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Blessing Ahead, Also Disaster



GOD anointed Jesus of Nazareth with the Holy Ghost and power, who went about doing good and healing all that were oppressed of the devil, for God was with Him (Acts 10:38). Satanic oppression is not lifted, neither has God lifted the anointing of the Spirit from His Son. As long as Satan does works of oppression, so long will the anointing be upon the Son to undo the works of the devil.

It says in the Word, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. 12:12). But Christ anticipates that. Christ comes first to receive His own unto Himself, and as great wrath is foretold to the inhabitants of the earth, so is great blessing prophesied for those who are His.

Note Joel's prophecy, "I will pour out my Spirit upon all flesh . . . and I will shew wonders . . . before the great and terrible day of the Lord come." The great and terrible day of the Lord preceded by an outpouring upon all flesh! Blessing before judgment! Mercy before disaster! Mercy anticipating disaster.

When God pours out, His blessing is limitless, it cannot be measured. Can you count the raindrops or the flakes of snow? Can you measure the thunder or the lightning? And when God declares that He will pour out of His Spirit upon all flesh, you can count on a comprehensive outpouring and one that will be worthy of God.

Look at the first outpouring on the day of Pentecost, spreading to all parts of the known world, turning the world "upside down." And what you see of Christianity in the world today is the evidence of it.

And you can count on the latter rain transcending the former, so that the former things do not come to remembrance. If there is to be universal disaster, there will be universal blessing first. Prior to wrath coming upon the residue, the Lord comes in power and blessing to His own. But in spite of this, there will be a rejection of the Spirit and of mercy by many. Will He find faith on the earth when He comes in judgment? He will deal without mercy with those who refuse His mercy.

God anointed Jesus of Nazareth, and the anointing is not lessened but intensified. If Satan has great wrath because the time is short and his acts increase correspondingly, the Son has great mercy and His acts increase correspondingly.

God has set Him upon His throne, God has highly exalted Him. Why? Because He carried out His Father's will. He was manifested to undo, to nullify the works of the devil, and yet people say, "There is no devil and no devil's work." Then if that be true, God anointed His Son in vain.

The Son received a specific anointing for a specific work of a specific purpose to meet a specific enemy—that old serpent, the devil, whose work Christ undid mostly at the cross. He conquered death, disease, despair and destruction. Rejoice in that He whom God anointed obtained and still maintains the victory. The voice that said, "Get thee behind me, Satan," will also later command him to be bound with chains and cast into the lake of fire and brimstone.

Jesus Christ is conqueror over sin, sickness, death and the devil himself.

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RISING INTO THE HEAVENLIES

Evangelist Smith Wigglesworth

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Our lesson is in the first Epistle of Peter, chapter 1.

Whenever, in the history of the world, there has been a divine revelation, God coming forth in some manifestation of His Spirit, there have been antagonism and opposition to the same with persecution of those who received such manifestations or revelations. In the old dispensation, as well as in the new, when the Spirit of God has been moving mightily, there has been trouble and difficulty.

Why is this? It is because there are some things very much against revelation of God and the operation of the Spirit of God. First, there is the flesh, the natural man, because, "The carnal mind is enmity against God" (Rom. 8:7). The very fact that men throughout the world, as a rule, are opposed to the working of God, is evidence of the truth of this statement of Scripture.

Out of this enmity of the mind of the natural man against God grows the opposition of the world, which is the mass of these antagonistic individuals. Our Lord Jesus Christ has made it unmistakably plain to all His followers for all time that the world is contrary to Him and to His kingdom. He said concerning His disciples, "I have given them thy word; and THE WORLD HATH HATED THEM, because they are not of the world, even as I am not of the world" (John 16:14).

The devil and all his evil hosts are also arrayed against all manifestations of God. The devil is "the prince of this world;" and he is "the spirit that now worketh in the children of disobedience." All these are opposed to God and His working; but they can never defeat the purposes of God.

So far as the human eye can see, God's cause is often in the minority; but viewed by those who have spiritual eyesight, "They that be with us are more than they that be with them" (2 Kings 6:16). So, as Elisha said to his servant, "Fear not." Wickedness may increase and abound; but when the Lord raises His banner over the saint, it is victory, though the saint may seem to be in the minority.

So we read in the first verse that these saints were "scattered abroad," meaning that they did not have much liberty to meet together, but were driven from place to place. In the days of John Knox of Scotland the people who served God had to be in very close quarters, because the Roman church set out to destroy them. They were in the minority from the human viewpoint, but they swept through to victory, and the Roman power was defeated in Scotland. Cry to God that it may not rise again, for it has always meant bloodshed to the saints of God and opposition to the working of the Holy Ghost.

The Holy Ghost wants us to understand our privileges—"elect according to the foreknowledge of God the Father, through sanctification of the Spirit." This work of the sanctification of the Spirit does not refer to cleansing from sin. It refers to a higher order of redemptive work. The blood of Jesus is all-powerful for cleansing; but when sin is gone, when we are clean and when we know we have the Word of God in us, and when the power of the Spirit is bringing everything to a place where we triumph over all evil,

then comes a revelation through the Spirit which lifts you on to higher ground and unveils the fulness of the life of Christ within us in such a way that we are led on till we are "FILLED unto all the FULNESS of God" (Eph. 3:16-19, 20). This is the sanctification of the Spirit. It is the great work for which the Spirit is given. This is the purpose for which God has called you; but whether you have accepted your election, whether you proved yourself worthy of your election, whether you have allowed this Spirit to thus sanctify you, I do not know; but if you yield yourself to God and let His Holy Spirit have His way in your spirit to lead you into the will of God, as it is revealed in the Word of God, He will not fail to "do exceeding abundantly above all that we ask or think."

This word "elect" is a very precious word to me. It shows me that, before the world was, God planned to bring us into such glorious triumph and victory in Christ that "unto him (shall) be the glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:21). Feed upon these words. Let them sink into your heart—God has purposed to do for those in the church something which will redound to the glory of His Name unto the endless ages. This is the most solid ground for faith—that salvation is to be "to the praise of the glory of His grace" (Eph. 1:6). God has predetermined, has planned, has made full provision to accomplish this wondrous work in all who will not "frustrate the grace of God" (Gal. 2:21).

Some people pervert this blessed truth; they say, "Oh, well, you see, we are elected; we are all right." I know many who believe in that kind of election. They say they are elected to be saved; and they believe others are elected to be damned. It is not true. Everybody is elected to be saved; whether they come into it or not is another thing. This perverted view of this precious truth makes souls indifferent to its great purpose, the "sanctification of the Spirit." This is one of the ways in which Satan opposes the work of God in the world—by perverting it, making it to appear to mean something that it does not mean; so that souls are kept from pressing on into the glorious purpose of God for which salvation was planned. That would be a poor salvation which did not deliver man from the thing which causes all the sorrow and trouble in this world—SIN.

Notice again, this sanctification of the Spirit is "unto obedience and sprinkling of the blood of Jesus Christ." There is no sanctification if it is not sanctification unto obedience. There would be no trouble with any of us if we would all come definitely to the place where we understand and accept that Word of our Lord Jesus when He said, "For their sakes I sanctify myself, that they also might be sanctified through the truth." "Sanctify them through thy truth; thy word is truth" (John 17:19, 17). When you come into the election of the sanctification of the Spirit, you will be obedient to everything revealed in that Word; and in the measure that you are not obedient you have not come into the sanctification of the Spirit. A little thing spoils many good things. People say, "Mr. So-and-So is very good, but—" "Mrs. So-and-So is

excellent, but—" "Oh, you know that young man is progressing tremendously, but—" There are no "buts" in the sanctification of the Spirit. "But" and "if" are gone, and it is "shall" and "I will" all the way through. Beloved, if there are any "buts" in your attitude toward the Word of Truth, it indicates that there is something unyielded to the Spirit. I do pray God that we may be willing to yield ourselves to the sanctification of the Spirit, that we may enter into the mind of God regarding this election, in actual possession of it.

Perhaps to encourage you, it will be helpful to show you what election is; because there is no difficulty in proving whether you are elected or not. Why are you interested in this book? Is it because you have a desire for more of God? If so, it is God who has given you that desire; and God is drawing you unto Himself. If you have truly received Jesus as your Lord and Saviour, it has been because the Father drew you to Him; for He said, "No man can come to me, except the Father which hath sent me draw him" (John 6:44). And we may be sure that God will not go back on what He has begun to do; for our Lord Jesus added to the above, "And I will raise him up at the last day." Also the apostle Paul says, in Philip-
 pians 1:6, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

When I think of my own case, I recall that in my childhood I was strangely moved upon by the Spirit. At the age of eight years I was definitely saved; and at nine, I felt the Spirit come upon me just as when I spoke in tongues. You may say, "When I was in sin, I was troubled." Thank God for it; for it was His Spirit that troubled you.

It is a most blessed thought that we have a God of love, of compassion, and of grace, who willeth not the death of one sinner. God has made it possible for all men to be saved, by causing Jesus, His well beloved Son, to die for the sins of the whole world. It is true that He took our sins; it is true that He paid the price for the whole world; it is true that He gave Himself a ransom for many; it is true, beloved, it is true. And you say, "For whom?" "Whosoever will, let him take the water of life freely" (Rev. 22:17). What about the others? It would have to be a refusal of the Blood of Jesus; it would have to be a refusal to have Christ reign over them; that's it. It is "Whosoever will," on the one side, and "Whosoever won't" on the other side; and there are people in the world who "won't." What is up with them? "The god of this world hath blinded the minds of them that believed not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor. 4:4).

Through sanctification of the Spirit, according to this election, you will get to a place where you are not disturbed. There is a peace in the sanctification of the Spirit, because it is a place of revelation—of heavenly places into which you are brought. It is a place where God comes and makes Himself known unto you; and when you are face to face with God you get a peace that passeth all understanding, and which lifts you from state to state of inexpressible wonderment. Oh, it is wonderful!

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (vs. 3). This sanctification of the Spirit brings us into definite line with this wonderful "lively hope" of the glory of God.

A lively hope is exactly the opposite of something

dead. A lively hope means movement. A lively hope means looking into what we hope for. A lively hope means pressing into that which is promised. A lively hope means leaving behind you other things. A lively hope means keeping the vision. A lively hope sees Jesus coming. And you live in this lively hope. You are not trying to make yourself feel that you are believing. But this lively hope keeps you waiting, and ready, and filled with the joy of expectation of the coming of the King. Praise the Lord! If the thought of the coming of the King is not such a lively hope to you, you need to search whether you have ever truly enthroned Him as King over your own life. God has this in mind for you. There is real joy in expectation of His coming; and there will be infinitely greater joy in the realization.

I trust that you will be so reconciled to God that not one thing will interfere with your having this lively hope. If you have any love for the world, this hope cannot be a lively hope to you; for His coming will mean the overthrow of the world. If there is in you the pride of life, this hope cannot be to you a lively hope; for every high thing will be brought low in that day (Isaiah 1).

Salvation is very much misunderstood. That which comes to you in a moment of time, through believing, is only the beginning. Salvation is so wonderful, so mighty, so tremendous, that it goes on and on from one degree to another until there shall be nothing in us from which we need to be delivered, either in spirit, or soul, or mind, or body. Everything is ready so far as God is concerned, and is waiting for man to get ready to receive it. Sin began in the spirit of man, and salvation must be wrought out there before there can be deliverance from the consequences of sin. In the meantime, if we rest our faith in the power of God, we will be "kept by the power of God through faith unto salvation ready to be revealed in the last time."

