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RESURRECTION

By P. Bristow.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation," John 5:28-29.

What an astounding annunciation! And though ever since the utterance of these dynamic words of the Master men and demons have sought to ride the high horse of pride and indifference, and to deny the possibility of all classes, races and peoples being arraigned before a just and holy tribunal to answer for their rejection of Jesus Christ and to give an account for the deeds done in the body; but with all their supposedly logical denials, these words of the Lord are still pulsating with warning, light, life and love, and are as unalterably true as the day they were uttered, and is an absolutely infallible decree issued by the great trinity of infallibility, the triune lovers, Father, Son and Holy Ghost, and is a thousand times more unchangeable than the laws of the Medes and Persians, because they are not man's words, but the very words of the God-man Jesus Christ, whose immaculate life and profound wisdom caused an intellectual Goliath like Renan to declare, "O, Thou Man of Galilee, Thou has conquered; and henceforth no man shall be able to distinguish between Thee and God." This unique scholar tried to find a flaw in the life, habits and sayings of Jesus Christ, but had to own himself baffled.

In the case of the resurrection of the unrighteous dead, what a motley crowd shall be gathered before the Judge! Think of the vast multitude of those who shall be raised and united to their bodies manacled with all that the devil can inflict upon such. What a hideous, cantankerous, polluted master the rejectors of Jesus Christ have, and what large dividends he pays his dupes for putting their time, labor, life and money into his bank—hell. Why, man, life is

all a vain show without Jesus Christ! The devil, too, is no respecter of persons, and whoever is now in his grip, through willingness to become his bond-slaves or pets, he must with all others deliver up to their just doom, because he must—himself—share eternal torment with these his subjects. This wicked king is not willing to die for his subjects like our blessed Lord and Master did for His, who in His dying conquered death by dethroning the false monarch who has so long ruled the domain of death, and who will yet be chained for a thousand years, and then finally punished with all his followers in the lake of fire, where their torment shall be, not for a time but for ever and ever (Rev. 14:11).

The passing from this house of clay is not the cessation of being as some would have us believe. Personality is not destroyed at apparent death, which only gives entrance into another state of which there are two distinct realms, one of felicity and bliss, which will have its full consummation at the fulfillment of the texts which head this article, when the righteous dead at the call of the Master's welcome voice shall awake to eternal joy and happiness in the matchless parade ground of the of the glorified. But in contrast with this will be the awful awakening of the unrighteous dead, when they receive their summons to go hence where final punishment awaits them in an element far hotter than the seven-times heated furnace prepared by the wicked king of old for the reception of the three Hebrew lads.

Will this be your eternal doom my friend, or will you make sure of the other while there is time?

We have a glimpse into these two states in Luke 16:19 to end. Read it carefully.

What a conglomeration of would-be self-made gods we find in the category of the unsaved. Here we see the hypocrite at last unmasked, the unconverted

minister with impostor written on his forehead. The pope in his true attire as a deceiver, with multitudes cursing him. Here comes the universalist like a felon from his cell going to the scaffold. Here comes Judas followed by his troop of money grabbers. Here is Mohammed with his polluted darlings. Here comes also the unconverted church member who loved himself so well, with "ichabod" written all over him. Then we see Buddha, with his vile horde of syphylized priests. Hither comes the great actors and actresses, who sold their souls trying to cater to the depraved appetites of fallen mankind. Then comes a multitude of thieves, robbers, pick-pockets, prostitutes, liars, murderers, unclean, and unholy of all kinds, haters of God, and despisers of them which are good. Here we see the pretty, but giddy young girl, and the flashy young man; the drunkard who broke his mother's heart and died a victim of the cursed monster, drink. Then comes the white-haired old liar who declared that there was no such thing as sin nor salvation, neither hell nor judgment, but now finds it a terrible reality, where the demons hiss and mock their victims. Here comes the blasphemous Mrs. Eddy, with all her votaries cursing her for so deceiving them. Here comes the teachers of hope beyond the grave with all their poor dupes who have found out, all too late, that their case was hopeless. But what means this show of pomp and assurance? Why it's a crowd of those who have built their hopes on their good works as a substitute for repentance and regeneration. And none of this vast mixed multitude have the slightest chance of escaping justice, but all are awaiting the verdict of the just Judge. What a time of agonizing suspense the few moments of waiting will be to these self-condemned multitudes.

