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The Coming Again of Our Lord Jesus Christ.

An Address Given Before the Prophecy Investigation Society, by D. M. Pantton.

The Nineteenth Chapter of the Revelation holds aloft, like a blazing star, the "one, far-off divine event, to which the whole creation moves;" and the scene opens with a burst of joy such as creation has never known. The multitude of the redeemed in heaven first break into a Hallelujah, and, with the pulse of an over-throbbing heart cry Hallelujah again; then, the priestly heads of the angelic hierarchies, appearing now for the last time ere they vacate their thrones to Christ and His saints, shout Hallelujah; and once more, gathered into a rolling chorus of angels and men, like the roar of a cataract or a sudden roll of deep-throated thunder, all creation pours itself in a final Hallelujah!

It has been beautifully supposed that the word Hallelujah, like the word Amen, is a word dropped on earth from the language of the angels: here alone, and for the first time, it is used in the New Testament, for no irrepressible burst of joy could dawn before: it now bursts forth four times, for it is a cry of joy from the entire creation. "The first word," Mr. Spurgeon says, "I uttered after my regeneration was Hallelujah;" the first word in the Regeneration, when the Son of Man approaches the throne of His glory, is Hallelujah.

This glorious song of the universe springs from a twofold—negative and positive—joy; namely, the downfall of Babylon, and the arrival of God's kingdom on earth. It is an extraordinary tribute to the concentration of wickedness in the dual Dable-city—Babylon, the ancient and yet I believe to be rebuilt; and Rome, pagan and papal; the twin cities, morally one, in whom festers the whole corruption of humanity—that the joy of the universe is impossible until her overthrow. "He hath avenged the blood of His servants;" as Luther says—"Blood succeeds blood; but this noble blood which Rome is pleased to shed, will at length suffocate the Pope with all his kingdoms and his kings." Spiritual Babylon will doubtless include a corrupted Protestantism and every false religious system.

More is said about the overthrow of Babylon than any other historical event in the Bible: so powerful, so malignant, so all-corrupting has been this dual city-system, that her final fall thrills the whole universe with joy. For the crushing of Babylon proves and provokes the far greater joy of the arrival on earth of God. "I heard as it were the voice of mighty thunders, saying, Hallelujah; for the Lord our God, the Almighty, reigneth"—has assumed the kingdom: Babylon's death-blow came from Him: it proves that He has Himself entered upon the actual administration and government of the world: so "let us rejoice and be exceeding glad, and let us give the glory unto Him."

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The Evangel from Now to Jan. 1st, 1924, for \$1.00.

In order to interest new subscribers, we are offering the Evangel from now until Jan. 1st, 1924, for the sum of \$1.00 (Canada, \$1.25).

At the time of going to press, Evangelist Smith Wigglesworth of Bradford, England, is preaching twice a day in Springfield.

Elder J. W. Welch, after hearing his first sermon, remarked that it took him on farther in faith than any message he had heard since he had been in the Pentecostal movement. It is our purpose to share with our readers the substance of these inspiring addresses.

We shall appreciate pastors of assemblies and evangelists introducing the paper to those who are not taking the same and will gladly mail sample copies to those who will take subscriptions. Make your assembly 100 per cent strong in support of the official organ of the General Council.

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Heaven's Bride, the Holy City, now immediately approaches earth to replace the fallen Harlot: hovering over the Millennial earth, the abode of Christ's co-kingdom, it settles for ever on the new earth, the city of enormous foundations, the ultimate home of all risen saints. Its Millennial occupants are here remarkably described: "His wife hath made herself READY;" it is the sanctity of the watchful and the holy, the trousseau which the Bride supplies, and not the Bridegroom; "and it was given unto her"—for all sanctity springs, from the root, from granted grace, and no bride's trousseau is supplied except from her father's resources: (The Harlot also had fine linen (Rev. 18:16), but it was not God-given, for it was works without grace at their root) "That she should array herself"—for this is not that imputed righteousness of Christ which makes her the Bride, but a vesture personally wrought after conversion—"in fine linen bright and pure: for the fine linen is the righteous acts of the saints."

When the City re-appears as the Eternal Bride (Rev. 21:2), after the close of the Kingdom, its inmates are ushered into it, and abide in it forever, solely on one all-embracing proviso—that their names, divorced from all works before or after conversion, are found (Rev. 21:27) enrolled in the Lamb's Book of Life. The Bride, in white linen unblooded—for He treadeth the winepress alone—is linked with her Bridegroom in a marriage which no death can ever dissolve, and the joy of which no sorrow will ever disturb.

So now arrives at last the burst of apocalypse for which earth has waited so long. "And I saw the heaven opened;" not a door in heaven (Rev. 4:1), but Heaven itself flung wide, for Heaven itself to come to earth—"and behold a white horse, and He that sat thereon," blood-wrapt with the crimson spirted from the Winepress.

Four names now describe the Indescribable. (1) "FAITHFUL AND TRUE." The past has proved the correctness of this name of Jesus: His proph-

(Continued on Page Eight)

God's Thought for the Family.

By E. Sisson.

"Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee" Gen. 12:1-3.

We have here what we all must experience—in spirit, if not in letter—a call to separation. The call of God to the individual is one of separation from all things unto Himself; and until we know this full separation, or consecration, we do not experience much light on our way, or His character. And, yet, in God's thought there is a purpose far beyond that of isolation from family and kindred. As with Abraham, so with us, He leads us out that He may lead us in. "I will bless thee and make thy name great; and thou shalt be a blessing; . . . and in thee shall all families of the earth be blessed."

Let us take hold of this thought that God is after the family in calling the individual; we shall find it runs like a golden thread of covenant grace throughout the Bible. The precious promises that gleam like pearls upon this string are all too many for one brief paper, but we will give a cursory glance at the teaching of God's Word on the subject.

(Gen. 7:1)—"Come thou and all thy house into the ark." We have been accustomed to think of the ark as a picture of Christ, the place of refuge for the individual soul, but when God called Noah to enter by faith the ark it was a call to bring in, by faith, his family also. (Ex. 12:3)—"They shall take to them every man a lamb. . . . a lamb for an house." God gives us here another picture, that of the paschal lamb, "Christ our passover, slain for us." We understand that we never know personally anything of the grace of God until we have, by faith, taken "every man a lamb"; but God is teaching the hand of faith to venture more boldly and "take every man a lamb according to the house of their fathers, a lamb for an house." Have you taken the lamb, every man and woman? Then take every one a lamb for your house. See how from the beginning God's purpose was to bless the family of every one who came into contact with Him. (Lev. 16:6)—"And Aaron shall . . . make an atonement for himself, and for his house." As the faith of Aaron offered the bullock of the sin-offering for himself, so also by faith he offered it for his family.

(Deut. 16)—In this chapter the three great annual feasts of the Jews are appointed: that of the passover we have already noticed as providing for the family of the celebrant, but we see in that of weeks (or Pentecost) and that of tabernacles the same family provision, "Thou shalt rejoice before the Lord thy God, thou, and thy son and thy daughter, and thy man-servant, and thy maid-servant." Yes, even "the stranger within thy gates." All that for the time being are in the house are included in these feasts of rejoicing. Oh, if we could only realize our privilege to take by faith the joy of the

Lord for our whole house and even for the servants! But you say, "Oh, he is a Roman Catholic." Or "She is a Norwegian, they do not believe as we do, and they do not even understand much of our language." This makes no difference to God. He does not limit faith, and faith does not limit Him.

As guest in a house in Belfast, Ireland, I found a Christian sister in a maid-servant. I was surprised to learn she was a converted Roman Catholic; for the bigotry of the Roman Catholics in that country is much more intense than here, and life is endangered by renouncing Romanism. Parents are ready in some instances to kill their own children if they become "perverts" from the faith. The maid-servant's story in brief was this: She went as a servant to the house of a Methodist minister who believed that all who belonged to his household should be converted. He held right on by faith that Mary should be saved, and she was. Then she said, "What shall I do? My father and mother would kill me if they knew I was converted." She removed to another part of the city, where she could not readily be traced, and there she was hard at work, saving her earnings to get to Australia, that from thence she might write back to her friends of the joy she had found in Jesus and invite them to the same. In spite of all the difficulties, this humble minister had believed that the Almighty God was able to keep His promise and convert this Roman Catholic soul, and according to his faith it was done unto him.

"The Levite that is within thy gates" is also included in the blessing. We think of the priesthood as those who are made a blessing to us; do we remember that they too must receive a blessing while they are in our house? Once a dear man was telling me of a minister who had come to his house and who seemed spiritually depressed, sick in body and burdened in mind. After he had retired the man said to his wife, "This one does not understand about the Lord as his Healer, and what the Lord can do for his soul, but he is in our house and we must take a blessing for him." They knelt down together and asked and received a blessing for "the Levite within (their) gates." When he came down stairs the next morning he said, "Why I feel like a new man. Yesterday I was greatly burdened in spirit and had a heavy cold, but now the cold has gone and the burden too!"

Think how the Bible says, "Thou shalt rejoice and the stranger within thy gates." No matter what business the stranger has there, he is, for the time, part of your house, and you may provide "a lamb for (your) house." A lady told me she had much trial in her home which had been made a kind of hotel by many people who came to town on business, and by relatives, etc. But when she learned she could take a blessing upon everyone by simple faith, she did so. "And now," she

said, "I am restful and happy, knowing if God has anything for me to say for Him, He will give it to me." I saw three of this lady's relatives converted in her house while I was visiting there. O, the sweet simplicity of her faith! "If," she said, "they are not converted while they are with me, I do not feel worried because I know whom I have believed; they go their way but God follows them." During my stay, news came of the expected visit of a very worldly man, and the friend said, "I want you to unite with me in taking blessing for him." The man came one evening and went away next morning. We had no opportunity to talk with him. There was no chance for works, but there had been for faith, and about three months after I received a letter from her saying this man had been converted.

(Deut. 30:19)—"Choose life that both thou and thy seed may live." God's every utterance on this subject still proving that His covenant grace was family blessing. But many of God's dear children seem to trust Him for their descendants, who find no assurance of His covenant love for aged, godless parents, or those of more distant kin. God, however, gave clearer Holy Ghost light to poor Rahab, the harlot, in the hour when her heart first began to turn from great ignorance and darkness to the living God. And as she rendered service to the spies, because they were God's messengers, she prayed, "Swear unto me by the Lord . . . that ye will also show kindness unto my father's house, and give me a true token; and that ye will save alive my father, and my mother and my brethren, and my sister." Poor woman, with her spoiled life she had no closer relationships than those that birth had brought her; but as her prayer laid these upon the heart of God, His covenant mercy closed over them, and He bade His messengers say, "Behold when we come into the land, thou shalt bind this line of scarlet thread in the window . . . and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household home unto thee."—(Josh. 2:12, 13, 18.)

We turn to Josh. 6:23, 25, and read that she was saved and all the house on which her faith had bound the little scarlet thread—type of the blood of Christ, for it was still "a lamb for an house."

In 1 Sam. 25-6, we have God's greeting to Nahab, "Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast." It is true he, like many another Nahab, turned back upon the Lord the word of blessing, and would none of it, but it shows the family blessing which was wrapped up in the call to Nahab, to let God bless him. (2 Sam. 6:11)—"The ark of the Lord continued in the house of Obed-edom . . . and the Lord blessed Obed-edom and all his household"

(Isa. 44:3, 4)—"I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour My Spirit upon the seed, and My blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water courses." Let us hear God speaking, as in soliloquy. His great brooding heart

pursues, with its love, unborn generations. Note how He views some young man or maiden still unconverted, merely thirsty, never yet having drunk the water of life. With what a long thought of blessing He hails the prodigal soul who is feebly, hesitatingly seeking the Father's face! It is as if He exclaimed: "See you thirsty one! Shall I give him a few drops of water? Nay, I will pour water upon him; there shall be no stint to the blessing he shall find in Me. Truly he has been dry ground; of no value to any, but I will flood this ground with life-giving water unto eternal fruitage. He thinks nothing now of marriage—but one day he will marry—and now, long before the event, I fold into My heart of love and My covenant purposes of grace, those unborn ones, and commend My blessing upon his offspring and they shall spring up among the grass, and as willows by the water courses." Shall we—can we doubt such promise of grace?

(Jer. 31:1)—Here God names Himself "the God of all the families of Israel." Perhaps nothing in His works or ways more shows the character of God, and His plans, than the various titles by which He reveals Himself. They tell us what God will do for us, what He will be to us, and may be likened to the various sign-boards which we see hung out at shop-doors, by which men say how they are able to serve their fellow-men. When we see a grocer's sign we have a right to call at that shop for groceries, or a doctor's for medical advice, etc. In like manner, when God hangs out the sign "Saviour," we have a right there to seek for salvation from sin. Or to this—"Jesus Christ made of God unto us wisdom."—we have a right to take our ignorance and have it exchanged for heavenly wisdom, and under the sign "Jehovah Jireh" (the Lord will provide), we may drop all our fear and anxiety about the future, and under "Jehovah Ropheka" (the Lord thy Physician), we may give our diseased bodies into His alone-care. And when, so to speak (and we say it not irreverently) our precious God opens shop under the title "the God of all the families of Israel," is it not that we may bring to Him and trust Him, with all family difficulties?

At one time, in England a dear sister came frequently to me making mention of her continuous family difficulties, turbulent servants, etc. At last it was said to her: "Why do you not trust God to fulfill to you His promise, 'No plague shall come nigh thy dwelling'?" We knelt together and took God at His word and the burden passed from her heart. That evening we went to the Friday night prayer-meeting, and in her prayer she said, "O, Lord, I thank Thee for teaching me that Thou art my dwelling-place, that no plague shall come nigh my dwelling!" She made no mention whatever of her needs, but a woman came up after the meeting and asked her if she knew of anyone wanting a cook. It was God's supply for her; and the woman not only proved to be the best kind of a servant, but also a helper in the work of the Lord.

But let us turn to the New Testament, and see if the unchangeable Jehovah-Jesus has one covenant of grace for the old and

another for the new dispensation. (Luke 19:9)—We hear our Saviour speaking, "This day is salvation come," to the seeking Zaccheus? Yes, but also, "to this house." Still "a lamb for an house."

(Acts 16:31)—The word to the Roman jailor. He had asked "What must I do to be saved?" not seeking beyond the bounds of his personal salvation; but God's thought—ever pursuing with blessed intention the whole family—replies, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." And is this a word of grace to the Roman jailor alone, as some would try to make us believe, or is it the favorable heart of God toward everyone who will accept the promise? Have not thousands gone into the kingdom on the first half of this promise, "Believe . . . and thou shalt be saved"? By what authority do we break the promise in two, and make the first half of general application, reserving the other as God's special grace to the Roman jailor?

(Acts 11:14)—Here we see God made a similar promise to Cornelius, do thus and so and "thou and all thy house shall be saved." Mark how Cornelius received the promise. Sending for Peter, the minister by whom God had promised to speak; he meanwhile called together, not merely his immediate family circle, guests, servants, and soldiers about the court, but his more distant relatives and those having no blood relation, kinsmen and friends (Acts 10:24), a house-full. And what said God when He found the faith of Cornelius had stretched the promise to such capacity? Did He rebuke him for his presumption, and chide him for a faith so grasping? Nay, the record runs, "While Peter yet spake . . . the Holy Ghost fell on all them which heard the word." (Acts 10:44.)

To as many as Cornelius put into the promise, to so many did God respond in saving grace.

There are no limitations of God in grace. "Ye are straightened in your own bowels" in the human conceptions of God.

Now, let us turn back for a few minutes to 1 Chron. 17. Here we find God talking to David, as he has been talking to us through His Word today. Notice, not so much the attitude of God toward David, as David's response to the Lord. "Thou, O my God, hast told Thy servant that Thou wilt build him an house; therefore thy servant hath found in his heart to pray before Thee; and now, Lord, Thou art God, and hast promised this goodness unto thy servant." (Vs. 25, 26.) Ah! it is a blessed thing when we find in the holy Word some great promise of good to assure our hearts before Him who gives it, and like David, say, "Thou hast promised and Thou art God," with whom all things are possible. David does not say, "How can this thing be done," or such and such obstacles are in the way of its being done; but he looks over or above all the hindrances to the character of Him who has promised.

