetown, Sierra Leone. "Recently the Lord baptized in His Spirit one of our Kroomen right in her home. She came through most gloriously, speaking fluently in two different languages, both African languages but entirely unknown to her. Some men who were present heard and understood them. Since that time she has been wonderfully under the anointing of the Spirit. This has put hunger in the hearts of some others and so they are most earnestly seeking God."

"God is doing wonders among the sick as well. One mother brought her little girl here one Sunday A. M. and it looked as though the child might die in our hands for she had a terrible fever. We prayed for her and the mother took her home. In the evening she came again and the fever was gone, praise the Lord. One thing about these dear people, if they do not get delivered the first time they come again and again and the Lord stands true to His promise."

#### ROMAN PERSECUTION CONTINUES IN BOLIVIA.

Brother Paul Cragin writes further of the Roman persecution in Caraz, Bolivia. "The Catholic bishop arrived here on his pastoral visit the 21st of last month, and has been working against us ever since. The fanatical judge and another judicial authority sentenced myself to definite imprisonment on the 27th ult, but the political authority refused to carry the order into effect, assuring me that he would not obey it in any wise, although legally he was obliged to do so."

"The friars, upheld by the bishop, proceeded to initiate a campaign against us ordering faithful Catholics to come together 'en masse' against us on the morning of June 29th. Indians came from all directions, filling the streets as happened in Yungay. They demanded my imprisonment from the subprefect, who again coolly refused to listen."

"Then, headed for our house, they came with all intentions to violate individual rights, and no doubt to victimize us, when they found themselves before a crowd of armed merchants and young men of the town who previously had formed the 'guardia urbana,' and who fired shots of warning to keep the throng back. Little heed was given to the resistance offered, however, when suddenly there appeared on the scene three friars, one of which had initiated charges against me for criminal action (viz., preaching the gospel). The subprefect had demanded of him, imperatively, to disperse the maddened tumult which he himself had instigated. This he reluctantly did, before any acts of violence took place, and gradually they disappeared and left the streets."

"Meanwhile, word came from the tribunal court of Huaraz, for the temporary suspension of the two judicial authorities who had ordered my imprisonment, and the charges laid against me were declared void. The Lord thus won the day, 'preparing a table in the presence of mine enemies,' and the Word of God triumphantly continues in Caraz by His strong arm."

"We do truly praise the Lord for guarding our lives in a time of such grave danger. Such are the dire needs in the interior of republics dominated by Catholicism, and surrounded by demons of gross darkness. Who will say, 'Here am I, Lord, send me?'"

It is reported that in addition to the persecution which Paul Cragin and his family have been compelled to endure, the health of Sister Cragin and Sister Hogan, her mother, is very poor. Pray that God will touch their bodies and deliver them.

#### MISSIONARY HENS LAY.

A sister in Wisconsin writes, "I have a few of the Lord's hens and just see how He makes them lay. I am enclosing \$5.25 for the most needy foreign missionary on the field. The 25 cents is to pay for sending it. I sent \$5.25 in June just from my hens. Praise our God for He is mighty. This offering comes from a cheerful giver who only wishes that it could be more."

#### PRAYING AND PAYING GO TOGETHER.

A friend of the missionaries, who frequently sends an offering to be sent to the foreign field, in a recent letter says, "My heart has been wrung at the shrinkage in missionary funds. I prayed the Lord to let me do some praying for funds and He did. Then I begged Him to let me do some tithing co-ordinate with the praying, and He let me dare to give four-tenths of all that came to me. This when home affairs were much crippled and wants yawning. Since then I am all the time salvation-ricer, of course, but actually financially richer than before. I am learning a solemn lesson: 'There is that scattereth and yet increaseth.' Why can not you and I move on God to embolden others."

**THE CENTRAL BIBLE INSTITUTE**  
will D. V. open its first term on October 2nd next at the Assembly of God, Springfield, Mo. Elder D. W. Kerr, Principal. Write for prospectus and application blank from W. C. Pierce, Secretary, 336 W. Pacific St., Springfield, Mo.

