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The Only Way

TODAY shalt thou be with me in paradise." Christ was the only one that knew the way to the sphere of the unknown. He went farther, He not only knew the way, but guaranteed to take another with Him. All that David could say was, "I go the way of all flesh"—very obscure, uncertain, undefined. Why? Because he had never traversed the road before.

Christ says, "I am the Way. I came from the Father and I go to the Father." He was on His return trip to heaven when He was on earth. He did not want to return alone. "Today," He said to the dying thief, "shalt thou be with me in paradise." Man would never have chosen such a companion for the Son of God. Man put Him in the midst of two thieves. And grace, mercy, put one of the thieves in paradise.

Take the Word, and believe the Word of Him who knew the way. "Whither I go ye know, and the way ye know" (John 14:4). How could they know? They had not been. The fact that Christ had been the way and knew the way was quite sufficient. They were united to Him and He was united to them. Paul knew the way better than Thomas. Paul realizes when writing to the Ephesians that he already had been the way Christ had gone, "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Faith accepts the statement. Though we have not known the way and cannot see the way yet we believe Him who says, "I am the Way." He came from God. He returned to God. The way was made perfect. The Cherubim with the flaming sword closed the way back in the garden. It was closed effectually until Christ revealed it again. The promise of its being opened was made at the same time it was closed—that the Seed of the woman should bruise the serpent's head.

Jacob saw a ladder from earth to heaven with angels ascending and descending. There is a highway—the way of holiness. Only One has traveled it. He wants companions. The Lord will direct your steps, your thoughts, your life, into this holy way, this divine way, if you yield, trust and believe in Him who is the Way, the Truth, and the Life.

"Have I been so long time with you, and yet hast thou not known me, Philip?" Knowing Christ is knowing the way.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." He who is the Way, if you are in the way, will see that you do not lose the way on the way to heaven. Amen.

The Pentecostal Testimony According to the Scriptures.

Pastor A. G. Ward, Toronto, Canada.

(Continued from Last Issue)

Furthermore, this promise of the Father is for believers of all ages. "Then Peter said unto them, Repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:38, 39).

Conditions of Receiving the Promise

(1) **Soul hunger.** Matt. 5:6, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Just here I am reminded of the experience of so many, sixteen years ago as we tarried. Personally, I had been praying a year previous to this that God would make me as holy as a pardoned sinner could be made; and fill me as full of Himself as He was willing to do.

In the early spring of 1907, in the providence of God, we arrived in the city of Winnipeg, soon to discover a number of very hungry saints in the city. We decided to meet for an all-night of prayer. It was during that night that I received my first installment of the mighty outpouring. This night of prayer and visitation but increased the hunger in the hearts of the people. Day after day, and night after night, folks gathered and waited, confessing a great need, and making the valley full of ditches. They were Elisha-like in their desire for a double portion of the Spirit. Soon the Comforter began to take possession of these waiting ones and according to Joel's prophecy. They ate, and were satisfied, and were not ashamed.

(2) **Entire Surrender.** "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God" (Rom. 12:1, 2). Abandonment to God is certainly implied in the Scripture referred to. We all know what an abandoned character means. One who has turned aside from purity and righteousness, and given themselves over to become storage batteries of satanic power, like one of whom we read in the Bible, who had perhaps as many as five thousand demons in him. What God wants is abandoned lives — men and women who will turn away from all evil and unrighteousness, willing to become storage batteries of Holy Ghost power. It has been wisely said, if we had more abandoned saints we would have fewer abandoned sinners.

(3) **Then there must be a patient, persistent waiting.** "And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. . . . These all continued with one accord, in prayer and supplication with the women, and Mary the mother of Jesus and with all his brethren" (Acts 1:4, 14). I have used the word "patient" advisedly. I am quite sure some keep themselves out of the Baptism by trying to worry themselves into it.

In Luke 11:10-13, it is written, "For every one that

asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? . . . If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" The late Dr. Scofield said, "There is not one scripture which warrants a believer to ask for the Holy Ghost;" implying that all believers had received Him in Pentecostal fullness in regeneration. To apply the importunity and the asking, seeking and knocking to other needed blessings may be perfectly in order, but the primary thought of this Scripture is in application to the asking for the Holy Ghost. It is an asking that includes seeking and knocking. Then I believe we must claim the promise by faith. "Therefore I say unto you, Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). I do not understand that this means I take it by faith without a satisfactory evidence, but I do believe that, as we tarry for the outpouring of the Spirit, we will do well to remind the Lord that we are expecting to receive, and we do not question His faithfulness to grant us the promise of the Father.

As to **evidence** this is a vital point, and has aroused much controversy. In John 15:26, 27, it is written, "But when the Comforter is come, whom I will send unto you from the Father, . . . he shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning." There is thus a double testimony. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4). Not blessed; not made happy; but filled with the Third Person of the ever-blessed Trinity. And all who were filled began to speak with other tongues as the Spirit gave them utterance. In other words, the Comforter which Jesus promised had arrived, and He was doing as Jesus said He would do, bearing testimony of the fact that he had taken possession.

The question is sometimes raised, "Was speaking in tongues at Pentecost the gift of tongues? If the speaking in tongues as the Spirit gave utterance on the day of Pentecost was identical with the gift of tongues in the Corinthian church, the hundred and twenty who sat in the upper room were certainly out of order in all speaking at once.

What a pity that some who hold this contention were not at hand on the day of Pentecost to have regulated that very unscriptural meeting, when the entire company got out of divine order in speaking in the unknown tongue when there was no one present to interpret.

It seems to me that any impartial reader must easily discern the unscripturalness of this position. There

is not a word to indicate that the 120 on the day of Pentecost received the gift of tongues. Where is the proof that it was necessary, as some maintain, for them to receive this gift in order to preach to the people gathered in the city at that time? We read that Peter without the aid of an interpreter, addressed them in a language which they understood, which resulted in powerful conviction seizing their hearts, so that three thousand turned to the Lord.

Where the gift of tongues is in evidence, we believe the advice given in 1 Corinthians, fourteenth chapter, ought to be followed. But when people speak as the Spirit gives utterance, as was the case on the day of Pentecost, no such directions can be followed, and if any objectors had been there and had undertaken to enforce such, I am confident that they would have been completely snowed under. This speaking was not according to their own will or mind, but as the Spirit gave utterance. The words, the sound, the utterances were given; and they gave out what they received, just as is the case when anyone receives the Comforter. It was in the upper room where speaking in tongues first occurred. The multitude were not there.

Passing over the case of the Samaritans to return to it later, we come to the scripture which tells of the Romans receiving Pentecost. Acts 10:44-46, "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost, for they heard them speak with tongues and magnify God."

We note five points in the analysis of the experience of Cornelius and his household: (1) The gift of the Holy Ghost was poured out upon them. (2) The Holy Ghost fell on all them that heard the Word. (3) Peter and those who accompanied them heard them speaking in tongues. (4) Peter said, "They have received the Holy Ghost as well as we." (5) In referring to this matter, Peter speaks of it as Baptism with the Holy Ghost (Acts 11:16).

Dr. A. C. Gaebelein, in referring to this scripture, says, "It does not say that converted Gentiles spake in other tongues, but 'they heard them speak with tongues.'" Will Dr. Gaebelein kindly explain what he means, for his words read like a riddle to us? This explanation of Dr. Gaebelein reminds one of a Bible class teacher who was asked to explain one particular verse in the lesson. He replied, "It's a very difficult passage; let us boldly face the difficulty and pass on."

In a sermon by Mr. F. F. Bosworth, preached in the Stone Church, Chicago, in 1915, on The Promise of the Father, referring to this particular scripture, he says, "So you see it is a real transaction, something that happens and you don't have to try to believe you have it when you have not. If there is one thing above another you can know for sure, it is when you are filled with the Holy Ghost. On the day of Pentecost it was the same. The Spirit was poured out, fell upon them, they spake in tongues, received the Holy Ghost, and it was called 'the Baptism.'"

He adds, "I have learned, both from the Bible, and also from nine years continual observation from revivals, that if people will sufficiently yield and obey when the Spirit is poured upon them, it is their privilege to receive the Holy Ghost as at the beginning on the day of Pentecost." And we might add, "They

were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance" (Acts 2:4). So far as we are aware, the Bible teaches this same thing today.

(To Be Continued)

WATCHING

In France, one of the main requisites was vigilance. All through the four years of war there was not a moment, by day or by night, when someone was not watching. The soldiers even got to the place where even their sleep was tempered by wakefulness. There was one particular duty of which I was fond and that was in the observation post. There we had certain instruments with which we were able to work out the necessary information to pass on down to the guns. By day we could often see the smoke of guns discharging their shells at us from the enemy's side. By the aid of instruments we could get the exact location of these guns, and, having informed our batteries, we would watch the effect of our shells on the German guns. But our watching did not cease with the sunset. Indeed, our vigilance was redoubled in the quiet hours of darkness. We would then record the "flashes" of the guns by different means. Then we would keep sending up "flares," so that the men of the enemy's ranks should not creep over in a raid without our observation. There were very few days that went by without some alarm or disturbance.

Jesus said, "Watch and pray always that ye may be accounted worthy to escape those things which are coming to pass." Our enemy doesn't leave us alone for very long in this life, indeed he is continuously planning raids against God's children. It is not just enough for us to sit down and let him raid us, and let him go without questioning him, but rather be on the "qui vive" at all times, and when he tries to down you, tackle him with your Sword and the power God has given you. AWAKE! "Quit you like men, be strong." Anyone can sit still and let another come and raid his house, but it takes a watchful, wakeful man to rout the thief in a fearless way. He has given you a spirit of love, power and a sound mind, and perfect love casteth out fear.—A Western Worker.

CHRIST'S LIFE AND WORK PROCLAIM A HELL

1. He came to seek and save men—because they were lost (Luke 19:10).
2. It was His mission to deliver men from the judgment (John 12:47).
3. He gave His life to ransom men from sin and from bondage to the devil (Mark 10:45; Heb. 2:14, 15).
4. He took upon Himself our nature, was made in the likeness of man, suffered being tempted, bore our shame, was oppressed with unutterable agony in Gethsemane, and endured the wrath of God on the cross for our sins (Heb. 2:17, 18; Phil. 2:6-8; Matt. 26:38, 39; 27:46).

Would He have endured all this had there been no hell, or no danger that men would have to spend eternity there?—Watcher.

You know of some friends who do not take the Evangel, but you think they would if they had a little encouragement. Please send us their names so that we can send them some specimen copies. Thank you for this favor.

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GENERAL COUNCIL ASSEMBLIES OF GOD

Springfield, Missouri, U. S. A.

E. N. Bell.....Chairman J. W. Welch.....Secretary

SPRINGFIELD'S GOOD CONVENTION

The Assembly of God and the Central Bible Institute agreed to work together in a convention and to use the last week of the school for a real old-fashioned Missionary Convention. Brother D. W. Kerr and Brother J. R. Flower were asked to look out for workers, and Brother Kerr directed the convention after the workers came. He is at his best in a Missionary Convention, since his heart is in missions and since he is an experienced hand at holding such conventions.