In the 27th verse we read (margin) "It hath pleased Thee to bless the house of Thy servant." I may not see the blessing, but Thou art God—omnipotent above all the powers that war against Thy

Word. Thou blisset and it shall be blessed. The devil may come up to contend the promise; but before faith's utterance he shrivels, no matter to what height he has stretched himself. Satan knows that they who put their trust in the Lord shall never be confounded. Accept God's covenant of grace for your family and this promise in Acts 16:31 as a true word and verily thou shalt be saved, and thine house, for "Heaven and earth shall pass away; but My words shall not pass away" (Matt. 24:35).

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GIVING GOD TIME.

I am convinced that one chief cause why some do not grow more in grace is that they do not take time to hold converse with the Lord in secret. Spiritual, divine truth does not thus become our possession at once. Although I understand what I read, although I consent heartily to it, although I receive it, it may speedily fade away and be forgotten, unless, by private meditation, I give it time to become fixed and rooted in me, to become united and identified with me. Christians, give yourselves, give your Lord time to transfer His heavenly thoughts to your inner, spiritual life. When you have read a portion, set yourselves in silence before God. Take time to remain before Him until He has made His Word living and powerful in your souls. Then does it become the life and power in your life.—Andrew Murray, in "The Lord's Table."

PROGRESS DOWNWARD, NOT UPWARD.

Lecturing on "Some Difficulties of Evolution" at the Victoria Institute, London, England, Dr. A. T. Schofield said: "We fear we must at last part with our old friend 'the missing link.' Leading scientists of the day deny the existence of our friend anywhere. He is certainly backward about coming forward. Professor Keith says, indeed, this missing link is now generally given up. For man to have descended from the ape would require millions of years and a hundred links; and of such there is no record, nor any trace. Some Japanese fossil skulls just discovered, and some others of very remote date, have actually a larger brain capacity than the average brain today." One of the difficulties touched upon by Dr. Schofield was the result of the application of Darwin's evolution to man.

"If men will take the supposed law of progress for heasts as the law for themselves," he said, "so far from thereby producing a superman, they degrade humanity to the bestial level, and men act like beasts."

Commenting on the book of Genesis, the doctor said: "Life can only produce life after its own kind, from creation till now. Grass can never produce a tree, and if the body of a man is to be made from a single living cell, the mind of the Creator, as well as the fashioning hand, must be present every step of the way."

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THE MESSAGE OF THE TRANS- FIGURATION.

(Read Matt. 17:1-9)

God did on earth what He never could have done before. He glorified a man, a man who was perfect. And yet He was more than man. God declared, "This is My beloved Son" (Matt. 17:5).

Jesus said to His disciples, "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom." He delights to call Himself the Son of man, and He was about to show what the glorified man would be like. God delights to call Him His own Son.

Here we have a sure word of prophecy fulfilled—man restored to glory. The glory of Adam faded. The glory of the second Adam restored. O how great, how much greater, was this glory of the Son of man even before He was crucified, rose again, ascended and was glorified by the Father.

It was encouragement to the Lord to proceed. He had the approval of His Father before chosen witnesses. It encouraged the apostles. Peter never forgot. He referred to the excellent glory he saw, and all the saints who read his epistle would be stirred up and want to be partakers of this excellent glory.

Paul was caught up into the third heaven and heard things unlawful to be uttered. These three saw things they were not allowed to tell until after His resurrection.

This transfiguration is recorded in the gospels in order to encourage the saints to progress, to go onward, and to assure them of what awaits them. It is a real picture of a real transaction in time to encourage every saint to know that as He was glorified by the Father, we shall be also like unto Him. "Father, I will that they . . . behold My glory." "And the glory which Thou gavest Me I have given them" (John 17:22).

Moses and Elias spake with Him, communed with Him, and His decease which He should accomplish at Jerusalem was the subject. Eternity talking with time on a subject that was unknown in heaven. Death, an alien subject to heaven, and could only be uttered in the precincts of earth. Ambassadors from life talking to the Author of life who was about to give

His life that all those who were subject to death could have life—life and life more abundant. And also that He, by tasting death, should deliver those who were in fear of death and subject to torture by that fear.

There were representatives of life and death conversing with Him. Moses tasted death. Elijah had not. One represented those who sleep in Christ, and the other, those who are alive at His coming. One shall not precede the other. No separation. Caught up together to meet the Lord in the air. Perfect equality. Though death had operated on Moses, it ceased its operation on Mount Nebo. For all these hundreds of years it was unable to touch him any further. Life and immortality brought to light through Jesus Christ. Moses had realized both.

They represented too, those who had passed and those who were to come. There is encouragement to every trusting one. What God had done for these and for His Son He will do for every one who trusts in His Son. God could have glorified Him alone, but He wanted witnesses, men of time, to see a glorification of the Son of man in time, to encourage every one to see and know what God can and will do to the humble follower of the Lord Jesus.

Are you despondent? Are you tired? Are you weary? Do things of heaven seem so far away? Do they seem unreal? They may have seemed unreal to the three disciples. The glory may have seemed a very unreal thing and far away, but they saw it and recorded it and these things are written for our admonition and for our comfort.

If heaven seems far off and its realities do not seem real, look at the Mount of Transfiguration. Jesus went up to the Mount and to the onlookers, to the ordinary people, He was the carpenter's son. But the privileged ones saw Him glorified before them, and heard the voice of God who said He was His own Son.

You may be looked upon as an ordinary individual—no glory, no halo seen without or upon you. But listen, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him" (1 John 3:2). The carpenter's Son transformed into the Son of God; the artisan, the working man, the maid, the young man, the preacher, the old man, transformed into the sons of the Most High. A high calling. Walk worthy of the high calling whereunto thou art called.

A WORD OF ENCOURAGEMENT TO WEARY SAINTS.

Jacob was a fugitive, was a deceiver, and was a liar before his father and his God. And yet he lies down and sleeps with a stone for his pillow, and God meets with him, the fugitive, the liar, the deceiver; and he saw heaven open and angels ascending and descending. Coming down from heaven and bestowing blessing and ascending to heaven again. God dropped down from heaven a circle of blessing—blessing without end.

God has provided for His people a circle of blessing. Christ came down to

Bethlehem, He went to the cross, was buried, rose again, and ascended to glory. He comes again in Spirit. He is coming again in His own person, taking up His saints into glory.

Why was the outcast, the fugitive Jacob favored? He was beloved for his father's sake, for Isaac's sake, for Abraham's sake. God remembered His oath, His covenant. You get your blessings not for what you are, for you are a sinner, but because of Christ. God, for Christ's sake, has forgiven you and raised you up with Him, giving you all spiritual blessings in Christ Jesus.

The answer to the enigma of Jacob being blessed and seeing the vision was that God, for Jacob's sake, for His oath's sake, blessed Jacob. And God, for Christ's sake, blesses you, though equally as unworthy. He makes us partakers of His calling. Don't wait for any more fitness to make you fit to be partakers of the heavenly calling. Jesus Christ hath loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father.

"It doth not yet appear what we shall be." Our appearance is hidden. Doth not yet appear—the photograph is undeveloped—but the negative has been exposed. We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

A man working in the sun is unconsciously tanned. He has a ruddy, vigorous, strong look. He acquires this unconsciously to himself by simply being under the rays of the sun. We beholding the Sun of righteousness, sometimes consciously, but often unconsciously, are changed into His image. In what state of glory are you? First, second, third, fourth or fifth? "From one degree of radiant holiness to another" (2 Cor. 3:18, Weymouth). Thank God for the degree of glory. Thank God it is still possible to reach a higher degree. "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. . . . I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:12, 14).

The Son can do in you what you yourself can not do. The Son can make the impossible possible. "And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming" (1 John 2:28). "We know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure" (1 John 3:2, 3).

Christ's desire and wish and purpose is to perfect all that concerneth His saints.

A tree will not only lie as it falls, but will fall as it leans. The great question every one should bring home to himself is this: "What is the inclination of my soul? Does it, with all its affections lean toward God or away from Him?"—Gurney.

General Office Report

It is with a grateful heart to God for His mercies to us and to the Master's cause that the Chairman makes his annual report for the work of and through this office. The year has been a trying one, yet the cause has made general progress in spite of this.

Field Work.

Several brethren were asked to assist in the field work. Bro. A. H. Argue has done some work on this line, but has given the larger part of his time to evangelistic work. What he has been able to do has been appreciated. Bro. E. L. Banta was appointed, and agreed to serve as soon as his church could find a suitable pastor to take his place. So far, the church has not relieved him, but he has done some appreciated work in the field, anyhow. Bro. W. J. Walshall was appointed field man for the Southeast in connection with his chairmanship work in Arkansas. His work as chairman has taken up most of his time, but he is hoping to do some field work soon in Georgia and the Southeast, which is an inviting field. Nearly all of the General Presbyters, also, have done some field work, such as their office implies. Thank God for all these brethren and their work. However, some good men are needed who can give their entire time to this much needed work.

The Chairman has spent much of time on the field—more, really, than he should have, in view of the demands in the office. He has visited all the District Council meetings where invited, except where there was such a conflict in dates as to make this impossible. Two of these (Southern California and Texas) have been visited by the Secretary, Bro. J. W. Welch. Some of these Districts have grown wonderfully in numbers and in influence during the past year—two about doubling their number of ministers in this one year. Praise God! Nearly all the District Councils are going well—only three are notably weak. Even in these there are some noble men of God who

are holding the fort and praying for recruits.

New Ministers.

Last year, at this time, we had on our revised ministerial list 889 names of ministers, with 67 to be heard from on renewal. This year we have on our list 983, with 53 still to be heard from. Last year we counted 900, and I am sure that we can count 17 out of the 50 yet to be heard from, making us an even 1,000. This will be, in round numbers, a gain of 100 ordained ministers to the Assemblies of God during this year—a good normal growth.

Besides these ordained ministers, some of the districts have in them nearly as many Licentiatees on the way, whose cases are handled wholly by the District Council, no record of them being kept in this office—have, I say, nearly as many Licentiatees as ordained ministers. If these were all counted, as well as about 235 foreign missionaries, it would total up to between 1,600 and 2,000 ministers—Ordained and Licentiatees together.

Office Finances.

Brother Welch, the Treasurer, is in Texas at this writing, and for this reason and from the fact that we have not yet had time to get the books audited, I will not now give a detailed account of income and disbursements. When Brother Welch returns and the books are audited, as is our rule, he can give a full report of income and outgo. But we can say that we have much to praise God for on a financial line also. There have been times during the year when the income was very small and things looked squally to the natural eye.

But we have economized and cut down expenses about \$700 below what they were last year, and by so doing have on hand a balance of receipts for this year unexpended of about \$400. Exact figures can be given when the books have been audited.

This money, and more, has just been received from the annual renewal of the fellowship certificates. The amount donated by each minister on the average has increased during the year, God bless their consecrated hearts. Some have given

nothing. Others have given \$12.00 or more. Last year the average from each was about \$2.00. This year it is nearly \$3.00 each. This increase, together with a cutting down of expenses, has saved us from going in the hole and brought us out on top. So let us all rejoice together and praise God!

Some Pressing Needs.

The field work needs more attention and a force which can give more time to this phase of our work. Missionary offerings have taken a backward step this year for the first time in a half decade. This should somehow be remedied. Mrs. Baer and Dr. Jennie Sharp have been appointed to travel and hold missionary meetings with the assemblies and so help correct this matter. These sisters have this work on their hearts, and are sacrificing for this cause; and we bespeak for them a hearty welcome everywhere as they come to work on this line. Write Mrs. Vida Baer, 1517 Fair Oaks Ave., So. Pasadena, Calif., or Dr. Jennie Sharp, 726 Cooper St., Camden, N. J., or to J. R. Flower, 336 W. Pacific St., Springfield, Mo., about their coming to your assembly for a missionary uplift. Let each District Chairman work up a connected series of appointments in his district and call for one of them. They are trusting God and work without salary, and will help the absent missionaries by their visits.

The Central Bible Institute, Springfield, Mo., is the biggest and most needy project before the Assemblies of God this year. The School has just opened with 40 students present, and others are coming soon. Our church chapel is being used for classrooms, and the basement for a kitchen and dining room. The basement is painted white, and neat as a pin. A fine body of studnets arc on hand. Rooms for them have to be rented outside for this year.

We are starting soon in faith on the new school building, hoping for God to send in about \$50,000 to put up and furnish the right sort of building. So far as possible needy students will be given work on the building to help them pay for room and board. Labor and materials are comparatively cheap here, and a thousand dollars will do a full thousand dollars worth on this building. Let all join in prayer for this money for God. The grounds will be held in trust by the Executive Presbytery, and will forever belong to God and the Assemblies of God. Brethren, God bless you all. Pray for me. E. N. Bell, Chairman.

Evolution at the Bar.

By Philip Mauro.

A Hand-book for Every One, especially Parents, Preachers and Teachers.

By one who was for over thirty years a practising lawyer, and a student of the Philosophy of Materialism.

The aim of this book is to make the subject of Evolution plain to all classes of readers; and also to expose the utter lack of foundation in either fact or reason for Evolution in general and the Darwinian theory of Natural Selection in particular. In this volume will be found—and stated in such a way that wayfaring men can readily understand it—all that is needed to show that the whole theory of Evolution is, in the light of History and Natural Science, a baseless myth, and in the light of Holy Scripture a "strong delusion."

Price 80 cents postpaid.

GOSPEL PUBLISHING HOUSE,
Springfield, Missouri.

"The church is looking for better methods; God is looking for better men." "There came a man from God, whose name was John." "Unto us a Child is born, unto us a Son is given." . . . What the church needs today is not more machinery or better, not new organizations or more and novel methods, but men whom the Holy Ghost can use. . . . The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but men—men of prayer. —Preacher and Prayer.

The Secret of the Rivers.

One of the most interesting utterances of the Lord Jesus is that found in John 7:37, 38, accompanied as it is by that most trustworthy of all commentaries—the commentary of personal experience as to the real meaning of the Master's words, added many years after by the beloved disciple when he incorporated verse 39 in the story.

Our Lord's words seem to confront us with a paradox at once. He appeals to the thirsty, to those who are needy and conscious of it, to those whose one necessity and overpowering desire would obviously be to take in; but instantly He speaks of a flowing OUT—something to be given forth from the very center of the life. Surely this is a strange invitation to a thirsty soul! And yet our hearts feel it all to be so true; there is an irresistible and continuous appeal in these verses, something that grips men and continually speaks to their deepest longings. Eloquent preachers have truly and powerfully made much of the universal "thirst" of the human soul, the longing that is only satisfied in God Himself. The testimony of all who have "come" right down the ages shouts back a glad confirmation that Jesus spoke the truth when He offered Himself as the One who gives water, which, if a man drink thereof, he shall never thirst again. Hallelujah!

But keep an eye on verse 39; never forget that "He spoke of the Spirit," and only in receiving the wonderful fullness of the Holy Ghost can we truly enter into the completeness of that glorious promise.

It is a personal Pentecost that makes us sing with fullest appreciation:

"I came to Jesus and I drank
Of that life-giving stream,
My thirst was quenched, my soul revived,
And now I live in Him!"

Yet it is significant that the thought of Jesus goes on beyond our "drinking;" He reveals the full purpose of God to be only consummated in an OUT-flowing life.

This is a vital point. The promise is that we shall "never thirst;" but are we never thirsty? The picture is one of perfect satisfaction; but are we perfectly satisfied? And how about verse 39, and those who have received the Spirit: are they conscious that everything is all right, that the ideals and visions of the Spirit-filled life are being fulfilled? It is possible that some are not quite satisfied that all God intended in the mighty experience of the Baptism of the Spirit is being realized, indeed who of us does not yearn to see the outflow of those "rivers of living water" in a fuller way. There is absolutely no danger in being frank with ourselves. God always meets a true heart.