**THE GOSPEL SCHOOL**  
404 E. Sandusky St., Findlay, Ohio. School begins October 2, 1922. School closes May 1923. Fall Convention, Sept. 22 to Oct. 1, 1922. Winter Convention, Dec. 22, to Jan. 1, 1923. Spring Convention at close of school.



Bible Course, Bible Synthesis, Bible Doctrine, Interpretation, Homiletics, Church History, Dispensational Studies, English for those requiring it. Vocal and Instrumental Music Tuition, Board and Lodging, 4.50 per week. For information, write Elder T. K. Leonard, Supt., Findlay, Ohio.

#### BEULAH HEIGHTS BIBLE SCHOOL.

The fall term of the Beulah Heights Bible School will open, D. V., on Tuesday Sept. 26th. Two courses will be given, one two years, and the other three years. Students may register for either course if qualified. Students may also advance as rapidly as their ability may permit and as may be consistent with good scholarship.

For prospectus and application blanks apply to Beulah Heights Bible School, William M. Faux, principal, 4741 Hudson Boulevard, North Bergen, N. J.

**INDIANAPOLIS, IND**—The summer tent revival under the auspices of the Woodworth-Etter Tabernacle was held this year from July 1st to 13rd. The tent was pitched in the same place as in the Fall Campaign of last year. The sentiment of the community at large was that we should hold our tent revival in their midst again. God showed His approval from the start of the meeting, and His power rested upon the people in a remarkable way, so that saints were blessed and sinners convicted. In many of these meetings the power fell in such a way that the meetings could not be closed till a late hour. The altar and around the platform was filled with seekers, and as God dealt with them it brought conviction upon the sinners and unbelievers, who were in and around the tent watching the marvellous workings of the Lord. In one of the afternoon meetings a little girl received the Baptism, and as she broke forth in an unknown tongue she began to interpret what she had been saying. In her testimony of what God did for her, she was given an open vision of Jesus on His Father's throne; then she saw Him coming to earth. A man, his wife and mother came to the meeting; all were unsaved, and he was crippled up with rheumatism. They had just come from another meeting elsewhere, and he had been prayed for but had not received the touch. The power of God was so strong in this meeting that the man felt impelled to come forward for prayer. He was prayed for, received the touch and was both saved and healed. When his wife saw what the Lord had done for her husband, she rushed to the altar and gave her heart to the Lord; the mother was both saved and healed in her seat.—Helen V. Gorton.

#### SOUTHEASTERN DISTRICT COUNCIL MEETING CHANGED.

It has been decided by the officials of the Southeastern District Council, and the majority concerned, that it will be to the advantage of all, to change both the date and location of the next Alabama, Florida and Georgia district council meeting. Therefore, the next council will convene October 10-14th 1922, in connection with the Dothan Annual Camp Meeting at Dothan Alabama, instead of New Brockton, Ala., December 5-9th.

As important matters are pending action and disposition, we urge all ministers to attend. Come prepared to stay throughout the entire session. All churches in the district are especially urged to send qualified delegates.

All attending will be entertained on the free will offering plan as far as the Lord provides. The Camp Meeting committee will make a detailed announcement of the Meeting later.—J. M. Graham, Chairman, L. Wooten, G. Presbyter.

#### DETROIT, MICH.

**THE EIGHTH ANNUAL CONVENTION** of the Pentecostal Assembly of Detroit, Michigan will be held in their new building corner of 4th and Forest Aves. Sept. 28th to Oct. 8th, inclusive. Dedication service to be held Oct. 8th. Brother J. N. Gortner of Cleveland, Ohio, Evangelist C. A. McKinney, and William Lambert Brandt, associate Chairman of the Central District Council, Miss Marguerite Flint of India, Miss Minnie Schillgallis of the Island of Margarita, South America, and other good workers will be with us. We ask the saints to pray that GOD may be glorified in the salvation of many souls during this convention, and that we may have a real time of refreshing.—Pastor J. R. Kline, 1589 Brainard St. Detroit, Mich.

