

P THE PENTECOSTAL EVANGEL

A FAMILY AND MISSIONARY PAPER
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Expecting Great Things from God; Attempting Great Things for God

"The editors ran out of space this month before they ran out of copy," we read in a certain paper. That is a chronic state of things with us. We have about thirty good articles before us now, some of which have been with us six months and longer, that we want to share with our readers, but we will not have space for most of them until the Evangel is published as a weekly paper again. Every time the paper is made up we find that we have about three times as much copy set as we have room for in our sixteen pages.

We are in a growing revival. Brother A. A. Blakeney told us at the 1920 Council meeting that the Lord gave him a vision of the Pentecostal movement—a church on wheels, ever going forward. Yes, praise the Lord, we believe we are in the most wonderful and most scriptural revival since the days of the early church, and that the best of it is yet to come. God will yet give us "Pentecost plus Pentecost." We have a living message from a living God, a message that glorifies the Father, magnifies the Son, honors the Holy Ghost, extols the all-blotting-out blood of Christ, vindicates the inspired and seven-times-purified Word—a message that God is confirming with signs following in every part of the world. Where can you find a missionary movement equal to that we are now seeing? Where do you find a church where one preacher out of every five is a foreign missionary, as it is in the case of the General Council—with a hundred or more volunteers waiting for an opportunity to be sent to the foreign field? We can surely say with good old John Wesley, "And best of all, God is with us."

The Pentecostal work in New York City outgrew its accommodations long since, and Brother Brown, the pastor, had to find larger quarters. He succeeded in landing a big Baptist Church that was for sale for \$110,000.00. A certain sum was paid down, and an agreement made that \$500.00 with interest was to be paid every six months. When the time of the first semi-annual payment was to be

made. Brother Brown brought along \$9,000.00 instead of \$500.00. The treasurer of the Baptist board was amazed and said, "Why, does it rain money down there? We could never make expenses when we were in that church."

Ah, there is a difference in Pentecost. This revival comes from heaven, it is no dead, lifeless, worm-eaten thing that has to go to the world and the devil and import moving pictures to show on Sundays in order to get a crowd. The simple gospel, preached in the power of the Spirit, is still sufficient to draw a crowd of people who are hungry and thirsty for righteousness, and it is rare to find a Pentecostal assembly where they cannot report every month the salvation of many souls. To God be all the glory, for He is the One who has sent this revival, and some of us can never cease to praise Him for having been brought into it. And it is because He is in this thing that there is a constant necessity of lengthening our cords and strengthening our stakes.

What is true of this revival as a whole is true of our publishing interests. We believe that this is the time to attempt larger things for our God. Practically all the Pentecostal work has been built on a basis of sacrifice. As of old, it is the poor that have heard the gospel gladly. The Lord wanted His message to go forth, and it has been a joy to all the workers to do their bit in sacrificing. Men of ability like Bell and Welch, whose qualifications would make them well worth \$10,000.00 per year to worldly corporations, put in their best efforts and drew a bare \$5.00 per week for their expenses. It will mean sacrifice to get out a paper of 16 pages weekly for the sum of a dollar a year, as we intend to do, but it should mean at least a million extra Pentecostal papers going forth from the Gospel Publishing House every year, and there is no knowing what the Lord can do with those million papers, filled with the Word of God that He has promised should never return unto Him void.

As we mentioned in the last Evangel, our first step must be the securing of some

better equipment. The Evangel Family have kindly subscribed over \$5,000.00 for a new press, and \$6,000.00 will pay for this. A new linotype machine is also a necessity. We have had a new folding machine put in on trial that is so good that we purpose to keep it. Our policy is never to buy a thing until we have the funds to pay for it, and we cannot very well go to a weekly paper until the new equipment is installed.

One party suggests that every reader of the Evangel send a dollar. They will get their dollar back in a year in value in receiving an issue every week instead of every other week. If every reader will send us a dollar within the next two weeks, we will be able to have all this new equipment erected and paid for in the month of March. If the Lord tells you to send more than a dollar, we will trust you to obey Him.

Another way to help is to secure new subscriptions for us. You cannot tell how glad we are when we get a bunch of new subscriptions. We are as pleased as the preacher when he has a fresh crowd come into his church. Our mailing department will have double the work when the Evangel is published weekly, and you can greatly help them in their work by renewing your subscription a year ahead, better still by renewing it two or five years ahead. This will be a great help to us. The Lord bless you all. Pray for us.

ENABLED

I have read of herrings, that they will swim through the ocean a week without weariness. Did you ever see how beautifully a fish swims? And when God creates a thing for a purpose, depend upon it, He never makes a bungle of it. Is God going to make a bungle of you or of me, and yet equip a fish to fulfil its function in life? You cannot think so. God is going to qualify us by His grace that we shall be enabled to live and serve Him in our environment, whatever that may be, to His glory.—Dr. H. Montgomery.

The Power to Bind and to Loose.

An Address by Evangelist Smith Wigglesworth, 70 Victor Rd., Bradford, Eng.

Bible Reading, Matthew 16

The Pharisees and Sadducees had been tempting Jesus to show them a sign from heaven. He showed them that they could discern the signs that appeared on the face of the sky, and yet ~~they~~ they could not discern the signs of the times. He would give them no sign to satisfy their unbelieving curiosity, remarking that a wicked and adulterous generation sought after a sign, and that no sign ~~would~~ would be given to them, but the sign of the prophet Jonah. A wicked and adulterous generation stumbles over the story of Jonah, but faith can see in that story a wonderful picture of the death, burial and resurrection of our Lord Jesus Christ.

After Jesus had departed from the Pharisees, and had come to the other side of the lake, He said to His disciples, "Take heed, and beware of the leaven of the Pharisees and of the Sadducees." The disciples began to reason among themselves; and all they could think of was that they had taken no bread. What were they to do? Then Jesus uttered these words, "O ye of little faith!" He had been so long with them, and yet they were still a great disappointment to Him because of their lack of comprehension and of faith. They could not grasp the profound spiritual truth He was bringing to them and could only think about having brought no bread. "O ye of little faith! Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up?"

Do you keep in memory how God has been gracious in the past? God has done wonderful things for all of us. If we keep these things in memory we shall become strong in faith. We should be able to defy Satan in everything. Remember all the way the Lord has led. When Joshua passed over Jordan on dry land he told the people to pick up twelve stones and pitch them in Gilgal, and these were to keep the children of Israel in constant ~~memory~~ memory that they came over Jordan on dry land. How many times had Jesus shown to His disciples the mightiness of His power, and yet they failed in faith right here.

At one time Jesus said to Peter, "What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?" Peter said, "Of strangers." Then Jesus said, "Then are the children free. Nevertheless, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take, and give unto them, for me and thee." Peter had been at the fishing business all his life, but he never had caught a fish with any silver in its mouth. But the Master does not want us to reason things out—for carnal reasoning will al-

ways land us in a bog of unbelief—but just to obey. "This is a hard job," Peter ~~have~~ have said, as he put the bait on his hook, "but since You told me to do it, I'll try," and he cast his line into the sea. There were millions of fish in the sea, but every fish had to stand aside and leave that bait alone, and let that fish with the piece of money in his mouth come up and take it.

Do you not see that ~~the words of the~~ ^{Light-Capt} the words of the Master are the instruction of faith? It is impossible for anything to miss that Jesus says. All His words are spirit and life. If you will only have faith in Him you will find that every word that God gives is life. You cannot be in close touch with Him, and you cannot receive His Word in simple faith, without feeling the effect of it in your body as well as in your spirit and soul.

A woman came to me in Cardiff, Wales, who was filled with ulceration. She had fallen in the streets twice through this trouble. She came to the meeting and it seemed as if the evil power within her purposed to kill her right there, for she fell, and the power of the devil was rending her sore. She was helpless, and it seemed as if she had expired. I cried, "O God, help this woman." Then I rebuked the evil power in the name of Jesus, and instantly the Lord healed her. She rose up and made a great to-do. She felt the power of God in her body and wanted to testify all the time. After three days she went to another place and began to testify about the Lord's power to heal. She came to me and said, "I want to tell everyone about the Lord's healing power. Have you no tracts on this subject?" I handed her my Bible and said, "Matthew, Mark, Luke and John—they are the best tracts on healing. They are full of incidents about the working and power of Jesus. They will never fail to accomplish the work of God if people will but read and believe them."

That is where men lack. All lack of faith is due to not feeding on God's Word. You need it every day. How can you enter into a life of faith? Feed on the living Christ of whom this Word is full. As you get taken up with the glorious fact and the wondrous presence of the living Christ, the faith of God will spring up within you. Faith cometh by hearing and hearing by the Word of God. (Rom. 10:17)

He gives life, not leaven. God has separated us from the leaven of denominationalism, and we dare not go back to it again. Beware of the leaven of the Pharisees and Sadducees. Beware of the unbelief and worldliness that has got ~~us~~ us into and is corrupting all the denominations. God has made us a separated people, and we must keep separated if we are to retain our power. You cannot go back without being corrupted. If we go back, we will lose our power. If we go on, satisfied with being without the camp, even as He was, we will see more

of the power and glory of God in our midst.

Jesus asked His disciples what men were saying about Him. They told Him, "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." Then He put the question, to see what they thought about it, "But whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God." And Jesus said to him, "Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." It is so simple. Who do you say He is? Who is He? Do you say with Peter, "Thou art the Christ, the Son of the living God"? How can you know this. He is to be revealed. Flesh and blood does not reveal this. It is an inward revelation. God wants to reveal His Son within us and make us conscious of an inward presence. Then you can cry, "I know He's mine. He is mine! He is mine!" "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." Seek God until you get from Him a mighty revelation of the Son, until that inward revelation moves you on to the place where you are always steadfast, unmovable, and always abounding in the work of the Lord.

There is a wonderful power in this revelation. "Upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Was Peter the rock? No. A few minutes later he was so full of the devil that Christ had to say to him, "Get thee behind me, Satan; thou art an offense unto me." This rock was Christ. He is the Rock and there are many scriptures to confirm this. And to every one that knows that He is the Christ He gives the key of faith, the power to bind and the power to loose. Establish your hearts with this fact. God wants you to have the inward revelation of this truth and of all the power contained in it.

I had been preaching on this line in Toronto, endeavoring to show that the moment a man believes with all his heart God puts into him a reality, a substance, a life; yea, God dwells in him, and with the new birth there comes into us a mighty force that is mightier than all the power of the enemy. A man ran out of the meeting, and when I got home that night he was there with a big, fine, tall man. This man said to me, "Three years ago my nerves became shattered. I can't sleep. I have lost my business. I have lost everything. I am not able to sleep at all and my life is one of misery." I said to him, "Go home, and sleep, in the name of Jesus." He turned round and seemed reluctant to go; but I said to him, "Go!" and shoved him out of the door.

The next morning he rang up on the telephone. He said to my host, "Tell him I slept all night. I want to see him at once." He came and said, "I'm a

new man. I feel I have ~~got~~ a new life. And now can you get me my money back?" I said, "Everything!" He said, "Tell me how." I said, "Come to the meeting tonight and I'll tell you." The power of God was mightily present in that evening meeting, and he was greatly under conviction. He made for the altar, but fell before he got there. The Lord changed him and changed everything in him. He is now a successful business man. All his past failures ~~were~~ fine through a lack of the knowledge of God. No matter what troubles you, God can shake the devil out, and completely transform you. There is none like Him.

"Upon this rock I will build my church, and the gates of hell shall not prevail against it." God is pleased when we stand upon this Rock and believe that He is unchangeable. If you will dare to believe God, you can defy all the powers of evil. There have been times in my experience when I have dared to believe Him and I have had the most remarkable experiences.

One day I was traveling in a railway train, and there were two people in the car that were very sick, a mother and her daughter. I said to them, "Look, I've something in this bag that will cure every case in the world. It has never been known to fail." They became very much interested, and I went on telling them more and more about this remedy that never failed to remove disease and sickness. At last they summoned up courage to ask for a dose. So I opened my bag, took out my Bible, and read them that verse, "I am the Lord that healeth thee." It never fails. He will always heal you if you dare believe Him. Men are searching everywhere today for things with which they can heal themselves, and they ignore the fact that the Balm of Gilead is within easy reach. As I talked about this wonderful Physician, the faith of both mother and daughter went out toward Him, and He healed them both, right in the train.

God has made His Word so precious that, if I could not get another copy, I would not part with my Bible for all the world. There is life in the Word. There is virtue in it. I find Christ in it; and He is the One I need for spirit, soul, and body. It tells me of the power of His name and of the power of His blood for cleansing. The lions may lack and suffer hunger, but they that seek the Lord shall not want any good thing.

A man came to me at one time, brought by a little woman. I said, "What's up with him?" She said, "He gets situations, but he fails every time. He is a slave to alcohol and nicotine poison. He is a bright, intelligent man in most things, but he goes under to these two things." I was reminded of the words of the Master, giving us power to bind and loose, and I told him to put out his tongue. In the name of the Lord Jesus Christ I cast out the evil powers that gave him the taste for these things. I said to him, "Man, you are free today." He was unsaved, but when he realized the power of the Lord in delivering him, he came to the services, publicly acknowledged that he was a sinner, and the Lord saved and

baptized him. A few days later I asked, "How are things with you?" He said, "I'm delivered." God has given us the power to bind and the power to loose.

In another place a woman came to me and said, "I have not been able to smell for twenty years; can you do anything for me?" I said, "You shall smell tonight." Could I give anybody that which had been lost for twenty years? Not of myself, but I remembered the Rock on which God's church is built, the Rock Christ Jesus, and His promise to give power to His own to bind and loose. We can dare to do anything if we know we have the Word of God behind us. In the name of the Lord Jesus I loosed this woman. She ran all the way home. The table was full of good things, but she would not touch a thing. She said, "I am having a feast of smelling!" Praise the Lord for the fact that He himself backs up His own Word and proves the truth of it in these days of unbelief and apostasy.

Another person came and said, "What can you do for me? I have had sixteen operations and have had my ear drums taken out." I said, "God has not forgotten how to make ear drums." I anointed her and prayed, asking the Lord that the ear drums should be replaced. She was so deaf that I do not think she would have heard if a cannon had gone off. She was as deaf as it was possible to be afterwards. But she saw other people getting healed and rejoicing. Had God forgotten to be gracious? Was His power just the same? She came the next night and said, "I have come to believe God tonight." Take care you do not come any other way. I prayed for her again and commanded her ears to be loosed in the name of Jesus. She believed, and the moment she believed she heard. She ran and jumped upon a chair and began to preach. Later I let a pin drop and she heard it fall. God can give drums to ears. All things are possible with God. God can save the worst.

Discouraged one, cast your burden on the Lord. He will sustain you. Look unto Him and be lightened. Look unto Him now.

THE BLOOD OF JESUS CHRIST

The Antidote to All That Is of the Devil

The Word is full of the power, of the purpose, and of the potency of the blood of the Son of God. The power of the blood is exhaustless, and the theme of the blood is endless. For we are redeemed by the blood, and kept eternally redeemed by that blood.

The theme of the blood is endless, for it is the theme of the song of heaven, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing" (Rev. 5:12).

We are saved through the power of an endless life, brought about by the laying down of the life of the Son of God. Life laid down gave life to the lifeless, and the quickened ones who have lived are saved eternally through the power of an endless life, and are brought by

the Holy Spirit into unity with Him, who, through the eternal Spirit, offered Himself unto God. The Holy Spirit quickens, brings into force, and applies the shed blood of the Lamb of God.