You have no idea what God wants to do for you through trials and temptations. They do two things for us: Where there is anything wrong in us which we are not recognizing, they bring it to the surface, that we may see our need of God's salvation in this respect. But why are the most faithful also of God's children tried and tempted? It is that their very faithfulness and loyalty and the purity of their faith may be MADE MANIFEST, and "found unto praise and honor and glory at the appearing of Jesus Christ." Gold has to be tried with fire, and it is made more precious thereby. Your faith, Peter says, "is MUCH MORE PRECIOUS than gold that perisheth."

One day I went to a certain place and a gentleman there said to me, "Would you like to see the purification of gold?" I replied, "Yes." So he got some gold and put it into a crucible, and put a blast of heat under it. First it became blood red, and then changed and changed. Then this man took an instrument and passed it over the gold. It drew off something, which was foreign to the gold. He did this several times, until every bit of that foreign substance was taken away. Then he said to me, "Look!" And there we both saw our faces in the gold! It was wonderful!

My brother, the trial of your faith is much more precious than of gold that perisheth. As you are tested in the fire, the Master is bringing the dross to the surface, that He may take it away, all that hinders His image being seen in you—taking away all the dross from your life, all that is not enduring, all that is not precious in His sight.

It is lovely to know that, in times of misunder-

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REMINISCENCES

Elizabeth Sisson

Early in 1905, at the beginning of the Welsh revival, I was in San Francisco. Friends from across the water kept mailing me the daily newspapers from London and other big cities, with large headlines on the front page, "News of Last Night's Meeting in Wales." God had captured the English press, and as I read I found He had likewise taken possession of the Welsh church buildings irrespective of denomination. And still further He had for the time being, by the Holy Ghost, got the grip on the Welsh mind. As I read on day by day I wept for joy, beholding His mighty movings by His precious Spirit.

One day God spoke through my whole being, "This is not a Welsh revival; this is the beginning of a world-wide revival. Wilt thou be a factor in a world-wide revival?" The phrase "world-wide revival" staggered me. I had not heard it before. Then came the suggestion, "This is not of God. World-wide revival! Whoever heard of such a thing! You know in all the annals of church history there never has been a world-wide revival!" But as I kept low before God, and covered with the Blood, and asked Him to protect me from this suggestion if it were Satanic, the words were repeated over and over, with increasing heavenly bliss and glory filling my soul: "Wilt thou be a factor in a world-wide revival?" There was pressed upon me a definition of the word "factor"—a working power by prayer. I thought, "Oh, what a calling! Beyond Martin Luther's, Wesley's, Finney's, Moody's, for none of them had been working powers in a world-wide revival."

Dear reader, that is just the summons of this present hour to every blood-washed soul that hears these words—to be a factor in a world-wide revival. In these last days God, by His mighty acts has certainly dated this as the "Time of the Latter Rain." It has walked in on us in answer to increasing power of prayer among His people; and will walk still faster if you join the praying band.

When once convinced this call was of God, overwhelmed with the dignity of it, I threw myself down at His matchless feet for an upfitting for the holy work. My conception was that I needed for so lofty a calling a new departure out of all my former life, as great and pungent as that God would effect in saving from sin to grace a drunkard, a thief or profligate.

How mightily He answered! I was brought into a spirit of prayer—wordless prayer night and day—my whole being seemed often all on flame with God-

breathed desires that could not be formed in word or thought. This life was not left uncontested by the enemy; but oh, how God controlled him by His own Word. It kept coming to me, "In the last days, saith God, I will pour out of my Spirit upon all flesh." As I turned to Peter's sermon (Acts 2:17) and read it, the thought came, "That was fulfilled then in the first century." But God whispered in my heart, "Turn to the quotation in Joel (2:23)." I found there were two rain periods in the promise, the former and the latter rain; and as Peter stood at the beginning of Pentecost in the former rain, so now in the end of the age we stood in the latter rain—one being as the springtime and the other the harvest hour in the Palestine climate and in its spiritual significance. We were at the end of the age and the latter or harvest rain was due.

Oh, how bright the revelation was becoming! A world atlas lay on the table. I took it up, saying, "All flesh, all flesh; Lord, I will see what all flesh means." I opened at the first map, the two Americas, and running my finger over every part I said, "Lord, in Thy mouth 'all flesh' means all flesh here." Then turning the next page I said, "All flesh' must mean all flesh here," and so on until I had traced the words over every atom of land in the world-atlas. Then the immensity of God's harvest plan of Pentecost burst upon me, and with joy I sobbed out, "Why, Lord, that must mean millions converted unto Thee!" Quicker than a flash my tongue was taken up in my mouth and handled by Another, with uncontrollable force and speed—"Yes, and hundreds of thousands of new missionaries, hundreds of thousands of new missionaries." My tongue thus used repeated this several times with the power and rapidity of a steam trip-hammer, and then was loosed again in my mouth.

I reflected, "Yes, if the whole earth is evangelized, and millions converted under the high pressure of the fullness of the Spirit, as on the day of Pentecost, undoubtedly it would be with full-fledged missionary zeal, for was not the very first commission meant not for apostles only but all disciples? "As the Father hath sent me even so send I you." Was not the provision of the fullness of His Spirit for all believers, that each one of them might disciple other disciples? "Disciple all nations, teaching them to observe all things I have commanded you."

So with the joy of such a plan of God, He kept me by His Spirit praying for the outpouring of that Spirit upon "all flesh." Later I was called from San Francisco to Los Angeles. Here I met some who had been in Wales during the time of the revival, for that was now passed. These, with others, were holding on to God to give Los Angeles what He had given Wales. As I tarried continually before the Lord I was conscious of a cleansing in the spiritual atmosphere, holy forces gathering above us. And I, who was praying not for Los Angeles only but for world-wide revival, cried, "It will break here." Believing ones were rejoiced and we were all encouraged to hold on, low at His feet. Then came a sudden and imperative divine call for me to go north, to San Jose and San Francisco, and then east to my home in Connecticut. But the others would not bid me good-bye. "Surely you are mistaken. God will not bid you go. The revival is to break out here." "Yes, I know," said I, "it will break out here, but I must away."

I had gotten as far as Denver, Colorado, when letters following announced, "It has come! The great revival is here. Neither the church (Azusa St.) nor the street in front of it can hold the people. From pavement to pavement it is solid full—sinners on their

knees crying for mercy; the most humble classes of blacks and whites often instructing those kneeling in the street in costliest garbs crying for mercy; and all as solemn as the judgment day. But oh, such joy! And all who get the blessing speak in tongues as they did on the day of Pentecost."

These letters brought new light. I had never prayed for this new tongue but my heart was encouraged, and the prayer of the Spirit—wordless but so intense, like a fire in a furnace—seemed consuming me. I was in Denver some days with Dr. Yoakum and a band of his workers who were having a precious local revival. Each morning before the workers went out two by two to visit and pray for the sick in the slums and invite them to the meeting, a prayer-meeting was held. At this early prayer-meeting one morning I felt the Spirit leaping upon me in all this intensity of prayer. Oh! I dreaded to have it come before others; none had ever seen this demonstration of the Spirit upon me. But soon I was in the throes of the Spirit-cry and was bending back and forth on my knees; and then my tongue was once more taken in that Spirit-grip and said again and again, "A mid-continental revival, from the Atlantic to the Pacific coast, from the Arctic Ocean to the Gulf of Mexico." Over and over again it reiterated, and then the seizure left tongue and body and I dropped exhausted into the rocker before which I had been kneeling.

I was greatly exercised that Dr. Yoakum should not think it was the local revival in which we were then all so interested; still more exercised to know what I was going to say in explanation when demanded to tell why I had acted so queerly. Nobody noticed me; the prayer-meeting went on with ever brightening power, and when it was over nobody spoke to me or appeared as if anything peculiar had happened. I doubt if they ever knew it; I think God had covered me in some holy way of His own. But I found myself very much enlarged in conceptions of the great revival that was coming. When Dr. Price went last year from Pacific coast to Atlantic in such streaming revival power, conversions, healings, and Pentecostal baptisms, I thought, "This is a bit of God's plan for this North American continent." I wait with joy to see it coming.

Two years later than the Denver episode, in my own Connecticut home, while holding the wide world before the Lord for blessing, as a mother might hold a sick child in her arms, a third time my tongue was taken as in a vice and said, "I will go through that great Greek Catholic system with My Spirit; I will go through that great Roman Catholic system with My Spirit; I will go through that great Mohammedan system with My Spirit; and I will search out everyone that is **willing to come** (great emphasis on this) and give them as good a chance as I gave you." Over and over again this was spoken with a loud voice by my tongue, and my brain knew only what was being said as my voice conveyed it through my ear to my mind. This must have been eight or more years before the world war, and the shaking the czar off the throne of Russia, and breaking the political power of the Greek Catholic church, and setting free hungry Russian and Polish Greek Catholics to find the Lord. It was after the world war that God put His hand deep into the Roman Catholic system in Belgium—the most tightly closed of all the Romish countries—and now it is open from end to end to the gospel! New congregations and church buildings and gospel tents are being called for and put up continually.

Marvel of marvels, a very hungry, listening ear is everywhere found among Moslems. The "Moslem

World" tells us of a Christian church gathered from among them who call themselves "Christian Christians," churches of secret believers who keep the ordinances of baptism and of the Lord's supper. Every member of these churches has been brought in not by preaching but by a vision of Jesus. Oh, how wonderful this all seems to me, who thirty or more years ago was mobbed in Madina District, South India, for once repeating the name of Jesus Christ in a Mohammedan quarter of a village, and would have then lost my life but for a mighty miracle of God by which He delivered me!

God spoke these words about the Greek and Roman Catholics and Mohammedans through my tongue several years before I had the Acts 2:4 Baptism with tongues. Now what a joy to see Him going forward with His own program of evangelizing the world, the Spirit poured upon "all flesh" according to His Word, showers falling until there be "grass in the field for everyone."

In the mouth of God, "all" and "every" mean the same thing. It will be the gift of God to you and me if we will fall into line with Him. "Ask ye of the Lord rain in the time of the latter rain; **so** the Lord shall make bright showers (margin, lightnings)." What a thunderbolt was the great war which unloosed European conditions to new governments, to poverty, famine and many terrible complications; but this is all loosing it up in measure to the gospel, as has not been since the early centuries of the Christian era. And there is more to follow in every land the world over, when the church of God has fulfilled the summons, "Ask ye of the Lord rain in the time of the latter rain." "The Strength (Victory) of Israel is not a man that he should lie or repent, hath he said and shall he not do it? hath he spoken and shall he not make it good?" (1 Sam. 15:29).

RISING INTO THE HEAVENLIES

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standing, times when you are in the right and yet are treated as though you were in the wrong, God is meeting you, blessing you, accomplishing something which will not only glorify His name, but be to your "praise and honor and glory at the appearing of Jesus Christ." So do not chafe or fret; let the fire burn; it will do you good.

"Whom having not seen, ye love (vs. 8). "Oh, how sweet! There is no voice so gentle, so soft, so full of tenderness to me, as His; and no touch. Is it possible to love Him when we have not seen Him? God will make it possible; and, "though now ye see him not, yet believing," He will enable you to "rejoice with joy unspeakable and full of glory." Rejoice! We have something to rejoice over. Oh, what a salvation God has provided for us in all our worthlessness and nothingness and helplessness! I entreat you from the Lord to be so reconciled to Him that there will be no division between you and Him. Will you give Him preeminence in all things? Shall He not have His rightful place, and decide for you the way and plan of your life? Beloved, when you allow Him to decide for you, when you want nothing but His blessed will, when He is in very deed Lord and Sovereign of all, you will have a foretaste of heaven all the time. The Lord bless you with grace to leave all and say, "I will follow Thee, Lord Jesus."

