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## The Cure for Contentions

**P**ETER was a man of revelation. "Blessed art thou, Simon Bar-jonah: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." Peter was the first one to have a direct revelation from God the Father as to the relationship between the living God and Jesus of Nazareth. He was a blessed man. Mark that. He was chosen on the day of Pentecost to bring the sermon to the people that brought three thousand in penitence before the Lord.

Paul was also a man of revelation. To him was given the revelation of the mystery of the church hid from the ages, that the Gentiles should also be partakers of the body of Christ. He had also the revelation of the purpose, nature and extent of grace.

And yet these two men of revelation clashed over a revelation that was out of date (Gal. 2: 11-14). There were the two schools. The pull was too strong on Peter and he yielded to the legalists. Yes, they were trying to put the patch of new material on the old clothing and the rent was made worse. "Peter, you can't patch up Judaism with grace!" Paul contended for the revelation of grace. This contrary spirit, this divergence between Mt. Sinai and Mt. Zion, this antagonism, has been manifest all down the ages.

Was there hope for Peter? Certainly! What he wrote in his second epistle is a proof of reconciliation. He had grace to mention "our beloved

brother Paul" (2 Peter 3:15). Peter, the man of revelation himself, recognized that Paul had had a deeper revelation, and he fell in line with his teaching and endorsed it.

Ishmael and Isaac are not very good bed-fellows. One is likely to kick the other. They need separate beds, separate bedrooms, separate homes. Paul and Peter were both men chosen for revelation, and because of such they ultimately saw eye to eye. But Paul never compromised, and by his stand he won Peter.

With every movement of grace there are contentious ones within the ranks, Judaizers, converted Peters; and the Pauls have a great work to pray the Peters back into grace. But Paul could pray the Corinthians, the Thessalonians and other churches into right relationship with Christ and into right conduct and doctrine, and he could also pray Peter back into the paths of grace.

Peters are not all dead, and, thank God, Peter did not have to die before he acknowledged the position in which Paul had been placed by God. At the last Peter looked up to Paul, though at one time he may have derided his position. Impulsive Peter was conquered by prayerful Paul. The pull of the Pharisee on Peter was counteracted by the pull of the ex-Pharisee Paul. God is looking today for the Pauls to exert by prayer the extra pull on the deluded Peters, and the pull of faith will prevail if they are true Peters.



## THE GATE BEAUTIFUL

Elder D. H. McDowell

The Gate Beautiful is a fitting title for a message dealing with an event so wonderful as that described in Acts 3:1-18, which took place through the ministry of our beloved brethren, Peter and John. The incident of this man's healing is so full of blessing that it becomes at once a profound lesson of faith as well as an encouragement and an entrance for others into the things of the Lord Jesus. In the following remarks I desire to note—

First: It is Beautiful because it directs our attention to the avenue of prayer. Prayer is the vital essential. It may be termed a fundamental without which there can be no lasting progress. These men, Peter and John, had been filled with the Holy Spirit just a short time before and were no doubt still rejoicing in the wonderful fullness of the indwelling presence. There is no hint that they had slipped back or grown cold and needed to seek the Lord in prayer. No, prayer lay as the foundation upon which they should build their success and lay at the very threshold of all future achievement. If they were to accomplish the great commission given them by their departed Lord they must needs keep in touch with Him through the avenue of prayer. I do not think there was any special demand upon them at that time for which they must seek special guidance, but rather they were observing that custom which to them was becoming an ingrained habit of keeping in touch with the source of supply, as well as to keep fresh that sacred communion which properly belongs to all the saints of God, and without which one becomes a dry tree, a fruitless branch, a fountain sealed, a useless servant.

To these men it spelled the gateway to God, the place of communion and fellowship, a place of rest and renewing of their strength for the future battles. They had daily need of divine power to accomplish their work and this was the way to constant power. To continue in the apostles' doctrine means above all to PRAY, PRAY, PRAY. This Beautiful Gate then speaks to us of that most blessed ministry and is the beckoning call to all those who desire to see God glorified in the earth to come apart and pray. If we would have power we must form the habit of communion with God through our Lord Jesus Christ, by whom we have access into this great ministry.

Second: It is Beautiful because it presents to us the strong contrasts. Here we have the Miracle of real Salvation in contrast to the helplessness, blindness, and impotency of the greatest religious body which ever existed. It was the time of the golden age of Judaism. It was the triumph of ecclesiastical dogma. It was ritualism in the superlative degree. There were never more commandments; never less adherence to their spirit: never more doing; never less true deeds: never more prayers; never less true praying: never more profession; never less true piety: never more talk about God; never less of His manifest presence among them: never more ceremony; never less true worship. It was a time of burning incense to the altar and its service rather than true, holy worship to the One of whom the altar was but a type.

Peter and John immortalized that Beautiful Gate by making manifest in that place the miracle of God's

salvation. Impotency in the lap of religion; helpless and hopeless; the recipient and subject of a religious charity is transformed into a thing of life and power and praise. In an instant a leaping, dancing, praiseful, firebrand witness to the mighty power of God and His great salvation! The only real argument against Modernism is to go out filled with the Holy Spirit, with feet well turned into the path of prayer and bring to pass deliverances through this great salvation which is ours and theirs in the Name of our Lord Jesus Christ. Judaism with all its pomp and profession and religious dignity was getting nowhere. Peter and John, full of the Holy Ghost and faith, were moving right on up into God, leaving in their wake a trail of deliverances and victories that silenced the gainsayers. Thank God He is just the same today.

Third: It is Beautiful because it speaks of Unity. "Look on us." Peter and John were one. In their love and faith and purpose of heart they moved as one man. The fact that together they were going to the place of prayer would indicate that they were—

1. One in purpose to keep in close communion and fellowship with their Lord in heaven.

2. They were one in their faith. A "faith that worketh by love." "Look on us. We are just mere human beings, same as other folk, but we have something to give you and such as we have give we unto you, without money and without price. In the Name of Jesus Christ take healing, deliverance, and eternal salvation. It is all yours, here, get up and walk."

3. They were one in their love. Love to their risen Lord first of all. Then love to His word and truth. Then love to His cause and a dying world. "Not by our power or holiness, but by the Name of Jesus Christ, this man is made whole." No they did not say, "Brethren, hear us; Jesus Christ a man approved of God, whom He raised from the dead, hath exalted us by baptizing us in the Holy Ghost and giving us the gift of healing. He hath made us chief apostles and we are to go forth and demonstrate His power and that is why this man is made whole."

No, no! No such testimony as that ever escaped the lips of these men of God. But, what saith it? "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by OUR POWER OR HOLINESS WE had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath GLORIFIED HIS SON JESUS CHRIST; whom ye delivered up, and denied in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead whereof we are witnesses. And HIS NAME THROUGH FAITH IN HIS NAME HATH MADE THIS MAN STRONG, whom ye see and know: yea the faith which is by Him hath given him this perfect soundness in the presence of you all" (Vss. 12-16). Again, Ch. 4:8-12: "Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, If we this day be examined of the good deeds done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the NAME OF

JESUS CHRIST OF NAZARETH, whom ye crucified, whom God raised from the dead, even by Him doth this man stand before you whole. This is the Stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other Name under heaven given among men, whereby we must be saved."

Unity! "How good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard . . . for there the Lord commanded His blessing, even LIFE FOR EVERMORE." Unity is the mainspring of successful ministry. We have a message and a ministry and we must move together. We must present a solid front to the enemy.

Fourth. It is Beautiful because it opens to us the Power in the Name of Jesus. The Name of Jesus suggests many things. It does not mean the mere recital of that Name, else every person at the very mention of that Name could perform mighty works. It rather suggests the underlying facts of character as well as the background of His own divine personality. He was God manifest in the flesh. He was God our Saviour. Not the Father, but the Son. He was over all, and all things were committed unto Him in the universe. To use His Name means that one must be in contact with His pure and holy nature, in union with His divine purposes, in fellowship with His divine Spirit. Heaven is never moved apart from the Name of Jesus. Salvation's power is manifest to the world only as the Name of Jesus is honored and lifted up. God teach us how to live under the very breath and inspiration of the fellowship of His Son JESUS CHRIST, the power of God and the wisdom of God.

Peter and John did not attribute their success to anything but the Name of Jesus. While personal experiences, gifts, prayer, communion, the Baptism in the Holy Spirit, are all vital essentials and details leading up to the results obtained, yet the power was released only through the proper relationship and the proper use of the MAJESTIC NAME OF JESUS."

"Jesus, Oh, how sweet the Name,  
Jesus every day the same,  
Jesus let all saints proclaim  
His worthy praise forever."

Fifth: It is Beautiful because it shows us Grace in suffering. The trial of these brethren resulting from their God-honoring work was more than many of us might have been able to bear, and surely no one could have borne it apart from the manifest grace of God. How beautifully they endured hardness as good soldiers of Jesus Christ. They rejoiced that they were counted worthy to suffer shame for His Name. They were not sung and lauded for this deed, neither were they borne to the train in farewell upon the shoulders of an enthusiastic mob. But alone, with the threatenings of the rulers still ringing in their ears, they made their way to their own company and opened up another prayer-meeting that tapped afresh the resources of heaven, and rivers of blessing began to pour over them all and great grace rested upon all and the Word of God was preached with boldness.

Sixth: It is Beautiful because of Triumph.

(1) There was the triumph of the Gospel over ritualism.

(2) There was the triumph of the Name of Jesus over disease.

(3) There was the triumph of the poor man over poverty.

(4) There was the triumph of Peter and John over the elders.

(5) There was the triumph of these brethren in persecution.

(6) There was the triumph over fear and suffering.

(7) There was the triumph in prayer over the threatenings of the rulers.

Surely Jesus had kept His word with these men in His promise to be with them even unto the end as they went forward. The command is still imperative and is binding upon us. If we go, He has promised to be with us and confirm the Word with the signs that follow. But this command with promise is only to those who are up and going out into all the world with this glorious message of deliverance and miracle.

### "HE CARETH FOR YOU"

(1 Peter 5:7)

God is great in great things, but He is very great in little things. A party of tourists were at the Matterhorn, and admiring the proportions of the beautiful mountain, when it was remarked that God was not only seen in the lofty snow-clad mountain, but also in the beautiful mosses found in its crevices. A gentleman of the party produced a pocket microscope, and, having caught a tiny fly, placed it under the glass. He reminded the company that the legs of the household fly in England were naked, then called their attention to the legs of this little fly, which were thickly covered with hair. The God who made the lofty mountains rise, attends also to the comfort of the tiniest of His creatures, even to providing for them socks and mittens to keep them warm.

All around, wherever we look, we see God is a God of detail. He is careful over the little things, which reminds us at once of His personal love for us, and His personal interest in all that concerns us.

"Among so many, can He care?  
Can special love be everywhere?"  
I asked. "My soul bethought of this,  
In just that very place of His,  
Where He hath put and keepeth you,  
God hath no other thing to do."

When we ponder the Word of God, we are assured again and again of His personal, loving interest in us.

(1) He numbers the hairs of our head. "Even the very hairs of your head are numbered" (Luke 12:7).

(2) He bottles the tears of our sorrow—"Put Thou my tears into Thy bottle" (Psa. 56:8).

(3) He records the thoughts of our meditation—"A book of remembrance was written before Him, for them that feared the Lord, and that thought upon His name" (Mal. 3:16).

(4) He orders the steps of our walk—"The steps of a good man are ordered by the Lord" (Psa. 37:23).

(5) He hears the cry of our supplication—"Before they call, I will answer; and while they are yet speaking, I will hear" (Isa. 65:24).

(6) He looks after our interests in all things—"All things work together for good to them that love God" (Rom. 8:28).

(7) And He supplies every need of our requirement—"My God shall fulfill every need of yours," etc. (Phil. 4:19, R. V.).

C. B. C.

### GENERAL COUNCIL MEETING

Plan to attend the Eleventh General Council to be held at Eureka Springs, Ark., September 17 to 24. Pray much for this important meeting.

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### WATCH!

When Thou, my righteous Judge, shalt come  
To take Thy ransom'd people home,  
Shall I among them stand?  
Shall such a worthless worm as I,  
Who sometimes am afraid to die,  
Be found at Thy right hand?

I love to meet among them now,  
Before Thy gracious feet to bow,  
Though vilest of them all;  
But can I bear the piercing thought?  
What if my name should be left out,  
When Thou for them shalt call!

Prevent, prevent it by Thy grace;  
Be Thou, dear Lord, my hiding-place,  
In this th' accepted day;  
Thy pard'ning voice, Oh, let me hear,  
To still my unbelieving fear;  
Nor let me fall, I pray.

Let me among Thy saints be found,  
Whene'er th' archangel's trump shall sound,  
To see Thy smiling face;  
Then loudest of the crowd I'll sing,  
While heaven's resounding mansions ring  
With shouts of sovereign grace.

### THE COURAGE OF FAITH

"And the first living one was like a lion" (Rev. 4:7).