**SPRINGFIELD, MO.**—Bro. John T. Wilson held a three weeks tent meeting for us on the East side, where some of our people live. God wonderfully anointed our brother and there were some good conversions, 5 Baptisms in the Spirit, and a number of people healed. One sister who had been afflicted with lung and stomach trouble for 15 years, for whom the physicians could do nothing, was instantly healed in the meeting. She led her unsaved husband to the Lord and saw her daughter baptized in the Holy Spirit. This meeting was followed by a special tent campaign on the lot next to the church under the leadership of Evangelist Bert Williams. This meeting is still in progress and the Lord is doing great things. A report of this meeting will D. V. appear in the next Evangel.—Hermon L. Harvey, Pastor.

**CAMP MEETING AT COLLINSVILLE, OKLA.** Sept 2 to 17 or longer. Bro. A. C. Lasater of Ft. Smith, Ark. in charge of night meetings. Come believing God's promises.—Elders Everett Magness, Claude Johnson; Pastor D. L. Salles.

#### WANTED.

PRODUCE for the CENTRAL BIBLE INSTITUTE, as a donation: Potatoes, Carrots, String Beans, Soup Beans, Dried Corn, Dried Peaches, and Dried Apples, etc. PERISHABLE produce can be sent by special arrangement with the Secretary after school opens Oct. 2. Corn meal, Buckwheat meal, Wheat Flour, and Whole Wheat Flour, Oat Meal, and Hominy. TITHE your produce and send it to the Bible Institute. The Lord's Stewards should first write to the Secretary before sending fresh Meats, so that special arrangements can be made to care for them, and that "nothing be lost." DO IT NOW !!! Money can be sent any time, in any shape, and in any amount. All these things will be most gratefully received and acknowledged, and the blessing of the Lord will surely rest on the liberal giver.—W. C. Pierce, Sec'y-Treas., 336 W. Pacific St. Springfield, Mo.

#### PRAYER REQUESTS.

**RETURNING TO GIVE THANKS**—For the return of a friend who was estranged, and for deliverance from the severe pain in hip and back. Left ankle is weak and pains me now.

**PRAY**—That my ankle may stop swelling, and pain leave. R. E. M.—for Lexington, Tenn. a very hard field.—That I may be healed and given some work to do for the Lord and that I may be certain of His will for me. O. Q.—that my husband may be saved from an operation and be healed. W. S. R.—That I may grow deeper in God, be kept in the center of His will, have guidance about moving, that money owed to me may be paid, and that my mother may be healed of cancer. C. T.—for our S. S. at Holt, Fla.—for a dear old Christian woman who has not walked for 14 years; fell and broke her hip; also is crippled in her hand and arm.—for a revival at Senath, Mo.; meeting started Aug. 6. J. E. Spence.—that God will heal me, save and sanctify my children for service for Him, and have His own sweet will with my husband.—that our son-in-law may return to his wife and child soon and support them; and that God will use me to His glory—for my husband, who is not Pentecostal, and for me for the Baptism.—For a Pentecostal couple who can not get along together.—for the assembly at Stigler, Okla. Souls are still getting saved and baptized.—for my daughter's husband that he may get a job of work for the winter.—That the Lord will send a buyer for my farm, so that I may get free to be in the work. Wm. E. Goodman, Gaston, Oregon.—That I may be loosed to labor in the Lord's vineyard. C. J. S.—the work and workers at Wister, Okla.—That I may live wholly in the will of the Lord, and for the salvation of my husband and children; and for this place. Would like to hear from any saints, especially those who know me. Mrs. Pearl McCall, Umatilla, Fla.—that I may do His will in all things. A sister.—That my son may receive the Baptism; my daughter be an overcomer; and that I may marry the one I love.—That my family may be saved and receive the Holy Ghost. G. B.—that I may be baptized in the Spirit, and that my family may be saved and baptized in the Spirit. I. A. F.—That I may be able to get to church oftener. I live 15 miles from a Pentecostal church; and pray for the salvation of my husband, backslidden 17 year old brother (once had the Baptism), sister and her husband, brother and wife, and my father; and that I may be enabled to bring up my three children aright.—For a hungry soul in Duluth and for the salvation of her brother and his little daughter. Pray for a meeting at Krefe, Okla. a new field. I am the only man that ever preached Pentecost here. Aggie James.—That God will lead us at all times and give us souls for our hire. We are in Gospel work. Nancy Miller.