Is anything lacking in our "Pentecost"? Glory to Jesus.—Never! Space, time and language all forbid the delightful but

impossible task of telling the wonders of that experience. GOD came into the life, and everything has been different since—and always will be different. The coming was complete, satisfying beyond words: but the outflow—? Some of us thought at one time that the coming in guaranteed the outflow, but we have come to see that something else is needed. The golden glory of our Pentecost needs tinging blood-red with the spirit of Calvary. That perfect body of our Master and Saviour had to be broken before streams of redemption in all its fullness could come to the sons of men. There is no other way for the glory and the power of the One who dwells within us to break forth in life to needy souls around;—we must be broken too. It is possible to accept Pentecost and reject in a large measure the experience of the cross as it is applied to the believer's own life of discipleship. Could we describe the result as a "disappointment"! Our own personal side matters little—but what about His? I think there is a deeper joy in the heart of Jesus when He baptizes one of His redeemed ones in the Holy Ghost than simply flooding the soul with the glory of heaven: there is the joy of possessing another possible channel through which to "seek and save that which was lost," a fresh partner in His great enterprise of bringing men back to God. No words can express the inestimable loss of the deepest, purest joy to those who only see in the Baptism of the Spirit a means to times of glory and ecstasy, and deeper personal experiences for their own sake; a ceaseless "drinking." There must inevitably come, if this is persisted in, a drying up. A fundamental law of the Spirit-filled life is being violated.

Divine inspiration and unerring truth is in the choice of that word "rivers." A wee brook tumbling its way to the sea gave a charming illustration only the other day. Whirling round boulders, leaping miniature precipices, or rushing its way through tiny gorges, it was the very embodiment of life and purity; yet only a very little distance farther on and it had broadened out in a shallow place, become stagnant and covered with weed, dead leaves and all that was uninviting—the river had become a pool. But just in one corner the weary waters found a breaking in the wall of stones and drifting rubbish that held them everywhere else in check, and away they tumbled again! It was a drop for them, lower than ever, but once again there was the music, the life, the river. A good enough picture in very deed of spiritual revival all through history, and not lacking a pregnant application either!

Put our concern is with the personal revival inside; a "movement" will go on all right if the units composing it are moving. And that little river flowed on again because it had found a place of brokenness. So much has been said about

brokenness, and some of us have learnt weary lessons in trying to break ourselves, or keep ourselves broken in straining after what was at times almost an attempt at spiritual suicide. But is not the spirit of Calvary rather the acceptance of the cross than the formation of it? It is in the attitude adopted and line taken in those decisions where two ways meet in our lives, and even more in the little practical things of daily contact with one another—and I am glad that God lets such tests come to all His children—that we really decide the practical issues of our Pentecost; whether it shall be rivers flowing out or a gradual stagnation. There are Samsons today who are shorn of their strength for fear of a laugh or a sneer, for want of an apology, or a bit of restitution.

To say that, in avoiding these hard or humbling little incidents, we are missing grand opportunities of "dying" is true, but it is still more true that we are really missing life, fuller life, spiritual life, "the life that is life indeed." Teaching about the cross in a believer's experience would probably not be nearly so repellant as it is to some if only there was a clearer vision of the positive side as well as the negative. The death is a way to life, and recognized as such it is welcomed with delight. We drink deep of the joy of Pentecost, and when first experienced the ecstasy is almost as "new wine;" the experience of the 120 on the Day of Pentecost is repeated again, and we receive a fullness of blessing so equivalent to theirs that others mocking say "these men are full of new wine." The intoxication of spiritual joy when first received will often produce such an overpowering of the physical as to outwardly resemble nothing so much as literal drunkenness. It is impossible to deny that this is perfectly scriptural, however displeasing to carnal ideas of propriety in religious behaviour. But wine symbolizes something deeper than joy. "He took the cup, and when He had given a thanks He gave it to them; AND THEY ALL DRANK OF IT: and He said unto them, This is My blood of the new covenant, which is shed for many." The wine typifies the blood and the blood is the life, and the precious Life was poured out in Gethsemane and on Calvary "for many." Shall we who have tasted that other wonderful cup of joy and ecstasy refuse this fuller, deeper cup of participation in the poured out life? Shall we rob our Pentecostal experience of its finest fruit? By His grace our hearts shall answer—God forbid!—Donald Gee, in Things New and Old.

THE DUTY AND PRIVILEGE OF ALL.

Paul said, "Be filled with the Spirit." It is evidently the duty and privilege of every believer to be thus filled. Jesus told the disciples whom He commissioned to go and preach the Gospel to the nations of the earth that they should receive power, "Ye shall receive power, the Holy Ghost coming upon you, and ye shall be witnesses unto Me." One of the purposes for which the Holy Spirit was sent, the principal purpose, was that the disciples might be empowered to witness unto men. They needed the power to

effectively witness then, and certainly we do not need it less today. Because the multitudes who profess to know Jesus are not filled with the Spirit they lack power, their testimonies are dry, their prayers are ineffectual and their lives do not count for God.

God has joined two things together: the remission of sins and the Baptism of the Holy Ghost. It is not His will that they be separated. "What God hath joined together let not man put asunder."

Men were sinners, and God, through Moses, gave the law. But the law was without power to save men. It men could have been saved through the law, if the law had had power to save men, God would never have sent His only Begotten Son into the world to pay the price of man's redemption upon the accursed tree. "What the law could not do in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit."

When Jesus appeared, John the Baptist who had been sent to announce that "the kingdom of heaven" was "at hand" and to summon the people to repent, looking upon Jesus as He walked, said, "Behold the Lamb of God that taketh away the sin of the world!" Jesus had come for the purpose of taking away sin, and He took it away when He "who knew no sin" was made "a sin offering for us." He died upon the cross, He rose from the dead, He ascended into heaven, entering the Holy Place, thereby demonstrating that His sacrifice had been effectual and that sin had been removed, for the sin of the whole world had been laid upon Him, and sin can not enter into God's presence.

John the Baptist not only announced that Jesus would take away the sin of the world, but that He was the Baptizer in the Holy Ghost. After Jesus had ascended into heaven He poured out the Holy Spirit upon the assembled disciples who, in obedience to His command, were waiting in Jerusalem to be "endued with power from on high." Thus our Lord not only proved that He had taken away sin but that He was the Baptizer in the Holy Ghost as well.

Peter preached to the assembled multitude after he and the other disciples had been "filled with the Holy Ghost," the filling being evidenced by the speaking "with other tongues as the Spirit gave them utterance," and when his hearers, "pricked in their heart," inquired, "What shall we do?" Peter replied, "Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Thus we see that John the Baptist linked the taking away of sin and the Baptism in the Holy Ghost together, and then, Jesus having taken away sin by the sacrifice of Himself and having proven that He had done it by entering into the Holy Place "to appear in the presence of

God for us," poured out His Spirit upon the waiting believers, after which Peter made it clear to those to whom he preached that what God had done for the disciples He was willing and waiting to do for all, not simply for those of that generation, but for those of all succeeding generations, "even as many as the Lord our God shall call."

It is clear that it is not only possible for every believer to be "filled with the Holy Ghost," but it is his duty and his privilege; and insofar as we fail to let God fill us, and then possess us after He has filled us, we fail to enable Him to accomplish through us that which He desires to accomplish, and therefore it may be said that in a measure we defeat God's plan. "What God hath joined together let not man put asunder." —J. Narver Gortner.

"THE TRUTH SHALL MAKE YOU FREE."

(John 8:32)

And nothing but the truth can make free from some kinds of bondage.

Even when the heart desires and purposes to do only the right, the life will serve the wrong if the mind is in bondage to error. Actions, in human beings who are not altogether governed by the brute nature, are the outgrowth of ideas. If

SPECIAL.

Sunday School Literature at Half Price.

Our Sunday School Quarterlies, which set forth the International Sunday School Lessons from a Pentecostal viewpoint, are proving such a blessing that we now have to print 37,500 every quarter. We print 19,000 copies of the Adult Quarterly alone. This last is written by the Editor of the Evangel.

We desire that a number of Sunday Schools who have not hitherto had our literature shall try the same and for a limited time we are offering to send the first order of supplies, both quarterlies and papers at half price. This special offer does not apply to schools that now take our literature, but is made for the purpose of introducing our literature where it has not been used and to encourage the opening of new Sunday Schools.

Our two papers for the children are proving a great blessing. They are going all over the world, and one appreciative mother writes from England, "I consider your papers for the children the best I have ever seen."

The regular price of quarterlies is 5 cents per copy, the Pentecostal Boys and Girls, 1 1/2 cents per quarter, and Our Pentecostal Little Folks, 6 1/2 cents per quarter. Those ordering the first time can take 50% off these prices.

Owing to our not being able to do our own lithograph work, we are not able to make the same reduction on the Little Lesson Picture Cards, the price of which is 4 cents per set, or of the Large Picture Rolls, the price of which is \$1.00 each. Gospel Publishing House, Springfield, Mo.

the ideas are wrong, even only mistaken, the actions will be wrong. "Evil is wrought" for want of thought, as well as for want of heart." Evil is wrought also for lack of knowledge of what is right, and for lack of wisdom. Knowledge of the TRUTH is the only thing that can set a sincere soul free from error and ignorance, and save from the evils which result therefrom. See Acts 26:9 and 1 Tim. 1:13.

And the measure of our freedom will be according to the measure of our knowledge of the truth (other things being equal). So it follows that in proportion as we are ignorant of any truth, we will be in bondage to error, and our conduct will not be what it should be.

This is how the "truth" sanctifies the life, as our Lord prayed in John 17:17. And this is why He prayed it. And this is why, in three different places, we have the apostle Paul telling the believers of his day that he prayed for their increase in knowledge (Eph. 1:17; Phil. 1: 9-11; Col. 1:9, 10). And this is why the apostle Peter closes his second epistle with the exhortation to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18). Ephesians 5:18 is an exhortation which is very frequently quoted by some Christians, who very rarely mention the 17th verse, although it is the first part of a double exhortation of the apostle Paul. It says, "Be not unwise, but understanding what the will of the Lord is." The Spirit and the Word (which makes known the will of God) must ever go together.

Our Lord taught us to pray, "Thy will be done on earth as it is done in heaven."

How is the will of God done in heaven?

There are two places in the Bible where we are expressly told how the will of God is done in heaven. One is in the first chapter of Ezekiel. There the emphasis is upon the impelling power. It is the spirit within in perfect harmony with the Spirit of God.

The other passage is in the 103rd Psalm, verse 20, and it says that the angels do the will of God by hearkening unto the voice of His Word. They have an intelligent understanding of what the will of God is, and they do it willingly and gladly and instantly.

And this same thought is most emphatically brought out in the 32nd Psalm as the purpose of God for His human creatures. In verse 8 is God's gracious offer to guide His children. Then, in the 9th verse, He gives a word of warning; and it is that they shall not be as the horse or the mule, which have to be made to do the will of their master by bit and bridle, because they have no UNDERSTANDING.

Our God has given us an understanding (1 John 5:20), and He wants us to use it; though not to LEAN upon it (Prov. 3:5); but have it "enlightened" by the Spirit of light and of truth, that we may "know" (Eph. 1:18).—W. E. C.

Send for a roll of Special Pentecostal number of the Evangel. 25 copies, 25c. (Canada 29c.), 100 copies, \$1.00. (Canada \$1.15).

THE COMING AGAIN OF OUR LORD JESUS CHRIST.

(Continued from page one.)

ccies come to pass; His promises are made good; His precepts are perfect; His word is always the last word. It is remarkable that as He appeared to Laodicea (Rev. 3:14), so He will appear to the world; the illuminating gaze turned earlier upon the Church now tears its last secret from the bosom of the world. To Laodicea it is not the exposure of a detective, but the surgery of a physician; now it is the affidavit of a witness passing rapidly into the summary of a judge and the writ of an executioner. (2) "And He hath a name written which NO ONE KNOWETH but He Himself." This name is written but never read. There are fathomless depths in the infinite Christ which man will never know; my Gospel will never be commonplace; my God will never be comprehended; my Saviour will have fresh surprises of love for me for ever: there will always be more beyond. (3) "And His name is called THE WORD OF GOD." Christ is God articulate. Our Lord is the word of absolute infallibility; the word of exhaustless depth; the word of irresistible power; the word of perfect pardon; the word of unlimited healing; the word of almighty succor; the word of inexhaustible love; the word of eternal holiness; the word of final judgment. The Word that spoke the worlds into being, the Word which all down the ages has recreated the millions of the regenerate, is now heard in the tombs, with enormous consequent resurrections; and it is the Word that will lock Hell at last upon the wicked forever. (4) "KING OF KINGS AND LORD OF LORDS." Christ is the world's ideal king, for which unconsciously it groans. "I am glad," cried Calvin, suffering bitter persecution, "that Christ is Lord of Lords, for else I had been utterly without hope." So He appears as the Many-diademed. As earthly crowns are today falling one by one, and as these iniquitous diadems fall like a meteor-shower when He strikes through kings in the day of His power, so all crowns cluster at last on the descending Brew; all authorities, all systems, all laws, all events are under His vast and absolute control; and He directs and inspires the hierarchies and principalities of all worlds beyond worlds.

What a Christ! When the young Queen Victoria was present at a performance of the Messiah, her Court ladies informed her that it was not etiquette for the Queen to rise; but when the Hallelujah chorus arrived—Handel drew it from this passage—and the line was reached, "King of Kings, and Lord of Lords," the young Queen rose to her feet with tears in her eyes, trembling.

The Lord's apocalypse now culminates in the desperate political crisis which it thrills us to know we are rapidly approaching. Earth is the cockpit where all ultimate issues of right and wrong are fought out: Calvary was here; here also, therefore, is Armageddon. The last entente, the final league of nations, compacted in a Hell-provoked and a Hell-sealed confederation, and organized into

one to hold the world against God, suddenly beholds the blood-red Christ. How dreadful to learn—as we learn here—that all science, all politics, all culture, all progress are heading up into this one supreme effort of man to shake off the yoke of God.

Our Lord finds the earth in red-hot rebellion. Jesus never strikes a blow but to crush a wrong, or to save a world; and now, before all men, He arrests and paralyzes the Mangod in whom is the world's whole trust, who, with the False Prophet—as immortals and therefore deathless—is cast alive "not into a bottomless dungeon, but into a pool of blazing sulphur" (Dr. Swete), the firstfruits of the damned. "WOE UNTO HIM THAT STRIVETH WITH HIS MAKER!" (Isa. 45:9). The vast armies, with all their monarchs and field marshals, become food for vultures; "and all the birds were filled with their flesh."

Righteous Judge of retribution,
Grant Thy gift of absolution
Ere that day's dread execution!

We close on one name which is conspicuously absent from all the judgment scenes, and never uttered in the prophecies of the Apocalypse, but which, shined for ever in our redeemed hearts, holds all the secret of our joy in His coming. God has poured His whole heart in a single word:—"Thou shalt call His name Jesus; for He shall save His people from their sins" (Matt. 1:21). There is awe in the name of God; there is eternity in the name of Jehovah; there is infinity in the name of the Son of God; there is incarnation in the name of Emmanuel; there is stainlessness in the name of the Holy One of God; there is omniscience in the name of the Logos; there is unction in the name of Christ; there is mastery in the name of the Lord; there is a sob in the name of the Son of Man; there is pity in the name of the Mediator; there is judgment in the name of the Lamb; there is absolution in the name of the High Priest; there is succor in the name of the Advocate; there is heaven in the name of the Paraclete; there is wedlock in the name of the Bridegroom; there is empire in the name of the King of kings and Lord of lords; but, although all these titles are heaped upon our Lord, there is none other name given under heaven whereby men must be saved but the name of JESUS.

"Jesus! Jesus! let us ever say it
Softly to ourselves as some sweet spell:
Jesus! Jesus! troubled spirit, lay it
On thy heart, and it will make thee well.
"Many names are dear, but His is dearer,
How it grows more dear as life goes on
Many friends are near, but He is nearer,
Always what we want, and all our own."

Preaching is not the performance of an hour. It is the outflow of a life. . . . The sermon is forceful because the man is forceful. The sermon is holy because the man is holy. The sermon is full of divine unction because the man is full of divine unction.—Preacher and Prayer.

The character as well as the fortunes of the gospel is committed to the preacher. He makes or mars the message of God to man.—Preacher and Prayer.

UPON ALL FLESH.

"All the promises in Him (Christ Jesus) are yea, and in Him Ameen" (2 Cor. 1:20). The promises in the Word of God are all yea and can be, because they are in Christ Jesus.

You can bank on the Word of God. The promises are all available today, and as true and as free as they were to the weakest or the strongest saint of by-gone ages. They believed the promises and went out and acted upon them. They looked for fulfilment. Go thou and do likewise. They believed, expected, acted. God wants you to believe His written Word. Believe that He will be true, that He will fulfil what He has promised.