Just as a wife is one with her husband, bone of his bone and flesh of his flesh, standing and advising and acting with him in all affairs, so the invisible Church of Christ, His Bride, that company of overcomers, is one with Him, bone of His bone, and flesh of His flesh. She is to stand with Him in His administrative affairs in heaven and earth; and to do so, she must have strong marks of character, even those of Christ Himself.

One of these marks is the courage of faith, typified in the face of the lion. Not everyone is qualified to stand nearest the ruler of a nation in the administration of government; and not everyone of the saved will stand in the midst of and nearest the throne of Christ in the administration of heaven, but only those who have overcome as He has overcome (Rev. 3:21).

I stood before a large cage and looked into the face of a great lion and watched his movements and studied him a little. About the first thought at the mention of a lion is of an animal attacking, all roaring and devouring. But I did not see this. I saw a type of perfect confidence before me—the courage of

faith. The animal was well fed and in good condition, and seemed to be craving nothing. His face was a study, calm, sober, staid, undisturbed; his eye clear, penetrating, and as if it comprehended all things in his realm; and he moved about the cage with measured deliberateness that told clearly that fear was never known by him and was not akin to his kind.

Courageous faith sees afar. Its eye rests, not on things present and seen, for its eye is not natural. It has the sight of God, enters into His unchangeable purposes and looks clear into the end. Its eye is comprehensive as God's eye, wonderfully penetrative and intuitive. Indeed, it has eyes within and before and behind, seeing the things that carnal eyes never behold, for God has revealed them by His Holy Spirit. It sees and scents the flesh, and deceivers, and impostors, and is not moved or trapped, or disturbed by them.

Courageous faith is confident at all times. All its springs are in God. And whatever others say or do not say, it moves on calm, serene, confident. It is settled and staid; its realm is certainty. Changes affect it not. Its very movements bespeak confidence and beget confidence. Its walk is not ostentatious and bigoted, but strong, measured, beautiful. It is anchored in hope and perfect in love. Its air is not that of pride but of ease, rest. Fret and anxiety are strangers to the courage of faith. For its life is in God and not in self. Before it impossibilities disappear and confusion shames away in weakness.

Courageous faith has no fear. It steps out on the troubled waters at the word of the Master, and walks on though the breakers rise so high as to shut Him entirely from view. It undertakes what the Lord commands when there is no future ground at all in sight. It dares to move in His order, fearless at all consequences. Threats may fill the air, defeat may stalk about and roar and bray; death may dig graves and send dreams and visions of caskets and you in them, and make the biggest kind of a show; human sympathy may appear with a lap full of remedies and advice; caution comes to check you, and enemies and friends jump in the way and wave danger signals and pile up obstructions, prophesying defeat. But courageous faith just moves on, refusing to give in to any fear. All about it the dearest ones on earth and the dearest thing may go to pieces, but it has not a shake nor a quiver. The deadly foe of fear must not be yielded to.

Courageous faith stands alone and wholly in God. It needs no one and nothing to lean on but Himself and His word. It is dependent alone on God and dependent in Him, responsible alone to Him, in bondage to no one, free of all, and yet the servant of all. It is courteous to all men, listens attentively and appreciatively to what they say, but is under no obligation whatever to accede to their desires. Indeed it has asked nothing of any human being and is responsible therefore only to God. It is thankful for every kindness of God through His vessels of clay, but the Potter and not the vessels has its glory and honor. Its life and acts are in the Name of the Son of God, and therefore, it has confidence in its acts and words as those of the Son of God.

The Christ within and we in Christ in the power of the Spirit is a strong fort.

Courageous faith, under the precious Blood of Christ, stands as free from the curse as its risen Head, and never knows defeat.

God grant us all the courage of faith. God grant us all to believe like Christ, to overcome like Christ, in His Name, in Himself.—D. W. Griffin.

## GOD'S PROGRAM FOR THE GOSPEL AGE

An Adventist Takes a Stand for the Pentecostal Message

"And Jesus spake unto them, saying, All power (or authority, as the R. V. has it) is given unto me in heaven and in earth. Go ye therefore, and teach all nations (make disciples of all nations, R. V.), baptizing them in the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world," or consummation of the age (A. R. V., in the margin). (Matt. 28:18-20). "And, 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). "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues. They shall take up serpents and if they drink any deadly thing, it shall not hurt them: they shall lay hands on the sick and they shall recover" (Mark 16:15-18).

Thoughts suggested by the above scriptures have been burning in my heart for a long time, and I believe the Lord would have me pass them on to others. In these scriptures we have God's program, as set forth by our Lord, after His resurrection and before His ascension, to cover the whole Gospel Dispensation, i. e., the time from His ascension to His second coming. They contain what is commonly recognized as the "Great Commission," given to the Apostles, the Church in embryo. That this "Commission" extends "to the end of the world," or to the consummation of the age as stated in the marginal reading of the A. R. V., there can be no doubt. It is this present time or age that began with Christ's ascension and will end with the judgment at His return from heaven. The "Commission" sets forth the work that was to be done and the results that were to follow. The Apostles were to "tarry" in Jerusalem for the promise of the Father, the endowment of power, the Baptism in the Holy Spirit, then they were to go into all the world and preach the gospel to every creature, with the assurance that ALL who believed the preaching and showed their faith by being baptized would be saved, and that certain miraculous signs would "follow them that believe." To this was added, for their encouragement, and we believe also for an assurance or guarantee that each part and parcel of the "Commission" would be effective to the end, that HIS presence would be with them.

That this presence was to be through "the Comforter," the Holy Spirit, which came on the Day of Pentecost, to dwell in each believer, is made plain by Jesus'

own words as recorded in the fourteenth chapter of the gospel by John. Jesus meant what He said and said what He meant, and this was taken literally by His disciples. They obeyed the instructions, and the whole book of the Acts of the Apostles is proof that Jesus kept faith with them, as is also the last verse of the gospel by Mark, which reads: "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

This writer believes that the scriptures under consideration, and others that might be quoted, justify him in believing that Jesus meant that everything set forth in this "Commission" was to continue through the whole Gospel Dispensation, i. e., from Christ's ascension to His promised return from heaven. Why not? If one part continues, why not all? If salvation is to continue, and none will deny this, why not the miraculous signs? If I am right in my deductions then why are not the miraculous signs manifested? That they are in evidence, in a limited measure, can be easily proved to any unbiased mind. The question then is not why they are not being realized, but why they are not being realized in a greater measure? It is worthy of note that Jesus expressly says concerning the miraculous signs that they are to "Follow them that believe." Then if these signs are not manifested, is it not because of unbelief on the part of God's people? All believers are quite ready to believe Mark 16:16: "He that believeth and is baptized shall be saved." But many reject the 17th and 18th verses of the same chapter which reads: "And these signs shall follow them that believe: In my name shall they cast out devils," etc. By what authority, may we ask, do people cut the "Commission" of our Lord into halves, and accept one part and reject the other part? Is it right and consistent to thus mutilate the Word of God?

I do not see how we can consistently condemn the Jew and the infidel for rejecting the first part of the promise if we reject the latter part of the same promise. It seems to me that inasmuch as the "Commission" extends to the end of the age in which we are now living, which it undoubtedly does, and that the promise of Him, the unchanging One, who is the author of the "Commission," is promised for the same period of time, that we are justified in believing that every part and parcel of the "Commission" is for the same time. I will not contend that all of the miraculous signs mentioned will follow each and all believers, for Paul wrote to the Corinthians that "The manifestation of the Spirit is given to every man to profit withal . . . dividing to every man severally as he will," which indicates that only a part will be manifested by any

one individual believer. But I do believe they will all be manifested among a class of believers who believe for them.

I am convinced that it was through apostasy that the miraculous signs ceased to be manifested, and as we get back to a pure faith and Bible practice they will be restored. Therefore, I feel that, instead of trying to explain away the miraculous and supernatural in our Holy Religion, we should boldly proclaim it, and seek the endowment of power that will enable us to realize it. This is what I am doing. We certainly need it in our day as much as the Apostles needed it in their day, and I believe we may have it if we meet the conditions. As a church, and as individuals, we need more of the power of the Spirit to make the doctrines we preach effective.

To this end I wish we might have the office and work of the Holy Spirit more definitely and more frequently emphasized in our church papers, and at our campmeetings, and conferences, and in our local churches. I am sure if we would do this God would come forth, and manifest His presence and power among us in a wonderful way, and meet our faith with signs, and wonders, and miracles of healings, and we would see our work prosper and our churches take on new life. I have heard splendid testimonies at our campmeetings of the definite Baptism in the Holy Spirit and of miracles of healings, in answer to prayer, and I feel sure we will hear more, and experience more if we will give the subjects a real definite place in our preaching and practice. How shall we stand justified before our Lord at His coming if we fail Him at any point?—R. M. Simmons in "Messiah's Advocate."

### BRIGANDS RETURN STOLEN PROPERTY

The missionaries at Kopu, China, have been much troubled by the depredations of brigands, and Mrs. Yorkston writes: "This morning, Chang Mark, one of our senior evangelists, received word that his home was robbed at daylight, and three of his relatives taken captive, while some fifty head of cattle had been taken. All of us were saddened by the news, and the poor folks were at their wits' end. They know we may pray about all things, but Mark's loss seemed the climax to their overwrought feelings. We felt, however, it was a time when prayer, and prayer alone, seemed any use, and Mr. Yorkston told the evangelist this, and special prayer was made. Sitting at home sewing, my thoughts were full of this matter, and I prayed that God would answer prayer, and let the Christians see that He does care, and can work for them. Suddenly I decided to write to you praying friends at home. Before I had finished the first page, my husband came back from the meeting to tell me that the robbers had only gone five miles, when, on finding out that their captives were relatives of Chang Mark, they apologized, and sent them home again with all the valuable cattle. Do you wonder our hearts were cheered?"—China's Millions.

## THE GIFTS OF THE SPIRIT

### Article 5. The Speaking with Tongues

There is yet another view of the gift of tongues, to be gathered from the words and connection of the prophecy (Isa. 28: 9-11), as explained by the apostle. The general bearing of this particular prediction, and the great drift of these two chapters of Isaiah 28, 29, is to teach the great dishonor which the Lord was about to put by the wisdom of both Jew and Greek, the philosophy of the schools and the traditions of the elders, and the whole accumulation of ancient lore, which had entrained man's mind and turned it away from God; and so we have the introduction of the foolishness of preaching, instead of the methods of learning and science.

This greatest intellectual revolution which the world ever saw; this withdrawal of the soul from the records of ages to the milk of the Word, from the way of human reasoning to the way of faith, is shortly stated in these words of the 29th chapter, so often referred to by the Lord, as accomplished in His days, and by the apostle also: "Forasmuch as this people draw near Me with their mouth, and with their lips do honor Me, but have removed their heart far from Me, and their fear toward me is taught by the precept of men; therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid" (vss. 13, 14).

This revolution was the necessary consequence of the incarnation, whereby the Word and Wisdom of God, which created all things and reason itself, became a conceived child, a babe, and passed through all progressive stages up to manhood, "increasing in wisdom and stature, and in favor with God and man." And, seeing that the Son of God had taken this as the true way of glorifying His Father, it became manifest that this was the true and the best way; and the first principle of Christian discipline came to be, "Ye must become as little children, in order to be My disciples: the greatest among you, let him be as this little child." Thus beginning, they would grow up into true wisdom; not the wisdom of this world, which cometh to naught, but the wisdom of God, even the hidden wisdom, which God hath ordained to our glory.

The method of bringing men, already full-grown into the maturity of years and preoccupied with all the science and literature of their times, into a state of childlike commencements, was by presenting the instruction in a childlike form, and refusing to present it in any other. And so Paul declares that he had done, and was fain to do, in that very Corinthian church wherein the gift of tongues did so much abound: "And I, brethren, could not speak unto you as unto spiritual, but

as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able: for ye are yet carnal. For whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (1 Cor. 3:1-3).

At the same time, however, that the food of the soul was ever presented in the childlike form, and ought ever to be so in preaching, for the purpose of recalling the people from their self-conceit and pride to the estate of little children, and the necessity of being born again of the Spirit; there was given, along with this, mighty demonstrations of the Spirit and of power, to the end that they might not think it was altogether a matter of child's play and occupation, but that it was the very power and wisdom of God: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2:4, 5).

It was in the simple hearing and believing of the things which the apostles so simply spoke to them, and not in laborious deductions, arguments, disquisitions, and controversies, as now form the matter of preaching, that the gifts of the Spirit were communicated; according to the appeal which the apostle makes to the Galatians: "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" (chap. 3:2). Preaching by line upon line, and precept upon precept, here a little and there a little, made a demand upon the hearer, not for deep cogitations and intricate reasonings, but for simple faith in the things which he heard, such as a mother requires of her little ones: and this faith appealed to another faculty than the discursive imagination, or the understanding which comprehends relations, even to the conscience which discerns God. And as the conscience cleared itself from its obscurities, and came to look upon the truth, and to receive it with faith, through the power of the Holy Ghost, there followed the gift of tongues, and other gifts, as seals of the truth of the things which had been spoken and believed.

