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## ...ALL GRACE...

"God is rich—that is a majestic dogma: "God is rich unto"—that is a Niagara emptying Divine wealth into me: it is the Divine wealth in motion. A paraphrase of Dean Stanley's brings into clear light a promise of God (2 Cor. 9:8) that so dazzles as almost to blind us. "God is able to make an overflowing not of one only, but of every kind of gift; so that, not in one matter only, but in every matter and not at one time only, but at every time—you may have for yourselves, not one kind only, but every kind of sufficiency; and that you may in your turn overflow, not in one kind only, but in every kind of good work." There is enough grace stored up in this verse for ten thousand worlds; and, better far, there is enough in it, for every one of us, for a golden and perfect life.

### ALL GRACE

Now we examine our jewel bit by bit. "God is able to make all grace—that is, every kind of grace—"abound"—not a Nile that sinks in a delta, but an Amazon that rushes a hundred miles out into the ocean—"unto"—not other worlds, or other ages, or other saints, but—"you"—any soul, anywhere, under any circumstances, at any time.

"Grace" is the one word which is a foreign word in every tongue; it is the language of another world; grace is God's unmerited love reaching out far beyond the utmost bounds of human need. At a communion recently in India fifty castes, separated for three centuries, met around the one Table. Abounding grace means, not a mere meeting of need, but a complete reversal of defect: hot temper becomes radiant patience; sloth, intense activity; conceit, loving humility; the sharp tongue, a God-filled mouth; and so on. **ALL GRACE CAN ABOUND IN EVERY ONE OF US**, and no circumstances are too difficult for the grace of God. Pardoning grace, saving grace, keeping grace, praying grace, suffering grace, home grace, business grace, witnessing grace, martyr grace, living grace, dying

grace: "God is able to make ALL GRACE abound unto YOU."

### ALL SUFFICIENCY

But not only internal grace; God is able to put into our hands every tool, every weapon, for the wealthiest, holiest life, and to expand our hearts to the largest possible expansion of our environment: "that ye, having always all"—the "alls" in the passage ring like a peal of bells, in a succession of lovely chimes, quieting fear, and routing doubt—"sufficiency"—every right emotion, every needed opportunity, every necessary penny, every essential equipment—"in everything"—at every point of contact with heaven, or earth or hell.

Bishop Phillips Brooks said: "Do not pray for easy lives; pray to be stronger men. Do not pray for tasks equal to your powers; pray for powers equal to your tasks. Then the doing of your work will be no miracle, but you will be a miracle. Every day you will wonder at yourself, at the richness of life which has come to you by the grace of God." What is in the background of George Muller with his four thousand orphans, the million and a quarter sterling that passed through his hands, the thirty thousand souls brought to Christ? Francke, the German, who inspired Muller. And what was in the background of Francke? This verse, this verse alone, started the whole of that mighty flood of blessing; pouring through more than a hundred years.

God can amplify our resources, and multiply our capacities, more than we dream. A sister once wrote me thus: "When you were speaking on Christian giving, I decided a little matter about which I have been exercised, not knowing if I could afford it. To my utter amazement, the next morning God increased my wages—three times above the amount I had decided to give!" He can make us equal to tasks of extraordinary difficulty. A leper of peculiar loathsomeness was baptized on Christmas Day, 1907. The worker

(Continued on Page Nine)

## A COMMERCIAL TRAVELER'S STORY

### 1. Disobedience: into the Depths

My boyhood days were spent in a refined Christian home in a suburban community, my parents being devout Christians. The open Bible occupied a large place in the home life, and very many of its passages were memorized during the course of studies in the old-fashioned Sunday school, being thus stored away for the Spirit's use in later years.

I was converted and became a member of a local church when about fourteen years of age, and I well remember how my heart glowed as I sought to lead other boys to my Saviour. There was one boy in particular, of whom I was very fond, and whom I tried very hard in my boyish way to bring to Jesus, but this service came to an abrupt end in a way which was to me most disturbing.

As I sat in the church during a regular service, I thought a voice spoke directly to me, saying, "Preach the Gospel." The voice appeared to me to be very loud, and I looked around to see if any one else had noted it, but it seemed to be only for me. I did not like the suggestion, and became very uncomfortable when again I heard, "Preach the Gospel."

I had never had any instruction along the line of God's calling of individuals, nor of His speaking to men, and yet I felt sure that it was God who had spoken. But I utterly disliked the thought, and would have none of it, and I can distinctly recall how I replied: "Now, God, if my death right here in this pew will be the means of any one being brought to accept Jesus, I am ready to die right here. But I will not preach—I am going to be a business man."

With all my boyish enthusiasm I had accepted Jesus as my Saviour, but when the test came to acknowledge Him as Lord, I had miserably failed, although I did not realize the awfulness of my attitude. But I did know that something tragic had entered into my life, and I did not dare tell those who would most blessedly have helped me to recognize my deep sinning and have led me into a fuller understanding of the glorious call. The delightful communion with Jesus was broken, and the influence with my boy friends was gone.

Every educational advantage was offered me, and I was moving ahead rapidly in my school work. But after this event, I became careless as to my studies, and designedly so; for in my boyish fancy it occurred to me that although I had refused to listen to what I believed to be God's call for my life work, if I continued to be a good scholar I would become sufficiently educated to become a preacher in spite of myself, and as my will was wholly set against such a consummation, I purposely became anything but a promising student.

When I was about eighteen years of age, I started out as a salesman for a

Philadelphia drug house. To say that I was unsophisticated is to put it very mildly, but my very verdancy helped me to make friends. My early work was in New York State, and all went well until I reached Hammondsport, which was in the heart of the wine producing section of that state. While there, one of my new friends innocently handed me, and I just as innocently accepted, a glass of native catawba wine. The drink thrilled me. It seemed to be what I had needed all my life and just found.

I suppressed the desire for more until I reached Syracuse; here I stopped at a temperance hotel, but sitting in the lobby, one day, I noticed a saloon just across the street. Immediately the thought of the drink I had had in Hammondsport came to mind, and I wondered if I could secure more of it there. I crossed the street and entered my first saloon. I walked up to the bar and made my wish known, and the bartender poured out a very liberal drink for me. As my desire was for the effect of the drink rather than its taste, I quickly gulped it down, but immediately called for water, for my throat seemed to be on fire.

"Water after catawba wine! That's a new one on me," said the bartender. Then he looked at his bottles.

"Say, young fellow, where do you live?" he asked.

"Over at the Burns," I replied.

"Well, say, go over there and lie down for a while, and when you wake up you will be all right. By mistake I have given you brandy, and I guess you are not used to it."

I went to the hotel, but by the time I reached there, the brandy was getting in its work, and the older travelers and hotel employees soon noticed that something had happened to me. It was all fun for them, and a convivial party quickly got together with myself as the center. In the companionship of these seasoned transgressors, I dropped all care for my business and gave myself up to wild dissipation until my funds and credit were exhausted. By this time my employers had been notified of my actions, and instructed me to report at their New York office.

Here I met the head of the concern, who talked to me in a fatherly way. He spoke of the kind of chap I had appeared to him when I started out, and of the great change that had taken place in so short a time. He advised me of the peril of the path I was taking, and urged me to forsake it, which I told him I was determined to do. But I little knew what I was promising. He then invited me out to lunch, and we went to the old Astor House and had a pleasant time together. Toward the end of the meal, he ordered a bottle of champagne, which the waiter brought with two glasses. This wine

fairly electrified me, and that rather than my employer's temperance lecture determined my next steps; for what became of him I never knew, nor do I believe that he had any greater success in locating me.

After losing this position, I secured one with a Cincinnati firm; and as the spirit of adventure was on me, I selected a western territory, going to Iowa for them. After being out for several months, I received instructions to report at headquarters where the president of the company spoke to me in this way:

"Mr. Hill, your work is proving much better than we had hoped for; in fact, you are the best detail man we have ever employed. Now I want you to sit down at my desk and make out a new contract, and whatever you write, I will sign; don't talk to me about it until it is written."

I sat down, as requested, and wrote out a fair agreement, and this was promptly signed. After some expressions of mutual congratulation, I left the office, and was soon lost in the section of the city known as "Over the Rhine." This district was given up largely to a sporting and unconventional manner of life, with saloons and beer gardens abounding, and I entered with gusto into its Bohemian ways. Here, alcohol bound me again in stronger bonds, and I was quickly reduced to a condition wherein I was unfitted for work, nor was I ever able to take up the favorable contract which I myself had drawn.

Knowing of another business house a little farther west handling similar products, I called at their office in quest of employment. Here the head of the house seemed to take a fancy to me and treated me to a survey of their plant. While looking at the products, he remarked incidentally that they had in the course of manufacture another specialty which they were holding from the market until they could settle upon a satisfactory descriptive name, one that would indicate a peculiarity in the product which they felt would be its chief selling feature. With but little thought I supplied the word they had been looking for, and I was immediately engaged for New York City. I reached that city all right, but my old enemy got a fresh strangle hold on me almost as soon as I arrived. The specialty I had christened is marketed today throughout the world under the name I had given it, but I never rendered that firm any further service.

After this, I joined myself to a New York house, and started work along the Hudson River. While I was in Albany, a clerk of the hotel at which I was stopping threw out a postal card to me one day, saying, "It's all up with you, Hill, I have read the card." It was a request to report back to the office, which I promptly obeyed. Here my new employer greeted me with smiles as he told me how satisfactory my work was proving; and that he had invited me in to offer me a much better position with increased salary. This advancement however, quickly went the way of all the rest, and I was soon recognized among the trade as being wholly irresponsible through drink.

I made many futile efforts to throw off my bonds, while friends spent time and effort to help me. Fine employers like the late Philip Armour interested themselves in my cure, but to no avail. I counted some very able physicians among my friends, and would frequently place myself in their hands, but never with lasting benefit. One of these medical friends told me that he had a brother in just my condition, and had learned through experience with him that he was powerless to help me, and he knew of nothing that would relieve the strain from which I was then suffering, but some alcoholic beverage. Another physician who tried faithfully to be of help to me declared that the wonder to him was not that I drank, but that there were ever periods when I refrained from doing so.

The country is dotted over with hospitals and institutions where I have been under treatment for alcoholism, only to drop back into my old sin as soon as freed. I have counted up to thirty-four such experiences. Satan had me shackled hand and foot, and all my friends knew it.

While it is not the purpose of this narrative to chronicle incidents which occurred during the period of sinful wandering, and which have no direct bearing upon the thread of the story, still there were many such striking happenings illustrating God's gracious care even at such a time. One of these I am constrained to relate, as it manifests most definitely the verity of this word of God: "If we are faithless, he abideth faithful; for he cannot deny himself."

As a result of drinking I had been very sick in a hospital in Dubuque, Iowa, and after being discharged from there, went on to Peoria, Ill. Here I quickly returned to my old habits, and soon found myself in a suburban hospital of that city. Early one morning, a great horror of impending delirium possessed me, and I managed to elude the nurse in charge, and made my way into the city. Here I wrote, and had quickly filled, a prescription calling for one hundred one-fourth grain pills of morphine, this drug being the one which I believed would bring quickest relief.

The next thing of which I had knowledge was the effort of the conductor of a street car in Philadelphia trying to awaken me, and of his telling me that I had made several trips with him and that he felt it was about time for me to pay my fares. Just how he made out, I do not know, nor have I any recollection of immediate subsequent events; in fact, I have no knowledge of anything that happened from the moment I secured the morphine in Peoria, excepting a very hazy and momentary recollection of being on a train.

But this I do know: that later I discovered the morphine pills to be loose in my pocket. But how many I took, or under what circumstances, I have no means of knowing. There was sufficient of the drug to have killed a number of men; nor was there any sane control of it, excepting that exercised by the sure Hands that were pierced for my redemption, and which simply would not let me go.

I was standing one morning late in the summer of 1895 on a West Broadway corner, in New York City, when a Jewish business acquaintance happened along. He looked at me earnestly for a moment, with the evident desire to help me in my apparent miserable condition, and then said:

"Hill, I do not know of anything that can help you, except it be Jesus Christ."  
(To be continued)

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### THE ABIDING COMFORTER

Pastor Arthur W. Frodsham

Our Lord Jesus said, "I will pray the Father and he shall give you another Comforter, that he may abide with you forever... I will not leave you comfortless (margin, orphans); I will come to you" (John 14:16, 18).

What is an orphan? One deprived of natural support and from the comfort of parents; one who is dependent upon others, often on strangers. But the Lord says to His own, "I will not leave you orphans." This statement presupposes relationship. God is our Father. Christ has brought us into relationship as sons of God. And to these He had begotten in the gospel He says, "I will not leave you orphans." His bodily presence was about to leave them, to be taken up from them. They were to be bereft as sheep among wolves. But He was not going to leave them thus, He was about to send the Holy Spirit, the Comforter, the one who maintains the relationship and would prevent them feeling that they were orphans. How was this to be brought about? By the incoming of the Baptism of the Holy Spirit.