Missionaries Present

The missionaries who came were Brother and Sister Shakley, of Sierra Leone, Africa; Marguerite Flint, of India; Lavada Leonard and Myrtle Bailey, of South China; Agnes Juergensen and her mother, Mrs. C. F. Juergensen, of Japan; Brother and Sister Thorkildson also came along as visitors and retired missionaries. Brother Thorkildson did a splendid missionary work among the Indians in Northern Canada before he received the Baptism in the Spirit. Brother Henry Law, a prospective missionary to Africa, was also present.

The Order of Service

There were three services each day. The morning service was for worship and prayer without a special message. God deepened the saints and students in the Lord during these hours of waiting upon God. In the afternoon there was a missionary address by some missionary and a Bible lesson by Brother Kerr. At night there was another missionary address, followed by an evangelistic message by Brother Ernest Williams, pastor of Highway Assembly in Philadelphia. Brother Williams was the invited special evangelist for the week, and his messages were serious and earnest, and very much appreciated by our people. Come again, Brother Williams.

The above for eight days was the intensive daily program. We are outlining the program, as some other assemblies, after seeing the blessed results, may desire to put on a similar convention in their town for the glory of God. About four workers are necessary for real success. There should be at least two good missionaries, a good Bible teacher for the day services, and a good evangelist for the night service. If you have a song leader also, this will greatly help. Brother W. C. Peirce, of 5913 White Ave., Cleveland, Ohio, led our singing. He did much to make the convention a success, and any of the evangelists or assemblies needing such help could not do better than secure the assistance of Brother Peirce, who may be reached at the above address.

The Rising Tide

Each day the presence of the Lord became closer

and sweeter. The hearts of our people broke up before the Lord and melted together more daily as they heard the world-wide call of God for missions and missionaries. Each missionary gave his story of trials and successes, and told of the appalling need on that field. We were expecting blessed results in spite of difficulties.

Some Difficulties Overcome

We were without a pastor to work the edges and corners and round up all our energies to one central object and result. Again, debts, both on the building and on the church lot, stood in the way of putting our undivided financial strength into missions. The assembly owes about \$1000 yet on building material and equipment, which it is paying out at \$50 per month. Then it has not yet been able to pay one dollar on the price of the two lots on which the church stands. It owes about \$1500 more for them. Then we have no rich people in the assembly who can make large gifts. Besides our building is already too small for our Sunday school and Sunday night congregations, and the church had already voted to undertake to build a new addition to the church. What could be expected for missions under these circumstances? What could the assembly do for the new Bible school building when its own needs were so great and pressing!

Well, first of all, we have never allowed our home need to hinder us on foreign missions, but while building our house of worship and while paying on it we have taken a monthly missionary offering. This has been a blessing to us all, and God has honored the assembly for doing this by helping them to care for the pastor and in keeping running expenses paid. Then the church unselfishly voted to put off enlarging the church house for another year, and, instead, to make the best offering possible to the new school building. God always helps and blesses an unselfish spirit that puts the Lord and His cause before self. Last year the assembly gave about \$1500 to missions. Well, we hoped to raise that to a higher notch this year, and to give another \$1500 towards the new school building.

The Blessed Outcome

As we expect to be nearly a year about it, and as all of us are not able to pay it in a lump, but can pay only monthly, our offering was taken in cash and in pledges to be paid in monthly during the year. We put both missions and the school building before the assembly at once, and did not urge one above the other, but left each person free to give to each just as the Lord directed him to do. We got for the school building \$1950.25, and for missions \$2429.17, or for both together \$4379.42. Praise God, the results were greater in both cases than most of us dared to hope. Personally, I did not expect under the circumstances over \$1500 on the school building. Besides this and besides the souls saved and baptized in the Spirit, the whole assembly was deepened in the Lord and lifted to a higher plane in God.

A Noble Example

There are many assemblies much stronger financially than our little Springfield Assembly of working people. In many places, East, North, and West, wages are better than in Springfield, where common labor is only 30 cents per hour. Very few assemblies have home needs any greater, if as great as ours. Remember we are needing badly a new house with the old one not yet paid for and not a dollar paid on the lots.

If all the larger assemblies would put on a Missionary Convention similar to this one, and put the Bible School building along with missions before their people, missions would increase this year at least 50 per cent, and the Bible School building fund would go over the top.

We, at headquarters are trying to practice what we preach,—are first doing ourselves what we urge others to do,—and are urging ourselves to the highest point of self-sacrifice for the cause of the Master. What other assemblies will do likewise? Which one will be next to put over for the school an offering like this in proportion to its ability? Let us all put God and His cause first, as He tells us to do. Come on, boys, and let us join hands and hearts and put this Bible School building over the top for the glory of God, also missions. God will help us more on our home-church needs, if we will put the larger and greater need ahead of our own.

School Going Up

Many are interested all over the land in the school building so much needed for over nine-tenths of our country. Small offerings are coming in in a blessed stream; \$270 came in on it yesterday, and \$139 today. Praise God for this. But it is going out faster than this, sometimes \$700 a day for a car load of material, besides the wages of the men at work.

But we are going right on. The basement is excavated. The forms for a full story basement are now going up. Much gravel and sand are on the ground. A crusher is daily crushing stone on the ground for us. Three carloads of lumber are on the ground. A carload of cement is there in a garage, put up first so it could be used to store cement. A four-room cottage has the paint now going on to it, and Brother Karns will move in as soon as the paint is dry, and become guard on the grounds and take care of everything. All, so far as we have gone, is paid for. Let us all praise God together, and give as fast as the Lord makes possible. Money is needed now for all the brick and tile, most of the doors, windows and many other things. Hallelujah to Jesus!

E. N. B.

THE CROSS OF CHRIST

The Romans had a cross ready for Jesus Christ. And God has the cross ready, available at all times, for the saints. Paul, who had advanced in grace and was ahead of Peter and the others who were bound up with legalism, when writing to the Galatians said, "I am crucified with Christ." Though Paul had advanced far in grace he never advanced beyond the cross. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20).

Paul saw the advantage of crucifixion over circumcision. He who magnifies circumcision minimizes crucifixion. He who magnifies outward works minimizes the interior workings of the Spirit.

The saints of God have the Peter pull or the Paul pull, a mixture of grace and legalism, or grace and crucifixion. Paul contended with Peter face to face. Hagar and Sarah never get on together. There is a family quarrel. The family strife is ever prevalent in the household of faith. The Hagar's are livelier, have more vitality often, than the Sarah's. Hagar was livelier, until Sarah had a divine manifestation of the power of God upon her body.

The legalizers, the Judaizers, were loud spoken, assertive; but the child of God, inspired, directed by

the Spirit of God, is heard in the end, and has a right to the last word because he has the truth of God. Peter at last has to confess that Brother Paul has written many things hard to be understood. Peter acknowledges that he was a slow pupil, and at last he understood that grace, believing in the perfect work of Christ, had not to be supplemented by the rudimentary teachings of the Old Testament.

The blood on the cross was greater than the blood of circumcision. The spear brought out the blood of the Son of God. The knife of circumcision only brings out blood from the human being. The two in value are as remote as the east is from the west.

Paul stood alone. No compromise. He says, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

Paul who was circumcised in part of his body, desired that his whole body should be crucified. The cross is God's remedy for our natural lives, for our evil propensities, for our failures. It is God's remedy for sin, God's recipe for holiness, God's means by which He can receive the sinner, bless the saints, and bestow His blessings and gifts upon them.

Where is the cross? When Paul wrote in that epistle that he gloried in the cross, when he said he was crucified, the actual cross had disappeared. We are removed still further in time from the actual cross than Paul. The cross is in the Word and the Word is available, and because the Word is available, the cross is available. Paul's glory can be our glory. The cross towers over all the wrecks of time. It points to the death of the natural Adam. It points to our death. It points also to our need.

Don't look upon the cross as a cross, but look upon it as a gateway, as an earthly portal to a heavenly condition. We say, "No cross, no crown." It should be no cross, no life. No cross, no victory. No cross, no spiritual blessing. Life, victory and spiritual blessing come from Jesus Christ.

Though Paul gloried in the cross of Christ, he did not glory in a crucifix. The modern cross, the material cross and crucifix, is a survival or another form of the ancient circumcision. It is an external decoration instead of an internal realization. It is a substitute of the material for God's divine, blessed reality. Those who wear the cross are putting the cross on themselves instead of putting themselves on the cross. That is man's way all the time.

Man puts God's affairs upside down, inside out, wrong side up. Truly they said of Paul and his companions, These are men that turn the world upside down. The cross in the right place does the right thing in the right way. He who values the cross most and prizes it most, hides it most. And him who magnifies it outwardly by the material or visible, boasting of the cross he carries, beware of.

As long as sin is nigh, the cross is available.

We need ten thousand new subscriptions. Will you do your best to secure us one or more of these this coming week? Thank you.

"Christ's intercession is grounded on His atonement; and so is the prayer of faith."—R. C. Chapman.

"Today if ye will, hear His voice:
Tomorrow you may not, or cannot."

Concerning Spiritual Gifts

Evangelist Smith Wigglesworth

God wants us to enter into the rest of faith. He desires us to have all confidence in Himself. He purposes that His Word shall be established in our hearts; and, as we believe His Word, we will see that all things are possible.

In 1 Cor. 12:1 we read, "Now concerning spiritual gifts, brethren, I would not have you ignorant." There is a great weakness in the church of Christ because of an awful ignorance concerning the Spirit of God and the gifts He has come to bring. God would have us powerful on all lines because of the revelation of the knowledge of His will concerning the power and manifestation of His Spirit. He would have us ever hungry to receive more and more of His Spirit. In times past I have arranged many conventions, and I have found that it is better to have a man on my platform who has not received the Baptism but who is hungry for all that God has for him, than a man who has received the Baptism and is satisfied and has settled down and become stationary and stagnant. But of course I would prefer a man that is baptized with the Holy Ghost and is still hungry for more of God. A man who is not hungry to receive more of God is out of order in any convention.

It is impossible to overestimate the importance of being filled with the Spirit. It is impossible for us to meet the conditions of the day, to walk in the light as He is in the light, to subdue kingdoms and work righteousness and bind the power of Satan unless we are filled with the Holy Ghost.

We read that in the early church they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. It is important for us also to continue steadfastly in these same things. For some years I was associated with the Plymouth Brethren. They are very strong on the Word, and are sound on water baptism, and they do not neglect the breaking of bread service, but have it every Lord's Day morning as they had it in the early church. These people seem to have everything except the match. They have the wood, but they need the fire and then they would be all ablaze. Because they lack the fire of the Holy Spirit there is no life in their meetings. One young man who attended their meetings received the Baptism with the speaking in other tongues as the Spirit gave utterance. The brethren were very upset about this and came to the father and said to him, "You must take your son aside and tell him to cease." They did not want any disturbance. The father told the son and said, "My boy, I have been attending this church for twenty years and have never seen anything of this kind. We are established in the truth and do not want anything new. We won't have it." The son replied, "If that is God's plan I will obey, but somehow or other I don't think it is." As they were going home the horse stood still; the wheels were in deep ruts. The father pulled at the reins but the horse did not move. He asked, "What do you think is up?" The son answered, "It has got established." God save us from becoming stationary.