John the Baptist saw the Lamb of God, but he never saw the blood. Prophets of old prophesied of the Lamb that was to be slain. Isaiah saw Him as a sheep led to the slaughter, but he never saw the blood. But he was saved by virtue of it. He is singing and praising in Paradise today by virtue of the blood. They looked forward to the antitype, we look backward to Calvary. We and they are united around the Lamb that was slain.

The blood is discounted by many today, by many professing Christians. Why? Because they have not a personal, vital interest in it. Who magnify the blood most today? Those who see its value. The hosts of the redeemed in heaven sing about the blood, because its virtue and power brought them there. He who has little forgiven loves little, those who are forgiven much love much.

God will have the blood honored, magnified, extolled, not only in the remote future, but now in time. Why? Because it was in time that the blood was shed. Note the prominence given to the blood in the Word of God. Peter, John and Paul set forth the value of the blood in their writings, because they were Spirit-inspired, and because they had personally been redeemed by it.

No blood—no redemption.

No blood—no song.

No blood—no life.

The masterstroke of Satan was Calvary. He saw his mistake after the resurrection, and for nineteen hundred years he has tried to undo his mistake. How? By explaining away, minimizing, nullifying, and expunging the power, the efficacy, the potency of the blood that flowed on Calvary.

The children of Israel were commanded to cover the blood spilt in hunting with dust. Satan has been using dust ever since Calvary to throw into the eyes of those who would be saved. Praise God, there is enough eyesalve to destroy all the devil's dust, and enable men to see what God sees in the blood of the only begotten Son of God.

You need not have a chemical examination to understand the nature of the component parts of the blood of the Lamb of God in order to be saved, any more than a drowning man needs to know where the hemp of the rope was grown that is thrown to save him from drowning. God says that the blood is precious—more precious than silver or gold. Rest on God's estimate of the blood, and then you will have the rest of God for the rest of your life.

A life of misery is usually the lot of those who are united in marriage, or in any other way of their own choosing, with the men of the world. O for such love to Jesus that like Him we may be holy, harmless, undefiled, separate from sinners!—C. H. Spurgeon.

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GENERAL COUNCIL ASSEMBLIES OF GOD

Springfield, Missouri, U. S. A.
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THE SPOTLESS LAMB

By Amy Yeomans

If the Lamb had a blemish I falter,
If the Lamb had a blemish I fall,
But look, where He comes to the altar!
He is Jesus, and Jesus is All.
I shout and I sing in my gladness,
I shout a spot, not a blemish I see;
And that Lamb without blemish is Jesus,
Who died without blemish for me.

So the Lamb without blemish died meekly,
Sank to death 'neath the weight of
my sin,
Long foreknown in love, of the Father,
To the Fold I am safe gathered in.
So He died, but behold He is risen!
See Him now at the Father's right
hand!
Look He stands without spot, without
blemish,
And in Him, without blemish, I stand.

THE MOST URGENT NEED OF INDIA

By M. Marguerite Flint

Night in India, a night that is dark in-
deed, filled with the beating of drums,
the cry of the jackal, the ringing of tem-
ple bells, the monotonous chanting of the
names of heathen gods, the wail of a
child widow. There is light and singing
within the Mission, and some saved from
that darkness outside are seeking His face
and the fullness of the Spirit. We are
shut in with God, the world about us
forgotten and the very room filled with
His presence and glory. And then, a face
appears at a broken window, a face on
which settled hopelessness has become
apathy. It is only a woman, a Hindu
woman who has been attracted by the
music, a woman who wonders that anyone
could be happy. Just a moment, a fleet-
ing glance, and she is gone without a
word or sound, but she brought to us
again the suffering, perishing heathen
world and our song has gone with her;
we are at His feet, with the "groanings
that cannot be uttered."

As that face came to me, from out the
night of India, so we missionaries would
come to you, to remind you that there is
yet much to do, many to reach, and we
cannot reach them without you. And in
a special way at this time we desire to lay
upon your hearts the urgent need of Pen-

tecostal schools in North India—Pentecostal schools in which our Indian boys and girls will be taught the Word as we believe it; schools where our young converts will be trained to carry the FULL GOSPEL back to their brothers and sisters in darkness; schools from which we will secure the help that we as missionaries must have.

No sooner is the new missionary in India than he meets this need for native helpers—someone to teach him the new language of the new people to whom he has been sent. Later, as he begins to give out the Word, he is unable to speak fluently; there are many questions he cannot understand, cannot answer, and there must be the native evangelist to go with him. Months pass into years, the work of the Lord grows, and the missionary realizes that the demand for native helpers is ever increasing. There are villages everywhere, villages along every foot-path and road, through every field, beyond every mango grove. The days are never long enough to enter open doors, so more Indian helpers are called to cover the district in cooperation with the missionary-in-charge. You could better understand the situation were you to stand in the place of your missionary with a territory of half a million souls to reach for the Master.

Then, too, there are the forty million zenana women of India, living their secluded lives behind closed doors, a challenge to a Christian nation in very truth. Take the little woman of North India; let her speak for the millions who cannot. Born into a Hindu family, "only a girl," married into a Hindu home, "only a woman," living year after year within the four dreary mud walls with no peace and none to tell her of the Prince of peace. The years brought sorrow and suffering in measure pressed down and running over, until she wondered often why she had been born, and longed for death, but she bore it alone—until that day when she heard the new song sung on the street by the missionaries (Not the vile songs to vile gods to which she had listened in the past)—these were words of hope and peace which came softly to her from the street outside, and a new name, "Jesus." Peace! She had longed for it; but her husband had told her that there was no peace. Again that night she asked him, telling of the new song, but he cried with scorn, "What, peace for you? For a woman, a creature without brain or soul? You are mad. I am a MAN. I have bathed in our holy rivers, knelt at sacred shrines, sat with proud Brahmins, bowed in temples and worshiped many gods in far cities, and I HAVE NEVER FOUND PEACE. There is no peace. You will do well to forget those words." But she could not forget, and the singers came again. And the missionary and Bible woman found their way into that home and told of One who died for the lost. Then came the battle of light against darkness, for the years had cast their shadow over mind and soul, and though the woman listened often, the sad heart could not understand, could not grasp the message. "How can I know this Jesus? I have heard of many gods, none

of them have brought me peace, how can I understand this One?" were the oft-repeated questions, until the weary workers cried to the Lord to cause her to know. Then she saw HIM. He stood outside her door one night, knocking, a Man wondrous fair to look upon, His garments spotless, face tender, and said, "I am Jesus, let Me come in," and when the little woman shook her head and said, "No, you cannot come in, I am only a woman and this is a zenana home, how can I know you are Jesus?" The Christ held out two bleeding hands and answered her, "By the print of the nails." It was Jesus, and she found peace. Today, outside the closed doors of those millions of zenana women in dark India, He stands with the nail-pierced hands, but the prisoners within cannot open those doors, and if you and I fail, the doors will remain closed. The missionary cannot enter many alone, she must have Spirit-filled, called and prepared Bible women, hence the need of our Bible women's training school.

When we missionaries first went to India, it was with the cry, "Jesus is coming soon." We felt there was no time for school or orphanage work, no time for educational or industrial work, we must evangelize India. But our Lord has not come, and in neglecting the work among the children we have made a serious mistake in years past. I feel at times we have been like the fishermen of old, forced to the confession, "We have toiled all night and have caught nothing," and have needed to hear, "Cast thy net on the right side of the ship." As a result of this, our first attitude, we Pentecostal missionaries are still dependent upon Board Schools and Board Missions to train our boys and girls, to supply our workers, and we do not get their best. Now, as a body of Pentecostal missionaries, we have determined, at any cost, by His grace and with your help, to have our own Pentecostal schools for our Indian children, and Pentecostal Bible Training schools for the young converts. We believe this work will result in a strengthening of every mission station and the salvation of many precious souls throughout North India, also in the preparation of some for His coming from the land so dear to us and to Him. We have endeavored for the past two years to lay this burden on hearts in the homeland, but we feel that the home friends have not yet caught the vision as have we in India, so we come to you again. The school for boys in Bahaich and the school for girls in Bettiah, need your earnest prayers, your hearty support, your cooperation in every way. "Brethren, pray for us."

(To Be Continued)

GENERAL COUNCIL INVITED TO ST. LOUIS

An invitation has been received from the pastor of the St. Louis assembly, Brother Fred Lohmann, for the General Council to hold its next session in St. Louis. It has been suggested that the next meeting shall start September 13 and continue until September 20. Definite announcements will appear later.

Little Is Much When God Is In It.

A True Story by Mrs. Cyril Bird.

Chapter IV.

"But God gave the increase" (1 Cor. 3:6).

Two years have passed, and our next scene is in a Roman Catholic hospital, where a friend is lying sick, and Abigail goes to visit her, taking with her, as is her custom, the little messengers; but, as in all public buildings, caution is needed here in distributing them, so one is slipped under a mat, another placed behind a picture or pushed through a crevice of the door, anywhere, everywhere opportunity affords—"Thou knowest not which shall prosper, either this or that." But the ever watchful eye of the Sister Superior is upon her, and drawing near she places her hand on Abigail's shoulder, saying, "Child, you must be careful where you place these; they may get you into trouble, or you may be prohibited entrance to the building."

Later on, one tract was discovered under a mat. It was the one entitled, "I am not going to a Christless grave. Are you?" The distributor was detected. The Sister Superior's hand was again placed on Abigail's shoulder, saying, "Child, I am not altogether against these papers, and certainly not against you." She then expressed her desire for an interview, but not then, and taking Abigail's telephone number she said she would telephone her.

Abigail's friends were solicitous for her safety, and were apprehensive as to future visits, but the matter was again prayed about by our praying circle, and this Sister Superior was prayed for as well as our priest of the street car affair. What will it all mean? Does it mean danger to Abigail? Will she be refused further entrance to the institution? Will she be secreted away? How such thoughts flash through anxious minds! But how safe one feels! How confident! How restful when the heart can exclaim, "O God, my times are in thy hands!" and when the pages of the old Book are turned to Psalm 34:7, and one reads, "The angel of the Lord encampeth round about them that fear him, and delivereth them."

Only a short time thereafter the telephone call came, and a meeting was appointed in the Sister Superior's private office. The tract of our conductor was produced, and Abigail was asked, "Was this tract written by you?" "Yes." "Did you give one to a Roman Catholic priest on a South Park car?" "Yes, I did." "Well, that priest is my brother, and I have seen one in his possession; he is ill, and has much desired an interview with the lady who gave it to him. Do you know you are running great danger in giving out these papers?" Then she asked Abigail's name, and when told, added, "I will call you 'Sister Abigail,' and you will know me as 'Sister Cautious.' My brother is very ill, and is in the home of a friend at——. Will you go with me to see him? But will you be afraid to go?" "Oh, no! I know whom

I have believed, and am persuaded that He is able to keep that which I have committed unto him against that day."

The appointment was made for the next morning, and Sister Cautious and Sister Abigail traveled together to L——. The priest, in the last stage of consumption, was indeed very ill in bed. They entered the sickroom, and he, seeing Abigail, extended his two hands, saying, "Oh, yes, you are the one that told me 'I know whom I have believed,' and you said you could not presume to think such a thing. Now I, too, know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. Oh, I know, I know whom I have believed."

The three were alone, and Sister Cautious, becoming alarmed, remonstrated, saying, "Oh, you won't leave the true church, will you? Don't disgrace the family by leaving." "No, no, I will not leave the true church." Sister Abigail was asked, "Will you please read to me?" And opening God's Word, she read from 1 Peter 2:5, "Ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ," saying that the true church is made up of living stones, living members, etc. She was then asked to pray, and kneeling at the bedside she prayed, and the priest added, "Let her prayers be answered, for Jesus Christ's sake."

Promising to come again, they were leaving, when he whispered to Abigail, "Pray that I may have the strength at death to confess Christ before those who will be with me."

"What must have been the feelings of Sister Abigail? In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Surely a little is much when God is in it, even in the giving of a tract.

What must have been the feelings of Sister Cautious as she reviewed the scenes in that sickroom? Moved to her inmost soul, she said, "I should like to know more. Why are you so persistent in tract distributing?" "Because they contain the Word of God, and the Word is the power of God unto salvation to all that believe." "Is salvation for time and eternity got by simple belief in Christ dying for sinners on Calvary's cross, and is there nothing to do?" "If you will take the place of a sinner, and believe that Jesus died for you, you will be saved." "Oh, I cannot believe; I do not believe." "I will pray that you, too, may say, 'I know whom I have believed.'" She was greatly agitated, deeply moved, but not angry.

They parted, but to meet again, for it was only two days following, when they arranged another meeting in one of the parks. How carefully does Sister Abigail go over Christ's death, the value of

Christ's work, finished on the cross. How satisfied God was with it all. And Sister Cautious exclaims, spell-bound, awe-struck, "There can surely be nothing to pay; there can be nothing added!" Within five days a telephone message tells of the priest being very low, and at 8:10 in the morning they meet at a street corner and proceed to L——. The priest is in a dying condition. His fellow-priests enter bearing the crucifix, offering it to him. He cannot kiss it. Upon urging, he pushes it away. "But there is no hope dying so. Oh, he is not responsible though; he is delirious." "Oh, no! no! no! I know, I know whom I have believed. Sister, why don't, why can't you believe? All money, all penance, will not avail to save your soul from hell!"

He was exhausted. A stimulant was given. After a little rest he extended his hand to Sister Abigail, "Pray for my sister that she may know. O Father, save my sister, save my brother, for Jesus Christ's sake, and give to Sister Abigail strength to tell many, as she told me. Sister, can't you believe? Can't you understand?" The breath is coming quickly now. He is going! Priests draw near, and Abigail is asked to go out, but our dying priest says, "No, let me hold her hand until the last minute: she taught me the true way." "Yes, brother, this is the true way," holding up the crucifix; "this is——" "No, not a piece of wood, but the Christ who died upon it. For I know——whom I have believed." He is getting weaker. "Sister, give her a keepsake——from me——now——while——I can see it." "What shall I give?" "My last——new silk——handkerchief——it's getting dark. Light the candles." A priest proceeds to light the church candles. "Oh, no! no! My path is light now——the eyes are growing dim——but, oh! it's getting light, for I can see Him whom I have learned to know——and I know——He is able——He is able——(a long pause)——He is able——to keep——into——that——day——"

Yes, she will tell his tale yonder of the little tract about the conductor, and all that that afternoon's talk meant to his soul. Can it be! oh, can it be! and I am that conductor. Surely their works do follow them.

(To Be Continued)

WHAT OUR LORD THINKS OF PRAYER

The Lord Jesus is still praying. He ever lives to pray us through. Thirty years of living; three years of serving; one tremendous act of dying; nineteen hundred years of praying! What an emphasis on prayer!—From "The Bent-Knee Time," by S. D. Gordon.

When Adam sinned he fell out of the life of heaven and God into the life of the world and self. Self-pleasing, self-sufficiency, self-exaltation, became the law of his life. When Jesus Christ came to restore man to his original place He emptied Himself, and humbled Himself even to the death of the Cross. What He has done Himself He asks of all who desire to follow Him.—Andrew Murray.

DIVINE HEALING.