Christ when on earth was entertained by and known to only a few. More often, He was alone with His Father. He told them it was expedient that He go away, for if He went not away the Comforter would not come. Comforter! What a wonderful word! A divine Comforter, a Comforter for every need; a Comforter for the need that is greater than I myself can have any idea of.

The good Samaritan was a comforter. What a comfort it must have been for that poor, robbed, wounded man as the wine and oil were poured into his wounds. Many have been robbed and wounded, but Christ, the Good Samaritan, wants to pour in the wine and oil of His Spirit and so make real to us the comfort of the Comforter. Do not stop until you have sufficient of the Holy Spirit, until He is indeed a true comfort to you. He will glorify Christ.

Christ's first miracle was to turn water into wine. He wants to do the same thing for you. The wine of the kingdom instead of water contained in your little cistern which leaks, and has never had a sufficient supply. And He says to you, "I will not leave you orphans." An orphan has to provide for Himself. A son has a father and mother to provide for

him. Are you an orphan or are you provided for? Tarry until you are endowed with power from on high. A portion for you from the King's table, a portion from the hand of the Bridegroom, a portion that has been provided! The son asked, "Give me the portion of goods that falleth to me." And straightway his father divided unto him his living. No delay. Claim your portion and there will be no delay as far as your Father is concerned. All things are ready. Be ye also ready.

### GENERAL COUNCIL FELLOWSHIP

The following names were added to our ministerial list in the month of June, 1926:

Bailey, Julian L., Vernon, Fla.  
Baker, Howard H., Reedley, Calif.  
Capps, Horace E., Mulberry, Fla.  
Comer, Cleveland C., Cheek, Okla.  
Emanuel, Wm. E., Tampa, Fla.  
Engler, Luella A., Charleston, Wash.  
Gierke, Wm. F. A., Los Angeles, Calif.  
Hammock, August, Los Angeles, Calif.  
Hobart, Mildred J., Hoopa, Calif.  
Hurlburt, Charles B., Rocklin, Calif.  
Lehman, Jacob O., Monrovia, Calif.  
McConnell, Mary M., Hayward, Calif.  
McLain, Samuel L., Whittier, Calif.  
Meyers, Charles G., Centralia, Wash.  
Miller, Zera P., Gilroy, Calif.  
Miller, Ruth Alice, Gilroy, Calif.  
Moore, Florence I., Sidney, Fla.  
Nelson, Merrill A., Enid, Okla.  
Nelson, Mrs. Myrtle E., Enid, Okla.  
Nikoloff, Nicholas, Newark, New Jersey  
Reeves, Gay Ruth, Gering, Nebr.  
Reynolds, John T., So. Bellingham, Wash.  
Santamaria, Rocco R., Passaic, N. J.  
Shackelford, John F., Cottage Grove, Ore.  
Smith, Charles W., Los Angeles, Calif.  
Spark, Harry, San Jose, Calif.  
Tacker, Peter C., Escalon, Calif.  
Voight, Mrs. Mila W., Plant City, Fla.  
Webb, Floyd E., Baskin, La.  
Weltz, Bertha, Palo Alto, Calif.

The following names were dropped from our ministerial list in the month of June, 1926.

Espy, Harry W. Sr. (withdrawn), Cumberland, Md.  
Freeman, James A., (deceased), Tahlequah, Okla.  
Johnson, Alfred H. (removed), Shidler, Okla.  
Moyer, Frank (deceased), Lebanon, Mo.  
Pelton, C. W. (deceased), Conneaut, Ohio.  
Personeus, Edgar D. (withdrawn), Newark, N. J.  
Varnell, Henry H. (deceased), Comfort, W. Va.

### NOTICE TO OUR MINISTERS

On June 16th we mailed to all of our ministers a questionnaire to be filled out and returned to our office in applying for renewal of their fellowship certificates. A large number of these letters have already been returned to our office by the postmaster of the address on account of our ministers moving and failing to give the postmaster their change of address. As we only renew certificates on receipt of these questionnaires properly filled out, those who have not received same should notify our office at once and also their change of address. I am

Yours in Christ,

J. R. Evans, Secretary.

## The Pentecostal Evangel

An Evangelical and Missionary Paper, advocating the Reception of the Holy Spirit as He was originally received on the Day of Pentecost (Acts 2:4).

Stanley H. Frodsham.....Editor  
Chas. E. Robinson.....Assistant Editor

The Pentecostal Evangel is the Official Organ of the General Council of the Assemblies of God.  
W. T. Gaston.....Chairman  
D. H. McDowell.....Assistant Chairman  
J. R. Evans.....Secretary-Treasurer

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### THE ROD

Job 2:10

What force, what foe, can hurt the saint  
Who knows his Father-God;  
And finds his sonship's guarantee  
E'en in the chastening rod?

Oh, blest rebuke, that comes from Love,  
Whose tender, constant care  
So fervently desires that we  
His holiness may share!

Not flattery's "precious balm," whose power  
Destroys while it allures,  
Is half so comforting as this  
Rough medicine that cures!

That rod, stern friend that causes pain  
When folly I pursue  
From ravenous beasts that roam at night  
Is my defender too!

Did not my Shepherd yield His life?  
And shall I shrink or grieve?  
Nay, rather, what His hand may give  
Rejoicing I'll receive!

—"Watchman," Chicago.

### THE NEED OF THE GIFTS

The Lord Jesus told His disciples of times coming when they should take no thought how or what they should speak, but it should be given them in that hour what they should speak. "For it is not ye that speak, but the Spirit of your Father which speaketh in you." This is a promise that the Holy Ghost should speak through those who are filled with and controlled by the Spirit. Why is there so little Holy Ghost speaking? Because He has so little chance. There is much wind, much earthquake, and much fire; but the Lord is not in the wind, the earthquake, or the fire. There is much that is not the still small voice of the Spirit. The Holy Ghost does not always speak in a crowd. The sublimest revelation was given at Sychar's well to one woman.

"It is not ye that speak, but the Spirit of your Father which speaketh in you." In Acts 4:8 we read, "Then Peter, filled with the Holy Ghost, said unto them," and then follows what the Spirit said through him. The impetuous Peter was willing to wait before he spoke in order that he might be filled with the Spirit. So the Holy Spirit wants to speak through the children of God today. "If any man

speak, let him speak as the oracles of God." The written Word is finished, but the ministry of the Holy Ghost is never finished. God seeks channels. A dammed up river is contrary to nature. The water will seek an outlet. And the Holy Ghost is just as longingly desirous of seeking channels.

How can you be a channel? By being yielded, by being passive, by having no preconceived ideas. Baruch wrote just as Jeremiah dictated to him. He was the instrument and Jeremiah was the channel. God wants both today, instruments and channels.

The Holy Ghost works in a variety of ways. To one is given by the Spirit one gift, to another, another gift; and you have the nine diversities, but all are the operations of the Spirit. The Holy Ghost is active, resistless, but unable to find full vent for His operations! The apostle writes, "Concerning spiritual gifts, brethren I would not have you ignorant," and God would not have us ignorant concerning the manifestations of the Spirit. Can you imagine a child refusing the gifts of its parents and trying to be independent? The church has been very independent. And yet the Word says, "Covet earnestly the best gifts."

If men sought as earnestly for the gifts of the Spirit as they do for salvation, these would not be denied them. The church has been impotent because there has been stagnation, and strangulation of the operation and flow of the Holy Ghost!

The Spirit divides to every man severally as He willeth. God is a cheerful giver. He gives all things for us richly to enjoy. Then why are the gifts not manifested? Because they have been so long in abeyance, that down in the heart of men there is a solid unbelief that the gifts can never be realized. When Jesus healed the blind man, when such a thing had not been heard of since the world began, some of the Pharisees did not believe he had ever been blind. They tried to prove that the man was not blind. They did not expect it would be possible that a blind man could see. They could not prove that he could not see. But Christ overcame all opposition.

And so the Pharisees of today say that since the days of the early church there is no such thing as a spiritual gift. When they do see things done, they explain them away and will not give God the glory. Unbelief in the church today regarding the gifts of the Spirit is as much as that in the time of the Pharisees when they denied the miracle of the blind man receiving his sight.

If the inauguration of the church demanded the gifts of the Spirit, how much more does the termination of this dispensation demand these manifestations of the Spirit, to make up for the terrible period of lapse? The divine mission of the gospel needs to be attested by the supernatural as much at the end as at the commencement of this dispensation.

If a babe is taught the alphabet, what a sorry thing it is that an old man should be illiterate. There are illiterates in the church of God today; they cannot read

the Scriptures aright; they are deficient in spiritual education, deficient in spiritual gifts; yet the church is exhorted to covet earnestly the best gifts. This is not merely for the individual, but for the whole church to covet the gifts.

Paul, under the power of the Spirit writes, "Concerning spiritual gifts, brethren, I would not have you ignorant." God is emphasizing this today, and He would not have us ignorant. But some leaders of the church today would have us ignorant. Why? Because they are ignorant themselves of the gifts, and decry any that are aroused from their indifference and are coveting the best gifts. And they put a cloak over all and magnify love, a sentimentality. And they think that answers to and covers up all the spiritual teaching of 1 Corinthians 12, 13 and 14. They are going about to establish their own ignorance. Blind leaders of the blind! Both going into the ditch!

But God has not called us to blindness, He offers us a high calling, a high experience, a profound experimental knowledge of the wondrous and various operations of the Spirit of God. The Spirit is not partial or limited either as to time, place or occupation.

### THE STEP OF FAITH

You put your foot on the quagmire and it becomes solid ground. Yes, and you can tread on serpents in the quagmire, and also on king's necks. There is a walk of faith, and a walk of faith is a decisive walk; not a trembling foot, a tramp with both feet. And having done all, you stand.

We walk by faith. That is not nebulous stuff you are treading on. Every step you take you find faith is the rock of the Word.

Stepping by faith on the mud changes it, petrifies the mud and it becomes rock.

Launch out into the deep. Under the tread of the foot of faith the water becomes solid enough to support the robust and bulky figure of Peter. The Lord says, "Every place that the soul of your foot shall tread upon, that have I given unto you" (Josh. 1:3).

### DON'T WORRY

There are two don't-worry chapters in this old Bible: one in the Old Testament, and one in the New. In the Old, it is the thirty-seventh Psalm with its oft-repeated "fret not." The other under the English phrase "fret not" is significant. Literally it means, "don't get hot." The New Testament has the sixth chapter of Matthew with Jesus' own words, "Be not anxious for the things of tomorrow," and besides these there is a phrase piercing everywhere as the sunlight pierces the clouds, "Fear not." All worry roots in tendrils in fear.

"Does this sound as though the world is getting better? In 1923 between fifteen and sixteen thousand people, mostly young men and girls, who had become drunk with the spirit of Jazz, committed self-murder, also about two dozen ministers of the Gospel committed suicide."

## UNKNOWN TONGUES

D. W. Griffin

"To the law and to the testimony" (Isa. 8:20).

1. By "tongue" is meant a language spoken by some one (1 Cor. 14:2).

2. There are tongues of men and tongues of angels (1 Cor. 13:1).

3. It is unknown not because it cannot be known, but because it is not understood by the hearers (1 Cor. 14:2).

4. God spoke to Belshazzar in a tongue unknown to him and to all of his worldly wise men (Dan. 5:5-9).

5. In answer to prayer, God gave to Daniel the interpretation (Dan. 5:10-25).

6. Jesus on the cross spoke in a tongue unknown to His crucifiers (Mark 15:34-36).

7. Our Lord tells us that speaking in new and unknown tongues is one of the signs which follow believers (Mark 16:17).

8. The 120 received the sign when they were baptized with the Spirit at Pentecost (Acts 2:4).

9. The Gentiles in Cornelius' house received this sign, and it was the one thing that made the Jews know that the Gentiles had received the Spirit as at Pentecost (Acts 10:46).

10. The disciples whom Paul met at Ephesus received this sign when they received the Holy Spirit (Acts 19:6).

11. The Corinthians had this sign, and Paul thanked God for it (1 Cor. 1:4-7).

12. Tongues are for a sign to unbelievers, to arrest and convince them of the supernatural (1 Cor. 14:22). They are therefore certainly in order for both the world and church in these days. It is the manifest goodness of God to doubtful man.

13. In the 12th, 13th and 14th chapters of 1st Corinthians is instruction on spiritual gifts, ministries and operations. There was special need of emphasizing tongues, for they were in confusion and disorder (1 Cor. 14:26, 33, 40) and possibly not following after divine love (1 Cor. 13:1). And where love and humility is not given first place, disorder will follow in this day. But that does not discount new tongues at all in the sight of God.