God would have us to understand concerning spiritual gifts and to covet earnestly the best gifts, and also to enter into the more excellent way of the fruit

of the Spirit. We must beseech God for these gifts. It is a serious thing to have the Baptism and yet be stationary; to live two days in succession on the same spiritual plane is a tragedy. We must be willing to deny ourselves everything to receive the revelation of God's truth and to receive the fulness of the Spirit. Only that will satisfy God, and nothing less must satisfy us. A young Russian received the Holy Spirit and was mightily endued with power from on High. Some sisters were anxious to know the secret of his power. The secret of his power was continuous waiting upon God. As the Holy Ghost filled him it seemed as though every breath became a prayer and so all his ministry was on an increasing line.

I knew a man who was full of the Holy Ghost and would only preach when he knew that he was mightily unctionized by the power of God. He was asked to preach at a Methodist church. He was staying at the minister's house and he said, "You go on to church and I will follow." The place was packed with people but this man did not turn up and the Methodist minister, becoming anxious, sent his little girl to inquire why he did not come. As she came to the bedroom door she heard him crying out three times, "I will not go." She went back and reported that she heard the man say three times that he would not go. The minister was troubled about it, but almost immediately after this the man came in, and, as he preached that night, the power of God was tremendously manifested. The preacher asked him, "Why did you tell my daughter that you were not coming?" He answered, "I know when I am filled. I am an ordinary man and I told the Lord that I dared not go and would not go until He gave me a fresh filling of the Spirit. The moment the glory filled me and overflowed I came to the meeting."

Yes, there is a power, a blessing, an assurance, a rest in the presence of the Holy Ghost. You can feel His presence and know that He is with you. You need not spend an hour without this inner knowledge of His holy presence. With His power upon you there can be no failure. You are above par all the time.

"Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led." This is the Gentile day. When the Jews refused the blessings of God He scattered them, and He has grafted the Gentiles into the olive tree where the Jews were broken off. There never has been a time when God has been so favorable to a people who were not a people. He has brought in the Gentiles to carry out His purpose of preaching the gospel to all nations and to receive the power of the Holy Ghost to accomplish this task. It is of the mercy of God that He has turned to the Gentiles and made us partakers of all the blessings that belong to the Jews; and here under this canopy of glory, because we believe, we get all the blessings of faithful Abraham.

"Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost." There are many evil, deceiving spirits sent forth in these last days who endeavor to rob Jesus of His Lordship and of His rightful place. Many are opening the doors to these latest devils, such as New Theology and New Thought and Christian Science. These evil cults deny the fundamental truths of God's Word. They all deny eternal punishment and all deny the deity of Jesus Christ. You will

never see the Baptism of the Holy Ghost come upon a man who accepts these errors. Neither will you see a Romanist receive. They put Mary in the place of the Holy Ghost. I would like you to produce a Romanist who knows that he is saved. No man can know he is saved by works. If you ever speak to a Romanist you will know that he is not definite on the line of the new birth. They cannot be. Another thing, you will never find a Russellite baptized in the Holy Ghost; nor a member of any other cult that does not put the Lord Jesus Christ pre-eminent above all.

The all important thing is to make Jesus Lord.* Men can grow lopsided by emphasizing the truth of divine healing. Man can get wrong by all the time preaching on water baptism. But we never go wrong in exalting the Lord Jesus Christ, giving Him the pre-eminent place and magnifying Him as both Lord and Christ, yes, as very God of very God. As we are filled with the Holy Ghost our one desire is to magnify Him. We need to be filled with the Spirit to get the full revelation of the Lord Jesus Christ.

God's command is for us to be filled with the Spirit. We are no good if we only have a full cup. We need to have an overflowing cup all the time. It is a tragedy not to live in the fullness of overflowing. See that you never live below the overflowing tide.

"Now there are diversities of gifts but the same Spirit." Every manifestation of the Spirit is given that we might "profit withal." When the Holy Spirit is moving in an assembly and His gifts are in operation, everyone will receive profit. I have seen some who have been terribly switched. They believe in gifts, in prophecy, and they use these gifts apart from the power of the Holy Ghost. We must look to the Holy Spirit to show us the use of the gifts, what they are for, and when to use them, so that we may never use them without the power of the Holy Ghost. I do not know of anything which is so awful today as people using a gift without the power. Never do it. God save us from doing it.

A man who is filled with the Holy Ghost, while he may not be conscious of having any gift of the Spirit, can have the gifts made manifest through him. I have gone to many places to help and have found that under the unction of the Holy Spirit many wonderful things have happened in the midst when the glory of the Lord was upon the people. Any man who is filled with God and filled with His Spirit might at any moment have any of the nine gifts made manifest through him without knowing that he has a gift. Sometimes I have wondered whether it was better to be always full of the Holy Ghost and to see signs and wonders and miracles without any consciousness of possessing a gift, or whether it was better to know one has a gift. If you have received the gifts of the Spirit and they have been blessed, you should never under any circumstances use them without the power of God upon you pressing the gift through. Some

*"If thou shalt confess with thy mouth JESUS AS LORD, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Romans 10:9).

"For TO THIS END Christ died and lived again, THAT HE MIGHT BE LORD of both the dead and the living" (Romans 14:9).

"Christ Jesus . . . humbled himself, becoming obedient, even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, . . . and that every tongue should confess THAT JESUS CHRIST IS LORD, to the glory of God the Father" (Philippians 2:5-11).

have used the prophetic gift without the holy touch, and they have come into the realm of the natural, and it has brought ruin, caused dissatisfaction, broken hearts, upset assemblies. Do not seek the gifts unless you are purposed to abide in the Holy Spirit. They should be manifested only in the power of the Holy Spirit.

The Lord will allow you to be very drunk in His presence, but sober among people. I like to see people so filled with the Spirit that they are drunk like the 120 on the Day of Pentecost, but I don't like to see people drunk in the wrong place. That is what troubles us, somebody being drunk in a place of worship where a lot of people come in that know nothing about the Word. If you allow yourself to be drunk there you send people away, they look at you instead of seeing God. They condemn the whole thing because you have not been sober at the right time. Paul writes, "For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause" (2 Cor. 5:13). You can be beside yourself. You can go a bit further than being drunk. You can dance, if you will do it at the right time. So many things are commendable when all the people are in the Spirit. Many things are very foolish if the people round about you are not in the Spirit. We must be careful not to have a good time at the expense of somebody else. When you have a good time you must see that the spiritual conditions in the place lend themselves to help you and that the people are falling in line with you. Then you will find it always a blessing.

While it is right to covet earnestly the best gifts, you must recognize that the all important thing is to be filled with the power of the Holy Ghost Himself. You will never have trouble with people who are filled with the power of the Holy Ghost, but you will have a lot of trouble with people who have the gifts and have no power. The Lord wants us to come behind in no gift, but at the same time He wants us to be so filled with the Holy Ghost that it will be the Holy Spirit manifesting Himself through the gifts. Where the glory of God alone is desired you can look for every needed gift to be made manifest. To glorify God is better than to idolize gifts. We prefer the Spirit of God to any gift; but we can look for the Trinity in manifestation, different gifts by the same Spirit, different administrations but the same Lord, diversities of operation but the same God working all in all. Can you conceive of what it will mean for our Triune God to be manifesting Himself in His fulness in our assemblies?

Watch that great locomotive boiler as it is filled with steam. You can see the engine letting off some of the steam as it remains stationary. It looks as though the whole thing might burst. You can see saints like that. They start to scream, but that is not to edification. But when the locomotive moves on, it serves the purpose for which it was built, and pulls along much traffic with it. It is wonderful to be filled with the power of the Holy Ghost, and for Him to serve His own purposes through us. Through our lips divine utterances flow, our hearts rejoice and our tongue is glad. It is an inward power within which is manifested in outward expression. Jesus Christ is glorified. As your faith in Him is quickened, from within you there will flow rivers of living water. The Holy Spirit will pour through you like a great river of life and thousands will be blessed because you are a yielded channel through whom the Spirit may flow.

QUESTIONS AND ANSWERS

Conducted by E. N. BELL

2091. Is any preacher in full fellowship with the Council who holds ordination papers of another faith? Is it right for such an one to administer water baptism and inform the people that he is fully Pentecostal?

A careless practice has prevailed with some ministers who have come into Pentecost. Some have retained the credentials from the denominations to which they formerly belonged and have taken out credentials with some wing of the Pentecostal Movement. Then some of these have changed from one wing to another until they have three or four sets of credentials at the same time. Those who have done this may have done so in good faith, but the General Council of the Assemblies of God does not approve of such a practice, and it does not want anyone to be listed in our Minutes as a minister of the General Council of the Assemblies of God and at the same time to be listed in some other Minutes as a minister of some other movement or other church. We believe that such a practice is confusing, and inconsistent. We could not approve of any such course, though it may be the minister above referred to is honest and clean and means no harm by such practice. Even the world would condemn such a confusing and inconsistent practice. Such a course is not necessary for any minister in order to have a wider fellowship. We fellowship all clean ministers, regardless of whether they have credentials with us or not. But we do not welcome into our pulpits any who preach heresy, or fight the Baptism with the Holy Ghost, or strangers, who may soon turn out to be frauds.

2092. Please explain the difference between the soul and the spirit.

If you will turn to 1 Thess. 5:23 you will see that a man has a "body, soul, and spirit." These are all different, and neither one is entirely identical with the other. In Heb. 4:12 we are told that these can be divided or separated. The spirit is that part of man which "knows" (1 Cor. 2:11); the soul includes the desires, the emotions, the affections, and the will of man; it is generally regarded as the self. Jesus said, "My soul is exceedingly sorrowful." There are places, however, in the Scriptures where the word soul is used to include the whole man. For instance, it is said that Jacob begat so many "souls." In this place it means children or persons, and includes the whole individual. In Rev. 6:9 John beheld under the altar the souls of them that were slain for their testimony for Christ, and these souls cried out with a loud voice to God to know how long before He would remember the wicked on earth who were shedding the blood of the saints. Here the term souls includes all there is of a person apart from his body — includes as we would say, both life and spirit. God clothed them with white robes until the time of their resurrection, when they will receive their glorified bodies and be rewarded for their faithfulness.

2093. Please explain Luke 21:20-24?

Please do not ask indefinite questions like this. Always state the particular point in the passage which is giving you trouble, and ask a definite question on that point after explaining where your trouble lies.

Then I can answer without having to comment on several verses and may even then miss the point you wanted light on.