And forasmuch as the preachers who went about ministering the word of the Spirit, preaching the gospel of the risen Christ, carried with them these gifts—which Timothy is more than once exhorted not to neglect, but to stir up—and the apostles also had the power of conferring them; they should have served as a complete protection to their method of preaching against the imputation of foolishness, when thereby it was seen to be the power and the wisdom of God. For when the power of God—the signs and wonders, and divers miracles, and gifts of the Holy

Ghost—were seen to attend upon men who adopted the childhood way of teaching, and required the childhood way of learning, which is by faith; the people should have stood in awe and said, "This is not to be despised, but to be weighed and considered: these men are not fools, though they seem foolish to our schoolmen and scribes, for they carry about with them the mighty power of God: their method is evidently God's method; and therefore that other method, of sophistry and tradition, God hath been pleased to pass by, preferring this method, of simple declaration of the truth, and belief of the word so declared."

This now is clearly the idea of the prophecy which Paul had in his mind when he quoted it in the First Epistle to the Corinthians: "In the law it hath been written, With other tongues and other lips will I speak unto this people, and not even thus will they hear Me, saith the Lord. So that the tongues are for a sign, not to the believers, but to the unbelievers; prophecy, however, serveth not to the unbelievers, but to the believers."

It is not yet the time for going minutely into the New Testament account of these gifts; but the simple quotation of this is sufficient to show, that Paul understood the speaking with tongues as an additional evidence of the truth of the word spoken; as it doubtless proved on the day of Pentecost, when they said, "We do all hear in our own tongues the wonderful works of God;" and therefore he puts it down as an aggravation of their guilt in the sight of a gracious God, that they should turn away their ear from Him, who thus manifestly spoke to them from heaven. Then that which was intended for their good, turned, by their refusal of it, to their condemnation; and by our prophet it is set forth as the occasion of their stumbling and falling: "But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared and taken" (Isa. 28:13).

This now yields to us the proper use of tongues, in respect to those who heard them, not having yet believed the gospel. They were for a sign to the unbelievers; as it was delivered by our Lord after His resurrection and before His ascension, "These signs shall follow them that believe, . . . they shall speak with new tongues." Of what was it a sign? It was the sign of the Holy Ghost dwelling in the person who spoke. When the Holy Ghost was given on the day of Pentecost, the sign of His presence in the persons on whom He had fallen was their speaking in tongues the wonderful works of God (Acts 2); when He fell on Cornelius and the Gentiles as on the apostles and the Jews at the beginning, they spake with tongues and magnified God (Acts 10); and so also, when He was given by the imposition of Paul's hands to the converts at Ephesus, they spake with tongues and prophesied (Acts 19). Beyond all question, therefore, speaking with tongues was the sign of the Holy Ghost in the person who so spake. How it should be so, is another question; but that it was so, is not for a moment to be doubted.

Peter, in his discourse on the first occasion referred to, distinctly says, "This is that which was spoken by the prophet Joel, I will pour out My Spirit upon all flesh." If the question be pressed upon us, How is speaking with tongues the sign of the indwelling Spirit? we answer in few words: That as the tongue or word of man is the sign of the mind within him; so, when another spirit, the Spirit of God, enters into him, He signifies His presence by another tongue from that which the person himself uses. There are many more uses of the gift of tongues, but this is the only one which is before us at this time.

Taking all this with us, let us apply it to the exposition of this prophecy. The Spirit of Christ had already spoken in the prophets, and appeared in His fullness in Christ Himself. These all constituted together a body of interpreters, speaking forth the mind of God to their several generations; and God gave them witness, by divers miracles, and signs, and wonders. But still there was no direct sign, declaring that another spirit than their own was in them. This the people were led to gather from the moral character of what they spoke, the works which they did, and, when it concerned the future, the fulfillment of what they predicted.

But when Christ was glorified, and the Holy Ghost was given, there remained yet another mode, and that more unequivocal, or manifesting the finger of God, which is, "their speaking with new tongues." And to this, as a great event in the history of divine revelation, and as a new evidence for receiving the word which God speaks from heaven, our prophet refers, and adds, "yet they would not hear." Unless it were an additional argument of God's presence in the speaker, it could not be an argument of additional hardness of heart, that the hearer did not receive it: and upon this, the simple and obvious view of the subject, the apostle's argument comes out simply and clearly: "Tongues are for a sign, not to them that believe, but to them that believe not."

The prophet, therefore, speaking in the Spirit, declares that, when God should change the manner of His ministry, and speak unto the children of men as unto babes, He would speak to them glad tidings of rest and refreshment to their wearied souls; and, that they might surely know it was He, and no other, who spake to them, He would adopt a style of His own, called "stammering lips and other tongues" by the apostle "other tongues and other lips," which should exhaust even God's utmost resources of self-demonstration. But yet even thus they would not hear; and not only would they cast away all His gracious ingenious methods of bringing them to Himself, but even make them occasions of stumbling, and falling, and being snared, and taken: teaching us that this mode of testimony was the greatest and the last, and that there remained no other in the power of God; the last arrow in His quiver for carrying conviction to the heart of an unbelieving generation. There is no further parley, but straightway the judgment of God takes its effect.

"Wherefore, hear the word of the Lord, ye scornful men that rule this people

which is in Jerusalem." To the people in Jerusalem, to the priests and the scribes, and the learned doctors, this promise was particularly addressed; and to them the accomplishment of it came, in a manner the most wonderful and notorious, on the day of Pentecost, till which time the Lord had commanded His disciples to tarry there. He spake to them in other tongues and with other lips: but they would not hear Him; and so the destruction came upon them to the uttermost. All this is most true, and answers precisely to the prophecy. And if so be that in the church of today the Lord has begun to speak in this same way, let her consider these things, and tremble for her approaching judgment if she reject the Lord thus speaking. These, then, are the two views of the gift of tongues which we gather from the prophet.

(To Be Continued)

## THE LORD'S HEALING

### CHILD HEALED OF PARALYSIS

A little Mexican boy, four years old, was brought by his parents to Glad Tidings Hall, San Francisco, where prayer was offered for him. His mother had been operated on for trouble with the gall bladder and for appendicitis shortly before his birth. The child was paralyzed from the waist down and had never had the slightest use of his legs. He could not even place his feet upon the ground, for the thin, undeveloped legs swung helplessly. The upper part of his body was very well developed for a child of his age, but the lower part was quite lifeless.

I had the joy of seeing him again three months after prayer had been offered for him; his limbs were perfectly developed and he was running around, playing like any normal child, strong and vigorous. His mother said that she noticed a difference in him at once after he had been prayed for. This occurred last June.

I fell from a veranda in February, 1921, fracturing my left arm, and rupturing the gall bladder. I sent for Brother Potter, pastor at Long Beach, and Brother Burchell. When they came I was writhing in agony. They anointed me and prayed for me, and immediately the power of God struck my shoulder. The pain which had been coursing down from the shoulder to the fingers left me, and I was entirely free from suffering from that time. The whole intestinal tract felt as though I had swallowed acid. That condition also subsided instantly. I had the misfortune to fall twice afterwards, injuring the same arm, but God in a most marvelous way healed it each time without having it either set or bandaged, and no lotion was used on it. Later I went to the St. Francis Hospital to have an X-ray taken of my arm so that I should know exactly what had happened to me that God might be glorified. The X-ray showed that there had been a complete fracture in the surgical neck of the humerus, and that healing was complete. I have perfect use of my arm and would never know that anything had ever happened

to it. At the time of the fall I could feel the bones separate. A fracture in that part of a person's arm is very hard to deal with in the natural, for the weight of the arm makes bandaging exceedingly difficult.—Florence Murcutt, M. D.

### HEALED OF SPINAL TROUBLE

In November, 1917, I had my spine broken, which caused nervous and heart troubles and many other complicated troubles from which I suffered until Aug. 20, 1922, when my wife became greatly burdened for my healing. God wonderfully answered prayer and healed that spine and all the other troubles connected with it, in accordance with Matt. 8:17—"Himself took our infirmities and bare our sicknesses." Also 1 Peter 2:24—"By whose stripes ye were healed." Praise His Holy name!

I was suffering so much that I could not ride in the car without its effecting my nerves so badly that I had nervous cramps, but in a few days after the Lord so wonderfully healed me, I took a 400 mile trip in the same car starting at three o'clock in the morning and arriving late at night, and slept like a baby, which I had not been able to do for years.

I have also been marvelously healed of varicose ulcers, which I suffered with for 24 years, and was given up by medical doctors, including ulcer specialists. But in answer to prayer God healed them. At another time I was healed of paralysis of the throat and tongue. The Lord Jesus said, "They shall lay hands on the sick and they shall recover."—Mark 16:18. I praise the dear Lord that He is no respecter of persons. Acts 10:34, 35.

—E. E. Bickford, R. R. 3, Box 617, San Diego, Calif.

### HEALED OF CATARRH

Before I was baptized with the Holy Ghost I had settled, chronic catarrh all through my bowels and system. I passed phlegm from bowels continually, also my head was like a raw sore, and I passed thick scab and pus. My nostrils had a bad smell; I had hoarseness and sore throat all the year around. A cough set in which caused me to have to go to bed every once in a while. I would be sick for several days. For weeks at a time I would be up and down, other times I would be bedfast, and I was never free from bad after-effects. At last I was taken sick with the cough and coughed up thick sputum with blood. I could feel this tearing loose from my lungs whenever a coughing spell came on. This had a bad smell like that which came through my head. Sometimes coughing spells lasted all day and all night, with only a short time in between. Other days and nights I did not cough quite so much. There was bone soreness in my hips that gave me great pain. I also had a goiter which affected my heart. I had high blood-pressure and was feverish most of the time. This was my condition when I came to the Lord for the Baptism of the Holy Ghost. He took away all these infirmities and completely healed me from all this, at the same time filling me with His Holy Spirit and His love. This was nearly two years ago.—Mrs. Nona Johnson, R. 6, Box 86, Battle Creek, Mich.

## YOUNG PEOPLE'S MEETING

### Subject: BROKEN THINGS

The marred vessel. Jer. 18:4.  
The broken pitchers. Judges 7:20.  
The alabaster box. Luke 7:37.  
The broken spirit. Psa. 51:17.

A little girl brushed hastily past the dining-table and dragged a beautiful cocopot to the floor. Of course it was smashed. Not all the tears in the world could make it whole again. It was gone forever, only fit to be thrown away.

"I know you are sorry, Elizabeth, but that does not mend matters. However, there are some things that are only useful **after they are broken**. Their real value begins when they are broken. Instead of ending, their usefulness **begins** with the breaking. Natural things—cups and saucers, chairs, clocks, mirrors—are utterly useless when broken, but hearts must be broken to be of any real use." Spiritual things are quite different from natural things. Human beings are most useful, most powerful, after they are "broken."

One day, our Lord in speaking of Himself, said, "Whosoever shall fall on this Stone shall be broken, but on whomsoever it shall fall, it will grind him to powder." All who come to Christ and lay themselves at His feet meet with a mighty breaking up of their former selves. Old plans and ambitions, old ideals and old viewpoints are utterly broken. Those who fall on the Rock break voluntarily; those on whom the Rock falls are ground to powder—utterly destroyed. All must agree that it is better to break than to be broken; better to yield sweetly and gladly than to be forced to submission.

Once the Lord took Jeremiah down to the potter's house to watch the process of pottery making. The lump of clay was put on the wheel for shaping, but for some reason, it was marred (spoiled) in the making. We would have thrown it away. But the potter began all over and "**made it again**." So our gracious God takes lives—marred and spoiled lives—and makes them all over again. When they are remade, fashioned under His hand, they become useful and beautiful.

Long, long ago God won a great victory, not with guns and swords and the noise and confusion of battle, but with "broken things." A great host was planning an attack on the Israelites. So sure were they of victory in the morning that they went to their tents for a good sleep. Suddenly in the night they were awakened by the glare of many lights. The Israelites were upon them. In the confusion of their own camp, they fought at random with the result that every man killed his neighbor and the great army of the Midianites fled. What was the secret? "Broken things." At the command of the Lord a small army of three hundred went forth with trumpets, pitchers, and lamps. At a given signal the pitchers were

smashed, the light shone forth, the enemy was terrified and a great victory won. The pitchers served their greatest usefulness when "broken."

How about human beings? Many have the light of God in the soul but it is often hidden by self-will. Perhaps only God looking from above knows there is light. But wait! Something happens. There comes some sudden affliction, some tremendous grief or disappointment. There is a breaking up of the depths in the soul, and lo! the light shines forth. An ambitious young girl just out of college planned a career for herself. Nothing should oppose her! One day she was suddenly stricken with weakness. The physician who was consulted pronounced her trouble tuberculosis. Four years of suffering and rebellion followed. She was crushed! Her hopes blighted! At last she yielded to God and promised Him her life-long service on the mission-field if He would heal her. He who is faithful answered. She has been in India for many years. Her life was marred but the divine Potter "made it again"; her pitcher was "broken" and a great light has since radiated to others.