Lillian B. Yecomans, M.D.

Satan and the Sickness of Job.

Let us take a long journey backward in time tonight, thousands of years. Back past the Middle Ages, past the early church ages, past the apostolic age when the apostles, eye witnesses to the resurrection, still walked the earth, past the glorious ascension of our Lord Jesus Christ, past His resurrection, His crucifixion, His miraculous birth when the angels sang in chorus the praises of God, who had sent His only Son to redeem the world; past the rebuilding of the temple, past the partial return from captivity of the chosen people preparatory to the first advent of the Lord Jesus Christ; past the time of the kings, Solomon's glorious reign, David's eventful and martial reign; past the times of the judges, the entrance to the Promised Land, the wilderness wanderings; past the exodus from Egyptian bondage, back to Abraham, back even to the period prior to Abraham, to the twilight of human history; to patriarchal times, to the outskirts of an oriental village, and there seat ourselves on the ash heap, or nuisance ground, side by side with a man who has flung himself there, in deep distress, to bemoan his wretchedness.

And we shall find, that although surroundings may differ (we see no electric lights in the houses, there are no automobiles buzzing round), the human heart was just the same in that man's breast as in ours, his problems were identical with our own, and, best of all, his refuge, the "God who is enough," was just the same as He is today.

"Just the same,
Just the same,
God is just the same today."

Hence we can learn the most valuable and timely lessons from a close study of his case, and the divine dealings with him. Who is this sufferer? Is he some criminal, who is receiving the well-earned recompense for his evil deeds? Far from it; this is Job, a perfect and upright man, who feared God and eschewed evil; the greatest of all the men of the East, who, in spite of the temptations incident to great wealth, lived a simple, devout life. Note in the fourth and fifth verses of the first chapter of the book of Job how he, as head of the family, consecrated the family festivities by prayer and sacrifice.

We are not told that he suspected any rebellion in his children; but, lest their exhilaration there had been any excess, or lack of reverence towards God, he, as the head of the household, calls them together and "sanctifies them" by solemn acts of sacrifice and worship. "Thus did Job continually," his voice rising to God like a fountain day and night.

How then can we account for his sad condition?

To answer this question the Holy Ghost

has drawn aside the curtain that hides the unseen from our gaze and given us a glimpse into the very courts of heaven. There we find Job's character the subject of discussion between God and the adversary.

How comforting to learn that we are really thus the subjects of the divine solicitude!

God points to Job, but Satan refuses to believe that Job's love and submission to God are disinterested. "Does Job fear God for naught? Why, it's money in his pocket to be pious. You have him so securely hedged in that no breath of adverse wind can reach him or his possessions."

Isn't it glorious to know that we are thus sheltered behind Omnipotence? The angel of the Lord encamped around us; the Lord Himself around us as the hills are round about Jerusalem.

When I was in missionary work amongst the Cree Indians of the North, way up towards the Arctic Circle, I was told that it was impossible to build a fence that would keep out the husky dogs, those wolf-like animals that are the beasts of burden in the great lone land; that they were so strong, so fierce, so wild, so determined, that they would dig up, break in pieces, or pull down, anything that could be constructed.

But one day I went over to the Hudson Bay Fort at Norway House and I found there great stockades of hard wood, perhaps twenty or more feet high, and extending many feet under the ground, which effectively excluded the huskies.

And God can build a wall that no satanic power can penetrate, scale or undermine. Helped such a wall we who trust in the precious Blood are securely sheltered.

Never will God permit this wall to be broken for one moment unless, as in Job's case, He sees in His all-wisdom that it will be for His glory and the augmented eternal blessedness of the sufferer.

For, although Job's suffering was not the result of his own sin (and we are told that he was a perfect and upright man before its infliction), he said himself, after the vision of God that was vouchsafed him as the result of the anguish he endured, that he abhorred himself and repented in dust and ashes. A clearer vision of God serves to reveal the imperfection of our perfection.

A Scotch pastor once called on a member of his flock who took in washing for a living. She was a most saintly soul and carried her fidelity to her Master into the smallest act of her life, so that the large washing that hung in her yard was exquisitely white and glistening in its purity.

"Sister, I must congratulate you on the beautiful color of your laundry work," said the pastor kindly as he entered the humble home.

"Well, pastor, I do my best and the

things don't look too bad," replied the good woman with real Scotch caution.

While they were reading the Book and praying together, a light snow fell, covering the earth with a dazzling mantle, and, when the woman opened the door for her pastor, she was shocked to see that her well-washed clothes looked positively gray in comparison to it.

The pastor could not help noting this, too, and he said laughingly to his parishioner, "Your clothes don't look quite so white now, do they?"

"No, pastor," she said. "That's the way with all of us when we come up against God Almighty's whiteness."

The disease which was inflicted by Satan on Job has been believed by many careful Bible students to be true leprosy, or "Elephantiasis Graecorum." One ancient authority on leprosy says that it was called "Elephantiasis" because it is as much bigger than other diseases as the elephant is bigger than other animals.

Some of the characteristic symptoms of true leprosy are skin eruptions, emaciation, rotting and dropping off of parts of the body as the limbs, eyelids, etc., such disfigurement that all trace of human resemblance is sometimes lost, "graveyard breath," awful dreams, hatred of life, despair, etc.

Note some of these symptoms in Job's case:

Disfigurement—Job 2:12.

Hatred of life—Job 3

Skin troubles—Job 7:5.

Emaciation—Job 16:8.

Foul breath—Job 17:7.

Awful dreams—Job 7:14.

The third chapter of Job is said to be the most famous utterance expressive of hatred of life to be found in all literature.

Job's deliverance was through atonement:—"Deliver him from going down to the pit: I have found a ransom" (Job 33:24).

The symptoms were just the same five thousand years, or so, ago, and the remedy is just the same, and just as infallible now as then, the Ransom which God has Himself provided.

HOW THE PROMISE OF THE FATHER CAME TO A METHODIST PREACHER AND HIS CHURCH

It is with hesitancy that I set forth the things that I now relate. From sources that I cannot help but recognize and heed, has come the appeal that I bear testimony to my experience in Pentecostal blessing.

In the first place, I was a "Methodist of the Methodists." I rejoiced in being a Methodist and I loved the doctrines and the history of my church. For seventeen years I was a Methodist preacher and enjoyed a blessed experience in the Holy Spirit and His seal was upon my ministry.

My interest in the Pentecostal experience dates from the McPherson meeting held in St. Louis two years ago. I was at that time pastor of Scruggs' Memorial M. E. Church, South. I urged my people to attend the McPherson revival. After its conclusion I announced that we would

have a "tarrying meeting," and a service of prayer for the sick each week. Two young men came to the first tarrying meeting and about fifteen persons attended the "healing service." Somehow the program did not work right and I did not attempt to carry it on further.

In December, 1921, I was a delegate to the National Anti-Saloon League Convention, held in Washington, D. C. This trip afforded me the opportunity of meeting Rev. Chas. A. Shreve, pastor of "Old McKendree" M. E. Church of that city, and with whom I had been in correspondence as to the result of the McPherson revival held in his church, and the carrying on of the Pentecostal program by him. The way opened in May, 1922, for him to come to us at Scrogg's Memorial in St. Louis. The McPherson meeting had convinced me that there was more in the Pentecostal experience than I had believed. My conferences with Shreve confirmed my opinion in the matter. Up to this time St. Louis Pentecostal work was not attractive to me, and it had the appearance of wild emotionalism and sensationalism. Mrs. McPherson's meeting was not of that character, and I heartily supported her in every way that I could lend my influence. I had heard that she believed in the evidence of "other tongues" witnessing to the gift of the Holy Spirit, and I was fearful of it as an earmark of fanaticism. After getting Shreve's experience I began to weigh out the doctrine and experience in the light of the Word of God and came to the conclusion that "this is that."

From the first of January until the opening of our meeting, my daily prayer was for a revival in the church and the filling of the Holy Spirit for myself.

For seven years prior to my coming to St. Louis, I had a blessed and fruitful ministry in the Lead Mining District of St. Francois County, Missouri. I came to St. Louis after a keen struggle with my feelings, but with the determination to be true to a spiritual program and, especially, revival effort. Many told me that I could not expect to see a Holy Spirit revival in a St. Louis church. I did see it, though, and had two successful revivals, with sinners saved at the "mourners' bench" in the good old way, weeping and repenting, believing on the Lord. I assisted in three other revivals in St. Louis churches and saw the fire fall and victory taken through His name and power.

I was assured in my heart that the Shreve meeting would be a meeting of unusual result. A small group of women had been praying for six years that the Lord Jesus would keep Scrogg's Church spiritual and a witness to His Gospel in the city. After the McPherson meeting I kept in touch with the Assembly of God congregation and had preached for them twice. I believed that they were sane and true. Six weeks before our meeting I preached the second sermon to them and urged them to pray for us, and invited them to attend the coming revival. Their pastor, Brother Fred Lohmann, was brotherly and sympathetic and joined his forces with ours in prayer and attendance upon the meeting. Shreve saw

that the Lord wanted the Pentecostal Gospel preached, and he certainly proclaimed it. I went on record as being a candidate for the Baptism of the Holy Spirit. I was led into a three-day fast and the spirit of earnest prayer was upon me. Brother Lohmann counseled his people to be careful and to give no offense. We threw the meeting wide open and all varieties of "bugs" came to the glorious light. I received all kinds of advice, good, bad, and worse; but none of those things moved me in my going on with the Lord. On Wednesday night, May the third, about ten-forty-five o'clock I fell under the power of God. A brother stepped forward to see me, and as he looked at me, down he went as if hit by a bolt of lightning. His wife, who had been converted but who opposed seeking further, fell also. Somebody back of me went down with a crash, laughing joyously, and I could hear others falling under the power of the Lord all over the room. We had two nights when the presence of the Lord was overwhelming, and one after another would be baptized in the Holy Spirit. It was two o'clock in the morning when the evidence of "tongues" burst forth from my lips. It was a gushing forth of my soul in a torrent of utterance unknown to me. I was the first person in my congregation to receive the Baptism. After this many more swept into the experience. I was anxious to let my light shine in Methodism; but it was not acceptable to the powers that be. Notwithstanding that the prayer meeting doubled in attendance, and the Sunday school reached high tide, and the fire fell continuously on the altar, opposition developed and the new wine burst the old wine-skin, and brought about a situation that forced my resignation a month before my conference year closed.

My heart was burdened for my people who were the most spiritual members of the congregation, and I did not want to see them scattered. There had been a glorious transformation wrought in them and they were filled with peace, joy and love. Some would have supported me in an independent mission work, but I discouraged the thought of it.

Brother Lohmann and his people offered us the use of the Assembly Church and we gratefully accepted it. I read the fundamental statement of the Assemblies of God, and told my congregation that I was going to offer myself to its ministry and urged them to consider the Assembly of God as the church they would find edifying to them. Fifty-three of my members united with the Assembly. Brother Lohmann recommended me for Associate Pastor, to which place I was elected by the congregation, and four months of our united ministry have passed. We are one family. Others have come in from my former congregation, and, almost without exception, every Sunday sees conversions, Baptisms, and additions. The hand of the Lord in healing the sick is also seen. Brother Lohmann's experience and counsel have been worth more to me than I can say. It is largely due to him that, for the first time, St. Louis has a Pentecostal church on solid foundation, with spiritual power resting upon it,

free from fanaticism and foolishness. The churches of the city are beginning to recognize us as a spiritual force not to be denied, and as the bush burns gloriously, shoes are being put off and the voice of the Lord is heard.

Morse H. Markley.

St. Louis, Mo.,

January 15, 1923.

CONSOLATION FOR THE LAST DAYS

God dealt with the people in Egypt. Judgment after judgment, plague after plague! All the firstborn in the land were smitten and all the firstborn of cattle. Only those who sheltered under the blood were exempted. And then God made a wholesale destruction of the cream of the country; its chosen captains, valiant men, and finest horses went into the Red Sea after the children of God and were drowned. The enemy said, "I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them: I will draw my sword, my hand shall destroy them." God overwhelmed them with a wholesale destruction. And the children of Israel sang this song, "I will sing unto the Lord, for He hath triumphed gloriously: the horse and his rider hath he thrown into the sea."

When the children of Israel were fearful, Moses said, "Stand still, and see the salvation of the Lord, which he will show to you today." Tight places bring God on the scene.

The inspirer of Pharaoh is still active. His hatred of God's people is none the less. But God is working. The enemy may say, "I will pursue, I will follow after," but his chariot wheels will be taken off.

The pillar of fire is still with God's people. The time is soon coming when the rod of our Moses will stretch forth, and there will be a destruction of God's enemies. God's people set free! Free to serve Him! Free to sing His praises! "The Egyptians whom ye have seen to-day, ye shall see them again no more forever."

God is living. God is watching His people. The pillar of the cloud stands between the camp of the enemy and the camp of His people. It is a cloud of darkness hovering over the enemy, and they cannot see through the black cloud.

God is watching and working and hastening the consummation as quickly as circumstances will permit. The prayers of God's people coming up to Him have to be completed. The golden vials full of odors, "which are the prayers of saints," have to be filled (Rev. 5:8), and the angel with the golden censer, to whom is given much incense that he should offer it with the prayers of all saints, must take it and fill it with the fire of the altar and cast it into the earth (Rev. 8:5).

Pray! Praise! They are linked together. You cannot tell the difference in the destructive work of each. They are both destructive to the enemy. Each is important in its own sphere. In the meantime it is sufficient to know that God wants more of each.

QUESTIONS AND ANSWERS

Conducted by E. N. BELL

3006. Please explain Acts 15:20—"But that we write unto them that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood."

People became polluted through idols by eating things offered in sacrifice to idols and by believing the demons that the idols represented really sat around the table and shared with the partakers the meats that had been offered in sacrifice to them. To do this was to partake at "the table of devils" (I Cor. 10:23); Read I Cor. chapters 8 and 10. We must not do this. But if we have "faith" and own only Jesus Christ as Lord, we can eat whatever is set before us and say nothing. If our host says nothing we can so eat, and yet refuse fellowship with demons. Read also Rom. chapter 14. Of course God still wants and demands that all His children flee fornication, uncleanness, or adultery. Things "strangled" are animals that are killed by shutting off the wind. "From blood" means to abstain from eating animals that have not been bled in killing, as is customary; from those drowned with all their blood in them, or from the pure blood caught when animals are stuck, such as blood pudding, and so on. Now some say they have faith to eat all things, and they do not believe these commands are now binding upon Christians. It is certain Paul shows under certain circumstances we may eat things offered to idols when such is set before us, and nothing said. Unless this "eating-what-is-set-before-us" modifies this as to things strangled and to blood, then I know of no scripture that modifies or annuls this injunction. I think I should eat, if I needed to, these if set before me in silence by my hostess; but I don't think I would ever buy voluntarily things strangled, or pure blood to eat. I'll take the safe side, and yet not fuss with General Joffre when he calls for blood sausage or blood pudding.

3007. Do you consider the practice among worldly people of destroying babies before they are born as a sin?

Yes, it is an awful sin to do such things. Even the law of our land makes such a practice a crime with a penalty of going to the penitentiary. How much more does the word of God condemn such unclean and murderous practices! Only true repentance, a forsaking of the practice, and an humble acceptance of the blood of Christ for salvation can save from hell those who do such things.