Set aside July 2 to 4 for prayer. Others all over the country will also be praying. Ask God for world-wide revival.

LOVE TRIUMPHANT

A Missionary's Testimony

The following testimony was written seventeen years ago but was not put into print. Lately, we came across it among some papers we had put away and believing that it might be of help to some hungry soul, we are sending it forth to the glory of the Name. We would like to add that the anointing abideth and becomes more and more wonderful to us as the years pass. We have never thirsted but we have found within us a well of water springing up—we have never mourned but we have found the Oil of Joy soothing all the wounds—we have never fainting but we have found Strength near at hand. The anointing abideth for He abideth. Glory to His matchless Name!

V. S.

Love Triumphant

The love that would not let me go has triumphed at last! Patiently and persistently He allured me on until He finally won me to Himself and my soul entered into blessed union with my Heavenly Bridegroom.

One Sabbath morning after coming to India, I was weeping bitterly over my lack of power for life and service. I had wept this way before and I cried out, "Lord, what do I need? What is the cause of this lack? What wilt Thou do to make me acceptable and well-pleasing unto Thee?" I heard a faint whisper in my ear, "Child, I would betroth thee unto Me. Wilt thou consent to be wholly mine?" My heart was broken. I had expected words of reproof—how different the message! He drew very near. I felt warm breath upon me. I reached out my hands. He took them into His and the covenant was sealed.

My life from that hour began to be truly different. Many a trying time we had together. I found myself looking forward to these times with the joyful anticipation with which lovers wait for each other. For weeks this blessed fellowship continued—then it began to be less real and gradually the vision faded away.

The following year in November 1907, I attended the annual convention of the C. and M. A. held in Akola, Central India. At that time my heart was deeply searched and I saw that I had allowed His service to crowd in upon His time, so that He did not hold his former place in my affections. I humbled myself before Him. Again He drew near and I became oblivious to all about me. He never seemed so beautiful before as I gazed upon Him and repeated over and over the words, "Oh Thou Fairest One! Oh Thou Fairest One!"

However, I was grieved to find that this vision also soon faded away and I was left more lonely than before. At this time a paper called the "Intercessory Missionary" came into my hands, and in it I read of the great blessing that had come into many lives through the Bap-

tism in the Holy Spirit and fire. At the age of eighteen I had fully consecrated myself to the Lord and at the time had received a very blessed anointing of the Spirit. This I supposed to be the Baptism in the Spirit, but after a careful study of God's Word and prayerful reading of the testimonies of God's baptized ones, I became convinced that the time of the Latter Rain had come, when God was pouring out His Spirit, just as on the Day of Pentecost, in fulfillment of Joel 2:28, 29. I became very hungry for this blessed experience and asked the Lord to manifest Himself to me as He had promised in John 14:21. He impressed upon me the all essential condition of tarrying before Him in definite, expectant faith. I was very busy during the day with my work in the Orphanage, but I spent some hours each evening after dinner, waiting quietly before Him. As I tarried my heart grew more and more hungry for Himself. There was no inward struggle but the more I waited, the more calm and passive my heart became.

At this time, letters of warning began pouring in from various quarters. Questions and doubts began to arise in my mind. However one day I was greatly comforted by the message, "Whoso putteth his trust in the Lord shall be safe" (Prov. 29:25). Luke 11:11-13 came to me another day with much assurance and I began to see how greatly fear dishonors God, and to learn the protecting power of Jesus' blood.

The second week in March several of us began special waiting meetings. By this time we had grown so hungry for a greater revelation of God that we laid aside, as far as possible, all our usual work and gave ourselves to prayer. The second day of the meetings, after a message from the Word, we knelt in prayer. While we were praying, a vision of the tabernacle of Moses suddenly opened up before me. There was the brazen altar with its sacrifice, perfect and complete; the laver with its cleansing power; just beyond, the Holy place—its candlestick—its table of shewbread—its golden altar of incense. Beyond, the Holiest of all, and as I turned my eyes toward it I saw a figure pressed up close against the veil which hid it from my sight. I recognized the figure as myself and how my heart leaped as I realized I was near the place where God dwelleth. I longed for Him—my heart panted for Him. Audibly I cried, "Oh that I might come where Thou art!" I stopped short. Had I realized what I had asked? Was I able to hear the glory of His presence and the searchlight of His holiness? Was I not man and He God? Was I not vile and unclean in His sight? I trembled with fear. Then my eyes were lifted to the veil before me. It was rent from top to bottom, and for whom? The right-

eous? No, the sinner! Why rent? To keep him outside? No! that he might enter in, "by the blood of Jesus, by the new and living way, dedicated for him through his flesh." Yes, God wanted me close to Him. I was sure of that. My fear fled away, but I found I was still as helpless as before. I found I had no power within me to take even a step. I was at a loss to know what to do next. I heard a voice—"Through Him we . . . have our access by one Spirit unto the Father" (Eph. 2:18).

Glorious Trinity of God! All engaged in bringing a poor lost soul Home. God the Father within the veil, waiting to receive him; God the Son opening up the way through His torn flesh; God, the Holy Spirit, bringing Him in. How clear it all was to me now, as I definitely and unreservedly yielded spirit, soul and body to the Blessed Holy Spirit! It was His to take me in.

I felt a slight touch on my body, pressing me gently to the floor. Glory rained upon me as a spring-time shower. God seemed all about me, within, without. I was permeated, enveloped, clothed, endued with His holy presence. Spasmodic cries of joy escaped my lips—the voice seemed other than my own—which soon changed to peals of joy and laughter. Again I was quiet. My thought went back to the veil. It was TORN. Torn flesh hurts. Calvary's agony and sorrow broke in upon my soul. I wept—I groaned—I suffered with the Son of Man. Oh, the price paid for the sinner's joy, by the "Man of Sorrows, acquainted with grief!" My heart broke and I sobbed as never before. I could bear no more . . . Again joy, unspeakable and full of glory, peace that passeth all understanding surged through my three-fold being, as I lay motionless at the feet of my God.

Jesus Himself drew near. He lifted me up in His arms and whispered, "My bride! My bride! thou hast come to me at last. I have waited long for this hour. Thou art all fair, my love." I exclaimed, "Not fair, my Lord!" He repeated, "I have seen no spot in thee, since I covered thee with my blood."

The Father drew near . . . He put His arms about me and called me His child and said I was so welcome in the home of my Bridegroom—"This," He said, "is the heart of God. Here you are to stay forever—hid away with Christ in God."

The Spirit spoke to me. Never before had I heard the voices of God the Father, God the Son and God the Holy Spirit, but now they came to me with such distinctness that they could be easily recognized.

The Holy Spirit told me He Himself had brought about the union between my soul and Jesus—that in this He finds His greatest joy, in bringing the Bride into the Home of her Beloved and in maintaining this union throughout eternity.

When I arose to my feet, I staggered and reeled like one drunken with new wine. A halo of glory rested on everything about me. Everything and everybody looked beautiful. Divine love, joy, and peace flooded my being. I was in the Heavens with Jesus.

While thus under the power of the

Spirit, I was conscious of my body trembling and my lips and jaws moving slightly. However, on the third day after, while in prayer, my spirit became restless and seemed to be reaching out as though it were trying to grasp something. I couldn't understand the meaning of this until the Spirit showed me He was seeking for utterance through me. I definitely yielded my lips and vocal organs to Him, and as I did so a flood of sounds gushed forth. A few minutes later I was speaking in a clear, beautiful tongue. Hundreds of times over and over, I said, "Oh what joy! Oh what joy!" For hours I worshipped, adored and magnified my Lord. Every fiber of my being vibrated with praise and adoration to Him. He gave new songs in the Spirit—the words and melody were soft and beautiful. My joy knew no bounds. I was immersed into the Holy Spirit.

From that day divine joy and peace have never left me. The hunger of many years has been satisfied. My soul is at last anchored within the veil and there is perfect calm.

The Baptism in the Spirit has revealed to me my utter weakness until I feel I can do nothing of myself—even prayer must spring from Him. Away down, down in the depths of my being something, the power of the initiative has gone out and He the Blessed Incarnate Son of God has come in.

I feel Him stirring me up to new desires, pressing me on into deeper experiences and creating in me over and over again with each new infilling a greater, deeper longing for "God's best." The unsearchable riches of Christ lay stretched out before me as a mighty ocean and I feel the current drawing me out into its glorious depths. Spiritual truths are becoming clearer, the Word of God infinitely more precious, the power of the blood and the cross of Calvary more deeply realized.

The Spirit prays through me daily in unknown tongues and there is deep fellowship with Jesus in His passion and suffering for His church and a lost world.

Thus He manifested Himself to me the most unworthy of all His creatures, and I have been delighted to learn that God loves to manifest Himself to His children. He has given visions of Gethsemane, Calvary and things to come, but more than all the manifestations, precious and glorious as they are, I praise Him for Himself, my Heavenly Bridegroom, who has entered this poor, unworthy heart of mine and supps with me and I with Him. "He is the fairest among ten thousand and the One altogether lovely."

Thy precious will, O conquering Saviour
Doth now embrace and compass me.
All discords hushed, my peace a river,
My soul, a prisoned bird set free.

Violet Schoonmaker,
Chapra, Bihar, India.

(This testimony will be reprinted in tract form. Ask for Tract No. 820. Price 10 cents per dozen; 50 cents per 100.)

"The Christian should be like a little bird which sits on its twig and sings, and lets God think for it.—Martin Luther.

THE THREE SCOFFERS

In a sea-port on the west coast of England, notice was once given of a sermon to be preached there one Saturday evening. The preacher was a man of great celebrity. After the usual prayers and praises, the preacher read his text, and was about to proceed with his sermon, when he suddenly paused, leaning his head on the pulpit, and remained silent for a few moments. It was imagined that he had become indisposed; but he soon recovered himself, and, addressing the congregation, said, that before entering upon his discourse, he begged to narrate to them a short anecdote. "It is now exactly fifteen years," said he, "since I was last within this place of worship, and the occasion was, as many here may probably remember, the very same as that which has brought us together. Amongst those who came here that evening were three dissolute young men, who came not only with the intention of insulting and mocking the venerable pastor, but even with stones in their pockets to throw at him as he stood in the pulpit. Accordingly, they had not attended long to the discourse, when one of them said impatiently, 'Why need we listen any longer to the blockhead?—throw!' But the second stopped him, saying, 'Let us first see what he makes of this point.' The curiosity of the latter was no sooner satisfied, than he, too, said, 'Ay, confound him, it is only as I expected—throw now!' But the third interposed, and said, 'It would be better altogether to give up the design which has brought us here.' At this remark his two associates took offense, and left the place, while he himself remained to the end. Now mark, my brethren," continued the preacher, with much emotion, "what were afterwards the several fates of the young men. The first was hanged, many years ago, at Tyburn, for the crime of forgery; the second is now lying under sentence of death, for murder, in the jail of this city. The third, my brethren—and the speaker's agitation here became excessive, while he paused, and wiped the large drops from his brow—"the third, my brethren, is he who is now about to address you!—listen to him."

"AND THY HOUSE"

Carvosso had seen all his children converted, save one, and, burdened with the lost one, he sought counsel of a Christian leader, who said: "Why don't you claim a promise of the Lord?"

"I don't understand you," he replied.

"Well, the Book is full of promises, some bearing right on your case. Seize one of these and throw all your weight upon it, until God feels your confidence in heaven."

"I'll do it," said the father.

They parted, and he looked up, and there came sweeping into his heart these words, "Thou shalt not leave one hoof behind thee." For ten days he saw no change. On the tenth day he was plowing near his house, when a message came from his wife: "Do come at once; it seems our daughter will die." He understood it, and when he reached the room, he asked: "Daughter, what's the matter?"

