

# The PENTECOSTAL EVANGEL



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## The Resurrection of the Body

Many, even of the Lord's people, have the most hazy notions on this important subject. They do not seem to have got hold of the elementary fact, that resurrection means the resurrection of the body, the identical body that is buried. If you give up the identity of the body, you give up resurrection altogether. If God clothed the spirit with another body, it would not be resurrection at all. One dear old brother said to me, "But I have had several bodies in the course of my 70 years." That has nothing whatever to do with it. It is the body that is buried that rises again: and if any think they can escape resurrection by cremation, they little know the power of God. What He has said He will do, He will do; and the mystery of the whereabouts of the particles of the millions of bodies that have died since Adam, presents no difficulty to Him. If you had faith as a grain of mustard seed, you would know that. And yet, one has too often heard the expression, "God will give us a body."

A somewhat similar expression is used in 1 Cor. 15:38, not of resurrection, but of sowing and reaping; and sowing and reaping is not used as a figure of resurrection, but of the difference in the condition of the body when buried, and when it is raised. This does not touch the question of identity at all. The great argument of 1 Cor. 15, is that the dead rise. Now we know that the spirits are not dead; therefore it must refer to the bodies; "all that are in the graves," as the Lord Jesus said in John 5:28. But the difference in the condition of the body when raised, will be very great. The different kinds of flesh (ver. 39), and the differences between the heavenly bodies (ver. 41), are also used to illustrate this. But the identity is strenuously maintained in the following verses:—"It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." If this were not so, what becomes of "the redemption of our body"? (Rom. 8:23). It would never be redeemed at all. Job said (19:26), "Though after my skin, worms destroy this body, yet in my flesh shall I see God:" and the work of redemption will not be complete, as to its results, until body, soul, and spirit, are conformed to the image of His Son (Rom. 8:29). In

verse 11, the in-dwelling of the Holy Spirit is said to be a pledge of resurrection, "He that raised up Christ from the dead, shall also quicken (bring to life), your mortal bodies, because of His Spirit that dwelleth in you."

The proper hope of living believers, is described in Phil. 3:20, "For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus

and burial. His holy body, in which He had laid down His life, was hanging on the cross: that body was taken down and placed in the tomb; on the morning of the first day of the week, that body rose again. This is resurrection. In that body He was seen by His disciples during forty days. It was tangible (Luke 24:39). It was recognizable (John 20:20). And yet there was a difference, for we do not read of His entering a room with the door shut before; nor of His vanishing out of their sight. In that body, He "led them out as far as to Bethany . . . and was parted from them, and carried up into heaven . . ." Someone may say, "But that body has been glorified since then." Perhaps so; Scripture does not say; but if so, "His glorious body" remains the pattern; and in His resurrection, identity is clearly established.

There is no such thing as a general resurrection, any more than a general judgment. "All that are in the graves" shall rise, but not all at the same time. In John 5:28, the Lord speaks of the "hour" in which all shall come forth; but in verse 25 He also speaks of the "hour" (which had then begun, and has not passed away yet), when the spiritually dead should hear His voice, and live. These hear the voice of the Son of God; those in the graves shall hear the voice of the Son of Man. In that passage He speaks of the two resurrections; "the resurrection of life (the first resurrection), and "the resurrection of judgment." There will be more than 1,000 years between the two (Rev. 20:5); and as the issue of the resurrection of judgment (Rev. 20:11 to 15), will also be for eternity, it is certain that a change must also take place in the bodies of the unsaved; as well as in those of the living millennial saints, who, without dying, will inhabit the new earth in the eternal state. In the judgment of Matt. 25:31, etc., there is no resurrection at all. It is the judgment of the "quick," not "the dead."

In their bodies the unsaved have sinned, even to the rejection of the Saviour God has provided; and in their bodies they will stand before the Great White Throne (Rev. 20:11); and in their bodies they will be cast into the lake of fire (verse 15). Those who survive to His coming in glory (Matt. 25:31), will "go away" (without dying), "into everlasting punishment" (ver. 46).

### ( ETERNITY. )

Count the gold and silver blossoms  
Spring has scattered o'er the lea;  
Count the softly-sounding ripples  
Sparkling on the summer sea;  
Count the lightly flickering shadows  
In the autumn forest glade;  
Count pale nature's scattered tear-  
drops  
Icy gems by winter made:  
Count the tiny blades that glisten  
Early in the morning dew;  
Count the desert sand that stretches  
Under noon-tide's dome of blue;  
Count the notes that wood-birds  
warble  
In the evening's fading light;  
Count the stars that gleam and  
twinkle  
O'er the firmament by night—

When thy counting all is done—  
Scarce ETERNITY'S begun;  
Reader! pause! where will thou be—  
During thine ETERNITY?

Christ, Who shall change our body of humiliation (not exchange it for another), that it may be fashioned like unto His body of glory!" Two things are quite clear from this passage. We have seen that a change will take place in the dead bodies when raised; now we see that a similar change takes place in the bodies of those living at the moment of the Lord's coming; and His body is the pattern to which they are to be conformed. This is also clear from 1 Cor. 15:23. The first resurrection has three parts. "Christ the first-fruits" (and the harvest will be like the first-fruits), "afterward, they that are Christ's (from Adam to that moment), at His coming;" then, just before He comes in glory, the martyrs of the interval between those two events (Rev. 20:4). This is also said to be "the first resurrection" (ver. 5).

Now let us look at the pattern. In Luke 23 we read of the Lord's death,

The portion of the lost is that "prepared for the devil and his angels" (ver. 41); they "shall be tormented, day and night, for ever and ever" (Rev. 20:10).

"Fear not them which kill the body, but are not able to kill the soul; but rather, fear Him Who is able to destroy both soul and body, in hell" (Matt. 10:28). Do the Lord's words contradict what I have already quoted? Impossible. Destroy does not mean annihilate. God said, "Oh Israel, thou hast destroyed thyself, but in Me is thy help" (Hosea 8:9). They had, by their sins, ruined themselves; and "everlasting destruction" (2 Thess. 1:9), is everlasting ruin. "Where their worm dieth not, and the

fire is not quenched," are the words of the Lord Jesus (Mark 9:46). The demons said to Him in Mark 1:24, "Art thou come to destroy us? The devils are not annihilated, neither are they who are lured by them to destruction.

Unsaved reader, you cannot alter facts. Not believing anything does not affect its truth. Instead of listening to Satan's lies, I beseech you listen to the word of God. It was to save you from this eternal doom that Christ died for you.

"There is therefore now no judgment to them that are in Christ Jesus" (Rom. 8:1).—G. De Mattos.

## A Divine Sandwich.

May not Paul's exhortation to Timothy to stir up the gift that was in him be applicable to us today, and may we not appropriate the assuring promise in this connection to encourage us to do likewise?

"For God giveth not the spirit of fear, but of power and of love and of a sound mind. Be thou not therefore ashamed of the testimony of our Lord" (2 Tim. 1:6, 7, 8).

Some in quoting the seventh verse, consciously or unconsciously transpose the words power and love and make it to read love and power; but if we take this scripture just as it reads, we will find by turning to the 12th, 13th and 14th chapters of 1st Cor. this order confirmed.

The 12th chapter, it will be observed, enlightens us concerning the gifts, administrations, operations and manifestations of the Spirit for the equipping and empowering of the body of Christ. Among these are nine special, extraordinary gifts of the Spirit, in the following order:

The gift of wisdom, of knowledge, of faith, of healing; the working of miracles, of prophecy, of discerning of spirits, of divers kinds of tongues, and the interpretation of tongues.

These with the appointment of apostles, prophets, teachers, helps, governments, etc., have been set in the Church, that the members of the body may be properly adjusted one toward the other, working together harmoniously, without friction that there be no schism in the body, that it may be equipped for the most effective service.

This chapter stands specifically for power.

The 13th chapter is specially the love chapter, and emphasizes the spirit in which these gifts are to be used, authority exercised and power manifested, and points out "the more excellent way" which does not depreciate, as some seem to infer, any excellent way ordained of God, though it is true that no gift, attainment, quality or power not tempered by love is of any value in His sight.

But this is no ordinary love. It is divine, not human, and is possessed by none who are not born of God, and have

"His love shed abroad in the heart by the Holy Ghost."

Love is the fulfilling of the law, and is the one quality that lends value to all the gifts of the Spirit, such as prophecy, wisdom, knowledge and faith, as mentioned in verse 2, and such qualities as charity or benevolence, and religious zeal referred to in the third verse, and

Should we possess all these, yet know, If we're devoid of love, 'Twill profit nothing here below All lesser good to prove.

For lacking this one great essential quality we are nothing and can do nothing.

The 14th chapter gives instructions how to rightly use and not abuse the gifts and equipments bestowed; but to act wisely and discreetly, that all things may be done "decently and in order." Not according to man's conception, but God's, for the tendency in human dictators is to disparage that which does not appeal to their sense of propriety, and to discourage and suppress the operations and manifestations of the Spirit, especially the speaking in tongues, thinking that they find a warrant in this chapter for so doing; but they do not. The apostle is not here advocating the suppression of the gifts and manifestations of the Spirit, but is giving instructions for the proper exercise of them. For God hath not given us the spirit of fear (suppression) but of POWER, to stir up the gift to do whatever He requires, and of love that we may do all in a right spirit, and a sound mind that we may be blessed with a divine rationality and do all things wisely and most effectively.

Some one has called these three chapters in their order, a divine sandwich of which love is the meat and the 12th and 14th chapters on either side representing the bread of the sandwich.

There are extremists who claim such a fondness for the meat of this sandwich that they have little use for the other parts. Some on the other hand who have their eyes upon the gifts, equipments, manifestations and power of the Spirit covet the upper slice. Others again, with an exaggerated sense of pro-

priety, are led to misinterpret and misapply the apostle's instructions, and over-emphasize the necessity of mental poise, as they see it, and would prefer an entire brain sandwich, which to them would be, no doubt, an intellectual feast. Such persons, as a rule, are too improperly proper.

How unwise these extremists are. Would anyone be so unreasonable as to claim that they were partaking of a material sandwich who had rejected all but the inside? Surely not. This may be our privilege in the natural, but when God has prepared a table for us including this spiritual sandwich, we had better eat what is set before us and ask no questions lest we grow lean in our souls.

Are any so fastidious in their tastes along this line, that they dare to insult God by rejecting anything. He condescends to offer, choosing only that which appeals to them? Yet some in their fierce advocacy of love have done so, seeming almost to deify and worship it as a quality rather than the author of it.

They sound the praises of the "more excellent way" in a way and in a spirit that reflects upon some very excellent ways ordained of God which they cannot well tolerate. Especially is this the case touching the manifestations of the speaking in tongues, provided for in the 12th chapter and promised by the Lord Himself in Mark 16:17.

Brethren, there is still a "more excellent way" for you.

Did you ever know a child of God who was in harmony with His will as expressed in the 12th and 14th chapters of 1st Cor. to take exceptions to either the teaching or experience set forth in the 13th chapter? Of course not.

Would it be possible for a person eating an ordinary sandwich entire to miss the filling? No. Then how can one who devours God's sandwich miss love, the meat thereof?

Some in expressing their strong opposition to the speaking in tongues, quote such scriptures as the first verse of the 13th chapter of 1 Cor.: "Though I speak with the tongues of men and of angels, and have not love I am become as sounding brass or a tinkling cymbal."

"There, don't you see what you are?" they say; "only a sounding brass or tinkling cymbal?" But they ignore the fact that this only applies to those who are devoid of divine love, whereas the speaking in tongues by one possessed of love would, we have every reason to believe, prove edifying and blessed.

Another scripture which they misapply with great assurance is the central clause of the 8th verse of this chapter: "Whether there be tongues they shall cease." Here they seem to overlook the fact that the expression "shall cease" is future, and that tongues have not yet ceased, and never shall until God is through with them, no matter how much some would like to cut them out.

But when they do go, prophecy and knowledge will go with them. But are the objectors to tongues ready now to dispense also with prophecy and knowledge because in this same verse it is

stated that "prophecy shall fail, and knowledge shall vanish away?" Why not, if their reasoning is correct concerning the removal of tongues; and why cling to something that "will fail," and still hold to that which "shall vanish away?"

Some one has said in this connection that God's temple is still in course of construction and that these things are part of the scaffolding, and what right have these theological botch carpenters to come along and undertake to tear down any part of God's scaffolding before the temple is completed? When it is completed the great Architect and Superintendent will remove them Himself, they having served their purpose.

So just let tongues stand with prophecy and knowledge to the end when prophecy will fail. Why, because it is a failure? No; but because prophecy, pertaining to the predicting of events will all have been fulfilled, and prophecy pertaining to the forthtelling of the messages of truth will no longer be needed. And tongues shall cease, not because they are or ever were useless, but because they have served their purpose in the ministry of the gospel, and the gospel age is closed. And knowledge shall vanish away, not because there is anything unsubstantial about it, but because this lesser, though essential knowledge in this sphere is about to be swallowed up in the greater knowledge that awaits us in the beyond. "For now we know in part, and we prophecy in part; but when that which is perfect is come then that which is in part shall

be done away. For now we see through a glass darkly, but then face to face: Now I know in part, but then shall I know even as also I am known." Hallelujah!

These passages make it very clear, do they not, that the expressions "prophecy shall fail" and "knowledge shall vanish away," do not reflect upon these gifts nor does the expression "tongues shall cease" imply that they had ceased, or would be silenced at the command of religious dictators, some of whom talk and act as though God ought to apologize to them for breaking through their theological boundries and doing things to offend their religious sensibilities?

The Lord has set a table before us in the presence of our enemies, and this divine sandwich which is part of the bill of fare is greatly relished by all who hunger and thirst after righteousness, even though it be a tongue sandwich through and through, sides and centre.

Read carefully and prayerfully this trinity of chapters; eat the word contained therein; inwardly digest and assimilate it and you will find God's heavenly menu will prove to be food convenient for you, "for man liveth not by bread alone, but by every word that proceedeth out of the mouth of God."

Don't be afraid; take it all in. For He giveth not the spirit of fear, but of power and of love and of a sound mind. **Power** to do whatever God requires; **Love** to do it in the right spirit, and **sound mind** to do it in the right way. —J. T. B.

been sent in. We devoutly thank God for it. It is a noble beginning. But we need about \$5,000.00 more at once. With this new press we can get out the Evangel in less than half the time it now takes. How many will help at once, in small or larger amounts, on this urgent and great matter?

**Fighting a Great Fight.**

We are fighting for God and with the Pentecostal Evangel a great fight against high prices and for the gospel to get to the lost at the least possible cost. We put the Evangel out still for one dollar a year, while nearly all such papers have, doubled in price, and justly so. We are now paying 17 cents per pound for paper that once cost a little over 3 cents—a fivefold increase in cost! It now takes the larger part of what we get on subscriptions to pay for the paper stock alone. I think our paper bill is running about \$600 per month or over. We have to look to the dear Lord for money with which to pay our laborers, and for our own living expenses. Praise God. He has never failed us. He has helped us hitherto, and we assuredly believe He will continue to do so.

**Will You Fight?**

I don't mean with your fists, or in any carnal fashion, but will you be true to God, will you fight for Him? For the truth? For lost souls? For the greater things we must do for God?

What is your part in the battle? Surely you mean to have a hand in this closing battle of the age. Yes, I believe you will. You can't afford to miss your blessed chance now. Great victory is just beyond. "What He saith unto you, do it;" do it quickly. I know you mean to help, mean to give worthy of this great salvation, worthy of this great God and the great things He wants us to do for Him now; but Satan is trying to cheat you by getting you to delay till you cool off, till you forget it. O God, confound Satan! Stir your people up to do their best for you now in this great hour of battle, in this great hour of need,—the tightest, neediest month of the year!

Send your offerings to the Gospel Publishing House, Springfield, Mo., for the Press, or to help on labor bills, office expenses, etc., as God prompts. We thank you for your help in the past, and we believe you will hear from God now, and stand by His great cause.—E. N. B.

