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THE FAITH THAT COMES FROM GOD

Notes of a Talk Given at Glad Tidings Assembly, San Francisco, by Evangelist Smith Wigglesworth.

Read Hebrews 11:1-11. I believe that there is only one way to all the treasures of God, and that is the way of faith. By faith and faith alone do we enter into a knowledge of the attributes, become partakers of the beatitudes, and participate in the glories of our ascended Lord. All His promises are Yea and Amen to them that believe.

God would have us come to Him by His own way. That is through the open door of grace. A way has been made. It is a beautiful way, and all His saints can enter in by this way and find rest. God has prescribed that the just shall live by faith. I find that all is a failure that has not its base on the rock Christ Jesus. He is the only way, the truth and the life. The way of faith is the Christ way, receiving Him in His fullness and walking in Him; receiving His quickening life that filleth, moveth and changeth us, bringing us to a place where there is always an Amen in our hearts to all the will of God.

As I look into the 12th chapter of Acts, I find that the people were praying all night for Peter to come out of prison. They had a zeal-but no faith. They were to be commended for their zeal in spending their time in prayer without ceasing, but there was one thing missing. It was faith. Rhoda had more faith than the rest of them. When the knock came to the door, she ran to it, and the moment she heard Peter's voice, she ran back again with joy saying that Peter stood before the gate. And all the people said, "You are mad. It isn't so." But she constantly affirmed that it was even so. But they had no faith, and conjectured, "Well, God has sent His angel." But Peter continued knocking. They had zeal but no faith. And I believe there is quite a difference.

Zacharias and Elisabeth surely wanted a son, but even when the angel came and told Zacharias he was full of unbelief. And the angel said, "Thou shalt be dumb because thou believest not my words."

But look at Mary: When the angel came to her, Mary said, "Be it unto me according to thy word." It was her Amen

to the will of God. And God wants us with an Amen in our lives, an inward Amen, a mighty moving Amen, a God-inspired Amen, that which says, "It is, because God has spoken. It can not be otherwise. It is impossible to be otherwise."

Let us examine this 5th verse, "By faith Enoch was translated that he should not see death; and was not found, because God translated him: for before his translation he had this testimony that he pleased God."

When I was in Sweden, the Lord worked mightily. After one or two addresses the leaders called me and said, "We have heard very strange things about you, and we would like to know if they are true. We can see that God is with you, and that God is moving, and we know that it will be a great blessing to Sweden."

"Well," I said, "what is it?"

"Well," they said, "we have heard from good authority that you preach that you have the resurrection body." When I was in France I had an interpreter that believed this thing, and I found out after I had preached once or twice through the interpreter that she gave her own expressions. And of course I did not know. I said to these brethren, "I tell you what my personal convictions are. I believe that if I had the testimony of Enoch I should be off. I believe that the moment Enoch had the testimony that he pleased God, off he went."

I pray that God will so quicken our faith, for translation is in the mind of God; but remember that translation comes on the line of holy obedience and a walk that is pleasing to God. This was true of Enoch. And I believe that we must have a like walk with God in the Spirit, having communion with Him, living under His divine smile, and I pray that God by His Spirit may so move us that we will be where Enoch was when he walked with God.

There are two kinds of faith. There is the natural faith. But the supernatural faith is the gift of God. In Acts 26:19,

Paul is telling Agrippa of what the Lord said to him in commissioning him, "To open their eyes, and to turn them from darkness to light, from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me."

Is that the faith of Paul? No, it is the faith that the Holy Ghost is giving. It is the faith that He brings to us as we press in and on with God. I want to put before you this difference between our faith and the faith of Jesus. Our faith comes to an end. Most people in this place have come to where they have said, "Lord, I can go no further. I have gone so far and I can go no further. I have used all the faith I have, and I have just to stop now and wait."

I remember one day being in Lancashire, and going round to see some sick people. I was taken into a house where there was a young woman lying on a bed, a very helpless case. The reason had gone, and many things were manifested there which were Satanic and I knew it. She was only a young woman, a beautiful child. The husband, quite a young man, came in with the baby, and he leaned over to kiss the wife. The moment he did, she threw herself over on the other side, just as a lunatic would do. That was very heart-breaking. Then he took the baby and pressed the baby's lips to the mother. Again another wild kind of thing happened. I asked one who was attending her, "Have you anybody to help?" "Oh," they said, "We have had everything." "But," I said, "Have you no spiritual help?" Her husband stormed out and said, "Help? You think that we believe in God after we have had seven weeks of no sleep and maniac conditions. You think that we believe God. You are mistaken. You have come to the wrong house."

Then a young woman of about eighteen or so just grinned at me and passed out of the door, and that finished the

(Continued on page Seven.)

KETURAH'S CHILDREN.

By Elizabeth Sisson.

"Then again Abraham took a wife, and her name was Keturah. And she bear him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah" (Gen. 25:1, 2).

So runs the sacred narrative; for God will not lie; He deals with cold facts.

"But I thought," you comment, "that Abraham was the father of but one son, Isaac, a stupendous miracle when his body was now dead, and Sarah had nothing but deadness of the womb, and God by His Spirit quickened them both."

Yes, truly, he had but one only child of his spiritual life—for, "in Isaac shall thy seed be called" (Gen. 21:12; Rom. 9:7; Heb. 11:18); but, at the suggestion of Sarah, there was a wild Ishmael, because the flesh could not await the slow movements of God, and six productions of the flesh after God had miraculously wrought in those two bodies made so sacred by His holy quickening.

"But," you say again, "I thought that God waited until Abraham was physically dead in that direction before the act that brought Isaac."

God did.

Whence then Keturah's children?

Oh, the solemn lesson! God teaches us here that powers quickened in the Spirit may afterward be used by the flesh. A prostitution! "When thou wast little in thine own sight wast thou not made the head of the tribes of Israel?" There may be a Saul among the prophets; then the natural Saul. There may be an Abraham of the Spirit, then an Abraham of the flesh, himself using God-given powers. And whenever the human moves, in a saint, in a revival, or in any quickening of God, we have flesh, Keturah's children (there were six of them! the number of man, Rev. 13:18, six! six! six!), Wild Arabs and progenitors of Arab tribes (as some hold these sons of Abraham were). So has it ever been; and so must it ever be, O Christian, when you and I move in salvation. The God-controlled only can bring forth the God-product. Hence, all through the Bible and all through Christian history, we see a mixture. After God, the flesh.

We see this mixture today in Pentecost. Tongues that are, and tongues that are not of God. Interpretations that are, and interpretations that are not of God. So with visions, manifestations, demonstrations, prophecy. What then? Shall we despise all such? Shall we check these things as not of the Spirit? Nay, verily, for if we do, we ourselves, through human reason and human discernment, shall raise a brood of Keturah's children. The true place of reason is not on the throne. The throne of our being is to be occupied by Him who gives us all, working through His Executive, the Holy Spirit, and according to the revealed will of God. Some one has said, "Reason is given us to enable us to learn, by laws of evidence, what is the revelation from God; then, having learned what God has spoken, rea-

son gives place to revelation. What saith the Scriptures? "Quench not the Spirit. Do not think meanly of any utterance of prophecy; but test all such, and retain hold of the good" (1 Thess. 5:21, Rotherham). What we want is more rain as onlookers to silence our reasonings; more rain in the Assembly—more rain in the movements. God has given us one only rule in the time of the latter rain—(Zech. 12:1) "Ask ye of the Lord rain—So the Lord shall"—turn on more rain, meet the flesh and subdue by turning things back again, again under the Holy Spirit. All is flesh but the hour, the thought, the movement, that is "Not I but Christ."

We do not find Christ publicly denouncing, or even whispering from one disciple to another, the faults of others, though, Oh, how keenly His spirituality discerned the frailty of each! but He looked deep into Peter, knowing all that was coming, and said, "Satan hath desired to have thee, that he may sift thee as wheat, but I have prayed for thee that they faith fail not." Satan's sieve only sifted out the chaff of Peter, and left the wheat of Christ to make of him the mighty apostle, because the Master prayed for him in a faith that brought him through his terrible fall to God-made victory. Christ in Paul made him deal in the same way with the frail brethren in Galatia, Corinth, etc., who, having begun in the Spirit, through the subtlety of Satan, were again pulled back into the flesh, i.e., self-motion; for Satan delights to see us thinking from ourselves, we living, moving, for he soon can find standing ground there. God, however, can not work with the flesh. In Christ He hath crucified it. Oh, Hallelujah! that it may be out of His and our way. "I am crucified with Christ, nevertheless I live: yet not I, but Christ." Is it not glorious that there is provided for us a salvation in which we are saved from thinking one thought—"every thought" brought into captivity "to the obedience to Christ."

A little girl of title was fluttering about in the nursery to the annoyance of the nurse-maid, who finally placed a stool in the corner, saying, "There, Lady Mary, you sit down till I tell you to get up." Accustomed to obey, the child was very quiet for some moments, then she indignantly burst out, "Nurse, you can not make my think sit down."

Oh, solemn truth! In all the world none can make our thoughts sit down, and we are helpless to do it ourself; but Jesus the Mighty Conqueror rides in, crying, "That is part of the work I accomplished on Calvary."

No wonder Paul exclaims, "The weapons of our warfare are mighty." "Mighty through God." Mighty through God, because He, in Christ, delivers from the carnal the merely human and natural.

Oh, had Abraham turned the thought up to God before he took Keturah, he never would have produced those six wild Arab children to people the earth, and, on oc-

casions, to fight against Israel; but God would have showed the submitted thought something else much more to the glory of God. The very meaning of the names of these Keturah children suggest the inevitable catastrophe that must overtake flesh movements. The name Zimram means music or song; Jokshan, fowler or snare; Medan, discord or strife; Midian, brawling or contention; Ishbak, he will leave; and Shuah, to sink.

And how much blessed revelations of God have been turned, through the devices of the enemy, into doctrines which have made disunity in Pentecost which has threatened disruption; but our sweet Christ on the throne, and in some of His disciples down here, has said, "I have prayed for thee, that thy faith fail not. And victory has come in again; yes, and often, with the restoration, the delinquent has been restored with added knowledge of the subtleties of the self-life, and with a Christ-like meekness and humility that have not been wrought out in those who have not thus failed in the battle! Oh, the boundless resources of the Captain of our Salvation, who, out of defeat, makes superlative victory! And if the begotter of Keturah children will not learn, but is captured by his error, then in order that his teaching may not further injure others, Jesus gently removes him to a glory place above, though with a lesser maturity than he might have had could it have been all the way along, "Not I but Christ."

As one looks out over the spiritual battlefield of God's Last Hour Movements, and sees Satan in subtlest devices with his myriad hosts arrayed, one is inclined to cry out: "Who is sufficient for these things?" And, facing the human resources in ourselves and in others, we cry: "Not that we are sufficient of ourselves to think anything as of ourselves." But faith shouts: "Our sufficiency (our enoughtness) is of GOD." Oh, Hallelujah! Now bring out your measuring lines, and take the length, the breadth, the depth, the height of HIM!

So we do not wonder that He gives the one only battle rule, the one command, the one measure of success—Ask for more rain! It is the Spirit's power that is going to correct all evil, call advances, fight all devils, put to rout every foe. Call on God for rain. Then begin to praise Him it is coming. "Ye shall not need to fight in this battle—the battle is the Lord's." "And when they began to sing and to praise, the Lord set ambushments against the foe."

In the rain reservoir, in "the diversities of the operations of the Spirit," there are infinite resources of Divine Power never dreamed of in all the miracles of the Bible and in all the annals of church history—fresh Holy Ghost operations reserved, for this hour; operations equal to this hour's need.

But to save us from Keturah's children, "there is only one Christian" as many years ago said to me a brother converted in Eastern Europe through a stray copy of the Bible that fell into his Jewish hands. After that, Oh! how he longed to go to a Christian land. He had never met a Christian. How wonderful to be in a land where all felt as he did—all like his

Messiah, his brother Jesus! He saved up his money and emigrated to America. But he found that the people were not all Christians. That those who were called Christians were so unlike the book. In the old country he had suffered so much for his faith. Now dark thoughts, infidel thoughts, assailed him. One day he met another brother converted from Jewry. To him he unburdened his mind "Oh," said number 2, "Do you not know, brother, that there is but one Christian? He of the Book, who saved you and me?" Yes, there is but one Christian, the Anointed Christ of God. But He waits.

to live the life, second by second, in all your thoughts, in all your ways, Christ indwelling you. And "He is able to subdue all things unto Himself." All that is unsubdued is at best but Keturah's children. "I live, yet not I, but Christ liveth in me." "For as many as by God's Spirit are being led, the same are God's sons" (Rotherham). "Be not drunk with wine wherein is excess, but be filled with the Spirit."

"Oh, to be saved from myself, dear Lord!
Oh, to be lost in Thee!
Oh, that it may be no more 'I,'
But Christ, that lives in me."

place where the original supply came from, for by the power of the sun its water was evaporated and the moisture was taken to the hills.

God, the Author of rain, has given one stream, the former rain, and He is giving the latter rain. He is going to augment both, so that the former things that were done in the former rain shall be manifested. They will unite with the latter rain, the other stream, for they are of the same nature, degree and kind, divine rain, spiritual rain; and the former and latter rain unite and flow on in one mighty river. But only for a short course, the two streams augmented and united for a short duration, one month, before the return to the ocean of God Himself.