She cried in an agony: "Oh, father, pray for me! I do believe I am lost." In a

very little time she rested by faith upon the finished work of Christ for salvation, and he said: "Now, daughter, tell me all about it."

"I don't know anything about it," said she, "save that Sunday night, ten days ago, just before you came home from the meeting, something got hold of my heart that I could not shake off, or read off, or sleep off. I have been miserable ever since."

"I know all about it," said the father; "that very night I claimed the promise made to Israel—that is what has moved you."

EDITOR RESTING

The Editor of the Evangel has been finding the editing of the various publications of the Gospel Publishing House somewhat of a strain of late, and the brethren have kindly consented to his having a month's leave of absence from his desk. During his absence all correspondence and matters pertaining to publications will be taken care of by his two faithful assistants, Sister C. B. Clark and Sister Marjorie Head. He requests the prayers of the Evangel readers for them and for himself.

CHRIST'S "OTHER SHEEP"

Some years ago a celebrated artist was commissioned to paint a picture of a decaying church. When the picture was finished and exhibited, it seemed at first sight to be a failure as far as the portrayal of the subject was concerned. For the artist had painted a beautiful new building. But closer scrutiny revealed a missionary box in the church lobby, over which was a large spider's web! Such a church, self-centered, without vision, is certainly decaying. The Master's command, "Go ye into all the world and preach the Gospel to every creature," is still the Church's marching orders, and any church which merely consults its own interests, and neglects the "other sheep for whom Christ died," will surely suffer great loss.

CONCERNING G. VICTOR SMITH

Several inquiries have reached this office pertaining to Rev. G. Victor Smith and wife who are traveling over the Eastern States representing themselves to be missionaries for India. They have a printed card on which appears the address of Miss Marguerite Flint in Bettiah, India. Miss Flint disclaims any knowledge of these missionaries and we beg to state that no applications have been received from them, and as far as we know they have never been granted appointment by the Assemblies of God to our mission in India, which is under the supervision of Miss Flint. Prospective missionaries should be discouraged from giving an address in India unless they have made full arrangements with the parties concerned and have received appointment from some reliable body in America.

"Trust God for results. My friends, we are on the winning side. It may be dark here, but it is light around the throne; and we are children of light, not children of darkness."

YOUNG PEOPLE'S MEETING

Subject — Discipline

"The king's daughter is all-glorious within; her clothing is of wrought gold" (Psa. 45:13). Here is a glimpse of what the Christian is to be when the blessed Holy Spirit has accomplished His faithful ministry in the soul that yields to Him. It is a picture of the finished product. The process by which we arrive at this blessed end is suggested in the word—"wrought"—something worked out, something performed, stage by stage. Patience and skill have each had their part in the result achieved. It has all been brought about through discipline—that word jars upon our sensibilities.

What it is. The word does not always suggest delightful things. It strikes the ear with a degree of harshness and carries with it the idea of hardness and rigor, both of which are far from pleasing to the natural man. We shrink from humdrum routine, drill, practice, submission to authority, coming under the will and guidance of another, a system of training, a day-in-and-day-out experience. We like the poetry rather than the prose of life, and things that are colorful rather than the dull monotony of daily life.

And yet, could we but realize it, discipline is needful and comes to us as a staunch and faithful friend. There is nothing like it to adjust us to our fellow beings. Without it the small boy becomes a nuisance and we all know that an untrained child in the midst can spoil the happiness of a whole company of people. It is needed in every walk of life; the servant, the athlete, the soldier, must come under long discipline to become useful to society and the world in which he lives. If the worldling needs discipline, much more does the Christian need the steady application of God's truth to his life. Discipline may come to us in various forms. Sometimes we feel the pinch of poverty or the bitter struggle against circumstances. Sometimes we are put along side of someone who continually rubs us the wrong way. Sometimes we must stand alone against the opposition of the world, and sometimes it means bearing almost unendurable bodily pain. Now discipline is the effect of these various things on the mind and soul. It is the process of eliminating all that is hurtful or needless and of proving what remains of real value. The clay from which the beautiful Limoges china is made must go through all kinds of things before it is the finished product we delight to hold in our hand. Particles of grit are continually coming to the surface in the kneading process and must be removed. The rolling and pinching and pulling are all required to make the lump smooth and pliable. Even then, it is not finished. It must be put upon the wheel for shaping and when this is done, it must stand the fire. Many a bit of clay

gets thus far, and because it cannot stand the fire, it is spoiled in the kiln. Fire is required to give permanency, and whatever decoration there be, it must be burned in, until it is a part of the vessel itself and cannot be effaced.

Intended for good. Now we see that no vessel of clay could ever come to usefulness without all this process, stage by stage. What this process is to the lump of clay, discipline is to the Christian. Discipline always has the "far-look," has a purpose in view—a good one, too. Discipline looks at the finale of things, the result to be obtained, therefore we may well afford to "endure hardness" in this present time. The artist's goal is that, through trained eye and steady hand, he may thrill souls with pictures that speak. The musician practices years on scales, scales, that he may some day melt the hearts of men. And we as Christians must have lesson upon lesson, day-in-and-day-out, ere we become "perfect and entire wanting nothing." Our standard is the "fulness of the stature of Christ." Every event, every trial, every word, every look, every situation is intended to bring us there. Results are everything—means are nothing except as they contribute to the end in view.

A man who is now a bishop in Chicago wanted an education; but he had but little money and no friends at his back. He went through college on oatmeal; today he is an educated man and highly useful, touching thousands of lives for good. Does he think of the hardship now? A young woman was self-willed, making those about her miserable as they were forced to bend to her wishes and to submit to her whims. She became a Christian; immediately she was stricken down by an accident and lay helpless for four years; during that time patience did its perfect work. She became unselfish, teachable, gentle. Then the Lord healed her and thrust her out to the mission field where she had a fruitful ministry. Today, hundreds of young women call her blessed.

Millstones turn and turn, crushing, bruising, grinding the precious grain—the result is the nutritious loaf that feeds a world of men. Joseph, recalling his separation from his brethren, said, "Ye meant it for evil, but God meant it for good." Paul said that all his persecution "turned out to the furtherance of the gospel."

It comes to all. In every station in life people meet discipline, even worldly people—but of the Christian this is especially true. His days on earth are a constant repetition of experiences intended to make him "perfect." In the world the more training one has—the greater is his usefulness and the better is he able to adjust himself to others. The

more the Christian practices the things of God, the more Christ-like he becomes.

It comes from God. It is one of the earliest lessons of the Christian life, to accept everything as from God's hand. He is the great Superintendent, high over all, who is directing all things for the highest development and greatest happiness of His people. He is the divine Parent, anxious for the welfare of His little children. It will be a comfort to the timid child of God to know that that hard bitter thing pressing against his heart and life is directed by his heavenly Father. If we but look upon everything that comes into our life as from His hand we may learn to "kiss the Hand that wounds." The soul that can say with glad confidence:

"In the center of the circle of the will of God I stand,

There can come no second causes, all must come from His dear hand." has victory.

A little boy had gotten a long sliver under his thumb-nail and his mother was trying to remove it. "I know I am hurting you, dear, but please keep very still," she said. He answered; "You are hurting me terribly, mother, but please keep right on." How many of us can say, "Keep right on, Lord, as long as You wish, I can trust Your wisdom." When the trial is bitter and the furnace is hot, it will be of untold comfort to remember that God is working, God is moving, God is accomplishing His plan. Then can we rejoice that we are in the hands of the all-wise and all-loving One. As we accept our discipline we shall be purged, refined, and polished.

Not to be resisted. Since discipline is planned for the Christian's good and designed by God Himself, it is not to be pushed aside or gotten rid of. However hard or rigorous the trial, or series of trials, it is to be welcomed and embraced as God's messenger. But the soul naturally shrinks from things that hurt; we shun the fire; so it is only as we settle down into the fact that God's dealings are best, that we can accept the trials and welcome the conditions that come to us, as from "His dear hand."

A mother had a prolonged and wasting illness while the daughter could only stand by with aching heart. "O mother, this is intolerable," she cried one day. The mother replied, "Patience, darling, is one of God's sweet flowers, of inestimable value to Him. Let Him send sun or shower to bring it forth."

What would we think, if the little vessel in the potter's hand should suddenly take on self-will and begin to have ideas of its own? Imagine that little vessel saying, "This treatment is too severe altogether! I don't like it. I'll take myself out of this situation." Could the potter finish his design? Can we not hear him say: "It is not smooth enough yet, but I must wait for the clay to get quiet." Surely the Christian's highest wisdom is to be yielded in the hand of the Divine Potter—the Master of Design.

Examples of. Every soul that has done great things for God has first been proven by discipline of one sort or another.

John Bunyan was cast into prison for preaching Christ on the street. His enemies thought to quiet him thus, but they only forced him into the larger usefulness of writing, thus giving him an audience of millions—for who has not read Pilgrim's Progress?

Persecution, slander, pain, made Madam Guyon the saint she was, so that out of her purified soul might flow the words of comfort and wisdom and courage we have today.

What but her own affliction could ever have given Helen Keller her wealth of sympathy for the blind, and led her to make their lot a little more tolerable.

Oh, the days of preparation—days of purging, cutting, crushing, sifting, kneading, shaping, firing, polishing! How we shrink from it all. But think of the luscious cluster—the snowy loaf, the bit of china. Yield little branch, yield little lump of clay, yield precious little grain of wheat. You are all in the Master's Hand for His pleasure."

Results of discipline. Daily drill forms habit and habit requires little effort of mind or body. So it becomes easy and natural to do certain things. The more

we resist temptation and turn to right things the easier it becomes, until we shall love righteousness and our whole being will loath the sin that at one time might have been attractive.

Little acts of virtue repeated often will ripen into a virtuous character—and character is the end for which God is working. Now we know that "no chastening for the present seemeth to be joyous but grievous, nevertheless afterward it yieldeth the peaceable fruit of righteousness to them that are exercised thereby."

Certain it is that discipline will come—but the point is that we must yield to God if we are to be "exercised" thereby. Some things are softened, while others are hardened by the same process. The refreshing rain will give life to rootlets, but settled in a tree-crotch, the same rain-drops will cause decay. Dear young people, may there be such a yielding of yourselves to God that every trial He sends shall be sweet to you—and accomplish its divine intent in you. May you be so "exercised" by the daily discipline as to become a "polished shaft" in His hand (Isa. 49:2).—C. B. C.

"I Am the Lord That Healeth Thee"

A SUDDEN HEALING

For many years I suffered terrible pains in my stomach, and tried every kind of medicine that everybody suggested, but without avail; I consulted many doctors and took their medicines, but without any benefit to me. Nearly all the doctors suggested an operation as a possible remedy, but not one would guarantee a definite cure through such method. Friends urged an operation, but somehow I could not make up my mind to consent to it. The last few weeks I grew worse and worse, my general condition became alarming to myself and loved ones, and I began to despair, and on April 25, I finally consented that I would do something definite by the Monday following. I had been sinking both in mind and body until I was almost without hope. But glory to God, I heard that Mother Crawford of the Church of God in Christ was in town and I desired to see her and went to meetings, but somehow I could not get to see her the way I wanted to. As I was feasting on the Word of God in a number of meetings Sunday April 26, the day before going to the hospital for better or for worse, I truly was feasting with my Lord. That afternoon my wife asked me to read aloud something from the Pentecostal Evangel about a preacher "why he was no longer a Baptist preacher." As I read I became hungrier and hungrier for more of God. What Mother Crawford and others had said about healing, God magnified and marvelously glorified so wonderfully that while my wife fixed supper God fixed me so that when He was through with me in about a half

hour's time I was made perfectly whole, Hallelujah!