"I will pour out My Spirit upon all flesh" is the promise of God. Can He keep it? Is He capable of doing this? Is there enough of the Spirit to reach all flesh? Can God fulfil His promise?

His word has never returned unto Him void. When He spake the stars were created. He spake and the sea was. He commanded, "Let there be light, and there was light." By the word of God the world was created. Every time the word went forth it accomplished something; it never returned unto him void. And His word is just as strong in creative force today as it was then. But in order to be effective, as far as the promises are concerned, it must be believed on by God's people.

There were ten days of waiting in the upper room. They claimed the "promise of the Father," including in this promise the promise given through Joel. God's word was believed and the Spirit was poured out. The Holy Ghost was received individually first, then the Spirit was poured out in a wider sense on all Jerusalem—a representative gathering including a wide area of nationalities.

You have received the Holy Ghost individually; but at the same time God wants a larger fulfilment of the promise. He gave the upper room experience, the personal endowment, to make possible the great outpouring of the Spirit upon all flesh. You have received individually the filling of the Spirit that God may fulfil in a larger sense His promise to pour out His Spirit upon all flesh. God wants to repeat the upper room experience and also the outside experience. If He has done the one He can do the other. Come down from the upper room experience to the outside, and the Spirit will be poured out on all flesh.

"And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh." This is the promise of God, and all the promises are yea and Amen in Christ Jesus.

"We have an Advocate with the Father" (1 John 2:1). An advocate is one who carries on the cause of another. When believers err Christ adjusts the matter, and meets the accusations of the evil one. Christ acted the advocate's part when He prayed for Peter (Luke 22:32), and would not let the enemy triumph over him to his ruin, but restored him by His grace and adjusting power. The Lord has made no provision for us to sin, but if we do sin, provision is made.

REMARKABLE OUTPOURING AT SWANSEA, WALES.

For some time there had been a great expectation amongst the inhabitants of Swansea for a visit of Pastor Stephen Jeffreys of Dowlais. At last he was able to come, and has just concluded at Mount Zion Chapel one of the most powerful and spiritual 14 days missions ever conducted in this town.

From the opening service held on Monday, September 4, the building was crowded to its utmost capacity. Throughout the meetings were charged with the power of God, and what the critic may call "Emotion" has proved beyond contention to be the mighty Power of God "in motion" in the most remarkable manner and the scenes witnessed brought true conviction into the hearts of the doubting "believers," and demonstrated in the bodies of the sick and afflicted that the Arm of the Lord is not shortened, and that the Age of Mighty Signs and Miracles had not passed by.

During the first week, meetings were held every afternoon and evening, but as the number of cases of healing had become so many, it was found necessary to have an additional meeting in the morning.

Long before the appointed time the people poured into the building in hundreds; some on crutches and sticks, others in wheel-chairs, beds and stretchers; the blind being led; young cripples being brought in the arms of their anxious parents, etc.—scenes which melted even the hardest hearts into tears.

Assisted by his brother, Pastor Jeffreys prayed with the cases before him, anointing them with oil in the name of the Lord, according to James 5:14; and laid on hands, according to Mark 16:18, etc. Following this were scenes which can never be put into words, when the cripples, throwing aside their crutches, began to walk up and down the aisles; the blind declared what they could see; the deaf answered from the distance; withered and distorted arms were raised, and various other remarkable manifestations of instantaneous cures from heart trouble, rheumatism, neuritis, paralysis, ruptures, hemorrhages, and every conceivable disease. These scenes have created deep impressions which will ever linger upon the minds of those who were eyewitnesses.

Among the innumerable testimonies given by those who have received instantaneous healing etc., are the following:

A sister writes: "I thank you to the most merciful God for sending you with such power, and for a most marvelous cure I have received which I never thought would come my way. Twenty years ago I was turned out from Swansea Hospital as an incurable. I have since been practically a whole body of pain from head to foot. . . . Last Wednesday the Lord told me to come to you. . . . and when returning home I felt I could run and jump with joy for my great deliverance from pain."

Another writes: "I now write to thank you for being the means in God's hands of restoring my little grandson and granddaughter to their health and strength again. The little boy was paralyzed in his back and never walked for three years and never talked at all, but now runs about and talks like any other child. The little girl with tubercular hip is also cured. Praise the Lord. . . ."

Amongst the first cases was a young man from Cardiff who came down with deformed feet, and was instantly cured.

Another from Barry who had been suffering for many years from rupture was healed immediately.

A lady who had come from Lampeter (about 55 miles away) suffering from chronic diabetes was also healed.

And among the hundreds of the most touching stories was that of a young boy 10 years old walking home in a childish fashion for the first time.

"To God be the Glory
Great things He hath done."

To the evening services the crowds thronged to hear the preaching of the Gospel, when Pastor Jeffreys, filled with the Divine Power, declared the Full Counsel of God with vigor and frankness, laying special emphasis upon the imminent return of

our Lord for His saints, that brought heart-searching conviction. At other times the tide of spiritual feeling would run so high as to remind many of the Great Welsh Revival; and when the appeal and call to surrender was given to sinners and backsliders, it was inspiring to see at each meeting the earnest response of the young men and young women, the number of the saved amounting to nearly 200.

This meeting has created a never-to-be forgotten epoch in Swansea, a stir which has monopolized much of the conversation of the town and district.—Gwilynr I. Francis.

JOHANNESBURG, S. AFRICA.—Have been here now 12 years, 7 months. The work is going on. There is no stopping; only the lack of funds is very great, especially since our last riot, strike, rebellion or whatever you want to call it. Oh! It was an experience—no shops open, 5 aeroplanes bombing and flying low, as well as machine gun and musket firing, people taken prisoners en masse—guilty and not guilty, and the spirit of hatred among God's own people and toward us who work with the natives. Well, it was a time to prove God's wonderful power to keep me calm in the very hottest place of all, for I had a room there. I do praise Him for it. Pray for me; my heart is not strong, and there is much that I could do if I were stronger. Our natives are eager to work for the Lord. They really seem to make soul-saving their main object. They also are very strong on divine healing, and stand clear on that. We are having Mr. Hickson here in the Church of England next week. The Lord is using him wonderfully in healing here in South Africa. I praise God for his coming, as it enforces what we have been teaching for 15 years, and it will open hearts for Pentecost.

In one of our native gatherings in Portuguese East Africa a large snake entered and darted through the midst of the assembled Christians. The power of God came upon them and one brother caught it by the neck and throttled it. At another time they were going home and had to pass through a narrow lane. The daughter of the chief was in advance. Suddenly they saw a lion coming toward them. There was no way to run aside. They burst out into tongues, rebuking him. He stood looking at them awhile, and then turned and walked away. We praise God for the mighty Baptism among them, and are tarrying in the native headquarters here for the power. Please pray that the 500 pounds owed on that church will come in, or we will have to lose it. They make it very difficult to rent a place for colored people. Unless you have one of your own. It is almost impossible to keep a place so that the natives can find you; for they come from all over the land.—Emma S. Wick.

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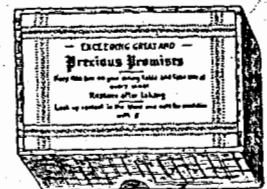
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-:- Reports From the Field. -:-

LOCUST GROVE, OKLA.—A 4 weeks meeting was recently held here. 4 were saved and several healed. Praise God. It was wonderful how He blessed His children. Pray for us.—Mrs. M. B. Moore.

CROWLEY, IA.—I have just closed a 13 days meeting here. 10 received the Holy Spirit as in Acts 2:4, and a number claimed to get saved. Pray for us.—Pastor H. L. Odum.

BOONEVILLE, ARK.—The revival closed here with good interest. Altar full of seekers; about 30 were saved and filled with the Holy Spirit. Brother and Sister Simms did the preaching. Had a wonderful time in the Lord.—Pastor Robert Corter.

CROCKETT, TEXAS.—Two weeks meetings; 15 saved; 2 received the Baptism according to Acts 2:4; 2 baptized in water. It was a new place for Pentecost; all were Baptists. A deacon was among the saved ones. We give God all the glory.—Ora Brigman, Russellville, Ark.

AUBURN, WASH.—Evang. R. Field has held a weeks meeting here closing Oct. 1, and the Latter Rain is indeed falling on the thirsty ground. 8 were baptized in the Holy Spirit in 5 days, one a mission leader; and 3 baptized in water. Glory to God for what He's doing in this small place.—Mrs. J. S. Thompson.

FRIONA, TEXAS.—I am the only Holy Spirit Pentecostal person here, and I want to get this Pentecostal movement started here. A Pentecostal preacher held a fine meeting here recently and left a lot of hungry souls. I received the Baptism a few months ago.—Mrs. Jessie Cantrell, Box 61.

MOULTON, IOWA.—Glad to report victory here! The Baptist church was opened to us; 6 received the Holy Spirit the last week, a Baptist minister among the number. The revival is still going on. We have a band of 25 new saints here and the number is increasing. Praise Jesus.—Evangelists, James and Nellie Cox.

MOUNTAIN GROVE, MO.—Just closed a 1 weeks meeting at Goodville, Mo., 8 miles south of here. There are a few good saints in that place. I am now holding a meeting at Sinners Hope, 6 miles southwest from Cabool, Mo. It is a new field and there is some interest.—W. V. Knelsley, Evangelist.

JEROME, MO.—Our camp meeting closed with good success and left a good interest among the people. A number were saved and received the blessing as in Acts 2:4. Any Spirit filled minister in fellowship with the Council, and passing this way, is invited to stop.—Evang. Chas. Peppers and wife.

CAMPBELL, MO.—Just closed a 3 weeks revival at Cane Creek School House, 1 1/2 miles northeast of here. 10 were converted and received the Baptism in the Holy Spirit. People came 13 miles to hear the Word. The Lord surely did bless our efforts, and to Him be all the glory.—P. T. Hoffman and wife.

EABLE, ARK.—We just closed meetings in Helena, Ark., a new field. God broke in on that town in a wonderful way; 12 or 14 saved; 3 or 4 got the Baptism as in Acts 2:4; and God healed some of the worst cripples I ever saw. The town is all on fire for God. We shall go back in two weeks if the dear Lord wills. Join in prayer for this town.—W. S. Montgomery and wife, and Lem Watson.

WEST EMINENCE, MO.—We held a revival here for six weeks. God surely did bless. About 80 or 85 were saved, 77 were baptized in water, and 7 received the Baptism in the Holy Spirit and got the Bible evidence which is speaking in tongues (Acts 2:4). There also were several blessedly healed.—A. L. Strothkamp and workers.

WILSON, OKLA.—Have just closed a 3 weeks campaign here. About 20 were saved, Also 2 weeks at Rose Hill, 6 miles from Wilson. There a goodly number were saved and 48 were baptized in the Holy Spirit as in Acts 2:4. 15 were baptized in water and others to follow. Bro. Oscar Jones came down and set the church in order. Pray for us.—T. S. Miles and wife.

ALMA, ARK.—Sister Josephine Ross of Ft. Smith, Ark. has been with us for 3 weeks. 4 were saved, 6 baptized in the Holy Spirit, and 6 baptized in water according to Matt. 28:19. A Baptist preacher in town persecuted Sister Ross, but she praised the Lord and preached on. Several received healing for their bodies. Pray for this small assembly.—John Darris.

MUNCIE, MO.—We are praising God for the way He is working here. Revival services have been in progress 2 weeks. The young evangelist, L. Nankivell, has a stirring message. Large crowds have been in attendance. Souls were saved and conviction rested upon the people. The work's building up rapidly, for which we are grateful.—Pastor James A. Griscoll.

APPLETON, WIS.—Bro. M. V. Landahl and I have held a series of tent meetings here, and later we held our meeting in the Bushey Business College. God has worked so that souls were saved and backsliders returned to God. 2 were filled with the Holy Spirit. A number of church people are interested. Now we are ready to start the Sunday School. Bro. R. Sharnick, formerly pastor of the Oshkosh Assembly was with us for a few days.—Clarence Jensen.

BOONEVILLE, ARK.—We closed a 2 weeks meeting here Sunday night. The Lord blessed His Word. About 30 prayed through to glorious victory. Some who had sought the Baptism 2 years received. Praise the Lord. The assembly was re-organized, and 75 names were added to the roll. R. V. Carter was reelected pastor. We pray God to use him at Booneville. Brother Simms and I did the evangelistic work. Brother Simms gave some Bible lessons, which were eagerly devoured by the hungry saints.—Mrs. Dollie A. Simms, Havana, Ark.

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LONG BEACH, CALIF.—I praise the Lord this morning for His great love to me. We have gone through quite a sifting; but God is beginning to work in our midst most blessedly. Several have been saved recently and 5 or 6 have received the Baptism according to the Pentecostal pattern; and 10 or 12 more are seeking; for all which we do praise God.—W. R. Potter.

STIGLER, OKLA.—A word of praise to God for His goodness in still blessing here. The saints are still going on with God with victory in their souls. S. M. Padgett of Ft. Smith was with us Saturday and Sunday night. God blessed. The assembly unanimously called Brother Padgett for pastor another year. Pray that God will bless our efforts here, and that souls will be saved and filled with the Holy Spirit. All Council brethren coming this way are welcome.—S. V. Smith, Box 529.

QUINLAN, TEXAS.—Victory through Him who loved us. We have just closed a meeting at White's Prairie, a new place for Pentecost. The Lord was with us. 7 were saved, among them a woman who had belonged to a church for 30 years and had been a great worker in the church also. 6 received the Baptism according to Acts 2:4. The community urged us to come back, so we granted their request by making an appointment. We desire your prayers.—Jas. Medley and wife.

WETUMKA, OKLA.—After waiting and praying the way was opened for a meeting here. We rented the lower room of the new Oddfellows Hall for a two weeks meeting. Brother P. C. Crossno of McCurtain, Okla. began the meeting Sept. 26th. It was the first Pentecostal meeting held in the town. As Bro. Crossno brought the message under the power of the Holy Spirit he held the people spellbound. One received the Baptism as in Acts 2:4. Two received healing of minor troubles and the saints were greatly benefited.—W. S. Hixson.

PEESNO, CALIF.—It is since January that I came in touch with the Pentecostal people. After seeing my need of the Baptism in the Holy Spirit, I was determined to have Him, and not to reach again until I did have Him. Blessed be His dear name, I, too, received this wonderful gift as they did at the beginning. Hallelujah. My soul is burdened with the message. I have opened a work in Madera. God is blessing. Souls are being saved and baptized in the Holy Spirit. I do wish that you all would remember me in your prayers. I inclose a list of names I took last night for the Evangel.—Mable Stake.

HAZEL, OKLA.—About the 10th of August I began a 3 weeks meeting 17 miles north of Vallant, Okla., where 12 were saved, 12 were baptized in water and 20 or 21 are hungry for the Baptism in the Holy Spirit. Later I went to Sable, where Pentecost had never been preached. It was the hardest battle I have experienced; but God worked wonderfully. 12 were saved, 13 were baptized in water, and a number are hungry for the Baptism in the Holy Spirit. I am just beginning meetings in Hazel. Pray for us that God will so fill the people here at this time that the work will stand.—Aggie James and wife.

DEXTER, MO.—A 7 weeks hard battle has closed with victory. 33 were saved and 6 received the experience of Acts 2:4. Brother Kullman was greatly used of the Lord in giving forth the Word. Sister Kullman assisted with her tamborine in keeping music in the camp, and also did personal work. Sister Lillie Dunn was blessed in playing the instrument. That assembly was set in order with 34 charter members. Lots were purchased on which to erect a tabernacle immediately. The town was stirred, and many rejoiced that "the old-time gospel" had come to Dexter. About 20 are waiting for baptism in water. We are looking for great things from the Lord for Dexter.—F. L. Doyle.

REPORT FROM MARYLAND AND WEST VIRGINIA DISTRICT.

Our Quarterly meeting for the Workers of the District was held in Washington, D. C. upon invitation of Brothers Collier and Kilian Sept. 11-13, with 15 of the workers present. The Washington Assembly was having Evangelistic services nightly. Bro. Geo. Bowie being the Evangelist, and the Lord was putting His blessing on the meetings. Sunday the 17th, 35 were buried in baptism in the Potomac River. The morning of the 12th was given over to business, the afternoons of the 12th and 13th to messages by District Workers, and the night of the 13th was a "Platform Service," all workers taking part.