"He will cause to come down for you the rain, the former rain, and the latter rain in the first month." "Ask ye of the Lord rain in the time of the latter rain" (Zech. 10:1). Pray for the two streams to unite. The supernatural must be and shall be done, for in this present day sin and iniquity is abounding. And where sin abounded, grace did much more abound. Jannes' and Jambres' rod is not going to swallow up Aaron's rod, but the divine rod is going to swallow up the rods of Jannes and Jambres. God is going to vindicate Himself through His servants, His Moses and Aarons before a wicked and gainsaying world prior to the exodus of His people. Oh, no, Pharaoh won't be converted. The Egyptians will not follow after Israel in a desire to worship, but will follow after to destroy, but the translation will cause separation.

God is a Spirit, divine, and He wants to show forth in the last days a touch of the supernatural in the natural world to show to the natural men that He has supernatural men. "For with stammering lips, and another tongue, will He speak to this people;" the commencement of the supernatural manifestations of God in the last days.

If God's people will only be abandoned to Him, abandoned from sin, abandoned from the world, God could do the supernatural as never before.

Prayer changes things. Prayer changes the natural man to the supernatural, God-filled man.—A Watcher.

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The Former and the Latter Rain.

Joel 2:23.

The unknown is more important than the known. The unseen is more important than the seen. The spiritual exceeds the natural. The eternal eclipses, swallows up, the temporal. God is raising up a people whom He is teaching that the spiritual excels the natural, the temporal.

Paul once wrote, "I knew a man in Christ above fourteen years ago (whether in the body, I can not tell; or whether out of the body, I can not tell: God knoweth); such an one caught up to the third heaven, . . . caught up into paradise" (2 Cor. 12:4). Here you have a vision where the spiritual, the supernatural, swamped and overcame the natural, the physical. Paul heard, he saw, he had revelation of things transcending the natural. Beautiful, wonderful—although his speech was sealed, he was not allowed to mention it. But the experience never left him. He lived in that realm. His spirit was there, and his body would have been there; but he had the thorn to anchor him. Like a balloon soaring upwards, but anchored to the earth. But he looked forward to the time when the rope would be cut, when the balloon would float away to the realm of light and life. "The time of my departure is at hand." The anchor will not be able to hold much longer. He was pressing toward the mark all the time—to the time of revelation.

But how different is the experience of ordinary Christians. They have not to be held down. The trouble is to get them up. They are born of the Spirit, but they are borne down by the flesh, the cares of this world, the deceitfulness of riches, the lust of the eye, the lust of the flesh, the pride of life and things of the world.

But the Spirit of God has been poured out and will be poured out, and men and women shall see visions and dreams, visions of glory, dreams of the extension of the kingdom; the unseen brought near and the seen receding; the kingdom of heaven brought nigh and the kingdoms of this world removed.

He hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son. If you are in the kingdom of the Son, live, walk and speak as those who are inhabitants of the kingdom.

Hydrogen, poured into the silk of the balloon, will expand it, raise it, and it will ascend, carrying with it the car, passenger and baggage, overcoming all the forces pulling downward; and so God is wanting to put His Spirit into His people in order that we may be so filled that we will be able to rise above the things of earth, our very natures raised above the earth, free to move in ethereal regions in a manner we could not do when tied down to the earth by material things.

God is a supernatural God, a God of power, infinity, majesty and might, and He is longing to have channels by which the supernatural, the spiritual force and power may flow through. And when that power comes forth, the material will cease to have its power. Chains will fall off the Peters, the doors will open, iron bolts will fly back, and the outer doors will also open. God's prisoners will be set free to carry on His work in a supernatural and more glorious way.

"He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain and the latter rain in the first month" (Joel 2:23). Look for and expect a doubling up of spiritual power, of the word He has spoken, "He will cause to come down for you . . . the former and the latter rain. Do not look at the former rain, dwelling upon it, lamenting that it was, and is not now. Do not dwell upon the latter rain and its first shower and say, "we have not the power we had at the first outflow;" for the Word says that He will cause to come down the rain, the former and the latter rain in the same month.

You see that stream, that river. There has been a shower, a storm. A good volume of water is now flowing. Low-lying lands have been watered and refreshed. By and by it gets less, and you watch another stream coming in an opposite direction, very weak, but they unite, forming one stream. And in response to prayer, back in the hills, in diverse directions, east and west, these two streams are having a mighty deluge of rain and they flow on, each in its respective course, and then unite, forming one grand river, emptying itself in the great ocean, the

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MODERN DRESS MENACE.

A foreign missionary at home on furlough, after visiting various Pentecostal centers in eastern and southern parts of the United States, expressed her disappointment and sorrow at the prevalence of immodest dress which she believed to be a symptom of spiritual declension. She related what she had seen with emotion and suppressed sobs; and the writer of this article was confirmed in his impression that the menace of modern dress is a real and not an imaginary issue.

The trend of present day fashions in woman's attire is increasingly immodest; as the seasons pass in succession skirts are observed to be shorter and blouses scantier in their proportions; costumes seen in public places are more daring than formerly. Women in all ranks of society, encountered in restaurants, shops, in trains and on the streets are not infrequently seen with skirts to their knees while unblushingly breasts are disclosed half naked. The proprietor of a hotel remarked, "I endeavor to keep my house clear of objectionable characters, but the standards of fashion make it difficult to discriminate between respectable women and harlots, because they dress so much alike."

A policeman who sometimes has patrol duty in a public park in a city of Ontario remarked, "Times are so different to what they were a dozen years ago; then, if women dressed as they do now they would almost have been run in. It takes about half the material to make a dress now that it did then, and many more women are solicited than formerly. Those who are insulted have themselves to blame, because their manner of dress is an appeal to the passions of the opposite sex."

A garment which has come into fashion might for lack of a more appropriate name be designated seon.* The material of this blouse is light and transparent; underneath is ordinarily a white waist, sleeveless and cut low in the neck and in the back. The effect upon the beholder is somewhat startling, the impression being that of semi-nudity and suggestive of the unedifying spectacle of a woman as she appears in the privacy of her bed

* S stands for Shameless; E for Exhibition; O for Of; N for Nudity.

chamber when about to retire for the night! Sometimes we read in the newspaper that some unfortunate woman in a demented condition has wandered from her home and is found naked in the forest. The sight of such an one excites in the beholder pity and compassion. But a woman who lias her senses and who appears in public partially nude may be alluring.

"And it came to pass at eventide that David rose from his bed and walked upon the roof of his house; and from the roof he saw a woman bathing; and the woman was very beautiful to look upon. And David took her" (2 Samuel 11:2). The sequel to this episode is the sad story of King David's double sin of adultery and murder. He deliberately planned the death of Uriah the Hittite, the husband of Bathsheba who subsequently became David's wife. "A look, a picture, a fascination, a fall." These were the four steps in the downfall of a man who is called the man after God's own heart. David tarried in Jerusalem at a time when kings go out to battle. Because he got out of God's will, the enemy gained an advantage and he looked upon a nude woman.

Christian men in the twentieth century are as susceptible to temptation as King David. Constant watchfulness is the secret of victory. "Mine eyes are ever toward the Lord; for He shall pluck my feet out of the net" (Ps. 25:15). It would seem to be the obvious duty of pastors as far as possible to remove the occasion of temptation to both men and women. An ecclesiastic in a Roman Catholic Church in Paris, France, recently issued an order that no woman would be permitted to partake of the sacrament who came to the service in immodest attire. In New York City, it is related that a fashionable wedding was in progress in St. Patrick's Cathedral, when the officiating priest, glancing up the main aisle, discerned that the bride was immodestly attired. He called upon the wedding party to halt in the middle of the aisle and refused to proceed with the marriage ceremony. While deploring the errors of the system of Roman Catholicism as unscriptural, we respect the efforts of Romish priests in devising safeguards to the morals of the members of their flock.

Madam Guyon in the earlier period of her Christian life in a quite modified degree conformed to the fashion of her times and appeared at social functions in a gown open at the throat. In a very short time she discovered that the sweetness of communion with her Lord had vanished. Saddened and alarmed, she communicated to her priest what she feared was the cause of her spiritual declension. The priest sought to allay her fears by saying: "Generally speaking, women in society go to a greater extreme in the prevailing fashion than you do. Why are you unnecessarily alarmed?" This saintly woman was not to be put off so lightly. Confessing her sin to her Lord, she ceased forever afterwards to wear a low necked dress and her communion with her Saviour was restored.

The outstanding characteristic of the modern dress which is a menace to the

preservation of the spiritual life in the community is not gay colors or costliness of material, but is semi-nudity. Doubtless many of the women who in modified degree have adopted modern dress are quite innocent of any intention of evil; but the effect is not innocent; on the contrary it is demoralizing, and is conducive to a low tone of spirituality in the community or assembly where it finds favor. If the one who conforms to the world in the matter of dress does not discover that the finer sensibilities have been blunted, her Christian friends are painfully aware that her spiritual growth has been arrested. The Holy Spirit is a very sensitive Person, and when women in immodest attire sing the Gospel or testify in religious meetings the effect is either spoilt or the result destroyed; indeed it has seemed that the very atmosphere has been defiled and the work of the Lord hindered.

There is a peril lest we should treat this matter too lightly. In this connection one is reminded of the lines of Pope:

"Vice is a monster of such hideous mien,
That to be hated needs but to be seen.
Yet seen too oft, familiar with its face,
We first endure, then pity, then embrace."

John Wesley, who on one occasion went to see a notable mansion, in his journal records the fact that a number of the paintings in the drawing room of this house were of women either completely or at least partially nude, and his comment was a fear lest the daughters of the house, by frequently beholding those pictures, should become prostitutes.

The writer is deeply convinced that this question of modern dress must sooner or later be frankly recognized as a thing fraught with peril to the preservation of our spiritual life and the safety of our morals. "A little leaven leaveneth the whole lump." The sooner there is a solution of this problem—how can modern dress be vanquished in Pentecostal circles—the better.—Max Wood Moorehead.

(The solution of this, as of every other problem, is in "the Word of Truth." The great principles by which Christians are to be governed in this matter are set forth in 1 Timothy 2:9, 10 and 1 Peter 3:3, 4; and a brief exposition of these passages was given in The Evangel of June 22, 1922).

PENTECOSTAL NUMBER OF THE EVANGEL.

We are printing a large edition of a special Pentecostal number of the Evangel containing a dozen articles on the subject of our distinctive Pentecostal testimony. Most of these articles appeared in our last issue, and set forth the things that are most surely believed among us. Every assembly should send for a supply of this special Pentecostal edition, stamp each copy with a rubber stamp announcing time and place of meetings, and distribute them broadcast. The price of this paper is 25 copies, 25 cents (Canada 29 cents), 100 copies, \$1.00 (Canada \$1.15). Gospel Publishing House, Springfield, Mo.

Fervent or Lukewarm, Which?

Some years ago a Pentecostal missionary sent us a motto two words that appear three times in one verse. The words are found in Ezekiel 41:7, and they are "still upward." There is always a tendency to gravitate downward, but many times since that brother sent us that motto has the Spirit applied those two words, adding three more words that are to be found in the verse, "to the highest."

In every revival in the history of the church we see, after a while, a declension on the part of a great many. This was true in the early church, and you have only to read the epistles of the New Testament to see how the Spirit of God administers rebuke after rebuke to those who were not giving earnest heed to what they had heard—drifting away from these things—running out as leaking vessels, as the marginal rendering of Heb. 2:1 has it. Nothing could be stronger than the Lord's own indictment of the churches in Revelation, chapters 2 and 3. He whose eyes are as a flame of fire saw in the early church a falling away from its first love, the entry of wrong doctrines and of evil seducers, unwatchfulness and defiled garments, lukewarmness, poverty, blindness and nakedness. Many had a name to live and were dead.

God gave a blessed revival in Luther's day, but in a few years there was a great declension. There came another mighty revival in Wesley's day, but after this there came a further great declension. And this has happened with every revival the church has seen. It was true in the days of our Lord. "From that time many of His disciples went back, and walked no more with Him" (John 6:66). But a few stayed with Him.

During the past fifteen or sixteen years we have seen a glorious, God-sent, world-wide, Pentecostal revival, and we can never praise the Lord enough for what we have seen. It has been a revival after the original Upper Room pattern. But we would have to be blind if we did not see tendencies in many directions to let down and let out. One of our most spiritual ministers wrote to us one day this week, "We had a meeting on August 22nd to pray about the spiritual declension in Pentecost. The most spiritual people in Pentecost are being keenly alive to the fact that there is a down grade movement in Pentecost."

By the same mail we received a letter from another deeply spiritual Pentecostal minister, who writes, "Sad and perplexing things are taking place in Pentecostal ranks these days, and indications are that others will follow from other quarters." It would be foolish for us to close our eyes to these things.

There is a tendency among us to apply the Lord's indictment of the Laodicean church to the denominations, but twice have we heard mighty messages given in prophecy, one in Europe and the other in America, where the Spirit of God has ap-

plied this message to us as Pentecostal people, warning us lest we should deem ourselves rich and increased with goods, having need of nothing, because we have witnessed some measure of the Spirit's operations in our day. We do not well to compare ourselves with those who have long since apostatized. Our only healthy attitude is that of the apostle, "Not as though I had already attained, either were already perfect. . . I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind (every blessing and revival of the past), and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." His motto was, "Still upward."