**PRAY FOR THE HEALING OF**—my father of a stroke of paralysis. J. K.—Alberta R. of paralysis of the left side of nearly three years standing, and of nervous disease; also for the Baptism.—D. H. D. for stomach trouble and pain in my knees all the time; for my son in Dallas and one in Okla., of kidney and bladder trouble; a daughter of female trouble; a son of infant paralysis in left arm and of heart trouble; a daughter in bad health; a deaf brother; and that I may get to move to where my health will be better.—M. A. G. of hardening of the spinal cord; can't walk or even stand; have suffered much.—a poor widow, of lung trouble and for the Baptism.—S. E. D., beaten by strikers; and that I may know the Lord's way better, and that He will lead me home soon.—J. N. K. of lung trouble.—Me of nervousness and indigestion and save me through and through and save my family.—L. T. C. and wife of fever.—My wife of pneumonia fever, now 8 weeks in bed. W. D. S.—Mrs. J. H. T. and for the Baptism.

#### LETTISH PENTECOSTAL MISSION.

About three months ago we opened a Lettish branch of Pentecost at 202 East 56th Street, New York City, with a few members. Please pray God's blessing for us, and that our membership may increase. Remembering the call for help of the Chinese mission work, we are forwarding \$10 for that purpose.—Emil Wisul, 502 E. 138th St., New York City.



**DISTRIBUTION OF JULY, 1922, MIS-  
SIONARY CONTRIBUTIONS.**

An asterisk (\*) indicates entire amount has been designated. A dagger (†) indicates part of the amount has been designated and the balance made up by the Treasurer from undesignated funds.

**Africa.**

†E. E. Alger, Liberia .....	25.00
†Jessie A. Barney, Congo .....	25.00
*Ruth Bender, Liberia .....	50.00
E. M. Bendiksen and family, Congo .....	62.00
*Ethel Bingeman, Liberia .....	15.00
*Joseph K. Blakeney and family, Congo .....	63.05
*Florence Brisbin, Liberia .....	50.00
*Jennie W. Carlson, Sierra Leone .....	50.00
†C. W. Doney and wife, Egypt .....	50.00
*Doney, for native worker .....	20.00
Egyptian native workers .....	70.00
*Jennie E. Farnsworth, Sudan .....	50.00
Hannah James, Transvaal .....	25.00
Wm. H. Johnson and wife, Liberia .....	50.00
*Wm. H. Johnson's worker .....	10.00
Katherine Kirsch .....	25.00
*F. G. Leader and wife, Congo .....	7.00
†E. O. Leeper and wife, Sudan .....	50.00
*Margaret Peoples, Sudan .....	50.00
J. M. Perkins and wife, Congo .....	50.00
*A. H. Post and wife, Egypt .....	100.00
Bernice D. Pottorff, Liberia .....	25.00
†Julia Richardson, for Congo .....	18.56
Hattie A. Salyer, Egypt .....	25.00
†Ira G. Shakley, Sierra Leone .....	40.00
*J. Wilbur Taylor for Sudan .....	123.50
*Lillian Trasher, Orphanage, Egypt .....	55.00
†Mrs. A. E. Turney and children, Trans. .....	60.00
*Harry M. Wright and wife, Sudan .....	100.00