**Great Things for God.**

Nearly every church is undertaking greater things for the world. Many of these are very defective in their faith, and in their motives for such work. They see, to say nothing of heaven or hell, that the conditions in the world demand it, that the world will soon destroy the churches, unless they somehow modify and transform the world.

To Pentecostal people the problem should appeal with a tenfold increased emphasis. We believe the age is closing; that Jesus, our blessed Lord, is coming soon. (To us heaven is heaven, and hell is hell; sin is an awful thing, damning the souls of men forever, unless they flee to Christ and the blood.)

**God Doing Great Things.**

When we read of a meeting such as the Pentecostal meeting at Dayton, where 3,000 are said to have been saved, hundreds healed and baptized with the Holy Spirit, while thousands of other hungry souls clamored at the doors, unable to get into the large building—when we read of such glorious victories, I say, we see beyond all doubt that God is working in a mighty way these days, and ready to do greater things. \*God knows better than even those with most light how short these closing days are,

how it is "now or never" with millions, and He wants everyone to hear immediately this final full gospel call, and if they will, that they be saved, and if not, at least they shall be left without excuse.

**In Line With God.**

The Gospel Publishing House exists for no other purpose than to publish the glad tidings of this great salvation, to get quickly the blessed gospel to the uttermost parts of the earth, to work for and with God; and so it is trying to keep step with God. Jesus assigned as His excuse for doing mighty things, for healing the blind man, "My Father worketh hitherto, and I work," John 5:17. He could not keep still while His Father moved on. He must work and keep step with God. So we feel. We march on with God. (His will is our law.) If He wants to do blessed, merciful and great things for the lost world in these closing days, we must in His blessed name fall in line, and stand with Him for the greatest things we have ever done for Him. If we do not, we miss our opportunity, and forever fall our Lord! God forbid!

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One of our pressing needs to this end is a better and faster press. Following this article you see \$1500.00 has already

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## DISCERNING THE LORD'S BODY.

1 Cor. 11:29.

I have seen it printed and heard it preached by quite a few that in 1 Cor. 11:29 the expression "Not discerning the Lord's body" means "Not discerning Christ's members." Now an inference is not always Divine teaching—I have no right to infer that because Ephesians 1:22-23 avers "The Church to be Christ's body" that therefore discerning the Lord's body means discerning the Church. When the Lord said, "Take, Eat, This is My body," Matt. 26:26, He could not have meant us to eat the Church and to drink the blood of the Church. It is said, "This do in remembrance of ME." The Holy Ghost (in 1 Cor. 11:23) is careful to revert to the historical fact, "In the same night in which He was betrayed"—the emphasis is on "ME." Why bring in the Church, either directly or inferentially? Doubtless in breaking bread we do so in holy fellowship with all Saints, but this is not making them the body to be discerned. When our Lord spoke in Matthew 26, the Church had not been formed because He was not glorified; yet He says, "This is My Body." He was made known to the two disciples in Luke 24 whilst breaking bread. Their hearts burned whilst He spoke to them. It is "The LORD'S Supper, (not sacrament), The LORD'S Coming, The LORD'S DEATH—1st Cor. II, "HIMSELF."

In Matt. 26:8 a woman in Simon the Leper's house poured the very precious box of ointment on His head and the verdict of the apostolic twelve was, "To what purpose is this waste. This ointment might have been sold for much and given to the poor." The Lord's reply was, "The poor ye have always with you ME ye have not always." They put philanthropy before Jesus; the benefit eclipsed the benefactor. In Eccles. 9:14-15 there was a little city and few men within it, and there was a great king came against it and besieged it and built great bulwarks against it; now there was in the city a poor wise man and he by his wisdom delivered the city, yet no man remembered that same poor man." The benefit of being strong and not sick in partaking worthily of the Lord's supper and limiting the Lord's body to the Church as the paramount thought of the Holy Ghost lessens His supper as a memorial of Himself. Moses and Elias have to disappear from the

Holy Mount to hear the Father saying, "This is my Beloved Son," and as the disciples looked around "they saw no man save JESUS only." In John 14:26 Jesus said, "The Comforter will bring all things to your remembrance." We need the Holy Ghost sent from Heaven to memorialize the body of Jesus on Calvary's Cross. Guided by the Holy Ghost we visit that Holy Spot, "His ownself bore our sins in His own Body on the Tree," 1st Peter 2:26.

The Church was not associated with Him in expiation. "By Himself He purged our sins," Hebrew 1:3. "Eloi, Eloi, Lama Sabachthani," "My God, My God, why hast Thou forsaken ME." "ME" was the centralized hub of the atonement. The lonely expiatory sacrifice of Jesus gives His blood its deep atoning value for sin. "He was made sin"—the blood issued from His body. The Holy Ghost delineates and outlines His Body. Paul says to the men of Athens, Acts 17:27, "That they should seek the Lord if happily they might feel after Him and find Him though He be not far from every one of us," so we, God's children, are led by His Spirit to "Feel after the body of Jesus at His table and find it though it be not far from every one of us."

Joseph of Arimathea begged Pilate for the Lord's body—he discerned it; he held that precious burden in his arms.

The new song of the redeemed elders in Rev. 5:9 was "Thou art worthy to take the book and to open the seals thereof." In verse 12, "Worthy is the Lamb that was slain." Not worthy is the Lamb and the Bride.)

The Lamb's glory is paramount. (The Bride shines with the reflected glory of the Sun.) The 45th Psalm says, "My heart is fiditing a good matter; I speak of the things which I have made touching the King. My tongue is the pen of a ready writer; Thou are fairer than the children of men. Grace is poured into Thy lips; therefore God hath blessed thee forever." The Bride is given her place in verse 9, "Upon Thy right hand did stand the Queen in Gold of Ophir," etc.

In the commemoration of the Lord's Supper the ecstasy of worship is often weakened by the prominence given to the healing of our bodies—the salvation of others—missionary requests, etc., which ought to have been unburdened in prayer meetings beforehand. (As old Samuel Rutherford said,

"The Bride eyes not her garments  
But her dear Bridegroom's face,  
I will not gaze at Glory,  
But on My King of Grace;  
Not at the crown He giveth,  
But on His pierced hands,  
THE LAMB IS ALL THE GLORY  
Of Immanuel's land.")

When Jesus said, "Destroy this temple, and in three days I will raise it up," "He spoke of the temple of His body," John 2:19-21. Surely He had no reference to Ephesians 2:21, "Where all the building fitly framed together grow-

eth into an Holy Temple unto the Lord." The temple He spoke of was His own body without any building being annexed to it; so also Rev. 21:22, "John saw no temple for the Lord God and the Lamb are the Temple." The Bride corresponds to the City.)

Whilst rejoicing in the one body as meaning Christ and the Church, we do well to give Christ the paramount place as the HEAD. (We are the stones; He the Chief Cornerstone.) We are members of His body, but the body which we discern in the breaking of bread is not the Church, but the body that bare our sins on Calvary before Christ rose and was glorified.

"TAKE, EAT, this is My body." "Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you." John 6:51-53.

"See from His head, His hands, His feet,  
Sorrow and blood flow mingled down,  
Did e'er such love and sorrow meet,  
Or thorns compose so rich a crown?"  
—Dr. Sidney Smith.

## DID YOU FAIL TO GET YOUR PAPER?

During the last six weeks we have been compelled to change our subscription girl twice. The first was called away to other duties, and the second became sick and had to leave the job. We now have the third girl on the list. It would only be natural if in the midst of such a rush these new workers should have made some mistakes in handling thousands of names for the Pentecostal Evangel. We do not know of anyone who is not getting his paper, and we cannot know unless some reader notifies us. We shall count it a great favor if any person is not getting his paper, whose name has been sent in, if every reader who knows of such will immediately drop us a card and give us the full name and address of such person, when the subscription was sent to us, and how much money was sent for the same. We gladly correct errors, and shall count it a great pleasure to be notified of any. We have some fears that in the midst of this rush our new girls may have made a few mistakes. Let us hear from you at once.

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## Questions and Answers

By E. M. Bell, 334 W. Pacific St., Springfield, Mo.

**861.** Please explain Heb. 6:4-6. Does it mean that if a saint backslides after he receives the Holy Ghost, it is impossible for him again to get right with God?

This passage does not deal with the ordinary case of what we call backsliding. That is, people growing cold, or through some weakness falling into sin, but yet who still believe that Jesus Christ is the Son of God, and that His blood is able to cleanse from sin. Such people are sinning because of some weakness in the flesh, or some failure to trust the Lord fully, or something of the kind. Such people can always be renewed if they will repent of their sins, and turn to the Lord. It is of such that John says, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." The "falling away" referred to in verse six is the total apostasy of one from the Christian faith. It refers to one who has totally rejected Jesus Christ as able to save, and who does not any longer believe that His blood can cleanse from sin. Such a person either goes totally into infidelity, not believing the Bible is the inspired word of God, or that Jesus Christ is the Saviour of men; or he accepts some other way of salvation, such as Christian Science, or Spiritualism, Theosophy, or New Thought. Now a person may be a believer in any of these things through ignorance, or having been deceived temporarily, and yet there be a chance for them to be saved. But there is no chance for any one to be saved who has fully tasted of the good word of salvation, but who totally rejects, once and forever, Jesus Christ and His atoning blood as the way of salvation. That is the very thing these people were tempted to do. The warning of the apostle in this passage is to Jewish believers, who have known Jesus Christ as the Saviour, but who are tempted now, to reject Him as such, and to turn back to the law and Judaism for salvation. He does not accuse the Hebrews of having done this, but merely warns them against doing this: for, in verse nine of the same chapter, He says, "But, beloved, we are persuaded better things of you, and things that accompany salvation though we thus speak."

**862.** What is the best way to conduct open air gospel work on the streets? Is it good for women to take part in the preaching?

This question is a little out of our line, and some practical street worker should be consulted, rather than the editor of this department. There is no set way in which we have to conduct street meetings. People usually sing a few songs in order to attract a crowd about them, and then preach or testify to them. If there are a number in the company they frequently sing a verse or two between the testimonies, or a

short sermon. Some never make an altar call on the street, while others do. Each one has to be led for himself in these matters. Usually it is better if such services can be held near a hall or preaching place, merely to sing and testify until you get the people interested enough to follow you into the hall, where they can be led to the Lord, and dealt with personally. Men or women who are gifted in such work may both engage in such services.

**863.** Does the Bible teach that the early saints had an organized church body and kept a record of the work and made a report of the work every month?

It is quite clear from the scriptures that the early Christians in apostolic days did not have the highly organized form of modern churches. Yet they were not without order. They had their regularly chosen elders and deacons. They were able to tell how many people were added to the church, even the number of men in the church, as distinguished from the women and children. From the very beginning Christ "numbered the twelve." Then in Acts 1:15 note the literal expression, "The number of names." This shows the names were later counted and some sort of record made, and that the counting was by name rather than counting merely so many persons. On the day of Pentecost they were able to sum up specifically that in that one day exactly "3000 souls were added unto them."

And in Acts 4:4 it is said, "The number of the MEN was about 5000." The word "men" is not the common word for mankind, but refers to the males of the church as distinguished from the females. So the early church was actually able to tell by name its members, and even the number of the males in the church. Paul addresses the church at Philippi through its "bishops and deacons" (Phil. 1:1). As shown in Acts 6 chap. the deacons were chosen by the church from among those who had "wisdom and were of good report, and full of the Holy Spirit," and then were ordained through the laying on of hands. The letters to Timothy and Titus, as well as Paul's journeys in the book of Acts, show that the elders were also chosen and ordained by a presbytery; that is, a body of the elders. All this shows quite a little bit of church order, and regular ways of doing things in the churches of Jesus Christ. It stands at neither one of the extremes, like the highly organized modern church of today at the one end, nor like the totally unorganized assemblies in some places, at the other end, where there is no divine order whatsoever, or where the leader of the meeting is unlimited ruler of all he surveys. Now there is certainly no harm in our doing all that the apostles under the direct leadership of the Lord did. Indeed, they did not do things just to be doing things, but because it was

the will of the Lord, and because it was best for the churches. Hence a church is really not fully in divine order until it is walking in all the precepts, examples, and teachings of Christ and His apostles.

At Jerusalem there were reports to the church that the apostles were neglecting the widows, and for this reason the apostles declared it was the will of the Lord for them to give themselves wholly to prayer and to the ministry of the word, and that deacons should be appointed to administer the finances of the church in behalf of the widows and orphans. It is very likely that this was done in an orderly fashion, and that the deacons were responsible to the church for the proper administration of the funds put within their hands. This would necessitate an occasional, or perhaps an annual report. When Paul collected funds from the Gentile churches, he was careful to see that the funds were handled openly and in such an upright way, and by men appointed by the churches (2 Cor. 8:18-21) so that no man might accuse him of dishonesty in the handling of funds. Hence if an apostle kept accounts of public funds, and saw to it that they were handled correctly, then any other public servant should keep an account of public church funds, and this should be open to the inspection of the church, and to be read to the church, if the church so desire.

But there is no indication that these things have to be done every month, or that such reports were made regularly to headquarters, or that any minister, or any apostle had to report to anybody whatsoever funds that were given him for his own private support. Nobody has a right to bring us into bondage in such matters. It makes a big difference as to what the motive and purpose is behind the matter of reporting. Nobody has a right to make any law that requires a minister to make a report on such personal matters or disfellowship him if he does not make such report. On the other hand, if people are desiring to help us, rather than to take from us, and desire us to make such reports to them as will enable them intelligently to see that our needs are met, then there is no harm in this. Even then, if we do not see fit to make such reports, we do not have to do so, and it should not in anywise affect our fellowship with the church. But if we refuse such co-operation with the brethren so that they can intelligently help us, they have just as much right to refuse sending their money to us, as we have to refuse to co-operate kindly with them. Each should be free in such matters, and such co-operation should be by mutual and helpful agreement, rather than as a matter of law or fellowship.

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## -:- A Vision of the Abyss -:-

### The Pandemonium.

As I approach the description of this scene, I most sensibly feel my incompetency. The reality none can ever know, save those who personally behold it. I am only able to say, that every evil device which prevails with man, appeared organized and moving in a perfect scene, and each spirit was an actor performing the part cultivated by him while in the body. I knew that if they expected bliss, all was unreal; and yet all struggled to obtain enjoyment, which, however, from its dreadful fantasy, recoiled upon the suffering soul with inexpressible horror.

As I looked upon them, the occupants of the broad galleries arose; and as they sang, the hoarse voice of the spectral organ jarred, as note after note of their attempted music fell from lips whose very accents mocked the effort. My soul pitied them, as I saw them sink back in utter despair; and yet I thought I could perceive design in their movements. Below them were seated a fastidious audience, before whom was standing, in a pulpit of Gothic architecture, one clad in priestly garb—one who had dishonored the cause of the Redeemer by hypocrisy and the love of vain glory—who had made the cause of the holy ministry a by-word, by a soulless profession of love for the gifts of grace. This representation of speculators in religious things, moved in the mock dignity of his clerical profession. Before him lay an open volume, from which he attempted to read, but every effort was baffled. His voice was shrill and piercing, and his accents inarticulate. His features became distorted, and he writhed and agonized. He then attempted to read again, which resulted as did the first, increasing his sufferings, until he burst forth in the most vehement expressions, cursing his own being and all around him, and then blasphemously addressing himself to the Author of Existence, charged God with all wrong, the source of every sorrow, and even desired to gather together the strength of all created intellect with which to curse the Creator of the Universe. His oaths, his manner, and his insatiable passion, caused him to appear so desperate, that I felt impressed with fear that he had power to accomplish great destruction in whatever direction he moved.

Soon, however, my anxiety was relieved by the sudden exhaustion of his entire force, and I saw that he, too, was limited in power, and was, moreover, to a very great extent, under the will of his audience.