14. To Paul's question, "Do all speak with tongues?" in Ch. 12:30, is understood, "No," but that does not say that they may not, for in Ch. 14:5 he says he wishes that all did. I feel sure that he would not have wished such a thing if it had not been in the will of God. All do not speak in tongues today, but I wish all did, just as Paul wished.

15. "Helps" is one of the gifts mentioned right along with tongues (1 Cor. 12:28). And certainly every one may be a helper in some measure for Christ. But it is as reasonable to say that only some may help in the church as to say that only some may speak in tongues.

16. To reason from Ch. 13:8 that

tongues are to cease in the Christian dispensation, is not correct; for then we should conclude that helps and prophecy and faith and giving should likewise cease, for they are mentioned along with tongues. No, these things may only cease when glory dawns, the perfection Paul here has in mind.

17. Love is the "more excellent" thing. The 13th of 1st Corinthians is a treatise on the EXCELLENCE, NATURE and ETERNITY of love. The "more excellent way" is found in chapter 14:1, which is to "follow after love and desire spiritual gifts,"—love first, and gifts second. Speaking in tongues is the joyous outcome of a heart aglow with faith and love. One extreme is to get tongues ahead of love; zeal without knowledge is at the bottom of this. The other extreme is to discount tongues; and pride and prejudice are at the bottom of this.

18. God is a Spirit, and we as His children should know spiritual gifts (1 Cor. 12:1). But he who does not know a thing in experience does not truly know that thing. Therefore, we should know something of tongues in experience, for unknown tongues is a spiritual gift.

19. In the natural, a man may have but one trade, and yet be able to help himself in a dozen trades; so I believe there is the speaking in tongues for every one to our personal profit, apart possibly from the gift of tongues more directly for service. There is the gift of tongues and the grace of tongues. And I am persuaded that Paul in his instruction in these chapters had not so much reference to the grace as to the gift. The grace of tongues is an outburst through the Spirit's incoming, a witness and outcome of faith and love and His indwelling, an exercise of victorious worship in God (1 Cor. 12:7).

20. We, as members of the same body, ought not to disparage another's gift, nor should we discount and compare gifts and experiences. In deep humility that God has counted us at all worthy of His notice, with our eyes wholly on Him, we should seek each others' good and the unity of the body (1 Cor. 12:12-27).

21. We are commanded to desire spiritual gifts. And does that admit of a human being, in prejudice and conceit, excluding some gifts to the preference of others? As much in order would it be for the angels to impeach the government of heaven. To desire spiritual gifts is to desire tongues. And we are told that we are to earnestly desire the best gifts. I am persuaded that tongues is one of the best gifts (1 Cor. 12:31 and 14:1). Let us obey God in this and in keeping love first.

22. "He that speaketh in an unknown tongue edifieth himself" (2 Cor. 14:4). And I know this to be so from experience and from the lives of those children of God in

our communion. And this is one of the reasons for believing it to be one of the best gifts, and why every one should know the experience, and why I am sure it is in the will of God for all; and also, it is a call for all those who speak in tongues to yield to the Spirit and progress in this spiritual communion and exercise.

23. He that speaketh in an unknown tongue speaketh unto God, communes with God; and that is good for all His children (1 Cor. 14:2).

24. He that speaketh in an unknown tongue speaketh mysteries in the Spirit, and that is worthy and to be desired (1 Cor. 14:2).

25. To reason from Ch. 14:5 that prophecy is greater than tongues is not correct. Tongues, when interpreted, are as great as prophecy. Indeed, it is prophecy. The "greater" here has reference not to the nature of the gift before God, but its greater service, and when used in the assembly, at will, to instruct.

26. It is just as easy to reason that love is the least because it is mentioned last in Ch. 13:13 as it is to reason that tongues are the least because mentioned last in the gifts.

27. The best use of spiritual gifts is to seek to help others (1 Cor. 14:12). That is, when using the gifts at will. Do not quench the Spirit's inward movings and manifestations. Paul is not seeking to discount tongues at all, but to curb the spirit that would parade and pride in its gift. He very clearly states at the conclusion of his instruction that we are not to forbid speaking in tongues (1 Cor. 14:39). But, the one who is inwardly prejudiced or not inclined toward this gift, is forbidding it, though his lips may not voice it.

28. We should pray to interpret, especially if we speak at will (1 Cor. 14:13).

29. Speaking in tongues is praying, singing, blessing and giving thanks in the Spirit (1 Cor. 14:14-17). And certainly this is good. If we get our eyes only on our enjoyment in the exercise of the gift, we could run to excess in consuming time in a meeting. Be taken up wholly with God and His glory.

30. Paul thanked God that he spoke in new tongues more than all (1 Cor. 14:18, 19). In the church his one thought was to help others. That for which Paul thanked God, every one should desire.

31. Tongues are according to the law and the prophets (1 Cor. 14:21). Who, then, dares to question?

32. We may address the audience in tongues if the interpretation can be given (1 Cor. 14:27).

33. We may anywhere, as the Spirit gives utterance, speak to God and ourselves, but it is not in order to arise and give a message in tongues to the church when no one can give the interpretation (Cor. 14:28). But never quench at any time what you know to be the Holy Spirit.

I believe that speaking in tongues is the Bible evidence of the Baptism of the Holy Ghost; that it is the seal and sign which all may enjoy to the better glorifying of God; that it is a blessed means of

soul edification; that it is a manifest proof to the world of the reality of God, and a divine seal against the accusings of Satan to make you doubt your Baptism. It is a means of distinction and complete separation from the world that must please God, and it would serve to distinguish the body of Christ on the earth for every believer to press on and have

this seal. And after some experience of the blessed manifestation daily in my own life, I intreat earnestly and in quickened faith, every one not to rest short of the Baptism of the Holy Spirit with tongues and to make all possible speed thereto. Without it I see not how we can truly worship the Lord according to the standard given us in Eph. 5:18-20.

## LOST IN A FOG

I was traveling through a very rough part of the southeast of Iceland, with two Icelandic horses, seeking to carry the Gospel to the remoter districts of that neglected land. I had spent the night at a farm where the message was not at all cordially received, the farmer being, I believe, an infidel.

I had to cross a deep river, running direct from a glacier, in order to enter the next valley. There was only one farm in this valley, but I determined to visit it with the message of salvation. It is quite a usual thing in Iceland for some one to accompany a guest past any natural obstacles or dangers that may lie in his path in the immediate neighborhood, but on setting out from this farm I was merely told that, if I followed a certain path, I should arrive at the river at a place where it would be fordable.

In due time I came to the river, and, trusting the word of my host, urged my horses into the rushing, icy stream. I was further encouraged by seeing in the distance something that looked like a farm. I had not gone more than a few yards before the horse I was riding suddenly got out of his depth, plunged forward and began to swim. I realized then that I must have taken the wrong path. Some Icelandic horses swim "side stroke," which is distinctly disconcerting to the rider, but happily my horse did not have this peculiarity, and I remained in my saddle, though submerged up to my waist. My chief anxiety was for the contents of the saddle-bags on the other horse. The voyage across being accomplished satisfactorily, I found to my surprise that what I had taken to be the farm was only a group of disused sheep-houses!

Before proceeding further to search for the farm, I stopped to empty the icy glacier-water out of my riding boots. I did not dare to take them off, as it might have been difficult to get them on again, seeing they were very wet, so I had to hold my legs up and let the water run out.

Being absorbed in these interesting maneuvers, I failed to notice that a thick fog was quickly enveloping the surrounding landscape. When at last I stood up and looked around, nothing was to be seen but fog.

I had no idea of the location of the farm I intended to visit. I only knew that the valley was a large one, and that my chances, humanly speaking, of finding this one farm were exceedingly remote. Neither did I know my way to the next inhabited locality, as I had intended getting detailed information at the farm I was bound for.

There was no time to be lost, as I needed a change of clothing as quickly as possible. Any efforts of my own to find the way might have made my situation worse. The only one who could help me was God. I looked up to Him and asked Him, for the Lord Jesus' sake, to lead me quickly to the farm I was seeking. I

(Continued on Page Nine)

## "THE LAST TRUMP"

A True Story From China  
By A. O. Stott

Evening "rice" was over, and the Chinese pastor, taking his big Bible and hymn-book from the now disused idol-skelf, called the family to "Li-pa" (worship). Immediately the women of the household appeared, his wife carrying a motherless grandson, and a daughter-in-law with her children. They sat down on the row of wooden chairs opposite to the pastor and his sons, and evening worship begun. The hymn which preceded the Bible-reading was that old-fashioned one which the Chinese have translated:

"My God I have found  
The thrice-blessed ground  
Where joy, and where peace,  
And full pardon abound," etc.

If not tuneful, it certainly had a sound of "lively gaiety," which the people appreciate most of all.

The pastor followed by reading, in his loud sing-song scholar's voice, the evening portion. It happened to be 1 Cor. 15 and he chose for explanation verse 52. The family listened with that reverent attention which is so common everywhere in China when a "Book-reader" teaches the ignorant listener. The women with their thoughts knitted up with household cares and affairs, probably understood but little; but the pastor's wife could not but be deeply impressed by the fact that her husband believed in the near return of his Saviour and Lord. His voice and manner assured her of that, and rebuked her discontented spirit. Some months ago they had been transferred from a prosperous church in a large town to work in this isolated country district. She sorely missed the friends and Christian fellowship to which she had been accustomed, and the people here were so poor, ignorant, and suspicious. What a good thing "Cu Yia-su" (Saviour Jesus) was coming so soon to take her away from this "desert place." She was finding it in every way "Kyu' oh-feh-loh" (impossible to swallow down).

That night Mrs. Pastor was happier than she had been since she left "Prosperous Soul-town." She could endure anything if it weren't for long and her husband seemed to be sure about the Saviour's speedy return.

Falling into a heavy sleep, some hours

later she was awakened by a loud roar, which shook the flimsy Chinese house. Starting up in terror, she found herself alone in the room! Her husband was not there! "The last trump! The last trump!" she cried, "and I'm left behind!" and flinging off her wadded quilt, she rushed downstairs. To her unspeakable joy, she heard her husband's voice, as he barricaded the front door.

"Why! mother-of-sons, what is the matter?" he asked as the terrified woman appeared. "It is but the leopard-tigers in the wheat-fields behind. You are new to this lonely country, and I forgot to tell you they sometimes descend from the hills at night. Have no fear; they cannot come in, and rarely come so near human dwellings."

But his wife had even a deeper cause for her manifest alarm. "I was ten parts sure," she panted, "that it was the last trump, and I was left behind. Oh! it was frightening-to-death, indeed."

Her husband soothed her, and then quietly said, "Why give such fears any lodging in your heart? It is dishonoring to the Saviour's promise, when a few hours ago you sang with the rest of us:

'And this I shall find,  
For such is His mind,  
He'll not be in glory,  
And leave me behind.'

"Were those 'small words' without meaning to you, although the voice uttered them so loudly?"

Mrs. Pastor was then and there convicted of her lack of faith, but that night's experience was never to be forgotten. It taught her more than anything, and, above all, it enabled her to speak with intense conviction to the women around. As she described her feelings in that dread moment of awaking, God used her words to arouse others to fear being left behind. And so with this new note in her teaching they believed her message, and whenever the last trump shall sound, the pastor's wife will not be alone when she greets her returning Lord.

Do you love your neighbor? If so, why not subscribe for the Pentecostal Evangel to come to him from now until the end of the year? It will only cost you 50 cents.

## -- CHILDREN'S CORNER --

### AN AFRICAN STORY

Very early one morning in the year 1869 something happened which made the angels glad. It was only two o'clock, yet eleven-year-old Fred Arnot was not asleep. He had realized his need of a Saviour, and now the Holy Spirit brought to his heart the message of John 3:16. He repeated it, and through believing in the Lord Jesus Christ, the only begotten Son of God, he found peace.

Close to Fred's home at Hamilton (near Glasgow) was the home of Livingstone, the African explorer and missionary. At an annual prize-giving at Gilbertfield School, where he attended, Fred had heard Dr. Livingstone speak, and on Saturday afternoons he and the Livingstone children used to play together, often rummaging in the corners of an old attic where many curios brought from Africa were kept, besides books and letters of the Doctor's. One day Annie Mary, the traveler's daughter, read to the other children one of her father's letters in which he told of the cruelties of the slave hunters, and Fred there and then determined that he would go and help that great man in his work. As he grew older, he did not forget his early purpose. Whenever his home lessons included geography, no matter what part of the world was the subject, he generally finished up with Africa, and when once asked how—if no one gave him the money—he would get there, he replied that he would swim.

Later he began to think about baptism, and in his early teens he was baptized in the Dundee. He accompanied his father in open-air Christian work, and took part in the meetings when he was only fifteen.