All pains, all aches, all stiffness of arms that I could not raise to my head had disappeared. God charged and re-charged my body in a most marvelous way which I never before experienced in all my life—for 33 years I have lived in the sunshine of God's love, and have sung many a time; "Oh it comes o'er my soul like a flood, God's wonderful love," etc., but never before did I experience what a flood of God's Divine healing power and joy in the Holy Spirit was, although God upon many occasions had wonderfully blessed my soul. Praise His Name!

Monday April 27, I went to the Fresno County General Hospital and testified to what God had done Sunday, how He had laid His hands upon me and healed me. The doctor gave me a thorough examination, and he wrote that my "physical health was good and no degree of disability." To God be all the glory. The doctor, God bless him, tested my heart, lungs, eyes, and pronounced me physically fit and well all over, to do any kind of hard labor. Oh! our God is simply wonderful, His ways are not our ways, and His thoughts not our thoughts; but His Ways are best, whatever they may be.

Now the Lord spoke to me this way: "For several years you were sick and did not do anything worth doing, and I cared for you just the same. Now if you will delight yourself in Me and wait upon Me, I will direct your path and will give you the desire of your heart. I have prolonged your days, I have delivered thee from an immature death to show you

that I AM strong to deliver and mighty to save. I will never leave thee nor forsake thee. I AM the Everlasting God. I have created you for my glory. I have formed you. Yea, I have made you."—Olof Anderson, P. O. Box 1208, Fresno, Calif.

CHILD'S EYES HEALED

My little girl had the whooping cough very badly when four years old. She never was very strong, and by straining so hard when she coughed it caused the crystalline lens to become injured. This caused her to be very near-sighted, as she could only see with half of each eye. I took her to the very best specialists and they all said there was no hope for her apart from an operation. She was under the doctor's care all the while. My sister was going to the Pentecostal meetings and she told me about what wonderful healings the Lord was doing.

My sister was staying with me for a week last July, when one day the doctor called on the telephone and wanted me to bring my girl to his office in just an hour and a half. Just then my sister said, "Why don't you let the Lord heal her eyes?" I hesitated, and then said I would. But we went to the doctor's just the same, and when he examined her eyes he said they were better. Praise Jesus forever! As soon as I said "Yes" to Jesus He touched her eyes. Before we ask He answers. I had her prayed for about a week after and the Lord wonderfully healed her. She never wore her glasses after that. I never could understand why this trouble was brought upon her, but I believe it was because God wanted to bring me into Pentecost, and took that way. He has healed me also of trouble of years' standing. Glory to His precious name. I love this Way. It grows sweeter every day. It's just like Jesus all along the Way.—Mrs. Iva Snyder, Binghamton, New York.

BABY HEALED

We surely praise Jesus for the wonderful healing of our baby. Baby had always been frail and weak, but when he reached the age of five months it seemed hopeless to expect him to live any longer. So the morning that we called Brother Gray and had him dedicate baby to God there wasn't any hope left so far as we could see. But Jesus was so merciful, for He raised baby up into a strong, fat, healthy child; saved both my husband and myself; and baptized me in the Holy Spirit and fire six weeks later. Also He baptized my husband some weeks ago. So I can truly recommend Jesus as Saviour, Healer, and Keeper for the lonely, lost and suffering world. Up to the time God touched our baby, we had never found any food that agreed with his stomach, and truly he was a living skeleton. But today he is a living proof of the wonderful power of the living God. He is one year and three months old, and of our four children he is the largest and healthiest one we've had. We can't praise Jesus enough for what He has done in our home; but one day we shall see him face to face, and what a day of rejoicing it will be.—Brother and Sister Tally Anderson, Tacoma, Wash.

OUR MISSIONS AND MISSIONARIES

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 St., Springfield, Mo., U. S. A.

INDIA MISSIONS

From Calcutta we proceeded to Madhupur to attend the convention held at that place. We found here a fine group of spacious buildings occupied by the missionaries, workers and students in attendance. The convention had already begun. A deep spiritual atmosphere pervaded the place and characterized the meetings. The attendance, though not large, was good and much spiritual help was received. During the end of the convention a pretty marriage of two of the students was solemnized in real American fashion. Love and affection evidently prevails everywhere. The following day the young man was ordained to the Gospel ministry. In Madhupur are many fine Bengali residences. This makes the place a strategic one for work among these people.

From Madhupur we visited Jasedih where brothers and sisters Turner and Robertson are working. They are Pentecostal Holiness missionaries, doing a most excellent work. We enjoyed sweet fellowship with them and praised the Lord for meeting them at the convention. While in Jasedih we visited Deoghar to see a mela. The mela was not a large one, but gave some conception of the tremendous earnestness of these people in their religious worship. If our Pentecostal constituency the world over were one-quarter as earnest, sincere, aggressive and loyal to our faith as they are to theirs we would be in a position to exert a marvelous influence upon these poor, misled people. This would count tremendously for Christ.

We next visited Giridih, where Sister Grace Brown, with the assistance of native workers, is doing a splendid work. Souls are being saved to the glory of God. She is in need of new missionaries to stand with her in the battle for lost souls. Pray earnestly for this needy field.

From Giridih we went to Purnia, where Sister Fannie Simpson is laboring so indefatigably for the Lord. God bless her. Here is an open door of opportunity, a missionary field of great possibilities. Purnia is surrounded by innumerable villages which afford great possibilities for evangelistic work. Many of these villages have never yet heard the Gospel. Who will volunteer to help in this work? A strong spiritual Pentecostal couple is wanted to come to Purnia to join our beloved sister in the work. You should have a Ford car to go out among the many villages. Here are good roads and boundless opportunities. Purnia is a very pleasant city to reside in. A hearty welcome awaits you.

From Purnia we went to Chapra, a great missionary field in charge of Sisters Schoonmaker, Cox, Personcus, and Brother and Sister Timrud. Brother Ericson is also located here. We found

these earnest missionaries all happily engaged in the work of missions, giving their lives to bring these needy people to the knowledge of Christ as their Saviour. These missionaries, together with several native preachers, are doing much preaching in the villages and the zenana homes. I had many opportunities here to see village work, but strange to say never yet have I been allowed even to look inside a zenana. The zenanas are forbidden territory to any man, be he American or European, irrespective of his position or influence in society. Some of you men ought to thank God for women missionaries. Were it not for them the women in India would never get saved. Men, here is a condition existing where we must humbly take off our hats to the women, and give them the right of way and without any bouquets at that.

One of the most valuable assets to a missionary is a car. A car serves two purposes. One is it takes the missionaries and workers quickly to the more distant villages. Walking in India is difficult and tiresome, and ox-mobiles (ox-carts) are slow methods of travel. It takes too long to get anywhere. The other is, it serves as an excellent advertisement for the meetings. The moment an automobile arrives in a village, the news spreads quickly and soon everybody is out to see this new and modern vehicle and to hear and see the white man. Money spent in automobiles for missionary work is money well invested because it nets the greatest profit to the glory of God. Said a missionary the other day, "I can visit four times as many villages with my car than I could before I had it." This being so, a car ought to be placed in every mission station. I have traveled both ways, and from experience can vouch for the latter theory as the most advantageous and profitable one. You would, too, if you were a missionary in India, Amen.

From Chapra we went to Bara Banki to visit our Baby Nursery so ably conducted by the Aston sisters, Almyra and Olga. Some twenty odd little, bright, happy, sunshiney faces greeted us with a hearty "Salam." We were soon friends and they began to lavish their affection upon me. They evidently wanted me to take them up in my big arms and give them a huge fatherly hug. These children have no fathers and like all children crave a father's love. God bless them, the dear little darlings who are growing up so sweetly to know Jesus, and to know nothing experimentally of Hinduism.

Besides the nursery, evangelistic work is being done in the villages by several native trained workers. I had the privilege of working with them for several days and enjoyed it very much. So did they. It was mutual. They say I'd make a good missionary. However that may be, I

thoroughly enjoy the work and envy the missionaries who are occupying such places of privilege in the Master's work. The work of the missionary is one of privilege and consequently demands men and women of special selection. If not specially selected with extreme care, qualified for a peculiarly high calling and trained intensively with a view of ability, spirituality and self-sacrifice for the highest interest and noblest welfare of the work as a whole, he had better be willing to remain at home. Missionary work in India is a special, selective work and demands special, selected workers. Special success depends largely upon selective workers as missionaries. This is food for thought both to old and new missionaries. Better pray about it.—William M. Faux, Missionary Secretary.

MISSION WORK IN LIBERIA

Miss Emily DeGroat writing from the Interior Mission, Cape Palmas, Liberia states:

"With about forty children in the yard we are kept extremely busy. All day long we have a continual supervision of their work or are teaching school. The mission is their home and so we have complete charge of them; sewing for them, caring for them when they are sick, and mothering each individual.

"Right after Christmas I went on a trip to an Interior tribe and the Lord blessed. I had promised to visit them a long time ago. Several of our boys visited them and a number were saved and a number received the Baptism in the Spirit. They had built a church in a nearby heathen town. If you could see it you would hardly call it a church for it is a very rude hut. No two walls stand straight or parallel. The gable of the roof is not in the center. The walls were whitened and they had uncomfortable bamboo benches to sit on, with no backs. But, praise God, He doesn't look at the materials of the buildings nor on the outward appearance of man, but on the heart. As they sang and testified their faces glowed with the joy of their salvation. It did not take long for the news to spread that a white missionary had come. Some came because they had never seen a white person before, and they heard a story they had never heard before. At the same time many came purposely to hear the Gospel.

"The Christians in the mission town wanted to entertain me and so sent to some distant town for a duck. It did not come until after I had left, and I had no idea they would send it to me. Miss Nygaard and I did not think we were able to grind it meat and so we cooked it the other day for the children. We thought it would never cook done so we changed the water several times, adding baking soda to make it tender.

"The Lord is blessing here at Blebo, and two girls, Mattie and Alice, have received the Baptism and many others are near. Just about all the rest have been especially blessed or are under deep conviction. We believe God has much in store for Liberia and if we remain faithful He will not disappoint us."

PENTECOST ON THE ISLAND OF TRINIDAD

Misses Ruth Pemberton and Clara Siemmens write from Woodbrook, Trinidad Island, B. W. I., as follows:

"We take this opportunity to thank all those who have sent papers, cards, etc., to us during the past months. We have very much appreciated them and they have been such a help and blessing to us in the work. If you could see with what eager hearts and hands these things are received by young and old, you would all feel fully repaid for your help. We trust you will continue to remember us in the future, and although it is almost impossible to write a real letter to all who send to us, yet we want you all to feel that we do appreciate your help. We are kept very busy these days and it is often hard to get time to write a great many letters, but we hope to send you some word from time to time about the work.

This island of Trinidad is only about 12 miles from the mainland of South America, and the Roman Catholics are very strong here and cause quite a lot of opposition to the missionaries who are here, wherever it is possible. But hearts are hungry, and the Lord is saving some even from this religion, and they are so happy when they do see the Light. Some months ago we started meetings in a strong Roman Catholic village about 9 miles from town, and many have stepped out for Christ, and both men and women are testifying each week to the wonderful change which has taken place in their lives since they have known about and accepted salvation, through faith in the Lord Jesus Christ and His blood to cleanse.

There are about 100,000 East Indian coolies from India in this island and we are anxious to reach them also. We have started a work in an Indian village called Piarco, which is about 17 miles from the town. These Indians live in their mud houses with thatched roofs, and many still observe their heathen customs. However, ever so many have knelt in the open and asked the Lord Jesus to give them clean hearts and to get them ready to meet God, having their sins washed away. How we wish you could be with us for even one service and see the earnest, eager faces as they listen to the Gospel, and afterward to see them kneel down before a bench in the dirt and cry out to God to save them and show them the right way. We do not claim that all have been thoroughly saved, but there is a real desire in their hearts for God.