### The Doom of the Hypocrite.

One glance at the throng before him was sufficient to reveal the cause of much of his suffering. There were seated those whose countenances bespoke interior hate, mingled with wild, maniacal relish; those who mocked his futile effort and indulged in fenshish delight at the expense of his dreadful sufferings. Yea,

they relished his manifestations of keen despair as the uneasy wound relishes that friction which affords present maddening pleasure, but terminates in more excited pain. As he sank back, the expression of his countenance was that of horror beyond description. His being assumed every imaginable distortion. Around him flashed lurid fires, and his entire outward expression revealed an inward consciousness as restless as some burning crater. His whole appearance bespoke agonies equal to the worst conceptions of the relentless sinner's hell, and reminded me of the language of Jesus, who said, "And they shall go into outer darkness, where there shall be weeping and wailing and gnashing of teeth; where the worm dieth not and the fire is not quenched." While he lay enveloped in the fires of his own unhalloved passions, one of his audience arose and thus addressed him:

"Thou fiend of darkness! thou child of hypocrisy! deceiver, matchless deceiver! thine is the hell of a heartless religious teacher. Adequate sufferings thou canst never endure. Thou madest merchandise of religion and the souls of men. Yea, because of this, thou didst dwell in temples of human glory, receiving the adoration of men; then thou didst wrap thyself in the garment of ease at the expense of souls; thou didst not seek to reach the ruined heart with the soul-redeeming Truth of Heaven, but to please the ear and charm the fancy. Now thou art tormented, Arise! thou false teacher, arise! and in thy silken gown display the order of thy false apostleship. Speak to us smooth things. Direct the movement of this broad gallery of mimic song. Hold thy blasphemy! vent not thy cursings, for lo! thy Maker is just; wish not to move him from his throne. His august majesty thou didst mock. Through thee his glory should have shown, and by that light thousands should have been led to seek his face."

### Fuel for the Fires of Remorse.

At this sharp rebuke the speaker sought to escape, whereupon the speaker continued:

"Nay, thou hypocrite! even though thou wouldst thou canst not flee. Cast thy vision over this vast throng of sufferers, then ask thyself the cause. Though these have sinned, and each to his Master standeth or falleth, canst thou behold them in peace and a sense of innocence? Didst thou strive to lead them up to God? Yea, rather they learned essays and elaborate expositions of the Sacred Word, adorned with poetic genius, addressed with most eloquent display, did they not lull in deeper slumber the dormant spirit, while wreathing thy mortal brow with human laurels?"

Here the spirit addressed cried out, "Hold! hold! spare me! I suffer the tortures of unabating remorse! Dread Retribution! stay! oh, stay! nor cut thy victim down. I own my sufferings just. In life I sought the means of human

pleasure. I trifled with the souls of men, and heartlessly wrote of eternal things. I formed my prayers for human hearing, and interpreted the Sacred Text to gratify the capricious, the vaunter in holy things, the usurper of human rights, the oppressor. Horror, the horrors of immortal night and keen remorse take hold of my spirit. I hear the voice of lamentation. I see the madness of disappointed spirits. These haunt me. I seek to fly, before me congregate like ghosts the multitude of ills hanging upon the soul that here finds no rest. These, my parishioners, drive me mad with their bitter imprecations. Secret sins, like demons commissioned to inflict on me immortal pain, arise from the vault of memory. Spare me a deeper hell!" During these ejaculations the whole audience arose and mocked his agony. At the close, the spirit addressing him resumed his animadversion, saying:

"Well didst thou know our delight was to please thee; and when we indulged in the gratification of desires unhalloved, and leading in the ways of death, no reproof was administered by thee, our religious teacher. The Bible—oh! that sacred Book, gift of God to guide the wanderer to bright mansions in heaven—was made, by the false interpretations of the pleasure-loving and heartless divine, the passport to this scene of woe, where sins ripen into living forms, where fashions, with their gaudy folds, enwrap the spirit as with innumerable sheets of unextinguishable fire, and where Mammon, like a spectral goddess, sits in the clouds of death, which encanopy the abyss.

### The Taunts of the Misled.

"The law of being, inverted, culminates in the fantasy in which thou art moving. This thou hast done, urged on by the love of glory, the glory of the hypocrite, whose form of religion is like a whited sepulchre, to the outward view fair as the spotless Church, which reflects the glory of the Spiritual Jerusalem from bright worlds on high. But thy heart was the seat of pride and lust, a cage of fowl birds, a den of reptile thoughts. Yes, a sepulchre full of dead men's bones, the anatomic fragment of departed, heartless divines, the legacy of religious bigots.

"Curse not thy Maker. This is thy harvest. Listen to that scripture so often carelessly falling from thy lips: 'He that soweth to the flesh shall of the flesh reap corruption.' 'The wages of sin is death.' How those passages of Holy Writ ring through the brassy chambers of souls congregated in the realms of night. Yes, they ring as from spirit to spirit they move, touching each immortal sensation drawn to its highest tension by the horror of the doom and phantom scenes that arise like ghosts from beneath these spheres of death.

"No, false teacher, let God be true; for sin hath formed us thus. We suffer the consequences of violated law, the law of our being."

As he spoke these words, a fearful trembling seized his form. He became more and more agitated, until he, with

the great congregation, quaked and fell like dead men; and losing identity, presented one vast body of agitated life. Above this body arose a thick atmosphere of moving atoms, so dense, that it appeared like a part of the mass below.

The sight was too much; and being unable to endure further these scenes of woe, I shrank back and exclaimed, "Is there not a God of mercy, and can He behold and not save?"

#### The Result of Rejected Mercy.

"Yes," spake a voice from above me, "yes, there is a God of mercy, and that God beholds with pitying eyes the sinner. Mercy yearns over him. Yea, hast thou not read, 'God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have eternal life?' But though salvation is offered to the world, and Heaven's messengers plead with the sinner, millions refuse, and millions more who profess, speculate upon the great truth connected with man's redemption. Sin indulged, forms the sinner for woe; and there are many who will not forsake their evil ways until fallen into the most wretched state, the consequence of the violation of the law of purity and love.

"Fear not, Marietta, before thee has been portrayed a portion of the consequences of sin upon the spirit of man. Spiritual sufferings are beyond any power of expression; nor may they be perfectly mirrored upon the understanding by figures of representations. He who first addressed thee, represents that spirit of anti-christ which seeks to dazzle spiritual perception by bright pictures of false reasoning, behind all of which lies the scene of discord, improper affections, impure desires, love of self, false hearts, cruelty, lust, rapine and murder; the denial of God in His redeeming mercy, sacrilege and blasphemy. He strove to direct thy attention to an opposite scene, and thereby conceal the state of those whose hearts are not controlled by the love of God.

"His power failing, represents the utter inutility of all things out of Christ, to save the soul from the influences tending to death which, through sin, infect the unregenerate heart.

#### The Folly of False Faith.

"Then opened a scene in which was likewise portrayed all forms of vice; but too heavily would that view have borne upon thee, had it been displayed in its fullness, hence immediately appeared the gallery of choralests. These represent the world making melody to the gods of their worship, of whatever name or character they chanced to be. In their hearts was no fear or love for the Supreme Being, whom they mocked with lip service. In the desk was represented a false teacher, and the awful consequences of hypocrisy in religion. He was false, and therefore fallen into this pit of woe. Before him were those who represent the worshippers in the name of the Cross, but have not the fear of God before their eyes. They appeared unto men to worship, but their hearts

were far from God. They sought to please themselves in their devotions, while they chose a teacher who in turn sought to glorify himself with men by gratifying the caprice of his audience.

"He strove to address them in representation of the great truth, that the mind works out in the spirit, the cultivation and impression received in the outer world. His ineffectual effort represents the inability of any being to derive real satisfaction, or to be useful to those around him by false methods.

"The spirit addressing him, represents the spirit of those who, in any sphere of existence, had trusted to false teachers, and had little concern for their spiritual interests. And thus the discordance of beings not properly united is made to appear. They charge their sins upon each other. The spirit's reference to the justice of their condition as a natural consequence following the violation of law, represents the consciousness of guilt and the goodness of God, conceived by all who awake from their idle dreamings to a proper sense of the requisition of God's holy law upon them.

"The dreadful writhing of the spirit addressed under the dark picture of his past deeds, represents that those who, in external life follow their carnal desires, when they meet in spirit reflect great truths upon each other, by the thoughts and movements of their being. Their final fall and blending into one, illustrates the inseparable nature and tendency of sin; also, that the law of sympathy or magnetic affinity, exists even with the disembodied spirits of men; and that, by that law, like character-of mind and affections, are attracted to each other, and that by accumulation, prevailing elements increase in power and momentum, and thus each receives from and inflicts sorrow upon the other.

"The moving cloud above them also illustrates the atmosphere of thought which fills the great arena of spiritual discord.

"Finally, Marietta, the scene of the bishop and his congregation, together with the false teachers of the schools of vain philosophy, illustrates that portion of the sacred text which said, 'If the blind lead the blind, both shall fall together.'

"Marietta, thy spirit cannot endure more; but let this lesson impress thee with the great truth, that 'the wages of sin is death.'—From "Unparalleled Trance-Vision of Paradise and the Abyss," published by G. C. Garrison, 229 W. Ave. 59, Los Angeles, Calif.

#### "ASK YE OF THE LORD RAIN."

Christ said to His disciples, "Many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear and have not heard them." And many prophets and many of God's saints have desired to see the latter rain—to see the immature made mature, the stunted grain fully grown.

Rain revives, rain saves, rain matures, rain ripens. The latter rain will do all

this. It brings into life that which is almost dead. And God says, "Ask ye of the Lord rain in the time of the latter rain." How great therefore is the privilege of prayer, for prayer will bring abundance of the latter rain.

If the Lord is mindful of the earth to send rain, is He not mindful of the spiritual grain? Seed time and harvest will not fail. And the seed time and harvest of the spiritual grain will not fail.

Abundance of rain! Elijah's prayer brought abundance, not mere showers. The conditions needed rain and only prayer could bring it. Prayer can counteract apostasy. An apostate nation was saved from imminent judgment thru the prayer of one man. And God has saints today whose prayers can deliver out from an apostate world and an apostate church those who shall complete and make up the number chosen out from among the Gentiles.

The heavens shut up! Why? Because the supply had ceased? No, simply withheld until prayer brought it forth. God has enough latter rain to ripen, to mature, to complete the harvest.

Think you not that already the angels are chosen who will have the commission to go forth to the north, the south, the east and the west, and gather in the elect? And they will not return empty handed. The elect ripened, because of the latter rain! Privileged are those who live in these days. Privileged are those who pray the heavens open.

If prophecy is rapidly fulfilling, the grain in the earth must rapidly ripen. The ripening must keep pace with the fulfilling.

Prophecy fulfilled and harvest ripened, then the Lord of the harvest will come for the precious fruit. The Husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until it receive the early and the latter rain. You need patience, because He has patience to wait.

In the meantime He says, "Occupy till I come." Occupy by prayer, by praise, by watching, by loving, by service. Blessed is that servant, whom His Lord when He comes shall find so doing.) Amen.

{ The chief mark of counterfeit holiness is its lack of humility. }

#### THE FIFTH MISSIONARY CONFERENCE

to which all Pentecostal missionaries, ministers and those interested in the world-wide heralding of the Gospel are cordially invited, will be held, D. V., at Springfield, Mo., commencing Sept. 20th. D. V. Kerr, chairman.

To be followed by the EIGHTH GENERAL COUNCIL of the Assemblies of God, meeting at the same place. The first session of the Council will convene, D. V., Sept. 22nd.

Pray for these meetings and do your best to attend.

# From the Pentecostal Viewpoint.

## Whence the Power?

The attention and interest of our Pentecostal people is being directed to Sister Almee Semple McPherson's remarkable evangelistic campaigns, in which hundreds are receiving the baptism of the Holy Ghost in the Bible way, thousands saved, the blind seeing, the deaf hearing, the dumb speaking, the cripple leaping and multitudes healed of every kind of ailment, and with many the question is arising, "What is the secret of the power vouchsafed to this handmaiden?" We believe that there are many things that contribute to the success of Sister McPherson's meetings, and for the benefit and encouragement of other Pentecostal workers a few personal observations may not be amiss.

## Utter Dependence on Christ.

Paul told the Philippians the secret of his own personal power. "I can do all things through Christ which strengtheneth me." Sister McPherson is ever acknowledging the same secret of her strength. When preaching under great unction and with much liberty we have heard her give the Lord all the glory for it, breaking off her sermon to say, "Jesus is helping me to present this truth to you." (He will never fail any one who is constantly looking to Him as the Source of supply for inspiration, strength, power and liberty.)

How many evangelists have become shorn of their power because, instead of giving God the glory for what measure of success they have had, like Herod of old, they have accepted the adulation of man as if indeed their oratory was "the voice of a god, and not of a man." But if there is any liberty of utterance, this sister is careful to acknowledge "It's just Jesus!"

## Proclaiming "Pentecost."

A second secret is her uncompromising setting forth of God's message for the moment, that the normal experience of every believer in this generation is to receive the baptism of the Holy Ghost in precisely the same manner as He, the Spirit, was received by the 120 on the day of Pentecost. "They tell me," we have heard her say, "that they will build me tabernacles from coast to coast if I will just shade my message a little and not insist on the speaking in other tongues as the Spirit gives utterance as the accompanying outward evidence of the Spirit's invisible presence, but I know that if I compromise on this important scriptural truth I should soon be as powerless as Samson was when he was shorn of his locks by Delilah. I would rather stand on an old chair at a street corner and proclaim what God's Word sets forth than to have all the biggest pulpits in the country open to me and at the same time fall the Lord in shunning to declare the whole counsel of God."

## The Despised Sign.

And yet there is no undue emphasis on the outward. Speaking of the sign of tongues which our Lord said should follow them that believe, we have heard Sister McPherson say: "The speaking in tongues as the Spirit gives utterance is just an outward sign of an inward operation. If you are very hungry, you do not expect to see waiters running about the streets with trays full of coffee and pie all ready for you. No, you walk down the road and you see a simple sign with the word RESTAURANT written on it. What is the value of that sign? Can you satisfy your hunger with it? No, if you take a bite at it you will get your mouth full of splinters. That sign is just an

outward indication that inside the establishment on which that sign has been placed there is all the pie and coffee that you want. (So tongues are just an outward sign that indicate the Presence within of the blessed Spirit of God, the third Person of the Trinity. Do not seek the outward, seek Him, the Holy Spirit, and when you are filled with Him, the signs will most certainly follow.)"

"Some of you say, I want the baptism of the Holy Spirit, but I don't like this tongues business." Very well, just seek the Lord for the fullness of the Spirit, and you will find that when He comes in He will make no difference with you and those at the beginning, baptizing you in the very same way that He baptized Peter and John and Paul and Mary and the rest of them. If He caused them to speak in tongues as the Spirit gave them utterance, and He is doing the same with every one that He baptizes today, you do not want Him to make an exception in your case, do you? This is the Bible way, and of course you want all your experiences to be according to the Bible, don't you?"

## The Fruit of his power. "The love of the Spirit. Christ constraineth me."

Paul tells us another secret As one listens to Sister McPherson one is conscious of this same mighty impelling power, the compassion of Christ for sinners, His wonderful love for His saints, and at the same time she has an intense devotion to the Person of the Lord Jesus Himself. Any minister who takes up a permanent abode in 1 Cor. 13 is well balanced.

(Divine love is never harsh and is always blessedly inoffensive.) Denominational ministers who sit under Sister McPherson's ministry cannot be hurt by the uncompromising message that she is giving out, because of the loving spirit in which the truth is being set forth. (Never a word of harsh accusation or of condemnation that they are not walking in the light, but just a kindly word of encouragement for all they have done for the Lord and an urging to come on to the acceptance of the full orbed gospel as it is now revealed by the Spirit of God, and to a reception of the Pentecostal baptism in order that they may be all that their Master would have them be. No "knocking," but only loving encouragement; and love never fails.) So Methodists and Presbyterians and Baptists are opening their churches and their hearts to the full gospel, which includes not only regeneration through the Blood of the Lamb, but also the baptism of the Holy Ghost as received on the day of Pentecost, the Lord Jesus as the Healer of every sickness and infirmity today and the soon-coming of Christ.