These verses refer to the destruction of Jerusalem which came to pass under the Roman General Titus in A. D. 70. Everything happened then just as foretold in this passage by Jesus Christ. It was a time of great vengeance upon Israel for her sins. It was a time of great woe physically to women with child, solely because of the physical hardships which they had to endure during the siege and at the fall of the city. It is not a spiritual curse. There is to be a similar time of trouble for Israel during the Great Tribulation yet to come, and this is foretold by Jesus in Matt. 24:15 to 26. Immediately after that time Jesus will return with the saints to the earth as described in Matt. 24:29 to 31 and in Luke 21:25 to 28.

2094. "He that hath this hope in him purifieth himself." If we purify ourselves as Jesus is pure, would not we, too, have power over all the power of the enemy? We know death is an enemy; would not we then have power over death?

No, such conclusion does not follow at all. Even Jesus, the holiest one, suffered death. If it pleased God for all men generally to die a natural death, even though they are saved and pure, this is none of our business. I believe that some will be alive when the Lord comes, and never pass through death, but I do not believe there is any religious state that God promises if we will come up to, that we shall be kept alive in the flesh indefinitely for hundreds of years. Every now and then all through history such a doctrine has been taught, and yet every person who taught it and all who believed it disproved it by dying. Those who now hold and teach this are dying off just the same as other persons. But God takes the sting of death away for the child of God by taking away sin and removing all fear out of our hearts about crossing over the river. Many are in this condition and even rejoice while crossing over. This happy state is the privilege of every child of God.

2095. Is it right to go out preaching without the Baptism in the Spirit?

It is right to do anything God tells us to do. I have no doubt that in the past after the experience was lost to the church that many men were called to preach the gospel and have truly served God by so doing. But in the case of the apostles who had the light and knew if they obeyed the Lord they would soon get the Baptism with the Spirit, it was their positive duty to tarry in Jerusalem until they were endued with power from on high. After Christ went away He would not trust His work in their hands beyond the borders of Jerusalem until they were filled with the Spirit. So today when preachers get the light on the Baptism with the Spirit, and know that they can receive it, and that it is the will of God for them to receive it, I believe their first and highest duty is to go in after the Baptism until they get it.

2096. Please explain Isaiah 4:1 about seven women holding to one man.

If you will look at the last verses in the preceding chapter you will find that it says that the men of Israel "shall fall by the sword." So this verse continues the same thought that there will be such desolation in the awful times of war just before the Lord comes that there will be only one man left to seven women, and this is the reason why all seven will want

him to be her husband. Just a few days ago I noticed that the recent world war has left in nearly all the war countries many more women than men. I think it is claimed that there are today as a result of this war 20,000,000 women who can never have a husband all their own, because there are 20,000,000 less men than women. In the last days it will be still worse. This is no new order of the Lord, and it never will be the will of God for one man to have seven women as his wives. Such simply results from sin and war, and the Lord is simply here foretelling these conditions.

LABORING AMONG THE KRU BOYS

Brother Shakley, of Sierra Leone, West Africa

We have been in Africa five years. Six months of each year is dry season and is very, very hot. We are only a few minutes walk from the equator and when the midday sun is overhead it is dangerous. The climate is indeed trying on the nerves.

If you are going to the mission field you will have to have patience, more patience, and then a whole great big lot of patience. Then when you get there you will have to have more. When you tell those black folks to do anything they will say, "Yes, we understand all about it." In a few minutes you go back and they are doing just the opposite thing. They are so slow you feel you would like to push them out of the way and do it yourself, but you dare not.

One day I told one of them to make a fire in the stove. I explained carefully how to do it. He said, "Me understand all about it." I went to my study and in a short time he knocked on my door and said, "Master, smoke no go out right place." I went down and looked in the stove, but there was no fire there at all. Then I opened the oven door and there it was.

When they get saved they try to cover their nakedness, but not so here in America. The women of America are beginning to dress like the heathen. There, as here, the men are a little bit more careful about covering themselves than the women are.

When they get sick they all want to come to the mission to stay. They trust God for their healing. I have seen many souls kneeling at the altar. I judge there have been about a hundred saved and quite a number baptized in the Spirit.

I never saw such people to pray. They remind me of the old Bible stories where the people left all to follow Jesus. At times they will go without food all day long. A number of them will go out to the bush and pray all day. And they do not take a lunch along. I do not know how some of them live. It has been a real test for us to put an offering basket in front of those people when we knew they had nothing to eat. Every penny put in those baskets has been a sacrifice.

When you tell them some truth they cannot grasp they will go home and God will talk to them. In the night He will give them a vision or a dream. In their simplicity God talks to them face to face, and then they will come back and say, "Master, we know all about it." Pentecost is the same over there as it is here. When they are baptized in the Spirit they shout and sing and speak in tongues and praise the Lord with a loud voice. And so they have nicknamed our mission the "Hallelujah Mission," and call us "Mr. and Mrs. Hallelujah."

A few years ago the Kru tribe would not let us come anywhere near them with the gospel. But prayer changes things, and now they beg and beg us

to come to them. When we finally had to tell them we could not come they said, "You are going back to your country. We want you to promise us that you will beg some one over there to come and tell us about Jesus."

We have one Kru boy who was so fierce that they called him the leopard. But God has saved him and taken all the leopard out and changed him to a lamb.

Some of our boys are subjected to great persecution. One of them was working on a steamer and the heathen boys stole all his clothes. But the Lord looked after him all right, for one of the white men on board gave him better clothes than those he had lost.

Pray for Sister Jennie Carlson, who is holding the fort at Freetown while we are home.

GOD'S ORDER

I have been crying to the Lord of late in the words of Paul's prayer request, "that utterance may be given me, that I may open my mouth boldly to make known the mystery of the gospel." The answer is coming in some small degree, and I know it to be God's will that I should speak this difficult and strange language in the liberty of the Holy Ghost, and declare with boldness the message He puts within my soul. In my former letter I wrote, "I am asking that I may be given a prayer-life here in China such as I have never had before." Will the friends not join me in prayer that I may speak for Jesus freely in the Holy Ghost, and that I may spend much time in actual prayer? The best prayer message for Chekiang is the prayer-life; and the most telling comment on prayer-promise is the testimony to prayer-answered.

A genuine and deep spiritual revival is no trifling thing to ask for and is not to be had anywhere unless some one pays the price. There can be no revival without falling rain. Thirsty, longing souls may find comfort in the fact that we are in that period in the dispensation when "rain" is due. "Ask ye of the Lord rain, in the time of the latter rain," is the prophet's injunction. But the rain will not fall from God's skies, except the FIRE first fall from His throne. "The God that answereth by fire" follows it "with the sound of abundance of rain." This is God's order, and can never be inverted.—Edward B. Kennedy, 106 N. Szechuen Road, Shanghai, China.

THE DISAPPEARING CRESCENT

For many years before the war there was on the wall of the Notre Dame monastery in Jerusalem a huge cross cut in bas relief on the stone. During the great struggle the Turks made this building their headquarters. They called in a mason and ordered the cross cut down level with the wall, and over it painted the Crescent and Star. But the mark of the cross has not been obliterated, and now that the Turks are driven out the emblem of their religion is fading away by exposure to sun, wind and rain, while the mark of the cross remains, a fitting reminder of the durability of the religion of Jesus Christ. He will overcome all attempts to obliterate His truth and supplant it with some other system.—Archibald Forder, in *Missionary Review*.

The tenth General Council will be held in St. Louis, Mo., D. V., from September 13 to 20. Full announcement later. Plan to attend.

REPORTS FROM THE FIELD

GAINESVILLE, TEX.—I am preaching nine miles in the country, with good crowds. I would like to get in touch with some one who can lead in singing and play the organ. This is a wide field; the city alone has 10,000 population; and the nearest assembly is 40 miles away. Please pray for me and this work.—Elmer E. Gore, 913 East Belcher St.

VERA, TEXAS—Just closed a 16-night meeting. Brother T. D. Thompson and wife are with us. God blessed in giving out the Word. Two were reclaimed, and much prejudice was broken down. There was good attention. Pray for this place. It is an old field. We have a good mission and a good parsonage, and they are paid for.—Pastor C. L. Wiseman and wife.

CEDAR SPRINGS, IOWA—The church at this place is in great victory. We had a wonderful meeting Sunday, May 6; 9 were baptized and 11 added to our number; 4 brethren were ordained as deacons. We have good crowds and, ordinarily good attention. We worship under a bush arbor and at my house. Pray that we may have a tabernacle by next month.—Sister R. W. McLendon.

KANSAS CITY, MO.—The Lord is wonderfully working here at this little mission, saving and baptizing with the Holy Spirit and healing. He has made the deaf to hear and the dumb to talk and has put strength into the lame. We have about 60 in our Sunday school. Our needs have been met each month, and we praise Him for the way He is working with us. Pray for us that there may be many more saved and baptized and healed.—C. J. Kelley, 1437 Madison Ave.

CANTON, OHIO—We are glad to have the paper come weekly. So just send us 500 each week, that will be 2,000 per month. If we keep that up we will be doing well. So far the people have done nobly, for being new in Pentecost. Our missionary offering yesterday was \$158.68, and that without any special effort. We are pushing the church building as hard as we can. We must get it up as soon as possible, for we need it very much. We covet prayer.—O. P. Brann.

DALLAS, TEXAS.—We have closed a revival conducted by A. L. Casey, from Wesson, Ark. He is on fire for God. Several were saved, several others were filled with the Holy Spirit, and some were healed. Our pastor, Chas. M. Ward, is a precious Spirit-filled brother, faithful to the cause. We all love him. We were glad to have with us one night recently. Brother R. W. Griffin, our former pastor. Pray for the little South Dallas mission.—R. L. Grant, 2121 Wall St., Dallas, Texas.

AURORA, MO.—We held special meetings for about four weeks. There were good crowds and good interest, and the Lord blessed. Nine were saved and eight were baptized in water. A man came on crutches. As we prayed and anointed him with oil the good Lord healed him instantly, and he left his crutches and went out without them. One lady testified that she came into the meeting sick and as it was going on the blessed Lord healed her. There were other healings also. Sister Bray is the pastor. Pray for her. The field is hard.—M. Laleff, evangelist, Springfield, Mo.

BUCKLIN, MO.—Sunday night we closed a two-weeks meeting with church full. Brother Roy E. Scott was with us the last week, and we were much benefited by his coming. We had a very blessed all-day meeting and basket dinner May 13, with good attendance. A truck load came up from Marceline, Mo., also some from Brookfield. We also had a very precious missionary service at 2:30 p. m. About \$38.50 was given. The spirit and fellowship were splendid from the first. We have asked Brother Scott to come again.—Elmer Snyder and wife, pastor.

ENDICOTT, N. Y.—Mrs. Mae Eleanor Frey will open a tent campaign here June 24, D. V., to continue several weeks. Those coming from a distance wishing accommodations may write to Mrs. Maude Jackson, 1907 Monroe St., or to Ivan Spencer, pastor, 3 Garfield Ave., Endicott, N. Y. Mrs. Minnie Garrison, who has been pastor for the past two years, has resigned, and is open for evangelistic calls. Ivan Spencer has accepted the call to be pastor and will begin his work here June 1. God is blessing the work.—Mrs. M. Garrison, 1907 Monroe St.