What is the remedy for spiritual declension? The brother who sent the first letter mentioned above writes, "In the watches of the night Joel 2:17, 'Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach,' was before me. It is dawning upon me that we are up against a crisis in Pentecost and the great spiritual conflict of the ages." Mighty prayer, Spirit-given intercession, is the one remedy for the spiritual apathy, the self-complacency, the conformity to the world, that is creeping into our assemblies. Days of prayer, nights of prayer, seeking the face of God rather than the face of our fellows, pouring out our souls in supplications that the Spirit of God shall inspire, will alone bring those who have lost their first love back to the repentance that our dear Lord requires (Rev. 2:5, 16; 3:3, 19). Some will repent, but, alas, Lot's wife has many followers.

John the Baptist foretold of Him who should baptize with the Holy Ghost and fire, "His fan is in His hand, and He will thoroughly purge His floor." His work is a work of separation. Brother Boddy, when he was in this office, used to say, "There is such a cry these days to 'get together,' what we need is a clarion call to 'get to God.'" While we are conscious of our need for unity, we dare not attempt to unite that which He of the purging fan is separating. He will put His glory on those whom He is separating unto Himself and make them one, even as He is one with the Father. He will separate His living ones not only from the dead but from the half dead as well.

If this Pentecostal work goes the way of every other revival that has come to the church, we may expect to see two streams, one a downward one, of unwatchful ones, of foolish virgins whose lamps are going out; and another that will be going "still upward," composed of those who are ever watchful, wise virgins who have oil in their vessels with their lamps, those who are praying always that they may be counted worthy to escape all the things that are coming on the earth, and to stand before the Son of man.

Eleven years ago we were attending an International Pentecostal Convention that was being held in London. The one thing that stands out in our memory in that Convention was a message given in the Spirit. Brother Arthur Booth-Clib-

born was on the platform singing a solo, when the power of the Spirit fell on Sister Polman of Amsterdam and she gave a message in tongues. The interpretation came in German, and Brother Booth-Clibborn translated the same into English. Coming as it did at an International Convention, no apology is needed for giving this message a world-wide publicity. It ran as follows:

"Oh, My people, My people, you must learn to enter into My rest. When you will have learned to enter into My rest, then I can reveal to you My glory—My glory is found in rest.

"My people, My people, you do not yet understand My pathway of suffering. If you would really understand how to suffer, then you would understand how to love. My own love, My love must be found in you; then I can pour out My Spirit on you when you are willing to go My way of suffering.

"Oh, My people, My people, you do not yet know the depth of My suffering; you do not yet know the depth of My love; you do not yet know the depth of the power of the cross!

"Oh, My people, My people, pray that you may not get lukewarm; be wide awake, and pray that you may not fall into temptation.

"Oh, My people, My people, grieve no more My heart. Seek ye, seek ye My riches; My riches are only found in the depth of suffering. You want to have a glorious way without suffering. Who will follow Me? Those alone can follow Me who will really enter into My steps.

"My heavens shall be opened, you shall see My glory, for this is resolved in the purposes of God.

"Those who have suffered shall also inherit the glory. Oh, My people, My people, take upon you My yoke, and do love each other as I love you.

"I am coming alone for those who are willing to suffer. You are asking for signs and wonders, but the greatest wonder that can happen, the greatest sign that shall take place, shall take place when I, your Master, shall be fully formed and perfected in you.

"My people, My people, look toward the Chief Captain—look toward your Great Shepherd; He has trodden the bloody pathway alone. You will have to take the lonely path—the bloody path you have to follow.

"Behold! Behold! Darkness and gross darkness shall cover the earth! The judgments of God are at hand already. But My people are blind, My people are lost for lack of knowledge, they do not know My Word. My Word must be made alive within you. In you the Word must become flesh—in you My people, then you will be able to understand God's mysteries; then you will be able to understand the glory which was in the Son of God, made flesh, your Master, the eternal Son of God, the Fruit of His love—His love for His creation. This love was made manifest when He was born into the world."

Comment is unnecessary. We add only the question of the Master, "Will ye also go away?"—S. H. F.

Wonderful Miracles.

An English Pentecostal sister, Mrs. Lily Denham of Thornton Heath, has written a book entitled, "Wonderful Miracles." The contents of the book justify its title, and you find yourself saying, "Praise the Lord!" a score of times while you are reading it. The book is mainly biographical, and the Lord has certainly given to Sister Denham a glorious testimony of His own faithfulness. She tells her story with a delightful simplicity, and we believe all who read it will find the book a real spiritual tonic.

Early in life Sister Denham got to know the power of the prayer of faith. She testifies, "At the age of six I was attacked by fits through a fright. I had several brain specialists to examine me, but they said they could do nothing for me. I know now that it was demon possession. The Rev. Darlow Sargent, a Wesleyan minister, visited me, told my mother he felt sure I was a chosen vessel of God; the devil knew it and was trying to possess me. In the name of Jesus, and through the precious Blood, he cast the demon out, and I have not had a fit since. Well do I remember how he dedicated me to the Lord's service. Many years later I had the joy of meeting him at his own home. The Hilliards, Littlehampton, Sussex, and testified at the Convention, then being held, that God had been using me for the past six years amongst the drunkards and outcasts of my own town, thus answering the prayer of the Rev. Darlow Sargent of years back."

Sister Denham tells the story of her conversion as follows:

"I was converted at the age of nine. My mother was concerned about my soul, because she could not lead me to Jesus, as she had the other children of the family. My answer to her many pleadings was: 'When I can see Jesus I will believe. I can see you, and you are so gentle and kind, that I love you better than Jesus whom I can not see.'

"My Sunday school teacher took me to a mission at a Wesleyan Church, South Norwood, on my ninth birthday. The minister urged the congregation to come out to the communion rail and accept Christ, but no one moved. I had a vision of the Cross in front of me. Truly I saw my Lord hanging there, with my sins upon Him. Oh, the pleading look as He said: 'Child, I died for thee, come unto Me.' Then I thought: 'Oh, if the minister would only ask little children, I would be the first to go out.' God knew my desire, and he began, 'Is there a little—' Not waiting for him to say boy or girl, I jumped up and put up my hand. He said: 'Come out, my dear, come out.' My teacher tried to prevent me doing so, thinking that I did not understand the meaning of his words, but he advised her to come out with me. She did so.

"Kneeling at the Communion rail of that church, I heard the tramp of feet—thirty people knelt there with me, the minister saying: 'A little child shall lead them.' This time God showed me myself

in vision, with the burden of sin on my back like Pilgrim in 'Pilgrim's Progress.' I saw the Lord snap the cords, and heard Him say: 'If the Son shall make you free, you shall be free indeed.' Praise the Lord, the Holy Spirit did the work from that day, convicting and convincing me of sin in every shape and form, and warning me of a hell to shun and a heaven to gain."

During her girlhood, Sister Denham had a good many experiences that she relates, in which it is easy to see that God was developing a strong character that He could use in later days. At the age of 15, she commenced work among the fallen, mostly drunkards, and the story of the salvation and reclamation of many of these makes interesting reading.

"At the age of 25," Sister Denham writes, "I had the second attack of rheumatic fever, brought on through overwork. It was then discovered that I had a dilated heart with valvular disease, rheumatism in the muscles, and the valves working irregularly, instead of in unison. It is a great miracle that I am living today. Many doctors have admitted that it is only the operation of the Spirit of God that has kept me alive. One doctor testified to many people this truth, while in Yorkshire.

"During the time of this terrible illness, I was compelled to lie on my back for six months, my heart bleeding, and my doctor giving little hope of my being able to work again. The last six weeks were spent as a patient at his house, where I received the utmost care and sympathy, which remain with me today.

"A few mornings previous to my returning to my own home, the devil visited me in person, and said: 'If this is the kind of God you serve, who can let you suffer like this, I would never work for Him again.' I cried in an agony of soul to the Lord, and I felt the devil was getting me under his power, as I was feeling a little rebellious, the thought of not being able to continue my work, which was so dear to me, being almost more than I could endure. The Lord heard me, came to my bedside, showed me His nail-printed hands, and said: 'This have I done for thee, what hast thou done for Me?' I replied, 'All my doings are as filthy rags, Lord, forgive those wrong thoughts.' He came close to my side. I closed my eyes, for I could not look at Him. I felt He was drawing very near. He laid His hands upon me, filling me with His resurrection life and power, healing me and baptizing me in the Holy Ghost, and equipping me afresh for service. Those sacred lips bent lower until they reached my forehead; then in soft and loving tones He said: 'Go into all the world and preach the gospel to every creature, lay hands on the sick, cast out demons in My name, and lo, I am with you always.' I was wonderfully restored to health, and waited His divine leading to continue my work as an evangelist. Where He leads

me I will follow, yes, follow all the way."

Sister Denham tells how, after this, the Lord worked with her with signs following, and there are many testimonies in this book of those who have been saved, healed and baptized in the Spirit through her ministry.

We read in the Acts of many wonderful miracles that happened in the early days of the church, and we have heard of not a few in these days of the latter rain. Sister Gerber of Armenia tells us in her life story of many things which were wonderful latter-day miracles. Sister Denham also testifies to many things which are decidedly miraculous, as will be seen by the following:

"A few years ago, I was on my way home from this church. It was dark and wet, and the cars were crowded; two had passed without stopping, the third was drawing near, and was apparently full. I was so wet and cold, standing about, and prayed, 'O Lord, put me in the car.' I felt He heard my prayer, so I stood in the road near the car lines, the car was in full swing. I put up my hand to grasp the handle of the car and soon joined the strap-hangers inside the car, with no fear or palpitation of the heart, and perfectly calm. I knew it was the same Lord who had caught Philip up, after baptizing the eunuch. In a few moments the conductor came down from the top, and said, 'Where the —— have you come from; how did you get here?' I told him the Lord had helped me. He was very angry and said he ought to put me off, as the car was too full already, but he feared to do so. 'How did you get on?' he asked again. I said, 'I have a great Saviour, 'You have a great something. You would never have done this of yourself. Did you come through the roof?' 'No,' I said, 'I came the same way Philip did.' Then, I told him the story of Philip, and all the people listened. This event was witnessed by Sister C., at that time a stranger to me. Her story is as follows:

"I was standing in a car in Croydon, Surrey; I took no notice of time or place, not dreaming I should ever meet any of the passengers again. We were going at full speed, when suddenly I heard the sound of something coming up the steps. I was amazed, and thought, this can not be anything human, and if it is a wild beast there is very little escape for any of us here. To my intense surprise a little lady in a dark hat, and a wrap, joined us. Soon the conductor came on the scene. I was not near enough to hear all that passed, but caught allusions to the Divine, on one side, and angry words on the other. I heard the conductor say, 'Well you never done that of yourself, I know.' Signed (Miss) Collett, Bampton, Oxon."

"Another day I had been praying that the Lord would send me money to have the small hall distempered. After rising from my knees, I heard a little voice saying to me, 'Money, mamma; money, mamma.' It was my little boy. He had often brought bits of paper to me before, saying the same thing, so I took no notice of him. He was so persistent that at last I looked at the paper in his hand,

and there was a postal order for just the money I needed. God is indeed my purse-bearer and there is no want to them that fear Him.

"One night in May, 1921, when I was due to speak at Zion College, at the Prophetic Conference, a party of us were together, and it was pouring with rain. I wished I could afford a cab, and said to them all, 'Well, if Father wishes us to have a cab, He'll send the money.' As I opened my umbrella, a pound note fell out. I enquired of all my friends if they had put it there, but none of them knew anything at all about it. This was witnessed by Mrs. Price, Fairmile Avenue, Streatham; Sister Hetty, of Hull; Mr. and Mrs. Livingstone, late of Scarborough; Mrs. Webster, Bexhill.

"I saw a nice easy chair in a shop one day, and thought I should like it. I wondered if I should be right in spending the last pound I had in my purse. Anyhow, I did so, and when I reached home there was still a pound there. My companion was a witness to my having paid the man, and having no other money in my bag.

"One day while making chutney, I felt I could not afford to buy that day six pints of vinegar as other things had run up so. I had only two pints and a half in the house, and said to three friends, 'Well, Father can make this enough to boil it in.' It was a hand basin full to the brim, and other years it had taken six pints and more. Well, I prayed and Jesus worked, and we saw the vinegar swelling up like the waves of the sea. We praised and praised until there was enough vinegar to boil the chutney in. Yet we had only put in two and a half pints of vinegar. Witnesses—Miss Gibbs, Dorking; Miss Meryon, 24, The Avenue, Eastbourne."

There are also in this book records of visions, prophetic messages and hymns given to our sister. In reference to miraculous speaking in tongues, the following extract is of interest:

"I was asked to go to Wem. One night, while the power of God was upon the meeting, and many were being healed, a young man who had kidney complaint spoke in an unknown tongue (Acts 2). A man who had been drinking, said, 'That fellow comes from Wales.' I asked him what he was saying, and he said, 'He is saying that the only way to heaven is through the Cross of Calvary.'

This young man through whom the Holy Ghost had spoken the message, had never been out of Wem, and was English. The man the worse for drink cried out, and said, 'That message was for me.'

"Yes, dear reader, if you are speaking against tongues, of which you do not understand, be careful. Paul said it is a sign to the unbeliever."

"There was a time when I feared the unknown tongue, but seeing it was in God's Word, and took such an important place on the Day of Pentecost. I sought the Lord to show me the reality of it. Praise His dear name, He did, proving His Word that if we ask anything in His Name He will answer us, and give

us the real and not the counterfeit. I glory in my having Christ, who has power to make Himself to me a living reality.

"While I was staying with a doctor the power fell upon me, and he said I sang 'When I survey the Wondrous Cross' in the Spanish tongue, as a sign to the unbeliever."

Sister Denham mentions also the following incident, showing how one who is yielded to the Spirit can say just the right thing at the right time.