In order to fit himself for work in Africa, Fred would frequently take cross country journeys, guided only by the compass. Once, in a lonely part, he asked his way to the nearest railway-station. A coal-miner directed him, and as the distance was considerable, and as this man saw a few suspicious characters on the road, he called two of his sons, also miners, and told them to follow Arnot, and guard him to his destination. This they did. In after years this incident was related to Arnot by a member of a party of fresh missionaries whom he was welcoming, who added:—"I am one of the sons who followed to guard you, little thinking that I would become a missionary and meet you in Africa."

In his spare time Fred learned something of shoe-making, tailoring, joinery, and other useful crafts, and—most important of all—studied the Scriptures which it was his aim to take to the heathen. For a while he was employed in a wholesale linen-merchant's warehouse, and was once asked to invoice some goods wrongly. He stood the test—refused—and a time of suspense followed, but eventually the head

of the firm commended him for acting according to his conscience.

At twenty-three, God granted to Arnot fulfillment of his desire. He went to preach the Gospel in Africa. It is said of another of Christ's missionary pioneers that he early learned how "for straight ploughing the eyes must be set on a definite mark." Let Arnot himself tell us what mark it was which encouraged him to plough steadfastly, in spite of counter attractions and discouraging hardships:—"God has not opened up my way so far to leave me now—this I know," he wrote. "He does not so work. 'The Kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost'—not earthly comforts, but heavenly and spiritual things. Let my one desire in this life be to possess to the full those 'better things' at whatever the cost to the lesser. 'Ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire' (Lev. 2:2). It is ours, then, to lay aside the honey of this life, and let Him who filleth all things, fill us with Himself."

Shortly after his arrival we find him far in the interior among the Barotses, permitted by their King Liwanika to hold a little school. He writes:—"The saddest thing in connection with my school is that most of the boys who come are under a secret sentence of death. The poor boys themselves know it, but make as light of it as possible. One is the son of a former king, killed by his people here; two sons of a later king also killed; and two sons of the present king. It is considered by the nation that it is not safe for these boys to live, so they will be speared when they reach young manhood. I mean to set myself to save the lives of these boys if I can."

The following incident reminds us that the messenger of the Gospel needs to watch against his own sinful heart, as well as to seek the salvation of others. On one occasion, after a visit from some unfriendly intruders had been paid to the camp, Arnot and his company of carriers saw that the long grass on all sides of them was on fire. "All our men turned out, and succeeded in stamping out the fire. We then called the men together, and discovered that eight of our number were missing." The visitors "had set fire to the grass around our camp to distract our attention while they carried off all the stragglers they could catch. We found that two of our men had been taken to some distance, but the other six were in the neighborhood.

"Calling for volunteers, I procured from the bottom of my trunk a pistol that Mr. Westbeech had given me, and set to cleaning and loading it. We soon had thirty young men ready to follow up the robbers.

I lined them up... and now what about a short prayer? I fumbled with my pistol." But, in God's presence, pistol and prayer did not agree! "After a struggle I hastened back to my box, replaced the pistol, and then in the midst of the men I knelt and humbly asked God, for Jesus' sake, to give us back the two stolen men. And so off we set. The light was just sufficient to enable us to find the trail; soon darkness fell, as on we sped in silence. After a weary ten-mile journey we came upon the robbers, and found them ready to fight... I made every effort to get between them and my own men and, as a sign of my peaceful intentions, I held up one of their native stools in front of the threatening crowd, and then sat down upon it, urging them to sit down and talk with me. The old chief, seeing the younger men fall back, began to chide them for being afraid and, rushing forward, leveled his gun at me. By this time our men had their guns to their shoulders, but I called upon them not to fire." At last the angry old chief was removed by his own followers, who marched him off to a hut close by, and, one by one, came and sat down. The affair ended peacefully. The missing men were brought back next day—presents exchanged—and a victory won for the Lord Jesus Christ.

This is from a home letter written by Arnot in later years, and tells about a boy called Kasinda and his sisters. They had no father, and their mother was sold by the people of the village because they said she was a witch. Kasinda grew up, and when he heard of God and of Jesus Christ he was converted. His hard heathen heart was broken, and he received a new heart. Then he remembered that his mother was a slave, and he and his sister began to work hard and save money to redeem her. "When Kasinda had forty yards of calico saved up, (which would be as much as ten bed sheets), and a pig that Kasinda's sister had been feeding, he started away to redeem his mother from the man who had bought her. But Kasinda found that he had hardened his heart, like Pharaoh, and would not let her go. He looked with scorn on the forty yards and the pig. Then Kasinda came back to his village, and his neighbors said that he should go to the judge, who would put the cruel slave-owner into prison. But he said, 'No! I will not go to the judge. I will pray to God to soften his heart.' When one said to Kasinda that that would be very difficult for God to do, Kasinda said, 'Has God not softened my heart, making me to love my mother more than forty yards of calico and a pig? God can soften this man's heart too.' So Kasinda gave himself several days' rest, when he prayed every day. Then he started on the long three days' journey, without adding any more to what he had taken before. This time to his great joy the man said, 'The price is enough. Take your mother and go.' And so Kasinda returned to his village with his mother, in triumph, and now he is building a home for her." Truly, God's children overcome, "not by might, nor by power, but by My Spirit saith the Lord of hosts" (Zech. 4:6).

## STRANGE DISAPPEARANCES

By Zelma Argue

A STRANGE disappearance!

Whispers! Wondering. Speculation—  
Ah! Strange disappearing is not new to the world. No, such mysteries occurred in long ago days. More than this, the world has by no means seen the last of these strange disappearances.

In the days before the judgment of the flood, days when the wickedness of man was great in the earth, days when it repented the Lord that He had made man, days when it grieved Him at His heart, there was a man who walked apart from the spirit of the age. A man calm, with the serene light of Heaven upon his brow, he was. A man who walked with God! Enoch, he was called. One evening he had walked just so far with God that He called to him, "Enoch, you have walked so far that you are nearer My home than yours. Come on home with Me." So Enoch did not go back that night, but simply went on home with the Lord. "And he was not: for God took him."

A strange disappearance!

A leader, prepared of God, rested upon the summit of Mount Nebo, in lonely Moab's land. Before him stretched the far-reaching plains, the cities nestling beneath palms, the promised land. God showed it all to him. Behind him stretched forty years of faithful, arduous labor, inspiring and leading the hosts of the Lord. Moses, the servant of God! Moses the servant of the Lord died there in the land of Moab. And He buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day. God hid him. His eye was not dim nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab.

Mysteriously hidden of God!

A rugged prophet came out from the mountains of Gilead. Elijah, the man of God! A daring ministry, meteoric, miraculous! A flaming witness against the false worship of the day, praying down the showers from heaven on a dry and thirsty land. Praying down God's fire from heaven upon the altar of the Lord! Raising the dead! There came the day his God-given ministry was accomplished. His last battle was fought, his last victory won. No more would he retire to the wilderness, with Jezebel threatening his life. No more, weary and overwrought, would he sit under a juniper tree, requesting for himself that he might die. No! His ministry was accomplished, his mission fulfilled. Elisha, the young prophet, was already chosen, and prepared of God to carry on. Elijah's mantle would fall upon him who was left behind—upon Elisha, who went all the way. So Elijah could be spared, for his great work was done. God remembered him now. Not alone in the stress of conflict with Baal,

not alone when he bombarded the heavens for rain, but now, now when God's servant's course was completed, God tenderly remembered Elijah. Yes, God remembered, and sent His own chariot and horses after him. "And it came to pass as they went on, and talked, that behold there appeared a chariot of fire, and horses of fire, and parted them asunder; and Elijah went up by a whirlwind into heaven." And Elisha saw him no more.

A strange disappearance! Too strange to be credited. So fifty strong men begged to be permitted to go to search for him in the mountains and valleys. Elisha said, "No, ye shall not send." But they urged until permission was gained. And they sought three days, and found him not.

Philip was preaching to the eunuch, riding in the carriage. He was preaching unto him Jesus. Then they went down, both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more. And he went on his way rejoicing. And Philip, placed far away, went on with his ministry.

Strange!

On Olive's brow a loyal little company stood in awe. Their eyes rested on the glorified Christ. The pure, strong words of the great commission were falling from His sweet lips. "Ye shall receive power, the Holy Ghost coming upon you, and ye shall be witnesses unto me unto the uttermost part of the earth." As these, His very last words, fell solemnly on their listening ears, with the dear resonance of authority, of finality, his princely nail-pierced feet were parting from the earth. Fain would they have held Him! How could they let Him go? A soft cloud, gently enveloping, wrapped itself about those sweet, ever-lifting feet. Blessed hands were outstretched in parting benediction. Then His gaze left theirs, and lifted towards the Father. And He was gone!

It was all too mysterious, too unaccountable. So unbelievable it was that there went a rumor abroad that His precious body had been stolen by His disciples and hidden, and among His own race that rumor is extant unto this day, nigh to two thousand years afterwards.

Strange disappearances?

Ah! The strangest is yet to come. Great headlines in four inch letters will top the papers one of these mornings. "EXTRA! EXTRA!! EXTRA!!!" The newsboys will cry, till they cry themselves hoarse. How the papers will sell that day! "STRANGEST DISAPPEARANCE KNOWN TO HISTORY. Simultaneously People Are Found Missing In Every State." An hour later a new extra will

be out with news that radio reports add to the mystery. Every part of the world has its quota of missing. Every hour will bring new clues to work upon. Newspaper editors will work with distraction facing the constantly new rumors that add to the mystery. News vendors will make fortunes. Every periodical, every magazine, every publication will be monopolized by the theme. **Where are they?**

Detective agencies will be hot on the trail. Private families will have them supplied with all available information concerning missing relatives. Some clever sleuths will be working feverishly on clues, in order to secure the large sums advertized as rewards for the return of missing parties.

It will be an exciting time. Great will be the anxiety, terrific the strain, on those who had loved ones missing. Then sorrow will come, for at that time they will not be found. Not one!

No, for two shall have been in the field; the one taken and the other left. Two women grinding at the mill. The one taken and the other left. Two sleeping in a bed, one taken and the other left."

"For the Lord Himself shall descend from heaven with a shout, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord."

We know not the day nor the hour, but we know it is nigh, even at the doors, the hour of the strangest of all **strange disappearances.**

"When the Tribulation's over,  
We'll be back,"

runs the strain of a jubilee song they love to sing away down South. And Hallelujah, that is just it.

Caught away to be with Christ, then when the days of tribulation are over, returning with Christ when He comes to set up His glorious kingdom in the beautiful City of David. What a glorious prospect!

"Have thou dominion over this city," the King will say to one. "Thou hast been faithful over a few things. I will make thee ruler over many." And to another, "Have thou dominion over ten cities." Ruling and reigning with Christ, when He comes back to earth again. Wonderful day!

When folks see us walking on the streets now, they do not know that we are royal princes and princesses perhaps, but then we shall share His glory. Then the lion and the lamb shall lie down together. Then the desert shall rejoice and blossom as the rose, and in the wilderness wells of water shall spring up.

One of these days we will leave without saying good-bye. But when Christ comes to set up His kingdom, **when He appears, then shall we also appear with Him in glory.**

"God wants to hear about whatever occupies our time and thought, not that He may be informed, but that we may keep in communion with Him."



### YOUNG PEOPLE'S CONVENTION

We feel it would rejoice your hearts to know of the wonderful success and blessing which we all enjoyed at the Pentecostal Ambassadors for Christ Convention held at Fresno, May 29th, 30th and 31st inclusive.

A sweet heavenly spirit of unity and love filled all the atmosphere. Some of the most blessed reports we have been privileged to listen to in many a day were given by the presidents of the nineteen or twenty different assemblies represented. They told of the work among the poor, jail services, hospital services, street work, altar work, gospel-team trips to outlying districts that seldom receive the gospel, of the establishing of permanent works in these various places, and the joys of leading numbers to the joy of salvation.

There were three hundred visiting delegates registered, to say nothing of the Fresno's young people who acted as host and hostess to all, so the attendance ran well near the four hundred mark. Oh, hallelujah, what a sight to look into the faces of all those young people filled with the glory of God. The Fresno saints certainly over-did themselves in hospitality too, as they had arranged to care for us all—every one of the dear saints took two or three delegates home and some of them slept on the floor to make room for the visitors. Oh, what a happy, long-to-be-remembered time!

At our business meeting Brother W. R. Steelberg was unanimously elected President for another year and various other matters settled. A constitution and by-laws are to be drawn up and printed and bulletins of information printed and circulated throughout the United States through which we hope to be able to establish the P. A. C. everywhere. These articles will soon be off the press and all who desire may receive same by applying to headquarters which have been established at Stockton, Brother W. R. Steelberg, President and Marie Tacker, Sec'y, address 435 E. Wyandotte Street. Brother R. J. Craig of San Francisco has also kindly consented to give us as much space as we desired in his little paper called "Glad Tidings" and so for the time being we expect to occupy at least two pages of this paper with articles every month under the title of "The Pentecostal Ambassador."