MARION, ILL.—We are in the midst of a good revival in the assembly here, of which Brother Clyde Bailey is pastor. Although another evangelistic campaign is on in one of the other churches, yet our place has been filled to capacity and the large number of unsaved who attend is very noticeable. During the first week a number were saved, and many have requested our prayers that they might know the Lord. Ministers and members of other denominations are showing their interest by attending the meetings and drinking in the clear, appealing, convincing truths presented from God's Word by the young evangelist, Louise L. Nankivell. We are now in our second week and will be here until May 27. We will hold a ten-day meeting at the Cairo, Ill. assembly and will then go to Alton, Ill., where we have been asked to return to conduct a city-wide gospel campaign in the assembly's big tent from June 10 to July 1.—A. A. Nankivell.

NEW YORK, N. Y.—The sixteenth anniversary revival campaign in connection with the opening of the Pentecostal work in New York has just closed. Bert Williams was the evangelist. The services were well attended from the beginning, and deep interest manifested throughout. There were numbers saved and some baptized, and some remarkable cases of healing, for which we give God the glory. Brother Williams is an evangelist of the old fashioned type, "strong in the Lord and in the power of His might." His message is pointed and searching, and is largely to the sinners and those backslidden from God. He is unique and fearless, and a winner of souls. We bid him God speed and will not forget his services at "Glad Tidings Tabernacle."—R. A. Brown.

WILLOW SPRINGS, MO.—After going through a sitting and testing time, the Lord is blessing us again. The saints who are standing true are being blessed; showers of latter rain are falling; refreshing showers have come again. We had Brother J. E. Spence, of Kennet, Mo., and Brother Marvin Hertz, of Yellville, Ark., with us, and they did our souls much good. The crowds are large, especially Sunday night. The people seem to be hungry for God. We ask the saints to pray especially for Willow Springs and the little band of saints who are standing for a clean life. The Lord willing, July 5 we will start the annual camp meeting for the east end of the Southern Missouri District. We are looking forward to a wonderful outpouring of the Spirit. We have decided to have one evangelist do the preaching every night during the entire camp and Dr. Markley, of St. Louis, to do the teaching in the daytime. Watch for further announcements in the Evangel. Arrange to come. Ministers will be taken care of. Meals on the freewill-offering plan. For information write Pastor Charles Woolridge, Box 366, Willow Springs, Mo.

RETURNING TO GIVE THANKS

I give thanks for answer to a request for prayer sent in. That night I slept soundly all night. At daylight it seemed to me that some one woke me saying, "Why should you die sick? Look to Jesus and live." I got up well. Praise the Lord. I haven't had any pain in my lungs or any fever since. I had been suffering from my lungs for a long time and had had fever all the time for 3 or 4 weeks. Still remember me in prayer that I may live every moment of my life so close to Jesus that no evil can touch me, and so that I can feel the sweet, abiding love of Jesus in my soul all the time.—Mrs. M. E. Bruton, Potect, Texas.

LITTLE IS MUCH WHEN GOD IS IN IT

This is a booklet of 32 pages that appeared in the Evangel, and is a wonderful word of encouragement to faithful witnesses. It tells of a number being saved through the distribution of the tract, "I'm not going to a Christless grave, are you?" Price 10 cents postpaid.

A HAPPY MOTHER

I want to thank the dear saints for their prayers for my daughter. The Lord raised her up. She can walk now, and is going to church. She had not walked since January, but God has made her whole. I have seen her lie on her bed and shout and praise God, and now, praise His dear holy name, she can walk. Pray for me that I may be ready when Jesus comes.—Somebody in Lake City, Ark.

INSTANTLY HEALED OF RHEUMATISM

I want to thank God for sending Brother and Sister Varnell to this place to preach the Word of God. I praise God to the uttermost for saving my soul and baptizing me in the Holy Spirit and healing my body. Oh what a wonderful thing it is to love God and have Him with you forever. Blessed be His name. My aunt was also healed of rheumatic pains. She had been suffering all night and was in so much pain that she was just rubbing her limbs. Brother and Sister Varnell came in and the brother asked her what was the matter with her. She told him, and he said, "Why don't you pray?" She did so, and was healed instantly. I can't praise God enough. I want to go on doing His will forever. I want all the saints to pray for me that I may be faithful to the end, and that I may get closer to the Lord each day.—Mamie Crumley, Douthat, Okla.

HEALED BY THE LORD

I am the only one in Culpeper that I know of that stands for the whole Bible. The Lord saved me and baptized me as in Acts 2:4; and He healed me of six years sickness. The doctors had given me up. I had been to the hospital three times, and had had two operations; but seemed to get no relief. It will be eight years in July since the Lord undertook for me. I have not needed any doctors or medicine since. Jesus is my all. I want to tell it to all I can. I still ask all that know Jesus to remember me and Culpeper, Va. before the Lord.—Mrs. Lillie A Alger, R. F. D. 1, Box 64, Culpeper, Va.

BROOKLYN, N. Y.—Lighthouse Assembly, 1244 Myrtle Ave., reports progress in the Lord. For several weeks God has been manifesting His presence by a quickening in the hearts of the saints. We feel the tide rising higher. We are looking forward to having special meetings in the near future, to be held in another building in order to hold the crowds which we are looking to the Lord to bring in. Our young people are going forward too. They are devoting one night a month to missions. Their thought is to learn more of the needs of the world and then put their knowledge into practice to whatever extent God enables them. At the present several are supporting orphans. Healings continue. A woman who had trouble with her knee received a touch of His healing hand. She says that while she was walking on the street with her husband, she felt something give way, and then she tried to step up the gutter with that foot and found

she had no pain. She testified to her husband, who had no faith, and he in reply later in the home said that she might better wait to see how she could scrub her floor first. Well, she was not to be denied. She has been scrubbing her floors and doing other housework that for months she had not been able to do. This was a case of not even being prayed for; but it seems to have been done just by quietly coming in contact with Him who is able.—Soplic Schloss.

ST. LOUIS, MO.—"The St. Louis Times" of May 12 contained an excellent article about the Assembly of God in that city, from which we cull the following:

"The Assembly of God" congregation is building a large tabernacle, seating 1,400 people, at the northeast corner of Marcus and Page Avenues. This congregation was organized April 29, 1919 in a little hall at 2904 Easton Ave. with 13 members enrolled. Later it leased the Reformed Presbyterian edifice on McMillan Ave., where it now worships. In April, 1921, the congregation had grown to a numerical strength of 63 members. Under the pastoral leadership and heroic faith of R. Elmer Baker, the services of Aimee Semple McPherson were obtained for an evangelistic campaign in Moolah Temple during May, 1921. That meeting outgrew Moolah Temple, and was carried on to its conclusion in the Coliseum. That also was too small to accommodate the crowds; thousands were blessed, and the influence was immeasurable.

"Immediately following this meeting, Evangelists Gaston and Kirkpatrick carried on the revival in the McMillan church. . . . In June the church invited Evangelist Fred Lohmann to come to St. Louis, and later unanimously elected him as pastor. . . . During his ministry of 23 months, hundreds have been converted and added to the church, until, owing to the crowded condition of the church, a branch congregation has been established at 1119 Piggott Ave., East St. Louis.

"In September, 1922, as the result of a revival held in Scroggs Memorial Church by Rev. Charles A. Shreve, pastor of "Old McKendree" M. E. Church, Washington, D. C., which revival was repudiated by the conservative members of Scroggs Church, the pastor, Dr. Morse H. Markley, and several members of the congregation united with the Assembly of God congregation.

"Pastor Markley's ministry has always been of the evangelistic type, his message clear and fearless, and in his former pastorates he has kept the fires of revival burning and made the influence of his church felt in temperance and other reform movements. Under the joint ministry of Pastors Lohmann and Markley people attending the services are conscious of a heavenly atmosphere common to the old-time revival and camp meeting days, with people converted in the regular services. Eight months of this united ministry have resulted in a splendid development in the work of evangelism and missionary program and in the work along general lines."

A CHANCE FOR YOU TO GET HELP

This little note is to introduce three ministers who have recently come in our midst, but who have had the Pentecostal experience for several years. We are having inquiries from West Virginia, from Kentucky, from Tennessee and Virginia concerning evangelists and pastors who might be had in these states. It is to save the writing of many letters, and to aid those churches and places wanting meetings that we are putting this note in the Evangel.

The ministers referred to are E. R. Clower, and H. M. Clower, both of Princeton, W. Va., and Frank E. Baumgartner, now at 1311 Asylum Ave., Knoxville, Tenn. We do not know these brethren personally, and can speak of them only from their records. All three of them have held responsible positions in the Pentecostal Holiness Church, and have had years of Pentecostal experience. Their records show that they have done good work, and this fact gives me confidence to introduce them to the brotherhood. They all three now have credentials with the General Council of the Assemblies of God, and we suggest that any person wanting meetings in the four states mentioned, address any one of these brethren at the addresses above given. Brother Baumgartner has just settled in the pastorate at Knoxville, and may not be able to give much time very far from Knoxville. Brother E. R. Clower will finish his present engagements and be open for some new calls in a few weeks. Brother H. M. Clower is said to have been used of the Lord in establishing 20 Pentecostal Assemblies, and while he is very busy, he might also take on some meetings before the summer is over.—E. N. B.

MURCHISON, TEXAS—Barton's Chapel Assembly.—"He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him" (John 14:21). God is blessing. Love and unity prevail in our midst. God's power is still falling. We met for service on Sunday night, began singing. We all were lifted up and made to sit together in heavenly places. Testimony service was fine. When we began singing "The Old-Time Religion," saints rose to their feet, lifted their hands and praised our God as the dew of heaven fell. I opened my Bible and started to read. Something rushed through my soul saying, "Pray." I called the saints to call on God for the backsliders; gave an altar call, and 8 came for prayer; 2 found the Lord; others got blessed. Brother Thorp came by and preached two nights. The Lord blessed in giving the Word. Our street meetings are just fine. God is working. Calls are coming in from all around asking for meetings. So don't forget to pray for us. We would like to have a large bass drum for the street work. If you have one, and would like to put it to work, send me your price. Yours for lost souls, standing four-square for God.—Willie Dunn, R. 2, Murchison, Texas.

MISSIONARY DEPARTMENT

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

A RECENT VISIT BY BROTHER AND SISTER SLOCUM

To Seven of the Assemblies of God Missions in India

I should like to tell you about the trip of Mrs. Slocum and myself to the plains of India during the early part of this year, 1923, when we attended the Assemblies of God convention at Bahraich and visited seven of their mission stations. But first, I want to mention the leadings by which the Lord started us out and kept us going on this trip of nearly 2500 miles.

After our arrival in Lahore on November 20th of last year, some of our Pentecostal friends wrote welcoming us back to India, and various ones among them earnestly besought us to attend the coming Assemblies of God convention in Bahraich. It seemed to us that this would be impossible because Bahraich is about a thousand miles away from Abbottabad. But the fact that, unsolicited, different ones had thus written us, was not to be ignored as a possible word from God. Consequently, as we continued to hold the matter before Him, He showed us that it was His will.