We are praying to the Lord of the harvest to send forth more laborers, even here, especially a man and wife to take charge of the town work, that we may be free to get out into the country places with the Gospel. This island is very large and has a population of over 400,000, among them Chinese, Indians, Portuguese, Spanish, French, and the native Negro people. Surely we have a wide field, and there are enough openings if only we could fill them. A friend has sent us some Gospels of John in the Urdu language, and has ordered about 500 in the Hindi tongue, so we are able to reach the Indians in their own language, where they cannot understand the English. However

many have learned to speak and understand the English quite well, but they understand their own language better of course and can take in more in this way. Pray for these needy souls.

At present we have five stations in all on the island, but as we say, there are many other open doors for someone to enter, and we need help to put some kind of buildings in the country places. For \$40 we can have a mud station built in the Indian village, and as we need it badly we are trusting God to send this amount in soon. This is the rainy season and it is very hard to hold our services out in the open. But the Lord's presence is manifested in our midst and precious souls are turning to Jesus and we want to do all we can to reach them, buildings or no buildings.

Now we would ask all who send papers not to send them by parcel post, as we have to pay duty on some of them which are sent this way. Please send all the literature, cards, etc., **PRINTED MATTER.** It will be much cheaper for you and very much better for us. Kindly note this, and also the change of address to 14 Ana Street, Woodbrook, Trinidad, B. W. I.

God bless you all, and put the need of these islands on your hearts. We covet your prayers.

A REQUEST FOR PRAYER

Pray for an Indian Christian who received his Baptism last fall. He has since been beset with all kinds of severe testings. The Lord has undertaken in one thing after another and now he has just discovered that his little boy is going blind. He took him to the hospital yesterday and the doctor pronounced his eyes hopeless, says they cannot be operated on and in the course of four years the child will be totally blind. The boy is only five years old and is a promising child, and this is a fresh and most severe test for the parents. May the saints take this case upon their hearts.—Anna Helmbrecht, Nawabganj, U. P., India.

TO SAIL JUNE 13TH

Miss Margaret Peoples has secured passage for England and will sail June 13th. She has planned to stop off in France for several months in order to perfect her knowledge of the French language and then to sail for the French Sudan in the fall. She will have been away from the station in Ouagadougou for nearly two years. Friends can address her in care of this office.

ARRIVED SAFELY

Word has been received that missionaries from China and from India have arrived safely in America and friends may address them as follows:

Misses Olga and Almyra Aston, Box 883 Shawnee, Okla.

Miss Blanche R. Appleby, 242 N. Moreland Ave., Atlanta, Ga.

Miss Emma Daab, 1152 Summit Ave. Jersey City, N. J.

Miss Sara Cox, c/o Wm. A. Cox, 314 Concord Ave., Wilmington, Delaware.

These missionaries all plan on taking a rest and we trust that friends will not

urge them into active service until they have fully regained their strength and are able to stand the strain of meetings.

FOREIGN MISSIONS CONTRIBUTIONS

May 8 to 14 Inclusive

This does not include offerings sent in for the expense of the Foreign Missions Department.

- 5 .25: A. B. Needham Ala; Mrs E. M. Maloy Iowa; C. A. T. J. Los Angeles; S. N. R. Fiske Okla; P. D. Eldred III; L. E. W. Sebastopol Calif; Mrs J. L. Brawley Calif; Mrs G. J. Fort Morgan Colo; J. J. Noma Fla; Mrs M. E. W. Boswell Pa; Mrs R. H. B. Wetumka Okla; R. R. Parks Ark; Mrs B. W. Carbondale Pa; Mrs H. E. Flint Mich; J. S. W. Frankston Tex; 1.25 W. B. Seneca Mo; 1.40 W. C. Cheney Kans; 1.45 Assembly of God S. S. Haskell Tex; 1.50 J. V. New Trenton Ind; 1.75 J. S. Madison S. Dak; 1.78 Willing Workers S. S. Class Redondo Beach Calif; 1.95 W. M. Monette Ark
- 2.00: Assembly Eastland Tex; Mrs E. M. V. Redford Mich; A. E. C. Penns Grove N. J.; Mrs W. C. W. Youakum Tex; Mrs S. N. R. Fiske Kans; Miss H. C. Milton Calif; W. H. C. Milton Fla; G. W. D. Alexandria Va; U. P. K. Wichita Kans; Mrs E. M. C. Hillsdale Mich; Mr R. E. J. Washington D. C.; 2.05 Assembly of God Pampa Tex; 2.25 S. S. Humboldt Kans; Miss E. M. G. Kittery Maine; Assembly of God S. S. Bethalto Ill; Bernice S. S. Russellville Ark; 2.47 S. S. Frankston Tex; 2.50 Assembly Tallapoosa Ga; Assembly Geneva Ala; Assembly of God S. S. Palacios Tex; A. B. S. Pampa Tex; Assembly Geneva Ala; W. L. S. Port Lavaca Texas; 2.80 S. S. Sand Springs Okla
- 3.00: Mrs J. C. M. Almena Kans; Evang D. & G. S. Hancock Iowa; F. W. P. Davenport Okla; J. B. S. Los Angeles Calif; Mrs I. M. S. Tuscola Ill; M. F. Southampton Ont Canada; L. N. Joliet Ill; Senator Class West, Conway N. H.; D. H. C. Coffeyville Kans; L. M. S. Sauta Barbara Calif; 3.50 W. L. Clymer Pa; Pent' Church Gulfport Miss; D. G. M. Warren Ill; Barton's Chapel S. S. Murchison Tex; 3.70 Assembly of God Church Kenedy Tex
- 4.00: Mr & Mrs W. H. Madison S. Dak; Pent' Assembly Arcade N. Y.; Mrs D. H. Phoenix Ark; Goddard Hill Assembly Coalinga Tex; 4.50 Redford Mich; Indian Creek Assembly Teresita Ky; 4.65 Assembly of God S. S. Wilson Okla; 4.90 W. H. L. Ft Worth Texas; Pent' Mission Algona Wash; S. S. Chappell Neb; 4.65 Assembly of God Creston Ia; 4.71 Sigbee Assembly Bethel Mo; 4.80 Assembly of God Ninnekah Okla; Mrs C. E. H. Sateevah Okla
- 5.00: J. E. P. Woodruff Ill; J. N. S. San Francisco Calif; F. C. T. Elba Ala; Mrs A. L. P. San Diego Calif; Full Gospel Tab Hillsboro Ont; Sister "M" Tulsa Okla; Mrs J. H. W. Corinth Miss; J. C. T. Elba Ala; Dorcas Miss Soc of Assembly of Rosen Heights Ft Worth Tex; Welcome Mission S. S. Millvale N. J.; F. O. B. Johnson City Tex; M. J. Esparto Calif; B. P. A. Medford Mass; Mrs G. L. Lucas Ala; E. B. Berkeley Calif; F. P. Cambridge Ohio; B. F. S. San Antonio Tex; S. S. McCook Neb; Mrs J. H. Fall Creek Ore; 5.35 M. B. Miami Fla; 5.40 Assembly Colusa Calif; 5.60 S. S. Wichita Falls Tex; 5.73 Full Gospel Tab Delano Calif; 5.80 Assembly Bellwood Ala; 5.84 Assembly Firstview Colo; 5.96 Mizpah Tab Harshburg Ark
- 6.00: J. W. H. Marcell Ark; A. Friend Los Angeles Calif; Mrs W. D. Noxen Pa; Maranatha Mission S. S. Buckley Wash; Pleasant Valley Clotho Assembly Eagle Bend Minn; Miss M. H. & M. T. San Francisco Calif; Pent' S. S. Gary Ind; N. O. B. Minot N. Dak; W. R. M. South Fork Pa; 6.30 Mrs. L. O. R. Granite City Ill; 6.60 Assembly of God Tab Madison Ill; 6.70 Pent' Mission Gilmore Ind
- 7.00: Assembly of God Westby Mont; E. K. Corona N. Y.; E. B. Beggs Okla; 7.36 S. P. Buffalo Okla; 7.55 Assembly Samson Ala
- 8.00: Int. & Pri. Classes Grace Chapel S. S. West Georgia N. H.; S. S. Avant Okla; L. A. D. Chester Ill; S. S. Kent Ill; Assembly of God Tab Toledo Ohio; J. S. Huntington N. Y.; Full Gospel Assembly S. S. Monrovia Calif; Assembly of God Cestos Okla
- 9.00: 1st Pent' S. S. Corry Pa; F. S. Galluast Alta Canada; Assembly Jester Tex; 9.20 Assembly of God Church Laurel Miss; 9.50 West Laurel Assembly Laurel Miss
- 10.00: M. W. C. Valley Miss; From a Friend in Ga; G. D. Bethalto Ill; S. S. Bakersfield Calif; Assembly Columbus Ga; H. G. L. Orlando Fla; C. S. B. Omaha Wash; A. C. R. Wetumka Okla; Assembly Nampa Idaho; E. N. R. Bayard Fla; Gospel Tab S. S. San Diego Calif; Pent' Church of Christ St. Louis Mo; 10.62 Norris Chapel Assembly Altonville Okla
- 11.21: Fourth Gospel Assembly Wasco Calif; 11.68 Assembly of God S. S. Phoenix Ariz; 12.00 Mrs. L. R. Y. Los Angeles Calif; Full Gospel Assembly Monrovia Calif; 12.01 Glad Tidings Tab Pueblo Colo; 12.20 Full Gospel Mission Susquehanna & Butchtown N. Y.; 12.60 Assembly Nevada Miss
- 13.00: M. W. Cleveland Ohio; Missionary Prayer Book Millville N. I.; 14.62 S. S. Coffeyville Kans
- 15.00: Assembly of God S. S. Minot N. Dak; E. H. B. (continued on Page Fourteen)

THE CHILDREN'S CORNER

BEARING HIS MARKS A True Story

Richard Stanton, the only missionary for miles around, was standing outside his house when he saw three men climbing the hill towards him. He recognized them as the leading members of his church at Aye, a village sixty miles away in the province of Ekiti. Sorrow marked their faces, for the devil had been giving them an exceedingly hard time of late.

"Umfundisi" (Teacher), they began, "there is great trouble in our country. The heathen have risen against us and they say they will pull down our churches. The headman of Aye is the worst; he has a devil and is mad. See what they are doing." Pulling down a loose shirt, they showed their bodies marked with angry looking welts.

The missionary's face fell as they told their story. Bidding his cook prepare them a meal, he set out for the District Commissioner, a mile or two away. But an enemy had arrived before him. The Commissioner greeted the missionary very seriously. "They tell me the Christians will not work and they defy their chief," said the Commissioner. "Will you come back with me and thrash the whole thing out?" asked the missionary. "Certainly," answered the Commissioner, "and I will see that justice is done."

When the three Christian men departed to tell the missionary their story, the heathen noticed it and guessed their errand. Then the headman gave orders that no one was to attend the Sunday services. The next morning at dawn a few gathered to pray for their chief enemy, the headman of Aye. One of the leading natives, Ojo by name, asked the Lord to change the wicked man's heart. Little did he think that spies were listening to his prayer through the cracked walls of the church. One or two of them immediately ran off to tell the headman that the Christians were praying their God to give him a different heart.