The workers visited Alexandria, Va. Assembly upon invitation of Pastor Peter DuBois, the night of the 14th and visited Montgomery St. Mission, Baltimore, Md. the night of the 15th upon invitation of Brother Aro, the leader. It was a time of unity and fellowship with all.

Our next Quarterly meeting will be held Dec. 4-6 in Hagerstown, Md. upon invitation of Pastor R. Jeffrey, at which time the annual election of the Officers of the District Council will be held.

The Hagerstown Assembly held a 3 weeks meeting in Williamsport, Md. in September with Bro. and Sr. John Ashcroft, Evangelists. This is a new field for the Pentecostal message. Many hearts responded, the tent was filled and many stood outside. Some were saved, and some were baptized in the Holy Spirit and sick bodies were healed.

At this writing a tent meeting is on in Cheneyville in charge of Pastor Walter Long. It was at this place a new Pentecostal Church was erected, about ready for dedication, when the enemy used some one to blow the church up with dynamite. The Lord is blessing in the tent meeting, and precious souls are being gathered in. 46 children were dedicated to the Lord at this place on Oct. 8th. Bros. Cooke, Reidenback and Burkhardt, District workers are helping Brother Long as much as possible with these services.

Missionary offering for July, August, September, \$557.96. This is remarkable in face of the Miners' and Railroad Strikes we have been having here. The Lord is blessing in South Cumberland Assembly, some being saved and baptized in the Holy Spirit and sick bodies healed.—J. E. Kistler, District Chairman.

CLARKSBURG, W. VA.—It is wonderful how God is blessing here. We started tent meetings June 15. Every night since people have come for miles from the country round and have been healed of all manner of diseases. Six Italians have come to the faith and have received the Holy Spirit. We have purchased three lots, 80 x 154 feet, and are now grading, and expect to put up a building 65 x 80 feet, to hold 1,500 people. Pray that God will give us victory all the way. This is an open field. We are also trying to reach out to others in Weston and Fairmont, W. Va. We are in sympathy with the Council. Any of God's people are invited if they are in fellowship with the General Council, for we believe it is God's work to have a Council, and we are in sympathy.—J. O. Hough, 117 Shuttleworth St.

ARLTON, ALA.—For the past several weeks I have been doing evangelistic work a few miles out from this place. Assisted in a brush arbor meeting for 10 days, at which 7 were clearly converted, and 6 were baptized in water according to Matt 28:19. Then I went to the Bethel Assembly, a few miles north of Arlton, in response to an invitation from the pastor, D. J. DuRose. The blessing of the Lord was real. On the first Sunday of the campaign we had a special missionary service to arouse interest in praying and giving for missions. The Lord put His approval on our feeble beginning along this line, and the Spirit rested on all the saints, a number of whom were from other localities. The material result was an offering of \$21.60, which has been sent to the Council Missionary Treasurer. We trust that this is but the beginning of missionary giving to flow

from this church of 60 strong. There was also a service for the dedication of the church. With the assistance of my cousin, J. C. Thames, we continued another week, with much blessing to the saints. I was saved and some were healed; 23 were baptized in water and 16 were added to the church. I go from here to a brush arbor meeting a few miles from Tenville, Ala. for a week or ten days before the District Council meeting at Dothan, Ala., Oct. 10-14. Pray for our success for God.—Evang. Fletcher Thames.

LOUISVILLE, KY.—This little Assembly has been passing through trials and tests, the enemy opposing every step of advance. But, praise the Lord, in His mercy and goodness He has kept a little band together; and has graciously given us a little church that is almost finished; and beside has sent us a good pastor, Bro. Wm. G. Schell. The Lord is working in our midst. One thing especially is worthy of mention—the majority of our people have come out for tithing, and praise the Lord. He is surely blessing the act of obedience. Also there have been various instances of healing in answer to the prayer of faith since Bro. Schell came. Our Sunday afternoon services have been devoted to special lines of teaching in the Word, such as prayer and faith, and they have been times of blessing and help, much appreciated by those attending.—Mildred L. Borom, Secretary.

TYRONE, NEW MEXICO.—God blessed in the meeting here. Some did not think it would be worth our time to come out here into the Berro Mountains to such a wicked community. One old prospector, 80 years old, who owns 8 mines, said that if we got "one" convert he would give us the best mine he owns. We are not working for mines; nor did "we" get a single convert, but thank the dear Lord "He" got 10 of them. The country is stirred, and our next meeting here will be bigger than the first. People are convinced of the "Baptism" and are very hungry for it. Hallelujah! The Lord is also working with the sick—One dear sister was anointed and prayed for and was healed of pellagra; she has spent much time in the hospital and was once given up to die. A little boy was anointed and prayed for and instantly healed of St. Vitus Dance. A dear man was prayed for last night who was nearly dead with tuberculosis; he had a tooth-ache which he did not mention when anointed and as we prayed and felt the healing touch of the blessed Saviour go through him even the tooth-ache left him and he rejoiced and thanked the dear Lord for healing him.—Jas. M. Reb.

PRINCE RUPERT, B. C.—The trip from Edmonton, via the Canadian National R. R. is indescribably grand. For two days and nights we passed through most awe inspiring scenery—Mountain peaks with great white sheets of snow on their sides, heavy Canadian forests, broad, beautiful valleys, and flowing streams, quaint Indian Villages, with their curious totem poles, were along the route.

Prince Rupert is in Northern B. C. and is called the Gate way to Alaska. It is picturesquely situated on an island fronting an exquisite harbor said to be one of the finest in the world. The city is only about 19 years old, and has a population of some 8,000. Fishing is the great industry; and they say that more than a million pounds of Halibut a week is handled at the large fish cold storage plant. No city, however, in North America could be more in need of the Gospel. A large percentage of the population are Japanese, and Indians.

The white people live in splendid homes, and have large business interests. The fishermen, who own their fishing boats and are on the water most of the time, do not, as a rule, pay much attention to religion. An utter indifference to the things pertaining to their immortal souls seems to be the general trend of the inhabitants.

The only bright spot in the midst of such darkness, where sin in the form of gambling, bootlegging and vice unspeak-

able, is rampant, is the little Pentecostal Assembly of which Brother and Sister Scherch are the pastors. These Godly people are literally pouring out their lives for the cause of Christ in this place. With them is a little handful of devoted saints, all doing their part to advance the Kingdom of our Lord. God has given them some precious fruit, saving and baptizing in the Spirit some who were in the depths of sin. Our meetings opened on a Sunday night in the Empress theater, under very strange circumstances. The stage had been set for a prize fight which was to come off the next day, and the manager requested us not to change the platform. So it came about that we preached our first sermon in Prince Rupert, standing on a padded floor in a Prize ring. We held services in the mission also, and on the streets; we tried to give the Gospel wherever we could.

The annual Fair took place while we were there, and people came in large numbers from the surrounding towns. During this time we preached to crowds of people both on the streets and in the theater.

On Sunday night we had a most cosmopolitan crowd. In the center of the building were seated the church people, representing different denominations; on the side aisles were the Japanese with their families, while in the rear sat the native Indians. Gypsies in their brilliant costumes, lent color to the scene. In the midst of this crowd were long liners, just in from their fishing trips, miners from up in the historical Yukon, men from almost every rank and file of life, many of them far away from home and friends. They gave us the most respectful attention as we tried to lift up the blessed Lord Jesus and tell of His great love for them.

We had three baptismal services during the campaign. Among others who followed the Lord in baptism were 3 Japanese who had accepted Christ; as they came out of the water, the Holy Spirit fell on them and two received a double baptism—with uplifted hands and shined faces they spake in other tongues as the Spirit gave them utterance. A Presbyterian brother, who is baggage master on the C. N. R. also followed the Lord in baptism, and received, for the first time in his life, a mighty anointing of the Holy Spirit.

The power just rained down at times in a real old fashioned Pentecostal manner. Hallelujah! Why not? The dear Lord does like to get His people out of their stiffness and conservatism and show them how He can bless them, if they will only let Him. There is nothing like Pentecost. We rejoice that God in His tender love ever led us this way. Praise God for the old time power, and for the signs following.

There is nothing Satan hates as he does the Pentecostal movement, and he has reasons. It is a movement that is "moving" all right. It is a glorious warfare, and, praise God, we are on the winning side.

Some folks get so fussed up because the Holy Spirit speaks through us in tongues, and they want to argue and present their views instead of giving the Lord a chance. A lovely lady came to us, and said she was a Congregational minister, and a graduate from Moody's school, and held a pastorate. "Never mind, Sister," I said, "the Lord will baptize you just the same." "But I don't believe in speaking in tongues." "Oh, well now," we said, "let's not talk about it, but pray." We fell upon our knees, and in less than fifteen minutes that dear Congregational minister was talking in tongues, at a great rate, shouting and praising God and having a wonderful time.

Hughie McAllister the "Boy Musician," and son of the former Chairman of the Western Assemblies of God, is one of our party, and is doing fine work among the young people. He is a marvel at the piano, and both sings and plays in the power of the Holy Spirit. We expect to have him with us in our general campaigns.

Pray for the Assembly in Prince Rupert. We close our ministry here on Sunday, and on Monday, (D. V.) sail on the Prince Alice for Alaska, where we expect to hold a campaign in Juneau, the Capital city, and at Haines, returning to the States the 26th of October.—Mrs. Eleanor Frey

Missionary Department

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

AN EVANGELIST WHO LOVES THE CAUSE OF MISSIONS.

Recently the office of the Missionary Treasurer was visited by an evangelist of international note, a man who has been especially honored of God in praying for the sick. Real miracles of healing have followed him wherever he has gone. We had not talked with him long until we discovered the secret of his power.

This man of God is not reaching out after things for himself, but he has put God first in everything. The work of the Lord is the chief concern of his life. He is tremendously concerned that the Gospel be given to as many as possible before the Lord comes. He stated to us, "I am not concerned about myself, for the Lord will take care of me. But I will not consent to hold a campaign unless I am given the privilege of taking a missionary offering. God has given me a ministry of faith and I must use it for the glory of God."

Some evangelists seem to think that missions and evangelism do not go well together. They seem to feel that unless every effort is made to raise money for the expenses of the meeting that they will not be met and the campaign will be a financial failure. But here is an evangelist who has proven that when Missions are put to the front, God takes care of the running expenses of the campaign and his own needs as well. It has been a real inspiration to meet such a man.

The evangelist referred to is Smith Wigglesworth, who is just now opening a campaign in the Convention Hall, in cooperation with the Assembly of God at Springfield, Mo.

THE GREAT NEED AT TALANFU.

In the last issue of the Evangel we told of the news just being received of the great need of Brother Anglin's Orphanage at Talanfu, known as the Home of Onesiphorus. We tried to get in touch with Brother Anglin, and finally located him in Chicago. Needless to say, he was very much disturbed at the sad news of the money shortage and the starving children. He did what he could, and we were enabled to add some funds also, and so have cabled funds for temporary relief. But it will take considerably more to pull the home out on top and provide for all the need. Brother Anglin writes as follows:

"To the Saints in Jesus Christ: Peace! We are told in the Word of God to bear one another's burdens, and thus fulfill the law of Christ. Therefore, I feel that I want to give you a glimpse into the Home of Onesiphorus in China that you may, by understanding more fully the conditions, be better able to get under the burden with your prayer and sympathy.

"Recent word from Sister Carlson, one of our co-laborers, tells us that she was eating only a small portion of Chinese bread each day, like the children in the Home were eating, because they were not able to buy more. Contributions have fall-

en off steadily this year, and the home has gone in debt. Now conditions have become such that they are not able to keep afloat. They have had to cut down on every side, and now they are not able to give the dear little children sufficient food.

"You might wonder what has brought about this condition. I am sure that some of God's people who have means must be falling H'm. When my wife and I came home in 1920 we travelled in a few of the States and in some parts of Canada telling the people of the awful needs of the destitute in China; also about the Home of Onesiphorus and how God was working in the Home with those who came into our midst. The people gave us means to go back, to China and buy land and put up some more houses, and to take in some other destitute children. Many dear saints gave us their names and pledged to support a child in the Home.

"My wife and I were very worn in our bodies having had only about three short months vacation in ten years, but I went through the trying ordeal of leaving my wife here in America, and in March, 1921 I started back to China with a tired head and awfully worn nerves. I arrived in China and God helped me in a very wonderful way to get the land and houses ready and then I went up to the famine district and got the children. We took in enough children to send a picture and name of a child to each party here who had pledged support of one child in the Home.

"This work of getting up supporters was done publicly in the presence of pastors of assemblies and often pastors encouraged the congregation to take support of these children if it could be done without cutting down the regular contributions to missions.

"After accomplishing the work I went to China to do, I felt that I must have a rest from work for awhile or I would break down entirely and not be able to work at all. I came back to America last October and my wife joined me in Seattle, from whence we went on to California, where the Lord enabled me to rest my worn and overstrained nerves.

"News has come from time to time that many of those who had pledged support of children in the Home have dropped off for one reason or another, and now the dear little children are not getting food enough to satisfy their hunger.

"The last news from the Home tells of some of the dear children who have gone out to seek food elsewhere. At this time of year when harvest is being gathered it is possible to get food elsewhere, but oh! what will happen to our dear children this winter?? This news almost breaks our hearts as this Home and work is very dear to us.

"For Jesus' sake, and the love He hath given us, we have suffered that this work might be planted and brought up to the present stage. We have come to critical stages in the history of the Home before this, but praying people have helped us to pray through to victory.

"Children of the living God, will you arise and help us to pray through to victory? While you pray remember what we are told in James 2:14, 16. My wife and I are waiting to go back to this work just as soon as God opens the way. As the Lord moves on your hearts to help, send your contributions to J. R. Flower, Treas., 336 W. Pacific St., Springfield, Mo., and state that it is for the Home's present emergency."

Yours in His glad service,
L. M. Anglin.

MISSIONARIES SUFFERING WITH TYPHOID FEVER.

This past summer has been one of great trial to many of our missionaries, many of whom have been down with typhoid fever and other serious illnesses. Repeated cables have been received by the Foreign Missions Dept. asking for prayer. God has wonderfully undertaken for nearly all these cases.

On October 13th, Friday, a cable was received from Peking, N. China, stating that Brother and Sister Kvamme were down with typhoid fever, and requesting prayer for their deliverance. We immediately prayed for them, and now solicit the prayers of all God's children who have the missionaries on their hearts. Bro. and Sister Kvamme are members of the Assembly at Tacoma, Wash.

JAMES HARVEY WITH THE LORD.

It was with mingled feelings of surprise and sorrow that we received a cable from India on Sunday, October 8th, informing us of the homegoing of Brother James Harvey on the previous Thursday. No details were given concerning the cause of his death, but it has been known to us for several months that Brother Harvey was overworking in his attempt to care for the large missionary work under his charge.

Brother Harvey was one of the pioneer missionaries in India, and assisted Brother Massey in opening the work at Nawabganj, the third Pentecostal mission station in the United Province, India. When Brother Massey returned home to America, Brother Harvey took over the Nawabganj work and has been successfully conducting work there among the poor and the outcasts, the orphans and the lepers, until the day of his death.

Brother Harvey married Miss Esther Bragg, a Pentecostal missionary from Ohio, who joined him in the work at Nawabganj, some years ago, and to this union were born several children. The large work at Nawabganj will now fall upon the shoulders of Sister Harvey and those missionaries who are associated with her.

About two years ago Brother Harvey felt the necessity of withdrawing from the Assemblies of God, brought about largely through misunderstanding. We regretted this necessity and have not allowed it to affect our personal regard for Brother Harvey, whom we have recognized as a valuable missionary and a man of God. We understand that just before his death, he was making arrangements to reapply for admittance to the Council fellowship and we were awaiting letters from India concerning this matter. The cable announcing his death anticipated his letter.

Miss Hazel Parker, who has been home on furlough for the past year, and who has been associated with Brother Harvey at Nawabganj, is now making plans to get back to the work at the earliest possible date. She will be greatly needed in the reconstruction of the work. Those friends of Brother Harvey's who wish to communicate with Miss Parker can address her in care of Miss Anna C. Reiff, 3635 Michigan Ave. Chicago, Ill.