3008. Does I Cor. 12:13 mean the Baptism in the Holy Ghost where it says, "By one Spirit we are all baptized into one body?"

Yes, of course, it does, Torrey, Scofield, and nearly all Bible Scholars admit it refers to the Baptism in the Spirit. There are seven passages (Mt. 3:11; Mk. 1:8; Lu. 3:16; John 1:33; Acts 1:5, Acts

11:16 and I Cor. 12:13) in the New Testament which speak of a "Baptism" in the Spirit. All alike say in the original that we are baptized "in" the Spirit, not "with" nor "by." This one in Corinthians says, "Baptized in the one Spirit." Now all agree the "one Spirit" is the Holy Ghost. So, to take this passage away from its six fellows, and try to make it mean something else is to violate one of the fundamental rules of scriptural interpretation.

There are two reasons why some do this. One is they are misled by the English preposition "by" the Spirit in I Cor. 12:13, and assume this "by" must be something different from "with" or "in" the Spirit.

This comes from ignorance of the fact that in the original I Cor. 12:13 has "in" exactly like all the others on the subject. This passage should be translated as it is translated by the American Standard version, namely: "For in one Spirit were we all baptized into one body." This translation is not a "one man" notion, but is made by the greatest company of American Scholars on the continent, and should settle for all who cannot read the Greek what the original has in I Cor. 12:13. Surely it is a mistake to build up the theory of a third baptism on ignorance of the original.

The other reason for hunting some meaning for this passage different from others is that this one adds the puzzling phrase "into one body." Many have a notion that the regular Baptism in the Spirit is "into the Spirit," and that this passage, if taken to refer to the same experience, really CONTRADICTS all the others by saying "into the body." This is built on ignorance and careless reading of the word, just like the other wrong interpretation. Not one passage in the New Testament speaks of any baptism "into" the Spirit. They all alike have always and everywhere "in" the Spirit. There is no CONTRADICTION here, as supposed; but rather a perfect agreement. All seven passages agree that it is a Baptism "in" the Spirit and never "into," as supposed. The fact is, the first six passages, while agreeing on "in," are silent as to what we are baptized "into." They don't say into what. So I Cor. 12:13 merely gives us ADDITIONAL information, something not found in the others; but this extra light in no wise contradicts anything found in the other six. So there can be, with real scholars, no serious doubt but that this passage refers to the same Baptism in the Holy Ghost, as do all the others. But we need not jump out of the frying pan into the fire by concluding wrongly that a man is in no sense in the body of Christ until he gets the Baptism in the Spirit, though he must be in it in a fuller, deeper sense than before.

3009. Does Christ in the New Testament teach it is a duty to pay tithes?

Yes. In Matt. 23:23 Christ condemns the laying of more weight on paying tithes than on faith, mercy and righteous judgment, but clearly teaches we ought to do both by saying, "These ought ye to have done, and not leave the other undone." Jesus here says we "ought" to pay tithes.

In the law there were three tithes, one tenth to support of religion, another to be spent on ourselves together with the servants of the Lord at the annual religious gatherings, and another every third year for charity. Only the latter two originated with the law and died with the law. The one for the support of religion began long before the law. It existed and was paid by Abraham under the promise (see Gen. 14:17-20; Heb. 7:6,7).

Paul says of the covenant of promise to Abraham, "the law, which was 430 years after, cannot disannul" (Gal. 3:17). So then the tithes for religion which was in force before the law, is not changed by being later incorporated into the law, nor killed when the law died. It lives outside of and independent of the law of Moses.

Moreover, the blessings God promises outside of land (Mal. 3:10,11) for obeying are so great no Christian can afford to miss them.

CENTRAL BIBLE INSTITUTE Why the Difference? What the Remedy? D. W. Kerr

Objections have been raised against the cost to students entering the Central Bible Institute as compared with other schools. In the first place, it should be understood that the estimates of costs and the charges per student as they appear in the Catalog of the Institute were carefully gone over by the Executive Committee and agreed upon as being the best that could be done under the existing conditions.

A charge of \$4.50 per week for board per student as compared with the cost of single meals at restaurants is most reasonable. However, there was an element of risk to be assumed in opening the Institute with practically no assurances of outside support by way of donations. This lack of assurance was not because of any feeling on our part that our people would not stand back of the Bible Institute, but because of the fact that we did not have sufficient time before the opening of the school to give it the needed publicity in order that the confidence of our Pentecostal people in the undertaking would have a firm foundation to rest on. The undertaking was more or less of an experiment. Praise the Lord, the Central Bible Institute has passed the experimental stage and is now an assured department of the General Council business for God and souls.

It was decided that there should be a registration fee of \$10.00 per term for each student, and that this amount should be applied toward the teachers' fund. But we found that the cost of getting ready for the opening of the school would require all the available cash from all source-

es in order to "pay as we go." It was therefore agreed by the faculty and teachers to trust the Lord wholly for the supply of their needs, and thus allow all monies from all sources to flow into The Central Bible Institute Fund, excepting such monies as were sent and designated as donations for specific purposes by the Pentecostal people "whose hearts the Lord had touched."

By adopting this conservative policy of procedure we were enabled to open The Central Bible Institute on schedule time; provide ample, wholesome, and well-cooked food for all our boarding students; pay all our bills, and, from a special fund donated for the purpose, give each of the teachers something for their services, the amount of which, however, as compared with the excellent services rendered, and as a fitting compensation, has been exceedingly meager. Some of the more needy students have been helped out of a fund given by the students themselves for that purpose. You see, we reckon that we are all "members of the Institute family," and that, "when one suffers, all suffer." In this manner we have squeezed through the last four months, and by the grace of the Lord Jesus Christ we expect to press victoriously through to the end of the school year.

Now as to the housing of the students and faculty. We have no dormitories in which to care for the Institute family. Accommodations must therefore be sought among the residents of Springfield within walking distance of the church. The cost of rooms would vary according to the manner of furnishing, some more, some less. The average cost per student for rooming accommodation is about \$6.50 per month. To this should be added for registration fee per term \$10.00, plus class supplies and incidentals. Some of the students could cut down expenses a little by doing light house-keeping.

It is easy to see at a glance that when we have our own dormitories and necessary buildings erected on the beautiful grounds donated to us, that we can house our students under one roof and thus reduce the cost against the students entering the Central Bible Institute to a point which will make it possible for us to receive the large number of applicants who have been turned away for lack of means.

Now, dear readers of the Evangel and of this article in particular, do you not see a rare opportunity to make an investment for the Lord in helping your bit to provide a school building with ample accommodations to receive these earnest young men and women who so eagerly desire a practical working knowledge of the Bible? May it not be possible that you have placed some of your money "where moth and rust doth corrupt and where thieves break through and steal?" Have you been thinking of "making your will" and leaving something for the work of the Lord after you are "fallen asleep in Jesus"? Has it ever occurred to you that the old adage, "There's many a slip twixt cup and lip," is all too true? Have you such unbounded confidence in human nature still, after a demonstration of near-

ly 6,000 years, as to imagine "your will" will be done better by other folks after you are dead than you can do it while you are living? And has it ever occurred to you that you could put that sum of money that you expect to "will away," to real good, substantial use while you live, by purchasing an Annuity Bond at a fair rate of interest, payable to you annually while you live? Do you know that you can have the joy of heaven in your soul right down here on earth by helping some of our promising young men and women students and prospectives to a working knowledge of the Bible by sending in a request for an Annuity Bond for any amount of money you have available, to be used in the erection of the Central Bible Institute building, where our Pentecostal young men and women can be housed and fed at a reasonable cost to them?

We think it is worth your while to ponder some of these pointers prayerfully, and write to the General Council office, 336 W. Pacific St., Springfield, Mo., for a copy of "Annuity Bond" pamphlet.

A NOTE FROM SAN FRANCISCO

At the "Grand March Around" following the delivery by Sister Amy Yeomans, Evangelist on Pentecostal Giving and Tithing, of a message on "Giving to God," at Glad Tidings Tabernacle, San Francisco, Calif., on last New Year's Eve, when the saints sang, and shouted, and gladly laid their love offerings on the altar, a boy of about ten years of age was seen to empty his money box, apparently containing several dollars, mostly in small coins, on the open Bible, looking up into his Saviour's face as he did it. Those who noticed his act, which was done in a most unostentatious manner, were deeply touched by it.

I saw him pour his money box
Upon the open Word
I saw him shake the utmost coin
To glorify his Lord,
I saw him pour his money box,
A boy of eight or ten,
I saw him stand a shining light
For many grown up men.

His money box was almost full,
He stood with upward look,
The nickles and the dimes rained down,
Upon the open Book,
He shook the utmost coin and smiled
A smile of great content,
God's giver he, though but a child,
He'd given his every cent.

Oh full and hoarded money box,
Lean in the sight of God!
For what is money useful
But to shed the light abroad?
"Open to Me," the Saviour cries,
A child shall lead the way,
That open box, that yielded heart,
Leads up to realms of day.

Then pour that hoarded money box
Into your Father's Hand;
His is the silver, His the gold,
And His each foot of land,
Give as He says, and when He says,
Oh be not poor towards God!
But pour your hoarded money box,
To shed His Love abroad.

"AS LITTLE CHILDREN"

One Sunday I was suffering severely in my head. My baby, two years and nine months old put her little hands on the back of my head where the pain was and said, "Jesus, bless mamma." All the pain stopped immediately and it has not returned. Praise Jesus, I believe that He hears a baby's prayer as quickly as that of a grownup. Truly, "except ye be converted and become as little children (full of trust), ye cannot enter the kingdom of heaven."
—Some one in Long Beach, Calif.

THE WORK IN VANCOUVER, B. C.

We had the blessed privilege of spending five weeks with the Assembly at Vancouver, B. C. on our return from Alaska.

Brother C. Orville Benham is the excellent young pastor and he is on the job from morning till night.

Brother Benham is an Eastern man but he has caught the vision of the great needs in this splendid country, and especially the fine city of Vancouver, which is a cosmopolitan city, and, like most of the coast towns, has many objectionable features. It is just such a town as would challenge a young man whose soul is on fire for God and who sees Jesus Christ the only hope for poor, lost, weary, sinful humanity.

They call their place "The Revival Mission," and it is rightly named, for there is a revival going on all the time.

Brother Benham believes that this soul winning program is the only one God has for these last days, and that every ounce of our strength and energy should be thrown into the glorious work of bringing men and women to Christ.

One of the great features of this work is the splendid orchestra, conducted by Brother Benham, of over 30 pieces. Many precious souls have been won to Christ here through the Spirit-filled music. These young people play for the glory of God, not only in the mission, but on the street from night to night. Many are attracted by the music and are led to seek the Lord Jesus. Satan uses music to allure people downward and hellward, in the picture shows, cabarets and theaters; why should not God's people use their musical talents to His glory in the salvation of souls? During our campaign there the Lord's day meetings were held in the Columbia Theater, where the people thronged to hear the gospel message. And precious souls were saved and baptized in the Spirit as on the day of Pentecost. Brother Benham seems to be a born organizer; not that the work is burdened by machinery, but every department is blessedly lubricated by the oil of the Spirit and all work together in harmony. Vancouver, through the mission, is getting the full gospel of salvation, healing for the body, and the Baptism of believers in the Holy Spirit. Situated as it is in the heart of the city, it is easy of access; and many are drawn inside, possibly to hear the music, and find Christ before they leave.

New work on the coast is being opened up by the Revival Mission workers, and young people are witnessing for Jesus, scattering the "good seed" everywhere.—

Mae Eleanor Frey.
(Sister Frey is expected to hold a revival campaign in Springfield, Mo. during the latter part of February.)

KNOXVILLE, IOWA, Convention—The convention at this place closed last night after a twelve days session; and we all feel that we were much built up by the Bible lessons that Brother Jamieson gave us. We expected to have a revival with the convention but the brethren thought it would be good to devote the whole time to Bible lessons; Brother Jamieson gave two lessons every day and they were enjoyed by all; and the preachers especially enjoyed them. We are now to have a revival, Brother Derry doing the preaching. The field seems to be very ripe just now.—Roy E. Scott.

HOUSTON, TEXAS, Gospel Tabernacle, Assemblies of God—New Year's eve was one of the most blessed and holy nights in the history of the tabernacle. There was a song and praise service, then a part of the Christmas program was repeated by request. The power fell and strong men and women flocked to the altar, and there, just before the dawn of the new day, 17 souls were born into the kingdom; and in the same hour 32 pledged themselves as home and foreign missionaries. While the world outside was all in a bustle, firing guns and ringing bells, the tabernacle presented a different scene; inside every knee was bowed while happy hearts were lifted in prayer and praise to God. Pray that we may continue in the same spirit throughout the year.—Mrs. M. Le Strange.

-:- Reports From the Field. -:-

PARMA, MO.—Wife and I have just closed a three-weeks meeting here. 7 saved and reclaimed; 2 received the Baptism in the Holy Spirit. Have also been elected as pastor. Pray for this assembly that God will build it up.—P. T. Hoffman and wife.

TROUP, TEXAS—Just closed a Christmas meeting here. Good attendance and behaviour. One backslider hungry for God. He asked prayers for himself and home. And pray for me. I need your prayers.—Jimmie Glass, Tyler, Texas, H. 7.

CANTON, TEXAS—Have just closed our holiday meeting, with blessed results—saints on fire for God, several backsliders reclaimed, deep impression and conviction upon sinners.—C. C. Powell, pastor Slaughter Branch Assembly.

SOUTHPORT, FLA.—I have just closed a ten-days meeting at Little Rock, a church located about 6 miles above Bonifay, Fla., at which a few were saved and numbers were blessed. I am now locating at Southport, and we are having a good meeting here. I request prayer for my lungs. They are overstrained.—J. F. Curry.

KEOTA, OKLA.—This is a new field, no one in the town with the Baptism but wife and I. One man, a Jew, has let me have a block rent free to hold meetings on, and I praise God for it. I am the pastor of the assembly at Garland, Okla., and we are planning for a summer campaign in Keota. Brethren, pray for us.—W. C. Aytes.

CROCKER, MO.—We just closed a revival December 23, out from town, at Sweet Home School house. A goodly number were saved; 3 received the Holy Spirit (Acts 2:4); and 8 were baptized in water. We are now in a revival here in Crocker, in the Old Opera building. Please pray for this place.—Selthy Bray, with B. F. Spurgeon and wife.

HUMBLE, TEXAS—Glad to report a real Revival at Goose-Creek, Texas where I just closed a meeting with Pastor F. D. Davis and Assembly. There were 14 saved, 17 who received the Pentecostal Baptism, 6 buried with Christ in baptism and 14 who united with the local Assembly. The meeting closed with great interest and an invitation to come back for another meeting at a later date.—Fred Gardiner.

SAVANNA, OKLA.—I want to sound a note of praise to our blessed Lord. We are here at Savanna, as the church has called me as pastor for the present year. A blessed little assembly. A church is being built now. Won't be long until we will be able to hold services in it. We covet the prayers of the children of God everywhere. All Council brethren are welcome to stop off with us.—Deacon N. S. Jordon, Pastor J. W. Hudson.

ACME, W. VA.—A convention was called at this place Dec. 28-31, 1922, by the pastor, A. J. Berry. Invitations were extended to the ministers in this section of the district. The meeting was called for the purpose of discussing plans and suggestions relating to a closer affiliation among our local assemblies such as union meetings, exchange of pulpits by pastors, and any other legitimate means for cementing the tie of fellowship which exists between them as bodies of believers. (See page 14 of Western W. Va. and Eastern Ky. District Council Minutes.)