But come with me and take a look at the justified ones, and see if you find yourself in that innumerable company,

(Continued on Page 7.)

All Things New in Union With Christ.

Again would I bring to our readers this deep and mysterious Truth of union with Jesus Christ. This mystery of God, which was hid in God throughout ages and generations, will ever be unfolding throughout those cycles of ages that lie before us in Eternity.

God has so ordained it that we must realize upon our union with Jesus Christ if we would be overcomers. We are told that, "We are more than conquerors through Him that loved us;" or, literally, "through union with Him that loved us" (Rom. 8:37). Again we read: "Thanks be to God, who giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57). Again: "But thanks be unto God, who always leadeth us in triumph in Christ," or "through our union with Christ" (2 Cor. 2:14). These are but a few of many Scriptures which plainly point out the way to a victorious life.

"For as many of you as were baptized into Christ (into union with Christ) did put on Christ" (Gal. 3:27). The word "baptize" means "to merge, to saturate, to submerge until an article is entirely covered." You can see the depth of these meanings when applied to our being baptized into union with Jesus Christ. Just as a garment is dropped into the water and is covered and saturated both within and without with the water, so would God have us yield to this relation which He has established, until our union with Jesus shall move along every channel, and work upon every relation in our lives.

Baptism by immersion (and there is no other Scriptural mode of baptism) is the most beautiful setting forth of our union with Jesus Christ, and, through Him, being brought nigh to the Father and to the Holy Spirit. But while we believe in baptism by immersion, if we do not apprehend its deep underlying meaning; if we do not yield in order that the relation to Christ which it sets forth, may work and be perfected in our lives, the meaning is lost sight of and immersion becomes a mere rite.

The word "baptize" also means, "To wash by submerging so that all is cleansed within and without." You can easily see that there is no place in here for the "old man" to appear after we have been united with Jesus. The very rite of baptism shows that the "old man" is done away when we are born again; for if he is not dead, why should we go through the form of having him buried?

The "old man" is that state of the unregenerate man, received through the fall of man, which is under the leadership of Adam the first, and which makes us children of Satan. The "new man" is that state of the regenerate man, received at the new birth, which is under the leadership of Adam the Second, or

Jesus Christ, which makes us children of God.

After we are born again, God calls upon us to die to the self-life through reckoning ourselves dead unto sin and alive unto God through union with Jesus. It is to the self-life, and not to the unregenerate nature, or the "old man," that Christians must die. The "old man," or the evil, fallen nature which we received from Satan, and which made us his children, passed away when we were born again.

If we have the nature of Satan, or the nature which we call the "old man," we are children of Satan. If, through union with Jesus Christ, we have the nature of God, which is the "new man," we are children of God. If the "old man" remained in us after we were saved, we would have two natures, the divine nature of God and the evil nature of the devil. We would have two fathers,—God and Satan. Even in the natural, we know it is impossible for a child to have but one father, or to have the nature of put one father. And it is just as impossible in the spiritual.

People confuse the natural, the human, the self-life (these three terms are practically synonymous), with the "old man;" whereas they are not at all the same. Jesus said: "If any man would come after me, let him deny himself and take up his cross daily and follow me." He does not say: "Let him deny the old man."

The natural, human or self-life were in Adam before he fell. Even our dear Lord said: "I can do nothing of myself;" so we see that the natural that made up His human individuality, was also in Christ in His humanity, but it was absolutely under God's control so that He never spoke nor acted of Himself.