A VACATION IN SYRIA.

Miss A. Elizabeth Brown writes from Syria, where the Lord permitted her to take a summer vacation in the Lebanon Mountains: "The Lord so lovingly and tenderly sent me money especially designated for vacation expenses. Brother and Sister Doney and Sisters Salyer, McConnell, and Mallick are all here. It is a beautiful place and the air is so pure and refreshing that we all ought to be well and fit for the work before us when it comes time to return to it. We are in sight of the cedars of Lebanon, although not within easy reach of them. As I am very weary and have come to rest I must not write long letters. The Lord has provided a helper to remain in the home with the girls, and to look after the work in Jerusalem during my absence."

CHRISTMAS AND THE MISSIONARIES.

Have you ever been far from home at Christmas time, or other times in the year when you have been accustomed to have family reunions, with their consequent joys and blessings. Then you know how one feels when these joys are denied them.

There is one time of the year when the missionary thinks about home and that is Christmas time. All the old memories of open fireplaces, the family gathered around in happy reunion, the laughter and shouts of children, snow on the ground, and the jingle of the sleigh bells, perhaps, crowd themselves into the mind, bringing the old scenes back freshly again. Then is the time that the missionary is tempted to feel homesick, and this is particularly true when friends seem to forget and everything about is so different from the way things are at home.

But you can help to cheer the heart of the missionary this year by just remembering them, even if by only a post card. It is not the value of the gift that counts, it is the consciousness of being remembered. A word of cheer, a verse of Scripture, a little token of love all will help to make the burden lighter.

But be sure you send your remembrance before November 15. If you send after that date, it is entirely unlikely that it will arrive before Christmas. It takes from four to five weeks to reach portions of India and Africa and from three to four weeks to reach China. The Missionary Treasurer will furnish the address of any missionary to whom you may desire to send a love token or remembrance. This is your opportunity to send cheer to the missionaries.

NEW ARRIVALS.

A belated report has reached us that Brother and Sister Kelley of S. China were made very happy by the arrival on June 15th of a little son. Brother Kelley writes, "We now have three sons. Our lives have been brightened for many hours by the presence of these little ones. The presence of these children is one bright spot in the lives of the visitors at Peniel."

Brother and Sister Sugar of Nawabganj, Ind'a also announce the birth of a son on August 3rd. The child has been named John James Sugar. This missionary baby must be a very sweet child.

RAMABAL'S HOME FOR GIRLS.

Miss Ella Miller of South Bellingham, Wash. has made special request that we publish an extract from a recent letter from Miss Hastie. Miss Hastie is now in charge of Ramabal's work, and her letter speaks for itself.

"Our loss is just unspeakable, but we look to Him who makes no mistakes and seek His help to carry on the work in just the same way on the very same lines, for it was surely God's given. Our dear one (Ramabal) left a will, and designated me to be her successor to carry on with the Board of Trustees. It is a great honor, but also a great responsibility—one I would never have taken myself. I feel like a worm or a little gnat. I would much rather take a back seat if we only had an Indian to take the place. However, it is all in the Lord's hands and He knows that I only want to live to glorify His name and do His will.

"We have had two or three months of tremendous testings. We could not get any of the money that came in Ramabal's name until the will was probated, which took time, and yet all these hundreds of girls were to be fed. It has been just

rare to 'stand still' and see God work. There are many perplexities and difficulties and we need your prayers more than ever before. May the Lord give us Holy Ghost wisdom to win and train all these precious ones for Him and His service. I rely upon God and on the prayers of all God's people."

Mrs. Carrie E. Furman writes from Quiche, Guatemala. "We would like to ask all the Evangel family to pray for our work here in Quiche. God is graciously working in Totonicapan, and many souls are being saved thru the labors of our dear Brother and Sister Bradley. This is the harvest resulting from about ten years' hard work by several other faithful missionaries.

"Our work here in Quiche is in its babyhood days, but the Lord has blessed us and we are trusting Him for a mighty revival here."

RETURNS MISSIONARY MONEY.

Brother Thomas Nicodem has found it impossible to make arrangements to get off to India as he had planned and so has decided to release all missionary money which was given to him for outfit and fare, as the following letter will explain:

"I have been thinking of writing you for some time about the money given to me by the dear ones for India. So now am sending you this check as I feel I am not going at present and the money should be used for missions now. I know God can supply the needs at any time. I want to keep in the Lord's will and be found faithful when He comes.—Thomas Nicodem.

Mrs. Julia Richardson and party, en route for the Congo, dropped us a note from Port Said: "It seemed as though things were in such a rush in Chicago and in New York, again in London and even in Marseilles in getting trace of our baggage sent over land from Havre that I have been so glad to just relax and give myself up to the enjoyment of the journey. Thus far it has been an enjoyable trip to us. One day upon this part of the journey we had a rough sea, which was hard upon those inclined to sea-sickness, but otherwise things have been fine. I love the sight of a rough sea myself. It reminds me of the glorious fight in which we are, and how we go through and over the waves unconquered because of our Almighty Lord. For us who could be on deck the rough day was the kind for the shouts of laughter as occasionally a wave would come overboard and give us a ducking.

"There are a number of Roman Catholic Priests on board who are going to different parts of dark Africa. It is reported that two are going to the Lake Kivu District. God grant that we are not reaching there too late."

J. L. Lugo writes from Porto Rico, "Just a few lines to let you know that by the grace of our Heavenly Father, I arrived here at the Porto Rico Rest Home with my family on the fourth of September. Really this is a fine place. In so short a time I have noticed the change. While in Ponce I could only eat one meal a day on account of the heat. Here I can eat three meals a day. Many nights in Ponce I could not sleep at all, but I can sleep here all night long. Thank God for His goodness to His children in providing this rest home.

"The work is going on fine all over the island. God is blessing in a marvelous way. Fifteen were baptized in Bayaney, a place where we have a congregation of about one hundred and twenty-five good Christians. The work in Mayaguez in charge of brother Lucena and Brother Alvarez (a native minister) is also in fine condition. A work was started in a place near town about eight months ago and about fifty are well converted and many of them are baptized in the Spirit. About a month ago eighteen were immersed according to Matt. 28:19. Hallelujah! The old devil is angry and God is giving us the victory."

AN EXPERIENCE WITH ROBBERS.

J. B. Spence writes from South China. "I have just returned from a trip to Lo Pau where I had gone for some special meetings for the Christians. Going there, I had a somewhat exciting experience—happily without any ill results. Half way there we were boarded by a gang of robbers, fully armed, their hands on the triggers of their guns—a desperate looking lot of men. Instantly among the passengers there was a hiding of watches, money and other valuables. The robbers went directly to the captain. We were waiting, expecting the worst, but the Lord kept me wonderfully calm. After a few moments they passed thru paying no attention to us, got on their boat and left us. The tension was broken and we soon learned that the captain or owners had to pay them \$300.00, and it was surely of the Lord that they did not molest us. Some faithful prayer warrior must have been at his post.

"South China is in an awful state—no government—no laws—all anarchism. Canton was fired on and some of the workers in the Boat Mission had a narrow escape. The anti-foreign spirit's very high. Please call the 'pray-ers' to their post. Pray that the Gospel be not hindered—our lives are God's—our time is in His hands."

Miss Bernice D. Pottorf who returned to Liberia recently, writes, "I am glad to tell you the Lord is working here in this tribe. The people's hearts are opening to the Gospel. When I remember the early days of the work in this tribe, how few we had in Sunday meetings, and how we see them coming from the surrounding villages, we know God is working. Praise His name. One day last week, one of the men who came to live at the mission, started to build his house. He came and asked us missionaries to come and set the corner post. We all went down and, after reading a Scripture lesson, knelt down and asked God's blessing upon his house, and the entire mission town which they are starting to build at the present time. We are needing a new house for ourselves here at the station. The mud house we are living in at present is in a very bad condition. We trust the Lord will speedily meet the need."

Frank F. Fischer writes from Hilo, Hawaii: "We are finding this summer almost unbearably warm and it is only by the grace of God that we keep going. The old residents here say it is the hottest weather for many years. Most of the white folks here go to the mountains, or down to the coast every summer, and the doctors say that no white person should stay more than two years without a change. BUT GOD who is our health is still living and gives strength as our days. Praise His Name.

"We are doing the most of our work in the plantation camps, some of which we visit regularly and hold services in their homes or recreation halls. We have a folding organ and the children crowd around until we can hardly play. God is honoring His Word and precious souls are hearing and receiving the Truth as it is in Christ Jesus. Some are seeking the Baptism and such precious times as we have together in prayer. Sometimes we are praying in two or three different languages and make quite a noise, but we are sure God can understand and will answer according to His riches in glory by Christ Jesus.

"We have one precious Chinese man whom we are giving special teaching as he expects soon to go to his people and give all of his time to preaching the Gospel. He is already a missionary to all kinds of people, as he will stop and preach to anyone, any time, anywhere, and as long as they will listen. He is a very convincing talker in his broken English and God has given wisdom in knowing when to quit, and discernment in reading people's thoughts. We are trusting God for an outpouring of His Spirit in these Islands, as well as in the rest of the world, and a revival that will sweep thousands of precious souls into the Kingdom."

PRAYER REQUESTS.

RETURNING TO GIVE THANKS.

For the healing of my little 7 year old girl of deafness. I requested prayer through the Evangel about 3 months ago. In a few days I noticed that her hearing was perfectly normal.

Pray for—Oak Lake, Man., for a mighty outpouring of the Spirit this fall; for me that I may be faithful.—A reader.—A sister living among sinners, for grace to stand for God.—The opening of a place in New Orleans for the proclamation of the full gospel.—Sister M. Harrell, evangelist, that my walk will be pleasing to Him.—Mrs. H. L., for children of my own to raise for his glory.—my daughter's deliverance from foscipation for a worldly man.—The full gospel message to be sent to Gram, Okla.—That my faith not doubt my Baptism.—My faith to be increased to the highest.—G.—A revival meeting in progress at Cotter, Ark. Roy Canada and wife.—A renewing of the Holy Spirit, for Bible charity and a closer walk before God.—That my husband and me be filled with the fullness of the Holy Spirit and the restoration of the joy of the Lord to E. S.—That I may walk closer to Him and be yielded to His will.—That I may be enabled to pay off a mortgage on our home by 1923.—Mrs. A.—A letter from my home, and that money I have lost may be returned to me.—A sister and her husband to have their eyes opened to the full gospel.—My soul; I don't want to be healed, but want to leave this wicked world.—That I may have a closer walk with the Lord and true.—Billis, Minn. A small assembly of 7 or 8 families, 24 miles from the railroad; that some one of us will be anointed to preach or that a minister may be sent us.—For the gospel to be sent to Peace Valley, Mo. I am the only Pentecostal person here, that I may be touched here. I would like to sell my farm and move to where I can attend church and S. S. Emma McDermott—Safe child delivery; and that a husband may be brought back to God.—My husband, that he may be able to pay his debts.—My sister, once a Christian Scientist, now pleading the blood of Jesus for herself and her children.—My brother, who once loved Jesus, now loves money; a Methodist minister once used to stay in wood for my home.—For a revival at Bridgeport, Nebr. and for 2 young men recently sent to penitentiary from that place; also for their families.—My sister and family, for protection and deliverance from the bondage of the law.—That some one will be a worthy or trade it for something near a place of worship with Pentecostal people.—My brother who a 64 years old and was nearly killed by a bull; also for his family.—A Pentecostal worker at Cedarledge and Erker, Okla.—My wife; that she may be a true truth of Pentecost; an ex-Lutheran.—that a preacher may be sent to Apache, Okla. where are a few saints.—Mrs. Mollie Maxwell R. 2.—Perrin, Texas.—Saginaw, Mich. for ane Pentecost.—N. T. J. and Victoria Sister IV. J. C. for grace to stand true.—S. P. E. for guidance.—God to sanctify me wholly, a reader.

Please pray for the salvation of—The children of Brother and Sister T.—My old sister and family in Russellton, 80 year old cousin, S. D.—My husband and 3 children, Mrs. M.—a man and two women.—A man who abuses his wife because she is a goin' on with God. He is a Roman Catholic.—My husband, a demon.—A little girl may be 2 years old, who she is in the world, be refilled with the Spirit.—Boy of M. H.—My husband and his return to me; I am soon to be a mother, and would like to have him back at this time.—Lord send ones of E. S.—My nieces and nephews.—The salvation of my whole family; father drinks; mother insane at times, four children, eldest a boy of 14 who has to cook and care for the rest.—G. N. and wife.

Pray for the Baptism for—Mrs. M. W.—Mrs. R.; too weak to pray for herself.—My husband, C. O. for S. H. E. and that she may be more grateful.—Lucy C.—My husband, Mrs. R.—Mrs. J. R. W.—Brother of M. H. and his wife; both are seeking.—Some one in Brockton, Mass. and assurance and victory, that I may have my right of way in my life.—Mrs. N. J. H. of Anubis.

Pray for the Healing of—Sister E.—Sister D.—A sore ankle. Mrs. M.—S. D.—A dear old grandmother, loss of lower limbs.—Myself, M. H. of intestinal trouble.—23 years of blindness.—Mrs. S. McN. of 23 years trouble of 7 years standing; Mrs. N. D. neuritis of paralytic, has not been able to walk or use her hands for 5 years (my sister); my aunt, Mrs. E. H., great sufferer from neuritis and rheumatism.

Mrs. A. P., very sick with stomach, bowels, liver and heart.—My mother, kidney, liver and general breakdown.—My daughter, of head, a granddaughter of weak eyes; son of drinker.—A. W. L., of eye trouble, a case of piles, also kidney trouble; also my wife passing through the change of life.—Mrs. R., crippled with rheumatism and other afflictions; and family, all are tubercular; two daughters almost completely broken down.—A. W. L., of eye and heart trouble.—G. N., to whom E. W. says that they may see their need of a deeper experience in Christ.—Mrs. E. W., a shut-in and a great sufferer for 4 years.—A sister of Mrs. H. B., of consumption.—Mrs. S. E. of exema of 30 years standing.—on my feet, now threatens my whole body.—G. W. McG., an invalid, and for God's blessing on his family.—R. L., of heart leakage.—Miss C. of anemia, nervousness, poor memory, heart, liver and stomach trouble, and for strength to work.—Lucy C.—Sister E. S., and for faith to take hold of the promises of God for all my needs, temporal and spiritual.—Mother of Mrs. J. R. W., of cancer.—J. G. and a brother of M. H., of T. B.—My mother of heart trouble, a sister of paralytic C. E. of fistula.—A crippled man has found the Lord and asks prayer.—Mr. G. N., of paralysis, constipation, kidney and bladder trouble.—Daughter of Mrs. N. J. H., of deafness.—Mrs. D. C., of neuritis and after-effects of the "Flu"—Mrs. H. R. & husband, almost helpless from rheumatism, heart trouble and other troubles.—Mrs. W. S. R., healed once, trouble returned.—Former State Senator of Montana, O. G. Willett, of leprosy of 5 years standing, is now able to walk and to resign to religion.—Mrs. D., dying of cancer.—S. J. N. of general debility, and that she be closer drawn to God.—Father, Mrs. E. R.—Father and mother, V. L. C.

BUNKER, MO.—We have just closed a series of meetings at Bunker, Mo. Wonderful unity prevailed throughout the meeting. There were 10 saved and 4 received the Baptism according to the pattern (Acts 2:41) We took a Missionary offering for Brother Law while there. We also made an appeal for the Evangel and got 40 subscribers. For all which we praise the Lord.

Sunday, Sept. 24, we went to Bee Fork for an all day's meeting and baptismal service in the afternoon, where 10 were baptized in water according to Matt. 28: 19. Sunday night, the last service, the blessing of the Lord rested on the service in a remarkable way—some 25 or 30 giving their hand for prayer. We are at Ellington at present making preparations to build a tabernacle for our meeting here this Fall. We desire the prayers of God's people.—S. K. Biffle and wife.