It was therefore decided by those present that we begin having quarterly conferences, asking as many as can be present. The second quarterly meeting will begin on or about April 1 at a place to be named later.—H. L. Shumway, Sec. Treas.

MIAMI, W. VA.—Just closed a 3-weeks meeting at Twin Branch, W. Va. Great interest; good order. 2 received the Baptism. I am thinking of going there to take up the work. Pray for me that I may be kept in the will of God. I also had a weeks meetings at Mate Creek. 2 were reclaimed. Praise the Lord.—Mrs. Alice Adkins.

HARVEY, W. VA.—Union Church—We held a nine-days meeting here, in which nine people were saved, and many asked for the prayers of the saints.

Many Christians of other denominations were blessed, and different ones publicly stated that we are the only ones who ever preached the full Bible at that place. Pray for this community.—W. J. Sloan, and H. L. Shumway, evangelists.

KILSYTE, W. VA.—As a result of the recent two-weeks meeting held here by Brother V. S. Harvey of Williamson, W. Va., four have applied for license to preach—Brothers Geo. Marshall, Vince Doserer and Albert King, and Sister Sarah Kincaid. God is wonderfully blessing and the assembly is growing stronger. Six ministers have been added to the assembly since July, 1922. The place is always open to any good Assemblies of God minister who wishes to come in to hold a meeting. Please pray for the increasing of the assembly.—C. W. Watkins, pastor.

GRANITE CITY, ILL.—Evangelist A. H. Argue and daughter Zelma, of Winnipeg, Manitoba, Canada, have just closed a most wonderful meeting here with 115 baptized in the Spirit. Many were saved and there were numerous healings, visions and interpretations etc., accompanying the revival.

Miss Zelma led the singing with a slide trombone in a way appreciated by all. This is their second campaign in our city in the last year. Considerably over one hundred received the Baptism in their meeting here a year ago. Already the saints have made a strong appeal for them to again visit us next year, bringing Brother Argue's son Watson who is now completing his final year in Bible School at Newark, N. J.

The assemblies at St. Louis and East St. Louis, pastored by Brothers Fred Lohmann and M. H. Markley, were greatly benefited by the meeting, as many of their people were baptized in the Spirit. Visitors who came many miles to attend the meetings were blessed in different ways. We praise God for this gracious outpouring of His blessed Spirit.—C. M. O'Guin, pastor.

CANADIAN PENTECOSTAL TESTIMONY

The Canadian Pentecostal Testimony, the official organ of the Pentecostal Assemblies of Canada, is now enlarged to 8 pages, and each number contains many good articles. Encourage our Canadian Pentecostal brethren by subscribing for their paper. It is published monthly and costs only 50 cents per year. The editor is Brother R. E. McAllister, 740 Queen's Ave., London, Ont., Canada.

WINSETT'S SONG BOOKS.

Songs of the Coming King, each	20
per doz. \$2.75; cloth each	40
Songs of Revival Power & Glory, each	35
per doz. \$3.75; 100 copies	27.50
Jehovah's Praise, each	35
per doz. \$3.75; 100 copies	27.50
His Voice in Song, each	35
per doz. \$3.75; 100 copies	27.50
Pentecostal Power, each	35
per doz. \$3.75; 100 copies	27.50
Songs of Perennial Glory, each	35
per doz. \$3.75; 100 copies	27.50
Songs of the Kingdom, each	35
per doz. \$3.75; 100 copies	27.50
Gospel Song Messenger, each	35
per doz. \$3.75; 100 copies	27.50
Order From	
Gospel Publishing House, Springfield, Mo.	

WESTBY, MONT.—Our hearts are full of gratitude to the Lord for the way He has been working in our midst of late.

A revival spirit has been prevailing for the last four weeks. Brother Fred Frank of Flaxton, N. D. has been with us the last two weeks. The Lord used him wonderfully in giving out the Word. Some were reclaimed and some received the Holy Spirit according to Acts 2:4. Brother John Law was especially used in music and singing. There is a great need of laborers in this part of the country. Please pray for us.—Moses Prostchansky, Pastor. Westby, Mont.

ELYRIA, OHIO—The Lord was very gracious to us around Christmas time. He gave us some souls; and throughout the entire company there is a hunger for God. We had a wonderful meeting last night, in which the Lord blessedly poured out His Spirit upon the waiting ones. Our watch-night service lasted till three in the morning. We observed the communion at midnight. People were present from 60 miles around. The Lord has wonderfully blessed us during the past year; but we are looking for greater things to be accomplished for the Master this year. Many sick, to the natural hard cases, have had demonstrated in them the mighty power of our God. Praise be unto Him.—J. B. Gorden.

PHILADELPHIA, PA.—The saints of the German Assembly of God, Philadelphia, Pa., recently found it necessary to vacate the mission hall where they had been worshipping, due to the fact that the place was sold. However, the Lord was faithful and provided a much larger hall, at 518 West Allegheny Ave. This place is conveniently reached by cars from all parts of the city. Soon after moving into our new place of worship we held a series of five days' special meetings, with Bro. A. Watson Argue, young Canadian Evangelist, in our midst. Brother Argue was blessedly used in bringing the Word to us, also in music and song. The Lord was present in power and blessing in the conversion of souls, while a number of cold and indifferent were reclaimed.—F. J. Simokat, Secy.

SOUTH CUMBERLAND, MARYLAND

The growth of the District during the past year, and present prospects are such that the Council of Maryland and West Virginia feel the need of the Chairman being on the field all the time. For this reason after about three years of service I am resigning my Pastorate of the South Cumberland Assembly, and am asking to be fully released by April 1, 1923. It is the desire of myself and Board of Stewards of the Assembly, that all applicants for the pastorate please make applications by letter, and then if an interview is desired by the Stewards we will write the applicant. A pastor wanted who has had experience, and who will cooperate with the District Council, and one in good standing with the General Council.—J. E. Kistler, District Chairman.

BROKEN ARROW, OKLA.

Brother John Goblen, Lucas, Iowa, began a two-weeks revival at The Assembly of God, Broken Arrow, Nov. 28 and never in the history of the work has so much good been done in so short a time. The Mission was crowded the first night. The second night the Mission was packed until it was impossible to make an altar call and 400 or more were turned away. We had an overflow every night except two severely cold nights. It was possible to make an altar call these two nights and 9 were wonderfully saved the two nights. Hands went up thick all over the house for prayer. Some came 60 miles to get saved. We appealed to other churches for more room but were denied. One woman on crutches was prayed for, and she walked away without the crutches. She testified in the meeting several nights thereafter.

Brother Goblen is coming back this summer for a six-weeks campaign and we know that God is going to give us a wonderful revival. Great interest is manifested all over the country.—James Foutz.

CANTON TAKES 2,500 EVANGELS EACH MONTH

The Pentecostal saints of Canton, Ohio are putting on a campaign of spreading the Pentecostal message, and the means they are using is that of distributing the Pentecostal Evangel. There are two assemblies there and one of them is distributing 2000 copies, and the other 500. Brother O. P. Brann is pastor of the former assembly, and Brother N. F. Eby of the latter.

Brother Wigglesworth's messages are proving such a stimulus to faith that the Houston assembly (Brother E. N. Richey's) is taking a hundred copies each issue. Could you arrange to take a large number of copies of the Evangel for your assembly? Brother Pastor, try and make your assembly one hundred per cent strong in subscriptions, and then order a roll of each issue for distribution.

WILMINGTON, DEL.—The Pentecostal Church of this place reports a year of much blessing and fruit gathering.

With the death of its pastor and founder, Pastor John Cox, on October 31, 1921, the work was stirred to its very depths. The saints of God spread the matter before the Lord in prevailing prayer, asking Him to guide the work and provide a shepherd for the flock. After definitely waiting upon God, He made known His choice and set apart William A. Cox, who was then laboring in Brooklyn, New York, for the work here, which fact was attested to by God in a great deal of Latter Rain blessing.

Brother Ridenbach, now of Cumberland, Maryland, gave efficient and blessed service among us during the year, and Brother John Wharton of New Castle was used of God greatly in our midst. Brother D. H. McDowell of Scranton was made a blessing in the Lord, and others were mightily used of God in our recent convention.

During the year 23 souls have professed salvation, Glory be to God. Forty-six hungry hearts have also been baptized in the Holy Spirit, as they were at the beginning, speaking in other tongues as the Spirit giveth utterance. Thirty-four people have followed the Lord in water baptism, to die with Him, be raised and live with Him. We have had God's healing power manifested in a remarkable way.

One sister dying of tuberculosis, who was given up by physicians, was prayed for and healed instantly. Another sister, operated on twice for gall stones, and told that her condition was hopeless, was prayed for and was healed instantly.

A young man, a railroader, dying of an infected throat, who had been treated by his physicians and operated on by specialists, who lanced the throat three times to no avail, was prayed for, and healed by God. A sister suffering with a cancer tumor, under the care of two doctors, who told her not to get out of bed, came to be prayed for and our Lord healed her. Many other sicknesses, aches, pains, and fevers, too numerous to mention, have been taken away by our God in answer to prayer, including the healing of the pastor from an attack of pneumonia in both lungs, while those around about who consulted earthly physicians died.

Our missionary offerings increased more than double and every other expense has been met.

The Lord has guided us over many rough places and given us victory over the work of the enemy, and kept us, pastor and people, overcoming for Him.

We praise the Lord for the year 1922, and its blessings, souls, testing places and victories, and look forward to a much more blessed year in 1923.

"Praise ye the Lord."

ALTON, ILL.—The assembly at Alton has just gone through a reorganization and readjustment which, Praise the Lord, means a great forward movement for Pentecost in this city. At a recent meeting presided over by Brother O'Guln, the assembly by a resolution unanimously adopted, decided to abolish the old constitution and incorporation under which it had been working for several years and to reincorporate as "The Alton Assembly of God." This in-

corporation provides for the consolidation of the Edwards Street Assembly with the new Spring Street Assembly now nearing completion, under the following Board of Directors who have been elected to serve until the next regular election in January, 1924: Pastor A. W. Kortkamp, chairman; Oscar Nichols, treasurer; W. A. Cannon, secretary; Thos. Hawkins, James Ross, James Clark, G. F. Smith, Edward Glanze and Thos. Rowan. An assistant pastor, working under the direction of Pastor Kortkamp, will have charge of the Edwards Street Church, which will be conducted along missionary lines, while Brother Kortkamp will have charge of and give most of his time to the large Spring Street tabernacle.

This move was made necessary by the constantly increasing attendance at all the services. The Sunday school with its enrollment of over 500 and the church enrollment of about 800 has entirely outgrown the Edwards Street Assembly. It is hoped that, under the new arrangement and with the Master's blessing still resting upon us, it will be possible for the present, at least, to feed the hungry who crowd every service. God has wonderfully set His seal upon our people in the past and we are giving Him all the glory for the great upbuilding and uplifting of so many precious souls and the great determination of the saints to press on to greater things.

The building is of concrete, 45 feet wide by 100 feet in depth. The main auditorium has a seating capacity of about 1000. The platform and choir loft has an additional seating capacity of from 75 to 100. The basement is provided with a large room with a seating capacity of nearly 200, and in addition there are a number of class rooms and two rest rooms. When completed, the new tabernacle will have the largest auditorium of any church in the city, but even then, we fear, it will, in a short time, be far too small for our needs.

The new tabernacle will be ready for occupancy early in the spring, and, God willing, will start off with a soul-saving revival of several weeks duration, under a number of able evangelists.—Thos. Rowan.

REVIVAL CAMPAIGNS IN KENTUCKY DISTRICT

FRANKFORT, KY.—I wish to praise the dear Lord for permitting Sister P. Harrell and Brother Otto Lansford of Indiana to be with us from Dec. 20 to Jan. 7. Truly the Lord came forth in our midst as never before. We have had a hard battle this past summer in this place and at times we have almost decided that the people would not hear the message. But in the very first service Sister Harrell was in, she stated that if they were there three services and saw no one saved, healed, or baptized in the Holy Spirit, she would go down on her face and cry out to God. And sure enough, she was put to the test. But she kept her word and went on her face before God, and the dear Lord poured out in a real way, and in the last 3 services 13 were saved and 5 received the Baptism. All the glory be to Jesus. Any one desiring real Pentecostal workers will make no mistake in having Sister Harrell and party. They don't nod them in or have them to sign cards. But she says, "Tray until God from heaven will answer by fire." Oh, hallelujah, for such workers. A blind man was made to see people as they would pass by him in the room, and a deaf and dumb man spake so clearly that the whole house rose to their feet as he said "Sister Harrell," "Amen," and "Praise the Lord" and other such things. We feel they left too soon; but we billed Lexington, Ky. and had to leave for it. We have the City Auditorium, which seats about 2200. Please pray that the Lord will undertake. As chairman of this district I am trying to have a chain of meetings throughout the district with these Spirit-filled people of God. I have no backing whatever—I mean from the Pentecostal people of this district; but these consecrated saints are right on the bottom with me bearing half of the expenses and solittin the offerings. Oh, how God's people need to wake up. They don't do this, just to get a place to

preach; but God made my call appeal to them, so they are going through with Jesus. Oh, do pray for this band of workers.—Chairman A. F. Miller.

MATTOON, ILL.—Surely God is good to us here, for which we praise Him. Last Sunday night we began our service at the regular hour (7:30), and it lasted until one o'clock New Year's morning. It was a continuous outpouring of the Spirit of God from beginning to end. We had the regular song service, with several special selections. After that we gave a message on New Year's resolutions; then called to the altar, which resulted in 12 praying through to a real experience in the Lord, and in 2 receiving the Baptism in the Spirit. One of these was an old lady about 80 years old who had never been saved.

Then we gave an opportunity for people who wanted to enter into fellowship with us as an assembly, and 8 came forward and united with us. Then we had the Lord's Supper. It was good to see the people melt down and weep and praise God as they partook of the emblems of His broken body and shed blood.

And then, as Jesus saved the best wine for the last of the feast at the marriage in Cana of Galilee, so the Lord saved the greatest blessing for us here until the last, when we began to wash one another's feet according to His saying in John 13, where He said, "If I, your Lord and Master, have washed your feet, ye ought to wash one another's feet," and, "If ye know these things, happy are ye if ye do them." We proved Him in this, and many were the voices that cried out and said, "We never saw it on this wise," and, "This is the happiest day of my life." "I never had such blessing before." Such expressions as these came from all over the audience.

Many manifestations of the Spirit were seen and heard, and many persons were convinced that this is God's way of dealing with His people in these last days. So we are praising God that He is leading us on to real victory in Him.—John T. Wilson, pastor.

SHERBURN, MINN.—The Lord seems to be doing exceeding abundantly for us here. Meetings have been going five weeks last night. People who have lived here all their lives declare that we have the greatest religious awakening on t'at has ever been in the community. 'We have our house almost filled to capacity every night. Many wonderful conversions already, and the end is not in sight yet, praise the Lord! The people are very nice to us. I have never gone into a new field where we have had more hearty cooperation, and a more appreciative people to minister to. One of the most extraordinary features is the conversion of our editor. He has been wonderfully converted. It happened in Zion City, just a few days before our meetings began. He is a very bright young man, and he is standing with us on full gospel lines. He has not missed one meeting since the first, and writes up all the articles himself. He has put out approximately fifty dollars worth of advertising, outside of the publicity in the paper, and has done it absolutely free.—Willard H. Pope.