At a time in Jesus' life when He was needing the comfort of a loving act, a woman drew near timidly, a repentant sinner—so conscious of her weight of sin that she realized the greatness of the Saviour who could take it away. Her gratitude leaped up and demanded an expression. What could she do for this holy One who had relieved her of her shameful load? She had a little treasure—it may have been a gift at some time; at any rate, it was "very precious," a little jar of perfume. This, she broke and poured it out lavishly upon His sacred head. Quickly the Lord recognized her devotion and spoke words of comfort to her sad heart—only such words as He can give.

The Lord Jesus often asks for our "most precious" thing, that treasure; not that we shall be bereft of it, but because **He will be first** in the hearts of His own. He asks for our alabaster box—that precious thing that stands between. It may take a thousand forms. Whatever it be the Lord asks, "Break it for Me, my child."

A young musician lost his eyesight; the young woman to whom he was engaged asked to be released for she said she did not want to "marry a blind man." It was a crushing disappointment—a double blow—but out of it grew the hymn, now precious to thousands, "O Love, that will not let me go."

Sometimes our alabaster box is a darling babe, or a cherished plan, or an ambition. One of our finest American women, one who edits a Girls' Column in one of our popular monthlies had ambitions for a musical career. The savings for that purpose had to go for the care of an invalid

mother who lingered on for years. The process so enlarged the sympathies of that young girl that in later years she was able to help thousands of other girls with their problems.

In Psalm 51:17 we are told of the sacrifice that is pleasing to God—a broken spirit, a contrite heart. Of course this is the source of all brokenness. The heart is the seat of our will and our affections. Hence the breaking must be there—in the very center and springs of our being.

When the spirit and the heart are broken, the whole being is yielded and tender, ready for anything that spells God's will. This attitude of heart is more acceptable to God than deeds of prowess. Absolute abandonment to Him; perfect pliability under His hand is what delights Him most. When He sees nothing in the heart that lifts its head in opposition to His leadings, His movings, He is well pleased.

Young people are rich in strength, in overflowing energy, in bright hopes. All these things turned over to God become powerful in His hand. Young people are naturally independent—more or less self-willed. Parents, with their superior wisdom that comes of long experience, often advise this or that, always seeking the welfare of their children but how often is such advice rejected! "Dear, dear, how strict parents are! What prudish notions elderly people have! Times have changed!" Right here is the point to "break," the time and place to submit to those who are ordained of God to be our guides. It will pay in the end. Our land is full of young people today who are proud and stiff-necked who will not hear the urgent advice of elders.

This spirit brings appalling conditions. Thinkers are saying, "Where shall our fine citizens come from? Where are our nation's leaders coming from in the next generation? Who will take the place of our strong men? Who will make the women of fine character so needed to give poise to a nation?"

Thank God for those young people who deliberately choose the way of the "broken heart." This way leads to victory; leads to **best things**.

Hand over to God your will, your blighted hopes, that crushing disappointment. He will take them and "make them again." You may still be too young to have had much breaking, but yield to God in everything and He will take care of all the future as it opens day by day. Plan your life **with Him**, not **apart** from Him. Count Him into every plan. It will make a vast difference with you. The snowy loaf must be broken; the grain must be crushed and sifted; the rose leaf gives its perfume when bruised in oil.

All have heard of the little boy who helped an artist. His duty was to sweep the studio every morning. Bits of glass of various colors were in the debris. These the boy saved and in his play-time arranged according to his fancy. One day the artist discovered him. "Who taught you this?" demanded the artist. "Nobody," answered the frightened boy. "These are the bits that you threw away. I didn't think you would care." "Care!" exclaimed the artist, "you with your broken bits have

surpassed my best. You, lad, and not I, are the master!"

The Lord Christ takes our "broken bits" and "makes them again"—a vessel unto honor. We shrink at the breaking, but He will shape us according to His thought and one day He shall present us unto the Father.—C. B. C.

The following scriptures given out before the meetings may be helpful:

Jer. 18:4                      Luke 7:24  
Judges 7:20                    Psalm 51:17

## JOE, THE JEW

"Come on and serf God and den if He don't gif satisfaction go back and serf de devil again. You won't be nodding out. You can't loose."

The speaker, a little Russian Jew with iron-gray mustache, gold teeth, sparse hair, wrinkles in his forehead, steel-rimmed spectacles down over his nose and a most cheerful smile, is "Joe the Jew."

"I've seen de time when I dodn't haf de money to buy de steam off a frankfurter," says Joe. Now, he conducts a fine laundry business among Broadway clients. But at night he is on the East Side, helping down-and-outs. "I make my money on Broadway and spend it in the Bowery," he explains.

During the twenty-seven years since he was converted, he has won over eleven thousand others, a good return on the original investment.

Joe has unshaken faith. One night he affirmed that he believed every word inside the Bible. A German heckler said, "I suppose you think you know all there is in that Bible."

"No," replied Joe, "I am no student. I haf not studied it as I should like."

"And still you believe every word of it!"

"Yes, I belief efery word of it."

"Well," said the heckler, "I'm a German and I'm proud of it. If you do not know what's inside of the Bible, and yet you believe every word of it, you're the biggest fool I ever saw," looking about for approval.

"Just von moment," said Joe. "You are a German?"

"Yes."

"Dhen you like frankfurters and sauerkraut?"

The German grunted.

"Vell, now listen, my dear German fren'. Answer me dis question. Haf you never studied de inside of a frankfurter, and still you eat dem—my dear fren'—dot's all I want to say vit you!"

Joe gives even hecklers a chance. He gets his audience to talk. His own remarks and songs are brief, and induces the men to conduct their own meeting. Having often been sick at heart when some uptown minister visiting a mission put every "bum" to sleep with his discourse, Joe has a few epigrams for visiting preachers. Here are some of them:

"Plenty of vind is a blessing to a vindmill, but a calamity to a gospel meeting."

"De fool hath said in his own heart, 'Lo, I am de anointed high-flyer in oratory.' De people said, von to another, 'Behold, a balloon filled vit hot air.'"

"Many are villing to stand for Jesus but mighty few are villing to sit down again."

"Vell, an anarchistic parade chased me into Christianity. It was dwenty-seven years ago dot Emma Goldman and Alexander Berkman hold a meeting on Union Square. They rail very much against de government. It sounded very good to me, for it was nodding but bad luck I haf since I came from R-R-Russia. I was dissatisfied. I give great sympathy vile I listen.

"Dren de police come—drey break up de meeting—clubbing eferybody—dhey arrest de two speakers. I run for sweet life. I keep on de Bowery tinkin always I hear somebody behindt. Then, just when I think it safe, somebody grab my arm and I says to myself, 'Now for a nighd in de cooler!' But it wasn't a policeman. He say, 'Come in!' I hera music—tought it was a place for amusements and say I haf no money. He says, 'You don't need money,' and take me in. It was a mission meeding.

"Dot fas my first contract from Christianity. From being born a Jew, eferything mit me revolted against Christ and Christianity.

"But I vent again and again. I struggle nod to go, but some power draw me there time and time once more.

"Den I had a padnership in booze vit an Irishman. I got a job in a pie factory and in de spare time I take my friendt around to de different saloons and treat him. It was de ideal combination. De Jew furnish de money and de Irishman furnish the thirst. Efery night when we got full of booze and frankfurters he would "carry de banner" (walk aimlessly up and down the Bowery) but I would go to the mission. Four times I break up de meeding. I would argue vit de speaker. Always I tried to fight off de influence by protesting. De last time dey me by de collar—'You get out and don't you come in again.' I vent out and saw de sign over de door, 'God bless you, come again.' So next night I come again!

"I used to sit there half dozing. A man got up and said, 'What shall it profit a man—' When I heard dot I voke up. You can't expect de Jew to sleep when he hears uf profit! De leader of de meeding dot nighd was a lady and she stood on de platform and said: "Salvation for the drunkard—for the thief—salvation for the drug fiend—salvation for everybody.

"Den she looked at me and she said, 'Salvation for the Jew!'

"I vent forward and gave my heart to God. I made a covenant to serf Him if He would make a man out of me. God kept His part of de bargain, and I'll try to keep my part.

"I cleaned up, bought a boiled shirt and collar—moved away from de Bowery to a room at \$1.25 a week—vent dish-washing in a restaurant—saved up \$40 and vent in business for myself—lost my money and got married!

"On my vedding day, my wife didn't have 50 cents and I hadn't either. Ve got married on faith. Somebody gave six teaspoons and an old stove.

"It vas March and pretty cold. Ve had three rooms and a store—and von

stove to heat zem all. In de morning I would make fire in de store—in de evening ven ve wanted to retire, I would carry de red-hot stove, pipes and all, back into de bedroom—den into the store again!

"De Hebrews wouldn't patronize because my wife vas a Gentile. But in days I vent around vit a bag on my back soliziting laundry, and at night I vorked.

"Today I have a steam plant of my own—de Joseph Justice Laundry—a good business on Broadway and I'm prosperous and people call me up on de phone and say, 'Joe, come here,' and 'Joe, come there'—I don't need to look for work—it come to me.

"Salvation paid. I bring Him misery, He give me joy. I bring poverty, He give prosperity. I bring selfishness. He gif de joy of doing something for de oder feller. Dot is a good bargain—salvation is a paying business. De proof of its being good is dot a Hebrew has stuck to it for dwenty-seven years.—Selected in King's Herald.

## FREE METHODIST MINISTER RECEIVES THE BAPTISM

Brother F. N. Ahern, of Sargent, Nebr., a minister of the Free Methodist Church, has been staying with us a few days in Springfield. He told us that he was attending conference about a year ago when an old superannuated minister handed him two copies of the Pentecostal Evangel with the remark, "I don't seem to get much out of our own papers these days, but during the past year or two this paper has been just life to me." Brother Ahern read the two papers and was pleased with their tone, and so sent in the money for a year's subscription for the Evangel. In reading the paper he has been convinced that the Pentecostal testimony is of God, and so he came to Springfield as a seeker for the Baptism of the Holy Spirit according to the pattern in the Word, and the Lord graciously met him.

During the past year two Methodist ministers (Brother Voight and Brother Capps) have come into our fellowship, and we have heard them both state publicly that the Pentecostal Evangel was largely the instrument used. A Methodist sister handed Brother Voight a copy of the Pentecostal Evangel, and this we understand was his introduction to the Pentecostal testimony. He subscribed for the paper and as he read the same he became hungry to receive the Pentecostal experience. He sought the Lord for the Baptism and the Lord did not disappoint him and he is now a Pentecostal preacher.

We believe that many of our readers know preachers in the denominations who are utterly sick of the inroads of Modernism and are hungry for a deeper experience in God. Do you not think it would be good for them to have the Evangel for a year, so that they could share with us the blessed truths that have meant much to us?

Why not subscribe for the Evangel to go to one, two, five, or ten hungry preachers or laymen that you know? We believe that such would be a good investment. The Evangel is still going out as it did ten years ago at the low price of one dollar per year.

## OUR MISSIONS AND MISSIONARIES

### MISSION STATION TUMBLING DOWN

#### Help Must Be Sent Immediately

**J. J. Mueller** writes of the great need at Laheria Sarai, India, which need must be met at once unless the buildings which belong to the Assemblies of God on the Mission Station are destroyed. Brother Mueller writes:

"The rains will soon be here but our roof is in such a condition that the walls may totter when the rains break. We are sleeping on the front veranda nearly all the year around and especially these days. The main beam of one section of this roof began to break right over our heads. Fortunately, we had not gone to bed and so no harm was sustained. Some of the other sections are in no better condition and may give way any day. There is no question but what a new roof should be put up this year. I made a mistake by not asking for sufficient money for this bad roof last year. We will need approximately \$1500.00.

"Brother Faux visited the station at Laheria Sarai and saw the condition of the property and cabled the missionary office for funds sometime ago."

We did not have any money to send him, and inasmuch as we did not know the particulars concerning the property, we did not know how to tell the story in the Evangel. Now that Brother Mueller's letter has come telling about the dangerous condition of the roof on the mission station and that this must be taken care of immediately or else the walls will be undermined and possibly the entire mission station will be destroyed, we feel we must lay this burden upon the hearts of our Evangel readers and give them the opportunity to come to our help that this mission station may be saved from destruction. Brother and Sister Mueller have an excellent corps of workers and this is one of the important missions in North India. We must not fail them in this hour of need.—J. R. Flower, missionary treasurer.

### GREAT NEED AT HOME OF ONESIPHORUS

The troublous days in China are bringing a great burden on all the mission work in China. The Home of Onesiphorus with its large number of children is particularly feeling this burden. Brother Anglin writes:

"I feel now that the situation is very critical and we need extra prayer and sympathy. This last winter the plague among cows was very fatal here in our section. Hundreds of cows died and the dear Lord saw fit to let it come into our very promising herd and we lost some of our best stock. It meant a heavy loss to us in milk and butter for ourselves; also in milk for the delicate children in the Home.

"After the cow-plague had passed, over one hundred children were sick, mostly with serious eye trouble. Our hands were full ministering to them. That is about all cleared up now, for which we praise God. Nearly all the children are at school and working again.