SEDALIA, MO.—Praise the Lord for the blessed revival He has given in this new field. It has been three weeks of great blessing to many hearts in Sedalia, Mo. The attendance and interest increased to the last. At times the tent would be filled and overflowing thirty minutes before filled for the service to begin. Hundreds would stand patiently on the outside during the entire service. Evangelist A. R. Ellsworth's messages brought great conviction to the people. His messages on the Baptism in the Holy Spirit were very convincing. Some received and others are now seeking this experience. About 71 were saved and scores were healed. Some of the healings were as follows.—Man afflicted with a roaring in head for 25 years, instantly healed. Woman suffering with stomach trouble for 12 years and had been treated by many physicians, healed instantly. Man afflicted with rupture and rheumatism for 3 years, completely healed while being prayed for. Woman afflicted with female trouble for 20 years, healed instantly. We went to the home of a young man who had leakage of the heart and had not set up in bed for about 3 months; after prayer he sat up and when we left him he was sitting in a rocking chair. Later we learned he had gone to the dining room for supper the same evening. The following Sunday he was with us in the serv-

ice and testified how the Lord had healed him. His father and mother were both saved that evening. One woman afflicted with pains in her head for 15 years, was healed instantly. Others were healed of deafness, tumor, bronchial asthma, colic, appendicitis and many other afflictions. The people are saying, "We never saw it on this fashion." The music furnished by L. C. Hicks, pianist, and Chas. Bennett, cornetist, was a great factor in the meeting. We have rented a hall and I will be here for a few weeks. Pray for this work here. Bro. Ellsworth leaves for Marlon, Ill.—R. Elmer Barker.

CORTLAND, N. Y.—A few weeks ago we closed a 2 months tent campaign. Bro. D. N. F. Blakeney of Madalin, N. Y. offered his tent, and he, with his brother A. A. Blakeney of India, were with us the first 3 weeks. God spoke through them the unadulterated Word, and many were blessed. Souls were saved and some marvelous cases of healing were performed in the mighty name of Jesus. One dear woman was baptized in the Holy Spirit while washing dishes at home.

Evangelist A. J. Jenkins followed the Blakeney Bros. and the revival continued. Bro. Wm. Faust of North Bergen, N. Y. was with us the last few days of the campaign, and assisted us in organizing, and also preached some deep messages. The fruitage of this campaign is not all visible, but we see permanent results. About a year ago there were only 2 that started this work. Now there is an average attendance of 35 to 40. Prayer has accomplished most of this. Every day at 3 P. M. we all endeavor to unite in prayer in our various homes. The Lord has enabled us to buy a large lot on Main St. close to the city proper. We have erected a temporary tabernacle seating about 150, and most of the expenses have been met. The revival is still in progress, and we expect it to continue till Jesus comes.—Peter Jepsen, Pastor.

TACOMA, WASH.—Evangelist A. H. Argue and his son Watson, accompanied by Mrs. Argue of Winnipeg, Canada, have just closed an 8 day meeting with us. The presence and power of God was manifested in a very special way, a greater number of outside people came than came in any previous meeting we have held in this land and a deep interest was manifested throughout the week. The altar services increased in power to the last one, which was the best of all and found many seeking God; and they were not disappointed. Many sick were prayed for and several testified afterward to definite healing, and a blessed melting spirit came on the congregation as well as on those who were especially prayed for. Quite a number received the Baptism in the Holy Spirit; sinners were saved and saints were encouraged and made to rejoice. It was a blessed and fruitful season and we all would have desired a longer stay from the brethren. Brother Argue has a blessed ministry in the Word and carries with him the fragrance of the Spirit of God, and the blessing of it abides. Mrs. Argue was a blessing and inspiration to everyone who met her. We were thankful for her coming. Brother Watson is especially gifted in the work and has wonderful talent in the music and singing, which proves a strong feature in reaching unsaved people. We pray God's blessing on them as they go.—Pastor Frank Gray.

HEALED OF RHEUMATISM.

I want to praise God for the wonderful way He healed me during the revival services conducted here by Bro. and Sister W. L. Snell and Sister Olive. I had lost the use of my right arm for about 3 months with rheumatism. My hand had become twisted so I could not dress myself. I came to the first healing service and even before I was anointed and prayed for the power of God fell and Jesus healed me, and I am still healed. Can use my arm and hand as well as I ever did. Praise God for it all.—J. F. Martin, Painesville, Fla.

**DISTRIBUTION OF SEPTEMBER 1922
MISSIONARY CONTRIBUTIONS.**

An asterisk (*) indicates entire amount has been designated. A dagger (†) indicates part of the amount has been designated and the balance made up by the Treasurer from undesignated funds.

AFRICA.

IE E. Alger, Liberia	\$30.00
Jesse A. Barney, Congo	30.00
E. M. Bendiksen & family, Congo	75.00
Ethel Bingenam, Liberia	30.00
*Joseph K. Blakeney & family, Congo	132.73
*Joseph K. Blakeney (Faith Memorial)	13.00
*Jennie W. Carlson, Sierra Leone	50.00
C. W. Doney & wife, Egypt (*\$40 for worker)	100.00
Egyptan Native workers	75.00
*Jennie E. Farasworth, Sudan	50.00
*Henry B. Garlick, Liberia	10.00
Hannah James, Transvaal	30.00
*R. O. Johnson's native worker	20.00
*K. Griner, Liberia	30.00
*J. H. Law, fare for S. Africa	25.25
*Margaret Peoples, Sudan	50.00
J. M. Perkins & wife, Liberia	60.00
A. H. Post & wife, Egypt	60.00
†Bernice D. Pottoff, Liberia	30.00
*Juffa Richardson & co-workers, Congo	20.00
Hattie A. Salyer, Egypt	30.00
Ira C. Shaw, Sierra Leone	40.00
*J. Wilbur Taylor for Sudan	100.00
†William Trasher, Orphanage, Egypt	30.00
†Mrs. A. E. Turney & family, Transvaal	60.00
*Harry M. Wright & wife, Sudan	110.00
*Pioneer work, Congo	43.25
*Pare of Moss' missionary	6.00

CHINA.

*Carrie Anderson	20.00
†H. M. Anglin for Orphanage	100.00
*H. M. Anglin (Home Equipment)	20.00
†Blanche R. Apuley	30.00
†Myrtle Bailey	30.00
*Fred Baltau & family	125.00
†David Barth & family	30.00
†Percy Bristow & family	60.00
†Ada R. Buchwalter	30.00
Harvey Bownowth & family	60.00
*M. Ruth Cook	30.00
†Hoyd G. Creamer (*\$30 native worker)	60.00
Emma E. Daab	30.00
E. N. Davis & wife	60.00
†Alice E. Evans & work	27.71
†Clinton E. Finch & wife	60.00
Ella Finch	30.00
Edna Francisco	30.00
†Ester M. Hanson	30.00
†H. E. Hansen for (\$25 work)	85.00
†H. E. Hansen for Abraham Feng	15.00
†Thos. Hundle & family	90.00
R. S. Jamieson & wife	60.00
†Geo. M. Kelley & family (\$25 work)	130.00
*Kelley, field work	17.00
*For relief of needy missionaries in south China	100.00
*For relief for native worker	12.00
Grace Kennell	30.00
†Martin Kwamue & wife	60.00
†F. Harland Lawler & family	75.00
†Minnie Ledbetter & work	50.00
†Levada Leonard's work	33.00
*Willie R. Lowther's work (Evangelist \$25)	50.00
Herman J. Mader & family	80.00
Mrs. Lillian M. Marston	30.00
*Miss F. Mayo	80.00
†Idella M. Miller	30.00
†Hudson Needham Motor Boat	35.00
Mrs. Nettie J. Nichols & workers	60.00
†V. G. Plymire & family	75.00
*Vella H. Reynolds	40.00
Frank O. Schroeder	60.00
Wm. Simpson & son	60.00
Geo. C. Steiner & wife	60.00
J. R. Spence & family	45.00
Marie Stephany & workers	40.00
Ethel V. Webb	30.00
W. R. Williamson for China	50.00
Mrs. Clara Jaycock Wyos	35.00
Anna Ziese	30.00

INDIA.

Paul Andersen	60.00
*Amyra Aston	167.25
Oliver Jean Aston	118.00
*J. Edgar Barlick & family	179.75
Mary W. Chapman	30.00
*Mary W. Chapman's workers	25.00
Susan R. Chester	35.00
W. H. Chester & family	100.00
†Robert F. Cook & family (girls \$4)	90.00
†Herbert H. Cox & family	60.00
*Herbert H. Cox building fund	200.00

*Sarah Cox	119.00
†Bertholmew Dean	45.00
†Mrs. Lillian Dehney	30.00
Susan C. Gaker	30.00
Bessie V. Gaker	30.00
Frances S. Harris	30.00
Christina B. Heron	30.00
L. M. Jacobs & family	50.00
*Ethel M. King	30.00
†Jennie E. Kirklund (Indian Girls \$8.51)	38.51
*Bernice C. Lee	55.00
Alex. Lindsay & family	90.00
Christina McLean	30.00
Dick S. Mahaffey & wife	60.00
*Fred Merlan & family	100.00
J. I. Mueller (\$70 for property)	100.00
†Frank N. Odem & wife	60.00
*W. K. Norton	130.65
*For relief of needy missionaries in India	100.00
Lyle Rediker	30.00
Ruth Ricker	30.00
*Violetta Schoonmaker & family	137.50
Thomas Stoddard	25.00
Joseph Sugar & family	30.00
Nels P. Thomsen & wife	60.00

JAPAN.

C. F. Juergensen & family	50.00
*Marie Juergensen's work	20.00
*John W. Juergensen & family	75.00
*John W. Juergensen's native worker	15.00
Dorothy M. Mills	30.00
Dorothy M. Mills for return fare	250.00
R. S. Moore's work	50.00
*Miss S. Stauch	60.00
*Mrs. Mary Taylor	60.00
*Jessie Wenzler	110.00

MISCELLANEOUS.

†Tommy F. Anderson	30.00
Louis Bal for workers in Mexico	100.00
†Forest C. Baker & family, Porto	90.00
Geo. E. Blakdell & wife, Mexico	60.00
*A. Elizabeth Brown, Jerusalem	34.50
†Paul Cragin & family, Peru	60.00
Antonio Delarue, Mexico	30.00
Fernin Escarcega, Jr. & wife, Mexico	40.00
Frank Flinkenbinder & family, Porto Rico	75.00
*Frank Fischer & family, Hawaii	75.00
*Ellis L. Grist & family, Venezuela	100.00
Paul Hewitt, Hawaii (\$5 work)	35.00
*Mrs. Flora Howe, Peru	35.00
Mrs. Lena Smith Hoan for Porto Rico	25.00
J. R. Hurthurt & wife, Peru	60.00
J. R. Jamieson & workers, W. Indies	200.00
*J. I. Lagen & family, Porto Rico	45.00
R. S. McBride & family, Argentine	75.00
*Yumna G. Mal'ck, Syria	187.95
Clas. C. Personne, Alaska	75.00
†Porto Rico Rest Home, for Cow	40.00
†Porto Rican work & workers	94.50
†Porto Rican Rest Home	180.00
*Misses Siemens & Pemberton, four home	250.00
Nels C. Sorensen, Argentine	90.00
Alice C. Wood, Argentine	30.00
*Chicago Missionary Rest Home	99.50
*Matran Chicago Missionary Rest Home	1.00
*Special Return Pass Fund	35.60
*Mission Station Building Fund	11.50
*Home Missionary Fund	149.85
*Colored people of the South	5.00

MEXICAN MISSIONS ALONG THE

POPPER.

†R. P. Baker & family, Texas	80.00
†H. C. Ball & wife, Texas	60.00
La Luz Apostolica (Spanish newspaper)	25.00
Mexican workers on border	100.36
Alice E. Luce, Calif	30.00
Dr. Florence Murrell, Calif	30.00
†Florence Otagabala, Calif	100.00
All offerings designated for missionaries who are not members of the Council have been placed in one fund and distributed as designated. These offerings were for the following: Gerda Adolphson \$10; Paul J. Aulis, \$1; Gerard Battley for Juan Aulis \$10; G. P. Rendall \$10; Ernest L. Renshaw, \$20; Mable Brann \$10; Constance Skarrett Elliott \$50; Elsie Foxey, \$20; Mrs. C. E. Furman \$75; Ada Gottlieb \$20; Wm. Hagan \$7.75; James Harvey, \$122; John D. James \$3; F. V. Kennedy, \$54.60; C. W. Longworth, \$24; Anna Sanders, \$10; B. A. Schwaninger, \$20; Emma Work, \$1; Ada Winger, \$10; The total amounting to \$704.38. Payment refused by	704.38

bank	19.00
Total distribution for September, 1922	\$10,959.49

NEW YORK CONVENTION.

The Fifteenth Annual Convention of Glad Tidings Tabernacle, 33rd St. west of Eighth Avenue, New York City, will be held from Friday, Nov. 17 to Dec. 3rd. Two services daily—2:30 and 7:45 p. m. Sundays 10:30 a. m., 3 and 7:30 p. m. Missionary day and offering, Sunday, 26th. Special workers—Pastors Charles A. Schreve, Washington, D. C.; J. Narves Gomez, Cleveland, Ohio; Joseph Tunmore, Pittsburgh, Pa.; James Edward Howard, Newark, N. J.; William K. Bouton, Flushing, N. Y. Other ministers and missionaries will be present. Directions:—From Jersey or Brooklyn, take Hudson Tubes or R. R. to 33rd St., New York, and walk two blocks west. All elevated and surface lines stop at 33rd or 34th Streets. From up or down town New York, take Subway to Pennsylvania Station, 33rd Street and Eighth Avenue, and walk half block west. For further information as to accommodations, etc., please write Miss Marie Burman, 454 West 42nd Street or Robert Brown, Pastor, 335 West 14th Street, New York City.

NEEDY FIELDS.

THIEF RIVER FALLS, MINN.—We are about 25 baptized saints here and we are proud to have a number of meetings here in this city. We need help and ask some of the Council workers in the northern part of the country to come to our help. Pray that we may have help—R. E. Haran, 217 Main Ave., N., Thief River Falls, Minn.

Wade, Okla.—A few baptized saints, Hamilton, Texas, Mrs. W. S. Reynolds, Route D, Box 33.

PREACHER WANTED.—A few saints, and a wide field. Write Mrs. J. M. Rogers, Havana, Florida.

WANTED.—To rent a farm for next year. Must be near a Pentecostal mission or good church. Caddo County, Oklahoma is preferred, or nearby counties. Mrs. Ellen Campbell, Lawton, Okla., Rt. A.

OPEN FOR CALLS.

M. Kullman, a converted Jew, and his wife, a converted Catholic, Route 4, Dexter, Mo. Recently closed a good meeting with Elder F. L. Doble in Dexter, Mo. Special ministry in expounding the Word.

GOOD REPORT FROM BRO. B. E. MOORE.

Services started here in Montreal, Que. Sept. 10; and from the first service, souls were saved and baptized in the Holy Spirit, and some were healed of their infirmities. Praise our Lord. The power fell Sunday all day—a very high day in Zion; one was saved before the morning, and there were Baptisms in the Spirit all day, and some saved. The power was so sweet that the congregation stood and sang in the Spirit at some length. And then the altar call—the long prayer room was filled to its capacity of 200 or more, and the sound was like the sound of many waters. And the end is not yet; for the Spirit is moving upon the people, and many are waking up, some coming out of the "in-w-ness" delusion (see 2 Cor. 11:13-15), deceitful workers led by Satan's subtle power. But it is the leaders who are responsible for this state. The people seemed dazed and at sea with no rudder or chart, having changed their course, being guided by "fallen stars" (John 13). Better follow the Star of Bethlehem and His teaching, also to heed His servant John (2 John 1:3, 9-11). Yes, many of the dear innocent saints will come out; also all who love God will come out of the "Federated Churchdom," the Jewish alliance (Rev. 18:4). Separate yourselves from the world and its alliances (2 Cor. 6:14-17). Sister Wenzler writes that she is holding the fort in Japan, that now ones are saved, and meetings are good. Brother Spence, our evangelist, says that an old man was saved and healed in the country who had been sick for seven years; but Jesus made him well. Trusting God for funds for a headquarters in Japan, and for fares etc. Yours in the fight to win.—R. S. Moore, Missionary evangelist, 1348 Betenice Ave., Chicago, Ill.

CONTRIBUTIONS FOR HOME AND FOREIGN MISSIONS.

From October 2d to October 13th inclusive.