## Salvation First

Another secret is balance. Sister McPherson is not playing a fiddle or one string or harping on a hobby. She is first of all an evangelist, winning souls for her Lord. Everything else is subservient to this. Even if she preaches on the baptism of the Spirit, she has an altar call for the unsaved, and many will come for forgiveness of sins in order that they may be candidates for this wonderful Pentecostal experience. Healing for the body and the coming of the Lord are not overlooked, but the preaching of these truths is made to serve the one purpose, the salvation of souls. And God is confirming the simple gospel message with signs following. One of the workers at Alton told us as we passed through there on Sunday last that he had seen two blind people re-

ceive their sight in that meeting. We personally heard many testify of remarkable healings, and saw one person who had been healed, who, according to her neighbors, had been deaf and dumb for forty years, who can now hear a clock tick, and although like a babe she has to learn to talk, we heard her repeat the words, "Praise the Lord" after Sister McPherson. Apostolic signs are following an apostolic message, and the fully declared gospel is being confirmed by the before promised accompaniments—the things that accompany salvation. But the salvation of souls has first place, and just as her Lord in the case of the healing of the man sick of the palsy saw to it that first he received the forgiveness of sins, Sister McPherson insists that all who seek relief from bodily ailments, first seek a real experience of heart cleansing.

## Helping by Prayer.

Another secret is a simple faith. Yes, it seems to be an unlimited faith in an unlimited God. We have heard her say: "Let us pray for a thousand souls to be saved in this week of the meeting. I am sure that is not too many to ask of the Lord." Those who expect great things from the Lord are those who receive great things.

And back of all is a prayer life that tells. She does not want her power dissipated by small talk, and retires to her room between meetings, not even coming out to meals. The all-important thing is the presentation of the Lord Jesus Christ in such a manner that sinners shall fall at His feet and crown Him Lord of all. To this end all else is sacrificed.

May the dear Lord preserve this precious handmaiden of His and ever keep her as a channel for His message and His power. Let us pray for her that she may be delivered from the many snares besetting the successful, that she may not be spoiled by her popularity, and that she may not be contaminated by the spirit of commercialism that characterizes this corrupt age to which so many have fallen a prey.—S. H. F.

## INDIANAPOLIS, IND.

Greeting to all the saints from the Woodworth-Etter tabernacle. Mrs. Etter is at present holding meetings in Alexandria, Minn., and good reports are coming from there in regard to her meetings. The Lord is working here in various ways and wonderful results followed our Sunday afternoon and evening meetings. A number of men (sinners) wept their way through to God, while others received healing for their bodies. One woman, whose foot was in a terrible condition from eczema, came forward for healing. The prayer of faith was given and hands laid on in Jesus' name and she was instantly delivered. She arose dancing and praising God for His mercy and goodness. A brother who had been fighting Pentecost came with his wife to the meetings for the first time. He was so astonished at the things he saw that he exclaimed at the close of the meeting, "I never expected to live to see anything like this." Upon returning home he told his wife that he was going to see in God's word where they got the authority for all these things. So they took their Bibles and first one and then the other read a verse till he began praising God. He continued to do this till the Spirit took hold of his vocal organs and he was soon magnifying God in unknown tongues. His wife said, "such a meeting as we did have." "He that willeth to do His will shall know of the doctrine." How we praise Him that it is not by our strength nor our might, but by His Spirit.—H. G.

## GENERAL COUNCIL MEETING.

Sister McPherson is making arrangements to attend the Council meeting and will take the services Sunday, Sept. 19th; probably all the evangelistic meetings.

**DEACONS AND ELDERS.**

We have no printed rules of church government and there are quite a variety of practices among us. But we are learning some things by experience and the study of the word of God. One of those things that we have learned by experience is that a board of deacons often proves a detriment to the church.

It is not that we do not need deacons, but that the deacons themselves often get out of their places and assume authority not given them in the Scripture. And they are not altogether to blame for this, but it is only what was expected of them by the congregation, and is the result of centuries of misuse in the church.

A deacon is simply a minister, or servant of the church; appointed to carry out their instructions in the administration of the money and property of the church, and also in looking after the poor in the congregation. They have no special authority to rule over the pastor or other members of the church any more than any one else; but are servants to be called upon by the pastor or congregation for any work that needs to be done, especially of a temporal nature.

According to the teaching of our Lord, it is a great honor to serve, and "They have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."

In the church at Jerusalem where there were several thousand members there were seven deacons. This does not mean that every little assembly should have seven deacons, but only such number as the need of the work requires.

In small assemblies which do not own property deacons are mere ornaments and often impediments. Where property is rented, if the pastor does not care to look after it, the care of this may be turned over to one capable man who qualifies according to Acts 6:3 and 1 Tim. 3:8. But where property is owned by the church it is necessary in this State for the congregation to meet together, elect a chairman and secretary, and then proceed to appoint three or more of their number to hold the property in trust for the church; a record being kept of the meeting by the secretary, to satisfy all legal requirements. These men should be carefully selected according to the above Scriptures.

You will note that the difference in the qualifications of elders and deacons are that the elders must be "Apt to teach." That is, he must be called and qualified by the Holy Spirit to minister God's word.

The true pastor is always an elder; and owing to his position of responsibility should occupy the position of head of his class. If additional elders are necessary they should be assistants and advisors to the pastor, but never his bosses. And in no case should elders be lords over the church, but helpers. And in all matters of importance the whole congregation should come together and talk things over, each one being on an equality, and come to a decision that is satisfactory to all.

In every case where an officer of the church, either a deacon or an elder, is not in harmony with the pastor he should be dealt with, and if found irreconcilable he should be set aside and someone appointed in his place who is in unity with the pastor. But this should be done only after much fasting and prayer.

The pastor occupies a position of great responsibility and has enough difficulties to overcome when he has the perfect cooperation of his church. But when certain ones, not only fail to co-operate, but take a stand against the pastor it is little won-

der that the young people backslide and the flock is scattered. Paul wrote to Titus that "There are many unruly men," which thing is true today. And every congregation should line up with their pastor against such; for this is according to the Word of God. "Obey them that have the rule over you, and submit to them for they watch in behalf of your souls, as they that shall give account; that they may do this with joy and not with grief: for this were unprofitable for you." (Heb. 13:17, R. V.). —The Pentecostal Messenger.

**PASTORS AND DEACONS—**

**— A Solemn Reminder.**

The pastor is a shepherd, an elder, overseer, appointed over the flock by the Holy Ghost, Acts 20:28. The deacons are servants of the church to look after the business of the church, Acts 6:3. To serve tables, but not to dictate to the pastor, nor ask him to resign, nor to tell him what to preach. Better take another look at the Old Testament galery and see hanging on the wall some old brazen censers. Read again their history in Numbers 16th chapter. Pungent reminders of the presumption of Korah, Dathan and Abiram. They assumed the priestly office and complained against Aaron. Result, they were consumed by the opened earth. New Testament teaching is illustrated by Old Testament fact and here is a solemn fact, deacons would do well to heed and not intrude into the sacred things of the ministry. The idea of a set of deacons telling a pastor to resign and presuming to minister the functions of the pastoral office is called gainsaying, Judge 11. If the preacher is not right call a council of ministers or prebyters to deal with him. Neither have the women a right to take the reins of government.

Reminder—Even Miriam, Moses' sister, was leprous in a few hours for murmuring against Moses.

These offices are of God and no man dare thrust himself into them. Neither should man or woman dare to molest the one whom God has put in. Now take warning and save your soul from some awful calamity. In Jesus' name, I beg you.

Let pastors and evangelists magnify their office. It is God appointed, and woe betide the preacher, who like Eli and his sons bring reproach upon the sacred function.—A. P. Collins.

**REVISED PRICE ON SONG BOOKS**

**WINSETT'S BOOKS.**

Winsett's New Song Book (Ready July 15)	
Songs of Revival Power & Glory, ea. \$	40
per Doz. \$4.00; 100 copies.....	\$30.00
Jehovah's Praise, each.....	40
per Doz. \$4.00; 100 copies.....	\$30.00
His Voice in Song, each.....	40
per Doz. \$4.00; 100 copies.....	\$30.00
Pentecostal Power, each.....	40
per Doz. \$4.00; 100 copies.....	\$30.00
Songs of Perennial Glory, each.....	40
per Doz. \$4.00; 100 copies.....	\$30.00
Songs of the Kingdom, each.....	40
per Doz. \$4.00; 100 copies.....	\$30.00
Gospel Song Messenger, each.....	40
per Doz. \$4.00; 100 copies.....	\$30.00

**BENSON'S POPULAR SONG BOOKS.**

Benson's New Song Book (Ready July 15)	
Hallelujah Songs, each.....	35
Per Doz. ....	3.50
Soul Stirring Songs, each.....	\$ 30
per doz \$3.00; per 100.....	\$24.00
Glory Songs, each.....	40
per Doz. \$4.00; 100 copies.....	\$30.00
Songs of Redemption, each.....	40
per Doz. \$4.00; 100 copies.....	\$30.00
Carols of Truth by Thoro Harris, each	20
per Doz. \$2.00; 100 copies.....	14.00
All prices prepaid, 50 at 100 rate.	
Gospel Publishing House, Springfield, Mo.	

**CHICAGO, ILL.**

One of the finest series of meetings it was ever our privilege to attend was recently concluded in Bethel Temple, Chicago, Ill.

Due to other attractions in the city in the way of special meetings and conventions, the attendance was not so large as on former occasions; but what we lacked in numbers was compensated for by increased power and conscious presence of the Lord. Although all due preparation was made, yet in the meetings we endeavored to be very susceptible to the Spirit, and heartily welcomed the overturning of any human arrangements. Many times we were blessedly surprised, and it was so precious to feel that the Lord had His hand on things and on us. At the beginning the powers of darkness strongly assailed, but as we stood together in faith and fought through, the Lord gave us most wonderful victory. We are glad to report that many found the Lord. Sinners who came in were mightily conscious that God was in the place. Some who had been backslidden for years were reclaimed. A large number were baptized in the Spirit, and there were some very wonderful and instantaneous healings. Recently we had the joy of leading twenty-four candidates into the baptismal waters where they confessed Christ and promised to follow Him faithfully.

God sent to our help for these meetings our dear Brother and Sister Alford from Dallas, Texas; Mrs. E. M. Whittemore, of New York, the founder of that great rescue work for girls known as The Door of Hope; also Mrs. V. B. Baer, of Pasadena, Calif.; our brother, Pastor L. V. Roberts, of Indianapolis; Elder Brooks of Zion City, and others. All were blessedly used of the Lord, and truly their messages were inspired of the Holy Ghost. The music was well sustained under the direction of Elder John O. Olsen and his capable pianist, Miss C. B. Decker. The violin solos of Brother Joseph Wanamacher led us right up to Heaven's gates. I never knew before that a consecrated violin could be the medium of such rich spiritual blessing. I wish greatly that our Sister, Mrs. Roxie Hughes Alford could be pried loose from her Texas moorings and liberated for the extensive and powerful ministry which I am certain awaits her. God mightily used her here in Chicago. Her simplicity and directness her exegesis of the Word, the wealth of illustration, her power and pathos, and above all, her broken heart of Christ-like yearning for the souls of men, led me to raise the question whether she is not hiding her light under a bushel.

For all that hath been wrought, for every instrument used, to God be all the praise and the glory through Jesus Christ our Lord. Amen.—Pastor Andrew L. Fraser.

**A MISSIONARY AT REST WITH CHRIST.**

On Saturday afternoon, June 19th, Sister Hildegarde Dahlstein went home to be with the Lord. She and her husband returned home from China after five years of service for the Master. She has suffered constantly since her return and welcomed this day of glad release. Brother Dahlstein writes, "Mrs. Dahlstein was born in Chicago, Ill., and was thirty-four years old. She was saved as a little girl. It seems to us her life was very short, but she was willing to let the Lord have His way with her. She received the baptism in the Holy Ghost in the year 1906 and soon after we had our call to go out to China as Pentecostal missionaries. We started our journey for China in 1912 and Mrs. Dahlstein served faithfully for over five years out there. Her heart was always in China and praying for that people and the Chinese loved her. I need your prayers, for me and the two boys. I believe the Lord will send me back to China in the near future. Let us watch and pray. The Spirit says the time is short."

Missionaries in India write that at the present time there is great political unrest in that country and conditions are getting worse on all lines, and that missionaries who come out now should have a very clear call from God to come.

### THREE AMBULANCES CAME FROM GRANITE CITY

They Brought People Suffering Bodily Ills and Returned Without Their Passengers.

An Account of Mrs. McPherson's Meetings at Alton, Ill., by the "Alton Daily Times."

Never in the history of the city has a woman attracted so much attention as Mrs. Almee Semple McPherson, the female evangelist, who is here under the auspices of the Pentecostal church, did yesterday afternoon. The wonderful work of the woman is the talk of the town and the physicians, ministers and business men marvel at her ministry.

Another one of the healing services was held yesterday afternoon at the First Methodist church and the people flocked there by the hundreds. The church was filled and overflowing long before the services began and hundreds were turned away unable to get even near the doors.

She is a very fine orator and the audiences listened attentively. The power of the woman is simply wonderful, and this was shown by the way she held the attention of the vast audience. Hardly a sound could be heard save the voice of the speaker.

When she issued the call for those to come forward who wanted to be saved a large number flocked down the aisles to the altar to grasp her hand. It was estimated that about 25 persons were converted at the meeting. It was indeed a happy gathering and there was a great deal of rejoicing and congratulations among the new converts.

At the beginning of the healing services every one was alert and it seemed as though the soul of every one was stirred to the highest pitch of enthusiasm. The light from the beaming face of the evangelist could be seen reflecting out into the audience as she moved about the platform continually praising Jesus and asking Him to manifest His presence.

As the healing service proceeded cripples who were brought to the platform were made to walk, the blind to see, the deaf to hear, and the dumb to speak.

Among some of the cases were the following:

A woman suffering from a cancer was brought to the platform on a cot. After Mrs. McPherson prayed for her she got upon her feet and danced around the platform happy and praising the Lord.

One woman was brought all the way from Harrisburg, Ky., in a wheel chair. She had been suffering with rheumatism for six years and during the past two years had been unable to walk. Great was the surprise to the audience when this woman left the chair and walked across the platform and among the audience.

Another sick woman was also brought from Granite City in an ambulance and her name was Mrs. Margaret Birk. Her sister-in-law, Miss Gladys Dickle, of Granite City, told the Times reporter that she had been operated on five years ago, but it had not been successful. She said that Mrs. Birk had been very ill for the past seven weeks and was unable to leave her bed and that yesterday afternoon when she walked around the platform after being prayed over by the evangelist that she could hardly believe her eyes because the woman had been given up by the physicians to die.

One Alton man who gave his name as Carl Schaffner, 504 State street, told the Times reporter that he had been unable to hear anything for seven years except when

some one would shout in his ears and that now, after being prayed over by the miracle woman, he could hear even a faint whisper.

The Times reporter could relate many other interviews with the sick who were there at the services who either had been healed or greatly benefited.

No doubt these healing services are the most wonderful things that have taken place in the city. At first people went out of curiosity, but thousands have begun to have faith in the evangelist and are calling her the miracle woman and also bringing their loved ones who are afflicted with some disease to the services to be healed. The Jews, Gentiles, Catholics and Protestants are mingling together at these meetings, there for a purpose, and that is to be saved and cured of their diseases.

Did you ever hear three or four thousand people pray at once? Not in unison, reciting the Lord's prayer, but every individual praying, using each supplicant his or her own words? Well, the reporter never did before, last night and it made a wonderful impression. It was something new in Alton, it sounded like a confusion of tongues. She asked them to pray, forgetting themselves and everybody else, to pray, thinking only of Jesus. The fervor could be understood though the words were not understood. Somehow it caused one to think of Niagara. The mind shifting about for an analogy contemplated the deep roll of thunder. The Spirit mounted upward as if to the top of the mountain. None of the marvels of nature can illustrate the power of God invoked by the woman to lead men and women of Alton to pray like that.