"While holding a mission in Shropshire I was led one Sunday morning to take for a text, 'Enoch walked with God.' The Spirit led me to say, 'It was a close walk, and Enoch did not even want his pipe with him.' I was surprised at what I had said, knowing that all present were Christians and baptized believers. God knew them better than we did, as one man said to me, 'You have hit me this morning; my name is Enoch, and I am smoking on the sly.' He fully surrendered his pipe, and is really walking with God."

There is much else that is intensely interesting in this book which we have not space to quote in this review. Knowing that the book will help the faith of many, we would like to see the book have a wide circulation. British readers can secure copies from Sister Denham at 20, Beulah Crescent, Thornton Heath, Surrey, for the sum of 3s.4d. The Gospel Publishing House has received a stock of these books and they are selling them at \$1.10 postpaid. They are compelled to charge a little more than the English price to cover the duty and extra postage. Those who wish to have a copy should write early, as the stock is limited.

FAITH THAT COMES FROM GOD.

(Continued from Page One.)

whole business. That brought me to a place of compassion for the woman that something had to be done, no matter what it was. Then with my faith I began to penetrate the heavens, and I was soon out of that house I will tell you, for I never saw a man get anything from God who prayed on the earth. If you get anything from God you will have to pray into Heaven for it is all there. If you are living in the earth realm and expect things from heaven, they will never come. And as I saw in the presence of God the limitations of my faith, there came another faith, a faith that could not be denied, a faith that took the promise, a faith that believed God's Word. And I came from that presence back again to earth, but not the same man under the conditions confronting me. God gave a faith that could shake hell and anything else.

I said, "Come out of her in the name of Jesus!" And she rolled over and fell asleep and wakened in fourteen hours perfectly sane and perfectly whole.

There is a process on this line. Enoch walked with God. That must have been all those years as he was penetrating, and going through, and laying hold, and believing and seeing and getting into such close co-operation and touch with God that things moved on earth and he began to move toward heaven. At last it was not possible for him to stop any longer. Oh Hallelujah!

In the 15th chapter of 1st Corinthians we read of the body being "sown with dishonor," to be raised in power. It seems to me, that as we are looking for translation that the Lord would have us know something of that power now, and would have us kept in that power, so that we should not be sown in dishonor.

Enoch walked with God. God wants to raise the condition of saints so that they walk with Him and talk with Him. I don't want to build anything round myself, but it is true that if you find me outside of conversation with man, you will find me in conversation with God.

There is one thing that God has given me from my youth up, a taste and relish for my Bible. I can say before God, I have never read a book but my Bible, so I know nothing about books. It seems better to me to get the Book of books for food for your soul, for the strengthening of your faith and the building up of your character in God, so that all the time you are being changed and made meet to walk with God.

"Without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

I can see that it is impossible to please Him on any lines but faith, for everything that is not of faith is sin. God wants us to see that the plan of faith is the ideal and principle of God. In this connection I love to keep in my thoughts the beautiful words in the 2nd verse of the 12th chapter of Hebrews: "Looking unto Jesus, the author and finisher of our faith." He is the author of faith. God worked through Him for the forming of the worlds. All things were made by Him, and without Him was not anything made that was made. And because of the exceeding abundant joy of providing for us so great salvation, He became the author of a living faith. And through this principle of living faith, looking unto Him who is the author and finisher of our faith, we are changed into the same image from glory to glory, even by the Spirit of the Lord.

God has something better for you than you have ever had in the past. Come out into all the fullness of faith and power and life and victory that He is willing to provide, as you forget the things of the past, and press right on for the prize of His calling in Christ Jesus.

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A HOME PROPOSED FOR OLD FOLKS.

A brother from Chicago writes as follows: "About two years ago I had a dream about a home for elderly people, ministers and other workers, and I saw in connection with it a field, a large, well-equipped and well-regulated institution under the control of able men, held by a board of trustees, all working with such loving, tender care for each other, and in such co-operation as to make me almost weep at the remembrance of the dream. I am so well convinced that this is of God that I think if the General Presbytery would arrange to properly safeguard the donations, so that donors would be sure that the offerings sent would be used for that purpose and nothing else, make a short appeal now and then in the Evangel, etc., I believe there would soon be plenty of money for the work. Personally I would be willing to solicit offerings everywhere I go. They could be mailed directly to Headquarters according to the arrangement that should be made. In the dream I had nothing to do with the ownership, management or government of the institution, only a helper. God bless you brethren. I never saw your place and mine so clearly as the Holy Ghost shows me while I write to you. I wrote to some one about this two years ago, and getting no answer I felt somewhat discouraged. But I believe you men are filled

with the Spirit, and I urge you to fast and pray over the matter. I am sure you will hear from Heaven about it."

Now in the natural it would not seem to be the time to undertake anything of this kind while we are about the big attempt to put up buildings for the Central Bible Institute, located almost in the very center of the United States, a place where the school is badly needed. We have two such schools among Pentecostal people in New Jersey, and another one in New York, and another in Ohio, and two in California, but not one in the great territory from Ohio clear to California, and none North or South in this great center of the country. Three-fourths of the United States hadly needs this Central Bible Institute. This great section has no other school. We must press this matter with great earnestness. Several years ago the General Council urged some such attempt be made, and again last year specially authorizing it. An almost unanimous vote of the General Presbytery and the District Chairmen from the District Councils have confirmed the matter and told us to go ahead.

Literally hundreds of Pentecostal young men and women have stood up and solemnly dedicated their lives to God for His service on the home and foreign fields, and are knocking at the doors of the General Council with a pathetic appeal to provide them with the proper knowl-

edge of the word of God as the sword of the Spirit to go out and carry this last day message to the lost from one end of the earth to the other. In one meeting we are told about a hundred young men rose up and thus offered themselves. We know sixteen in another congregation who did the same. Only last Sunday we saw about a dozen thus rise in a single congregation. Here are far above one hundred people from three congregations, to say nothing from hundreds of other congregations, who are calling for such training. Brethren, what are we going to do about it?

We are obeying God and the brethren, and are in on the job. We ask everybody to pray about it, and write us what they can do to help.

But, if the Lord is really moving the brother who wrote the above letter, as he feels that God is moving him, then the Lord will take care of the matter, and build the old folks' home, too. We merely lay it before the brotherhood, and ask them to pray about it, and let us hear from them. If the Lord leads any one to give for this home, instead of the school, then the will of the Lord be done. Such money would be received by the General Council office and held for that purpose, and that purpose only, until God sent enough to make the thing an accomplished fact. Let everybody ask the Lord about it, and do what the Lord says do.—E. N. B.

OUR CENTRAL BIBLE INSTITUTE.

To the members of the General Presbytery, the General Council, and all Pentecostal assemblies, Greetings in the Name of our Lord and Saviour Jesus Christ.

We lay before you some important information relating to the Central Bible Institute. Space and time forbid telling all that is throbbing in our hearts seeking expression.

The General Council authorized the Executive Presbytery to take such steps in the direction of the opening, establishing, and maintenance of Bible Schools as in their judgment would be deemed practicable.

The first step taken by the Executive Presbytery since the last General Council was to invite the brethren D. W. Kerr and W. C. Peirce, who were at the time in charge of the Southern California Bible School at Los Angeles to take charge of the Central Bible Institute of the Assemblies of God. These brethren accepted the call and assumed the responsibility connected with the opening and establishing of the Institute under the direct supervision of the General Council through its Executive Presbytery.

We therefore ask and urge upon you one and all that you take these matters on your hearts in earnest, definite prayer, and that if any one of you has some money available and which you would like to put to work for the Lord while you live, and still continue to work after you have fallen asleep in Christ, if the Lord tarry, we have a good, safe and advantageous plan whereby you can join with us in this great work for God and souls. This has already been set before

(Continued on Page 9.)

QUESTIONS AND ANSWERS

Conducted by E. N. BELL

2046. Does the unforgiveness spoken of in Matt. 12:31, 32 mean the same as the damnation in 1 Cor. 11:29? If not, please explain 1 Cor. 11:29. Would eating unworthily be sinning against the Holy Ghost?

No, the blaspheming of the Holy Spirit spoken of in Matthew is the wilful assigning of the works of God's Spirit in real miracles to the power of the devil when we know in our hearts the miracle is wrought by the Lord, and such a wilful blasphemy will damn one in the hell of fire or the lake of fire. Eating the Lord's supper unworthily is not at all the blaspheming of the Spirit. It is not the sin unto eternal death. In 1 Cor. 11:29 the word "damnation" means "judgment" in the sense of verse 32. Verse 30 also shows some results of eating unworthily.

Now this does not say "unworthy," as so many people wrongly understand. Many think if they are conscious of having done wrong as a Christian, if they have a feeling of unworthiness, unfitness, lack of complete holiness, etc., that they should not eat at the Lord's table, and if they do they will go to hell. This is not the meaning at all. Of course all approaching the Lord's table should do so in full repentance, and a longing to be more Christlike. But when we repent and trust the Lord, our unworthiness is all provided for in the atoning blood of Christ. However unworthy such may feel they may eat the supper with real profit to both body and soul. All are unworthy in themselves. This word "unworthily" is an adverb. It means to partake in an "unworthy manner," with wrong purposes, with careless disregard of the sacred meaning of the supper. The Corinthians were doing this by eating merely to satisfy natural hunger, making it a common meal; drinking not in memory of His shed blood, not to declare His death till He come, but to get drunk. Any one who sets aside the sacred meaning of the Lord's supper, disregards its sacred purpose as a memorial, who does not seek fellowship with the Lord, but comes out of hunger to eat and to drink to get drunk is taking the supper unworthily. That is doing so in an unworthy manner, a wrong purpose, and in disregard of its holy meaning. Few persons ever do such. Many noble souls have stayed away from the supper because they misunderstood this passage. It is for all, no matter how unworthy they are, if they will only come humbly, come trusting the blood, come to partake in holy memory of His shedding His blood for them.

2047. What does Matt. 24:20 mean by saying, "Pray that your flight be not in the winter." Does it really mean in the wintertime?

Yes, it means real cold weather. The reason is immediately given as, "For there shall be great tribulation, such as was not since the beginning of the world."

To flee without extra clothing, as told they would have to, and into the wilds of the cold mountains in wintertime would only increase their hardships. This awful tribulation flight must come, but God permits the Jews to pray that it be not in the winter.

2048. Please explain "God came from Teman" (Hab. 3:3).

The whole third chapter of Habakkuk is in poetry in the original Hebrew, and therefore uses poetic and graphic language personifying things. Teman means the "south country," towards Edom or Mt. Seir. Sinai is in this direction. The Lord gave the law amid thunderings and lightnings at Sinai. Perhaps this whole passage is "a poetic description of the manifestations of the Divine glory, will, and power, at and after the giving of the law to Moses," as Matthew Henry views it. It may include also future manifestations of His power and glory in these regions. It would seem that Habakkuk's faith and vision took this in. God did not originate in Teman, as an ignorant man once understood this to mean. He never originated from anywhere. He has always been, is, and will be. He was before Teman and all things.

2049. What is definitely known as to the genuineness of the last twelve verses of Mark?

The two oldest Greek manuscripts, the Sinaitic and the Vatican, omit entirely verses 9 to 20, and some others give these verses with some slight omissions and variations. Irenaeus and Hippolytus quote them in the second and third centuries as we have them, and this is more ancient authority for them than the manuscripts that omit them, for while the manuscripts are old, yet they are of a later date than these quotations. These writers could not have quoted them from Mark as they are now, had they not existed in the earlier manuscripts of their day, all of which have now perished. So this leaves many later manuscripts which give these verses and which are evidently copies of those that perished from which Irenaeus and Hippolytus quoted, and also leaves these quotations. They could not have quoted them had they not originally been in Mark. This leaves these two more ancient authors supporting these verses. Then the custom of the revised version was to leave out any verses for which there was no certain evidence in their favor in manuscripts; yet the evidence was so strong for these verses that the English and the American Revised versions, both retain and translate these verses. Both versions had back of them the scholarship of these two countries; and the decision of these two great companies of scholars that the evidence was sufficient to retain these verses as a part of the word of God should far outweigh the carpings of a few doubting Thomases.

Then practically everything claimed in these verses are proved to have taken place by other certain scriptures. See Acts 2:4; 16:16-18; 19:11, 12; 28:3-5; 28:7-9. So all things considered, the evidence is overwhelmingly in favor of the truthfulness of these last twelve verses. In substance the commission they give is given by another gospel, and is believed in by all Christendom. Why should a few individuals seek to overthrow all this evidence?

2050. Please explain Mark 2:21, 22 about the new patch on an old garment and new wine bursting the old bottles.

New cloth shrinks when washed. So a patch of new cloth on the old garment would draw away from the old and make a bigger hole than before patching. The bottles in those days were skins, usually goat hides, sewed up into a bottle or jug shape. When old they became dry and stiff, and would not stretch or expand. New wine that will ferment and swell up had to be put into new skins which were soft and would expand with the expansion of the fermenting wine. If the new wine were put in old dry skin bottles, its fermenting would burst them, spilling the wine and ruining the old skin bottles.

What Jesus meant was that the Pharisees and scribes were set in their hearts and in their notions, teachings and theories; and so they had no room in their hearts for Christ, nor any room in their theological system for the growing, powerful life-giving words of the Lord. His message would burst the dry skin of the Pharisaic and Judaistic system. So Jesus chose for the most part fishermen untaught in the Pharisaic school as the new bottles for His new truth. Paul was the only exception to this rule, and in Paul's case it took the Lord about three years with Paul in the desert of Arabia to get his hide loosened up and filled with the gospel, the new wine message of Christ.