- (This does not include offerings for expenses of Foreign Missions Dept.)
- \$1,216.46: Highway Mission Tabernacle, Philadelphia, Pa.
- \$423.00: Assembly, Detroit, Mich.
- \$400.00: Bethel Church, Fresno, Calif.
- \$200.00: Mrs. A. B. W. Knoxville, Tenn.
- \$260.00: R. D. Stormville, N. Y.
- \$236.05: Glad Tidings S. S. and Assembly Chicago, Ill.
- \$137.91: Gospel Tabernacle, San Diego, Cal.
- \$135.00: German Assembly, Philadelphia, Pa.
- \$120.00: Lighthouse Assembly, Brooklyn, N. Y.
- \$103.00: Assembly, New Castle, Pa.
- \$96.26: L. D. S. Russellville, Ark.
- \$91.96: Assembly, St. Louis, Mo.
- \$75.00: Assembly, Warren, Ohio.
- \$74.80: Fourth & Grand Assembly & S. S., Dallas, Texas.
- \$65.00: Friends, Chestnut Hill, Pa.
- \$64.50: A. P. Poughkeepsie, N. Y.
- \$60.00: J. H. Lake Huntington, N. Y.; A. L. Los Gatos, Calif.; Bethel Gospel Assembly, New York City.
- \$58.12: Assembly, Granite City, Ill.
- \$46.00: German Assembly and S. S., Elizabethton, Tenn.
- \$40.00: H. M. B. Braddock, Pa. A. M. Lake Forest, Ill.
- \$43.31: Pentecostal Tent Meeting, La Belle, Mo.
- \$46.00: Pent'l Church, Asbury Park, N. J.
- \$40.00: Assembly, Hoy, La.
- \$42.40: Pishan workers and friends, Los Angeles, Calif.
- \$40.00: S. D. Odin, Ill.; Tent Meeting, Merchantsville, N. J.; A. W. F. Fredona, N. Y.
- \$35.45: Assembly, Glendale, Calif.
- \$24.64: Prairie Flower Prayer League, Turlock, Calif.
- \$24.46: Assembly, Union City, Ind.
- \$21.75: Southern Calif. Bible School, Los Angeles, Calif.
- \$19.00: Unity Mission, Boston, Mass.
- \$30.76: Assembly, Great Springs, Ill.
- \$20.00: Assembly, Two Harbors, Minn.; Bethel Gospel Assembly, Oakland, Calif.; Assembly, Akron, Ohio; Mrs. A. R., Union, Miss.; Assembly, Tulsa, Okla.
- \$29.00: C. L. San Diego, Calif.
- \$29.00: Assembly, Stockton, Calif.; Mr. & Mrs. R. L. H., Billings, Okla.
- \$27.26: W. L. K., N. Jackson, Ohio.
- \$26.30: Assembly, Westby, Mont.
- \$26.00: Full Gospel Assembly of God, Sioux City, Iowa; Assembly, Brownings, Ia.
- \$25.75: Mrs. C. L. L. Bemidji, Minn.
- \$25.00: A Friend, Frankfort, Ind.; Bethany Pent'l Assembly, Springfield, Mass.; First Pent'l Assembly of God, Endicott, N. Y.; H. J., Chesterhill, Ohio; M. G., Boston, Mass.; H. Philadelphia, Pa.; B. P. & W. H., Meridian, Miss.; S. S., Scranton, Pa.; O. B., Turlock, Calif.
- \$24.40: S. S., London, Ark.
- \$23.76: F. W. R., Everson, Wash.
- \$23.50: Elk St. Assembly, Eureka Springs, Ark.
- \$22.00: R. E. B., Orankee, N. J.
- \$22.00: W. E. L., Grenora, N. Dak.
- \$21.85: Assembly, Malvern, Ark.
- \$20.64: Assembly, Woodriver, Ill.
- \$20.00: J. H. & H. S., Jasonville, Ind.; Assembly, Gratton, Va.; Va.; Assembly, Oakland, Calif.; Assembly, Oroville, Cal.; Assembly, Pawhuska, Okla.; L. G., Hagerstown, Md.; Assembly, Live Oak, Calif.
- \$19.25: Mrs. J. W. C., Dunsmuir, Calif.
- \$19.15: Assembly, Tazewell, Va.
- \$18.00: Full Gospel Mission, Mecksburg, Ia.
- \$18.00: Young People, Grant City, Ill.
- \$18.00: Assembly, Tallarona, Mo.
- \$17.64: S. S., Yakima, Wash.
- \$17.00: C. E. J., Caruthersville, Mo.; Assembly, Protection, N. Y.; Young People, Ore.; Woodston, Ill.
- \$16.00: Kansas City, Kans.; W. S. B., Mount Vernon, N. Y.
- \$15.86: Assembly, Springfield, Mo.
- \$15.00: S. S., Fowler, Colo.
- \$14.61: Assembly, Jenny Lind, Ark.
- \$14.15: Mission at Lathersburg, Calif.
- \$13.00: R. I., San Antonio, Texas; Assembly, Alexandria, Minn.; Assembly & S. B., Auburn, Nebr.; J. G. W., Terre Haute, Ind.
- \$12.00: Friends, Arcade, N. Y.
- \$12.00: S. S., Woodston, Kans.; S. S., Gooding, Idaho.
- \$11.60: Calvary Assembly, Snelaw, Mich.
- \$10.45: Pent'l Assembly, Pendleton, Ore.
- \$10.20: L. C. C., Vera, Texas.
- \$10.10: Assembly, Santa Rosa, Calif.
- \$10.00: Mrs. W. H., Belle Fourche, S. C.
- \$10.00: Mrs. Haroursville, N. Y.; L. M. C., Woodland, Calif.; J. E. S., Kennett, Mo.; A. R., Lincolnville, Iowa; North Canadian, N. H.; A. Friend in N. Georgia; Assembly, Grand Prairie, Texas; J. W.

- G. Rolla, Mo.; Mrs. E. M. D., Lyra, Ohio; J. C. T., Porterville, Calif.; Z. A., Winnipeg, Canada; L. G., Helena, Ohio; Mrs. E. M. K., Oakland, Calif.; A. Friend, Springfield, Mass.; Mr. H. L., Brooklyn, N. Y.; W. A., Boston, Ill.; Assembly, Chester, Ill.; A. E. Hopeville, Iowa; Mrs. G. V., L., Salem, Ore.; H. J. S., Youngstown, Ohio.
- \$9.60: Assembly, Puxico, Mo.
- \$9.60: J. L. A. & family, Honokaa, Hawaii.
- \$9.60: Wise Mill, Elyria, Ohio; A. J. P., Hornbeck, Ia.; S. M., Fresno, Calif.; W. H., Perka, Ill.; L. T., Fresno, Calif.; C. A. P., Sidney, Iowa; Mr. & Mrs. I. E. F., Paso Robles, Calif.
- \$8.26: S. S. & Assembly, Sullivan, Mo.
- \$8.00: Evans, J. C. F. & wife, Des Moines, Iowa; Mrs. L. C., Avant, Okla.; Assembly, Milan, Tenn.
- \$7.80: Assembly & S. S., Joplin, Mo.
- \$7.74: S. S., Fort Smith, Ark.
- \$7.60: M. B., Fort Worth, Texas.
- \$7.41: Jester, J. S., Switch, Texas.
- \$7.00: Assembly, Wilkes, Rock, Ark.; W. A. M. & wife, Caldwell, Texas.
- \$6.50: Assembly, Percy, Ill.
- \$6.46: Glad Tidings Hall, San Antonio, Tex.
- \$6.40: S. S., Monette, Ark.
- \$6.00: V. H., Marion, Ohio; Mrs. C. R. B., Belle Fourche, S. C.; Assembly, Smithville, Texas; V. A., Wichita Falls, Texas; J. F. P., Fredonia, Kans.; L. E. F., Camden, N. J.; Assembly, Ainsworth, Nebr.
- \$5.78: Mrs. F. W., Bilisa, Idaho.
- \$5.60: H. B. S., Salvisa, Ky.
- \$5.28: C. & F., Elgin, Iowa.
- \$5.25: S. S., Arcadia, Kans.
- \$5.00: H. B. O., Hooker, Calif.; L. J. G., Eureka, Ill.; J. B., Albion, Calif.; Assembly, Sunnyside, Wash.; L. V., Ontario, N. Y.; North Side Assembly, Wichita Falls, Texas; Mrs. G. R., Indianapolis, Ind.; Mrs. J. E., El Dorado Springs, Mo.; S. E. Newport, Ark.; S. S., Spokane, Wash.; Mrs. R. N. A., Mamaroneck, N. Y.; Mrs. A. B. S., Inglewood, Calif.; Clear Creek Assembly, Versailles, Ky.; Mr. L. H., Indianapolis, Ind.; Mrs. G. M. A., Long Pine, Nebr.; L. C., Olan, Ark.; K. K. C. W., Minneapolis, Minn.; E. R., Fort Wayne, Ind.; C. H. H., Louisville, Ky.; P. S., Spokane, Wash.; M. A. W., Springfield, Mass.; Mrs. C. W., Elba, Ala.
- \$4.77: W. G. S., Louisville, Ky.
- \$4.75: Mrs. M. D. F., Newport, Ark.; Mrs. A. B., Wichita, Kans.
- \$4.44: Mrs. Assembly, Illinois, Mo.
- \$4.00: Mrs. M. T., Luling, Texas; C. M. C., Spring Hill, La.; Assembly, Pueblo, Colo.; A. H. C., Douglas, Ark.; Mr. & Mrs. D. E., Fortboro, La.
- \$3.96: S. S., Farmersville, Texas.
- \$3.95: S. S., Paris, Ark.
- \$3.90: L. D. W., Kansas City, Kans.
- \$3.60: C. B., Marion, Ill.
- \$3.50: Pleasant Hill Assembly, Mt. Ayr, Ia.
- \$3.38: Assembly, Cauch, Mo.
- \$3.00: Mrs. B., Six Run, Pa.; Assembly, Chinnville, Ky.; C. B., Mauckin, Va.; W. M. H., Fullerton, La.; Christ Pent'l Church, Hopewell, Va.; N. Y.; V. K., Marion, Ohio; W. F. E. & wife, Goose Creek, Texas.
- \$2.50: S. S., Gary, Ind.
- \$2.50: Assembly, Enterprise, Ala.; F. G. Mission & Ruby S. S., Weakan, Kans.; Mrs. R. W. G., Fort Worth, Texas.
- \$2.26: Mrs. J. W. W., Elba, Ala.
- \$2.25: M. B., Bucklin, Mo.
- \$2.18: A. J., Thurston, Nebr.
- \$2.05: Assembly, Chaffee, Mo.
- \$2.00: B. W., Cuyahoga Falls, Ohio; S. S., Wright City, Okla.; W. S., Buffalo, N. Y.; S. E., Ninkahak, Okla.; V. N., Flint, Mich.; Mrs. E. H., Saco, Fla.; J. B., Towson, Md.; Cairo, Cairo, Ill.; Mrs. N. R., Spiro, Okla.; W. K. & B. K., Casplana, La.; W. S., Buffalo, N. Y.
- \$1.93: S. S., Pieher, Okla.
- \$1.75: E. B., St. Croix, V. I.; S. S., Beaumont, Texas.
- \$1.55: Mrs. F. D. T., Alta, Iowa.
- \$1.37: J. H. McN., Thayer, Mo.
- \$1.30: Mrs. E. M., Colo.; Mrs. E. M., Neubert, Tenn.; O. N., El Campo, Texas; E. E. C., Clifton, Texas; Mrs. D., Jersey City, N. J.; Mrs. D. A. J., Pinehurst, N. C.; Mrs. G. M., Willmar, Ark.; P. S., Westernport, Md.; H. H. P., North Tazewell, Va.; Mrs. S., Sioux City, Iowa; W. M. R., Summerfield, La.; A. J., Sparks, Okla.; S. A. R., Alton, Ill.; C. P., Jerome, Mo.; I. V., Old Forge, Pa.

\$2.40: Total of amounts less than \$1.00.
 Total less \$672.56, amounts given direct to missionaries by assemblies \$6,075.69

MRS. ETTER AT EVANSVILLE, IND.
 Nov. 10 to Dec. 3 inclusive, in Evans Hall. For full information write Wm. Bowders, 821 N. Rowley St., Evansville, Ind.

OKLAHOMA DISTRICT COUNCIL MEETING.

The Annual Meeting of the Okla. District Council will be held, D. V., Dec. 5th to 10th, 1922, at the Assembly of God Church, 5th and Peoria St., Tulsa, Okla. All ministers in the state in fellowship with the Assembly of God are urged to be present. All those who are licensed or ordained must be there. All assemblies in affiliation with the Council are expected to be represented by one or two delegates besides the Pastor. Arrangements will be made to take care of the ministers and delegates. We are expecting Elder E. N. Bell or J. W. Welch of Springfield, Mo. to be with us in the Meeting and give special Bible Teaching in the afternoons. The first session of the Council will convene Dec. 5th, at 10:00 A. M. Those coming, take the Bell View car on 3rd St., get off at Peoria St., walk one block north to the church. For further information write, Pastor H. E. Bowley, 422 S. Victor St., Tulsa, Okla., or Chairman Paul H. Ralstin, Box 1681, Pawhuska, Okla.

KANSAS DISTRICT COUNCIL.

The fifth annual meeting of the Kansas District Council of Assemblies of God, will be held with the Assembly of God, KANSAS CITY, KANSAS, NOV. 7 to 12, At Seventh and Review.

Brother J. W. Welch will be with us. There will be ten meetings each day, one part of the day will be devoted to the special business; election of officers, Bible School, co-operation, and any other business the brethren wish to bring forth. The other part of the day will be devoted to prayer and some definite Bible lessons for the edifying of the body. The night services evangelistic. God has recently poured out His Spirit on the Assembly in Kansas City, Kansas and about 100 have been baptized in the Holy Spirit. We are expecting this to be going over the top, a great victory for God and His Kingdom for all attending. The Assembly has made arrangements to care for all the ministers and delegates while there. Each Assembly should arrange to send their pastor and two male delegates, and if they have no pastor be sure to send at least one delegate. We have reached a place where some definite work must be done.—S. H. Patterson, Chairman, Fred Vogler, Sec-Treas.

LOUISIANA DISTRICT COUNCIL.

The Louisiana District Council will be held with King Corner Assembly, near Spring Hill, La., November 7-10. All ministers in fellowship with this Council are urged to attend, and all assemblies are asked to send one or more delegates. We extend an invitation to all ministers and saints of adjoining states to meet with us in this Council. The assembly at King Corner will take care of all who attend, and the trials will be met at Clifford, a flag station on the L. & A., on the 7th and 8th of November.—E. T. Tanner, Sec.

MISSISSIPPI, SO. ALABAMA AND WEST FLORIDA DISTRICT MEETING.

The Mississippi, So. Alabama and West Florida District Council of the Assemblies of God will convene with the Assembly of God, Cor. 8th St. and 46th Ave., Meridian, Mississippi Nov. 5-11 inclusive. The first two days will be spent in devotional practices and the Council proper will open Tuesday, Nov. 7th at 10 A. M. Every minister is hereby urged to be present, and Assemblies to send delegates as there will be important matters to be disposed of. All those desiring License or Ordination are requested to be present. Free entertainment will be furnished to all coming, by the local Assembly. Those writing me who train the way will come will be met at the depot by the entertainment committee with conveyance. For further information and room reservation, write J. O. Savell, 416-49 Ave., Meridian, Miss.—J. O. Savell, Chairman; D. P. Holloway, Secy.

SACRED SONGS SUITABLE FOR SOLO.

I Fell in Love with the Nazarene. - Where to lay My Head. He is My Hidden Place. Daughter of Jerusalem. Dear Heart, Take Heart. The Song of the Bride. Rest a Little While. The Bridal Song. Behold, I Come Quickly. Spiritus in Me. Tuesday, Nov. 7th at 10 A. M. Every minister is hereby urged to be present, and Assemblies to send delegates as there will be important matters to be disposed of. All those desiring License or Ordination are requested to be present. Free entertainment will be furnished to all coming, by the local Assembly. Those writing me who train the way will come will be met at the depot by the entertainment committee with conveyance. For further information and room reservation, write J. O. Savell, 416-49 Ave., Meridian, Miss.—J. O. Savell, Chairman; D. P. Holloway, Secy.