### 'Woman Evangelist Showed No Signs of Physical Weariness, Following Six Hours of Nervé-Racking Effort.

How does Mrs. McPherson stand the physical strain? Yesterday afternoon she conducted a service of prayer for the sick at the First Methodist church. She began soon after 2:30 and had not finished when the Times reporter left at 5:30. The reporter observed that she was putting every particle of her strength into the effort, that every atom of her being was working to the utmost. Her face literally beamed and it was plain to the uninitiated even that she was wearing herself out. She is strong physically, but even so, it was wondered how she could continue.

In the mind of another reporter who covered the tent meeting last night there was some doubt if the woman would be able to preach last evening. When the reporter arrived at the tent the meeting had already started and the reporter looked for Mrs. McPherson and did not see her. But in a moment his doubts were dissolved because he heard her voice ring out "Praise God." Then he knew she was there and from that moment on she was leading the meeting, apparently not tired or one bit jaded. After three hours of the hardest kind of work in the afternoon she put in at least three more hours at the meeting last night and though she must have been tired and worn to the very brink of exhaustion, no indication was displayed. Those who scoff at her healing representations will do well to consider this. Her physical endurance is as equally remarkable as any case of healing that has yet occurred.

### PENTECOSTAL CAMP MEETING, BRISTOW, OKLA. (City Park).

Beginning Aug. 4th, to run indefinitely. Meals on free will offering plan, (free to ministers and workers). Everybody bring tents, bedding and camping utensils. Evang. Wm. F. Hurley and wife in charge, with a large tabernacle. A cook is needed. Write Bro. Jesse King, Bro. A. J. Koonce or Bro. Shel Webster.

### A FURTHER REPORT OF THE REVIVAL

#### REVIVAL

By the Editor of the "Religious Telescope," the Organ of the United Brethren Church.

#### Some Unusual Manifestations.

These words are written in the midst of a spiritual upheaval in Dayton and surrounding country. Whether it is but a storm-tossed surface, or a tidal movement that reaches to the depths, I do not know. Whether it is a temporary flurry or a permanent advancement of the kingdom of our Lord, I cannot tell. This I know, that men are seeing strange things—unusual things. I pray, with others, that it will sound the deepest depths of the human soul, and that it is the beginning of an epoch that shall have no end. As a man who wishes to see the Christ spirit prevail, one can take no other position.

Two or three months ago, it was announced that Memorial hall in Dayton had been leased for three weeks for religious services, day and night. This is the largest auditorium in the county, having 2,950 sittings, not counting the platform, which, crowded, might add five hundred more. I thought it a foolish thing to engage such a building for that long in a city given over to other things. Some passed the announcement by indifferently, and others were skeptical as to the outcome.

Matters are different when these words are written. Yesterday, May 20, three times as many tried to get into the afternoon meeting as the hall could accommodate. They sat and stood on the steps four hours awaiting the opening of the doors. All afternoon the crowd surged about the building. The afternoon service practically telescoped the night meeting. When I left the afternoon meeting at five o'clock, with the building full, enough were outside to fill it again, many having their suppers along. The night before, no one could get admission after six o'clock, and easily five thousand turned homeward disappointed. Attendants are from all parts of the country, other counties, different states.

I am telling only facts now, giving no causes or theories yet. Dayton is given over greatly to amusement, fostered by the city government, permitted to trample on every holy Sabbath law, with the influence of money dominant—much of it coined in the fires that ruin body, wreck mind, and destroy the soul. Religious organizations are pandering to the world, and seem to have compromised themselves beyond desire for recovery. The movies and other theatres have tremendous patronage, and big business, so called, commenced an inning during the war—which still continues.

Into this whirl of pleasure and worldliness something came. I am not naming it—simply stating facts. When hundreds of adults press forward to the altar of penitence after a gospel appeal, weeping, presumably for their sins, without an organized force of workers and pleaders, and when this occurs day after day till the number ascends into the thousands, when the same manifestations are evident that marked the birth of the United Brethren Church, I rightly call it an unusual thing, a thing to be wondered at.

I never saw Mrs. McPherson before—had not heard of her often. I don't know whether she is genuine or a fraud—I have heard that she is both. (In the sermons I have heard, nothing has been spoken that is out of harmony with the Scriptures. She may emphasize some things on which we have been silent, but that does not prove her to be wrong. She includes divine healing in her round of service, and seems unabashed in the presence of any affliction.)

Perhaps this aroused greatest interest. However, her position as to its relative importance is scriptural and logical. ("I would not ask the Lord to be my physician," she says, "until I accept Him as my Saviour." She places spiritual cleansing first, and will not pray for any one's bodily healing till that one definitely promises to devote life and talent to the services of Jesus. I can find no fault with the order.)

Mrs. McPherson disclaims any personal power to heal, but claims that God through Jesus Christ can do all things. She says that some improvement will result naturally from the excitement; that some will be cured by the Lord instantaneously; that others will be cured gradually; that yet others will not be cured at all. What, then, is the result of one's judgment who tries to interpret the manifestations now in evidence?

In the first place, and chiefest of all, there is tremendous spiritual interest. There is a soul hunger that was unsuspected. (There is a weariness of worldly things—things that fail to satisfy the innermost longings.) I thought, as I saw the surging crowds, that such desire for the bread of life is an antidote for dominant selfishness and rapacious greed so much in evidence everywhere. (This thing I believe—that God must have some special attention and service now, or this nation will be on the rocks.) Certainly, the times need a revival of unselfishness, and a revival of the other traits of the Christian character. (Nothing could be more in place than this spiritual outbreak.) That feature stands first, and to me is more remarkable than any healing demonstrations. There is not one-tenth the bustle of a Billy Sunday meeting, no coarse jokes, no spectacular things staged for effect—just the simple preaching of the simple gospel. And that makes it the more remarkable. (The newspapers have not given as much publicity to the three weeks' meetings as they would have done to a three days' convention of the Knights of Columbus.) Some things published were a misrepresentation. But that makes the spiritual part all the more noticeable. Something besides the moving picture can draw people; and this may be a rebuke to the worldly-minded churches that step over into the world to get an audience.

I don't know how many sick and afflicted have been prayed for. About two thousand cards were issued, gathering data, but this number has not been reached, scarcely half. One afternoon, devoted to healing, about fourteen hundred chairs were reserved for the sufferers. Every ambulance in Dayton was employed in bringing the helpless—and then the horses were pressed into the same kind of service. No such assemblage ever was seen in these parts. They seemed to come in every degree of faith and hope. Men don't want to be sick. Women want to be well. Victory was written in large letters on many faces. They had won out over doubt before they started. Every heart that had any sensibility was pained in sympathy for the sufferers. Almost every disease was there—tuberculosis, cancer, blindness, deafness, dumbness, gopher, dislocations, paralysis of all sorts, children carried with legs dangling, men and women in invalid chairs, or hobbling on crutches, or borne on stretchers. All were there. Some came long distances. One was a Catholic. One was a Universalist. The great majority were regular Protestants. It was as though hope had struck root again, and arms reached up to make connection with the power of heaven. Many have asked me what I think. I don't know.

I know that God can heal. I am not inclined to think that he wishes to retain all

healing virtue unused in himself. There is a priori evidence for healing. If I am exceedingly skeptical, I can account for some of the apparent results on psychological grounds. I can account for others through the personal magnetism of the positive and wonderful character of the woman herself. I can subtract some here and some there, in an effort to reach the irreducible minimum, maybe in deliberate skepticism doing injustice to the Holy Spirit. But, after I take away all these, there are certain things for which I have no explanation on the human plane. Others may have. I cannot account for them apart from the direct power of God.

In one service, I saw sixty-five persons prayed for, with anointing of olive oil. The statement of James about praying for the sick and healing them is taken as the basis of this procedure. Those paralyzed for years, and unable to walk, walked—I depend upon the testimony of others as to former condition. A woman who was said to have curvature of the spine professed instant healing, and to prove her soundness gave demonstrations that were conclusive. A girl said to have a dislocated hip began to walk without limping, and then to skip across the platform. A member of one of our Dayton churches threw away his truss of years and testified there was no pain and no more injury. To see these hundreds long to be as those in good health put pictures in the mind to be carried through life.

I saw many leave the platform without apparent benefit. Some were in such physical condition that prayer for their recovery would be the height of audacity for a man in the world. Indeed, it took audacious faith to pray for their restoration. It is too soon now to give any follow-up observations.

One woman, a Universalist, was brought twenty-five miles. Her lower limbs were paralyzed and insensible. She testified that with the laying on of hands a shock like that of electricity thrilled her body, affected her limbs, and made them sensible to pain. Word today is that she is improving, and the pain—an evidence of life continuing. It is not strange that our church in that village had twenty-six representatives at the hall, outside and inside yesterday.

Another case I did not see. As Mrs. McPherson began speaking one afternoon, she was stopped by those desiring prayer for a young woman dying with tuberculosis. It was feared she would die before the hall could be reached. She had been sick two years, bedfast four months. After prayer, she wanted to sit up, and was assisted. Then she wanted to walk, and was helped to her feet. She came out on the platform, declared all pain had vanished, and that she could breathe to the depth of her lungs. She might have been mistaken—I don't know. But she was there on her feet for a half hour or more, pleading with others to come to Christ. I saw her on the platform the next day, displaying a large degree of physical strength, and heard her give a testimony as to her condition. What her condition is now, I don't know. I am only relating facts.

But the main thing is not the healing. The big thing is the spiritual revival. I do not care where it starts, or through whom it comes, or what manifestations accompany it; but I want to see men and God meeting together on God's terms—the absolute and unconditional surrender of men to him. If physical comfort and domestic happiness can come from healing the body, and God gets honor therefrom, I say amen, as do all others. There can be nothing higher than healing a sick body for divine service. But, repeating it again, the thing

that calls forth my wonder and gratitude is the turning to God of so many hearts—and this not an account of the accompanying healing features, but because of an insatiable thirst to drink at the wells of salvation. I care not who does the preaching, or where, or under what circumstances, but I long to see a mighty turning to God through Jesus Christ.

I have not been in any of the side meetings where prayers are offered for the gift of the Holy Spirit. Those seeking salvation are instructed in the main audience room, rows of chairs being used for altars of prayer. I have nothing to say about the gift of tongues which some of these workers profess to have received, even Mrs. McPherson herself. This enters a field of interrogation points, and I have not made observation in these particular meetings to warrant any statements on the matter here. I have had some settled views as to the gift of tongues, both as to the biblical account of the day of Pentecost and as to the claims set up in this generation. With others, I do not hold tenaciously to any opinion, and am ready to modify the same on evidence regarded adequate and reasonable. So far, I do not care to make any change.

United Brethren preachers are giving these meetings good support—better than the ministers of all other churches combined. The meetings are orderly, free from fanaticism, well controlled, different from United Brethren revivals chiefly in the frequent hallelujahs, and in the greater emphasis laid upon the gift of the Holy Spirit and the special meetings for healing. For reasons obvious to all, the initials of the writer are appended.—J. M. P.

#### CLEVELAND, OHIO.

God has blessed us in the Pentecostal Church here with a most gracious revival. The copious showers of the latter rain have fallen upon us, and our hearts have been caused to rejoice.

Brother Owen Lee, of Philadelphia, was with us for two weeks. God greatly blessed his ministry among us. A goodly number were saved and a dozen or more received the baptism. Many were wonderfully refreshed. Some who had grown discouraged were encouraged to take hold of the promises of God anew and to shout the victory.

At one of the Sunday evening services the power of God came down in a most remarkable manner. It was impossible for the priest to minister. The glory of the Lord filled the house. There was neither time nor place for a message. The people came to the altar and fell down before God. Scores of people from neighboring houses gathered in the streets outside and many came in to hear and to see.

Some remarkable healings took place. Among them was the healing of a young woman eighteen years of age. She was brought to the church in an automobile. She had been ill for nine years and for four years had been unable to walk. Prayer was offered for her, and the Lord wonderfully manifested His power. The young woman began to walk. She walked up the stairs from the basement of the church without assistance; walked all around among the pews, shaking hands with the people and praising God for deliverance. The next day she was at the services, having come on the street car, and having walked two blocks to and from the car. When she returned to her home from the church the night she was healed, some of the neighbors who had doubted God were awakened and told what God had done. They could scarcely believe their own eyes when they saw the young woman walking.

God has not changed. He is still the wonder working God.

Brother Lee endeared himself to the hearts of our people and we pray that God may mightily use him elsewhere.—J. Narver Gortner.

## —The Missionary Department—

This Department Furnishes a Point of Contact Between the Home and Foreign Fields. Missionary Offerings Should Be Sent by Check, Express or Money Order to J. Roswell Flower, Missionary Treasurer, 136 W. Pacific St., Springfield, Mo.

### A VISIT TO THE CHICAGO MISSIONARY REST HOME.

The Missionary Treasurer and Bro. Stanley H. Frodsbam were called to Chicago recently to meet some of the returned missionaries from India concerning a matter of great importance affecting the Pentecostal missionary work in India. Incidentally, the trip was very satisfactory and it was evident that both the returned missionaries and the brethren from Springfield came to a much better understanding of the work in India, its problems and its needs.

We were glad of the opportunity to visit the Chicago Missionary Rest Home for the first time since its removal to 1848 Bernice Ave. This was a real joy to us. The home is located on a quiet residential street, off the car line, and one is impressed with the spirit of restfulness which permeates the place. Here tired missionaries have an opportunity to relax and get the refreshing that they so much need for spirit, soul and body, after years of unnerving, unrelaxing labor for the Lord on foreign fields.

Then too, here the missionary need not be concerned as to where he will get his daily bread, providing we do our duty and send in offerings to keep the good work going for God. The missionary needs not only a place of quiet, but also the best of food, if he is to recuperate and regain his strength and health so that he can return to the field renewed in mind and body.

Here is a blessed opportunity for all of God's children to help a little. When you send in your missionary offering, don't forget to include a little for the Chicago Missionary Rest Home, and also an offering for the good matron God has given us. Miss Mary Droegmiller, the matron, is called of God for the work and she is living the faith life with the missionaries who are in her care. Pray for her and do what the Lord says for you to do.

J. ROSWELL FLOWER,  
Missionary Treasurer.

### MISSIONARY GLEANINGS.

One-third of the human race live in China.

Bro. Herman J. Mader and wife announce that they are expecting to return to their work in China October 5th. God continues to bless in their work in Nanking, for which we praise the Lord.

Miss Sarah Coxe, en route for India, writes from the Mediterranean Sea, "We do praise God for His tender mercy to us during this trip, for He has been with us all the way and has blessed us. There are fourteen missionaries on the boat, ten of whom are new ones; six going to India and four to Africa for the first time. None are afraid but all are anxious to get into their fields. Pray for us. Miss Fairchild is very well."

Sister H. May Kelty reports that the Lord is leading them to Havana, Cuba, and asks the prayers of the Evangel family for guidance and for the supply of every need.

Miss Anna Ziese, who has gone to join Brother and Sister Steinberg in China, reports her safe arrival. She sends greetings to the Evangel readers and says her heart is burning to give the Gospel to the Chinese.

The Pentecostal Assembly of God of Winnipeg, Manitoba, sends a copy of financial report for the year 1919, in which it is shown that the treasurer received and disbursed \$3039.56 for foreign missions during the year. This is a good report. May the good work continue.

Bro. Frank D. Ortiz, Jr., writes, "Bro. Feliciano from Ponce has been very sick. One night he thought he would go home with the Lord, but his life has been spared and he is better now and going on with the work. Three souls have come to the Lord lately, one in Pastales and two in Lares. Continue to pray for a great outpouring of the Spirit in Porto Rico."