Our next Convention is to be held at the Upper Room Mission, San Jose, with our dear brother, Pastor Max Friemark. The date has not yet been announced but we know if Jesus tarries there will no doubt be an increased number of young people there as young people everywhere are anxious to participate. We desire the sincere and earnest prayers of all the Assemblies of God everywhere that God will indeed use this young people's movement to His glory.—Marie Tacker.

### ALL GRACE

(Continued from Page One)

says: "His state was such that even the other lepers kept aloof from him, so when we began the baptismal service he very hesitatingly limped over to my side, with a wistful expression on his

face, thinking, no doubt, that I would object to his close presence as all the others did. I must confess that at first I felt sick at heart, until the thought came over me that here was a brother in Christ, saved by the grace of God; and I could not but praise God for that grace bestowed on such a object. Joy filled my heart instead of the loathing."

### All Service

We now arrive at the wealth of the last clause, which is God's love-design for every converted life. "That ye"—that is, all of you—"may abound"—for God's grace pours in, only that it may pour out; grace "abounds unto us, that we may "abound" everywhere—"unto every good work." It is God's vast irrigation scheme: He pours from His infinite reservoirs a Tigris and a Euphrates into our life; He creates the channels through which shall flow these rivers of living water; and now the ultimate aim is a wheatland rich enough to feed a world. If there is any good work anywhere in the world, that is a reason why I should have my finger in it; and there is no time to lose. "No man," wrote Dr. Pierson—and how incalculably truer it is today!—can afford in these days an hour's spiritual sloth, for the pace of events is at lightning speed; a decade of years now sees changes that a century did not witness in the time of Alfred the Great, or a thousand years in the days of Abraham."

God is doing an ever-intenser work. It took a hundred years of modern missions to convert the first million souls; twelve years the second million; six years the third million. When Dr. Duff, a white-haired veteran, was pleading for India in the General Assembly Hall in Edinburgh, he fainted in the middle of his address, and they bore him to the vestry unconscious. In a little while he recovered and begged to be taken back. "You will die if you do," they said. "I'll die," he answered, "if I don't. I must go and ask the young men of Scotland if there is nobody left but me to go back and tell the millions of India of the love of Jesus."

The Christian's horizon ought to be absolutely boundless: we are to "abound unto every good work;" every throb in the heart of God ought to be a throb in mine; every interest that absorbs God ought to absorb me. In the imperishable words of Augustine:—"I take a whole Christ for my Saviour; I take a whole Bible for my staff; I take the whole church for my fellowship; and I take the whole world for my parish." We can be "filled unto all the fullness of God;" as a tumbler, itself full, may be plunged into the sea, so we can be totally enveloped in the boundless fullness of God: "that ye may abound unto every good work."

### FOURTEEN PASTORS

A few days ago fourteen pastors representing (supposedly) some of the most soundly evangelical churches of a certain great city were together. They were asked how many of them (or their churches) were conducting open air services during the summer, AND ONLY TWO HANDS WENT UP! And yet all were

professed followers of the great open air Preacher of Galilee! TWO following His example—TWELVE apparently indifferent! Most of them preach to a mere handful of people on the inside, while on the outside the surging throngs pass ceaselessly by, apparently unminded of any obligation to God or of their own spiritual welfare. And who cares very much?

Would Jesus care? Would He wait complacently inside some little church and expect the people to come in? If God had waited until the world asked for Christ, would He not be waiting still? If Jesus had waited until the multitudes came to Him, would they ever have come? HE WENT TO THEM!

The open air season is not yet over. Many weeks remain. What an opportunity for every evangelical church in America to FILL these remaining weeks with such a campaign of thoroughly sound open-air evangelism—lifting up Christ as the "Lamb of God that taketh away the sin of the world"—as would draw thousands upon thousands to receive Him as Saviour and Lord!

The fields are ripe everywhere. The hour is at hand for a mighty movement of the Spirit of God. If God's people—whether pastors or laymen—do not act, the hour of gracious visitation may pass forever, and multitudes be lost. There are those who are doing their utmost in their respective communities and cities. Are YOU doing YOUR utmost in YOUR community or city? For SOON "the night cometh when NO man can work."

Pray for the speedy evangelization of every community in America, and for world-wide evangelization! Pray that you yourself may be revived; also

### Pray for Church-wide Revival!

### LOST IN A FOG

(Continued from Page Six)

mounted my shivering horse, clapped my heels in his dripping flanks and let him gallop whither he would. Both horses were so cold that they were glad to go at a good pace, so we dashed ahead through the dense fog as quickly as the ground would permit. Neither of the horses had ever been in that valley before, so that there was no question of their natural sagacity coming to the rescue. Neither have Icelandic horses any instinct that would help them to find an unknown farm in a fog.

After riding rapidly for about half an hour, I saw something dark looming ahead of me. In a few seconds it became more distinct, and I saw I was heading straight for the farm! Did not my heavenly Father know where it was? And could He not guide my horse?

At the farm they happened to have an oven, and moreover, it happened to be just hot, so my wet clothes were popped in and were soon dry.

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows" (Matt. 10:29-31). Arthur Gookin in "Can a Young Man Trust His God?"

## -:- MISSIONARY DEPARTMENT -:-

All offerings for Foreign Missions and for expenses of conducting the Missionary Department, should be sent by Check, Draft, Express or Postal Money Order, made payable to Wm. Faux, Missionary Secretary, 336 West Pacific St., Springfield, Mo., U. S. A.

### ONE BY ONE

Orfelia Quinones, a school teacher for nine years, not teaching now, converted in my meetings last January, and also her mother, are proving faithful, and are growing in grace. Orfelia is thirty years of age and is single. She says she wants to come and see me or that I go there again, for she wants to learn more and fit herself to preach the Gospel. She talks to the people already of the Gospel and distributes tracts and is studying her Bible. It is cold weather now and if I go I shall have to sleep in a cold room with a zinc roof where the water drops down and wets one's clothes. They are twenty-seven miles from here. The need appeals to me so strongly and the Holy Spirit seems to witness that I must go, so I am thinking of going next month if possible, trusting the Lord to keep me in health. "He that saveth his life shall lose it, and he that loseth his life for my sake, the same shall find it." I hope some more of them there will come here on the 25th of this month for baptism. We are praying to that end.—Alice C. Wood, Argentina, S. America.

### WINNING SOULS IN JAPAN

We have been up to the battle front in Hachioji for a campaign where our Sister Wengler has been holding the fort alone for some time. I am sure you will rejoice to hear of His blessings there. Night after night the tent was crowded with listeners who never stirred as the Gospel message went forth. Multitudes without Christ! Multitudes who have never heard! Oh, that you might catch the vision of these souls in darkness.

Several nights passed before a break in the darkened hearts came and courage was gained to go to the altar. Then they came one by one until one night we counted nine new ones at the altar seeking salvation. After all, it is the salvation of souls that makes it worth while. About twenty-five in all took this step and we ask you to earnestly pray that all will stand true.

Our little Sister Agnes, who is specially gifted in teaching the children, brought Jesus to the hundreds of little children in the afternoon Children's Meetings. How true it is that He has given us each a place to fill.

At the present we are in the midst of our Second Tent Campaign. The tent is pitched in the District of Takinogawa, where the joyful sound "JESUS SAVES" is going forth nightly. The songs of His wonderful love fill the air; the joyful songs of a little company of redeemed ones go out into the dark, dark night around us. Testimonies of His saving power ring. Workers and missionaries tell the old, old story again and again

as the tent is filled with men and women. Arrested by the singing, touched by the invitation or moved with curiosity to see what all this means, they have come. Can you not see them?

God is blessing, though the fight is often long and strenuous and our physical strength at times is drained to its limit, but we cannot give up, for precious souls are dying! Dying without Christ! Are you praying for us? Hold the ropes as we go down! Several nights ago five men came forward for salvation and the following night five women when the altar call was given. So they are coming. Hallelujah!—C. F. Juergensen, Japan.

### MISSIONARIES MARRIED

A beautiful and impressive wedding was solemnized June 3rd in the Full Gospel Assembly, by Pastor Harry L. Collier, assisted by Pastors H. W. Kline and R. M. Jeffreys, the contracting parties being John R. Hardt of Hagerstown, Md., and Miss Aline Anderson of Washington, D. C. They are students from the Bethel Bible School of Newark, N. J., and were married in the presence of a host of friends that overflowed the church. The call of the Lord is upon them to carry the Gospel to the Congo Belge, Africa. They conducted a revival and missionary campaign at the assembly from June 6 to 20 which the Lord graciously blessed. They gave their message also at Cedarville Gospel Assembly, the new Mission branch of the Washington Assembly. Their presence with us brought much joy and blessing and the saints felt so moved with their call for the regions beyond that at the close of the services they enlisted our missionary representatives in the Congo, and their support pledged by the Full Gospel Assembly. We praise God that such devoted, consecrated workers are going forth to the field. After filling a number of engagements in various places they expect to sail in September for Africa. We commend them to your prayers.

### WORK OPENED IN LATVIA

"We found this people groaning under the heavy burdens of all kinds—chiefly, the taxing system is excessively heavy and there is pretty loud murmuring against the authorities and what more, work is scarce, and wages unthinkably low. The people, however, have learned to conceal their misery, and judging from the exterior, things do not seem to be so bad. The spiritual condition is just as bad as the physical. No real spirituality anywhere except in a few individual lives scattered in the large cities. The people as a whole are hungry for the reality, for the deeper things. The word Pentecost is very unpopular since 1918, when

a large number of Pentecostal people emigrated to Brazil. The Lettish government, foreseeing the grave danger of losing her people, stopped the movement and also sought to apprehend the leaders. As a result the outpouring of the Spirit was hindered and ultimately subsided. People who were touched by the fire of God dared not to speak their testimony openly and gradually everything went back.

We are busy holding meetings. Quite a bit of real interest is shown and people's hearts are touched. It is quite common to see tears rolling down their cheeks during preaching. The meetings are held in the Baptist assembly hall. We are praying for a real outpouring of the Holy Ghost in our midst. Nothing short of that can satisfy. My wife is learning the language. Next Thursday she will sing her first Lettish song. Our hearts are set to do the utmost for our Lord by His grace.—James Grevin.

### AT THE BABY NURSERY

April was a very trying month to us all in Bara Banki. It seemed as if the enemy was arrayed against us but we praise God that He was faithful and carried us through. No doubt you have heard of Miss Richter's severe illness. She had not been very well since she came to India but had kept going until Good Friday when she was taken sick. She is somewhat better now but will have to be very careful for a long time to come and it is a great disappointment to her not to be able to attend language school. Two of the babies developed pneumonia and we had our hands full nursing them for three weeks when they both died. Two other babies were very sick with their teeth and then chicken pox broke out and all had that and in the midst of all that a new baby came in that was so badly starved I had no hopes of its pulling through at all, but she is getting on nicely now. One other, a wee little mite, came from Lakhimpur but he only lived a short time. It is hard to lose the little things but we know they are better off with the Master.

We are having some very blessed tarrying meetings up here on the hill and several are earnestly seeking the Baptism. It has done my soul good to be in the meetings.—Matty A. Personeus.

### IN A SYRIAN VILLAGE

This morning a poor Druse widow had been waiting outside at the mission door ever since five o'clock, timid to come so early, yet so needy and sick, and wanting me to pray with her. At six the water man knocked at the door, so they came in together, and soon I was out with this dear soul-and-body-sick woman, reading her the message of life, and showing her that the Lord Jesus is the only One who can save and heal her. We knelt down and prayed. Being relieved she looked at me through tearful eyes and said, "When we Druse people pray I do not get any help, but when you pray with me I always do." I told her the reason why and that she must accept Jesus as her Saviour and Healer for it is through Him alone the Father hears and answers prayer. She says she does, but she would

be an outcast if she openly left her religion and confessed Christ. Her life also will be in danger. She is unable to support herself and her boy thirteen years old. It is a problem which I am trusting God to solve in His own way. Kindly pray for her.

Now there are a few Druse girls at our school who have accepted the Lord Jesus Christ, and they show a real change of heart. Do pray that God may undertake for them, and that His name may be glorified through them. I think that I have written you that some of the saved girls at our school are already going out preaching the gospel. One of them left school and got married in another village. Pray that she may be made a beacon light for Christ to the darkened souls around her.—Y. Y. Malick, Shweifat, Syria.