"The railroad between Tientsin and Pukow running through Taianfu has been in the hands of the soldiers for several months. Hardly any freight is shipped into or out of this section of the country. We have had to close down our weaving department, as we cannot get thread for weaving shipped into Taianfu. Business has been very poor all the spring, and we are not able to sell our shoes made in the shoe department. The wheat crop is not good and famine is feared in some parts of Shantung. The merchants are unable to send their goods out from Taianfu and are not able to get grain shipped in.

"General Chang has stationed quite a few of his Russian soldiers here in Taianfu and the city has to feed them and the horses. This is an extra burden on top of all the trouble. The soldiers came in not long ago from a trip out in the country after the thieves. I have heard that the soldiers went into houses and robbed them, taking goods and animals. All this will help to stir up the anti-foreign spirit here in Taianfu. The common Chinese do not make any distinction in foreigners. The other day I was walking along the alley way and one of our neighbor women remarked to someone else saying that I was from the same country as the Russian soldiers because I had on a pair of yellow pants. The man she was talking to said, 'No, he is not from the same country.' The woman replied saying, 'He must be from near there then.'

"I am afraid we will not have the opportunity to peacefully carry on our work in the future as we have had in the past. We have enjoyed a number of years of peaceful work here so far as the Chinese are concerned. You can readily see what effect these conditions have on prices of everything we use. Grain has advanced so in price we are just unable to meet our food-bill. At the present time we are behind four weeks. If there is not a change soon, not only will we not be able to meet the bills, but there will be no grain to buy. I doubt if the wheat crop can carry the people over until the fall crops come in unless we can get in grain from other parts of the country."

The burden of the work under these trying conditions has been very heavy on Brother and Sister Anglin and both of them are breaking down in body. If we can give some extra help to the Home of Onesiphorus at this time it will be greatly appreciated and will meet a great need. The missionary treasurer plans to cable all funds to Brother Anglin which are received during the next few weeks.

### THE FAMILY GROWING AT ASSIOUT

**Miss Lillian Trasher** writes from the Assiout Orphanage, Egypt:

"The Lord keeps sending us more children all the time. We now have 341, for I have taken in over 40 since I came back from America in February. Pray that God will send in just the ones that He would have me take. You cannot imagine how I feel when I have to refuse some. I just know that no one else will take them or ever give them a chance and I feel that I am closing the door of opportunity in their face. Egypt is not like America. There are no other orphanages within hundreds of miles from here and the other orphanages in Cairo and Alexandria will not take in new ones until some of the older ones leave. I think that is why I keep taking new ones in—I just can't refuse them—it seems so awful and some of them are so poor and needy and hopeless looking. I feel that no matter how hard it is for me to care for and support new ones, it is easier for me than for them to try to do it for themselves in this cold, friendless world. And God helps me always. We have never missed a meal yet.

"I was beginning to think that my work was going to be lighter now that the ladies have started sewing in America but I am afraid it will keep them busy making clothes for the new ones that come in. For a while we got such a lovely lot of packages of beautiful clothes, but now we are only getting about one package a month. The clothes have just about stopped coming.

"Pray that the Lord will give me strength to stand the heat. It is not so bad when I can stay at home, but when I have to travel in the villages it is very hard. I do not know how to describe the heat to you, because if you have never been in it, you cannot imagine what it is like. It is wonderful how God gives strength in the time of need. God always helps me and oh, it does pay. Some people talk about rewards in heaven. Well, if I never get any more reward than I get by just looking at the difference in their little faces and seeing them all happy and well cared for and growing up into useful Christian boys and girls, I shall be satisfied."

### RETURNS HOME FROM CHINA

**Miss Ethel V. Webb** who has been located with Mrs. Nettie Nichols at Ningpo, China for a number of years, is now returning to her home in England. Miss Webb has been practically an invalid all the time she has been on the field but the Lord has touched her body and given her strength so that she can return home to her people. Friends who may wish to write her can address her as follows: 56 A De Lame St., Kennington, London, N-5, England.

**Brother and Sister F. A. Knoll** announce that they will be sailing for Liberia the latter part of June. At the present time Brother Perkins is the only man on the field and so the coming of Brother Knoll will be greatly appreciated. Pray for these workers as they start out for the field.

**THE CHINA SITUATION**

Since the publication of the telegrams and letters from China last week further letters are filtering through from China telling of the alarming conditions there. A cable from Shanghai dated July 2d states:

"Situation is very serious. It looks as if war is inevitable. Have concluded not to leave at present. Await letter sent on 29th."

This is the very latest word from the scene of the disturbances in Shanghai.

Several letters have been received from North China, but no letters have been received from South China up to the present time. Of course, these letters were written before the date of the cable.

**Mrs. Mable Mader**, writing from Shanghai on June 14, states: "Since writing you two weeks ago the trouble has grown. It is spreading all over China. We have had to leave our home and are boarding in Shanghai. We cannot keep this up for long as it is too expensive. Everybody says we are going to have a big war. Things are very serious for the foreigners. The suspense is awful, not knowing what is coming next. We know you are praying for us. The Chinese say they will secretly kill us all. The native workers are looking after each mission. Pray for them. They are very good workers, so if we must all go home the work will continue to go on. The consuls have called in the foreigners from places where the riots were bad and many missionaries have left for America. How sad our hearts are as this trouble has come just when God was working in our midst. Pray much for us all. It will take three full fares to bring us home. We will cable you if it gets worse."

**Miss Anna Ziese**, writing from Tai Yuanfu, North China, tells a little of the difficulty there:

"At the present time the Chinese students are only against the English and Japanese, and they have done great damage in our city here, breaking the windows of many stores which carry Japanese and foreign ware. They even broke the windows of the Chapel in the Baptist Mission as the workers there are English. So far we have been kept, for which we praise the Lord. Last Sunday the people were afraid of a mob and so the police station sent two policemen to stay in our yard and about eight men in civilian clothes watched outside, in case there should be trouble. I must say there was not a bit of fear in our hearts and we did not want these police but they came of themselves. We really do not know how all this will end for the students are filled with the anti-foreign and anti-Christian spirit. May the Lord have mercy on the missionaries if these students ever rise up against them. I ask you to pray much for us; also for the dear Chinese Christians that God will keep them true."

**PERILOUS TIMES IN WESTERN CHINA**

**Brother V. G. Plymire** of Tangar, Kansu, China writes as follows:

"I do not know if you are aware of the fact that we are living in a place where

building material of all kinds is much more expensive than it is in Tientsin. This is based on facts and given to us by an engineer who has been in many parts of the country. For wood of inferior quality we pay more than they in Tientsin pay for good American pine. For bricks we pay more than double the price paid in Tientsin. And, of course, all our hardware costs much more, due to the very heavy freight charges. We have gone forth at the beginning of this year in absolute hard dependence on God; for we are in debt, and there is nothing in sight so far. The Lord has not failed us in the past and we are trusting in Him for all the future.

"We have been cut off from the Coast now for over a month. We have been receiving no mail, no money, and no report from the bank. We do not know if we have anything to our credit or not, and therefore cannot get any financial help at present. It is true that the missionaries at the Coast have been in the war zone but they generally have been able to get money and other supplies. But we are entirely cut off now for many weeks with no news as to the cause; many hundreds of miles from the natural source, but we still have connection with the Throne.

"Prices have again advanced and many of the natives are just in a place of desperation. Our water supply has advanced double the price paid a year ago. Coal has more than doubled in price. Wheat is still higher than at any previous time since we came to Tangar. Our workmen do not wash because they say water costs too much. Tea, a thing used by all natives, has advanced about one and two-thirds the price it was a year ago.

"Not long ago I had another severe attack of ptomaine poisoning. This was the third time I have been poisoned in this way and the last time was terrible. The last two times it was due to bad meat. Only the tender mercies of the Lord is the cause of my still being here. Had it not been for this I would have passed on to be with Him.

"Since New Years we have been having very many Tibetan guests. There is a continuous stream day after day. We try to receive every one of these Tibetans and have at least a short conversation with them. This is our first duty. But I find it keeps me busy all the time as I have all the workmen to look after as well. It gives us much joy to tell the Tibetans of the Savior. This year a few have returned from Lhasa telling us that the literature we gave them last year was taken to Lhasa by them. Thus, we are sending the Gospel into places we have not been able to go. The same men have asked for some to take with them when they return this year. A few traders from Lhasa have come, but there are more coming. This year transportation has been so very high for them. So many cattle have died that it has been very difficult for them to get transportation. The Jyekundo and Derge tribes have come in large numbers and not a day passes but what we have many of them come in. Two years ago we looked after one man that was covered with open sores on one side of the body. This year when he returned he immediately came in to see us

and tell us how much he appreciated our help. We have helped many that have had bad open sores. Some were such terrible cases one could hardly stand being near. We are encouraged in the work among these wild tribes. Not because so many turn to the Lord, but we have many open doors among them. We shall rejoice with Him in the few that have been saved from among the Tibetans in this region. We must faithfully sow the seed and some day the harvest will be reaped.

**FOREIGN MISSIONS CONTRIBUTIONS**

June 26 to 30 Inclusive

This does not include offerings given for the expense of the Foreign Missions Department. \$ .15: G T San Jose Calif; .40 Error in Report of June 5 to 11 (amount left out)

- 1.00: Mr & Mrs W I H Leon Kans; L B McWinslow Ark; Mrs C B C Moss Beach Calif; E B J White River Jet Vt; J M R Tyrone N M; Mrs L H W Los Angeles Calif; Polk Creek S S Poteau Okla; Mr W H Madison S Dak; Mrs S T Carrollton Ill; M J McCeiling Okla; Mrs M E W Boswell Pa; 1.54 L G Claremore Okla; 1.57 Mrs P R B Davy Tex; 1.81 S S From Childress Chapel Monette Ark
  - 2.00: Miss P T Salinas Calif; G W D Alexandria Va; J R N Waldron Ark; M O L Everett Wash; W H C Milton Fla; 2.30 B H C Coffeyville Kan; 2.72 Four Square Gospel S S Stirum N Dak;
  - 3.00: Mrs C E H Sagecyah Okla; C M R Ft Smith Ark; 3.05 Assembly Chanute Kans; 3.10 C E K Sharon W Va; 3.21 Full Gospel Church Delano Calif; 3.50 Mrs E E H N Ft Worth Tex
  - 4.00: One Who Loves Jesus Brawley Calif; H E T Milan Mo; E W Patterson N Y; 4.50 S S Savanna Okla; 4.85 Miss B M G Zion Ill; Young Ladies' Bible Class Bethel Temple Dayton Ohio
  - 5.00: A L S Excel Ala; W B Port Chester N Y; W J W Malvern Ark; A Reader of the Evangel Anna Ohio; C L S Boss Mo; Mr & Mrs H J H Galesburg Ill; Mrs J M Y Humber Bay Canada; Mrs M G S Osgood Ind; Mrs G E E Wichita Kans; C E S Mt Vernon Wash; Miss M I F Fitchburg Mass; Mrs F B Brooklyn N Y; J D C Kinston Ala; Bethel Missionary Band Newark N J; Mrs T C Osgood Ind; 5.28 Md & W Va District Hagerstown Md; 5.63 Assembly of God Enid Okla; 5.75 Bethel Assembly Arton Ala
  - 6.00: Mrs H S G Hayward Calif; A N M Alta Ia; Assembly of God Eastland Texas
  - 7.00: Mrs L F T & Mr & Mrs J C Huntington Ind; Pisgah Missionary Prayer Band Los Angeles Calif; Rev W B T Bemidji Minn; 7.08 S S & Church of Assembly of God Topeka Kans; 7.50 Assembly of God Tab Madison Ill; 8.65 Glad Tidings Tab Pueblo Colo; 9.84 Assembly & S S Sullivan Mo
  - 10.00: M F Collingwood Canada; W B F Woodward Ia; A A Lynbrook N Y; The Assembly of God & S S Hartford Ark; M F Los Angeles Calif; R A M Purdy Ia; G D Bethalto Ill; Mr & Mrs E R Pomona Calif
  - 12.00: A Friend Chicago Ill; 14.00 Pent'l Prayer Band Allentown Pa; 14.50 Assembly Leavenworth Wash
  - 15.00: Edwards St Pent'l Church S S Upper Alton Ill; Young People's Bible Class 4th & Grand Dallas Texas; 15.17 Mrs C J Owasso Okla; 16.00 Bethel Assembly of God Juneau Alaska; 18.00 Missionary Prayer Band (Central Bible Institute) Springfield Mo
  - 20.00 E M M & wife Los Angeles Calif; O E S Advance Mo; 25.00 A F Parlier Calif; Assembly of God Oshkosh Wis; L D G Portland Ore; B F S N Little Rock Ark; 26.00 Mr & Mrs H C H Earle Ark; 27.00 Mehida Pent'l Assembly Canaan N H
  - 30.00: J H Huntington N Y; 37.00 Assembly Mishawaka Ind; 40.00 M C Kingsville Tex; 44.55 Atwater-Winton Assembly Winton Calif
  - 50.00: Assembly of God S S Tulsa Okla; Assembly Lancaster Pa; Assembly of God Findlay Ohio; Miss M R & J N R Brooklyn N Y; 51.25 Full Gospel Assembly Minneapolis Minn; 65.00 Young People's Prayer Band Tulsa Okla; 70.88 Pent'l Assembly of God Tacoma Wash
  - 90.00: Full Gospel Tab Fresno Calif; 95.00 Little Band of saints Ostrander Ohio
  - 170.24: Southern Mo District Council; 215.00 German Branch—Assembly of God Milwaukee Wis; 590.40 Bethel Temple Los Angeles Calif
- |   |             |
|---|-------------|
| Total amount minus \$237.40 amount given direct | \$ 2,094.87 |
| Amount previously reported                      | 15,197.67   |
| Total amount for June                           | \$17,292.54 |
- HOME MISSIONS CONTRIBUTIONS**  
June 26 to 30 Inclusive
- \$1.00: C P Sidney Ia; Assembly of God Eastland Tex; 1.50 Southern Mo District; 2.00 Assembly Hornbeck La
- |                            |         |
|----------------------------|---------|
| Total amount               | \$ 5.50 |
| Amount previously reported | 37.65   |
| Total amount for June      | \$43.15 |

## THE CHILDREN'S CORNER

### A CHILD'S FAITH

Johnny Hall was a poor boy. His mother worked hard for their daily bread. "Please give me something to eat, for I'm very hungry," he said to her one evening.