The Beulah Heights Assembly and Bible School of North Bergen, N. J., report that on July 1st they sent to the field \$951.00. Most of this money was sent to former students of the Bible Training School. We praise God for the spirit of missions resting upon our assemblies. However, the needs are still far from being met. Let us pray on and work on until the whole world shall hear the joyful sound.

"Jesus saves! Jesus saves!"

Bro. G. K. Schmidt writes, "The Lord still carries with His command for me to go forward into Russia. Lately I made an attempt and tried to reach that city in the Ukraine (Zhitomir) but in vain. Came as far as Warsaw and had to return west again for Poland is in war now with Soviet Russia. One consolation I have is that the Lord is using me here wherever I go. So the Lord has a special ministry for me here while waiting for the way to open to Russia."

Victor Carlson, who is relieving Brother and Sister Anglin as they expect to leave for the homeland for a much needed rest very soon, writes, "Our family is constantly growing. We took in ten little girls last Sunday. Their little bodies are covered with filth and rags and not a ray of light in their souls because the most of them have never heard about Jesus. As a rule it does not take long before they are saved and happy. We have now about 116 children, so with the old people and workers we are a family of around 150. Please pray for us that God will give us needed grace and strength to take care of the home while Bro. and Sister Anglin are gone."

J. E. Jamieson writes from Trinidad, B. W. I., "We are having a real time of refreshing from the Lord. In ten days we have had twenty baptized with the Spirit according to Acts 2:4, and many saved. Still the work is going on. The devil is stirred. Relatives of Catholics who have been saved are wild. One man whose wife has been saved is trying all he can to hinder her—even beating her—but she is going through. Last night she was at the altar seeking the baptism and was under the power. We have had languages spoken that have been understood by those present. Sinners have fallen from their seats under awful conviction, and the end is not yet, praise the Lord."

Bro. B. A. Schoeneich writes from Central America, "Last Sunday night God wonderfully met us and baptized one dear sister in the Spirit as in Acts 2:4. It was precious to hear her praise her God in the new tongue. We have been praying for this day and night for a long time and we trust the showers are on the way. These people here need nothing short of the mighty power of God in order that they may stand the tests and trials in persecution. We covet your prayers for us and our dear people."

W. K. Norton writes from India: "I am trying to hold the fort at all five stations. God has given us a large band of very faithful native preachers. Some of these have been in our mission for twenty years, and a few of them are just as reliable and trustworthy as any foreign missionary. My health is very poor. I have been on the verge of a nervous breakdown for months, but the Lord is sustaining me. Most of the work is in the hands of our good native helpers, otherwise it could not be carried on. I try to visit each station once a month. The Lord is blessing and giving us souls. To Him be all the praise."

Miss Marguerite Flint writes from India, "Am glad to report His blessing upon us. The Indian Christians are pressing on in the Lord; the village work is most promising; the Sunday School work is growing, and the orphanage family increased to sixty odd. We have in Bettlah the only Pentecostal school or orphanage for girls in all India, that is, the 'shadow as big as a man's hand' that promises the Orphanage and School. The girls are ours, and though many of them are studying in the Methodist school at present; it is only until the Lord permits us to build on the splendid piece of land He has given us. Then we will call the girls all home."

### TO SAVE THE CHAPRA MISSION STATION.

When our beloved sister Miss Edith Baugh went home to be with the Lord, she left a mission property on which \$4,000.00 had been paid, and on which \$1,000.00 only remained to be paid. This property has been secured for the Lord and is held by trustees, but unless the last payment on the property can be made by September 1st, the property will be sold and all the labor of our Sister Baugh will fall to the ground.

The door at Chapra, India, is now open, but if it is once closed, it may be very difficult to again get a footing there, and in fact it is altogether likely that Pentecostal missionaries will be denied the privilege of reaping what Sister Baugh has sown in precious souls for the Master.

The burden is heavy upon us of redeeming this mission property for God. \$1,000 only remains to be paid and the home will be secured for God until Jesus comes. \$200 has already been sent in toward lifting the mortgage and if we make a speedy effort we can easily get the balance of the money and hold this property for God. \$800 of the \$1,000 only remains to be raised. This means that if eighty persons will send in \$10 each the property will be saved and this exceptionally fine mission station will be saved.

Pray over this matter and do what the Lord says to you to do. Do it now, for the property must be saved before September 1st. Offerings can either be sent to the Missionary Treasurer or to Miss Anna C. Reiff, 3635 Michigan Ave., Chicago, Ill. Do it now!

**The Pentecostal Assembly of Detroit, Mich.**, is intensely missionary in spirit. A recent report shows that they have given the following amounts for missions: For May, \$586.61; for June, \$375.16; for July \$280.12. Most of this money is given directly to missionaries in whom the assembly has a personal interest. There is much land ahead to be possessed by other Pentecostal assemblies who should be stirred to emulation by this good report.

**Sister Estelle A. Bernauer** writes from Japan, "The bad weather has hindered us much this spring, but last Sunday evening our tent was full, and some standing to the close of the service. We have recently baptized five more fine young men, four of whom are university students. Several more are now ready for baptism. Four of our boys are now beginning to preach, and two of them are speaking with real power. Pray that God will lay His hand on them for service."

**Miss Jennie E. Kirkland** has returned home on furlough and has left her co-worker, Miss Marguerite M. Flint in charge of the work. She writes, "Numbers of villages are being reached, thousands of Bible portions, etc., are being put into the hands and homes of heathen speaking different languages, Nepali being one. Our district borders on that 'closed land,' both on the north and east and He is enabling us to get the Living Word into the hands of the Nepalis who carry it up into the 'forbidden land.' Pray that much fruit may result."

The greatest need on the foreign field is consecrated men and women who will live the Bible as we have been taught in the Pentecostal faith and the fruit is sure to come as Jesus said, "Follow Me and thou shalt catch men."

**Sister Lavada Leonard** writes concerning a Chinese girl who accepted Christ in South China: "The girl from the village about three miles from here, who was baptized, is being greatly persecuted by her village people. She is not permitted to come to the mission any more. I learned only today that her people are keeping her hidden away where no one can find the place of her dwelling. When but a young child she was engaged to a heathen man by her mother, as is the custom here in China. Since accepting the Gospel, the mother is afraid that this man will reject her as his wife, therefore her persecution is all the greater. When baptized, she told us she did not know what the step would mean to her, but that she believed in Jesus and whether she lived or whether she died, she was going to be baptized. Pray that God will undertake in her behalf. We who are born in a Christian country and trained from infancy to worship the true God, can never realize the great step these poor people in heathen lands must take when they take their stand for Christ."

**Brother C. W. Doney** writes from Egypt, "It is almost impossible to rent a suitable building at all and rents now are very high as well as other things. A building of our own would be a big help in every way for God's precious work in this needy land. The old mission building where I and many other missionaries nearly died with fevers is still on our hands, but as the lease is now about expired we can leave it and must leave it. It is not only unsanitary, but the location is bad for our work, being located on a dark alley quite a distance from the main streets. On this account many do not come.

"I feel pressed to launch out in faith and trust God to see us through. I am told we can build for \$5,000.00 or \$6,000.00 or we can purchase a two-story building for this amount. The first floor can be arranged with a large hall for the mission and we can live upstairs. This would be an ideal arrangement here. We pay out \$52.50 each month for rent. Why not put this in a building of our own and have something to show for our money? Pray much for us that God will make this needed building possible."

**Sister Alice Wood** writes a letter from Argentina, South America, which tells of a great problem facing the work under her hands at the present time. "Three weeks ago there came a heavy burden upon me when the owner of this Mission building called with two men who came to inspect the condition of the house. I was informed that there is a mortgage on it of 1,500 pesos (about \$750) and that he is trying to sell the premises to these men who hold the mortgage. This meant that I might have to look for another house soon, and was an unpleasant surprise to me. Indeed I felt grief-stricken as there is NO OTHER to be had.

"The property is well situated for our work, and for some four thousand dollars gold I can get a clear title to it. God led us here after praying and searching for three months, and it certainly looks as though we should purchase and remain here, and if not, the work would have to be closed here. Something must be decided at once. Four thousand dollars now would mean economy and progress for the work in the future, if Jesus carries, for the thousands spent in rent could go for the direct spread of the gospel. Praise God, He will guide and supply for His own precious work."

**C. F. Juergensen** reports God's blessing on the work in Japan. "Right along souls are getting saved and the mission stations are filled, many standing in the aisles and around the door. On Sunday night at our Fujimai Station, after God's message went forth and the altar call was given, two left their seats at the back of the hall and walked up in front of all to the altar to pray and give their hearts to the Lord. This means much in Japan where the opposition to Christianity grows stronger all the time. Three others gave their hearts to the Lord at our Koishikawa Station where another meeting was held at the same time by my son. Our daughters are both acting as interpreters and God is blessing. The other night seven came to the Lord, among this number was a little boy of about thirteen or fourteen with his mother. At our street meetings before every service, crowds are increasing. God is blessing. Hundreds and hundreds are hearing the Gospel. We also distributed many tracts among them. Our cup runs over with joy and praises to Him when we stand before a crowd of people telling the blessed story. God is gathering out a people for His name. Some from every tribe and nation will be there, washed in the blood of the Lamb!"

**DISTRIBUTION OF JUNE MISSIONARY CONTRIBUTIONS.**

An asterisk (\*) indicates entire amount has been designated.

<b>Africa.</b>	
*Miss Ethel Bingham, for Africa.	\$ 51.00
*Macie M. Boddy, Liberia	25.00
*Wm. F. P. Burton, Congo	15.00
*C. W. Doney, Egypt	200.00
*J. M. Early, Liberia	24.00
*Miss Ruth Erickson, Liberia	51.60
Miss Jessie Eustace, Liberia	5.00
*David Fisher, South Africa	12.80
Wm. H. Johnson & workers, Liberia	75.00
*Mrs. K. R. Goldy, S. Africa	10.00
Miss Katherine Kirsch, Liberia	40.00
*Mrs. Marion Wittich Keller, B. E.	15.00
<b>Africa.</b>	
*C. Wesley Longstrech, Sierra Leone	20.00
Edgar Personous & wife, Liberia	80.00
*Lillian Merlan	10.00
A. H. Post, Egypt	150.00
Miss Hattie Salyer, Egypt	40.00
*J. Wilbur Taylor, Sierra Leone	50.00
*Mrs. J. Wilbur Taylor	50.00
Miss Lillian Trasher, Egypt	40.00
Mrs. A. E. Turney and workers,	
Transvaal	80.00
*Harry M. Wright, Sudan	50.00
<b>China.</b>	
*Grace C. Agar	50.00
L. M. Anglin & wife, (orphanage)	80.00
Blanche R. Appleby	40.00
*Myrtle Bailey	25.00
*Fred Baltau and wife	125.00
Percy Bristow	40.00
*Winifred Burlinson	5.00
Mrs. S. Anna Bush	20.00
H. W. Chenoweth and wife	80.00
Lloyd G. Creamer and workers	100.00
Miss Emma E. Daah	40.00
E. N. Davis and wife	80.00
Alice E. Evans	40.00
*Abraham Feng	25.00

Clinton E. Finch and wife	80.00
Miss Ella Finch	40.00
E. E. Hansen and wife, (workers)	95.00
*Addie Hanson	30.00
Thos. Hindle and wife, Mongolia	80.00
John D. James for China	60.00
R. S. Jamieson and wife	80.00
Geo. M. Kelley and wife	85.00
*Kelley, (native workers & home)	51.00
Miss Grace Kenning	40.00
F. Harland Lawler & wife	60.00
Miss Mattie Ledbetter	79.00
*Miss Lavada R. Leonard	101.00
Miss Willia B. Lowther, (Part fare home)	100.00
*Hector McLean	50.00
Miss Drusie R. Malott	40.00
*Lillian B. Marston	20.00
*Miss Mae F. Mayo	80.00
*Louella M. Morrison	5.00
Mrs. Nettie D. Nichols and workers	150.00
*Minnie F. Reimer	37.00
Miss Zella L. Reynolds	40.00
Frank O. Schodde and wife	80.00
W. W. Simpson and workers	80.00
Geo. C. Slager and wife	80.00
Marie Stephany & workers	85.00
*Miss Letta Teuber	35.00
W. R. Williamson & wife	80.00
Miss Anna Ziese	35.00

<b>India.</b>	
Paul Andreasen	30.00
Christian Beckdahl and wife	80.00
Mary W. Chapman & native worker	65.00
Susan R. Chester	80.00
W. H. Clifford & wife	80.00
Robt. F. Cook and wife	80.00
*Herbert H. Cox and wife	135.00
Miss Sarah Cox	40.00
Bartholomew Dean & wife	40.00
*Mrs. Lillian Denney	42.00
Constance Swinfen-Eady	40.00
Susan R. Gaston	40.00
Ruby Fairclough	40.00
*Marguerite M. Flint	68.38
Miss Elsie Gordon	40.00
*James Harvey & workers	15.00
Anna M. Helmbrecht	40.00
*Christine B. Heron	15.00
Peter J. Kelly and wife	80.00
Miss Emily Lynne	40.00
Dick S. Mahafey and wife	100.00
Frank Nicodem	40.00
*Albert Norton	22.00
*John E. Norton	22.25
*W. K. Norton and wife, (workers)	158.95
*Pandita Ramabal	12.00
*Violetta Schoonmaker	100.00
Niels P. Thomsen and wife	80.00
*K. A. Timrud and wife	50.00

<b>Japan.</b>	
Estelle A. Bernauer and workers	100.00
L. W. Coote	5.00
C. F. Juergensen and family	100.00
John W. Juergensen and wife	80.00
B. S. Moore and workers	80.00
*B. S. Moore Building fund	250.00
Alex. Munroe and wife	80.00
W. J. Taylor and wife	80.00
Jessie Wengler	40.00

<b>Miscellaneous.</b>	
*Tommy F. Anderson & wife, Bolivia	60.00
Forrest G. Barker and wife, Peru	120.00
G. F. Bender, Venezuela	15.00
Geo. E. Blaisdell & wife, Mexico	60.00
Adam Brandt and wife, Honduras	40.00
H. C. Ball, for workers in Mexico	43.84
A. Elizabeth Brown, Jerusalem	40.00
Eva Caton, Hawaii	40.00
*Ed. and Mattie Crawford, C. Amer.	60.00
Fermin Escarega, Jr., and wife,	
Mexico	45.00
Solomon Feliciano and wife, Porto Rico	75.80
*Ellis L. Griest	28.00
C. J. Hansen, West Indies	40.00
*Robert C. Halliday	5.00
Miss Pearl Hewitt, Hawaii	40.00
C. A. Hines, Cent. Amer.	20.00
J. R. Hurlbut, Peru	40.00
J. E. Jamieson and workers, West Indies	125.00
H. May Kelly and mother, Cuba	85.00
J. I. Lugo, Porto Rico	80.00
Frank Ortiz, Jr., Porto Rico	60.00
Chas. Personous & wife, Alaska	70.00
G. H. Schmidt, for Russia	25.00
*B. A. Schoeneich, C. America	5.00
Clara Siemens & Ruth Pemberton,	
B. W. I.	80.00
Niels Sorenson & wife, Argentina	80.00
*Geo. M. Thomas, Mexico	330.80
Alice C. Wood, Argentina	40.00
*Chicago Missionary Rest Home	14.00
*Emergency Fund	30.00
*David Crear, Treas. C. & M. A.	
Pledge	12.50

<b>Mexican Missions Along the Border.</b>	
R. F. Baker and wife, Texas	60.00
H. C. Ball and wife, Texas	60.00
H. C. Ball, La. Luz Apostolica	20.00
H. C. Ball, Texas workers	32.50
Floyd D. Howard, Texas	30.00
Alice E. Luce, Calif.	30.00
Dr. Florence Murcutt, Calif.	30.00
*Francisco Olazabal, Texas	35.00

Total for the month.....\$8772.98

## Reports From the Field

### WARREN, OHIO.

Splendid meetings, souls saved every night for the last four Sabbaths.—John Waggoner, pastor.