### BETTIAH GIRLS' SCHOOL

The six roomed house in the rear is going up fast, praise the Lord, and we are praying that the roof may be on before the rains break. It is none too soon, as two of the grass huts went down this last week, during one of the "chota rains" that precede the real rains, and we have had to put all of the men back there into the one house that is standing, and send the women in to stay with the girls in the boarding house until this house is ready for them. The contractor tells me he can get the roof on now within three weeks, if the rains will but hold off that long, and we will have another monument in Bettiah to the faithfulness of our God who hears and answers prayer, bless His dear name forever. Nothing yet toward the dormitory for the girls inside, but that too is in His hands, and He will undertake. More applications coming in, so many new girls wanting to come to us for the new school year, July 1st, and we will just have to make room somehow. School closed April 30th, about half of the girls and all of the teachers are away for the vacation, and here all are well, busy and happy. We are giving the girls special classes, those who have stayed with us, as they were backward in some subjects last year. I am taking English classes every morning, 6:30 to 10, one of our men is teaching arithmetic four hours a day, and Miss Wagenknecht is giving the older girls the Tabernacle studies in an evening class. This keeps the girls out of mischief, and makes the summer vacation time pass quickly and profitably. We had a very pretty wedding here on the 7th of this month, three of our own orphan girls were married to three young men from the Brethren of Christ Mission, over near Darbangha. The Chaplain of the English Chapel here took charge of the ceremony for us, so we had a real Church wedding; afterwards came the wedding feast, and then, for an hour before the wedding party left on the night train, Mr. Judah gave us a lantern lecture with Bible stories in pictures. The one of the Prodigal Son was especially good. He was pleased with the knowledge our girls had of every picture he threw on the sheet.—M. M. Flint.

### BREEZES FROM THE FIELD

You will be glad to know that God's blessing still abides and not a week has gone by since you were here but that one or more precious souls have been led to the Lord and have been baptized.—W. K. Norton, India.

I am gaining in strength, and I am now in Cairo again and have gone through the Conference and other duties, although it has ranged from 106 to 109 degrees of heat almost every day; yet I am keeping up and expect to remain till the closing of school for summer holidays.—C. W. Doney.

The Lord is prospering our work among the Mexicans in National City, Calif., in spite of all the difficulties and the number of those attending is gradually increasing. We have New Issue, Seventh-day Adventism and Catholicism quite near but God is bearing witness to the full Gospel. Last night a man and his wife came to be prayed for, the woman had been injured in a recent cyclone here, having her shoulder broken, jaw injured and a blow on the head. They had heard that we prayed for the sick. We pointed them to the Great Physician and after praying and anointing according to James 5:14, the woman testified to immediate relief. Please pray that she shall grasp the complete victory that is for her in Jesus.—Richard J. Williams.

Miss King and Miss Barber are up here in the hills and they have opened their home for meetings and God is blessing. So many of the missionaries of the different denominations are seeking God for a deeper experience and He is meeting with the different ones. It is indeed a wonderful privilege to be here and partake of all these blessings.—Anna H. Anderson, India.

We are endeavoring to proceed slowly with the building; though it is quite difficult to do so, on account of having no extra funds on hand for the purpose. Please unite with us in prayer that God will give us help from some source in order that the building will be completed this year.—Geo. C. and Abbie Slager, North China.

I am just back from a week-end trip to Nynaboo, where I had a pleasant and profitable visit. I had a real liberty in giving forth the Word there yesterday both in the Mission chapel and in the heathen town at night. We held services too in the heathen towns all along the way.—J. M. Perkins, Liberia.

The work is progressing. Last Sunday morning I ministered in the M. E. Church. The Parsees are seeking us out. Over a year ago I was called to a Parsee home to pray for the sick. I later met one of the family. The Parsee daughter had been baptized. Just pray for us here in Poona. Even if the situation is difficult God will carry us through.—Thomas Stoddard, India.

Subscribe for "Christ's Ambassadors," 60 cents 1 year; 2 years for \$1.00.

### A BRAHMIN CONVERT

Now who should turn up the day before yesterday, but that Brahmin whom I baptized the first day that I came to Siswa Bazar after leaving America. For a while after his baptism he stayed with me, studying the work, and went back to where his intended wife was. He has now been married for a year and has eventually persuaded his wife to become a Christian also. So they have picked up and left their all and have been with us for three days. It is just a treat to hear him express how he has lost his faith in the religious books of Hinduism, quoting instance after instance where they cannot be any more than simply fairy tales that have been foisted upon these millions of India, and expressing great joy that he had found the way of life in the Lord Jesus Christ. When he arrived, he asked forgiveness for going away, but said, "I went on account of my wife to whom I was betrothed at that time when I became a Christian, and we have married since, and finally I have persuaded her to leave all and to come with me and be a Christian. Her father asked that I leave her jewels with him. So we have left them." He also brought papers concerning his wife, showing that they were properly married, also a receipt that her father has the jewels. These papers he has delivered into my care. Everything about his conversion seems to be so genuine so far as we are able to discern.

Not having heard from him since he had left, we came to the conclusion that he had backslidden. But when he arrived now, he said, "I have kept the faith." He is now very anxious that his wife shall become immersed also.

The news has already spread in the Bazar that there is a Brahmin at the Mission House who has become a Christian, and this morning one of the Brahmins came to him and inquired from him the reason of his becoming a Christian. Was it because he was poor, and needed money? Then if that was so, they would make a collection for him and help him. But he boldly declared that the reason for his becoming a Christian was to have his soul saved. Then said the other Brahmin, "Come to the Bazar, all the wealthy men desire to have an interview with you." To which he replied, "What have I to do in seeing the wealthy men of the Bazar?" So the fight has commenced to win this soul back into Hinduism. No doubt they will try to shame him by every means to come back into the fold of Hinduism.

Now we have put this man and woman who have, because of their confession of faith in the Lord Jesus Christ for salvation, become outcasts, to live in a most miserable little place, for the simple reason that we have nothing better to give them. We have two women and a little baby boy who were without a place to sleep with us also.

The Lord is sending us folks, and we have no place to put them. In this land on account of the caste-system, these people are turned out of home, property and all with no means of earning a livelihood.—J. H. Boyce, Siswa Bazar, India.

## IN THE WHITENED HARVEST FIELDS

### TWENTY-FOUR FILLED

Pastor Elmer L. Tanner writes from West Monroe, La.: "We have just closed a very successful campaign with Brother Stephen Vander Merwe as evangelist. The meeting began on the night of June 3rd with the presence and power of God from the very first service and continued to increase in power and blessing through the entire meeting. There were 24 filled with the Spirit, 22 baptized in water and quite a number saved and reclaimed. Brother Merwe is a native of South Africa, a Boer. He is a young man, well educated and has no trouble in holding the attention of his audience. He is a real Pentecostal preacher.

### SIX RECEIVED BAPTISM

Sister Myrtle Robbins writes from Coldwater, Kans.: "We are thanking God for sending Sister Cox and helpers to hold a meeting. Sister Cox preaches the old-time Gospel of love and souls were made hungry. Nine were saved and 6 received the Baptism in the Spirit and the end is not yet. People came from 40 or 50 miles. Brother and Sister Farley were with us for a number of days and were a great blessing."

### SIXTEEN BURIED WITH CHRIST

Sister Mattie Claspell writes from Albany, Ga.: "Last Sunday we had with us Brother C. E. Thompson and wife from Jacksonville, Fla. Brother Thompson lived here for about a year and planted much seed; then he moved away without seeing but little results of his labors, but I am glad that God has seen fit to call him back after an absence of nearly two years. He rejoiced to see several souls, in whom he was especially interested, weep their way into the kingdom, and he helped to bring in many others. We have just had a baptismal service when 16 were buried with Christ. Monday night we were blessed with the presence of Sisters Barnes and Williams, Brethren Johnson and Carter who had just closed a meeting at Cotton, Ga., and had driven 35 miles after dark to be in the meeting here. We surely did enjoy their presence."

### THE BATTLE AT SHERBURN, MINN.

#### Asst. Chairman Appeals for Prayer

The battle at Sherburn, Minn., opened on the 18th of June to continue until the 18th of July inclusive, at the beautiful Fox Lake Park. This place has in time past been used for the sports of worldly amusements and the Lord's day was given over to hell's high carnival and the modern dance was carried on in all its hellish, demoralizing effects resulting in the ruination of hundreds of mothers' boys and fathers girls.

Brother Pope, the pastor of the work in Sherburn, has been standing loyally behind the guns here waging a warfare

against these hosts of hell and the conflict has been severe and telling. The result to date is that the beautiful park with all its natural attraction and the wonderful lake along with the fine dance pavilion and tabernacle has been secured and the special thirty days' service is on and services are to be conducted in the pavilion each Lord's day throughout the summer. Thank God for this reversal of affairs. But listen, Satan has never been known to take defeat gracefully and he is at work in every way to overcome and defeat God's children in the battle for Christ and souls. Therefore the conflict has been hard and severe since the opening of the camp, and never has the writer been in a campaign where the enemy showed his spleen so maliciously. Therefore all hands have gone down before God in systematic prayer in the afternoon sessions at the church and there is coming a rift in the clouds and a break is in sight. I am writing this little word as an appeal to God's faithful intercessors to get behind us with some mighty prayer. Remember that you will share in the rewards. I do not need to tell you what you should pray for. It is sufficient to say that the Lord's servant, David, who is holding forth the WORD OF LIFE, is only human and frail and fully conscious that he can of himself do nothing. We need the oil and plenty of it. So saints, just ask God for a heavy anointing and that the Word of God shall have free course and be glorified and that Christ shall be lifted up in the power of the Spirit. The result will be as ever of old. Numbers will be added to the Lord. —David H. McDowell.

### TWO FILLED WHILE SITTING

Sister W. F. McDade writes from St. Petersburg, Fla.: "I wish to report victory for St. Petersburg. God is awakening the people here in a blessed way; souls are being saved, and healed, and filled with the Spirit according to Acts 2:4. Last Sunday was a blessed day; the power fell in the old-time way during the afternoon services, while we were praying, and the whole audience was deeply impressed. Two received the Holy Spirit while sitting in their seats and two had visions while praying and singing in the Spirit (it was the heavenly choir). It carried us back to pioneer days of Pentecost. We are looking for a great outpouring here soon. Last Tuesday the saints were called together for a business meeting and God turned it into a confession meeting, and all confessed their sins to one another. Thank God, He is answering our prayers for we have been praying in a special way for several weeks and we are still praying. We wish all the Evangel family to pray for us as this is a new field."

Subscribe for the Evangel for a friend  
—50c to the end of the year.

### GOOD REPORT FROM FLORIDA

Brother J. W. Hause writes from Winter Garden, Fla.: "We began a revival here June 13. The dear Lord has been with us in a blessed way. Up to last night (June 25) 21 have been saved and 2 or 3 have received the Baptism of the Holy Spirit. Some wonderful healings have also been wrought through prayer. We have a nice church and expect to set it in order. Brother J. L. Webb, of Tampa, was with us one night last week."

### CATHOLICS CONVERTED

Brother Morse H. Markley writes from St. Louis, Mo.: "In the meeting just closed, Dr. Lillian B. Yeomans stirred up our faith and the Lord gave us a season of blessed refreshing. The altar was often filled with seekers and some were saved and some were healed. Several Catholics, a Hebrew woman, and two Christian Scientists were among those who came to the Lord. Dr. Yeomans is a wonderful exponent of the "abundant life," and her messages on divine healing have beautiful confirmation by the Holy Spirit. Two of the services were reported by one of the large dailies and while these reports were unsolicited they brought out many strangers to see if these things were true. Truly 'the Lord hath done great things for us whereof we are glad.'"

### PENTECOSTAL WORK REVIVED

Brother Earl Hart writes from Mound City, Ill.: "Feeling a call from the Lord to this city some two years ago, we obeyed and came here and began meetings. The Lord wonderfully blessed us and gave us a number of souls. On account of no place to worship, there was a great falling away and therefore the work had gone down to only just a faithful few. Some six months ago, the church at Cairo was fortunate in securing a man on fire for the Lord and full of the Holy Ghost and one who has proved a blessing to the assembly and the entire city. On the last of May we secured Brother Thurmond and faithful wife to give us a wide-open city campaign. Surely Brother Thurmond did not spare himself in the least, but threw himself right into the campaign in such a way that people came down the aisle with tear-stained faces, praying their way through to Calvary. Right from the first service, the large congregation which attended each evening for three weeks, declared that they never heard more forcible sermons on the signs of the times and prophecy and we feel fortunate in securing Brother Thurmond and workers. The outlook for Mound City is bright. We have now secured a place to worship, organized a good Sunday school. About 28 souls were saved and numbers convicted. We ask the prayers of the Evangel readers that God will continue to bless in this city."

### THE ACID TEST

A Quaker once hearing a person tell how much he felt for another who was in distress and needed assistance, dryly asked him, "Friend, has thee felt in thy pocket for him?"—The Christian Evangelist.