**China.**

*Carrie Anderson .....	21.50
*L. M. Anglin for Orphanage .....	7.00
†Blanche R. Appleby (\$5 for Rest in Hills) .....	30.00
†Myrtle Bailey .....	25.00
*Fred Baltau and family .....	135.00
†David Barth and family .....	25.00
Percy Bristow and family .....	60.00
*Percy Bristow, for fare home .....	71.65
*Ada R. Buchwalter .....	27.45
†Harvey Chenoweth and family .....	15.00
Mrs. Ruth D. Cook .....	25.00
*Lloyd G. Creamer and work .....	126.00
†Emma E. Daab .....	25.00
†E. N. Davis and wife .....	50.00
Alice E. Evans and work .....	30.00
*Abraham Feng .....	15.00
Clinton E. Finch and wife .....	50.00
Ella Finch .....	25.00
Edna Francisco .....	25.00
*Foster M. Hanson .....	38.50
†H. E. Hanson and wife (\$25.00 work) .....	75.00
†Thos. Hindle and family .....	70.00
R. S. Jamieson and wife .....	50.00
†Geo. M. Kelley and family (\$25.00 work) .....	105.00
*Kelley for Miss Leonard's station .....	28.00
*Kelley for native worker .....	12.00
Grace Kenning .....	25.00
*Martin Kvamme and wife .....	50.00
F. Harland Lawler and family .....	65.00
*Mattie Ledbetter .....	29.00
Willie B. Lowther, for China .....	25.00
Herman J. Mader and family .....	70.00
Mrs. Lillian B. Marston .....	30.00
*Mae F. Mayo .....	80.00
*Pella Milltcher .....	67.00
*Huldah Needham Motor Boat .....	35.00
Mrs. Nettie D. Nichols and workers .....	50.00
†V. G. Plymire and family .....	60.00
Frank O. Schroder .....	25.00
†W. W. Simpson (famine relief \$12) .....	62.00
Geo. C. Slager and wife .....	50.00
J. R. Spence and wife .....	50.00
†Marie Stenbany .....	25.00
Ethel V. Webb .....	25.00
Mrs. Clara Jaycock Wyns .....	25.00
Anna Ziese .....	25.00

**India.**

†Paul Andreasen .....	60.00
†Amyra Aston .....	25.00
*Olga Jean Aston (\$29.00 for babies) .....	111.60
*J. Edgar Parriek and family .....	140.00
Mary W. Chapman .....	25.00
*Mary W. Chapman's workers .....	25.00
*Charra Rebuilding Fund .....	14.00
Susan R. Chester .....	30.00
W. H. Clifford and family .....	70.00
†Robert F. Cook and family (Girls \$30) .....	80.00
†Herbert H. Cox and family .....	80.00
*Sara Cove (\$15 for babies) .....	120.00
†Bartholomew Dean .....	35.00
*Mrs. Lillian Denney .....	39.43
Susan C. Easton .....	25.00
Dorothy V. Gager .....	25.00
Frances S. Harris .....	25.00
*Christina B. Heron .....	117.00
†L. M. Jacobs .....	30.00
†Ethel M. Jones .....	25.00
*Jennie E. Kirkland .....	10.00

Alex. Lindsay and family .....	70.00
Christina McLeod .....	25.00
†Dick S. Manaffey and wife .....	50.00
*Fred Merian and wife .....	100.00
J. J. Mueller and wife .....	50.00
†Frank Nicodem and wife .....	50.00
*W. K. Norton .....	65.00
Lydia Rediger .....	25.00
*Learner H. Parker .....	11.25
Ruth Riggs .....	25.00
*Violetta Schoonmaker and family .....	110.00
Thomas Stoddart .....	25.00
Joseph Sugar and family (?) .....	50.00
†Niels P. Thomsen and wife .....	50.00

**Japan.**

C. F. Juergensen and family .....	50.00
*Marie Juergensen's work .....	20.00
†John W. Juergensen and family .....	65.00
John W. Juergensen's native worker .....	15.00
Dorothy M. Mills .....	25.00
B. S. Moore's work .....	50.00
*Mae Straub .....	50.00
Mrs. Mary Taylor .....	50.00
*Jessie Wengler .....	36.00