His mother let her work that she was sewing fall upon her knees, and drew Johnny toward her. As she kissed him the tears fell fast on his face, while she said, "Johnny, my dear, I have not a penny in the world. There is not a morsel of bread in the house, and I cannot give you any supper tonight."

Johnny did not cry when he heard this. He was only a little fellow, but he had learned the lesson of trusting in God's promises. He had great faith in the sweet words of Jesus when He said, "Whatever ye shall ask the Father in My name He will give it you."

"Never mind, Mamma; I shall soon be asleep, and then I shall not feel hungry. But you must not sit here and sew, hungry and cold. Poor Mamma!" he said, as he threw his arms around her neck and kissed her many times to comfort her.

Then he knelt down at his mother's knee, to say his prayers after her. They said, "Our Father," till they came to the petition, "Give us this day our daily bread." The way in which his mother said these words made Johnny's heart ache. He stopped and looked at her, and repeated with his eyes full of tears, "Give us this day our daily bread."

When they got through he looked at his mother and said, "Now, Mother, do not be afraid. We shall never be hungry any more. God is our Father. He has promised to hear us, and I am sure He will."

Then he went to bed. Before midnight he woke up, while his mother was still at work, and asked if the bread had come yet. She said, "No; but I am sure it will come."

In the morning, before Johnny was awake, a gentleman called who wanted his mother to come to his house and take charge of his two motherless children. She agreed to go. He left some money with her. She went out at once to buy some things for breakfast; and when Johnny awoke, the bread was there, and all that he needed!

Johnny is now a man, but he has never wanted bread from that day; and whenever he was afraid since then, he has remembered God's promise, and trusted in Him.—Sel.

### "TRY HIM ONCE MORE"

Some years ago in a manufacturing town of Scotland, a young lady asked the superintendent of a Sunday school for a class. At his suggestion she gathered a class of poor boys. The superintendent told them to come to his house during the week, and he would get them each a new suit of clothes. They came, and were nicely fitted out.

The worst and most unpromising boy

in the class was a lad named Bob. After two or three Sundays he was missing, and the teacher went to hunt him up. She found that his new clothes were torn and dirty; but she invited him back to the school and he came.

The superintendent gave him a second new suit; but, after attending once or twice, Robert was again absent. Once more the teacher sought him out only to find that the second suit had gone the way of the first.

"I am utterly discouraged about Bob, and must give him up," she said, when she told the superintendent about the boy.

"Please do not do that," the superintendent answered; "I cannot but hope that there is something good in Bob. Try him once more. I will give him a third suit if he will promise to attend regularly."

Bob did promise and received his third new suit. He came every Sunday after that, and got interested in the school. He became an earnest seeker after Jesus, and found Him. He joined the church. He was made a teacher. He studied for the ministry.

And the end of the story is that that discouraging boy—that forlorn, ragged, runaway Bob—became the Rev. Robert Morrison, the great missionary to China, who translated the Bible into the Chinese language, and by so doing opened the Kingdom of Heaven to the teeming millions of that vast country.—Selected.

### SOMETHING BETTER

The following is a marked illustration of those words of George Muller: "God never withholds anything from His children except to give them something better."

The young couple to whom this occurred were poor and had rented rooms, the owner living in the balance of the house. In the spring each of them had two hives of bees. The landlord's bees swarmed three or more times. The tenant's bees swarmed only once. Then the landlord's bees swarmed again; and while they were being hived the tenant's young wife with baby in her arms was in the shade of the house watching the process. The old father, near eighty, came there, too.

"Too bad," said he, "that your bees don't swarm again."

"Oh, no!" she said brightly. "I've lately read that George Muller says that God never withholds anything from His children except to give them something better. I expect He has something better for us. I don't know what it is, but He will give us something better."

"Well," the old man sighed, adding, rather dubiously, "I hope so."

"I expect Him to," she reaffirmed.

When the honey season was over, moths were found among the landlord's bees; he had no honey and very few bees.

The young tenant went to his bees

around on the other side of the house and found them heavy with honey. They had honey to sell and plenty to eat.

So his wife received both a spiritual and a temporal answer to her faith in God. She had grace and honey.

"Have faith in God" (Mark 11:22). "The Lord is able to give thee much more than this" (2 Chron. 25:9).—L. W. Warren.

**RED HILL, OKLA.**—Deacon G. L. Roulston writes: "Our mission burned down Dec. 22, 1924. We now have a good 30 x 50 frame building. Just closed a 3-week meeting with Brother Robert Carter in charge. There were about 30 who prayed through to victory, and 10 received the Baptism."

**STOCKTON, CALIF.**—Pastor Wesley R. Stielberg writes: "We have just closed a five-week campaign here in Stockton in charge of our precious Brother Swanson of San Diego. The results of the campaign do not appear so much outwardly although 5 were saved, 7 souls reclaimed, and 2 received the Baptism of the Holy Spirit. The greatest work, I believe, was the breaking down of prejudice towards Pentecost which has been very great here. As soon as possible we expect to form plans for the purchase of property and erection of a tabernacle."

### GENERAL COUNCIL FELLOWSHIP

The following names were added to our ministerial list in the month of June, 1925:

Arnesen, Oscar C., San Francisco, Calif.  
Bailey, Hetty Zella, Chico, Calif.  
Brunswick, Martin R., Santa Cruz, Calif.  
Cardiff, Jas. A., St. Paul, Minn.  
Clark, Leroy Wiley, Rosebud, Mo.  
Dieffenwierth, Leonard A., Los Angeles, Calif.  
Glassbrooke, Marcelles Picket, Fresno, Calif.  
Goodwin, Mrs. Edna Maye, Pasadena, Calif.  
Hartman, Dennis R., Colusa, Calif.  
Henrichsen, Marshal C., Dunsmuir, Calif.  
Henrichsen, Mrs. Rachel H., Dunsmuir, Calif.  
Jackson, Cecil Martin, Los Angeles, Calif.  
Lewis, Gayle F., Conneaut, Ohio.  
Meier, Irving H., Asbury Park, N. J.  
Mudge, Louis Ira, Paso Robles, Calif.  
Neal, Harry S., Pasadena, Calif.  
Neville, J. L., Tulsa, Okla.  
Opie, Chas. Wesley, Fresno, Calif.  
Peoples, Margaret, Philadelphia, Pa.  
Schmidt, Casper C., Sedalia, Mo.  
Shanholtz, Jacob M., Green Springs, W. Va.  
Shiple, Adam R., Pasadena, Calif.  
Spurlin, Lenora Ryon, Los Angeles, Calif.  
Wilson, Everett, Tacoma, Wash.  
Yerger, Mrs. Blanche M., Los Angeles, Calif.

The following names were removed from our ministerial list in the month of June, 1925:

Tresner, Chas. M., Cheyenne, Wyo.  
J. R. Evans, secretary.

**JOHNSTOWN, PA.**—A Pentecostal mission was opened in Johnstown, Pa., on Sunday, June 21, at 414 Bedford St., near the down-town district. Walter J. Logan and wife, of McKeesport, Pa., have been called as pastors. Meeting every Lord's day afternoon and evening and Wednesday evenings.

## THE WORK AND WORKERS

**JONESBORO, ARK.**—Brother J. T. Smalling reports that the Lord is blessing the campmeeting now under way. Large crowds are attending. Evangelist J. A. McPhail and ten other workers are helping in this meeting.

**RIVERTON, NEBR.**—Pastor C. A. Hawes writes: "A special ten-day meeting was held beginning June 14. Nine were saved and two received the Baptism. Brother Guy Cooper and wife and I were in charge."

**ROGGEN, COLO.**—Secretary J. A. Nelly reports that the Kiowa Assembly of God was set in order June 18 by Elder J. Logan Stewart, district chairman. There are 25 members on the roster. Any preacher in fellowship with the Council is welcome. They have no regular pastor.

**SUDHEIMER, MO.**—Evangelist Firdnan Peppers reports that a stirring revival has been in progress here for the last two weeks, 3 have been saved, 1 reclaimed, 2 have been saved in cottage prayer-meeting, and 2 have been baptized in water. Any Council minister will be welcome.

**YOUNGSTOWN, OHIO.**—Brother Otto Lunsford sends word: "Sister Harrell and I and the party of us started the campaign here June 7. The first day 47 sinners came to the altar to be saved. Many nationalities have been represented in the revival. Brother T. B. Hardin, from Gary, Ind., is with us for a few days."

**ARDEN, ARK.**—Pastor C. L. Windsor writes: "Just closed a two-week meeting with Sister Morgan, of South Florida. Many souls were really saved and 7 received the Baptism. Some sick were healed. The last night of the meeting was wonderful; 25 or 30 souls made their way to the altar seeking God. The revival is still going on. One received the Baptism since the meeting closed."

**PE ELL, WASH.**—Evangelist M. E. Edmunson and wife write: "Started a revival meeting in this new field June 21. A goodly number have surrendered their lives to Jesus Christ already. Many people here hungry for this wonderful full gospel message. A number of denominational ministers are interested in our work. Please pray for the people working in these logging camps and sawmills."

**TULSA, OKLA.**—Pastor C. E. Shields reports victory from the North Cincinnati Assembly. Brother Walthall, chairman of the Arkansas District Council, has been with them and God has greatly blessed his ministry. He dedicated the new tabernacle on June 28. Brother Jonathan E. Perkins, of Tulsa, gave an old-time Pentecostal message at the afternoon service. Anyone in fellowship will find a welcome at this assembly.

**OPP, ALA.**—Evangelist C. L. Duck writes: "We have just closed a meeting here where God met us in a wonderful way. About 30 souls were saved. The place was shaken by the power of God. The thronging multitude listened attentively, the majority having penitent hearts. Old-time restitution followed. We prayed for rain and the heavens gave rain. Some were healed."

**PRUE, OKLA.**—Evangelist Shelt Webster sends words: "I began a meeting here in a private home June 10. One has received the Holy Ghost, and a number of others are asking for us to pray that they may receive the same. The town is stirred and the people are getting hungry for God. The Lord has opened to us a building free of charge, which will be dedicated to His service."

**BAYARD, NEB.**—Pastor Irl J. Walker writes: "We have closed a three-week revival here with Brother Otto J. Klink, of Trinidad, as evangelist. Several were saved and baptized with the Holy Ghost according to Acts 2:4. Last Sunday, June 21, we had a baptismal service in which 64 were baptized, confessing their faith in Christ."

**DUNNEGAN, MO.**—Sister Alice L. Williams writes: "Have just closed a three-week meeting. Three were saved, one baptized with the Holy Ghost and many were healed. One man that had been deaf for ten years was prayed for and was able to hear a watch tick. Another lady that had been a sufferer for 20 years from high blood-pressure was instantly healed. Another young woman who has been afflicted since 4 years old with St. Vitus' dance and other chronic diseases and for the last 18 months had not been able to leave her bed was prayed for, raised up out of bed, and walked back and forth across the room. Her name is Miss Ruth Hensly. An old gentleman 77 years old was healed of chronic stomach trouble."

**PORT LAVACA, TEXAS.**—Brother Forrest G. Barker writes: "Last Sunday morning, Mrs. Barker and I spoke about our missionary work in Peru. I made an appeal for the Pentecostal Evangel and got the promise of 29 subscribers and renewals. Port Lavaca is being visited with a precious revival. The long altar is filled every night, and I judge between 40 and 50 have been saved, and filled with the Spirit. Pastor C. A. Lasater, of Fort Smith, Ark., is preaching the Word with the Holy Ghost sent down from heaven, and the people are being convinced that the Pentecostal people have a timely message. Several preachers are here, including Brother Hugh Cadwalder, the district chairman, who has just come for the convention, and Brother Tom Anthony, one of the state presbyters.