OUR CENTRAL BIBLE INSTITUTE

(Continued from Page 8.)

you in an article written by Brother Bell and published in the Evangel of July 8th page 5 entitled "Annuity Bonds." Send for this article in folder form, if you have not read it. If you know of any one whom you might interest along this line we shall be glad to send you a supply of them.

Now come on, brethren and sisters, one and all and let us pull together with one accord. You have, by the action of the General Council, put us into this place of responsibility. We are in it, with might and main, with all the strength God gives. We mean business for God and souls.

The Central Bible Institute will open, the Lord willing, in the Pentecostal Assembly Church building at Springfield, Oct. 2nd. Preparations are being pushed with vigor for the accommodation of prospective day or boarding students. The battle lines are being drawn and the "fight is on." Hallelujah!

-:- Reports From the Field. -:-

PAWUSKA, OKLA.—We are in a great meeting here. The Lord is blessing. Souls are getting saved; large crowds; good interest. We are looking for great things from the Lord.—W. H. Whelchel.

LUTIE, OKLA.—The Lutie Assembly has called Bro Frank Wharton as pastor, and we are praying that the Lord will use him to build up the kingdom of God at this place. We ask the prayers of all children of the King.—J. H. Suttmiller.

PELLA, IOWA.—This is a new field of hungry hearts. Have had six nights of meetings in a tent. Over 1,000 people were present Sunday evening, and they were very much interested. Pray that God will break through here.—Brother and Sister Cox.

CANTON, OHIO.—Glad we can report victory. The Lord is blessing in our midst and the power of God is coming down. Pray for us. We have had a sifting time; but we are getting a good bunch of saints who love Him.—O. P. Brann.

ALBA, TEXAS.—Just closed a 3 weeks meeting at a little school house called Reader, 6 miles west of Alba. 21 saved. Old men and women came and gave their hand for prayer. Brother Brown and wife of Quinlan did the preaching. Some are seeking the Baptism.—Ben Fields.

ABINGDON, VA.—I have just closed an eight days meeting in the Methodist Church here. Several were saved and reclaimed. The attendance was large. Conviction was heavy upon the people, and many hearts are hungry for more of God. Praise to our King. Remember these souls in prayer.—F. B. Kestner.

LIBERTY HILL, TEXAS.—The 5 weeks meeting here resulted in 7 or 8 saved and 6 receiving the Holy Ghost according to Acts 2:4. Six were buried with Christ in baptism according to Matt. 28:19. Will begin a meeting 8 miles north today. D. V.—Elder J. W. Atwood, Pastor W. D. Taylor.

FAYETTEVILLE, ARK.—We just closed our 5 weeks meeting. Bro. Fayette Romfnes was with us 2 weeks and gave us quite a lift, and we continued the meeting. 21 were saved; 3 received the Baptism; 13 were baptized in water; 32 were added to the assembly roll. Meeting closed with good interest.—Berl Dodd.

BOSTON MOUNT, ARK.—We have just returned from a 35 days trip in these mountains. Found many hungry souls; two Baptist preachers seeking the Baptism; one of them had been preaching about 30 years. Many never heard the message before. We had an invitation to come next summer for a 30 days meeting. Pray for these needy souls.—Evang. W. J. Blasinger.

DEWITT, ARK.—Johnson School House.—Just closed a four weeks meeting with victory. One man was healed of stomach trouble which he had had for several months. He worked all last week. One six months old baby was healed of rheumatism in leg and arm. Could not use either before. After prayer, the swelling left and the baby could use both leg and arm. Also there were a number of cases of chills and fever healed. A number were saved, and 9 were baptized in the Spirit as in Acts 2:4. There was good attendance, and the country was stirred. Pray for the work.—Evang. J. D. Philfer.

FARMERS BRANCH, TEX.—Began a meeting here July 15 to continue to Aug. 1 or longer. The Lord blessed His Word with signs following. There was a large congregation of good honest-hearted people from all parts of the country. Pray for us and for the people. We are trusting the Lord for a Holy Ghost revival to sweep over this new field.—G. P. Johnson, El Dorado, Ark.

MEXIA, TEXAS.—We are glad to report victory from this place. People are stirred and interest is growing. 12 raised their hands for prayer last night; 3 have been saved. Also the Lord has blessed us with a tabernacle in which to worship. Pray for a great revival. Any Council preachers or workers passing are invited to stop. We need help. Milam and Red River Sts.—Pastor Paul H. Radke.

QUINLAN, TEXAS.—Dr. Morgan from Tyler and myself held a meeting at Stringtown, Texas, for 5 weeks. There were 41 Baptisms. 10 more were saved but did not get the Baptism. Brother Morgan is a gospel preacher. Any one that wants the gospel will do well to get him. Nearly all of the 41 were saved in this meeting. Also we had a glorious meeting with Brother Medley at Mexico, 5 miles east of Quinlan.—J. B. Smith.

ALTON, ILL.—These are great days here. In our regular service Saturday afternoon 11 received the Baptism of the Holy Ghost; and Sunday afternoon 14 more came through according to Acts 2:4; then the crowning service of the day came at 7:30 Sunday evening, when 20 sinners came forward and gave their hearts to Christ. We baptized 68 precious souls in the watery grave down in the "Father of Waters," the great Mississippi, in one afternoon. Glory to Jesus, Hallelujah!—A. W. Kortkamp, Pastor.

HOUSTON, TEX.—We are still pressing on. God meets with us in our meetings. Some of our people are going through quite a test now, as we have what is called the dengue fever. Makes them quite sick for a few days. Keeps us praying; but we thank God that He hears and answers in the healing of their bodies. Praise His holy name. He is just the same today. So we thank God for good earnest saints who are holding on to Him. We have seven white missions now in Houston, all trying to do good and save souls. Of course it weakens us somewhat in numbers; but we thank God and take courage. Pray for us.—Wm. Morwood.

BLOOM, WIS.—We began meeting here June 11. God sealed the first meeting as His own. A number were saved the first Sunday. As the meeting continued, the tide continued to rise, until it went beyond anything we had ever seen in these parts. Many were laid low by the mighty power of God, and hundreds have thronged the tent watching them. Upwards of 100 have been gloriously saved, and I guess at least 75 have been filled with the Holy Ghost, among them many rough Catholics. I have baptized 61 in water, and more are to be baptized next Sunday. The meeting continues and a large church building is already under construction. Eternity alone will reveal the good that has been done in this meeting. Pray for us that God will continue to smile on our work for Him.—J. L. Slay.

Some good reports had to be held over for lack of space.

WHICH IS THE BANNER PENTECOSTAL STATE.

During the past two weeks there has been an encouraging increase in the number of new subscriptions. Texas takes first place with 141, followed by Pennsylvania and Ohio, both of which sent in 97. The fourth and fifth places are taken by Missouri and California, each sending in 85 new subscriptions. Arkansas sent 40; Kentucky, 36; New York, 35; Maryland, 21; Washington and Mississippi, 19; Kansas, 18; Alabama and Illinois, 15; Louisiana, 13; Idaho, Oregon and Virginia, 11. Other states sent in smaller numbers.

We are still offering the evangel from now until Jan 1st next for 25 cents (Canada, 30 cents). Let us see how many new subscriptions can be gotten at this low rate during the next two weeks. We will gladly send free sample copies to any who will make an effort to secure new subscriptions.

DUNSMUIR, CAL.—Wife and I have been laboring in Oroville, Calif. for the past six months. We have had a blessed time while there. A number were saved and baptized in the Holy Spirit. We have resigned there and are going to take charge of the Pentecostal Church in Dunsmuir, Cal., while Brother Draper, the Pastor, is on an evangelistic trip south. We have a splendid prayer band here in Dunsmuir, and are expecting God to work in our midst this winter. We ask an interest in your prayers.—C. Radley and wife, P. O. Bx. 353.

BELLINGHAM, WASH.—Glad to report victory. God is working in a wonderful way in this needy city. Had a visit of Sister Cornelia Jones Robertson and workers from Los Angeles. The slain of the Lord were many. Truly the Lord confirmed His Word with signs following. Many were healed; 6 were saved last night; 1 baptized, speaking in tongues. The altar was filled with seekers; saints refreshed; sinners saved; many under deep conviction. We have had a hard fight here; but, glory be to God, we have a glorious victory through our Jesus. Glory to His name. Pray for us, that this city may be stirred and that God will use us for His glory and for the extension of His kingdom.—B. Gillespie, Pastor.

WHITT, TEXAS.—Praise the Lord. Our Camp Meeting was a wonderful success. Twenty-three days of real old time Pentecost. Closed the camp Sunday night. More than 20 were at the altar last service. About 25 saved and reclaimed; 23 baptized with the Holy Ghost as in Acts 2:4. We held two special healing services, and some wonderful things were done in the name of the Lord.—One man 60 odd years old was healed instantly of rheumatism which had kept him in pain 14 years. A man more than 70, had suffered for years with kidney trouble. Seven physicians had done their best and still he suffered. But, praise the Lord, the disease was rebuked in the name of Jesus and he was healed instantly. A Mexican boy who had crippled feet and had not walked in more than 20 years, was prayed for and he walked more than 40 steps while under the anointing. He came back several times, and walked better each time. Pray for his complete healing. We are continuing the revival another week. 17 were baptized in water Sunday, 2 before and several more to follow.

Later.—Praise the Lord. One more week of victory and our meeting still continues. More than 50 saved or reclaimed; 37 baptized in the Spirit; several healed and 24 baptized in water in the last several days. Our beloved Brother and Sister Rawle of Bridgport left us this morning after a stay of more than three weeks, in which time they rendered much effective service in message and song. Our meeting continues for a while yet as the Lord leads.—Lottie Whitworth.

"AT HOME WITH THE LORD."

Brother R. M. Minshall, one of our Council ministers, and for 30 years a preacher of the Gospel, passed on to be with the Lord on August 16, 1922. He suffered a heavy stroke of paralysis on February 3rd, from which he never recovered. "To depart and be with Christ—is far better." His widow writes, "I am left alone, but trusting in the Lord to carry me through." Let the saints pray that the comfort of the Lord may abound unto her and sustain her. "We sorrow now as others who have no hope." "Comfort one another with these words" (1 Thess. 4:13-18).

WELLSTON, OKLA.—The Okla. State campmeeting closed with victory. The Spirit of unity that prevailed throughout the entire meeting was a great encouragement to all who attended the camp. The meeting was well attended from all parts of the State, and we believe that there is a closer fellowship between many of the Assemblies and brethren than before this campmeeting. God wonderfully blessed Bro. John Goben in giving out the Word in both the day and night services; and the saints were strengthened through his ministry.

The Spirit of the Lord was present in the two large healing services which were held. Many were prayed for, and many testified to definite help.

Aug. 17 was special Missionary day, and was a blessing to all who were present. Sister Willa E. Lowther, returned missionary from South China, and Bro. H. E. Bowley, returned missionary from Africa, were with us. The large altar service was soul stirring as many dedicated their lives anew to the service of Christ.

The general attendance was very large, and every requirement was so sufficiently met that our hearts were made to rejoice with thanksgiving to the dear Lord.—D. E. Collins, Pastor.

SPRINGFIELD, MO.—We have just closed a big city wide campaign under the leadership of Evangelist Bert Williams of Perry, N. Y. The meetings were held in a 60 x 90 tent erected beside our church. The Southern Missouri District Council held their camp here from July 28th to Aug. 6th, without causing any break in the meeting, but greatly augmenting the spiritual tide. Bro. D. W. Kerr's teaching proved a most helpful feature of this camp; likewise the music, which was in charge of Bro. W. C. Pelree. More than 200 persons were seekers at the altar during the campaign, a large number were saved and a goodly number received the Baptism in the Holy Spirit with the scriptural evidence of speaking in other tongues as the Spirit gave utterance. There were many remarkable healings. One case was that of a young woman who was afflicted with a malady that baffled the physicians. Her suffering had been excruciating and constant for 11 weeks. Opium and cigarettes had bound her a helpless victim for a long time. She was saved and completely delivered from all craving for opium and tobacco and is sound and well. Her face is peaceful and happy now and she is seeking the Baptism. The results of the campaign are exceedingly gratifying, and our assembly will be increased 50 per cent as a result of the campaign.

Bro. Williams is a new man with the Council but he has won all our hearts here. He is a clean, strong, gifted man with the anointing of God upon him. He has been a successful evangelist and pastor in the Baptist denomination. I heartily recommend Bro. Williams to our brethren of the Council as a man who can be trusted with large evangelistic campaigns. His message is predominantly evangelistic. He constantly strikes at the sinner's heart to get him saved. At the same time he never ceased to give forth the truth of the necessity of the Baptism in the Holy Spirit.—Herman L. Harvey, Pastor.

TERRE HAUTE, IND.—I started a meeting here Friday night in a tent, Brother James G. Williamson and the Assembly are cooperating. Sunday evening—last night—was the third night of the meeting and over one thousand people were present. Sinners are getting saved in every service. Great interest is being aroused. We are expecting great things. I enclose you a clipping from the Terre Haute Star of Saturday morning, and also a clipping from the Star of this morning, and the Tribune of Sunday to show what interest the public is taking in the campaign. Pray as earnestly as you ever prayed, brethren, that Terre Haute may be taken for the Lord.—A. W. Kortkamp, Alton, Ill.