CONVENTION FOR SAGINAW, MICH.

The Calvary Assembly—Pentecostal—205 Tuscola St., Saginaw, Mich., announces its **First Anniversary Convention**, February 2-11. Evang. Wm. Lambert Braut of Chicago, Miss M. Margaret Flint, missionary from India, and, we hope, Rev. D. G. Scott, late of Canada, will be the special workers.

All Michigan pastors are especially urged to come and get acquainted. As our assembly is small we can only give free entertainment to the special workers, but we will assist visiting pastors as far as possible. Those coming from a distance may secure rooms nearby at reasonable rates and meals can be had at restaurants.

The Hall is located down town, at the corner of Franklin & Tuscola Sts., two blocks north of Interurban Station. For further information write, Pastor Rollin M. Severance, P. O. Box No. 246.

Missionary Department

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

AN URGENT NEED

There has been some response to the need for funds to bring home several missionaries who are entitled to their furlough and who are much broken in body and need a change if their lives are to be preserved for the work. But the response, so far, has been entirely inadequate to meet the need and so we must again refer to this matter.

Since first making the call for help to bring home some missionaries, several others have been called to our attention, who must be brought home at once. They have been on the field for years, have suffered great privations, have been sick and afflicted and persecuted, until the only remedy is a rest in the homeland.

Be sure to make your offering for the Return Fund a special one in addition to any other offering you might make for the support of the missionaries who are remaining on the field.

J. Roswell Flower, Treasurer.

A WONDERFUL WORK IN BRAZIL

There is a very wonderful Pentecostal work in Brazil, South America. This work was started before the formation of the General Council by two young Scandinavian brethren who went to South America from the North Ave. Mission Chicago. Most of the missionaries engaging in the Brazil work are Scandinavians, identified with the Scandinavian Assemblies of God, and we have not encouraged our missionaries to enter into that field, feeling that it is better that all the missionaries in a certain field have the same relationship to the homeland than for two or more relationships to exist. But we have a very friendly toward all and are glad to hear that God is blessing.

Miss Nina C. England, a former student of the Mid-West Bible School at Auburn, Neb. has written us recently from Maceio, Alagoas, Brazil as follows: "I am writing something about the work here which I should like to have published in the Evangel. On October 22 we had the dedication service for our chapel here in Maceio. The building holds about 300 people and it was filled long before the service commenced that evening. The power of God filled the house. Eleven happy souls were baptized in water that night and the following Saturday night six more were baptized in water. The Lord is also baptizing His people in the Holy Spirit, praise His name.

"Three of our dear missionaries from the State of Pernambuco were with us during that week, also two native evangelists, one of whom was used in a wonderful way in the preaching of His holy Word. Truly the Lord is visiting this dark country with His power, and a great harvest is being gathered in. All over this land, where the Gospel is being preached, souls are being saved and baptized in the Holy Spirit in great numbers. But it is not without persecutions.

"We have also commenced Sunday School and the first Sunday more than fifty were present. There is a great work to be done here amongst the children. What we need is a school. Here in this country only 10 per cent of the people can read.

"The Lord is also blessing in the interior. At a place called Ponta de Manke, where one of our native brothers is work-

ing, several souls have been saved and there are now about 15 who are waiting to be baptized in water. So dear friends, pray for this dark land of Catholicism. There are thousands here yet who have not heard the blessed gospel story."

Brother Daniel Berg, one of the original missionaries to Brazil, also writes a few words, "We came to this city (Victoria) a few weeks ago from Para, and we expect to stay and work for some years as He leads. We have a blessed opportunity to preach the Gospel and the people are humble to receive the Word of God. Soon there will be a great ingathering of souls in this city. Pray that God will open many doors before us. Believing as we do in the soon coming of Jesus, we ought to put forth every effort and make all sacrifice to enable those who are without hope and God in this world to find the Lord.

GOD'S BLESSING ON A NEW FIELD

Forest G. Barker writes from Huancaayo, Peru as follows: "The Lord has given us a great deal of encouragement since we have started the services. Some nine young men have prayed and promised to follow Jesus. Three of these are bright prospects, and say they want to work for the Lord. One, a young fellow from another department, has offered himself for the work. He is a bright young fellow, about twenty-five and we believe he will be a great help to us, although it means an extra sacrifice for us to bear his support. Our meetings are better, and we have had more real results here and have more encouragement than we have had before in Peru. We are trusting God for real results. Pray that God will provide us with a good bicycle, or better still a motorcycle, by the time the rainy season is over, to enable us to reach the towns and villages.

"Since I last wrote you, we have had a baptismal service and Mr. and Mrs. Potter (Methodist missionaries) and the father of one of the candidates were present. Three young men were baptized and they all want to be missionaries. They are bright and growing wonderfully in the grace of God. Then on Wednesday night, a week ago, we had a precious service when a young man, who is learning the jeweler's trade, was converted. He is going on with the Lord and we hope to baptize him soon. The opportunities are wonderful in this village. There are many, many towns and villages that have never had the Gospel and we are anxious to get it to them."

Wm. F. E. Burton has now returned to the Congo. While Brother Burton is not officially connected with the Assemblies of God yet many in this country have heard him speak and are interested in his work. Recently Brother Burton wrote us as follows: "It may interest you to know that seven of our fifty native evangelists are now being supported by individuals in America, and many of these black preachers are doing fine work for God. Naturally some districts are more responsible to the Gospel than others, but line upon line precept upon precept, here a little and there a little, the Word is going forth. At no Sunday service recently have we heard without souls saved, and at one meeting eight boys and five young women professed to accept salvation in Christ. While at a prayer meeting last week the power of God fell and two were filled with the Holy Spirit, moreover an onlooker was so convicted that he cried to Christ for mercy. Please give our loving Christian greetings to all the saints."

FRUIT AND BEDSPRINGS

Mrs. Flora L. Hogan writes from Caraz, Peru as follows: "We have just received a Christmas package from a friend in Oregon. It came by mail and one of the three articles it contained was a glass jar of wild blackberries. Now I call that faith! To say nothing of the trip down to New Orleans and then by ship to Lima, again by ship to Samanco, and then jolted over mountain trails via the Peruvian automobile—the burro; and then opened, inspected for duty and again on its journey of two days, via burro to Caraz. Nothing around it but corrugated paper, tied tightly. Such faith as that ought to enable us to travel like Philip.

"Be sure and tell all out-going missionaries about Paul's bedsprings. My son-in-law, Paul Cragin, is a handy man and when he saw my steel springs I brought with me, he sent to the States for spiral springs (called Helical Springs) for the ends, and to the coast for rolls of wire. With two strips of sheet iron for sides and two strips of wood for the ends, and a pair of plyers and such other tools as he needed, he made a splendid bed spring. The pieces of wire are V shaped. To places like the Interior Africa, it would be much simpler than carrying springs. Yours trusting in Mark 11:24."

A LAND OF SLAVES

Many will be surprised to learn that there are still many slaves in Bolivia, South America, according to a recent letter from Brother Tommy F. Anderson, who writes, "Do you know that every farmer has from six to a score of slaves on his ranch who never get wages. They were sold with the ranch and the rest of the stock. Pray for the slaves of Bolivia, also the slave children which are bought and sold. A few weeks ago a woman offered to sell me her own daughter of thirteen years old for \$10.00, U. S. A. coin."

Miss Jennie W. Farnsworth writes from the French Sudan, "Could you enter for a little season into our midst, you would find it at times quite a busy place. For instance, while Brother Wright was looking after the general affairs as usual, our boys in the house getting their morning duties accomplished, Miss Peoples and Mrs. Wright gathered the children from one nearby village, brought them here and had their children's service. I was at my morning task of bathing sore eyes and bandaging ulcer sores, etc. Filth breeds disease on every hand, and you can imagine how vain to tell them to be more cleanly when I tell you that already many are going a distance of three or four kilometers and return with their pots to carry their water on their heads to their homes. The order has just been issued by the Government to the Chiefs to order their people to wash all their clothing and rid themselves of their lice, as a veritable plague has been sweeping some parts of the country, spread, the doctors say, by these insects; with a very heavy death rate. Multitudes passing into eternity in this land which the enemy is trying to deprive of the Gospel. But His mercy endureth forever. May it be fully extended to these people. We believe that He who has begun a good work here will finish it unto the day of Jesus Christ, which cannot be far distant. Even so, come Lord Jesus!"

RUSSIAN WORK CONTINUES TO GROW

Pastor J. E. Varonaeff writes from Odessa, Russia, "The provisions which you sent us in October have been received. We thank God and you for them. One week ago I visited the village of Golobechy of the State of Podolia where Brother I. S. Enkovsky works. There we had a good revival meeting and the Lord God saved some souls and Jesus Christ baptized 27 in the Holy Spirit. Glory to God! We also have some good new workers for Jesus. Please pray for us."

THE PERSECUTION CONTINUES

Brother Tommy F. Anderson writes from Bolivia, South America, "Still the persecution goes on. Last Sunday night during the preaching, two fanatics hammered on the doors with cobble stones off and on for half an hour, and the police did not do anything. Besides this they entered the mission and insulted us several times. The other day a man told me they would hang me and today a fanatic told me that he was well armed and that he would kill me. This is the life of a missionary in interior Bolivia. I have been insulted nearly every day in two and a half years. But God's grace is sufficient, and through prayer and Jesus we can do the things which seem impossible to man. The Gospel is winning in Bolivia. You may be interested to know that I have preached three times in the Indian tongue. Two languages are used here—Spanish and Tschua. Glad to report that we are all in good health."

CONCERNING JOHN D. JAMES

A question concerning Brother John D. James was received recently as follows: "I am writing you in regard to a paper that was sent me from China called 'South China Pentecostal Testimony.' The editor's name is John D. James. He is a missionary and is asking aid through his paper. Is he one of our missionaries or is he of the New Issue? We cannot tell by the paper. I do not want to send an offering to the New Issue people, so please let me hear from you."

We might say to all inquirers, that we do not know Brother James' relationship to the New Issue people. He was formerly connected with the Assemblies of God but while home on furlough he visited the New Issue assembly on several occasions. We wrote to him for an explanation, and he replied by sending in his papers and resigning from the Assemblies of God. As to how far his sympathies are with the New Issue people we do not know, but we note that the name of Miss Kugler appears in his paper, and she is known to be associated with the New Issue people.

EVANGELISTIC CAMPAIGN IN BUCURUS, OHIO

We just closed a two-weeks special revival meeting. The Lord mightily poured out His Spirit upon all of us, and 21 were saved. Brother Earle Clark, the Evangelist, insisted on prayer meetings; so, every afternoon, as many as could gathered together for prayer.

On Fridays we fasted and waited upon God and Friday night Brother and Sister Clark prayed for the sick. Great numbers came for healing of many diseases, and most every one was definitely healed. The power of God was felt all over the house on divine healing night and the house was packed.

One sister, deaf since she was eight years old, now at 35 can hear. Praise the Lord! She also had suffered with severe pains in her abdomen for three years, caused by an operation for tumor; when she was prayed for, pains left instantly. An old brother had fallen from his back porch, Christmas morning, when it was icy. They thought he was dying; couldn't move or speak. They sent for Brother Clark early in the morning. After Brother Clark anointed and prayed for him he opened his eyes and said, "Hal-lal-luh-jah," and the next thing, he was walking, went out for Christmas dinner, and is working as usual now.

There were many more very wonderful healings in our meeting. One sister had been confined to her bed four weeks with lung trouble, weighed 95 pounds, got up out of the bed, after fasting all day, and I took her to the meeting in my car. She commenced to amend from the time she entered the hall and when they laid hands on her and prayed the prayer of faith, she felt the power of God go through her body, and said, "Oh I'm healed, I'm healed." The next day she worked all day and came to every service afterwards.

We want the prayers of the praying people for Brother and Sister Clark, that they may go on in their good work; and for our little assembly here. We must be about

our Master's business. We give God all the glory. I can recommend these Spirit-filled workers. Mrs. Clark has charge of the music and preaches, too; and they sing beautifully in the Spirit together.

Their home address is 1435 So. Belmont, Indianapolis, Ind.—L. M. Leiby, 1427 Woodlawn Ave., Associate pastor.

**DISTRIBUTION OF DECEMBER, 1922
MISSIONARY CONTRIBUTIONS**

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

AFRICA

†E. E. Alger & wife, Liberia.....	\$ 60.00
†Jesse A. Barney and family	75.00
*Ruth Bender	50.00
*Mrs. Jennie L. Bendixsen, Congo,	101.00
*A. F. Berger & wife, Congo	15.00
*Ethel Bingham, Liberia	10.00
†Joseph Blakeney & family, Congo	75.00
*Florence Brisbin, Liberia	50.00
*Jennie W. Carlson, Sierra Leone	50.00
†C. W. Doney & wife, Egypt	115.00
*Egyptian native workers	75.00
*Jennie E. Farnsworth, Sudan	50.00
Hannah James, Transvaal	30.00
*Wm. H. Johnson	5.00
*Katherine Kirsch, Liberia	30.00
*J. H. Law for South Africa	167.42
*Margaret Peoples, Sudan	75.00
†J. M. Perkins & wife, Liberia	40.00
*A. H. Post & wife, Egypt	100.00
*Julia Richardson & co-workers, Congo	65.00
Hattie A. Salyer, Egypt	25.00
J. Wilbur Taylor (\$7.15 Bldg. fund)	57.15
*Lillian Trasher, Orphanage, Egypt	114.75
†Mrs. A. E. Turney & family, Transvaal	60.00
*Harry M. Wright, Sudan	110.00

CHINA

Carrie Anderson (\$5 Bldg fund)	19.80
*L. M. Angin for Orphanage	261.24
†Blanche R. Appleby	30.00
*Myrtle Bailey	30.00
*Fred Baltau & family	150.00
†David Barth	50.00
*Ada R. Buchwalter	44.52
Harvey Chenoweth & family	60.00
Mrs. Ruth D. Cook	30.00
†Lloyd G. Creamer (*native work-330)	70.00
†Emma E. Daab	30.00
†E. N. Davis & wife (*\$10 Xmas)	70.00
*Alice E. Evans and work	31.50
Clinton E. Finch & wife	60.00
Ella Finch	30.00
†Mrs. Francisco	30.00
†Esther M. Hanson	30.00
H. E. Hansen & wife (\$25 work)	85.00
*Hansen for Abraham Feng	15.00
Thos. Hindle & family, Mongolia	75.00
R. S. Jamieson & wife	60.00
†Geo. M. Kelley, family (*\$25 re-330)	157.30
*Kelley for native workers	17.00
†Grace Kenning	30.00
†Martin Kvamme & wife	60.00
*F. Harland Lawler & family	75.00
*Mattie Ledbetter & work (\$27.50 Bldg. fund)	60.50
†Leada E. Leonard's work	34.00
†Willia B. Lowther's work (Evang. 355)	80.00
Herman J. Mader & family	80.00
Mrs. Lillian B. Marston	30.00
*Mae F. Mayo	50.00
*Ella Millscher	30.00
*Huldah Nnam Motor Boat	12.00
†Mrs. Nettie D. Nichols & workers (*\$5.10 for children)	65.10
Frank O. Schroder for Chna	25.00
*V. G. Plymire & family	75.00
†W. W. Simpson & son (*\$80 native)	140.00
Geo. C. Slager & wife	60.00
†J. R. Spence & family	60.00
†Marie Stepany (*13 workers)	46.00
Ethel V. Webb	20.00
W. R. Williamson for China	35.00
*Mrs. Clara Jaycock Wyns	30.00
Anna Ziese	30.00