But then followed the setting up of our home in Abbottabad which left us without any money with which to make such a trip. Such was our condition right up to the days when it would be necessary to start. The thought came "Tomorrow is the last foreign mail that can come before the time of our necessary departure—the money will no doubt come then." But the mail arrived and no money came. Still Mrs. Slocum stood firm that God having spoken would provide in His own way. And sure enough, the next day a registered letter came from a friend in India with just the amount to take us on the first part of our journey. This money was also specially designated to be used for this purpose. And all along the journey as we went, step by step, the Lord provided the means through different ones here in India. In fact, during the whole of the five weeks of our absence from Abbottabad we received no money whatever by foreign mail, and had we remained in Abbottabad because we feared to launch out in God, so far as appears on the surface, we might have starved. Surely it pays to get God's voice, which is so often contrary to our best ideas, and then launch out on it and trust Him.

As to our journey itself, we left Abbottabad on February 10, travelling by tonga and train and arrived next day at Lahore, where we always like to break journey and have fellowship with dear Brother and Sister Samuels-Lall, who keep open house for God's children. Stopping for the night we left by train the following day for Bahraich. On the

train we had a good opportunity to tell one of the Hindoo trainmen about Jesus as God's true way of salvation. Please pray for him that he may open his heart and let God convert him.

At one of the railway junctions, Bara Banki, we fell in with a group of our Pentecostal friends who were also going to the convention. Arrived at the Bahraich railway station, after the usual bustle and commotion among the coolies, we all loaded our baggage into a great auto-van, and after the three mile journey which Sister Slocum and I had not taken since January 1915, we arrived at the mission compound in time for dinner and the opening service of the convention. At the convention we met many old missionary friends whom we had not seen in India for some years and got acquainted with new missionaries whom we had not known before. As we looked about the mission compound, we were struck with the great growth in the way of buildings, etc., since we first visited Brother and Sister Will Norton in January 1915.

The convention closed on Sunday evening, February 18 with a beautiful day in the Spirit, the Lord meeting us preciously at the morning breaking-of-bread service and in the afternoon, as we listened to an exposition of the Word. Some went away before, but a large company of us left Monday forenoon. I wish I had time to describe the procession of curious little public conveyances called "Ekkas," each drawn by a very self-willed little pony, which took our baggage and us to the railway station; but time will not permit. We arrived safely at the station, then waited for the train which was nearly two hours late, a thing which quite often happens in In-

dia, and finally scattered to our various mission stations.

Sister Slocum and I travelled with Sister Kirkland to her station at Bettiah. Arriving there next morning, we were met by her horse and trap which the Lord had so wondrously given her, and in which they visit the zenanas in the district. We found Bettiah a beautifully green spot, reminding us more of England with its green sward and growing grain than any other place we had ever been on the plains of India. Here, too, opposite Sister Kirkland's compound we saw a beautiful bamboo grove and had impressed upon us the beauty and graceful lines of that tree, and reviewed afresh the lessons set forth in the little tract entitled "The Bamboo Tree."

We saw the "great work" (Neh. 6:3) Sister Kirkland is doing for the Lord in building on her eight acre piece of ground the various buildings which will be required for the Assemblies of God School for Indian girls. We saw the great odds against her in the form of lazy, shirking, eye-serving Indian workmen; the many difficult building problems which tax the best skilled contractors here in the east; the necessity of having on the roofs before the rains come in June, when all uncovered walls will melt like wax before the fire; these odds, I say, which would kill and have killed many a strong man, we saw her, a young woman not strong in body, facing resolutely in the Lord, and it put a cry to God in our hearts for her that "the arms of her hands might be made strong by the hands of the mighty God of Jacob" (Gen. 49:22-26).

After a week of precious fellowship with Sister Kirkland and Sister McLeod, who so efficiently looks after the affairs of the house, we started February 21 on the next stage of our journey, arriving at Chapra the same evening. Sister Sara Coxie, with the Schoonnaker children, met us at the station and took us to their fine new bungalow, which they erected after the wrecking of their old bungalow by a flood some time ago. Here too, we had a sweet time of fellowship in the Lord. The following morning Broth-



AN "EVERY MORNING" SCENE AT THE BABY NURSERY, BARA BANKI, U. P., INDIA

er Jacob Mueller joined us. As we all sat on the veranda and Brother Mueller was singing and playing on his guitar, presently the men and women, who were erecting the new zenana building, gathered to listen. Then we all began singing hymns in Hindustani. While we were thus singing, the passers-by began to stop and listen. Presently one or two had the courage to venture up to the veranda, and before long the others followed until we had an audience of over a hundred. We sang hymns to them, then took a snap shot of them, and last of all sent them away with the glad tidings of great joy that God had sent them a Saviour. In this experience we had an illustration of the preparedness of the soil, spiritually speaking, in that district, and Sister Coxe told us that on every hand they had open doors, both among the women in the zenanas and among the men. Do stand with these two sisters, Sister Coxe and Sister Schoonmaker, that God will meet their needs in the great work that lies before them.

As much as we would have liked to tarry at Chapra, we had to hurry away the same day, February 28, on the midnight train. We drove down their driveway in another curious kind of public conveyance, drawn by two ponies and called a "band-gari" which somewhat resembles a toy-like imitation of one of our obsolete American stage-coaches. As we passed out of their sight into the bright moon light, the dear ones waved us away, and as we left that little group on the veranda, we had to breathe a prayer for these two resolute women, as we did for those we had left at Bettiah.

We arrived at Basti the next day, March 1st, at 10 a. m., where Sister Gager met us in the band-gari which the Lord gave her for her district work. From the railway station we took the same three-mile journey we had made in 1914 as our maiden carriage trip in India. We made that first trip in the dark and it seemed very weird and gruesome to us as we saw the heathen along the roadside doing what we thought to be worshipping idols. But now after the experience of several years in India, how we smiled as we took that journey for the second time, knowing that what we had taken for idol-worship by the people was merely the cooking of their food. At the mission bungalow we met Miss King, Miss Barber, Miss Rediger and Miss Harris, besides the various Indian preachers and Bible women. Daily we saw the band-gari carry the Indian workers out on their village preaching tours. Here, as we tarried before the Lord, He poured out His Spirit on us all and put prayer on us for the heathen round about and also rebuked the devourer from Sisters Harris and Barber, who were being pressed in their nerves. Here, too, we had an English meeting for some of the officials of the district and the Lord met us with a Bible exposition, portraying "The Power of Calvary in Human Lives."

On Tuesday, March 6, we left the dear ones at Basti, "committing them to God and the word of His grace," arriving by train at Mankapur at about noon of the

same day, where we took lunch with Brother and Sister Clifford. We had never met them until this arrival in India, though they were in Quetta when we held meetings there among the soldier boys in 1917. At that time, hearing only that we were "everywhere spoken against," they gave us a wide berth. However, later, they came into Pentecost and now that Brother Harvey has gone home, Brother Clifford edits his paper "Miracles of Healing." They live in a nice little rented bungalow, from which they do district work among the heathen roundabout. They also hold a weekly divine-healing meeting for English-speaking people. Their paper "Miracles of Healing" appears to be getting a good distribution in India, about two thousand I believe, and is meeting a great need.

After lunch we went by train to Nawabganj, arriving there the same afternoon. Sister Harvey met us at the train and escorted us on a short walk to "Sharanagar" (Hebron) and we saw for the first time the little "City of Refuge" Brother Harvey had built up in five years. It warmed our hearts as a couple of the little orphan boys came out to greet us, and, with smiling faces and chubby bodies, gave us great hugs of welcome. To describe this whole work our untiring brother left behind would fill a paper in itself, but I must mention a few of the things that struck us. We sat down to the table, quite a company of us, Mrs. Harvey and her little daughter, Miss Helmbrecht who will have charge of the work during Sister Harvey's absence in America, Brother and Sister Sugar, which Brother has charge of the building work, Miss Parker, Miss Olga Aston, my wife and myself, a little Pentecostal convention in itself. Then they showed us about the place and we saw the boys' dormitories filled with happy boys, the huts where the women lepers were, the houses where the men lepers were, the church where the boys go to school because as yet they have no school building, the zenana quarters of the women, where they live and do industrial work, such as making lace, etc., the new building going up, the large ox-cart recently made by Brother Sugar, which is large enough to hold a cot, and with seats for six or eight workers which looks, with its water-proof top and side curtains, something like a miniature tabernacle or Noah's Ark on wheels, but is wonderfully well adapted for district work—these things, together with many others, demonstrated to us that Sharanagar, with its family of over 225 is indeed, as its name implies, a "Hebron" or "City of Refuge" raised up by God to which many weary souls may flee and find protection from the wrath of the ever-pursuing avenger. As we left Sharanagar, after about an eighteen-hours stay, we could but say from full hearts, "God bless Sharanagar and make it more and more a 'City of Refuge' to many."

Our next and last visit among the Assemblies of God Missions was at Bara Banki, where we arrived by train on the afternoon of March 7. Here Sister Olga Jean Aston and Mr. Barrick, with his little boy met us at the station and took

us to their nearby bungalow in the civil lines. Sister Aston related to us the wonderful way in which God gave them the opportunity of renting their bungalow when there seemed no spare bungalows to be had. We also saw their little orphans and the happy way they seemed to be getting on. Then we took a snapshot of them all and soon took our leave of them, after less than twenty-four hours' visit asking the Lord to also bless these, His two hand-maids and use them in preparing many young hearts to meet our blessed Lord Jesus, whose coming is so near and dear to us, but which will be such an awful catastrophe to these unprepared heathen.

From Bara Banki we started for our home in Abbottabad, where we arrived in due course on March 16, having completed our journey by the will of God, and ready to resume the work the Lord is laying upon us here.—A. L. Sloum, "Elim," Abbottabad, N. W. F. P., India.

THE BUILDING AT FAT SHAN

Miss Mattie Ledbetter writes concerning the building of the mission station at Fat Shan, South China, "We know you will want to keep informed about the building at Fat Shan. The building is going up, and to date we have received about \$7065.00, leaving a balance needed to complete the building of nearly \$2000. Our faith has been tested somewhat during the past month for not much has come in for the building, but we believe God will see us through. May God bless everyone who has helped in giving. Your reward is sure in heaven. We hope the matter will soon be off our hands so that Miss Bailey and I can begin to rest, now that we have come home on furlough. We need it."

VICTORIES IN CARAZ, PERU

Mrs. Flora L. Hogan writes of victories in Caraz. Some months ago the missionaries in Caraz had to flee for their lives and soldiers were sent to protect them. Sister Hogan now writes, "Last week the head soldier who went from Caraz to Yungay to protect us while packing, gave his heart to God. We gave him literature and three converts are the result. The children of the converts were refused admittance to the public schools if they did not confess and attend mass. The Lord had school postponed a month and now that is settled. We would be glad if we had a school for these children."