EDOM, TEXAS.—Glad to report victory and success in a meeting just closed at Flat Woods Assembly. The saints were built up, and all came to unity. The power of God was present to save and baptize and heal. A goodly number were saved, and 12 received the Baptism as in Acts 2:4. The last night was indeed a wonderful time. Some tar led for the Holy Ghost until daylight the next morning; 4 were saved and three received the Baptism the last night. One Methodist minister was at the altar for the Baptism. I am now in the battle near Edgewood. I covet the prayers of the saints. They called me as pastor at Edom. Pray that God will keep me humble.—J. W. Gary.

WEST VIRGINIA.—Conditions are very bad here yet and will not be any better for some time. Many parts of this state need workers and the workers would have to be supported from outside. I am visiting some of the assemblies in the North and am writing to others for help. Several are responding. If you have any old clothing that can be worn, or shoes, for men, women or children, and good Pentecostal papers or song books, I will be glad to take care of it if you ship it to me, charges prepaid. I want to get it before fall. And if you have a missionary in your assembly, write me and I will give you a location, and then you can send them and support them. We plead with you to help us. It is no trouble to get 300 to 500 to preach to in a small coal camp here.—A. J. Berry, Acme.

HOUSTON, ARK.—Last February we resigned the pastorate of the assembly at Tanlequah, Okla. that we might again take up evangelistic work, in which we have spent nearly all our ministry. Our hearts yearn over the fields white for the harvest. My first meeting was near Buffalo, where I was hindered by the floods. Since then I have been in Cement, Chickasha, Nippakah, Ada, Wilson near Tussy, Okla., and Hattleville, Ark. Now I am here in Houston. Conviction is on the people, and they are coming to the altar, crying with loud voices, and are being delivered from sin. At Wilson, Okla., several notable miracles were wrought. One was the restoration of sight to a blind man. He had been led to the meetings night after night; but the day after he was prayed for he went about the town alone. The first thing he saw was the light at the rear of the tabernacle; then he laid his hand upon my shoulder and exclaimed, "I can see your face." Then he arose shouting and praising God and saying, "I can see your faces." Among others saved at Hattleville, were two school teachers to whom I preached the faith several years ago. They are bright and shining lights for Jesus. Nothing gives us more joy than to meet our children in Christ Jesus and to learn they fare well.

I have collapsed twice in the past five years because of hard preaching; but I am praising God because He has given me strength to preach more this spring and summer than ever, and my strength is the best that it ever was, and the lubricating oil still holds out.—Evang. L. D. Partan.

DALLAS, TEXAS.—Bro. A. H. Argue, his son Watson, and daughter Zelma, came to us in the fulness of the blessing, to hold our summer campaign in the mammoth tent at Fair Park.

From the first the power of God was in our midst. The long altar was filled night after night with men and women who wept their way to the cross. Large crowds attended this meeting and we feel sure the Gospel seed fell upon good ground in many hearts with whom we have not yet met.

The spirit of this meeting was beautiful indeed. Brother Argue won the hearts of the people of Dallas and many are making inquiries as to when he will return. Truly our brother has the fruits of the Spirit in his life and proves to all that he has been with Jesus. Many were filled with the Holy Ghost according to Acts 2:4—7 or 8 coming through to the Baptism in one service. How wonderful it was to see the glory of God resting upon the people! The shouts of glory would sometimes compel the open air theater across the way to change their program—it being impossible to hear the words of the actors because of the rejoicing in our tent.

Brother Watson and Sister Zelma were faithful in the song services and delighted the audience with their trombone duets. God put His blessing upon these two dear young people in giving out His Word and made them a great blessing to the young people of our assembly.

Sister Zelma's talks to the young girls and women were greatly appreciated and brought forth fruit for the Master.

Many said this meeting was one of the best meetings ever held in Dallas. God bless this Evangelistic party who labor so faithfully to build up God's cause wherever they go. They have indeed been a blessing to us and our assembly. And when we say that, many, many hearts in Dallas answer back, "God bless them." We kept no definite count of the people who sought God, but suffice to say that numbers were saved, numbers filled with the Holy Ghost and numbers healed in this revival.—Pastor H. E. Alford and wife.

PETROLIA, TEXAS.—Closed a 5 weeks meeting last night with much victory after a hard battle with the enemy. 58 saved, and 45 received the Baptism in the Holy Ghost as in Acts 2:4. Wife and I came here from Wichita Falls with some workers and started a meeting. For the first two weeks the battle was hard; but we held on to God, and the breakthrough came finally. The crowds began to increase until we could not take care of them. We enlarged our seating capacity the second time; still we could not accommodate all. From 500 to 3,000 attended the meeting. 16 were baptized in water last Sunday, and there remains a goodly number for next Sunday. The country is stirred for miles around. Some mighty healings were wrought. One lady was healed of blindness who had not seen for years. A child was healed of contract on the eye. Another was healed of fever. And there were a number of other cases too various to mention. We are now building a church here. Just as soon as we get it built, we will start another meeting. The town did not want this one to stop; but it had to stop, to build the house. We have accepted the work here in connection with that at Wichita Falls.—J. C. Helms and wife.

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By W. Lincoln.

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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.

THE ANNUAL MISSIONARY REPORT.

The annual report of the Missionary Treasurer is generally made after the first day of September. It is yet too early for the Missionary Treasurer to make a full report of the progress of our Pentecostal missions during the past year, but we are planning to prepare a full report which will be published in booklet form so that all who are interested in the Pentecostal Missionary program may have a copy.

Some things are evident, however, without going extensively into our records. As the books of the Missionary Treasurer are kept in balance from month to month, it is an easy matter to compile a brief report of the total receipts and expenditures of missionary offerings.

The books of the Treasurer show that during the year which ends September 1st, 1922, the total receipts for missionary purposes was \$104,205.70. The total for the previous year was \$107,953.55. This means that for the second time in the history of the Foreign Missions Department there has been a decrease in missionary offerings. The first time occurred in 1915 during the days of the New Issue crisis. After that crisis had been safely past, there was a steady increase in missionary confidence and a corresponding increase in missionary giving. Each year showed a substantial increase in giving until the present year, when it is found that the missionaries received just \$3,747.85 less than for the previous year.

We have tried to place before the Pentecostal constituency the great needs of the mission field from time to time. We have done our best to arouse enthusiasm and inspire conviction for the evangelization of the world. To some extent we have succeeded, for which we thank God and take courage. People have given during the past year who never gave to missions before. Every month we have received a number of offerings from persons and assemblies from whom we had never before heard. And yet in spite of this, the offerings have fallen off and we must report a decrease.

That the condition we are now facing is not confined to the Assemblies of God alone is proved by the fact that every other receiving center reports the same falling off. Miss Reiff of Chicago generally sends out about \$1,000 a month to the missionaries, but for the month of August her offerings were only \$573.18. Brother Bruce writes from Rochester that "the missionary receipts here seem to be going from bad to worse as you will see by the enclosed report. I can not understand why this should be, as people seem to be better employed than they were a while ago. We can only pray the Lord will stir the people to give as they should." The offerings received by Elim for the

month of August amounted to \$185.89. The report from Brother McAlister for the month of August has just been received and Brother McAlister reports similarly to the other centers. He writes, "We are short several hundred dollars as compared with other months."

The story is coming from Africa, China and India that missionaries who had been receiving personal offerings from friends instead of through the receiving and distributing centers, are suffering greatly, for these offerings have been falling off. There has been a tendency to feel that these friends are now sending through the distributing centers and Missionary Treasurers instead of direct to the missionary as formerly, but if this were true, the Missionary treasurers would find an increase of funds instead of a decrease. The truth of the matter is that these personal friends are for some reason or other failing to look after the missionaries as they have been doing. The consequence is that there is suffering on the part of the missionaries, the work is hindered and much of it is forced to close up for lack of means to go forward.

Recently we have received reports of missionary societies which reveal that these societies are faced with the same problems that we are confronting. Some of these societies are borrowing huge sums of money to keep the work going, hoping to be able to pay the money back at some future time when offerings increase. Other societies are actually closing down stations and recalling missionaries from the field, in an effort to keep expenses down on a level with the income being received for missions.

We do not believe in borrowing money to be used for missionary purposes, and so can not follow the example of the societies. The work is the Lord's and not ours. As long as we look upon it as ours, then God will let us hold the bag, but when we throw the responsibility upon Him, and pray through, then He will meet us and keep the work going. We must rise up and do our best. Even if times are perilous and the tribulation clouds are gathering; even though we hear the sound of distant thunder and see the flashes of lightning on the horizon; even though we are short-handed for men and money, the harvest is there ready to be gathered in and we must work while it is day, doing the best we can with the means that God puts into our hands. The night cometh when no man can work. Are we approaching that day? It would seem so, if we read aright the signs of the times.

But we thank God that the decrease was so little after all. It only amounted to 3 1/2%. It might have been a great deal larger. So God has sustained us and the bare necessities for living have been provided, as Elijah was provided

for at the Brook Kedron. So let us pray on and believe the Lord that during the coming year the clouds will lift sufficiently that every need of the missionaries may be supplied and a great harvest of souls be gathered in before the night cometh.

THE WORK IS GROWING IN RUSSIA.

Bro J. E. Veroneas writes from Odessa, Russia. "I thank God and thank you very much for the provisions you sent me. God is giving good progress in our work and blesses us very wonderfully. We have four new missions. Glory to Jesus! Amen! I have some letters from Petrograd and Moscow for visiting these cities, and if God will help me, I think I will be there in the month of September."

Bro. Harland Lawler requests special prayer for his eldest son, now going through his fourth hot summer in Shanghai, China. The child has been complaining about feeling tired and says he has distress in his stomach. God can keep the babies of the missionaries. Pray for them all.

ANNOUNCEMENT.

Brother and Sister John R. Spence were made very happy when a baby girl was born to them on August 8th at Marao, S. China. The new missionary was named Margaret Blanche Spence and she weighed 8 pounds at birth. We join the friends of Brother and Sister Spence in extending hearty congratulations.

LEAVING THE FIELD.

Because of broken down nerves and ill health, Brother Leerer has been compelled to bring his wife home from Africa. Brother and Sister Leerer have been working in the Mossi Tribe in the French Sudan and God has been blessing them mightily. It is with much regret that Brother Leerer feels the necessity of leaving the field. They expect to arrive in America about the time this note is published.

Miss Katharine Kirsch, who is one of the party which sailed recently for Liberia, writes from Hamburg, Germany. "Truly our hearts are filled with praise and gratitude to God as this day finds us with our faces turned towards Africa again. Praise God for supplying our needs and making a way for us to return to the field. We are expecting to leave Hamburg for Cape Palmas about the 28th of July. Our faith is reaching out for great things in Liberia. Truly our expectation is from Him. Please remember us in prayer."

Sister Jennie Farnsworth writes of what the Gospel has accomplished in the lives of the Mossi people in the French Sudan in the short time since the missionaries have been there. She writes, "One of our boys, having been arrested by a false accusation, was immediately released, not having to spend even a half hour in the prison house. He had the witness in his heart that God was going to help him before any step had been taken to sift the matter. Others have been conscious of God's help as they have called upon Him in time of physical suffering. One laid his hands on a native woman who was suffering after having told her how we had prayed for him and that God's Word said to do so. God honored his simple faith and the woman was healed. Miss Peoples and Mr. Leerer are our interpreters in preaching. The rest of us can pray a little and manage our purchasing, etc. in the native language. Brother Wright starts on an itinerary, perhaps on the morrow, expecting to be absent for a month or more if all goes well with him and with us. He is taking two of the Christian boys with him, who understand both Bambara and Mossi."

ANOTHER WORKER CALLED HOME.

Bro. J. L. Lugo and Brother Frank Finkenbinder both write of the homelings of Brother Collazo, one of the best native preachers in Porto Rico. Brother Collazo went home to be with the Lord on July 29th. Brother Lugo writes, "Brother Collazo died praising the Lord and speaking in other tongues. He worked hard in Arecibo and Isote and I must say that he gave his life for the Master. I praise God for the assurance of seeing him sometime." Brother Finkenbinder writes, "I was with Brother Collazo at the time and it was precious to see the faith that was manifested. He simply gave over his spirit and went home. There was no struggling at all. I had to change the corpse, wash it and dress it. This was my first attempt, and I found it a little difficult all alone, for no one else seemed to have the grace to do it. I was perfectly strong all the way through but was very weak the next day. It fell to my lot, after having been up with him all night, washing and dressing him, to preach the funeral sermon about 5 p. m. of the same day."

Ada B. Buchwalter writes from South West China, "I wrote you from Lan Ping, I think. We had a very blessed time every place we went and we are trusting for a rich harvest. Many came to visit us and inquired into the way of salvation but when they found out it meant to give up opium, gambling, etc., they (like the rich man) went away sorrowful. However we do praise the Lord for His working and many heard the Word for the first time. We stayed at a place called in Pen Kai along the Mekong River and the Lord did bless. The children as well as the big people came every night to be taught the hymns, and before we left it was lovely to hear them sing 'Yes, Jesus loves me,' in Chinese. There was also a big market there twice a month and crowds attended, so we had a good opportunity of preaching and also of selling books. Some came from across the river on the rope bridge.

"After being there a month, we felt led to return to Wei Shi as we had been away over three months, and on the way back we had good times. The people said, 'We were looking for you as you said you would return in the fourth moon.' At Shi Teng, four women really took their stand for the Lord this time. They told us when there was sickness all around the Lord protected them, and it was surprising how much they remembered of what we had preached to them. I was so tired when we reached there; it seemed every bone in my body ached as I rode a mule that just about shook me to pieces; but you know when I heard them tell how the Lord protected them and also how eager they were to learn more, new life came from above and I was strengthened. Praise the Lord!