INDIA

†Paul Andreasen & wife	30.00
*Anitra Astor	60.50
*Olga Jean Aston	34.00
J. Edgar Barrack & family	100.00
*J. H. Boyce & family	75.00
Mary W. Chapman	30.00
*Mary W. Chapman's workers	30.00
Susan R. Webster	30.00
†W. H. Clifford & family	90.00
†Robt. F. Cook & family (\$30 girls \$5 Chase)	100.00
†Herbert H. Cox & family (*Work & workers \$310)	885.00

*Sara Coxie (*Orphan \$5)	105.00
†Bartholomew Dean & family	45.00
Mrs. Lillian Denney	30.00
*Mrs. Lillian Denney—Return fare	123.35
Susan C. Easton	36.00
*Marguerite Flint	5.00
†Bessie V. Gager	30.00
†Hattie Hacker	50.00
Frances S. Harris	30.00
†Esther Bragg Harvey (*Institution \$30—Return fare \$16)	135.50
Anna M. Helmbrecht	30.00
*Christine B. Heron	5.00
†L. M. Jacobs & family	50.00
†John B. King	30.00
†Janie E. Kirland	290.51
Bernice C. Lee	50.00
*Alex. Lindsay & family	50.00
†Christina McLeod (*\$20 Xmas)	40.00
Dick S. Mahaffey & wife	60.00
*Fred Merlan & family	100.00
*Fred Merlan—Bldg. Fund	200.00
J. J. Mueller	75.00
Frank Nicodem & family	75.00
*W. K. Norton	96.10
Leonor H. Parker	30.00
Mattie Personous	50.00
Lydia Rediger	30.00
Ruth Riggs (*Orphan \$2.03)	32.03
*Violetta Schoonmaker & family	105.00
Thomas Stoddard	30.00
†Joseph Sugar & family	90.00
Niels P. Thomsen & wife	60.00
K. A. Timrud & family	50.00

JAPAN

C. F. Juergensen & family	50.00
*Marie Juergensen's work	20.00
†John W. Juergensen & family	75.00
*John W. Juergensen native worker	15.00
*R. S. Moore's work	50.00
Mae Straub	51.00
†Mary Taylor & family	50.00
†Jessie Weninger	30.00

MISCELLANEOUS

†Tommy F. Anderson Bolivia	100.00
H. C. Ball for workers in Mexico	100.00
Forrest G. Barker & family, Peru	90.00
Geo. E. Blaisdell & wife, Mexico	90.00
Blaisdell & wife, native workers	75.00
†A. Elizabeth Brown	30.00
†Paul Cragin & wife, Peru	60.00
Frank Finkenbinder & family, Porto Rico	75.00
*Frank Fischer & family, Hawaii	100.00
*Ellis Grist & family, Venezuela	100.00
†Pearl Hewitt, Hawaii	35.00
*Mrs. Flora Hogan, Peru	35.00
Mrs. Lena Smith Howe for Porto Rico	20.00
J. R. Hurlburt & wife, Peru	60.00
†J. R. Jamieson & workers, W. Indies	200.00
†Charles E. Karpis, Porto Rico	60.00
R. S. McBride & family, Argentine	5.00
†Jumma G. Mallick, Syria	30.00
Mexican Conference	215.00
†Chas. C. Personous, Alaska	60.00
†Porto Rico Rest Home	150.00
†Porto Rican native workers	100.00
†Rican work Vonauet	100.00
*G. H. Schmidt, Poland	15.00
*Misses Siemens & Pemberton, West Indies	5.00
Niels C. Sorensen, Argentine	90.00
Alfred S. Wood, Argentine	20.00
Chas. G. Wood, Argentine	60.00
*Matron Missionary Rest Home	3.00
*Special Return Fares Fund	37.96
*Mission Station Building Fund	8.75
*Home Missionary Fund	103.35
*A. S. Booth-Clibborn for German poor	120.50
Emergency fund	1,988.04

MEXICAN MISSIONS ALONG THE BORDER

R. F. Baker & family, Dallas	75.00
H. C. Ball & family, San Antonio	65.00
La Luz Apostolica (Spanish news-paper)	25.00
Mexican workers on border	100.00
Allice E. Luce, Calif.	30.00
†F. Florence McCurt, Calif.	30.00
†Francis McLaughlin & workers	124.50
Mexican Building	43.00
All offerings designated for missionaries who are not members of the Council have been placed in one fund and distributed as designated. These offerings were for the following:	
Eva Beltsch, \$10; G. F. Bender, \$45; E. A. Bernauer, \$5; Macey Boddy, \$50; Frank L. Boothby, \$10; Mattie Brann, \$40; Leonard W. Cootle, \$5; Geo. H. Doyal, \$7.50; Jessie Dyer, \$1; Henry Garlick, \$42.78; Ada Gollan, \$60; Wm. Hagan, \$4.50; Geo. Hansen, \$24; Ernest Hooper, \$25; John D. James, \$37.40; Emily Lynn, \$15; Albert Norton, \$5; John Norton, \$5; A. Schoenrich, \$1; Florence Stock, \$5; H. W. Wagner, \$2; Emma Wiek, \$10; Ada Winger, \$40; the total amounting to	469.18
December funds paid out with November funds	500.00
December funds	13,672.15

PRAYER REQUESTS

Returning to Give Thanks—For prayers and for partial deliverance from suffering. The healing power of God was felt mightily. Please pray for complete healing. S. A. F.—For His wonderful leading the past year. M. H. F.—For His saving and baptizing power. R. J. W.

Please Pray For—E. M., for a safe painless delivery at childbirth, and that I may get back to work in the Lord. (God wants to take you farther, sister.) A sister, standing alone, husband fights and threatens a separation; my son and two other young people, once had the Baptism now have grown cold.—S. S. at Perry, Ark., and for a pastor for the assembly.—Mrs. L. K., who is growing stronger in faith and grace, and for my unsaved children. Husband, once Baptized, now turned to the world.—S. A. F., living with a daughter, 13 in family, all Christian Scientists; that she may be true to the Lord.—P. R. H. and his mother's children.—My husband to get better, and that he may be healed of rheumatism and asthma. A. H. and S. L. Mackey, an old couple, cannot attend mission often, "we are tarrying until."—Tahona, Okla., a new field; we are opening a Pentecostal S. S.—C. P., working in a wealthy family, has care of 2 little girls; nice people, who do not know the Lord.—Some one to be saved at Latimer, Texas; G. W. W. lost the joy of the Lord through not obeying; wants to obey.—The return to their mother of 2 boys, now being held in a Catholic school. J. W.—An interdenominational prayer band in Santa Cruz, Calif.—F. H., leader.—Some one to be sent to Point Clear, Ala., to believe and be persecuted.—F. B. A., among unbelievers, and persecuted. T. D. L. to get a place where I can attend meetings.—Assembly in Washington, D. C.—A full gospel revival in Goddard, Texas.—A. N. H., 73, that Father will keep my body well, eyes strong, faith renewed, and that all my memories may improve.—Hollis, Okla., that the full gospel may reach this place; and for Mrs. R. V. W., and family that we may be prepared when He comes.—Assembly at Miami, Fla., especially the young people.—W. A. R. for a job.—A buyer for daughter's farm and that she and I may be able to swing out for God, also that we may get off our farm, the Lord willing, and get easier work; also for a real revival for Rio, Wis.; only 3 of us here; I live 5 miles in the country; we have to go to a hill or to the cemetery to pray.—E. E. H.—Davisville, Mo., for a thirty work of the God.—Quaker meeting in Bay City, Texas, that we may be drawn closer to the Lord, and that an overcoming leader may be given us.—Guidance and success in sale of property.—M. H. F.—E. M. for understanding of the Word.—Brother W. O. McKim and his work in Cambridge, Ohio, that God will have salvation of souls.—Miss E. B. for closer fellowship with God.—My loved ones, sisters and husband, mother, brother and family.—Mrs. T. A. C.—Revival at Jerome, Mo.—Brownell, that some Spirit-filled workers may be sent here; and for W. C. S.—Boldness in testimony.—Mrs. C. S.—Storber disposed of my two little boys.—Mrs. W. F.—Husband and myself, that we be emptied of self and be full of Jesus.—A Spirit-filled preacher to be sent to Thayer Co., Neb. For particulars, write Mrs. A. Marvin, Hubbel, Neb.—Our family that we may have a family altar.—Methodist pastor, that he will not be prejudiced toward me, that I may have understanding of God's Word and power to speak its message. I stand alone in this place. E. M.—Brother and Sister E. E. P., as they take a new pastorate in a new and needy field.

Please Pray For The Healing Of—Our son, mind effected by fever when he was 5, now 22. W. F. for a splint on Feb. 11. —Mrs. N. K., stomach trouble and catarrh in all my body.—Mrs. C. E. B.—C. E., a young man, an incurable disease.—My wife, golter, severe, and rupture. H. S.—M. A. E., acute sciatica. A sister in England, dead.—Mrs. Broder, typhoid. R. M.—Contributor Chas. Wilson, fever.—M. W., Christian woman, 70, complication of diseases; and that my soul may be healed of everything which dispeases God.—Sister of L. G., rheumatism, knows nothing about divine healing.—F. J. R., trouble in my breast, and that I may do the Lord's will in every day.—Y. E., stomach trouble for a year. No Pent. people here. Pray that some one may come to Shelbyville, Texas.—My son, 26, tumor in throat. Mrs. J. G. H.—Brother H. F., creeping paralysis.—Mrs. S. S., tumor or cancer in side, given up by doctors.—Dr. B. T. B., of bowels, given up.—Mrs. L. S., diabetes, young woman who, at times, loses her right mind. J. W.—A wife, deafness and ples, also conversion and deliverance from a terrible temper. W.—S. M., diseased all over, 4 years,

no one allowed to come to pray with me, can't get to meeting; my daughter, 16, golter, and for strength to bear her burden due to my sickness; My 12-year-old girl, throat trouble; 8-year-old girl, some kind of spells at night, gets almost wild; daughter-in-law, not strong, and that we all shall be ready for the Lord's coming. M. suffering since 1892. Also for the Baptism and the joy of the Lord (Read Rom. 15:13).—A blind boy at Bay City, Texas.—E. S., a young woman, tumor on the brain, violent pains, resulting in paralysis.—My wife, not strong, self, broken wrist, healed once, but injured again. E. L.—Mrs. M. S., indigestion; My baby, stomach; also for our little church which we are building at Blue Springs, Fla.—O. H. and family.—Mrs. F. M. Fanning, evangelist, run down after a hard summer and fall.—C. J., one arm useless from 2 strokes.—Helen H., kidney's and pain in side.—Mrs. M. M., eating cancer, returned after operation, also other complications, also for the Baptism.—L. G. P. hearing and Baptism.—Father of J. D. O. constant pain in head, causing loss of sight.—W. G. W., stomach and kidney trouble; in bad shape. A brother, crippled with rheumatism for several years, a Baptist preacher before receiving the Baptism; longs to preach the full gospel. Miss B., falling fits; Miss F., complication of diseases.—Mrs. A. S., of all my diseases; my husband, liver and stomach; mother, nerve in jaw, bone, and all other diseases.—M. B. and pain in side.—Street car, suffer much.—Mrs. S. E. B., severe pain in back.—Miss E. B., cancer; S. R. tonsillitis and golter.—Mrs. N. J. B.—E. H. M., foot.—Mrs. W. S. P. sciatica and catarrh in head.—M. B. H., sick in bed since Jan. 8.—My mother, poor health for many years, suffer from like pneumonia; breaking out all over body, something like eczema. Mrs. J. W. F.—Mrs. M. cancer and pleurisy.—Mr. E. R. of TB, and E. R. of diabetes, and Miss E. M. of id.—Mrs. R. M. H. of bowel trouble.—A sister, leakage of the heart.—A sister, getting blind from diabetes.—D. S., wife and T. B., a sad case.—Mrs. S., cancer.—Miss R. nervousness. Mrs. A. C. W., 2 golters.—Brother W. F. Hardwick, chairman of the Ala., Fla., and Ga. District.—Baby and me, and that I may keep my mind on things above. Mrs. A. paralyzed in lower limbs. My six 76 is family than she has been in years.—Mrs. D. M., general ill health; husband wants me to take medicine.

Please Pray For The Salvation Of—A friend. L. A.—Mr. P. Z., Mrs. A., Mr. J. Z., S. Z., Mrs. S., Mr. J. Z., S. D. Mrs. B., Mrs. E. M., Mrs. J. Z., Mrs. K. N., Mr. Z. P.—Dear ones of L. G., and a brother and an aged sister.—A backslider who longs to know God's salvation again.—My only dear boy, backslider, desires to get back to God. S. M.—My wicked husband, won't let anybody come to pray or talk to me about the Lord.—My family, husband, 2 daughters and 1 son, all married to unsaved ones; and for healing of the boy.—Our daughter, E. S.—Son, and deliverance from cigarets and trouble. S. E. B.—Husband and children. N. J. B.—Husband, won't give me a cent for religion; out of work; seven little children.—My family, Mrs. R. M. H.—Mrs. S. Mrs. A.—Mrs. A. K.; Mrs. B. Z.; Mrs. A. D.; Mr. W. D.; Mr. E. T.; Mr. S. S.—My husband, that his mind may be changed from thinking that God has forsaken him to seeing that he has forsaken God. My children also.—My husband, Mrs. A.

Please Pray For The Baptism For—L. A. and friend,—6 seekers at Cornville, Ariz.—L. G.—Mrs. J. G. H.—Mrs. C. C. H., and restore the joys of salvation.—Mrs. N. J. B.—Son of Mrs. M. F.—Husband, little daughter and myself. E. G. G.

CHANGE OF ADDRESS

I have left Jenny Lind, Ark. to take the pastorate at London, Ark.—C. M. Riggs.

A COLLECTION

The address of Pastor Will C. Trotter is 212 E. 30th St., Portland, Ore. We printed a wrong address in a recent issue.

WANTED, in the Editorial Department of the Gospel Publishing House, a capable and consecrated stenographer. Write, giving full particulars of qualifications and experience, to the editor of the Pentecostal Evangel, Springfield, Mo.

PANAMA, OKLA.—Just closed a wonderful meeting. The Lord did bless His children. Brother Monsey and wife did the preaching. 31 were saved; 26 received the Baptism as Acts 2:4; saints all rejoicing. Pray for this place.—R. E. Shrader, pastor.

FORT WORTH REVIVAL MEETING

With hopes for great things to be accomplished through the power of God, did the friends of full gospel truths look forward to the opening of the Richey revival, November 19th, in the big Coliseum at Fort Worth, Texas.

Nor were they disappointed; for many were converted, and many healed through the atonement made on Calvary (Isa. 53:5). Not only were there testimonies of healing in this meeting, but many returned to give thanks for blessings received in both soul and body in the February meeting.