**Miscellaneous.**

Tommy F. Anderson .....	90.00
H. C. Ball for workers in Mexico .....	100.00
†Forrest G. Barker and family, Peru .....	75.00
Geo. E. Blaisdell and wife, Mexico .....	50.00
†A. Elizabeth Brown, Jerusalem .....	30.00
*Elizabeth Brown, for Jewish work .....	21.90
†Paul Cragin and family, Peru .....	50.00
Antonio Delarre, Mexico .....	30.00
Fermin Escarcega, Jr., and wife, Mexico .....	40.00
Mrs. Feliciano and family, Porto Rico .....	60.00
Frank Finkenbinder and family, Porto Rico .....	70.00
*Frank Fischer and family, Hawaii .....	70.00
*Ellis L. Griest and family, Venezuela .....	100.00
Pearl Hewitt, Hawaii (\$10 work) .....	35.00
*Mrs. Flora Hogan, Peru .....	25.00
Mrs. Lena Smith Howe for Porto Rico .....	25.00
J. R. Hurlburt and wife, Peru .....	50.00
†J. R. Jamieson and workers, W. Indies .....	200.00
†J. L. Lugo and family, Porto Rico .....	60.00
R. S. McBride and family, Argentine .....	70.00
*Yumna G. Malick, Syria .....	60.00
Chas. C. Personeus, Alaska .....	60.00
Porto Rican Work and workers (\$4.61 Rest Home) .....	80.00
†Russian Famine Relief .....	50.00
*M. S. Siemen and Pemberton, V. I. .....	60.00
Niels C. Sorensen, Argentine .....	70.00
*Fannie Van Dyke, Venezuela .....	45.00
Alice C. Wood, Argentine .....	25.00
*Chicago Missionary Rest Home .....	28.00
*Matron Missionary Rest Home .....	1.00
*Special Return Fares Fund .....	50.50
*Mission Station Building Fund .....	2.50

*Home Missionary Fund .....	42.35
<b>Mexican Missions Along the Border.</b>	
R. F. Baker and family, Texas .....	70.00
†H. C. Ball and wife, Texas .....	50.00
La Luz Apostolica (Spanish newspaper) .....	25.00
Mexican workers on border .....	100.00
†Alice E. Luce, Calif. .....	25.00
Dr. Florence Murcutt, Calif. .....	25.00
Francisco Olazabal and family (\$15 Building) .....	75.00
All offerings designated for missionaries who are not members of the Council have been placed in one fund and distributed as designated. These offerings were for the following: Paul Aenis, \$10; Gerard Bailly for Juan, \$20; Nina C. Englund, \$10; A. Forsgren, \$15; Ada Gollan, \$10; Wm. Hagan, \$9; Jas. Harvey, \$44.75; C. W. Longstreth, \$20; Drusie R. Malott, \$25.00; Frank D. Ortiz, \$5; Mrs. Anna Richards, \$25.00; the total amounting to .....	193.75
July funds disbursed in June .....	362.00
July distribution .....	\$8316.25

**ARKANSAS DISTRICT COUNCIL.**

The tenth (10th) Annual Session of the Arkansas District Council will be held with the Assembly of God, at Malvern, Ark., Sept. 26-Oct. 1, inclusive. Brother Higgins has resigned the pastorate at Malvern, but I have moved my headquarters there to look after the work of the Assembly, for the time being, and to arrange for the Council session. The Malvern saints join me in an effort to make this the banner session in the history of the Council and if the ministers will plan to attend and the Assemblies will elect and send delegates, we will not be disappointed in our endeavors.—W. Jethro Walthall, Chairman, Box 535, Malvern, Ark.

**CONVENTION AT NEW ROCHELLE, N. Y.**

B. S. Moore and wife of Yokohama, Japan, missionaries, will be in charge, assisted by T. J. Machida, Japanese minister. Other workers expected. Opens Oct. 14th for 17 days, at Apostolic Faith Church, Anderson St., New Rochelle, N. Y. Special healing services, Tuesdays and Fridays. Further particulars from Pastor Thos. Thompson, 77 Oak St., New Rochelle, N. Y.

**TEACHING POSITION WANTED.**

A Spirit-filled young lady college graduate holding Permanent Certificate, and having had three years experience in teaching in public schools, desires position as governess in Pentecostal family. Address Miss Clara Willett, 935 Garden St., San Antonio, Texas.