Brother David A. Barth writes from Hong Kong, S. China, "We are much encouraged by the way God is working among the Chinese. A number just lately have believed the Gospel and are asking for baptism. We are very thankful for a Spirit-filled, hot-hearted Bible woman who received her Baptism thirteen or fourteen years ago and has gone on with God. She is a great help to us.

"We understand that the report has gone out again that our mission is self-supporting. This is a great mistake. Our Mission expenses last year were over \$300 Mexican, and for this quarter have been over \$100. Please continue in prayer for us as the hot weather will soon be here."

:- FORTHCOMING MEETINGS :-

MEETING AT CHAFFEE, MO.

A meeting for ministers of the Southern Missouri District will be held from May 30 to June 3. Further information from Elder Homer E. Waddle, Chaffee, Mo. J. E. Spence, Chairman.

TENT REVIVAL, BELLINGHAM, WASH.

Evangelist Mary T. Miller will preach from June 3 to 7. From June 19 to 22 the Northwest District Council will meet. Elder D. W. Kerr is expected to remain and preach several days after the conference is over. Robert Gillespie, Pastor, 1204 23d St.

REVIVAL CAMP MEETING AT BUXTON, NORTH DAKOTA

June 20 to July 4, on the Epoch Olson farm. Two meetings daily—2:30 and 7:30 p. m. Meals served on the ground. Evangelist Watt Walker in charge. Come and bring musical instruments. For further information write Enoch Olson, Buxton, N. Dak.

REVIVAL CAMPAIGN AT PETOSKEY, MICH.

The Lord willing, a revival campaign will begin July 22, 1923, for three weeks or longer, at the corner of Wakozoo & Michigan Streets. Evangelist William Lambert Brant, from Chicago, will be in charge. Should any of the brethren who are in fellowship with the General Council pass this way, we invite them to meet with us on faith lines—John C. Roberts, pastor of the assembly, 410 West Lake St.

LANCASTER CAMPMEETING

The Eastern District Camp Meeting for the eastern end of the district will be held in the beautiful "WILLIAMSON CITY PARK," Lancaster, Pa., from August 10 to 12 inclusive. Those coming from a distance on either the Pennsylvania or Philadelphia & Reading Railroads, will take street car at the city square and transfer to the Rocky Springs Park street car and get off at "WILLIAMSON CITY PARK." Workers will be announced later. For further information as to meals, tents, etc., write L. A. Hill, 839 East Orange St., Lancaster, Pa. (Bell Phone 2526-M), or E. C. Sikes, 5 Madison St., Paterson, N. J.

BINGHAMTON EVANGELISTIC CAMPAIGN

Binghamton, N. Y., June 10 to July 3. A city-wide revival campaign will start in Binghamton, Sunday night, June 10, and continue for three weeks. Meetings will be held in a mammoth tent. Several musicians and a large choir will help to put old-fashioned ardor into the campaign. The Argue evangelistic trio—father, son, and daughter—of Winnipeg, Canada, will be in charge. Delegations are coming from surrounding cities to help push the battle and get under the showers of blessing. Plan to spend your vacation with us. Singers and musicians are invited. Bring the sick, for hundreds have been healed in their meetings; the deaf caused to hear, the dumb to speak, the blind to see and the lame to walk. If you have not yet been filled with the Spirit, be sure to come. For further information write Pastor John Kellner, 34 TAYNTOR AVE.

PENTECOSTAL CAMP MEETING EATON, OHIO

A Pentecostal camp meeting and convention will be held, the Lord willing, at the famous Preble County fairground, Eaton, Ohio, June 3 to 17 inclusive. We are glad to announce that the Indian evangelist, Watt Walker, of Oklahoma; Evang. Soules of Byesville, Ohio; and Miss Marguerite Flint, missionary from India, are the special workers. All ministers and Christian workers are invited. Free entertainment provided for special workers. This beautiful and well-equipped place has been offered for this camp. Plan your vacation for the above date. For information write E. M. Lockwood or J. M. Marsh, Eaton, Ohio.

SOUTHERN CALIFORNIA DISTRICT COUNCIL MEETING

The fourth annual meeting of the Southern California District Council will be held at the Long Beach Pentecostal Assembly, W. R. Potter, Pastor, 338 East Third St., June 8 to 10, sessions beginning at 10 a. m., and continuing afternoon and evening. We are expecting Brother D. W. Kerr to be present and we are sure the Lord has many other rich blessings in store for us. The members of the Long Beach Assembly are endeavoring, so far as possible, to furnish rooms to members of the District Council while in attendance at the meetings. Those desiring to avail themselves of this accommodation should write Brother Potter at the above address as soon as possible. All matters of business pertaining to the work of the District Council will be handled in the morning and afternoon sessions, June 8 and 9.—Harold K. Needham, Secretary.

SIXTH ANNUAL COLORADO STATE COUNCIL CAMP MEETING

Denver, Colo., August 1 to 12, 1923

The annual state-wide camp meeting and convention of the Colorado State Council of the Assemblies of God will be held at Denver, August 1 to 12, inclusive. We are glad to announce that Evangelist A. H. Argue and son and daughter, of Winnipeg, Canada, have been secured as the leading evangelists for the campaign. Other prominent ministers from various states will be in attendance. The beautiful and well-equipped Rocky Mountain Lake Park in Denver has been offered us for the camp. Pray that your vacation may be spent in beautiful Denver at that time.—Maxie A. X. Clark, secretary, 1900 Lawrence St., Denver, Colo.

NORTHWEST DISTRICT COUNCIL MEETING

The Fifth Annual Meeting of the Northwest District Council will be held at Bellingham, Washington, June 19 to 22. We expect Elder D. W. Kerr to be with us for this meeting. It is important that all pastors and evangelists who are laboring in this district be present, especially those holding District Council license. An ordination service will be held at some period of the meeting. Others than pastors and evangelists are most cordially invited and welcomed to the Conference. Many matters of importance relative to the field work will be considered, as well as reports from the field. Further information may be obtained by writing Frank Gray, Chairman, 2139 South L St., Tacoma, Wash.

TEXAS CAMP MEETING

Second Annual Camp Meeting. Whitt, Parker Co., Texas, beginning August 18, 1923, and continuing until September 9 inclusive. Come prepared to camp in the open or bring your own toilet articles and camp with the workers at a place prepared especially for them; or you may get a home assigned with the people if you notify us in time. For further information write or call Lonnie Whitworth, Pastor, or either of the following: J. H. Baldwin, Secretary, J. L. Martin, Trustee.

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Songs of Revival Power and Glory, each	\$.35
per doz., \$3.75; 100 copies.....	27.50
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Gospel Song Messenger, each35
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per doz., \$3.00; 100 copies	24.00
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Soul Stirring Songs, each20
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per doz., \$3.50; 100 copies	27.50

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NORTHEASTERN COLORADO CONVENTION

Second Annual Convention and revival campaign of the Fort Morgan Assembly will be held from June 3 to 10 inclusive, observing the dedication of the new Gospel Tabernacle being completed at the corner of Seventh Ave. and Main St. Evangelist Hardy Mitchell, from Fort Worth, Texas, and other speakers are expected. There is ample camping room for visitors. Come believing for Colorado. For further information write Eric Booth-Clubbhorn, Box 485, Fort Morgan, Colo.

CAMP MEETING AT FAYETTEVILLE, ARK.

July 15 to August 5. Evangelist J. A. McPhail, of Oswego, Kans., has been engaged to come with a large tent for an old-time Pentecostal revival. He is used in praying the prayer of faith. If you want salvation, healing, the Baptism in the Holy Ghost according to Acts 2:4. Come. Come and help give Fayetteville an old-time camp meeting. A good place to camp. Fine water. The assembly will take care of workers.—Berl Dodd, pastor; R. I. Bixler, elder.

BYESVILLE, OHIO, CAMPMEETING

The Third Annual Camp Meeting of the Byesville Assembly will commence August 17 and continue over three days. We have secured the same beautiful grounds this year. The evangelistic services and music will be in charge of the Canadian Evangelistic Trio, A. H. Argue, son, Watson, and daughter Zelma. Brother and Sister Wilbert R. Williamson, returned missionaries from South China will bring news from that field. Three services daily. We will have about twenty-five tents on the grounds, besides the big top. For information address the pastor, J. Clark Soules, 101 S. Seventh St., Byesville, Ohio.

OKLAHOMA STATE CAMP MEETING

The Oklahoma state camp meeting will be held at Anadarko, Okla., August 12, in the city park. Brother Jacob Miller, of Fort Sumner, Okla., will be in charge of the night services. Brother E. N. Bell, of Springfield, Mo., will give special Bible lessons every day. Let all ministers in the state plan to be there, and let us do our best to make this the best camp we have ever had. This is a new field, but we are sure that the business men have given us a hearty welcome; the Indians are very much interested and are looking forward with great expectation to the meeting. Anyone having any money for the camp send it to Chairman Oscar Jones, Ninnekah, Okla., Box 44, or to E. S. Smith, District Pastor, 525 N. 8th St., Chickasha, Okla. For information write J. E. Chambliss, Gracemont, Okla.

WESTERN CANADA CAMP MEETING AT SASKATOON, SASK., JULY 1 TO 15

Special Convention Days, July 2 and 6

Brother D. W. Kerr, Presbyter General Council will be present, whose inspiring Bible lessons will be of benefit to all. Begin praying now for these meetings. Advertise in papers and throughout all the Pentecostal friends and assemblies. Write us for bills for distribution. Send us a list of names and addresses of friends, that we may extend to them a personal invitation to this meeting. All things in common, free tents for all as they are provided for a tenting party. If you do not send it, as tents are scarce. Bring your own bedding and toilet articles. Meals on freewill offering plan. All offerings, inquiries, correspondence, etc., will be sent to H. M. Cadwalder, General Delivery, Saskatoon, Sask., as Brother Schneider, Secretary of the District, is in the U. S. at present. Chairman, H. M. Cadwalder.

TEXAS DISTRICT (NORTHWEST) CAMP MEETING

The District camp meeting for the northwest portion of the District will be held at Wichita Falls, Texas, July 27 to August 5. The brethren of the northwest part of the district being assembled in convention at Electra, Texas, voted to make this camp a district camp, so come on, brethren of the district, with your advance offerings toward getting the camp started. Let each pastor take up a special offering as soon as convenient after reading this announcement and send to the treasurer of the committee. Be sure to bring your toilet articles and bedding. We will try to arrange for dormitories on the grounds. The table will be furnished on the free-will offering plan. Please pray that these offerings may be forthcoming, for "Except the Lord build the house, they labor in vain that build it." Send your offerings and address all communications to Wm. McCaffrey, Secretary, Camp Meeting Committee and Presbyter of N. W. District, 1400 Fifth St., Wichita Falls, Texas.

SPEND YOUR VACATION THIS YEAR IN SAN JOSE, CALIF.