People who had hungered for a real experience, one in which they could know if they were really saved, came rejoicing to sound a note of praise for the reality they had found in this great salvation.

Many Come From Other States

Not only Fort Worth, or North Texas, was interested in this meeting, but many people came from other states and from other Texas cities and towns.

The large Coliseum was fitted up with seats in the arena, where stock shows are often held, and plenty of room was made for between six and seven thousand people. Every class was represented, the rich in good clothing, the poor in overalls and old clothing; sick, well, old, young, Christians and infidels. How often we heard the expression: "Surely, the poor have the gospel preached to them" in this meeting." Many who had not been inside of a church for years, came to be healed, and hearing the gospel preached, became convicted of their sin, fell at the altar and were converted.

Old Men Seek God

A peculiar phenomenon of the meeting was the number of old men past seventy years of age, who gave their hearts to Jesus and humbled themselves before God, many for the first time in their lives. Others had joined the church in their youth but the joys of salvation had long ago leaked out, and they came to renew their vows to God. Often the shouts rang through the large Coliseum, and touched the hearts of those who had never felt the joys of sins forgiven.

Deaf and Dumb Enjoy Meeting

Mrs. Peters, a Fort Worth woman who preaches to the deaf and dumb by using the sign language, interpreted the gospel message to them at two different services to which they were especially invited. Their faces beamed with pleasure, and we believe their faith was built up. One young man who was deaf and dumb was prayed for in the February meeting. His mother testified that he now owns one of the best radio sets in the city and spends much of his time evenings listening to radio programs.

Judge Frank Morris, Methodist Evangelist of Greenville, Texas, and his wife attended the meeting for a few days; his message to the people at one night service was enjoyed by all.

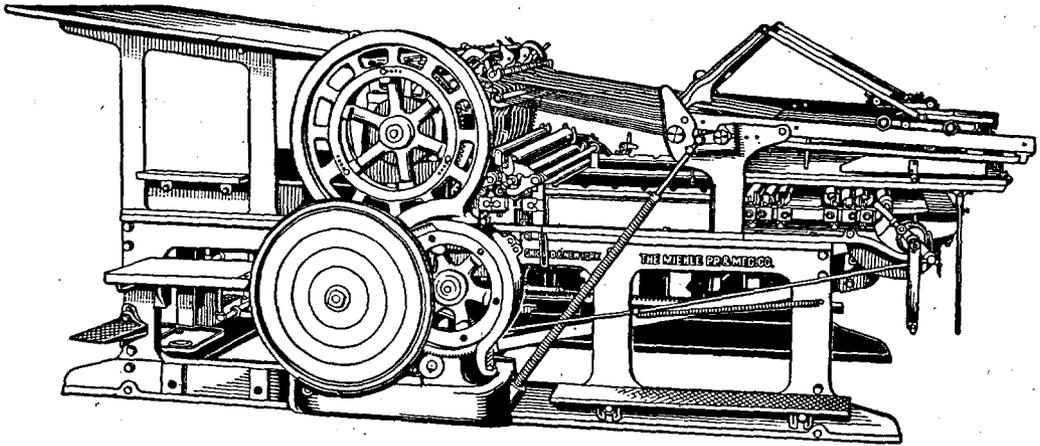
Old Ladies Hear Gospel

Evangelist Richey and evangelistic party were invited to hold a meeting for the old ladies at the Cumberland Rest Home. Some of the ladies are not able to attend meetings outside the home, and the Superintendent, Mrs. Bard, said the meeting was splendid. We know they enjoyed it for some of them came out to the Coliseum the next day, and good reports of the Lord's work among them have come to our ears since.

The Chamber of Commerce Auditorium was engaged for three more services and God blessed at each of these. Many were the testimonies of praise for healing and salvation wrought through the power of God. Personal workers, choir and ushers were all spiritually blessed of the Lord for their faithfulness in helping others find peace with God.—Mrs. J. C. Wilder, Fort Worth, Texas.

CEMENT, OKLA.—I want to report victory at Cement; having a good revival; several prayed through; one got saved last night. A good Sunday school going and started a missionary fund yesterday. Pray that we will go on in the real Pentecostal Way.—Roy Steger.

Evangel to be Printed Weekly. New Equipment Needed.



This is a cut of the new Miehle press to be installed shortly at the Gospel Publishing House. We expect to be able to print the Evangel in just half the time it now takes with this

new press. As soon as you make it possible to get this new equipment, you may expect a weekly visit from your own Pentecostal Evangel.

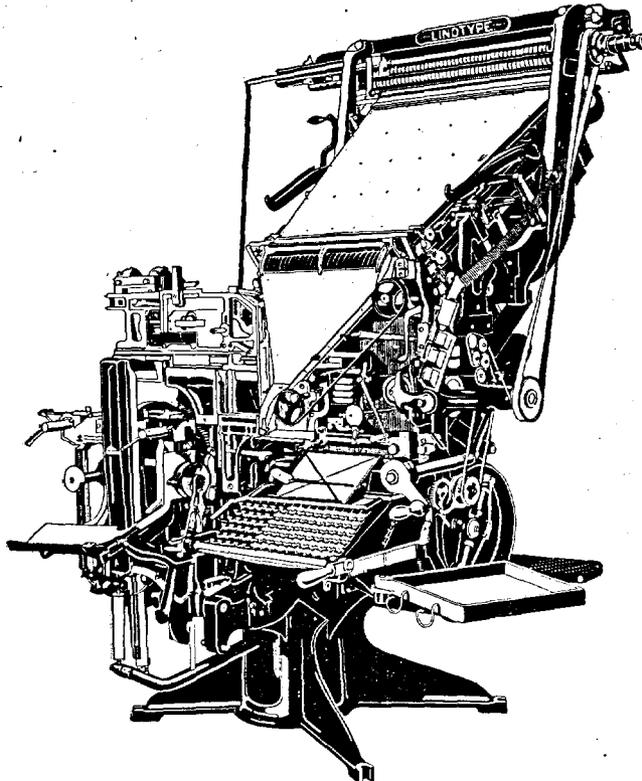
NEW PRESS FUND

From Nov. 26, 1922 to Jan 18, 1923 inclusive.

Previously reported \$5,085.68

Mrs. J. F. S., Chambersburg	1.00
T. G. N., Chinnville	1.00
J. L. S., Booneville	2.00
Mrs. E. D., Kiowa	.50
F. C. W., Camden	.70
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Mrs. D. E. D., Duncan Falls	1.00
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E. D. H., Benson	1.00
H. L. N., Norwood	2.00
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R. W. K., Neosho	4.00
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M. R., Brooklyn	2.00
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Mrs. J. B., Lincoln	1.00
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L. H., Larson	1.00
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Mrs. S. D., Bertha	1.00
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W. T. M., Guthrie	1.00
R. M. K., Portland	.55
M. B. C., El Dorado	1.00
Mrs. C. R. S., Joplin	.50

This is a cut of the No. 8 Lintotype Typesetting machine that we expect to install shortly at the Gospel Publishing House in order to print the Evangel weekly. This machine, when slight changes are made, will set five different styles of type, from the small 6-point type, used in printing prayer requests, to the large 18-point headings. We believe the work



of the Lord is worthy of the best kind of equipment. And we are sure that all of the Evangel family say "Amen" to this. One of the most practical ways of saying "Amen" is to slip a donation into an envelope and mail it in to the Gospel Publishing House for the new equipment.

J. M. P., Honolulu	4.00
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N. C. P., Great Springs	.47
W. C. D., Breckwalker	1.00
E. D. S., Sandusky	10.00
S. H., Wildsdales	.50
Total	\$5,315.60

Praise the Lord!
(Would you not like to see your initials in the next list printed?)

CONTRIBUTIONS FOR HOME AND FOREIGN MISSIONS

From Jan. 2 to Jan. 18 inclusive

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

\$525.00: Glad Tidings Assembly, New York, N. Y. \$400.00: Assembly, Akron, Ohio. \$337.00: Bethel Temple, Los Angeles, Calif.; \$200.00: R. C. S. & family, Williston, N. Dak. \$161.80: Fourth & Grand Assembly, Dallas, Texas. \$150.00: German Assembly, Philadelphia, Pa. \$144.00: Assembly, Wilkes-Barre, Pa. \$129.00: Glad Tidings Tabernacle & Bible Institute, San Francisco, Calif. \$118.95: Assembly, Denver, Colo. \$101.00: G. H. S., Dayton, Ohio. \$100.00: Assembly, Scranton, Pa. German Assembly, New Castle, Pa.; E. G. N., Upper Sandusky, Ohio; A friend, Gooding Idaho. \$88.00: S. S., Tulsa, Okla. \$86.75: Assembly & S. S., St. Louis, Mo. \$75.00: Assembly, Warren, Ohio. \$74.00: Glad Tidings Assembly, Chicago, Ill. \$70.00: Mrs. C. G., Chicago, Ill.; Bethany Pent' Assembly, Chicago, Ill. \$67.84: R. L. R., Fort Morgan, Colo. \$65.00: W. C. Parks, Ill. \$60.00: J. H., Lake Huntington, N. C. G. E. C., Topeka, Kans.; A friend, Marcelline, Mo.; Assembly, Kennett, Mo. \$58.01: Assembly, Granite City, Ill. \$55.00: First Assembly, Assembly of God, Endicott, N. Y. \$50.90: Assembly, Womaa, Dak. \$50.00: Full Gospel Assembly, Newburg, Mo. Assembly, Boston, Mass.; K. E. S., Dover, Pa. \$49.37: S. S. Russellville, Ark. \$49.00: C. M. H., Mingo, Iowa. \$47.00: Convention, Knoxville, Iowa. \$46.10: Assembly, Minot, N. D. \$45.00: Mrs. L. F. H., Santa Cruz, Calif.; Assembly, L. D. Assembly, Wicks, Mich. \$42.00: Assembly, Bradford, Pa. \$40.00: A friend, Houston, Texas; G. L. Seymour, Ind. \$38.85: Assembly, Chetopa, Kans. \$38.60: F. S., Coalhurst, Alta. \$38.00: Assembly, Grenora, N. Dak. \$37.00: W. D. R., Oxford, Pa. \$35.00: Mrs. E. L. R., Chicago, Ill. \$35.00: S. S., Collinsville, Okla. \$35.00: J. O., San Jose, Calif.; Assembly, Live Oak, Calif.; J. B., Waverly, Wash. \$33.45: Assembly, Binghamton, N. Y. \$32.00: Young People's Org., Miami, Fla. \$31.00: Mrs. W. E., Pikes, Ill.; The Colgate Maxim Assembly, Saskatchewan, Canada. W. L. K., North Jackson, Ohio; Assembly, Akron, Ohio; Bethel Assembly, Oakland, Cal. \$28.40: Assembly, Tulsa, Okla. \$27.42: Full Gospel Mission, Muscatine, Iowa. \$27.25: Mrs. C. A., Bemidji, Minn. \$26.57: Assembly, York, Pa. \$25.54: Asselusia, Colorado, Mo. \$25.00: E. H. M., Frankfort, Ind.; Assembly, Portersville, Calif.; I. E. P., Paso Robles, Calif.; Assembly, Mishawaka, Ind.; E. B. M., Orting, Wash.; R. L. H., Billings, Okla.; Assembly, Two Harbors, Minn.; Mrs. A. G., East, Ind. \$21.00: Mrs. C. C. H., Birmingham, Ky. \$21.00: D. J. S. & family, Osborne, Kans.; P. S., Monroeville, Ind. \$20.30: German Assembly, Elizabeth, N. J. \$20.00: Assembly, Canton, Ohio; Mrs. B. B. L., San Francisco, Calif.; Assembly, Calena, Kans.; Pent' Church, Burbury, Ark.; G. G. U., Pawnee, Rock, Kans.; Browing Assembly, Ill. A. V. T., Meridian, Calif.; J. C. M., Wineville, Calif. \$19.10: Assembly, Spokane, Wash. \$19.06: Full Gospel Assembly, Sioux City, Ia. \$18.75: Worrles New Testament, \$28.25: \$17.00: Class, W. Vernon, Wash. \$17.00: Mrs. E. B., Bradley Beach, N. J. Assembly, Miami, Fla. \$16.90: Assembly, Yellville, Ark. \$16.70: R. M., Acme, W. Va. \$16.05: Assembly, Lankershim, Calif. \$16.00: Mrs. C. E. H., Fort Collins, Colo.; Calvary Assembly, Saginaw, Mich. \$15.00: Assembly, Parma, Mo. \$15.00: Assembly, Dayton, Ore.; A. N. H., Madison, Wis.; Mrs. S. H. D., Bertha, Minn.; Three friends, Westly, Mont.; G. G. S., Frankfort, Ind.; E. P. N., Seattle, Wash.; J. C. L., Olympia, Wash.; Assembly, Appleton City, Mo.; Assembly, Cambridge, Ohio; E. A., Harpersown, Md. H. B., Kewanee, Ill. D. G., Clymer, Pa. \$14.54: S. S., Fort Smith, Ark. \$14.35: Prairie Flower Assembly, Turlock, Calif. \$14.00: Assembly, Caruthersville, Mo.; A., Wichita, Texas. \$13.50: Assembly, Meridian, Miss. \$13.50: Assembly, E. Haskell, Oklahoma; \$13.25: S. S., Yakima, Wash. \$13.10: Elk St. Assembly, Eureka Springs, Ark. \$13.07: Assembly, Long Eddy, N. Y. \$13.00: J. G., Calgary Alta.; Young People's S. S. Class, Houston, Texas; Mrs. R. S., Silverton, Texas; \$11.70: Assembly, Silverton, Texas. \$11.25: N. Side Assembly S. S., Wichita Falls, Texas. \$11.25: S. S., Springhill, La. \$11.00: Assembly, Mattoon, Ill.; Glad Tidings Mission, Stockton, Calif.; Assembly, Knoxville, Tenn.; S. S., Fowler, Colo.; L. R. Y., Los Angeles, Calif.; G. P.,

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A HOME IN THE MOUNTAINS OF CALIFORNIA

For some Split-filled family of which some could teach boys and girls in a Pentecostal Sunday school a place is offered rent free to such a family. They could keep chickens. Climate is wonderful. It is an opportunity for some one whose health needs such a life. Address Mrs. H. Fahden, Callstoga, Napa Co., Calif. R. 1. Pray for our S. S.

A HOME IN OKLAHOMA

I would like to get in touch with a good preacher who is sound in the faith, or with a strong layman and family who would like to make a home here. 40 to 80 acres of land can be bought here for from \$1,000 to \$3,000—small payments. We have a sandy land, good water, fruit vegetables. Address O. J. Knight, Dill, Washita Co., Okla.

WANTED

Someone to buy my double-barreled hammerless bird gun. Will sell to the highest bidder. This gun is practically new, and I want to give all the proceeds to the dear Lord for foreign missions. J. W. Braxton, P. O. Box 293, Graceville, Fla.

VAN BUREN, ARK.—

Just a word for the Assembly at Van Buren. We have called Brother C. A. Lasater of Fort Smith to be our pastor for this year. He was voted in unanimously. The Assembly has grown wonderfully since Brother Lasater came here about sixteen months ago. At that time we had but three classes in our Sunday School; now we have six large classes, and it is still growing. We are contemplating a revival soon, and believe God for many souls. Pray that God will continue to bless in Van Buren.—Maggie Hill, Box 355