**Pentecostal Sunday School Literature****ORDER NOW FOR FOURTH QUARTER.**

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

Little Picture Lesson Cards, per set per year .....	\$ .16
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(This is for the same class as the cards.)	
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Our Pentecostal Little Folks, an illustrated weekly paper for the smaller children. (Single sub., 30c per year; Canada, 40c); 5 or more copies, per copy per year .....	.25
5 or more copies, per copy per quarter .....	.06½

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**CONTRIBUTIONS FOR HOME AND FOREIGN MISSIONS.**

**From August 1st to August 18th Inclusive.**  
(This does not include offerings for expenses of Foreign Missions Dept.)

\$382.00: Bethel Temple, Los Angeles, Cal.  
\$277.00: Pent'l Church, Detroit, Mich. (for July).  
\$225.00: Glad Tidings Tabernacle, New York City.  
\$212.26: Pent'l Church, Detroit, Mich. (for June).  
\$205.70: Gospel Tabernacle, San Diego, Calif.  
\$200.00: F. L. B., Valley Station, Ky.  
\$168.28: Pent'l Church, Detroit, Mich. (for August).  
\$120.00: Bethany Pent'l Assembly, Springfield, Mass.  
\$100.00: Christian Assembly, Zion City, Ill.; Glad Tidings Assembly and Bible Training School, San Francisco, Calif.; Mrs. H. E. L., Los Angeles, Calif.; Christian Assembly, Cincinnati, Ohio; H. A. S., Springfield, Mo.  
\$95.00: Margaret, Texas.  
\$91.00: J. G. W., Terre Haute, Ind.  
\$86.00: Assembly, Wilkes Barre, Pa.  
\$74.40: Assembly, St. Louis, Mo.  
\$72.80: Assembly, Granite City, Ill.  
\$63.00: Pent'l Church, Asbury Park, N. J.  
\$60.00: Assembly, Lake Huntington, N. Y.  
\$59.00: Assembly, Warren, Ohio.  
\$58.00: Assembly, Lankershim, Calif.; Southern Calif. Bible School, Los Angeles, Calif.  
\$57.40: Gospel Tabernacle, Youngstown, O.  
\$54.30: Assembly, Hornell, N. Y.  
\$52.80: Glad Tidings Assembly, Chicago, Ill.  
\$52.00: S. W. Missouri Camp Meeting, Springfield, Mo.  
\$50.00: Assembly, Tacoma, Wash.; Thaxton Young People, Toledo, Ohio; Full Gospel Assembly, Chicago, Ill.; A friend in Lake Forest, Ill.; A friend in Dover, Pa.; E. G. N., Upper Sandusky, Ohio.  
\$49.20: Iowa District Camp Meeting, Davis City, Ia.  
\$47.30: Assembly, Grafton, W. Va.  
\$45.00: S. A., Guinn, Mich.; A. H. P. and S. M. W., Los Angeles, Calif.; Assembly, Hoy, La.  
\$40.17: Highway Pent'l Mission, Sunnyvale, Calif.  
\$40.00: Rev. R. D. H., Southport, Conn.; C. G., Norway; E. S., New London, Conn.  
\$38.00: Fourth & Grand S. S., Dallas, Tex.  
\$35.00: Assembly, Tulsa, Okla.  
\$34.50: Fourth and Grand St. Assembly, Dallas, Tex.  
\$32.92: Assembly, Creal Springs, Ill.  
\$32.15: C. O., Chicago, Ill.  
\$32.00: F. G., Alton, Kans.  
\$31.80: Scranton, Kans. Camp Meeting.  
\$31.00: Assembly, Minot, N. Dak.  
\$30.82: Assembly, Glendale, Calif.  
\$29.55: D. H., Pearsall, Texas.  
\$28.00: R. L. H., Billings, Okla.  
\$27.25: Mrs. C. L. L., Bemidji, Minn.  
\$25.00: S. S., Scranton, Pa.; J. & E. C., Huntington, Ind.; F. A. A., Boston, Mass.; S. S. B., Pasadena, Calif.; T. A. O., Bridgeport, Conn.; Assembly, Hammond, Ind.; Young People's Prayer Band, Tulsa, Okla.; Montgomery Assembly, Baltimore, Md.  
\$24.25: Assembly, Wood River, Ill.  
\$24.12: Assembly, Quinlan, Okla.  
\$23.00: Tent Revival, Ewing, Mo.  
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\$21.65: Assembly, Union City, Ind.  
\$21.10: Central Park Assembly, Farmingdale, L. I.  
\$20.50: Full Gospel Assembly, Shelby, Mich.  
\$20.40: Assembly, Noonan, N. Dak.  
\$20.00: M. F. M., Los Angeles, Calif.; Assembly, Two Harbors, Minn.; Elk St. Assembly, Eureka Springs, Ark.; W. M., Cleveland, Ohio; E. S., New London, Conn.; Pent'l Church, Asbury Park, N. J.; G. K., Cincinnati, Ohio; North, Canaan S. S., North Canaan, N. H.; R. E. S., Woodland, Calif.  
\$19.75: Assembly, Chetopa, Kans.  
\$19.00: Glad Tidings Assembly, West Unity, Ohio; R. S. J., Oakman, Ala.  
\$18.75: Worrel's New Testament;  
\$18.66: S. S., Springfield, Mo.  
\$18.00: German Assembly of God, Elizabeth, N. J.; Assembly, Alexandria, Va.; Pent'l Faith Mission, Richmond Hill, N. Y.; C. A. P., Sidney, Ia.  
\$17.59: Pent'l Assembly, York, Pa.  
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\$17.00: Assembly, Mishawaka, Ind.  
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\$14.72: Full Gospel Mission, Macksburg, Ia.  
\$14.00: I. M., Lockhart, Ala.; Assembly, Trinidad, Colo.  
\$13.25: Assembly, Hoxie, Ark.  
\$12.95: Prairie Flower Prayer League, Turlock, Calif.  
\$12.73: Assembly, Puxico, Mo.  
\$12.00: S. S., Martinsville, Ind.; J. H. & E. M. B., Kewanee, Ill.; Gospel Taber. S. S., San Diego, Calif.  
\$11.90: Assembly, Carrollton, Ill.  
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\$1.05: Assembly at St. Louis, Penny Fund, Clayton, Mo.  
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\$1.94: Total of amounts less than \$1.00.  
Total, less \$1050.29, amounts given direct to missionaries by assemblies ..... \$5,248.58