"At another village the people begged us to stay. They said they would feed the horses and give us of what they had. But as our horses were hired, we had to go on as we already had stopped a few days on the road. Oh surely the harvest is great and the laborers are few. My faith often times falls to pray for workers for this place as few are willing to live in such isolation. Of course it is far more pleasant to live near the coast where one can go to big conventions and see other people. We also live very simple here and when we travel live entirely on Chinese food—rice and vegetables—at home it is also Chinese food but cooked foreign style. The only articles we get from abroad are soda, cocoa and baking powder.

"The Lord is moving amongst the tribes here on the mountains and a number have repented and are calling for workers to teach them. The Lord is answering prayer and we are trusting for a mighty revival amongst them. They are much oppressed by the Chinese and are humble people. We are looking for great things and God is faithful. Praise His name!"

Mrs. E. J. Mader writes from Shanghai, China, "We want to praise God for the way He is working in the village work. Bro. Harland Lawler and Mr. Mader went out to a village of over 10,000 people and held a meeting. They met a man on the way back from the first village and he asked them to come and hold meetings in his village and he would give them a room. The people are very desirous that a mission be opened there. So the brethren have gone there every Sunday afternoon, and the building they have is crowded at every meeting. The Chinese have also furnished some benches. This work has been opened by the Chinese themselves. Pray much for this work and for the villages. There are many villages around here with no Gospel light."

BROTHER KELLEY ILL WITH FEVER.

On August 29th we received a cablegram from South China, containing just three words, "KELLEY FEVER PRAY." Brother Kelley has been overworked and is undoubtedly in a run down condition. In addition to this the work has had to retrench for offerings have been steadily falling off for the past year or more. This has been a cause for great concern to Brother Kelley and undoubtedly has helped toward this attack from the enemy. Pray mightily that God will deliver him and restore him to health. Also pray that the pressure will let up on financial lines so that the work of God in South China can go forward.

BROTHER BARRICK SLOWLY RECOVERING.

On July 6th we received a cable from India notifying us that Brother Barrack and Brother Nicodem were down with typhoid fever. Brother Nicodem must be recovering the fastest, although we understand that his heart is bothering him a great deal. But Brother Barrick is having a harder time, for a second cable was received on August 23th notifying us that Barrick was but slowly recovering and was in need of funds. This has been a long hard pull of two months and Brother Barrick needs a touch from the Lord. Undoubtedly this enforced time of inaction and illness has brought its special needs and Brother Barrick needs special financial help. The missionary treasurer is ready to do what he can to relieve the financial pressure and solicits the prayers of God's people in behalf of Brother Barrick.

SISTER J. J. MUELLER WITH JESUS.

We regret to announce the death of Sister Mueller, the wife of Brother J. J. Mueller who has been laboring at Laheria Sarai, N. India for some time. A cable was received on August 30th from Brother W. K. Norton, the chairman of the North India District Council, as follows:

"We regret to report the death of the wife of J. J. Mueller on August 29th. Typhoid fever. Notify relatives."

The news was very sudden, for no word had previously been received concerning her illness, although cables had been received concerning the illness of other missionaries in India. May the Lord comfort the heart of our Brother Mueller and give him clear guidance concerning the future.

Sister Mueller was a former student of Elm Bible Training School and was accepted by the General Council for missionary work in India in February, 1919. She left with her husband for India on December 31st, 1920, where they joined Brother and Sister Mahaffey in the work at Laheria Sarai in Bihar State. Sister Mueller was born on the 14th day of March, 1886 and on the day of her death was 36 years 2 1/2 months and fifteen days old.

A MISSIONARY WATCH.

An "O" size ladies' Waltham watch has been sent in to the Missionary Treasurer to be sold for missions. This watch has a 20 year gold case, open face, with elip on bottom for a wrist band. It was purchased six years ago for \$17.50. Has a new spring and has been cleaned recently. It is keeping excellent time. The Missionary treasurer will sell it to the highest bidder, the money all to go for Foreign Mission work.

Chas. C. Personetus writes from Klukwan Alaska, "The Lord has been blessing in the meetings and several have been saved and one reclaimed. Brother and Sister Shoemaker of Skagway have been assisting in the meetings for a couple of weeks. We have had two baptismal services in which four have been baptized and we are expecting to have another in a few days when two more at least will be baptized. These are all young people and they are so happy in their new found joy. They have left off dancing and moving pictures and they say they were never so happy. We are praying that others will be brought to accept the Lord as their Saviour and that they shall be led into the fulness of the Holy Ghost."

ON THE MEXICAN BORDER.

Brother E. C. Ball writes, "We appreciate what you do for the missionaries as we realize you sacrifice a great deal for them. In many of the churches as much as 13 per cent of a dollar is used in the support of the Missionary Department. When we know that 100 per cent of every missionary offering goes to the field, our people should appreciate the fact and enclose a few pennies at least for the Missionary Dept.

"On August 19th I visited our new mission in Karnes City. While there I baptized 14 in water. Our work there, while only about four months old (I believe five now) has grown to over fifty believers. Fully a dozen there now have the Baptism in the Spirit, and many, many are saved. I found that the brethren are scattered over a territory of some 12 miles, yet they assemble for service regularly.

"The Karnes City brethren are also starting a mission in Nordheim. They work it this way:—the pastor got a few of the brethren to go there and pick cotton, and as they pick, they also sow the gospel seed among the other pickers. Then he (the pastor) visits and preaches and an Assembly will surely soon appear in Nordheim.

"The next day (Sunday) I baptized six in San Antonio, a part of the fruit of the special open-air meetings of two weeks before. We now have about 100 of our brethren out in the cotton fields over this part of the state, and by keeping them supplied with tracts, we are reaching many others with the story of Jesus.

"I have just returned from old Mexico. I visited Monterrey, N. L. first. There I found some twelve brethren holding three meetings weekly and there are very good prospects for a fine work there. Brother Orozco, my assistant in San Antonio, left last night for Monterrey to take charge of the work. I expect him to do a good work.

"Then I visited Cecilia, near Tampico, where Tendulo Gonzalez has been working. Next I visited Miquizitlan, Coah. There Brother Cesario Bureliza is pastor. He is doing a good work. They have their church building about half up, and hope to complete it by the new year. The Sunday I was there, fifteen were baptized in water. He has about 25 in his Assembly. He also visits Esperanza, Acuitlan, Palau and other nearby towns. That is a fine section of Mexico and I do hope we can get another work into that field soon. You can't realize how I myself long to be in Mexico, but I don't see how I could turn loose of the work in Texas. I will be patient and go when He opens the way."

HEALED BY THE POWER OF GOD**The Ministry of Bro. Wigglesworth and His Future Movements.**

A number of letters have come to this office asking if Bro. Smith Wigglesworth can hold meetings at different assemblies. He is waiting on the Lord about these calls and is praying about his future movements. He writes us that he expects to hold meetings in San Jose and Oakland, Cal., during the latter part of September and the early part of October, and he hopes that he will be able to start a campaign in Springfield, Mo., on October 15th. We hope to insert fuller announcement concerning this last meeting in the next Evangel.

A correspondent, Mrs. F. E. Braithwaite, sends us a large number of testimonies of healing from Australia, where Bro. Wigglesworth has lately been ministering.

Kathleen Gay 107 Rowe St. North Fitzroy, testifies, "I feel I must express my deep gratitude for blessing received. Only those who have been in the furnace of affliction can realize the joy of deliverance. It seems even now too wonderful after 14 years of anguish, sleeplessness, and spiritual depression caused by the bondage of the adversary that these are things of the past. As you say, consumption is of the devil and only the Lion of Judah could have delivered me from this scourge which has made my body a mass of corruption. Now I am free. Hallelujah!"

Mrs. J. Slincock, of Horsham, Victoria, writes, "I was prayed for in Melbourne and the evil spirit commanded to come out. I had a polypus growth in my nose. It had been there 18 years. When I came home from Melbourne the growth all broke up and came away, for which I praise God. I also had a pain under my left breast which had troubled me 12 years. I think it was leakage of the heart, as sorrow had caused it in the first place. At times I used to vomit blood. I had deliverance from that also. All praise to our wonderful Jesus."

Catherine Rutherford, of 32 Emerald St., Collingwood, writes, "I have had liver complaint all my life. When quite a young girl I was treated by the best doctors, but it always returned. At times I was unable to turn over in bed without help. The last 12 months my kidneys were bad and my legs swollen with much cramp. I had varicose veins with lumps larger than an egg. Now, glory to God, all has gone—disappeared as soon as hands were laid on me in the name of Jesus."

L. M. Buchanan writes of the meetings held in Sydney:

"A woman who was to have undergone an operation yesterday went to the doctor, who said that there was neither misplacement nor inflammation. When she told him the reason he said that she would soon be worse. Another who was to have undergone several operations because the work could not be done in one, testifies that she was free, and that the Lord had lengthened her leg two inches and that instead of limping she is now walking perfectly. Another mother brought her little boy who had fits all day long. He was prayed for at the meeting and after the evangelist had gone he had a fit worse than before. The unbelievers' sarcasm was to be heard all over the building. Two days later the mother returned to say that the child had not had another fit. A little girl aged five years old, who had been stone deaf three years, received her healing at once. The healings have been too numerous to mention and the preaching of the Word was wonderful."

At the meeting at Geelong, one testified, "I had a withered hand for 14 years. When Mr. Wigglesworth was here a month ago it was cured."

At Parkes a quarter of the population tried to get into the theatre. The preaching was wonderful and also the healings. A little girl, deaf for six years, ear drums burst and bleed, was instantly healed. Her brother, blind in one eye, received his sight immediately he was prayed for. The daily papers say that no meetings on a religious line equal to these had ever been experienced in Parkes.

A teacher at Bunbank Methodist Sunday School testifies to healing of rheumatoid arthritis. "A doctor examined me in the beginning of December, 1911, and told me I would need new joints to walk. He said he would defy anyone to cure me, and although I improved in health I did not walk better. On April 4th I went to be prayed with, and believed God would heal me. As hands were placed on my head in the name of Jesus, I felt the power of God go right through me. After the meeting I walked down three flights of stairs without a stick for the first time for sixteen years, and I have no use for a stick since. I have always tried to impress upon the juniors the power of prayer, but I had not realized I would have to demonstrate it in my own life. After testifying in the Sunday School, I asked all who were Christians or who would become so to stand. Every teacher and every scholar stood, and so we sang the Doxology. Men of the world have told me 'It has set them thinking.' There is no evidence now that I had ever rheumatoid arthritis. Praise God!"

Bro. Wigglesworth writes of his meeting in Wellington, New Zealand. "The New Zealand visit has been the best I have had on the lines of moving a city toward holiness and godly fear. Thirty of the principal men pleaded with me that I would stay longer. There has been a harvest of

souls and over 2,000 were prayed for for healing. About 2,000 came down to the quay, singing and testifying and I spoke to them. A daily paper quotes the following healings, saying that any one can secure the names and addresses at the Dominion office.

A dairyman had for 3 years suffered with chronic gastritis and paralysis of both legs from the hips downward and could only drag along with crutches. He testifies, "On June 4th I attended the Town Hall. I was anointed, hands were laid upon me, and Mr. Wigglesworth told me to walk. I handed him my crutches and walked home. For 14 years I have had a cyst on the back of my neck. It increased in size to the size of an egg. The next morning I found it had completely disappeared."

A lady testifies, "Over 3 years ago varicose veins in my legs broke. I was twice in hospital, but when I used the legs the veins burst open. The last time they were cut and an ulcer formed. I had to walk with a stick and could only limp. I went to the Town Hall. I had faith that Jesus would heal me. The pain ceased and I was able to leave my stick and walk to the car. My leg is sound and the ulcer is daily healing. I am now able to wash and do my housework."

Another Wellington lady says that her son (age 11) 6 years ago broke his arm. It was badly set and he could not bend it properly. It was massaged for 12 months without any benefit. It is healed. Also her daughter, who suffered from adenoids, was healed.

A lady from Ngalo, aged 20, has suffered from double curvature of the spine from infancy. She could not walk until 4 years of age and could only rise from the floor by pulling herself up with both hands. One leg was 3 inches shorter and less in circumference. She went to many hospitals and was sent home incurable. She states, "As soon as hands were laid upon me I was healed, my spine was straightened; in a few days my leg lengthened, and my hip, which was diseased, was healed."

The following testimonies appeared in the "Good News" of Melbourne:

For many years I suffered from bronchitis and asthma. I had pains in my chest and was very short of breath. I went to the meetings at the Olympia and Mr. Wigglesworth laid hands on me, and rebuked the evil spirit. I felt the power of God go right through me. I was immediately healed, and have not had a pain since. I was on Feb. 4th, 1922, dressing my little girls when Thelma, aged 4, fell. I picked her up and found her bleeding at the mouth. The scissors were in her hand, and she ran the point through her lips. Her mouth began to swell, and I said, "Dear Jesus, don't let her go any further." I hurried to the Good News Hall and the secretary carried her to Mr. Wigglesworth, who was at breakfast. In a few minutes the lady brought her back, with her mouth closed, and perfectly healed. The child told me that the gentleman had laid his hands on her lips and prayed, and that Jesus had made her better.—J. M. Henderson.

I was born with a weak, crooked ankle. I was anointed at the Olympia and it was immediately straightened and made strong. I had to wear a specially formed boot and straps, these are no use to me now, I have bought ordinary boots. Medical men had attended me and could do nothing.—Lily Ward.