"What!" he thundered, "me have another heart! Perhaps it will be the heart of a monkey or an elephant, or worse still the heart of a woman!" Feeling now he had a personal grievance he gathered a crowd together armed with sticks. Hurrying off to the church they dragged Ojo out. "Now then, come to the grove and sacrifice to our gods or we will kill you," they cried. "Never," replied the faithful Ojo; "I am a Christian." Whereupon they all set upon him with their sticks, beating his head, body and legs, till he lay bleeding and unconscious. Someone splashed water over his face and he began to recover. Again they called upon him to sacrifice to their gods, and again he refused, only to be beaten again unmercifully.

The missionary arrived the next day and heard the story. He resolved to see

the headman of the village and try to make peace. The headman, who had been drinking all night, scowled as the missionary approached. Waving his arms wildly, he cried, "Get out of here, you white man, I will have no Christians here. I will burn your church. I defy you and your God." The heathen around him jumped up, shouting their approval and brandishing their weapons furiously.

The missionary waited for silence, then taking a blue form from his pocket he looked straight at the headman. "Listen to this," he called aloud, "the Commissioner is now in the district. Tomorrow you will have to meet him and then you will eat your big words." The headman went back to his hut to drink more fiery gin, and the missionary went to the stricken Ojo.

Poor Ojo was lying in dreadful pain. "Umfundisi, pray for me," he said. "You have taught us Jesus cured those who were sick and made the lame to walk. I am sick and lame, so pray that He may make me whole again." The missionary, who was not Pentecostal, was a bit doubtful about such a prayer; but Ojo's simple faith saw no difficulty. Returning the next morning, to his utter amazement the missionary saw that Ojo was able to walk. "You see, Umfundisi," he said quite naturally, "Jesus has made me whole again." Ashamed of his own lack of faith, he said, "Ojo, I believe God is going to do great things for us today. The headman thinks you are far too ill to be moved, and he will speak lies to the Commissioner. You must hide in the hut of Fann and wait there until I call your name aloud."

Later on that afternoon in a big cleared space sat the Commissioner and the missionary. Opposite sat the Chief Olojiddo and all his followers. Witness after witness told how the heathen were quite willing to clear the bush and make roads according to the order of their chief, but the Christians refused. "What day was it when you ordered the Christians to work?" asked the missionary of the headman. "I don't know." "Yes you do. It was the day we call Sunday, and you sent your messenger during the hour of worship. Double the number of men were offered to work the next day, but you refused." "All days are alike to me," sullenly replied the headman. "But," continued the missionary, "you have your days of worshipping your gods, then you do not give the order to make roads. The Christians only refused because it was their day of worship."

Fired with drink and bitter hatred the headman rose and declared that the Christians were making trouble. He said, "They have persecuted Ojo the son of Tauvo. He tells me he has got tired of serving the Christian God and only continues because the Christians have threat-

ened to kill him. They have flogged him so badly he is now dying." Then came the missionary's turn. "Ojo the son of Tauvo," he called aloud. Ojo walked firmly out and saluted the Commissioner. The faces of the heathen turned gray with fear. Surely this was greater magic than any of the priests of African gods could do.

"Ojo, tell the Commissioner and the chief which God you serve," said the missionary. Lifting up his head to the light of heaven, with his right hand outstretched, he called aloud to the great gathering, "I am a Christian and will worship the Christian God only." Flinging aside an outer garment, the burning sun shone on the fearful scars all over his half-naked body. "These are the marks of my faith," he continued. "These testify of what I am willing to bear for His sake."

The Commissioner looked extremely serious. He knew who was speaking the truth. Rising from his seat he exclaimed, "I will have no more of this deceit, no more of this abominable lying; and what is more, this persecution must instantly cease." Turning sharply to the chief he said, "If there is any more of this I will fine you one hundred and twenty-five dollars for the first Christian flogged, two hundred and fifty for the second, and for the third offence you will be deposed."

Dejected and discomfited, the headman went back to soak himself with intoxicating drink. He drank far into the night, till he was senseless, then suddenly collapsed and died. Quickly the news traveled around the village of Aye. Then the natives whispered among themselves, "He defied the white man's God and now this God has killed him. Truly this is a great God and we must talk softly to His people."

So peace has come in the village of Aye. Sunday by Sunday the little faithful group of Christians gather to worship their Lord and Master Jesus Christ, many of them bearing on their bodies, as faithful Ojo does to this day, the marks of the Lord Jesus Christ.—P. N. Frodsham.

EUREKA SPRINGS, ARK.—The brethren of the Arkansas District Council decided to have a number of fellowship meetings during the year in various parts of the state, and the first one was held in Eureka Springs May 5th - 9th. There was a good attendance both of ministers and visitors from northern Arkansas. The Lord manifested His presence in the first service, and truly it was a time of fellowship throughout. The Spirit of God rested upon each one. Bible lessons were given in the morning meetings. The afternoons were devoted to fellowship talks, and some business was transacted. A number were licensed to preach. Each evening there was an evangelistic meeting, and one night three were baptized in the Spirit. Brother W. Iethro Walkhall, Chairman, presided. J. R. Evans, General Council secretary, was also present.

The next fellowship meeting will be held in Fayetteville May 29th - 31st. Brother Bert Dodd, pastor. Come and let us feast together. Brother J. R. Evans promised to be with us.

THE WORK AND WORKERS

HUMBOLDT, KANS.—Pastor Oscar Davidson reports that their Sunday School has reached 100. "I thank God for the souls He is saving. We baptized 8 last Sunday and have 7 others to baptize. We are expecting to build a church."

ST. LOUIS, MO.—Brother A. A. Wilson writes that he visited Pastor J. H. Capps' church, preaching morning and night. A large number came forward to the altar in the evening service, which did not close until nearly midnight.

GOLDEN GATE, ILL.—Pastor W. B. Lane writes of a fine missionary meeting with Sister Jessie Wengler from Japan. The pastor of the Methodist church dismissed his congregation and came over and assisted; the church was packed, many were turned away.

WOODMAN, KY.—Brother J. W. White reports an 8-day meeting with Brother and Sister W. T. Millsap of St. Paul, Va. during the latter part of April. Many were quickened into new life. Pray that a Spirit-filled pastor will come to feed the hungry souls here.

BEN WHEELER, TEX.—Pastor S. A. Thorp writes of God working in their midst. Some have been blessedly saved. He says, "There are some yet unsaved, others yet unbaptized, but all seem to be determined to go on till God gives them the desire of their heart. Perfect unity exists."

ELLINGTON, MO.—Evangelist Joseph H. Wooldridge and Miss Elizabeth I. D. Hamilton, were united in the holy bonds of matrimony. Mrs. Wooldridge is a skilled musician. Both these young workers for God are Spirit-baptized and are giving their entire time to the work of the ministry. They leave at once for evangelistic work in southeast Missouri, where Mr. Wooldridge has accepted a call to hold meetings.

TYLER, TEXAS.—Pastor R. O. Morgan writes: "We have just finished an eighteen-day meeting with Brother Morris Kullman, of Tulsa, Okla., and I want to report a great sowing time. Brother Kullman preaches the Word in a masterly way; and his Jewish understanding of the Old Testament makes him a fine teacher; surely we did enjoy his preaching. Brother G. C. Mangum is with us now for a few days meeting, and we trust to have another one or two of the best evangelists in the country here during the summer months. We have a large well seated, and well lighted tent on a fine lot in a good residence portion of the city, and are looking for a great time of reaping at the proper time."

SIoux CITY, IOWA.—A line from Pastor I. M. Glanville reads, "Just a little report of a week's revival meeting held by Brother Kirkpatrick in which a fine revival spirit was manifested and the saints very much encouraged to press forward. We are planning a tent campaign of an indefinite period beginning the first Sunday in June, the dear Lord willing."

TRENTON, N. J.—Pastor Paul Bucher sends word, "We closed a wonderful campaign, the whole town was stirred. Many of the city officials came, hundreds were saved and hundreds sought the Holy Spirit with signs following. A mighty work is going on among the colored people of this place, and also the whites were aroused. Many mighty healings took place, too numerous to mention. The crowds ran as high as 3000 people." Sister Harrel was with them during the meeting.

SAMSON, ALA.—Pastor Hickman writes of a 2-week revival meeting with Brother F. I. Thamis. Several were saved, 2 received the Holy Spirit as in Acts 2:4, and several were healed. At times the power of God would fall and the high praises of God could be heard across the small town, arousing interest and hunger. He writes, "The work is getting along nicely, Sunday School is growing, our church building could not accommodate all the crowds attending the meeting."

GLENDALe, CALIF.—Pastor A. W. Frodsham writes: "Prior to the campaign we planned for prayer meetings all over the city for every night. One time we had three prayer meetings on one day. We were very fortunate in securing Brother J. S. McConnell as our evangelist. His addresses were full of the fire of the Holy Ghost. Brother McConnell spoke three times on Sundays, and at the start had two meetings a day. Later this was reduced to one a day, and a tarrying meeting, conducted by the pastor, was held every morning in Bethel Chapel. One morning 8 received the Baptism and four the next morning. The great day was on Sunday, May 3rd, when about 600 came to the afternoon meeting. Brother McConnell spoke for two hours and 10 minutes. We have no record of those saved or healed, but as far as we could tell over 40 received the Baptism of the Spirit with the sign. People were saved one day and getting the Baptism the next. There was one remarkable case of a man who cursed and swore on the Saturday, was saved Sunday, and at the tarrying meeting Tuesday night received the Baptism of the Spirit, and maintained a wonderful conversation with the writer in the unknown tongue. We praise God for this Spirit-filled man of God (Brother McConnell) coming into our midst."

WASHINGTON, MO.—Evangelist S. K. Biffle reports, "We have just closed a revival in which 30 were saved and 11 received the Baptism according to the pattern Acts 2:4. The blessing of the Lord was on the special healing services, some were slain by the power of God, there were testimonies of wonderful healings. The Methodist pastor dismissed all services but Sunday morning and co-operated throughout the campaign; also many of the Presbyterians stood with us for the old-time Gospel, this being the first full Gospel meeting in the town. Brother Lovely King was with us during the first part of the campaign. To God we give the glory. We are now in Bourbon in a battle against sin and Satan. Pray for us."

WASHINGTON, D. C.—Pastor Harry J. Collier reports, "Souls sweeping through to glorious victory, and a time of real refreshing to all the saints, at the Full Gospel Assembly has been the record of the week of April 26 to May 3 when Brother A. H. Argue and his daughter Zelma had charge of our meetings. From the first meeting to the last, the cloud of His presence seemed to rest upon the heads of the people, and His glory filled the Tabernacle. It was a time of joy and singing unto the Lord. God met many in the healing services. Two services for the sick were held on Tuesday, and a great divine healing service on the last Sunday afternoon, when a crowd filled the place to standing room only. So great was the conviction upon the people that some were drawn to the service by the Spirit Himself. One man, who is a member of a fashionable Methodist Church, passing by heard the strains of music and tried three times to enter a theater in the next block, but as he did so felt the tug of God's Spirit telling him to go back to the church. At last he obeyed, and as he witnessed the scenes around the altar, with souls weeping their way to the Redeemer, and heard the song of joy, said, through his tears, 'I have seen more religion here tonight than I have seen anywhere for twenty years.' A strong young soldier capitulated to the Lord of Hosts and lay prostrate under the Spirit, speaking in 'other tongues.' A Catholic woman, now sweetly saved and filled with the heavenly joy, was praising her Saviour in the 'new tongues.' The saints took new courage for the National Gospel Tabernacle to which God is calling them. As the crowds filled the present hall at the larger meetings to standing room only, the people voiced their faith that God will open the way for a great Tabernacle for the Four Square Gospel in this Capital city of the Nation. We ask the saints everywhere to pray that this will speedily be realized."