### CASE, TEXAS.

We are having large crowds and interest seems good. Bro. Carlton and Bro. Neidholt are helping in the meeting.—Bro. J. M. Goodson and wife.

### ABILENE, TEXAS.

We want to thank God for our new tabernacle; we are holding a revival, souls are being saved and filled with the Holy Ghost, as in Acts 2:4. Pray for us.—Pastor O. W. Roberts.

### SASKATOON, SASK., CANADA.

We opened up a mission in this city some two months ago, and we ask the prayers of the Evangelic Family that God may send us a mighty revival.—Pastor O. R. Hetherington.

### PORT LAVACA, TEX.

The meeting in Port Lavaca has closed with success. Six souls saved and two received the Holy Ghost and four baptized in water. We are thanking and praising God for the outpouring of the Spirit and wonderful blessings He has given to the people of Port Lavaca.—C. D. Smalley.

### CRESCENT, OKLA.

Just closed a very successful meeting in the beautiful Park here. Some saved and five received the Baptism. A boy of 23 was healed of blood poisoning; got up and walked after being bedfast for two weeks. Many other things too numerous to mention our God did for us. The town is stirred; physicians and merchants sat amazed as the power fell, and said, "Yes, that's Bible."—Evang. Pearl Watts.

### SAN JOSE, CALIFORNIA.

We just had a week of prayer. God is blessing the saints and saving souls and we give Him all the praise. The Upper Room Mission is the only "Assemblies of God" mission in San Jose. We welcome the brethren and all true missionaries coming this way. Beloved, pray for San Jose. It is a needy field. We have with us Evang. J. C. Timmons, acting as temporary pastor.—W. P. Smith, Chairman of the Deacons.

### WATERBURY, CONN.

A convention much blessed of God was held at the Assemblies of God June 20th to 23rd. Pastor A. J. Jenkins, Lancaster, Pa.; Bro. U. G. Plymire, returned missionary from Tibet, and China; Bro. and Sister Leeper, en route to West Africa, and Pastor R. R. Quinn, of Seymour, Conn., were the workers and were much used of God. On the 26th a blessed baptismal service was held and nine happy souls were buried with Him in baptism, according to Matt. 28:19. Pastor Leitton will be glad to have General Council ministers passing through stop and help them, also returned missionaries.—Bro. A. J. Jenkins.

### OTTAWA, CANADA.

God has graciously visited us with an outpouring of His Spirit here in Ottawa. Having secured a new hall in the center of the city with a seating capacity of five hundred, we opened by a two weeks' special meeting. Evangelists A. H. Argue and his daughter Zelma, of Winnipeg, were the special workers. A number were saved and filled with the Holy Spirit. There were also some very marked cases of healing. One lady who had been bed-fast for eight weeks was brought in a cab. She was instantly healed and walked home and came back to the next service alone and gave testimony. One sister testified to being healed of cancer in the hip. The mission address is 415 Bank street.—R. E. McAlister, Pastor.

### SALEM, MO.

Reporting progress of the meeting here, up to the present time one saved and another gloriously baptized with the Holy Spirit. The people have been much misled by erroneous teaching. Workers are badly needed.—Evang. F. G. Cline.

### SPRINGHILL, LA.

We pitched battle here June 16th. Bro. C. E. Shields, of Paris, Ark., and Bro. Bolen, of Van Buren, Ark., have been assisting the pastor. Although it is a busy season, the Lord is wonderfully blessing; already fifteen have received the baptism as in Acts 2:4; many at the altar every night. Three came through last night speaking in tongues. Hallelujah! The end is not in sight yet. We invite all the help we can get from workers in fellowship with the General Council.—Pastor C. M. Carraway.

### COFFEYVILLE, KAN.

Bro. James and some of the brethren from Chetopa have been down and we have set our Assembly in order, and I want to tell you we are a happy lot of people, with victory in our souls. Any preacher in fellowship with the Council, passing through, will be made welcome. We have a small church house at present to worship in, but are looking for a larger place. We have a lot paid for, enough sand and brick for a foundation, and we ask you to join us in prayer that God may help us to put a roof over it.—Evang. J. A. McPhail.

### SEYMOUR, CONN.

A blessed convention was held June 6th to 13th. Pastor A. J. Jenkins, of Lancaster, Pa., was with us, also Bro. and Sister Leeper, en route to West Africa; Bro. Nelson, of Bridgeport, Conn., and Bro. Leitton, of Waterbury, Conn.

The saints were greatly encouraged, and have now purchased a large gospel tent to hold meetings in various towns where the masses cannot be reached in any other way.

Bro. R. R. Quinn will be glad to have ministers of the General Council stop off and help him out in this hard field. His address is 32 West Street.—A. J. Jenkins.

### LONG BEACH, CALIF.

The revival which began March 21st, which we thought would be for three or four weeks, is still on, Jesus is still baptizing and saving. Backsliders have got back to God, and people are coming to find out what meaneth this. We are asking the Lord for more rain. Our missionary offering for this month was \$170.00. Hallelujah.

The work at San Pedro also is in a fine condition; one sister, a Nazarene preacher, received her baptism last week. At Torrance, a great manufacturing center, some five or six are seeking their baptism. Well, my hands and heart are both full, hands full of work, and my heart full of love for the lost. Pray for me.—Pastor W. R. Potter.

### NORTH LITTLE ROCK, ARK.

On Sunday the presence of the dear Lord was so great among us we had to wait upon the Lord. The Spirit spoke and said, "If you will fast and pray I will work wonders among you." For six weeks before the revival we fasted once or more each week, and the Lord has answered prayer. Praise His name.

We have just closed a three weeks' revival here. God put His seal on the service by saving and baptizing souls. Evang. W. C. Aytes was with us, also Sister Bessie V. Gager, returned missionary from India. Twenty-seven souls were saved, and twenty-six received the baptism as in Acts 2:4. Twenty-two were baptized in water according to Matt. 28:19. God put forth His hand to heal the sick; one deaf and dumb girl was prayed for, after which she could both hear and talk. To the Lord be all the praise and glory.—Pastor G. H. Hardcastle.

### LOCUST GROVE, OKLA.

Evang. Pearl Watts is with us and we are entering a battle for our Lord. This is a new field. Anyone in fellowship with the Council will find a hearty welcome. The meeting is in an arbor three miles from Locust Grove. Will meet anyone at train desiring to come.—Mrs. M. B. Moore, Locust Grove, Okla.

### GRAND PRAIRIE, TEXAS.

Bro. and Sis. F. A. Hall, of San Antonio, Tex., were with us in a business meeting first week of May, and God graciously set His approval on all that was done. We are standing firm for Pentecostal truth as taught by the General Council. Pray much for us in our fight against sin.—Pastor Lonnie Whitworth.

### BINGHAMTON, N. Y.

We have just closed what many feel to be our best series of meetings. Brother Robinson, of Philadelphia, and Brother and Sister Ross, of Chicago, were with us. One Catholic sister was saved in the spring, healed of a masteroid ear, and baptized in the Holy Spirit. During these meetings her little son and daughter were saved, and the little girl, together with two other little girls, with others, were most blessedly baptized in the Holy Spirit. It was a great melting time among the saints as we saw the wonderful power of God as it was manifested in these children.—Pastor John Knox Kellner.

### PENTECOSTAL MISSIONARIES SEEKING PASTORATES.

Brother Alfred A. Blakeney, who has just returned home from India after ten years of active service for Christ, is desirous of settling down for pastoral work for a few months, where he can rest in body and at the same time have some active service for God in the homeland. Bro. Blakeney is deeply taught of the Lord and any assembly who is fortunate enough to secure his services will certainly be enriched through his ministry. Information will be given to any making enquiry by the Missionary Department.

Another young man and his wife, recently graduated from North Bergen Bible School, but who are denied for the present the privilege of going to India for missionary work, write that they will be glad to consider a pastorate in the homeland until God makes it possible for them to go to the foreign field. Information will be furnished by the Missionary Department.

### ASBURY PARK, N. J.

Convention here closed last night with an extraordinary manifestation of power. One young woman lately brought into Pentecost, came under the power in the testimony meeting and for 2½ hours God demonstrated. Such quoting of Scripture! Such judgment appeals to sinners! Such appeals to those in Pentecost to go deeper! Such laughter and dancing! Such breathing from a flame within! It seemed as if everybody in the hall could feel the heat! Such tongues and such interpretations! Of course preaching and program was upset—and somewhat the preachers! It makes me laugh to see God sweep everything by the board, and tremble also to see how little we—any of us—understand Him in the supernatural. "My thoughts are not your thoughts." I am beginning to hate "mortal mind."

When I left at 1 a. m. the girl was in all the agonies of soul travail for sinners and saints. "When Zion"—well, she did. It is the crown upon much fasting and prayer for some months.

I knew of five that came through to their baptism in this meeting, and many others much under the power. Had we been able to secure the hall for another week it appeared we would have seen great things.

Many are crying "What meaneth this?" and our hearts are encouraged to see greater things than these in the near future.—Elizabeth Sisson, for S. R. Waldron.

Sister Hopkins asks us to correct report in a previous issue and say when Bro. Odum first came to Poteau, Okla., there were ten or twelve with the baptism, instead of two.

### Camp Meetings.

#### BIG STATE CAMPMEETING AND DISTRICT COUNCIL.

Goldsberry Grove, two miles southeast of Franklin, Nebr., Aug. 26th to Sept. 5th. Bro. John Goblen and other workers expected. Tents and cots for rent at reasonable rates. Bring your own bedding and toilet articles. Meals on free will offering plan at dining tent on the grounds. Write your orders before Aug. 15th. State clearly what you desire. Free will offerings will be appreciated. Write Pastor Henry Hoar, Franklin, Neb.

#### ARKANSAS STATE CAMP MEETING.

Russellville, Arkansas Aug. 20th to 29th. Elder Arch F. Collins, of Fort Worth, Tex., will have charge of the Evangelistic meetings. For further information write E. R. Fitzgerald, Ozark, Ark.; Secy Payette Romines, Hartford, Ark., or Pastor Fred Lohmann, Russellville, Ark.

#### SIOUX CITY, IOWA.

Old time revival of the Word of God, with signs following will be held at Sioux City, Iowa, corner Military Road and George St., two blocks north of the end of West 7th street car line. From Aug. 19th to Sept. 12th. Sister M. E. Woodworth-Etter will be with us. Also expect others to help us at this time. Come and bring the sick and afflicted to be healed.

Tents may be had at cost. If you have a tent bring it, and plan on staying through these meetings. Lunches will be served on the ground at cost. Come praying and believing God for great things.

Any ministers of the Assemblies of God are invited to stop and help us.—Pastor Herbert W. Thomas.

#### HURLEY, MISS.

At Magnolia Springs Campground, Hurley, Miss., from July 26th to Aug. 15. Everybody invited. Usual plan of entertainment. A number of Spirit-filled evangelists and preachers are expected.—W. G. Mizelle, Sec.

#### ASSEMBLY OF GOD CAMPMEETING, BRIDGEPORT, OKLA.

Aug. 12th to 22nd, conducted by Bro. J. A. Derry of Mercer, Mo. Tents and cots will be furnished free. Meal plan on the free will offering plan. Bring bedding and toilet articles. Write Geo. Wilson, Hinton, Okla., or J. A. Derry, Mercer, Mo.

#### TROUP, TEXAS.

There will be a District Camp Meeting at Troup, Tex., four miles west of Troup, and a half mile south of Williamson Spur, from July 30th to Aug. 8th. Bro. A. B. Collins will be with us, and a number of others. Let all the saints in this part of Texas plan to come.—G. C. Mangum, Dist. Presbyter.

#### DULUTH, MINN.

Beginning July 15th and continuing one month or longer, a revival campaign will be held in the Assembly of God Pentecostal Mission, of Duluth. In the old 2nd Presbyterian Church between 15th and 16th Avenue, West Superior St. Services every night in the week, and two on Sunday, at 2:30 and 7:45 P. M. Evangelist Frank Lindblad, from Portland, Ore., together with other gospel workers will be with us.—E. C. Erickson, Pastor, 1604 W. 1st Street, Duluth, Minn.

#### DELMONT, PA.

Camp to be held at the "Sowash" Farm, 1 1/2 miles from Delmont Station, (Turtle Creek Branch of the Pennsylvania railroad), Aug. 6th to 22nd. Further particulars from Pastor T. E. Float, 1703 Maplewood Ave., Wilkensburg, Pa., or Joseph Tanmore, 608 Virginia Ave., Pittsburg, Pa.

#### SOUTH MISSOURI CAMP MEETINGS.

The camp meetings to be held at the following places on the dates announced are recognized by the Southern Missouri District Council as meetings where licensing and ordination of ministers may take place in this district.

#### Fuxico, Missouri.

July 30th to Aug. 8th, 1920.  
Ninth annual camp meeting for South-east Missouri will be held in a beautiful grove. Meals on free-will offering plan. Small tents to rent for those that desire them. Bring bedding and toilet articles. For further information write Evang. W. W. Childers, Fuxico, Mo.

#### Macomb, Missouri.

Aug. 20th to Aug. 29th.  
Second annual camp meeting will be held in good location. Meals on free-will offering plan. For further information write Evang. Watt Walker, Macomb, Missouri.

Great Inter-State Camp Meeting of Colorado, Wyoming, Montana, Idaho and Utah to Be Held in Denver, Colo., Beginning Aug. 20th, and Continuing to Sept. 6th. We have secured the beautiful Rocky Mountain Lake Park for this meeting; a shady place, with a beautiful lake and every accommodation for such a meeting.

Those desiring literature and further information write Evang. W. H. Pope, 510 N. 6th St., Rocky Ford, Colo.

#### DAVIS CITY CAMP MEETING.

The tenth annual camp meeting of the District Council of the Assemblies of God of Iowa and northern Missouri, will be held at Davis City, Iowa, July 30th to Aug. 8th inclusive, with Chairman John Goblen in charge.

Meals will be furnished on the free-will offering plan, and tents and cots will be furnished at cost, as follows: 10 x 12 tents, \$4.00; 7 x 9 tents, \$3.00; cots, \$1.00. Those desiring tents and cots should notify Bro. Goblen not later than July 23rd.

For further information write Evang. John Goblen, Lucas, Iowa.

#### KIRWIN, KANSAS.

The eighth Annual Northwest Kansas Camp Meeting, which has been held in Alton, will be held at Kirwin, Kan., Phillips Co., Aug. 12th to 22nd, 1920.

Evang. John Goblen, Lucas, Iowa, will have charge; many ministers and workers expected.

Dining tent on the free will offering plan; living tents and cots on the ground at reasonable renting rates.—S. H. Patterson.

#### SPARKS, OKLA.

Sister Mollie Ingram will commence a meeting southwest of Sparks, Okla. second Saturday in July, if the Lord wills, at the Union Church. Good place to camp, plenty of water. Everybody come to this old-time camp meeting.—M. E. Ingram.

#### OLD-FASHIONED CAMP MEETING AT CEMENT, OKLA.

Beginning July 22nd Bro. Jacob Miller, of Fort Smith, Ark., and Bro. C. M. Riggs, of Jennylind, Ark., will be in charge. Two meals a day run on free-will offering plan. Bring bedding. Come praying and expecting the best camp meeting ever held in Oklahoma. For information write Pastor Oscar Jones, 802 Michigan Ave., Chickasha, Okla., or Bro. Stignar, Cement, Okla.

#### STORM LAKE, IOWA.

An old time Pentecostal camp meeting will be held Sept. 2nd to 11th inclusive in the large auditorium at Chitauqua Park, Storm Lake, Iowa. We are expecting Bro. Hardy W. Mitchell, of Chicago; Bro. Henry Hoar, of Franklin, Nebraska, and other preachers and workers. Meals will be furnished on the free will offering plan. Those desiring tents and cots should order them early. Bring your own bedding and toilet articles. Come expecting God to meet your needs, whether it be healing of the body or the optimism of the Holy Ghost. For further information write Evang. John Goblen, Lucas, Iowa.