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EASTERN CANADIAN CONFERENCE & CONVENTION.

The Eastern District of the Pentecostal Assemblies of Canada, District Council of the General Council, Assemblies of God U. S. A. will, D. V. convene at Kitchener, Ont. Oct. 5th to 15th. We expect to have with us Bro. E. N. Bell, Chairman of the General Council, Evangelist W. T. Gaston of Springfield, Mo., H. M. Cadwalder, Chairman of the Western District of the P. A. of C. and we hope a short visit at least from Bro. Gortner of Cleveland, Ohio. All those expecting to come write Pastor G. A. Chambers before Oct. 1st. We especially urge upon all workers to be present and all holding credentials kindly renew before Oct. 1st with Bro. R. E. McAlister, 740 Queens Ave., London, Ont. All our Canadian friends coming buy a single first class ticket and ask the agent for a convention certificate, which if enough comes, will afford you a cheap return home. This is not only a call to business but to prayer and to seek God's face in humility for a larger vision of Himself and fellow workers with each other and a mighty revival, as well as to receive instruction from the Word. Each Assembly should lift an offering for the expense of your Pastor and one or two delegates. Both R. R. run to Kitchener.—Geo. A. Chambers, Chairman.

CLEVELAND CONVENTION.

The Annual Missionary Convention of the Pentecostal Church of Cleveland, Ohio, will be held in the Church, East 57th Street and White Ave., Oct. 13-22. Pastor George Bowie of Newark, N. J., and Miss Alice E. Luce, author of "Pictures of Pentecost in the Old Testament," will minister in the Word. A number of Spirit-filled missionaries are expected to be present, and to take part. The church can undertake to give financial remuneration only to regularly invited workers but will endeavor to provide for the entertainment of all ministers or missionaries in good standing with the General Council of the Assemblies of God.

SOUTHEASTERN DISTRICT COUNCIL

It has been decided by the officials of the Southeastern District Council, and the majority concerned, that it will be to the advantage of all to change both the date and location of the next Alabama, Florida and Georgia district council meeting. Therefore, the next council will convene October 10-14th 1922, in connection with the Dothan Annual Camp Meeting at Dothan Alabama, instead of New Brockton, Ala., December 5-9th.

As important matters are pending action and disposition, we urge all ministers to attend. Come prepared to stay throughout the entire session. All churches in the district are especially urged to send qualified delegates.

All attending will be entertained on the free-will offering plan as far as the Lord provides. The Camp Meeting committee will make a detailed announcement of the Meeting later.—J. M. Graham, Chairman, L. Wooten, G. Presbyter.

OPENING OF BEREIA TABERNACLE

THE EIGHTH ANNUAL CONVENTION of the Pentecostal Assembly of Detroit, Michigan will be held in their new building corner of 4th and Forest Aves. Sept. 28th to Oct. 8th, inclusive. Dedication service to be held Oct. 8th. Brother J. N. Gortner of Cleveland, Ohio, Evangelist C. A. McKinney, and William Lambert Brandt, associate Chairman of the Central District Council, Miss Marguerite Flint of India, Miss Minnie Schlegel of the Islands of Margarita, South America and other good workers will be with us. We ask the saints to pray that GOD may be glorified in the salvation of many souls during this convention, and that we may have a real time of refreshing.—Pastor J. R. Kline, 1689 Brainard St. Detroit, Mich.

WESTERN WEST VIRGINIA AND EASTERN KENTUCKY DISTRICT COUNCIL

will be held at Chinnville, Ky., October 17 to 26 inclusive. Let us all make a special effort to attend this Council. Visitors will be entertained by the local assembly. Come praying the Lord to give us a successful meeting. For further information write Chairman Jacob Miller, Williamson, W. Va., or L. A. Sappington, Sec. 4, Treas., 2815 Montgomery St. Louisville, Ky.

TORONTO CONVENTION.

The First Annual Pentecostal Convention, to be held in the Robert Street Mission, Toronto, Canada, Sept. 28-Oct. 8. Workers:—Pastor J. N. Gortner of Cleveland, Ohio; Pastor E. F. Williams of Philadelphia, Pa.; Rev. Harvey Waggoner of India; and, possibly, Miss Alice Luce of Los Angeles Calif. We will welcome into our midst missionaries of the General Council; and, while we cannot undertake to meet the expenses of any except invited workers, we will be glad to entertain all who feel free to come. For further information write Pastor A. G. Ward, 183 Rushton Road, Toronto, Canada.

TEXAS NEW MEXICO AND ARIZONA DISTRICT COUNCIL.

of the Assemblies of God will meet, D. V., at the corner of Sunset and Tyler Sts., Oak Cliff, Dallas, Texas, October 3, 4, 5. Let every minister in the district come or send a delegate from the assembly. Please, come prepared to pay your own care to and from the District Council and have some for free will offerings on the expense for eating if possible. Our Brother Adams has taken the burden of trying to accommodate us and make us welcome for the Council. Chairman of the General Council E. N. Bell, or Secretary J. W. Welch, will be with us. Come praying the Lord to give success in choosing the district officers for the following year.—J. C. Wilder, Chairman.

ARKANSAS DISTRICT COUNCIL.

The tenth (10th) Annual Session of the Arkansas District Council will be held with the Assembly of God, at Malvern, Ark., Sept. 26-Oct. 1, inclusive. Brother Higgins has resigned the pastorate at Malvern, but I have moved my headquarters there to look after the work of the Assembly, for the time being, and to arrange for the Council session. The Malvern saints join me in an effort to make this the banner session in the history of the Council, and if the ministers will plan to attend and the Assemblies will elect and send delegates, we will not be disappointed in our endeavors.—W. Jethro Walkhall, Chairman, Box 636, Malvern, Ark.

CONVENTION AT NEW ROCHELLE, N. Y.

B. S. Moore and wife of Yokohama, Japan, missionaries, will be in charge, assisted by T. J. Machida, Japanese minister. Other workers expected. Opens Oct. 14th for 17 days, at Apostolic Faith Church, Anderson St., New Rochelle, N. Y. Special healing services, Tuesdays and Fridays. Further particulars from Pastor Thos. Thompson, 77 Oak St., New Rochelle, N. Y.

PRESS FUND.

June 25 to Sept. 1 inclusive.	
Previously reported.....	\$4,213.48
W. H., Springfield.....	.50
P. K. P. Eldora.....	.35
Mrs. W. B. L., Creal Springs.....	1.00
Mrs. C. P., East St. Louis.....	5.00
C. A. H., Central America.....	2.00
O. V. R., Grand River.....	.25
D. D. L., Massillon.....	.50
E. W., New York.....	1.00
R. W. H., Toledo.....	1.00
T. H., Bloomington.....	.50
Mrs. E. C. B., Ebenezer.....	1.00
A. F. B., Brooklyn.....	5.00
O. B., Knobnoster.....	2.00
N. H. M., Cleveland.....	5.00
Mrs. W. W. Z., Akron.....	1.00
Mrs. G. M. A., Long Pine.....	1.00
Miss L. M. P., Canada.....	1.00
C. N., No. Olmsted.....	2.00
Mrs. J. A. E., Tacoma.....	1.00
Mrs. M. V. H., New Orleans.....	2.00
A. A. B., Poughkeepsie.....	2.00
Mrs. J. G. H., Moselle.....	1.00
Mr. & Mrs. D. R. U., Pottsboro.....	1.00
Total.....	\$4,251.00
Praise the Lord!	

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PRAYER REQUESTS.

RETURNING TO GIVE THANKS.

For healing me of the flu. I was taken Sept. 18, 1920, at which time I weighed 185 pounds. My head and lungs were so affected that I suffered almost death. After losing my wife in November, 1921, I grew worse until I got where I would have rigors every day. Then I weighed only 143 pounds and was so weak that I could hardly stand alone. Everybody who saw me said that I had consumption. But after sending a request to the Evangel for prayers, the Lord healed me May 16, 1922. I now weigh 187 pounds.—T. T. Carmichael, Letona, Ark.

For the deliverance of our 3 year old boy from a fever of 104 degrees.—M. H. Olive, Taylor, Texas.

Pray For The Healing Of:—J. V. of deafness—the wife of a preacher. He is kept at home by her poor health.—Mrs. M. C. S., deafness and pains in body.—An aged widow, of inflammatory rheumatism and neuritis.—Mother, of complicated diseases, very serious given up by doctors, confined to her bed for almost a year.—E. H. of nervousness and a crippled condition due to neuritis. Have been anointed and prayed for, but have not yet received strength to walk; also that my three children may be fully saved.—A sister in bed a year and a half, heart trouble, and that the Lord will fill me with the Holy Ghost and make me a faithful servant to Him; also that 2 children may be healed; and for another sister who is sick and is going through great tribulation.—Mrs. J. S. of stomach trouble.—Mrs. M. C. C. and that I may be reclaimed; was once a Christian but have gotten cold. (Read and obey and believe 1 John 1:9).—my mother, of leakage of the heart and stomach and bowel trouble.—a brother and a sister who have been sick for a long time.—Mrs. D. E. of my right limb, which has almost made me a cripple. L. W.—a number of afflicted ones to whom the Evangel has been sent by Mrs. N. D.—my eyes, one is partly crossed; a brother with partial paralysis and epileptic fits; a little girl whose eyes are badly crossed; a lady who has continual pain in feet and limbs. T. Z. R.—J. W., an invalid for 25 or 30 years. The Evangel is being sent to him.—E. H. in a serious condition from stomach trouble and hemorrhages, very weak; my husband of severe piles, and for the restoration of the joy of the Lord; my daughter, of chronic kidney trouble and nervousness, and for deliverance at childbirth, and for her restoration to the Lord.

Pray:—for Galesburg, Ill.; so far as I know, I am the only one that believes in Pentecost; pray that I may get the Baptism, and that my husband and daughter may be saved and baptized. Mrs. J. R. Wagle, 821 Ella St.—Savannah and Ashland, Ohio. No Pentecostal work. I am the only one who fully believes in it. I am crippled with rheumatism so that I cannot walk. Am with my daughter in Ashland; but my home is in Savannah. Pray for my healing that I may go to my own home. Then, if any of your people come here, it will cost them a cent. I will furnish rooms for them. Huldah Shaw, Ashland, Ohio. R. D. 6—Grand Ledge, Mich. I am the only Pentecostal person here; belong to the Baptist Church. The pastor believes all except the "tarrying until" and the speaking in tongues. Pray for him—for clear guidance for George Gibbs and wife, think they are called to mission field. Va. A. S. was started but was dropped again on account of lack of workers. We need an able preacher. We had good attendance. A. H. Lawson.—for a backslidden boy and 3 unsaved of mine.—that I may come to the complete knowledge of God, be baptized, so He can use me. G. C. L.—for a husband whose wife has just died from tuberculosis, leaving two little boys; and that my husband may become a Pentecostal believer. S. M.—for physical strength for Brother and Sister Crews; they have overworked in mission work in Hattiesburg, Miss.—that I may find a place to live where I can make a living and be among God's people, and that my little boy, 12 years old shall be saved and baptized in the Holy Spirit. T. A. Hall, Thompsons, Ark. R. 2.—that I may get out into my work.—that for a car for me for the work of the Lord. The gospel has not been preached here at all. Albena, S. D.—for the saving of my husband and my parents, sisters and brothers; and that I may be a true child of God, letting my light shine

minute by minute. D. R.—that my husband may be saved and baptized in the Holy Ghost. E. R.—That I may go deeper in God. R. G.—For a woman forsaken of her husband, and standing alone in this way that her children may be convicted deeply; 3 have known the blessing of God and have gone back; and pray for the strengthening of her voice and eyes.—For the strengthening of a mother who has just given birth to triplets; for the healing of her son of chills; and for her mother of female trouble.—For the return of my three children to me and that a way may be opened for me to support them and myself. I am well and strong, but some people look down on the Pentecostal people. Mrs. Bert Carr, Arapahoe, Neb.—that the Lord will give me strength in every time of need. S. E.—for the Baptism for J. E. P.

NEEDY FIELDS.

ODEN, MONTGOMERY CO., ARK.—If any preacher of the General Council passes this way, call on T. L. Conley and hold a meeting. It surely will be appreciated. I am away from any Pentecostal people.

CLOUD CHIEF, OKLA.—We have a place to preach and the people are hungry to hear the blessed truth. We are poor, but will do our best. We have heard only two Pentecostal sermons since we came to Oklahoma seven years ago. We are 13 miles north of Carnegie and 2 1-2 west. Pray for us and that a preacher will be sent this way soon.—Mrs. W. E. Cotter.

LINDEN, IOWA.—Please pray that some one may be sent this way with the full gospel message.—Mrs. J. L. Erwin.

OPEN FOR PASTORATE IN THE WEST. Write I. N. Jordan, Owassa, Ala.

OPEN FOR EVANGELISTIC WORK.

I have been a Methodist preacher for 25 years, 12 of which were spent entirely in evangelistic and camp meetings. Am now an ordained minister of the Pentecostal Church of Canada. Reference: H. M. Caldwell, Chairman of the Western Assemblies of Canada, 11412 93rd St. Edmonton, Alta., Can. Address H. Sykes, 1616 11th Ave., W. Calgary, Alta., Can.

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Vernon Gortner and Philip Elsea, evangelists, in fellowship with the Central District Council, who have been doing evangelistic work on Long Island during the summer months, will consider calls to engage in revival campaigns in southern and southeastern sections during the fall and winter. Write to Vernon G. Gortner, 25 Maple Ave., Glen Cove, Long Island, N. Y.

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