THE PENTECOSTAL TESTIMONY

The "Pentecostal Testimony" has just been enlarged to a 16-page paper and is full of good spiritual food. Brother R. E. McAlister is editor. The price is only 75 cents per year. Send your subscription for this paper and keep in touch with our Canadian brethren. Address your subscription to R. E. McAlister, 740 Queens Ave., London, Ont., Can.

Forthcoming Meetings

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

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

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

PILOT POINT, TEXAS, CAMP-MEETING to convene August 1 to 10, 1925, or longer. Bible lessons every morning; evangelistic meeting every night. Further particulars from L. A. Tollar.

SEABROOK, TEX.—We will begin a series of meetings at the Full Gospel Tabernacle June 7. All tourists are invited to camp here and feast with the Lord. Service every night until the Lord says stop. Pray mightily for us.—W. E. Bennett.

DIXIE, OKLA.—We are in need of a Pentecostal evangelist or preacher who could stay in this part for awhile and get a work started. If he has a tent, bring it and come prepared to stay all summer.—Mrs. Valeria Hammond.

CHESTER, ILL.—Our campaign will begin, D. V., June 1, to continue two weeks or longer. Brother Higgins, of Wood River, Ill., to do the preaching. Our new church will be dedicated June 7, Sunday, 2:30 p. m. Saints at large are cordially invited to join us in this campaign.—Pastor S. C. Johnson.

OSHKOSH, WIS.—Bible and Missionary conference, June 7 to 13. Special speakers and missionaries will be on hand for two services daily, 2:30 and 7:30. Any attending from outside will be provided bed and breakfast. Other ministers or missionaries, as God will send, are welcome.—Pastor J. E. Robinson.

CAPE GIRARDEAU, MO.—Evangelist J. William Bustron and Party will begin a tent-meeting the last of May and will run 4 weeks, D. V. A beautiful place has been arranged for the meeting at the corner of Elm and Springs Streets. Neighboring assemblies are invited to attend.—H. E. Waddle, pastor.

MUSKOGON, MICH.—We are expecting Mr. and Mrs. Tatman with us for 5-day meeting, beginning June 10, D. V. Mr. Tatman is known as the Cyclone Evangelist from the Pacific Coast. At a later date we are planning with Ashcroft Evangelistic Party for a tent campaign, and will announce definite dates later.—G. M. Bergstrom.

CORRY, PA.—The Eastern District Campmeeting for the western end of the district will be held here July 2 to 19 inc. A strong staff of ministers of the district and missionaries fresh from the field will be present. Tents and meals can be had on the grounds at reasonable rates. Special speakers will be announced later. For further information write Pastor G. R. Bender, 135 Sixth Ave., Corry, Pa.—Chairman Joseph Tunmore.

CHILDRESS, TEX.—An old-time, Holy Ghost revival and Bible study camp-meeting, July 1 to 12, inclusive. Pastor A. R. Colbert will be overseer. Each assembly within a radius of 100 miles is expected to assist in making this the best camp in the southwest. Some of the best evangelists and teachers in the district will be present. For further information write Pastor A. R. Colbert, Childress, Tex., or Lonnie Whitworth, Box 508, Electra, Tex.

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

KANSAS DISTRICT CAMP-MEETINGS.—There will be three District Camps in Kansas this year as follows: Ottawa, July 23 to August 3; Woodston, August 6 to 16; McCracken, August 20 to 30. Watch for further announcements.—Fred Vogler, chairman, Burlingame, Kans.

WILMINGTON, DEL.—The Washington Evangelistic Trio, Charles A. Shreve, Benj. A. Bower, and Joseph Elliott, will conduct an evangelistic campaign in the Pentecostal Church from May 24th to June 14th, inc. The street address is 23rd and Pine Streets. We ask the saints to join us in prayer that God will give us a gracious revival.—William A. Cox, pastor.

MARYLAND & WEST VIRGINIA DISTRICT COUNCIL (quarterly session) will convene in the Full Gospel Church, corner Monroe and Hollis Sts., Baltimore, Md., June 1, 2, 3. Meals and lodging will be provided for all workers and visitors. As we are preparing for our first District Camp-meeting which is to be held at Hagerstown, August 2 to 23, we urge all members to be present.—L. F. Stewart.

TEN-DAY CONVENTION, JULY 10 TO 20, AT SHERBURN, MINN.—A fine corps of Bible teachers and Christian workers will be on hand. The services will be held in our new church. Meals will be served on the freewill-offering plan. Those who will not be prepared to camp out at the park should write the secretary, Mrs. Alice Schaefer, Sherburn, Minn., at once. We will only be responsible for entertainment of those who write ahead so arrangements can be made before convention starts.—Willard H. Pope.

SULLIVAN, MO.—Our first Bible Convention for Southern Missouri District will be held with the Assembly at Sullivan, Mo., June 2 to 5. At this convention we expect to arrange our Missionary Program for the District. The Presidency will be there to examine applicants for license and ordination. Let those expecting to come in with us at that time write to the Chairman for an application blank. Sullivan, Mo., is about 60 miles west of St. Louis, Mo., on main line of the Frisco railroad.—J. E. Spence, Sedalia, Mo.

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

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

SYRACUSE, N. Y.—Convention will be held at Grace Tabernacle, 662 South Ave. Services beginning Thursday night, June 18 to 21. Three services daily. All workers will be entertained, and meals will be served on the freewill-offering plan. Rooms may be arranged for if desired. A number of ministers, missionaries and workers are expected, including the following: Miss Hattie and Miss Susan Duncan, of Elm Faith Home; Rev. V. S. Mumbulo, of Rochester; Rev. E. C. Steinberg, of China; Miss Ethel King and Miss Jessie Barber, of July; Rev. Paul J. Ayres, of St. Albans, America; Rev. Ralph M. Casper, of Africa. Elmwood cars pass the church door.—David M. Wellard, pastor.

BRIDGEPORT, CONN.—Our "All-Summer Tent Campaign" opens with F. Webster Tyler, evangelist for May. Tent on Barnum Ave., Stratford. For June we have secured Brother and Sister Naukivell of Chicago and Priscilla W. J. Evans, of the Newark, N. J. Bible School. For July, Sister Mae Frey, also Jack Saunders, of Western Canada; expecting Thos. B. Harden, Gary, Ind., Frank Nicodem, India, and other well-known workers. June, July and August, the big tent will be on the corner of East Main and Putnam Streets. Meetings every night (except Monday) at 7:45, and Sundays 10 to 11 a. m., 3 and 7-30 p. m. Remember the dates—May to September (D. V.).—Pastor A. J. Jenkins, 64 Booth St., Stratford, Conn.

PORT LAVACA, TEXAS.—Old-time camp-meeting, June 14 to July 5, 1925. Evangelist C. A. Lasater of Ft. Smith, Ark. Special Business Council Meeting June 30, July 1, 2, 3, conducted by Chairman Eugene Cadwalder. Special Bible lessons will be given. Missionary talks by missionaries from Mexico and Peru. For full information write Leo L. Cox, Box 344, Port Lavaca, Tex.

A CORRECTION

In a recent number of the Evangel there was an announcement from Sioux City, Iowa, for a tent-meeting to be conducted by the Naukivells. Brother Naukivell writes that they will be in Bridgeport, Conn., instead of Sioux City.

OPEN FOR CALLS.—I am affiliated with So. Missouri District Council but live in Lake Providence, La., R. 2, Box 73. Am open for evangelistic or pastoral calls.—L. P. Huskey.

OPEN FOR CALLS.—Brother David F. Raroah can speak Polish, Slavak, Hungarian, German and English. He is open for evangelistic calls, especially among the Hungarian people. He needs a tent so he can get out among his people. Address Box 6668, Trenton, N. J.

WANTED.—An evangelist with tent to come and start a Pentecostal work here. We are starting for the Word of God.—Mrs. Bettie Ofney, R. 4, Wellington, Tex.

WANTED.—A responsible evangelist to conduct meetings in a tent this summer. The saints of Idaho have purchased a tent seating 300 or 400, and would like to hold several campaigns this season in southern Idaho. Those who are interested, write to Pastor July S. Farrar, Box 164, Gooding, Idaho.

WANTED.—A tent suitable for revival services. Anyone having same please write to Pastor T. R. O'Bryan, 1715 S. 4th St., Paducah, Ky.

FOR SALE.—Want to sell my folding organ, good as new, which I bought from Evangel office for \$40. Will sell within 60 days for \$25.—R. L. Cook, 616 N. Country Line St., Fostoria, Ohio.

FOREIGN MISSIONS CONTRIBUTIONS

(Continued from Page Eleven)

Ironton Minn; Assembly of God Church Enterprise Ala; Mrs S R O Colorado Springs Colo; 15.30 Four Fold Gospel Assembly Bakersfield Calif

16.00: Young People's Class Hammond Ind; First Pent' Church of Corry Pa; 17.00 Pent' Church Lankershim Calif; Assembly & S S Columbia Pa; 17.40 Full Gospel Mission Napa Calif; 17.80 E F H Portland Ore

18.50 Mrs E C Eckert Colo; 19.00 Assembly Hartford Ala; 19.06 Pent' Mission S Bellingham Wash; 19.30 Assembly Richmond Calif

20.00: Texas Women's Missionary Council Houston Tex; Oak Park Holiness S S Tampa Fla; C R K Los Angeles Calif; Assembly & S S Spokane Wash; 20.22 Full Gospel Assembly Dayton Ore; 20.60 Bethel Church Stockton Calif; 20.68 Glad Tidings Assembly Santa Cruz Calif; 22.59 Pent' Tab Madera Calif; 24.00 Full Gospel Church Ashby Park N J; 25.00 Mrs M F & G F Montreal Que Canada; C M N Hill City Kans; 25.98 Md & W Va Dist Hagerstown Md; 26.50 Live Oak Assembly Live Oak Calif

30.00: Glad Tidings Mission Santa Cruz Calif; O H Spokane Wash; Assembly Bridgeport N J; 31.10 Assembly Century Fla; 36.00 Assembly of God Miami Fla; 36.70 Pleasant Grove S S Sydney Fla

41.66: Busy Bee Class Young People & Blue Birds of Bethel Tab S S Watsonville Calif; 43.00 F M Los Angeles Calif; 44.00 E C Franklin Neb; 45.00 Assembly of God Minneapolis Minn; 46.00 Assembly Fishersburg Ind

50.00: Gateway Church S Miami Fla; Mrs R Pittsburg Pa; P M S Oceola Pa; Miss M R Branchville N J; 54.00 Full Gospel S S Coreoran Calif; 60.00 Christ Covenant Glad Tidings Assembly Chicago Ill; 65.00 S S of Gospel Tab Alton Ill

100.00: Glad Tidings Revival Assembly Oakland Calif; F B Union City Ind; Bethany Pent' Church Ine Springfield Mass; Bethel Assembly Paducah Calif; Pent' Mission Turbuck Calif; H S Battle Ground Wash; 150.00 Mr & Mrs H G L Okaloosa Fla; 365.00 Glad Tidings Tab New York N Y; 849.00 "A Love Offering"

Total amount minus \$29.66 amount given direct \$400.07

Amount previously reported 357.68

Total amount to date \$766.85

HOME MISSIONS CONTRIBUTIONS
May 8 to 14 Inclusive

\$ 50: Mrs A. I. P San Diego Calif; .50 Mrs I L Brawley Calif

Total amount \$1.00

Amount previously reported 5.57

Total amount to date \$6.57

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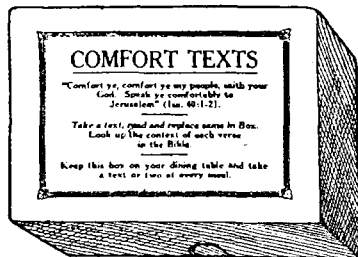
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