**FOUR FAMILIES BAPTIZED**

Brother Wm. F. A. Gierke writes from 133 So. Alma St., Los Angeles, Calif.: "Our assembly is enjoying the blessing of the Lord. People are coming in and are being saved, healed, and baptized in the Holy Ghost. Last Sunday night, we baptized 4 families, consisting of a grandfather, grandmother, their three married daughters and sons-in-law and 2 grandchildren."

**FINNISH BRETHREN BLESSED**

Brother C. B. Hurlbut writes from Rocklin, Calif.: "Evang. Jacob Miller and wife were with us 8 days, during which time 19 were filled with the Holy Spirit and a few reclaimed. At a cottage meeting after they left, 3 more were filled with the Spirit and 1 saved. Among those filled with the Spirit were 7 Finnish brethren and 4 Spanish. Any Finnish evangelist in fellowship with the Council, can find a good field for work among the Finnish population of this place."

**FIFTEEN SOULS CONVERTED**

Sister J. M. Duck writes from Quincy, Fla.: "We prayed for God to send a preacher and give us a revival, and thank the Lord, He did. He sent Brother J. D. Courting and wife and Brother C. D. Duck and wife and the Lord blessed in a wonderful way. Fifteen souls were saved and 1 filled with the Holy Spirit according to Acts 2:4. The tent meeting closed June 9 with the altar full of hungry souls. We are looking to God for greater things. I was healed through the Evangel two years ago. Pray for the work here."

**REVIVALS IN GEORGIA**

Brother C. M. Henderson writes from Doerun, Ga.: "We praise the Lord for a two weeks' revival at Cotton, Ga. Sisters Maggie Barnes and Williams were in charge. The Lord used them greatly in preaching His Word. Eight were saved; some were baptized in the Spirit according to Acts 2:4; some were healed; and the church was built up in a great way. There also was a good revival at Albany, Ga., which was in charge of Sister Mattie Claspell. It was my happy privilege to baptize 16 in water last Sunday, who were converted in this meeting. We are expecting to set the church in order at this place."

**NEW ASSEMBLY ORGANIZED**

Brother Geo. L. Rose writes: "I closed the meeting at Delta, Colo., on the 6th. I organized a little assembly there by gathering together the fragments from a meeting held two years ago by the Morton Sisters, and a meeting by Robert Girouard, together with those who received the message of Pentecost in my meeting. Pray that the Lord will strengthen and bless. I am preaching there on Sunday afternoons while I am in nearby fields conducting revival services. I am now at Eckert where we can see the hand of the Lord moving toward a revival. The church was well filled last night; several prayed for healing and conviction is settling down on the hearers."

**AN APPEAL FOR THE NEW FIELDS**

Sister G. A. Comstock writes from Macy, Nebr.: "We began a tent meeting here a week ago and the Lord has wonderfully blessed our efforts so far. This is mostly an Indian village. There were 21 Indians at the altar for salvation Wednesday night and on other nights there has been a goodly number at the altar. They are a very quiet and reserved people, but they have some wonderful experiences. They testify in their own language as well as ours. Oh, the hungry people who want to hear the Word of God! I believe if the great need of going into new fields could be impressed upon the evangelists and preachers, it might help them to see the need of laborers in the field. Out of 10 new places where we have held meetings, there was not one Pentecostal saint. Now there are 8 assemblies who have regular meetings and two of them own their own property. I am sure there are many of our evangelists who could be used of the Lord just in the same way we are, if they would only get under the burden and realize how great the need is. I will admit it means some hardships to go into a village where no one knows you and pitch a tent and start right in preaching the whole Word of God, but oh, the blessing when you see hungry hearts filled with all the fullness of God and when a few weeks have past and He says, 'Over yonder with your tent,' and we go, after arranging for the meeting to continue regularly and then return in a few weeks to see how they are coming on and hear them tell of the wonderful experience they have had. It pays for all the hardships one has to endure."

Later: "Since the last letter we sent you there have been several more saved, 4 received the Holy Ghost, and 10 baptized in water. Praise the dear Lord for all His goodness."

**PASTOR WANTED.**—Pastor wanted in a rural church. For particulars write Alma Martin, Secretary, Pillager, Minn.

**OPEN FOR CALLS.**—Have been in a meeting at Altus, Ark. I am now open for calls to hold meetings or pastorate.—Elmer Sutton, Route 5, Rich Hill, Mo.

**TENT FOR SALE.**—Tent 40x70, almost new, 3 pole, high side walls and poles, extra guide ropes. If wanted, would send stakes but they are not all good. Will sell for \$350 which is less than cost.—W. H. Meyers, 104 S. Allison St., Greencastle, Franklin Co., Pa.

**WANTED.**—To rent a tent, size about 40x60.—Josephine M. Buhl, Evang., 1408 S. Elwood, Tulsa, Okla.

**WANTED.**—A good guitar player to help in church and evangelistic work, or someone who can play a horn. There are good opportunities for Christian workers here in the oil fields.—C. H. Kirk, deacon, Sharon, W. Va.

**OPEN FOR CALLS.**—In the evangelistic field at present in a meeting with the West New York Assembly. Am open for calls anywhere the Lord may lead us. Will consider calls to work in tent or camp meetings anywhere. There is in our party a trombonist, cornetist, trumpeter and pianist. Write the Babcock Evangelistic Party, home address, 14 Alliston St., Alliston, Mass.

**OPEN FOR CALLS.**—The Alton Evangelistic Party consisting of Evang. Louis Draper of Alton, Ill., and John Kraus, cornetist and personal worker of New Castle, Pa., is open for evangelistic calls to any field. Will go anywhere the Lord leads. I am in full fellowship with the General Council. References may be secured from Pastor A. W. Kortkamp, 2726 Hillcrest Ave., Alton, Ill.—Louis Draper, 607½ E. Broadway, Alton, Ill.

**Forthcoming Meetings**

**DEARBORN, MICH.**—Tent campaign now going on. Meetings every night and Sunday afternoon at 3 p. m. We ask the prayers and assistance of nearby assemblies and pastors.—Rollin M. Severance, 832 Cass St.

**WINTER GARDEN, FLA.**—Revival services are being held at this place with Brother and Sister J. W. Haase, of Tampa, Fla., in charge. Services every night at 7:45 and Sundays at 11:00 a. m. and 3:30 p. m. Come and bring the sick.

**RINGLING, OKLA.**—Our first annual camp meeting of the Southwestern District of Okla. will be held at Ringling, Okla., beginning July 31st, lasting two weeks, with Brother James Hutsell as Evangelist. Tables will be furnished by free offerings also free camp ground with wood, lights and water.

**CASH, TEXAS.**—The Cash camp meeting will begin Aug. 1. Evang. R. M. Thomas and wife will have charge of the service; other workers expected. Brother G. W. Pitts and daughter will have charge of the singing. Bring camping outfit. Cash is located 10 miles south of Greenville.—J. M. Hart, pastor.

**RIVERTON, NEBR.**—Our annual District camp and council meeting will be held this year at Riverton, Nebr., August 12 to 22 inc. Elder W. M. Faux of Springfield, Mo. will be with us, also other ministers and evangelists.—G. W. Clopine, Dist. chairman.

**INVERNESS, MISS.**—The Gary Brothers of Texas will begin a revival here on July 24. Everybody who is clear and straight on doctrine is welcome to come and help us. Inverness is located between Yazoo City and Sunflower River. For further information write Pastor C. R. Gary, Inverness, Miss.

**KANSAS DISTRICT CAMPMEETINGS**

**Woodston, August 12-22.** This is the oldest Pentecostal Campmeeting in the District. D. H. McDowell, Asst. Chairman of the General Council will be the main speaker. The Camp ground is located three miles East of Woodston on the Midland trail. For further information, write to Fred Vogler, Dist. Chairman, Burlingame, Kans. There will be no camp at McCracken this year.

**FORT COLLINS, COLO.**—The Morton Sisters will conduct a tent meeting at this place, beginning July 11 to continue three weeks or longer as the Lord leads. Plan your vacation so you can attend this meeting. For further information write Pastor J. Logan Stuart, 818 Remington St., Fort Collins, Colo.

**DUNCAN, OKLA.**—Our camp meeting will begin August 8 and will continue as long as the Lord wills. Two meals a day will be given on the freewill offering plan. All preachers and workers will be boarded free. Evangelist Guy Shields will have charge of the meeting. Everybody invited.—W. R. Farris, pastor, Box 462, Duncan, Okla.

**WHITT, TEXAS.**—Old-time camp meeting under brush arbor will begin Friday night, July 23, to continue as the Lord leads. Will be conducted by Evang. Floyd L. Hawkins and workers. Bring your camping outfit. Preachers and workers will be cared for. Services every day and night. For further information write J. H. Baldwin, Whitt, Texas.

**FINDLAY, OHIO.**—The annual Pentecostal camp meeting will be held at The Gospel, West Park, Findlay, Ohio, July 19-25 inclusive. Elder Ben Hardin will be the special evangelist. Many other ministers will assist. The good Lord, with good evangelists, workers, music, water, and lodging will surely give us a good revival.—Elder Thos. K. Leonard, chairman and pastor.

**CAMP MEETING AND SUMMER BIBLE SCHOOL, ENDWELL, N. Y.**—A summer session of the Elim Bible School to last through the month of August. Arranged to meet the need of those who cannot attend the full winter course. Studies will be planned so that one may come for a week or a few days. William Coxe will be the evangelist for the first two weeks. For further particulars write Ivan Q. Spencer, Elim Bible School, N. Y.

**ANNUAL INTERSTATE CAMP MEETING** of the Iowa and North Missouri District Council, in Good Park, Des Moines, Iowa, Aug. 5-15, 1926, inc. Elder W. T. Gaston, chairman of the General Council, will be evangelist and Bible teacher, assisted by the District Council. Tents at cost. Sanitary dining tent on ground. Bring bedding and toilet articles. For further information write Chas. E. Long, Chairman, 706 N. Cherry St., Creston, Iowa, or A. F. Crouch, Sec'y, Box 422, Trenton, Mo.

**CAPE GIRARDEAU, MO.**—Elder D. H. McDowell, assistant chairman of the General Council, will conduct a revival campaign in the First Presbyterian church of this city, starting July 25 and will run three weeks. Neighboring assemblies are invited.—H. E. Waddle, pastor.

**PARMA, MO.**—We will hold a revival beginning Aug. 1, to continue as long as the Lord leads. Preaching will be in charge of the Hillman-Lawson Evangelistic Party. A hearty welcome is extended to all Council ministers and all interested in the Lord's work.—Walter Brock and wife, pastors.

**PORTALES, NEW MEXICO.**—New Mexico camp meeting will be held in Portales, Aug. 5-15. We are expecting several ministers to be present. Entertainment will be partly free. Come and camp with us. For further information, write Pastor A. C. Bates or L. A. Little, church sec'y, Portales, New Mexico.

**PITTSBURGH, PA.**—The fifth annual camp meeting for the western end of the Eastern District, will be held (D. V.) at Heinz's Grove, West View, Pittsburgh, Pa., Aug. 8-31, inc. The speakers will be: Evang. Jack Saunders of Alta, Lethridge, Can.; E. S. Williams, Philadelphia, Pa.; Fred D. Drake, New Castle, Pa.; Ben E. Mahan, Jeanette, Pa.; Ray S. Armstrong, Corry, Pa.; Nimrod Park, Pittsburgh, Pa.; Joseph Tunmore, Pittsburgh, Pa. For further information, write Nimrod Park, 7103 Kedron St., Pittsburgh, Pa.—H. H. Moss, secretary.

**GRACEMONT, OKLA.**—An old-time camp meeting will be held at Gracemont from July 25 to Aug. 8. Evangelist H. B. Laws, of Greenwood, Ark., will be in charge. We expect the co-operation of Anadarko, Cyril, Cement, and all nearby assemblies. Table will be on the freewill offering plan. Come and bring your bedding and camp on the ground and enjoy the refreshing from the Lord. For further information, write F. E. Conrad, pastor, Gracemont, Okla.

**AVANT, OKLA.**—Our annual camp meeting at Avant, Okla., will convene July 14 to Aug. 15. The first three days will be devoted to a district fellowship meeting. All ministers of Oklahoma are urged to be present on those days. We have secured Evangelist S. M. Padgett and wife for the meeting. They preach the full gospel. We have a nice camp ground with plenty of water and good shade. Everybody is invited to come and work for the Lord. For further information, write Mrs. N. B. Lentz, pastor, Box 313, Avant, Okla., or Deacon R. F. Brown, Box 55, Avant, Okla.

**SIXTH ANNUAL CAMP MEETING** of the Free Gospel Assembly of Byesville, Ohio, will convene July 30 to Aug. 15 inc. Special workers are engaged; meals on the grounds at reasonable prices; tents \$3.00 per week; cots including good mattress \$1.00 per week; transients 50c per night. The National Highway to Cambridge and Cleveland and Marietta Route 8 reaches the grounds, located 5 miles south of Cambridge, O. Also the B. & O. R. R. to Cambridge, and bus to grounds, Cleveland and Marietta Div. of the Pa. R. R. direct to Byesville. For other information address J. Clark Soules, 101 So. 7th St., Byesville, Ohio.