**BRIDGEPORT, TEXAS.**—Evangelist S. G. Shields writes: "We closed our meeting at Anadarko, Okla., June 7. We had a good meeting. Numbers were saved, and filled with the Holy Ghost, and healed. At the closing service, the crowd was estimated at about 4,000 or more. From there we came to Bridgeport, beginning there June 11 with Pastor E. L. Newby. Souls have been getting through in nearly every service, 5 or 6 receiving the Baptism at one time. Strong men are slain under the power of God, weeping their way to the cross, and coming through speaking with tongues as the Spirit gives utterance. The town is greatly stirred; 25 have been saved and 17 have received the Baptism."

**OKLAHOMA CITY, OKLA.**—Evangelist L. Vere Elliott and wife write: "We have just completed a two-week stay in this city and have had some blessed street services and jail meetings. On June 14, we were invited to sing and preach in Immanuel Baptist Church. By special request of the pastor, we preached on the Baptism of the Holy Ghost, and several members of the congregation expressed a desire to receive the same. These people are building a new church, and their old one can be obtained for a reasonable price. There is no General Council church here but conditions are favorable for the opening of one. We were also heartily welcomed to sing in the Pentecostal Holiness Church."

**CLARKSTON, WASH., in Vernon Park** Mrs. Clark and I are in a meeting here, and although the meeting is just begun souls are being saved every night and marked cases of healing are letting the people know that God still lives. Some are coming for long distances and lukewarm professors are hungry for more of God. Just this morning a minister, whom God has blessed with years of profitable service, interviewed us, saying he wanted the Holy Ghost. Praise God! He has been a reader of the Pentecostal Evangel. Pray much that hungry ones may be filled with His Spirit. The meeting will continue throughout July. People are attending from every church. Saints of nearby towns are invited to attend and help.—Earl W. Clark.

**CANTON, OHIO.**—Pastor J. Johnson, of the Third Street N. E. Pentecostal Mission reports: "Last Sunday, June 28, we closed our three weeks of revival meetings conducted by Evangelist Robert Benjamin, of Chicago, and Singing Evangelist Joshua S. Sarmas, one of the "1925" graduating students of the Central Bible Institute of Springfield. Hundreds of people were anointed in the name of Jesus. Sick people of the assembly and denominational churches were healed and brought into the Pentecostal fellowship. Some came with crutches and canes, with their pockets full of tobacco and bottles of medicine, but went home entirely delivered and healed. Others came suffering in their body, but they, also, were touched by the power of God and instantly relieved; and almost every night sinners were helped through to salvation, backsliders were reclaimed, and hungry Christians received the Baptism of the Holy Ghost."

## Forthcoming Meetings

All notices of meetings should reach the Gospel Publishing House three full weeks before the meetings start.

Those attending camp-meetings should write ahead to those in charge concerning tent accommodations. They should take with them all toilet requisites, and also be prepared to meet their own expenses.

The readers of the Evangel are asked to pray for God's richest blessing on all these forthcoming meetings.

**QUINTON, OKLA.**—July 4 to 27, Evangelist W. C. Ayles, of Jenny Lind, Ark., in charge. Entertainment free for workers as far as possible.

**MEETING CANCELED.**—The meeting advertised in the last Evangel for Ashtabula, Ohio, for July 9 to 26 is canceled. A tentmeeting will be held at Fairport Harbor, Ohio, instead.—G. L. Phillips.

**KENEDY, TEX.**—Old-time gospel revival, July 12 to August 2 at the Assembly of God Church. Neighboring assemblies are invited to attend.—A. F. Gardiner and wife, pastors.

**SEYMOUR, TEXAS.**—Brother F. E. Conrad announces that a revival will be held at the Assembly of God church or nearby there beginning July 26. Evangelist James Hutsell and wife will be in charge.

**QUINCY, ILL.**—The Carmichael Evangelistic Party will conduct a revival campaign here, July 9, to continue a month or longer. Tent located two blocks south of square. For further particulars write F. E. King, 217 Cherry St., Quincy, Ill.

**PILOT POINT, TEXAS, CAMPMEETING** to convene Aug. 8 to 18 or longer. Bible lessons every morning; evangelistic meeting every night. Please notice change of date for this meeting. For further particulars write L. A. Tollar.

**ASBURY PARK, N. J.**—Tentmeeting in the Gospel Lighthouse Tabernacle, 905 Sewall Ave., July 12 to Sept. 14. Brother Harry Stiel, of Ossining, N. Y., will be with us in July.—Morse H. Markley.

**SAN ANGELO, TEXAS.**—Brethren N. C. Whitlock and O'Dell, of Big Springs, Texas, will start a revival here June 25, which will last as long as the Lord leads. Anyone in fellowship with the General Council is welcome.—N. E. Ball, San Angelo, Texas.

**SANTA CRUZ, CALIF.**—Sister Olive E. Humphreys and party will conduct special tentmeetings here beginning July 23, D. V., which will continue, D. V., throughout the month of August. Tent on Lincoln St. near Pacific Ave.—Pastor Martin R. Brunswick, 23 Lincoln St., Santa Cruz, Calif.

**NEBRASKA DISTRICT CAMP AND COUNCIL MEETING** will be held at McCook, Nebr., Aug. 13-23 inclusive. Full announcement will be made later. For information write C. E. Harris, McCook, Nebr.—G. W. Clopine, chairman, Chappell, Nebr.

**BIGFLAT, ARK.**—Old-time campmeeting, beginning Aug. 1 and continuing as the Lord leads. Bring your camping outfit. Preachers and workers will be cared for. Bible lessons each day, evangelistic services each night by Sister Simms.—Pastor Roy Canady.

**BATTLE CREEK, MICH.**—The Michigan State Gospel Campmeeting will be held in the Masonic Temple Auditorium, July 5 to 26. Evangelist P. C. Nelson and a party of strong workers will have the meetings in charge. We purpose to bring together in love and fellowship all the Pentecostal pastors and brethren in Michigan and nearby states who can come. We expect to provide pastors and missionaries with rooms free of charge. For further information address the pastor, Alvin L. Branch, 596 Lake Ave., Battle Creek, Mich.

**SOUTHWEST VIRGINIA CAMP MEETING** at the Fair Ground, Tazewell, Va., Aug. 1 to 10, D. V. Preachers and workers engaged are, Brother D. W. Kerr, Bible teacher; Sister Mae E. Frey, evangelist; Brother and Sister Geo. M. Kelley, missionaries; and Brother Otto Lunsford, pianist. Tents, 10 x 12, will rent at \$5.50, cots at \$1.25, and orders for tents and cots must be received not later than July 10. Meals on the free-will-offering plan to campers. For further information write H. H. Peck, Secretary, North Tazewell, Va.

**BRUNSWICK, GA.**—Announcement is made that a Pentecostal mission has been opened in Brunswick, Ga., at the corner of "L" and Ellis St., one block off Dixie highway. There is no pastor in charge. Any of our ministers passing this way are welcome.—C. E. Allen, care of Mrs. N. Pickren, 2317 Ellis St., Lane, Brunswick, Ga.

**PUEBLO, COLO.**—City-wide evangelistic campaign, Aug. 2 to 30 inc. The services will have the complexion of campmeeting, being conducted on the fairgrounds, an ideal place to camp-and-meet. All those who have camping equipment will kindly bring them. For further particulars address 719 W. 11th St.—J. J. Werda, pastor.

**TACOMA, WASH.**—Gospel tentmeeting under the auspices of American and Scandinavian Pentecostal Assemblies, South 12th and M Sts., June 16 to August 16. Every night except Monday at 8 p. m.; Sundays at 11 a. m. and 8 p. m. Sunday afternoon meetings in the Scandinavian language.—Pastors Frank Gray and K. G. Stolsen.

**WESTERN NEW YORK AND NORTHERN PENNSYLVANIA CAMP-MEETING**, at Endwell, N. Y. (near Binghamton), July 10 to August 2 inclusive. Brother Thos. B. Harden will be present from July 18 to 26. Other home missionaries and speakers expected. Tents, sleeping rooms and meals at reasonable rates. For further information write Pastor Ivan Spencer, Box 123, Endwell, N. Y.

**TENT SERVICES, between New Philadelphia and Dover, Ohio**, just beyond Dover Hospital from Dover, on the new car line, beginning June 24, at 7:30 p. m. and continuing for at least 3 months. We have two tarrying tents. Our big tent will seat 800. Bring your tents and summer with us. Plenty of parking room. Evangelists David D. Lewis and wife in charge. For further information write Elder David D. Lewis, 628 S. Lincoln Ave., Massillon, Ohio.

**FORT WORTH, TEXAS.**—The District Council of Texas and New Mexico will convene Aug. 4-7 inc. in the Missouri Avenue Methodist Church, corner of Missouri and Arnie. Brother J. W. Welch will give Bible teaching. Brother George Kelley from China will give missionary messages. Entertainment provided for ministers and workers. All laymen are invited. For further information write Hugh M. Cadwalder, Gen. Del., Fort Worth, Texas.

**BYESVILLE, OHIO.**—You are cordially invited to attend the Fifth Annual Campmeeting of the Assembly of God. Brother Geo. E. Smith, of the Youngstown Assembly, and Weldon G. Smith, of Norfolk, Va., are among the speakers. Missionaries from different countries are invited to help us. We have engaged a good staff of both ministers and missionaries. Tents \$3 per week and cots including mattress, \$1.00 per week. Meals at reasonable prices. Write J. C. Soules, 101 S. Seventh St., Byesville, Ohio.

**HOXIE, ARK.**—Pastor J. G. Neal announces that an old-fashioned campmeeting for the northern part of Arkansas and Southern Missouri, will be held at Hoxie, Ark., from Aug. 20 to 31 under the large shed tabernacle. The chairman of the Arkansas State Council will give Bible teaching during the day. Evangelist A. A. Wilson and other ministers are expected to be present. Those contemplating attendance are requested to bring camping outfit; but for those not possessing same, rooms will be provided. Meals on the free-will-offering plan.

**ARDEN, ARK.**—Pentecost preached in all its fullness, beginning August 2 to 15 or longer if the Lord leads. Good pastures furnished for those coming in wagons, plenty of good water, good camping grounds almost in sight of the depot. Evangelist W. W. Childers and wife will have charge of evangelistic services. Other able speakers expected. All ministers in fellowship with the Council will receive a hearty welcome. All coming on trains come to Ashdown, change on the Frisco R. R. coming through Arden, two trains each way daily. Those coming in cars take highway leading out from Ashdown or Fareman, same highway all way to Arden. For information write Pastor C. L. Windsor, Arden, Ark.

**NEW ENGLAND DISTRICT CAMPMEETING.**—July 18 to Aug. 30 inc. Wellesley Park Camp Ground, Oak St., Natick, Mass. Speakers as follows: Rev. D. W. Kerr, Springfield, Mo.; July 18 to 29; Rev. Harry Long, Rochester, N. Y., Aug. 1 to 15; Evangelist Mae E. Frey, Patterson, N. J., Aug. 15 to 30. Opening service July 18 at 2:30 p. m. and daily thereafter at 2:30 and 7:45 p. m. Sunday three services. Worcester St. on the main line of the Boston & Worcester Electric Road. Dormitories for those desiring to lodge on the grounds. Bring sheets, pillow-slips and towels. Meals served on the cafeteria plan. Further information through H. S. Randall, 7 Auburn St., Framingham Centre, Mass.—Chairman T. Arthur Lewis.

**KANSAS DISTRICT CAMPMEETINGS—OTTAWA**, July 23 to Aug. 3, annual camp for eastern Kansas, at Fairgrounds, one block west of Santa Fe station. Tents at reasonable rates (bring bedding). Furnished rooms can be rented close to camp. Meals served at cost. Speakers as follows: Pastor Chas. Sheall, Topeka; Pastor Henry Hoar, Kansas City; Dist. Chairman Fred Vogler; other preachers also will be present. Those desiring license or ordination come to the district camps. For further information write Henry Hoar, 258 N. Early St., Kansas City, Kans.

**WOODSTON, KANS.**—West Central camp, Aug. 6 to 16. David H. McDowell will be the main speaker, assisted by other ministers. Tents for rent on the ground (bring bedding). Meals at cost. For further information write Pastor Edgar White, Woodston, Kans.

**IOWA AND NO. MISSOURI ANNUAL DISTRICT CAMP** in the Good Park, Des Moines, Iowa, Aug. 13 to 23. Brother W. T. Gaston, superintendent of the Berean Bible Institute, will be in charge. Meals on the free-will-offering plan; tents and cots at cost. Business meeting and election of officers Aug. 20, 21, and 22. Everybody invited. Further information from Chas. E. Long, Sec'y, 706 N. Cherry St., Creston, Iowa, or Roy E. Scott, Mercer, Mo.

**EASTERN DISTRICT CAMP-MEETING.**—The Sixth Annual District Camp-meeting for the Eastern end of the district from August 7 to 29, near the beautiful "Pompton Lakes," Pompton, N. J., on the River Dale road. Bus line from Newark to Butler, N. J., will connect direct to the campground. Also bus from Paterson to Butler and Greenwood Lakes. Evangelist M. R. Tatman, of Berkeley, Calif., will be the principal speaker, supported by a good corps of ministers and missionaries. For further information write Edwin C. Sikes, Sec'y, 30 First St., Fairlawn, N. J.