#### PORTLAND, OREG.

The Pentecostal Assembly at 112 First and Washington St., Portland, Ore., will hold their 8th Annual Camp Meeting and convocation, commencing July 4th to Sept. 1st inclusive.

Meetings will be conducted much along the same lines as in former campaigns. Everybody is cordially invited to attend and bring their friends.

Tents may be secured on the grounds or writing to the pastor. Bring bedding and other necessary camping commodities if possible. For further information desired write us.—Pastor Will C. Trotter, 212 E. 30th St.

#### WARREN, ILL. CAMP MEETING DATE CHANGED.

Mrs. M. E. Woodworth-Etter will hold revival meetings here from July 28th to August 15th. Sister Etter will have several workers with her. We are few in number, so let everyone who believes in prayer pray for a great outpouring of the Holy Spirit here at this time. For information, write Bro. D. G. Moll, Warren, Ill.

#### PREACHER WANTED.

We are the only Pentecostal people I know of in the city, and I am having meetings in my home. Any true, clean Pentecostal preacher who is straight in teaching, holding the old full Pentecostal message is welcome in my home, as well as a meeting. I can give board and room to the right person, and beyond that we will have to trust the Lord.—Frank Bell, 108 S. 30th St., La Fayette, Ind.

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### Evangel Prayer Band.

Pray that the Lord will provide me a typewriter for my evangelistic work, and for a dear relative who has been led astray by evil influences.—M. A. C., Litchfield.

I received the Holy Ghost in my home while praying. Have a wife and 9 children who believe, but have not accepted. Please pray for us that God may send some Spirit-filled ones here to preach the full gospel where Pentecost has never been preached, that my wife may be healed of nervous prostration and baptized with the Holy Ghost.—N. M. Haines, R. 3, Gatesville, Tex.

A Catholic man, longing for real salvation, asks prayer for eczema. Please pray that God may heal him, soul and body.—Mrs. F. S., Parry Sound.

Pray S. W. may be more humble. Pray God may send a Christian to live with and take care of me for the rest of my life for my property.—Evangel Subscriber, Dallas.

Please pray God may especially guide at this time.—Mrs. R. J. C., Knoxville.

Please pray God will make our family ready when He comes.—V. P. C.

We are going through deep waters because of the loss of our husband and father. Please pray for us.—Mrs. P. C. J., Turley.

Please pray I may receive the witness of Acts 2:4. I am convinced by reading the Evangel that I am still lacking in the power, after preaching for twelve years.—L. F. H., Hutton.

My husband has died, leaving me with four small children, and a man and his wife are trying to defraud us. Pray God to undertake in this matter, and also give me the Baptism.—A Pentecostal Believer, Caliao.

Pray God will send us help on our farm.—M. V., Picketon.

Pray my family may be reclaimed for God.—P. S., Dayton.

There is special need of much prayer that God will pour out His Spirit and His grace on the work in Japan NOW.—Tulsa.

Pray God will help the saints in Austin, Tex., to buy a very desirable assembly home.—T. A. B., Austin.

Pray for the Sunday School at Haskell, Tex.

Please pray I may hear from sailor son.—Mrs. C. L. G., McHenry.

Please pray I may spend my income for God's glory.—Mrs. A. E. E., Romeo.

Please pray for the healing of my sister and that she may receive the Baptism, for our little church here, and that our family may be ready when Jesus comes.—Mrs. P. R., Dublin.

Pray the Lord may use me for His glory.—M. M., Crowder.

Pray wife and I may know God's will and do it.—S. D. & E. Bacon.

I have bargained for a tent, have only part of the money. Please pray, as I could be busy now in holding meetings.—C. C. K., Tyler.

Pray I may be a soul winner for Jesus.—S. M., Bristol.

A sister and a brother, both in a hospital with tuberculosis, desire prayer for healing, and that God will make it possible for them to be once more at home.—N. M. A., Akron.

In answer to prayer God has strengthened the eyesight of a sister of 85, so she is able to write to the Evangel Family, and write well. She asks us to pray again that God will perfect the work.—Mrs. E. S. R., Marengo.

Please pray for a sister passing through great sorrow, that God may give deliverance.—E. California.

Pray for victory of husband and I in extreme trial.—Mrs. R. B., Landersville.

Have been saved but two months, and I ask you to pray I may receive the Baptism. Pray God to send a preacher here or provide some way so I can attend a meeting.—E. T., Grisfield, Kan.

Pray God will send a band of workers to Richland, Mo., to hold a meeting.—A. B., Joplin.

Pray for our family that the children may be saved and wife receive the baptism. W. F., Hansonville.

That I may receive the baptism.—Mrs. A. P., Crosby.

Please pray for the saints at Darlington, Md., who are trusting the Lord for a new church, where the full gospel may be preached.—W. P. H., Darlington.

Pray God will help in financial trouble.—T. G., Schenectady.

Pray my daughter and her husband may be delivered from Christian Science and be saved.—Mrs. F. K. B., Ocean Grove.

Pray for a backslider.—A Reader.

Join with me in prayer that God may rebuke the grasshoppers from eating my cotton.—L. M. I., South Bend, Tex.

**Pray for the Salvation of the following:** A sister in our family, Mrs. L. D. H. Lamont; my husband, E. M., Johnson City; my husband, Mrs. A. P. Crosby; my two daughters and grandchildren, Mrs. N. D. Waldron; my husband and son, A. D., Maro.

**Pray for the Healing of the following:** From bloody piles, E. M., Johnson City; rheumatism and female trouble, V. L., Hot Springs; the father of a large family from rheumatism and bunions, Mrs. J. W. B., Blanco City; Mrs. M., who is in a critical condition; also myself from spinal trouble, Mrs. B., Dennis; my mother from insanity, Mrs. N. E. J. Enterprise; one daughter from catarrh, another from soreness in side, N. D., Waldron; my daughter's eye, and myself from kidney trouble, Mrs. S. V. R., Hamlin; a lady in the alms house, dying from cancer, Mrs. V. W., San Francisco, at July 22, 2 P. M.

**Pray the following may go deeper into God:** Our family, Mrs. J. W. B., Blanco City; my husband and I, Mrs. W. S. H., Queen City; T. G., Schenectady; Mrs. A. McC., Fort Edward; my husband and I, N. D., Waldron; my friend, E. P., Mrs. A. D., Maro.

**Pray for the workers and meeting at** Camden, Ark.; Stanton, Mo.; Crellin, Md.; Goldsberg Grove, Franklin, Neb.; Blytheville, Ark.; Burleson, Tex.; Alba, Tex.

**Pray God may send workers for a meeting to** Crosby, Tex., Mrs. Albert Peterson; Hamlin, Tex., Mrs. S. V. R.

### MISSIONARY CONTRIBUTIONS

From July 1st to July 14th, inclusive.

(This list does not include offerings for expenses of the Missionary Dept.)

- \$465.00: Pent'l Assembly of God, Winnipeg, Man.
- \$440.00: J. S. H., Fort Wayne, Ind.
- \$265.00: D. C. of Canada: (C. L. Gainsboro, Sask., \$200.00; Edmonton As., \$25.00; Eston As., \$5.00; O. H. S., Mattiskow, Alta., \$5.00.)
- \$106.00: Assembly, Tulsa, Okla.
- \$100.00: Pent'l Gospel Tab. & S. S., Dallas, Tex.
- \$85.25: McPherson Meeting, Alton, Ill.
- \$75.00: L. M. C., Hoy, La.
- \$74.12: Pent'l Gospel Mission, Pittsburg, Pa.
- \$62.25: Worrell's New Testaments.
- \$58.25: Pleasant Hill Assemblies, Mt. Ayr, Iowa.
- \$55.00: Lighthouse Assembly, Brooklyn, N. Y.
- \$51.50: Mr. and Mrs. F. Y., Upper Sandusky, Ohio.
- \$50.00: Rev. R. D. H., Southport, Conn.
- \$44.25: S. S., Russellville, Ark.
- \$40.00: I. K., Spokane, Wash.
- \$38.60: Assembly and S. S., Oates, Mo.
- \$36.00: G. E. C., Topeka, Kans.
- \$35.00: Pent'l Assembly, Gooding, Idaho; M. M. P., Hartford, Ala.
- \$33.35: Assembly at Crossville, near Bunker, Mo.
- \$33.00: Mrs. M. L., Portland, Ore.
- \$30.80: Assembly, Live Oak, Calif.
- \$30.50: Assembly of God, Hartford, Ark.
- \$30.00: Dr. C. C. S., Barham, La.; from Him; Mrs. E. M. G., Spokane, Wash.
- \$27.00: Mr. and Mrs. A. M., Pontiac, Mich.; Assembly, Pawhuska, Okla.
- \$25.25: F. C. W., Ferndale, Wash.
- \$25.00: C. M. W., Grand Prairie, Tex.; J. C. Cartwright, Man.; Mrs. A. E. G., Pomona, Calif.; Gilmore Church, Jasonville, Ind.; J. D., Woodward, N. Y.
- \$24.68: Pent'l S. S., Kimberly, Minn.
- \$24.00: Assembly, Protection, N. Y.
- \$22.00: G. E. K., Cincinnati, Ohio; Assembly, Galena, Kans.
- \$20.25: G. S. H., N. Little Rock, Ark.
- \$20.00: F. G. B., Peru, S. A.; C. S. P., Chicago, Ill.; Assembly of God, Douglas, Ariz.; B. V. G., Trenton, Mo.; Pent'l Assembly, Oswego, N. Y.; H. L. S., Wynne, Ark.
- \$18.50: Assembly, Florida, Ala.
- \$17.15: Assembly of God, Boise, Idaho.
- \$17.10: S. S., Martinsville, Ind.
- \$15.00: Full Gospel Mission S. S., Minneapolis, Minn.; C. B., Benton, Ill.; A Friend, Alberta; Ethelbeth Assembly, New Brockton, Ala.; Assembly, Detroit, Mich.
- \$14.60: Mission, Vera, Texas.
- \$14.25: S. S., New Castle, Texas.
- \$14.00: Assembly, Alta, Iowa
- \$13.65: Full Gospel Assembly, San Bernardino, Calif.
- \$12.50: E. G. B., Terra, Okla.
- \$12.45: Assembly of God, Havana, Ark.

- \$12.00: A friend in North Ga.; M. S., Cairo, Ill.
- \$11.84: Pent'l Assembly of God, Spokane, Wash.
- \$11.70: Mrs. J. C., Ericson, Neb.
- \$11.00: D. C., Fostoria, Ohio.
- \$10.90: Assembly of God, Monette, Ark.
- \$10.50: Assembly, Caldwell, Texas.
- \$10.44: Assembly, Puxico, Mo.
- \$10.00: E. P. N., Seattle, Wash.; Mrs. S. J. S., Lima, N. Y.; Mrs. G. R., Indianapolis, Ind.; W. H. C., Catapa, Ark.; Mrs. S. G., Cuyahoga Falls, Ohio; H. J. S., New Castle, Pa.; J. S., San Francisco, Calif.; Mrs. A. A., Detroit, Mich.; Pent'l Mission, Chester, Ill.; H. P. C., Norwalk, Ohio; C. T. F., Atlanta, Ga.; Mrs. M. F. C., N. Fort Worth, Texas; W. M. H., Doucette, Texas; J. S., Prince Rupert, B. C.; S. B., Cumberland, Md.; M. B., Riverside, Cal.; Mrs. L. D. H., Lamont, Mich.; S. S., Revere, Minn.
- \$9.74: J. F., London, Eng.
- \$9.10: Assembly of God S. S., Wichita Falls, Texas.
- \$9.00: W. H., Perks, Ill.; A. M. K., Stonega, Va.; Mrs. C. J. E., Atlanta, Mo.; Victor and Roach Assembly, Eagle Rock, Mo.; Mrs. G. F. B., Cavalier, N. Dak.; Mr. and Mrs. J. M. H., Alba, Texas; C. K., Maroon, Bergen, Norway.
- \$8.60: Assembly, Jasonville, Ind.
- \$8.01: Assembly, Yellville, Ark.
- \$8.00: Assembly, Crutcher, Ala.; A. W. B., N. Fort Worth, Texas.
- \$7.50: W. J. T., Davis, Calif.
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- \$7.00: A. T. U., Great Bend, Kans.; Landing Assembly, Anguilla Miss.; Assembly of God, Couca, Mo.; Mrs. W. J. C., Fort Worth, Texas; Saints of International Falls, Minn.
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- \$5.50: Mrs. M. L., Gentry, Ark.
- \$5.25: Pent'l Mission, Jemmy Lind, Ark.
- \$5.00: Assembly, Clear Lake, Wis.; A. L. S., Oakland, Calif.; Mrs. W. D., Pacific Grove, Calif.; Mrs. S. N., Commerce, Tex.; S. W. N., Law, W. Va.; J. L. K., Appalachia, Va.; Mr. and Mrs. A. C. B., Mincy, Mo.; Mrs. L. C., Helena, Ohio; H. W., Patterson, N. J.; Mrs. M. A. W., Springfield, Mass.; W. H. S., Eskdale, W. Va.; A. L. B., Pomona, Calif.; C. S. H., Grand Junction, Colo.; S. S., Coffeyville, Kans.; E. E. & S. B., West Plains, Mo.; Assembly of God, Hixen Hill, Ark.; Mrs. Elizabeth, N. Fort Worth, Texas; C. S. T., Wis.; Mrs. B. D., Newton, Ala.; Assembly, Oneonta, N. Y.; Mrs. H. C. B., Bessemer, Ala.; A. L. L., Oswego, N. Y.; C. K., Litchton, Ariz.; Mrs. M. N. R., McCloud, Okla.
- \$4.75: P. L. M., Alger, Ohio.
- \$4.50: Assembly, Stanton, Mo.
- \$4.21: Assembly of God S. S., Malden, Mo.
- \$4.00: W. L. S., Port Lavaca, Tex.; A. P. C., New Fort Worth, Texas; A Friend, Meridian, N. Calif.; W. E., Chicago, Ill.
- \$3.50: Ostrander, Ohio, offering.
- \$3.35: South Side Assembly of God, San Antonio, Texas.
- \$3.15: Assembly, Haskell, Texas.
- \$3.00: M. S., Chambersburg, Pa.; D. S., Wellston, Okla.; J. S., Cleveland, Ohio; D. P. H., Coffee Springs, Ala.; C. B., Manakin, Va.; Mrs. O. McC., Teague, Texas.
- \$2.50: B. B., Manakin, Va.; M. B., Ellisville, Ark.
- \$2.25: W. F., Hansonville, Va.
- \$2.05: T. K., Percy, Ill.
- \$2.00: Mrs. E. E. M., Clinton, Okla.; S. S., Sidney, Iowa; F. C. M., Forgan, Okla.; Mrs. L. C. M., Clayton, Mo.; Mrs. A. E. S., Inglewood, Calif.; Mrs. S. C. H., Jesup, Ga.; Mrs. S. V. R. and Daughter, Hamlin, Texas.
- \$1.75: M. R., Steelville, Mo.
- \$1.50: R. G. & W., Social Hill, Ark.
- \$1.40: Mrs. L. M. L., South Bend, Texas.
- \$1.35: Mrs. H. E. M., Bartlett, Oreg.
- \$1.30: Assembly, Frankston, Texas.
- \$1.25: J. S., Koshkonong, Mo.; Mrs. J. N. P., Vichy, Mo.
- \$1.00: D. D., Palestine, Texas; W. H. W., Newport News, Va.; J. A. D., Des Moines, Iowa; Mrs. M. L. M., Alton, N. Dak.; R. R., Elm, Mo.; Mrs. G. S., Merrill, Wis.; J. W., Marmet, W. Va.; M. P., Granite City, Ill.
- \$1.25: Sum less than \$1.00.
- Total, less \$581.00, amounts given directly to missionaries by Assemblies ..... \$3126.25

### PASTORS WANTED.

Frankston, Tex. J. W. Roberts, Sec.

Pastor C. D. Smalley announces that he has resigned as pastor at Port Lavaca, Tex.