**PASTOR WANTED.**

Spirit-filled young man to take charge of our work. Write S. C. Comstock, 365 Custer Ave., Youngstown, O.

**CHANGE OF ADDRESS.**

Bro. Thos. B. Hardin announces that he has changed his address to 4044 Van Buren St., Gary, Ind., and will be glad to assist in special meetings from time to time as he is able and as he hears from those needing help.

**OPEN FOR CALLS.**

Open for pastoral work. Have been 18 months in pastoral work in Senath, Mo. where work has been established and many led to the Lord.—J. E. Spence, Senath, Mo.  
J. J. Sells and wife, 7001 Linwood, Ave., Cleveland, O. are open for calls, either in evangelistic work, or to a regular pastorate. Pastoral work preferred. We have only one child 15 years old, and both of us preach the Gospel. Any one interested address us as above.

Wm. H. Copeland, Chattanooga, Okla., desires pastorate in Sou. Calif.

Winfield Scott Osborn, Box 602, Lindsay, Calif. Would like to be a helper to some pastor.

Joseph Goeschl 2665 Burlington St., Chicago, Ill. Young German minister, has resigned his pastorate in Chicago, where he has been since 1919

**WESTERN WEST VIRGINIA AND EASTERN KENTUCKY DISTRICT COUNCIL.**

will be held at Chinnville, Ky., October 17 to 20 inclusive. Let us all make a special effort to attend this Council. Visitors will be entertained by the local assembly. Come praying the Lord to give us a successful meeting. For further information write Chairman Jacob Miller, Williamson, W. Va., or L. A. Sappington, Sec. & Treas., 2815 Montgomery St. Louisville, Ky.

**ROCKY SPRINGS, ALA. CAMP.**

Annual Interstate Camp meeting at Rocky Springs, 2 miles Southwest of Semmes, Ala. Sept. 1st to 17th or longer. Evangelists H. G. Rogers and J. L. Slay will have charge. Bring bedding and toilet articles. Meals on free-will offering plan. J. H. or Willis Waltman, R. F. D., Box 15, Wilmer, Ala.