**CORRECTED NOTICE**  
**OKLAHOMA DISTRICT CAMPMEETING** at Guthrie, in Highland Park in the northeast part of town, August 1 to 10 (not 1 to 20 as previously reported). Brother Morris Kullman, Tulsa, Okla., for Bible teacher, and Brother W. T. Gaston, of San Diego, Calif., for evangelist. Brother Gaston will also do some Bible teaching. Meals on the free-will-offering plan. Those wanting tents and cots should notify the secretary at least ten days before the camp. Each assembly in the district should take an offering for the camp-meeting, and send it to the secretary-treasurer. Make offerings as large as possible and send as soon as convenient. It is the duty of all the ministers of the district to attend the camp and to encourage as many as you can to attend.—Oscar Jones, chairman, Box 561, Chickasha, Okla.; Glenn Millard, Sec'y-Treas., Ninnekah, Okla.

**HAGERSTOWN, MD.**—The Maryland and West Virginia District Council will conduct their first annual camp-meeting here from Aug. 2nd to 23rd inc. A beautiful shady grove has been secured on the outskirts of this city. The grove is located on the Antietam Pike, a tributary of the Lincoln Highway, which leads into Hagerstown from all points, assuring those coming by automobile the very best of motoring. The dining-tent will be conducted on the cafeteria style. Rev. Chas. A. Shreve, evangelist; Benjamin A. Bauer, pianist; and Joe Elliot, the Filipino song leader, are engaged for the camp. Quite a large group of pastors, missionaries, and Christian workers will be present. Soloists, and musicians from various assemblies are coming. For full information write Pastor Peter C. Duborg, Chairman Camp-meeting Committee, Alexandria, Va., or Pastor H. W. Kline, District Chairman, 509 Third St., N. W., Washington, D. C.

**OPEN FOR CALLS.**—Having resigned the pastorate here, I am open for calls either for evangelistic or pastoral work.—Mose Willis, Macomb, Mo.

**OPEN FOR CALLS.**—I am an ex-school teacher. I have been in the ministry nearly 14 years. Would like a change of location. Wife and I would like to take a place to pastor.—W. J. Blasinghame, Everton, Ark.

**WORKERS WANTED.**—Evangelist J. Preston Campbell writes: "The assembly at Shawnee, Okla., is much in need of a pastor. They can support a man and family. Anyone interested should write D. B. Jagers, 614 West Ridgewood, Shawnee, Okla."

**OPEN FOR CALLS.**—We gave up the work in Wichita Falls, Texas, in May. Since then the Lord has relieved me of my fatigued condition. I am now open for evangelistic appointments. I would consider a pastorate. Address me at Newport, Texas.—O. W. Edwards.

**"Songs of Pentecostal Fellowship."** Flexible cloth binding 35c each; \$3.50 per dozen; \$27.50 per 100.

# SOW THE WORD

## PRICE LIST OF TRACTS

No.	Title of Tracts	Price per doz.	25	100	No.	Title of Tracts	Price per doz.	25	100
<b>SALVATION</b>					<b>BAPTISM OF THE SPIRIT</b>				
202	The Bread of Life.....	5c	15c		444	Are You a Temple or Upper-Room Christian?.....	5c	10c	30c
203	The Mercy of God.....	5c	15c		446	I Will Pour Out My Spirit Upon All Flesh.....	5c	10c	30c
204	An Infidel Answered.....	5c	15c		450	Forbid Not to Speak with Tongues.....	5c	10c	30c
205	Sanctify the Lord God in Your Hearts.....	5c	15c		452	Have Ye Received the Holy Ghost Since Ye Believed?.....	5c	10c	30c
208	The Kingdom of God.....	5c	15c		454	Speaking Unto God.....	5c	10c	30c
211	Hurling the Harpoon.....	5c	15c		602	Are Tongues a Heresy?.....	5c	10c	40c
213	The Judgment Seat of Christ.....	5c	15c		615	Seven Years of Pentecostal Blessing. Mrs. A. R. Flower.....	5c	10c	40c
215	None Cast Out.....	5c	15c		619	The Temple of God. By Mrs. G. N. Eldridge.....	5c	10c	40c
216	Wrong Direction.....	5c	15c		623	Speaking with Tongues.....	5c	10c	40c
219	S. O. S. By A. P. Collins.....	5c	15c		628	They Shall Speak with New Tongues.....	5c	10c	40c
224	Thy Sins, Which Are Many, Are All Forgiven.....	5c	15c		808	Wonderful Canadian Testimony.....	10c	15c	50c
225	Unused Riches.....	5c	15c		812	Bible Evidence of the Baptism.....	10c	15c	50c
228	"Almost".....	5c	15c		901	Lamb Slain for the Wild Ass. By Elizabeth Sisson.....	15c	30c	\$1.20
229	What Will You Do with Jesus?.....	5c	15c		904	A Sign People. By Elizabeth Sisson.....	15c	30c	\$1.20
231	God's Provision for Our Need.....	5c	15c		906	Acts 2:4. By Elizabeth Sisson.....	15c	30c	\$1.20
233	The Way of Escape.....	5c	15c		908	The Baptism of the Spirit. By E. N. Bell.....	15c	30c	\$1.20
235	Believing God. By George Muller.....	5c	15c		911	Open Letter to the Clergy. By Elizabeth Sisson.....	15c	30c	\$1.20
237	Eternal Destiny of Unbelievers.....	5c	15c		913	What Is the Evidence? By Wm. H. Durham.....	15c	30c	\$1.20
240	"Come Unto Me." By F. R. Havergal.....	5c	15c		919	The Sign and the Gift of Tongues.....	15c	30c	\$1.20
241	Where Every Need is Met.....	5c	15c		943	The New Birth and Baptism in the Holy Spirit.....	40c	75c	\$3.00
242	The Precious Blood of Christ.....	5c	15c		945	The Baptism of the Holy Ghost. By the Millard Bros.....	25c	45c	\$1.80
244	My Welcome.....	5c	15c		<b>DIVINE HEALING</b>				
245	No Time for God. By Mrs. J. T. Boddy.....	5c	15c		209	Efficacy of Prayer.....	5c	15c	
247	Receiving Christ.....	5c	15c		218	Instructions to the Sick.....	5c	15c	
249	Bought with His Blood.....	5c	15c		232	Healing for All.....	5c	15c	
253	I Am Not Going to a Christless Grave.....	5c	15c		415	"Thou Art Loosed".....	5c	10c	30c
255	Christ Rejected.....	5c	15c		417	The Will of God.....	5c	10c	30c
256	A Contrast.....	5c	15c		436	The Divine Prescription.....	5c	10c	30c
258	Not Yet.....	5c	15c		607	Sickness.....	5c	10c	40c
259	A Floating Zoo.....	5c	15c		616	Certain Cure for Consumption. By Ethel Webb.....	5c	10c	40c
260	Ripening Judgment.....	5c	15c		632	Healed of Cancer.....	5c	10c	40c
263	Soul's Refuge.....	5c	15c		805	How the Lord Healed Me of Tuberculosis.....	10c	15c	50c
408	Salvation in Christ for All. By Wm. H. Durham.....	5c	10c	30c	811	By His Stripes.....	10c	15c	50c
409	Hell—What Is It?.....	5c	10c	30c	814	Healed Through Praise.....	10c	15c	50c
410	What Must I Do to Be Saved?.....	5c	10c	30c	909	Old Mortality. By Elizabeth Sisson.....	15c	30c	\$1.20
413	The Blood Covenant. By Mrs. G. N. Eldridge.....	5c	10c	30c	917	Out of the Depths.....	15c	30c	\$1.20
416	The Blood That Speaketh. By Mrs. G. N. Eldridge.....	5c	10c	30c	<b>THE SECOND COMING OF CHRIST</b>				
419	Regeneration.....	5c	10c	30c	243	Certainties.....	5c	15c	
421	When the Bee Stung Mother.....	5c	10c	30c	246	Things Shortly to Come to Pass.....	5c	15c	
422	Does Sin Bar Men from Heaven?.....	5c	10c	30c	406	Coming Events.....	5c	10c	30c
424	A Hebrew's Search for the Blood.....	5c	10c	30c	412	The Emigrant Bride.....	5c	10c	30c
425	He Took God as His Lawyer. By Elizabeth Sisson.....	5c	10c	30c	429	A Vision in the Heavens.....	5c	10c	30c
430	A Russian Jew's Testimony.....	5c	10c	30c	435	Safety First.....	5c	10c	30c
431	Cuff, A True Story of a Negro Slave.....	5c	10c	30c	601	"When I See the Blood".....	5c	10c	40c
432	A Questionnaire on Religion. By A. P. Collins.....	5c	10c	30c	624	Caught up to Christ.....	5c	10c	40c
445	Good News for You.....	5c	10c	30c	804	The Great War and Its Results. By W. W. Simpson.....	10c	15c	50c
447	Too Late.....	5c	10c	30c	810	The Missing Ones.....	10c	15c	50c
609	"John 3:16".....	5c	10c	40c	<b>PRAYER</b>				
611	Do You Know Jesus? By A. P. Collins.....	5c	10c	40c	210	Christ's Practice of Prayer.....	5c	15c	
613	Sin and Repentance.....	5c	10c	40c	238	A Call to Prayer.....	5c	15c	
614	What Is It to Believe on Christ? By J. W. Chickering.....	5c	10c	40c	405	A Woman's Answered Prayer.....	5c	10c	30c
622	Have You Read It? By Elizabeth Sisson.....	5c	10c	40c	427	They Kept the Home Fires Burning.....	5c	10c	30c
801	Infidels Tasting Eternal Punishment.....	10c	15c	50c	443	Having a Place on Christ's Prayer List.....	5c	10c	30c
802	The Man That Died for Me.....	10c	15c	50c	449	God's Fourfold Judgment Call to Prayer.....	5c	10c	30c
806	Father, Mother, Consider! By Elizabeth Sisson.....	10c	15c	50c	603	If Thou Shalt Not Watch.....	5c	10c	40c
813	What It Means to Be a Christian.....	10c	15c	50c	809	The Epaphras Spirit. By Elizabeth Sisson.....	10c	15c	50c
903	The New Wine of the New Covenant.....	15c	30c	\$1.20	816	Prayer.....	10c	15c	50c
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926	"All This I Did for Thee".....	10c	20c	75c	201	It Works Wonders.....	5c	15c	
940	Salvation for Spirit, Soul and Body.....	25c	45c	\$1.80	206	A Smoker's Dream.....	5c	15c	
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<b>BAPTISM OF THE SPIRIT</b>					212	Keep Still.....	5c	15c	
223	What the Bible Says about the Baptism in the Spirit.....	5c	15c		214	King's Life Insurance Cards.....	5c	10c	25c
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230	Divine Fire.....	5c	15c		220	Slaves of the Weed.....	5c	15c	
251	A God-Given Sign.....	5c	15c		221	Signs of Backsliding.....	5c	15c	
252	Have They the Spirit?.....	5c	15c		222	The Power of Stillness.....	5c	15c	
426	Who Are We?.....	5c	19c	30c	227	"Try Me".....	5c	15c	
437	Pentecostal Movement.....	5c	10c	30c	234	Others May, You Cannot.....	5c	15c	
439	The Pentecostal Baptism.....	5c	10c	30c	236	How to Ascertain the Will of God. By George Muller.....	5c	15c	
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A splendid tract for those who are suffering persecution from loved ones, showing how the Lamb nature which is given to the redeemed may conquer the Wild Ass nature in the unsaved; Faith patiently waiting for God to work.

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A message that is chaste and clean and deals with the subject of personal purity in a way that will be helpful to every boy that reads it.

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### 904. A SIGN PEOPLE

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In this pamphlet, Miss Sisson shows that God has continually taught the people by means of signs and that He is teaching them today through the manifestations of His Spirit among the Pentecostal people.

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By E. N. Bell

Probably no tract dealing with this subject is so well known among Pentecostal people. In it the author gives what the Scriptures have to say on the subject, proving that the Baptism in the Spirit is neither regeneration nor sanctification and that tongues are the sign of the Baptism in the Holy Spirit and the only sign by which apostolic believers knew that the Spirit was poured out on other believers.

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A splendid tract of victory in Christ for spirit, soul, and body. The theme is, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

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Brother Jensen tells us how he was led to take the Lord and His plain Word, rather than the doctrines and nostrums of man.

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### 911. AN OPEN LETTER TO THE CLERGY

By Miss Elizabeth Sisson

Originally this letter was written to a holy and distinguished minister of the gospel, but later was brought out as an open letter to the clergy. It is an appeal to examine the phenomena of the Pentecostal movement, to see how far it bears the hall-marks of God's own handiwork, how far it carries out the original instructions of the Word of God, and what his relations to it.

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### 913. WHAT IS THE EVIDENCE OF THE BAPTISM OF THE HOLY SPIRIT?

By Wm. H. Durham

A convincing defense of the Pentecostal position that the speaking in tongues is the Bible evidence of having received the Baptism in the Holy Spirit.

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