**EASTERN DISTRICT ANNUAL CAMP MEETING.**—The seventh annual District Camp Meeting for the Eastern end of the District will be held from July 9th to August 1st inclusive at VALLEY VIEW PARK, Inkerman, Pa., near Wilkes Barre. Valley View Park is centrally located in the Wyoming Valley and is easily reached from all parts of the District. To reach the Camp Grounds, change to the Laurel Line R. R. either at Wilkes Barre or Scranton, Pa. Inkerman station is at the entrance of the Park. Evangelist Jack Saunders will be the leading speaker. There will also be a number of Pentecostal Ministers and Missionaries who will take part in the services. For further information write: Harold H. Moss, Secretary, 4741 Hudson Boulevard, North Bergen, N. J.

**HAGERSTOWN, MD.**—The Second Annual Camp meeting of the Potomac District of the Assemblies of God will convene from July 25th to August 15th, in a beautiful grove just outside the city limits of Hagerstown, Maryland. There are good roads for tourists leading to Hagerstown from all directions and the railroad facilities are good. The main speakers will be Dr. Charles A. Shreve, of Washington, D. C., and Pastor A. G. Ward, of Toronto, Canada. For the "Children's Camp meeting," for which a special tent is provided. Brother and Sister Robert S. Beisel of Allentown, Pa., have again been secured Sunday School Teachers' Meetings will also be conducted by Sister Beisel. Returned missionaries expected. Tents, with cots, will be rented on the grounds, and rooms may be obtained nearby. Bedding for cots will not be furnished. Meals will be served at the Camp Cafeteria. Make reservations for either tents or rooms well in advance. For further information address.—P. C. Duborg, District Secretary, Fort Humphreys, Va.

**SOUTHERN MISSOURI DISTRICT CAMP MEETING, SULLIVAN MO.**—The Southern Mo. Dist. Council Camp Meeting will be held Aug. 6 to 15 at Sullivan, Mo. On the beautiful High School Campus. There is plenty of shade and all modern conveniences for the comfort of the camper. Announcement of the special speakers and workers will be made later. For further information write, W. W. Childers, Puxico, Mo., Chairman Camp Meeting Committee, or Pastor W. H. Boyles, Sullivan, Mo.

**ATTICA, KANSAS.**—July 29 to Aug. 8. This promises to be one of the big Camps this year. There are splendid highways leading to this place also the main line of the A. T. & S. F. The camp ground will be located five miles West on the Coal Oil Hi-Way. We have secured Evang. Ben Hardin, assisted by a number of preachers, to minister. Tents will be for rent, bring bedding and toilet articles. Order tents early. Meals will be served in a sanitary dining tent. Special prayer for the sick and tarrying meetings for those in need of the Baptism of the Spirit. For information, write A. R. Farley, Sharon, Kansas., or Fred Vogler, Burlingame, Kansas.

**OTTAWA, KANSAS.**—The annual Camp Meeting for Eastern Kansas will be held in Ottawa July 15-25. The Camp ground is located opposite the A. T. & S. F. station in Forest Park. Tents can be rented at reasonable rates, meals will be furnished at low cost. Rooms can be rented close to the Camp. The following Ministers will have charge of the meetings: Pastor Elmer F. Muir, Arkansas City, Henry Hoar, Kansas City, Chas. Sheall, Topeka, Fred Vogler, Burlingame. For further information write to Fred Vogler, Dist. Chairman, Burlingame, Kansas.

**COLORADO DISTRICT COUNCIL.**—The ninth annual meeting of the Colorado District Council of the Assemblies of God will be held in Colorado Springs at 429 S. Tejon St., Aug. 15-29. All assemblies in the district are urged to send their pastor and two delegates. The business session and election of officers will begin on Tuesday morning of the second week of the convention, Willard C. Peirce of Canada will be the evangelist and Bible teacher. For further information write Pastor J. L. Nevills, 215 E. Las Vegas St., Colorado Springs, or Chairman, J. Logan Stuart, 818 Remington St., Ft. Collins Colo.—J. Logan Stuart, chairman.

**FOURTEENTH ANNUAL COUNCIL FOR MISSISSIPPI AND WEST ALABAMA.**—Will convene D. V. Aug. 10-12 incl. with the Point Assembly, Biloxi, Miss. Every minister in the district is urged to be there and if not possible for you to attend, please send a written report of your work during the last year. Let every assembly send duly elected delegates. Those wishing to have their papers renewed should send them in to the chairman of the District at 156 Canal St., Mobile, Ala., and those who desire ordination should write to the chairman for application blank. The entertainment will be free. Come and spend your vacation with us in beautiful Biloxi. The Council meetings will be held under Gospel tent and may be reached by taking car at depot and getting off at Oak St., and walking one block to school grounds. For information write Tony Feldmann, 501 Maple St., Biloxi, Miss.

**NOTICE TO MINISTERS AND ASSEMBLIES IN TENNESSEE.**—A meeting will be held to consider the forming of a District Council in the State of Tennessee at the Assembly at Sidonia, six miles from Sharon, Tenn., August 3rd-7th, 1926. The Assembly will provide food and bedding free to all ministers and delegates attending the Council. We appeal to all the ministers that belong to the Council and those desiring to come into the Council to meet with us, also, we appeal to all the Assemblies and Pentecostal Missions and saints of like precious faith to meet with us and get acquainted with the blessed fellowship which the Council affords you. Let all the ministers especially arrange their dates and meetings so they can leave them and attend. We are expecting one of the officers of the General Council to be with us and set us in order as a State Council.—Walter A. Spain, Milan, Tenn., Mrs. J. E. Spence, Sharon, Tenn., William M. Mills, Dyersburg, Tenn., Mrs. Tracy Cummins, Sharon, Tenn., W. H. O'Donnelly, Hurricane Mills, W. E. Cummins, Sharon, Tenn., J. E. Spence, Sharon, Tenn., Geo. G. Pressley, Fenley, Tenn.

**INTERSTATE CAMP MEETING, EUREKA SPRINGS, ARK.**

The five District Councils of Texas, Oklahoma, Kansas, Missouri, and Arkansas, comprising eight states are holding their first annual Camp Meeting in that unique city of the Ozarks, Sept. 2-12, 1926. Evangelist Smith Wigglesworth of Bradford, England, and I. W. Welch of Springfield, Missouri, have been secured as speakers for the meetings. The city is furnishing free convention and dining hall and equipment with free camp ground. Hotel accommodations, furnished rooms, and cottages can be had at reasonable rates. Meals will be served. Special railroad rates on all roads. Excellent highways leading into the

city. Write for any desired information. If you want to rent a camp tent, write the Secretary of the Camp Meeting Committee, before August 15.—E. J. Bruton, Secretary, Box 415, Phone 229, Eureka Springs, Ark.

**FOREIGN MISSIONS CONTRIBUTIONS**  
June 25 to 30 inclusive

This does not include offerings sent in for the expenses of the Foreign Missions Department. All offerings under one dollar amount to \$3.68.

1.00 C N P Sidney, Ia; A Friend Camden N J; H H Lynden Wash; H Mc Kellyville Okla; Mrs J M W Fresno Calif; 1.20 C C Cement Okla; 1.25 Assembly of God Tamaha Okla; 1.50 Mrs W G F Rocky Ford Colo; 1.55 Mrs J M W Fresno Calif; 1.56 Assembly Canalu Mo; Assembly of God Savanna Okla; 1.75 Mrs E V A Bloomington Ill

2.00 W T B Houston Texas; Mrs W L H Clay Center Kans; Mrs C H B Dripping Springs Texas; H K Findlay Ohio; C W L P Mt Hope W Va; 2.75 T T J & B S Clear Lake Wis; 2.88 S S London Ark

3.00 Mrs T L Butte Mont; Mrs L M S Santa Barbara Calif; J D Z Kansas City Mo; Mr C M Urbana Ohio; J R M Detroit Mich; 3.05 Mrs N L Meta Mo; 3.50 Mrs M S W Paris Ark; M R Steelville Mo; 3.80 J A C Picher Okla

4.00 J T Olean Mo; W H Madison S Dak; M O L Everett Wash; 4.22 Women's Mis Band Glad Tidings Mission Gilroy Calif; 4.61 Childress Chapel S S Monette Ark

5.00 M B Cotton Ga; Mrs H A B Stevens S Dak; Mrs J S Newport Ky; Mrs S J S Portland Ind; A Friend in Mo; Mrs C H Sageyak Okla; C E S Mt Vernon Wash; M A S Grand Blanc Mich; W B J Kingsville Texas; Miss I G Olympia Wash; 5.43 Young People Houston Texas; 5.85 H B L Port Lavaca Texas

6.00 D & S G Montreal Canada; C R L Evansville Ind; Mrs A L P San Diego, Calif; 6.80 O L D and E N D Woodriver Ill

7.00 C E T Albany Ga; 7.50 Assembly Guthrie Okla; 8.00 Rev L A D Chester Ill; Mrs L S Belle Fourche S Dak; A Friend Skagway Alaska; 8.12 W M H Saratoga Texas; 9.00 F S Coalhurst Canada; 9.50 Mr and Mrs A B S Chicago Ill; 9.60 The Assembly of God inc Trinity Tab St Louis Mo

10.00 J D Z Kansas City Mo; Mrs C E A Austell Ga; Mrs B D Hominy Okla; Mrs J S Newport Ky; Children of Assembly Eagle Bend Minn; T A K St Charles Mo; P E N and wife Galesburg Ill; Pent'l Young People Joplin Mo; F G Seiling Okla; Miss E R F Los Angeles Calif; R H Crocker Mo; E B Haldton Okla; A Friend Mt Vernon Mo; Mrs S P S Los Angeles Calif; 10.30 Assembly Perria Texas; 10.50 E S N Dourgas Europe

11.25 3rd St Pent'l Assembly Canton Ohio; 11.45 Pent'l Mission Assembly of God Denver Colo; 12.00 Miss E E U Great Bend Kansas; Assembly North Critchton Ala; Mrs J W S Floyd Knobs Ind; 14.31 Glad Tidings Assembly & S S E St Louis Ill

15.00 B D A Goose Creek Texas; 15.92 Assembly of God Phoenix Ariz; 17.00 R A G Los Angeles Calif; 18.00 Mr & Mrs W B R & son Culpeper Va; 19.66 Full Gospel Assembly Dayton Ore

20.00 F C Chicago Ill; Full Gospel Tab Tulsa Okla; Mrs M H Avalon Calif; W T G Springfield Mo; G R S Waterford N Y; Bethel Pent'l Assembly Juneau Alaska; 21.00 T H Sheldon Ia; 22.15 F R A Goose Creek, Texas; 22.50 G K Pawnee Rock Kans; 25.00 Mr & Mrs H C H Earl Ark; 27.00 Mrs H M L New York City; 28.00 Mrs R L B Lancaster Pa

30.00 A J K San Francisco Calif; 34.00 A H & B T & H M T & S H & H F S Englewood N J; 37.50 Four Fold Tab Taft Calif; 40.00 Y P P B Tulsa Okla; 42.15 Wells Memorial Assembly Tottenville N Y; 48.00 Assembly Alton Ill

50.00 S W Va W W Va & E Ky Dist Council; B L J Webster Groves Mo; H S Methuen Mass; Assembly Lancaster Pa; Ridgewood Pent'l Church Brooklyn N J; Christ Covenant Glad Tidings Assembly Chicago Ill; 57.57 Pent'l Assembly of God Tacoma Wash; 75.00 First Pent'l Mission New Castle Pa; 96.67 Ebenezer Church & German Branch Elizabeth N J

100.00 A D S Zion Ill; 155.00 North West District Council; 200.00 H C B San Antonio Texas; 254.00 Bethel Tab Milwaukee Wis

Total amount minus amount \$265.15 given direct and for special accounts.....\$ 2,034.94  
Amount previously reported.....13,620.43  
Total amount for June.....\$14,655.37

**HOME MISSIONS CONTRIBUTIONS**  
June 25 to 30 inclusive

1.00 Mrs J S Newport Ky; 1.50 H Mc C Kellyville Okla  
Amount reported.....\$2.50  
Amount previously reported.....22.50  
Total amount for June.....\$25.00

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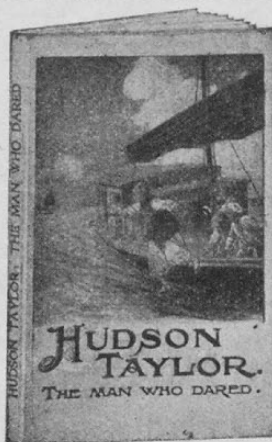
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