Revival services will be held in the tent at Fourth & San Antonio streets during May, June, July, August, and September. Look for the tent opposite the Normal School grounds as you come by train from the south.—M. Freimark, Pastor. (Adv. 504).

BROTHER WIGLESWORTH'S ADDRESS

Brother Wiglesworth's present address is 70 Victor Road, Bradford, England. He expects to be in this country in August.

NEW CASTLE CAMP MEETING

The Eastern District Camp Meeting for the western end of the district will be held in "WALTON GROVE," New Castle, Pa., from July 6 to 22, inclusive. Those coming from a distance can take any street car from either railroad depot and transfer to Highland Avenue street car. Get off at Fairmont Avenue, walk two squares to the camp, in "WALTON GROVE." Workers will be announced later. For further information as to accommodations, etc., write John Warton, 410 Florence Ave., New Castle, Pa., or Lewis H. Eberich, 104 Bailey Ave., Pittsburg, Pa. (509)

CONTRIBUTIONS FOR HOME AND FOREIGN MISSIONS

From May 11 to May 17, Inclusive

(This does not include offerings for expenses of the Foreign Missions Dept.)

- \$1.125.00: Assembly, Detroit, Mich.
- 259.00: Assembly, Granite City, Ill.
- 161.13: Assembly, San Diego, Calif.
- 150.00: Assembly, Wichita, Kans.
- 123.15: Fourth & Grand S. S. & Assembly, Dallas, Texas.
- 120.00: Glad Tidings Revival Assembly, Oakland, Calif.
- 100.00: G. M., Irwin, Pa.
- 96.00: Assembly, St. Louis, Mo.
- 93.00: Assembly, Essex, Mo.
- 81.43: Assembly, Puxico, Mo.
- 60.91: Assembly, Minot, N. Dak.
- 58.00: Assembly, Chester, Ill.
- 55.00: Tent Meeting, Roseville, Calif.
- 50.30: E. D. W., Butler, N. J.
- 40.00: A. P., Westbrook, Me.
- 38.50: Assembly, Bucklin, Mo.
- 35.00: E. S., New London, Conn.
- 34.50: Grace Tabernacle Church, Syracuse, N. Y.
- 33.25: S. S., Collinsville, Okla.
- 30.00: J. P. N., Fresno, Calif.; Assembly, Hagers-town, Md.; H. S., Bend, Wash.
- 29.00: Highway Pent' Mission, Sunnyvale, Calif.
- 27.40: J. F. P., Fredonia, Kans.
- 25.50: F. V. C., San Francisco, Calif.
- 25.00: Z. A., Alton, Ill.
- 22.50: Pent' Church, Lankershim, Calif.
- 21.00: Glad Tidings Mission, Stockton, Calif.
- 20.00: A. & E. G., Hinton, Ind.; A friend, Culpepper, Va.; Assembly & S. S., Spokane, Wash.; Mr. & Mrs. R. F., Tat, Calif.; Mrs. A. H., Keenesburg, Colo.
- 19.00: H. L. S., Chicago, Ill.
- 18.86: Assembly, Galena, Kans.
- 18.84: Assembly, Denver, Colo.
- 17.00: Full Gospel Assembly, Sioux City, Iowa.
- 17.60: Assembly, Flint, Mich.
- 17.30: S. S. & Assembly, Harrington, Wash.
- 17.00: Mrs. A. M., Osage City, Kans.
- 16.42: Assembly, Woodriver, Ill.
- 16.05: Assembly, Live Oak, Calif.
- 15.81: Assembly, Sunnyside, Wash.
- 15.00: C. L. E., Escondido, Calif.; Young People's Org., Granite City, Ill.; People's Church, Hanford, Calif.; D. G. & Mother, Clymer, Pa.; Mr. & Mrs. J. H. B., Kewanee, Ill.; Assembly, Witherbee, N. Y.; E. P. N., Seattle, Wash.; Assembly, Dayton, Ore.; Mrs. S. W. W., Dayton, Texas.
- 14.83: Assembly, Alton, Ill.
- 14.62: S. S., Dunsmuir, Calif.
- 13.00: H. G. M., San Diego, Calif.; S. S., Kinston, Ala.
- 12.00: J. N. R., Brooklyn, N. Y.
- 11.50: C. K., Noxville, Texas.
- 11.40: Assembly, Nelsonville, Mo.
- 11.00: Mr. & Mrs. F. R. G., Zion, Ill.
- 10.00: A. K., Richmond, Ind.; J. N., Coalhurst, Canada; Mr. & Mrs. C. H. G., Kimberly, Minn.; Tithes from a friend, Wilton, N. Dak.; Rohlers Pent' Assembly, Dover, Pa.; Mrs. W. M., Philadelphia, Pa.; R. C. O., Los Angeles, Calif.; Mrs. S. T. D. & Mrs. T. S., Gollad, Texas; C. S. B., Onalaska, Wash.; W. B. E., Pacific Grove, Calif.; Marionville Church, Mo.; Assembly, Avant, Okla.; H. J. S., Youngstown, Ohio; Mr. & Mrs. L. L., Marshfield, Wis.; A. A., Rockville Center, N. Y.; J. W. B., Coffeyville, Kans.
- 9.55: Pent' Assembly, Payette, Idaho.
- 9.35: J. B., Seattle, Wash.
- 9.00: J. E. B., Kingsport, Tenn.; A. C., Sanger, Calif.
- 8.88: People's Tabernacle, Coffeyville, Kans.
- 8.30: Young People's Org., Granite City, Ill.
- 8.10: Port Lavaca, Texas.
- 8.09: Assembly, Oak Cliff, Texas.
- 7.58: P. M. S., Newcastle, Texas.
- 7.06: Assembly, Oroville, Calif.; Pent' Christ Church, Stormville, N. Y.; Mrs. R. W. G., Fort Worth, Texas; Assembly & S. S., Sullivan, Mo.; A friend, Newport, Ark.
- 6.90: Assembly, Sedalia, Mo.
- 6.25: Mrs. J. F. S., Truesville, Ky.
- 6.00: J. W. H., Marvell, Ark.; J. G., Fortuna, Calif.; Assembly, Protection, N. Y.; Assembly, Arcadia, Kans.; Mrs. J. O. Y., Medical Lake, Wash.; Assembly, Milan, Tenn.; S. S., Wright City, Okla.
- 5.95: Full Gospel Mission, Macksburg, Iowa.
- 5.40: A. V. H., Pierce, W. Va.
- 5.00: L. A. S., Oroville, Calif.; Mrs. E. M., Petersburg, Texas; S. S., Ft. Collins, Colo.; Pent' Assembly, Forest Grove, Ore.; Mrs. W. W. P., Grand River, Iowa; Mrs. D. & Mrs. B., Lincoln, Calif.; A friend, Endicot, N. Y.; Assembly, Cozahoma, Ark.; Mrs. F. N. S., Browning, Ill.; A friend in Ga.; R. D. L., Koshkoning, Mo.;

- F. R., Atwater, Calif.; Pent' Church of Christ, St. Louis, Mo.; Mrs. W. D., Denver, Colo.; C. K., Minneapolis, Minn.
- 4.90: S. S., Newcastle, Texas.
- 4.55: A. G., Seadrift, Texas.
- 4.50: I. E. T., Larned, Kans.
- 4.31: E. P., Elgin, Texas.
- 4.00: P. W., Cleveland, Ohio; C. B., Manakin, Va.; Mrs. B. W., Walla Walla, Wash.; W. M. C., Russellville, Ark.
- 3.50: Mrs. C. M. C., Clarkston, Mo.
- 3.35: Assembly, Van Buren, Ark.
- 3.10: Mr. & Mrs. G. G., Dayton, Texas
- 3.00: Mrs. I. T. J. & friend, Clear Lake, Wis.; Mrs. G. L. F., Sullivan, Mo.; Claylick Assembly, Ky.; Mrs. M. B. M., Newberry, S. C.
- 2.50: S. M., Benton, Ill.; S. B. D., Tallapoosa, Mo.
- 2.35: Meeds Quarry Church, Knoxville, Tenn.
- 2.30: Mrs. I. F. C., Hinton, Okla.
- 2.25: J. E. H., Houston, Texas.
- 2.12: Assembly, Dexter, Mo.
- 2.00: Mrs. E. M. V., Redford, Mich.; Assembly, Ninnekah, Okla.; Mrs. R. McC., Luverne, N. Dak.; Assembly, Pennville, Mo.; M. E. W.,

- Brunswick, Mo.; Anon, Glyndon, Minn.; Mrs. R. M. H., El Dorado, Ark.; Anon, Binghamton, N. Y.
- 1.84: J. W. R., Monette, Ark.
- 1.75: F. Westy, Mont.
- 1.50: E. F. Cement, Okla.; Mrs. C. B. C. Moss
- Beach, Calif.; S. S., Bucklin, Mo.; M. G., Huron, S. Dak.
- 1.44: J. B. McD., Casa, Ark.
- 1.00: M. A. W., Memphis, Tenn.; E. R. P., Tulara, Calif.; Mrs. A. D., Rochester, Mich.; Peaceful Bend Assembly, Cuba, Mo.; J. N., St. Louis, Mo.; D. O., Princeton, Mo.; Mrs. D. A. J., Aberdeen, N. C.; Mrs. A. S., Browning, Ill.
- Total, less \$1,588.49, amounts given direct to missionaries by assemblies.....\$2,397.15
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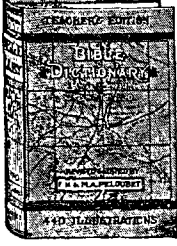
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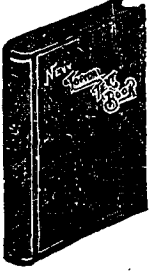
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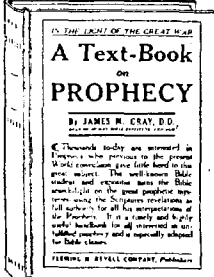


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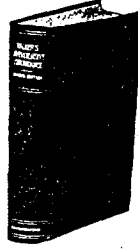
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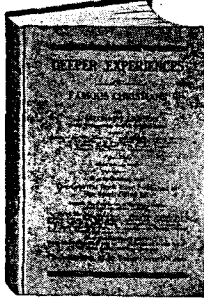
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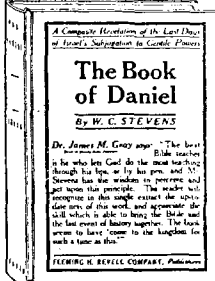
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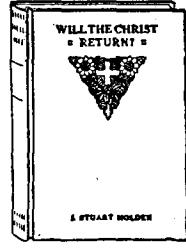


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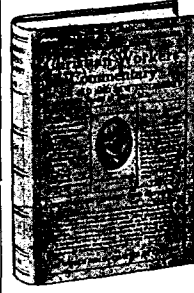
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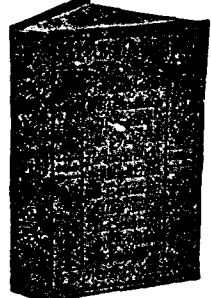
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