Sin is not, and never was, an attribute of humanity, although many do not appear to know this. Sin is an attribute of Satan, and when man fell he acquired sin with the nature of Satan, and the human nature was brought under its power. This fact, that sin is not an attribute of humanity, is exemplified both in Adam before he disobeyed God, and in Jesus Christ throughout His earthly life.

In the place of building our theology and beliefs upon somebody's experience, if we become as little children and let the Word of God build our theology, many tangles will be untangled and many experiences will be renamed. Many persons, who claim to have experienced sanctification as a definite second work of grace, will call it salvation; and others will call it "being reclaimed from a backslidden condition."

The word "justify" means "to render just, innocent, righteous, holy. To release; to free from." God can never justify the "old man," or the sinful

nature, for the "old man" has been sentenced to death and there can be no mercy for him; therefore, before God can justify us, the "old man" must go, he must die.

The evil nature, which made us children of Satan, must be done away before we can become children of God; therefore, God has united us with Jesus Christ in His death on the cross in order that this evil nature, or the "old man," may be done away (Rom. 6:6). He has also united us with Jesus Christ in His resurrection in order that we may receive the divine nature and become the children of God (Rom. 6:5; 1 Pet. 1:3).

"Wherefore if any man is in Christ (or in union with Christ), he is a new creature (or "there is a creating afresh"): the old things are passed away; behold, they are become new" (2 Cor. 5:17). If the "old man" is still in him, as some teach, what has become new? He has the same "old man" he had when he was lost and was a sinner; the same "old man" that was in him all his life.

According to this teaching (though the sins are said to be forgiven), salvation did nothing to the "old man:" therefore, as far as we can see, there was no inward change. Let us remember that neither justification nor any other work of God is an outward work. God's work is always an inward work. He applies the remedy of redemption to the inward principle and cause of sin, and not to the outward acts.

It is clearly set forth in this verse that the man who is saved is a new creature because the "old man" has been done away. He is delivered from the bondage of the devil and from sin, and is translated out of the kingdom of darkness into the kingdom of light. He leaves the life of Satan in the kingdom of darkness where it belongs; and he has received the life of God and has been translated into the kingdom of the Son of God's love.

If any man is in union with Jesus Christ in the kingdom of light, he is a new creature with the life of God in him. Thereafter it is necessary for him to walk in Jesus Christ as he received Him; which—if he is faithful—means a holy, victorious life.

We sometimes forget that the one who has just been born again is only a baby in the Lord. A new-born babe, in the natural, is just as much a human being as he will be at seventy or a hundred years old. He is a perfect human being as a baby, although his body and faculties are not yet developed and must become mature.

Thus it is with the man that is just saved. He has not mature wisdom and understanding; he has not discernment and spiritual insight; he does not know how to follow the Lord as he will know later on. But as he walks in Christ (literally, in union with Christ) as he received Him, he will grow and become mature; he will be victorious up to the light he has at each stage of his Christian life.

We are saved through receiving Jesus Christ, in whom is the life. But Jesus Christ does not enter into union with

Satan; neither does He live in the same temple with him, which would have to be the case if the "old man" were in us after we were saved. No one who has the fallen nature in him can be in union with Jesus Christ (2 Cor. 6:15, 16). And if Christ Jesus is not in us we are reprobate (2 Cor. 13:5); and if any man hath not the Spirit of Christ, he is none of His (Rom. 8:9).

"For as many of you as were merged, submerged, saturated, covered in union with Jesus Christ, did clothe yourselves in Jesus Christ." As you reckon upon your union with Jesus in His death, and victoriously take the place of death, you are clothing yourself with Jesus. He possesses you a little more within, and clothes you a little more without.

Beloved, you can be so saturated, so merged in your union with Jesus Christ, that the power of this relation will work and be manifested in every word and action before the face of man, and in every thought and feeling before the face of God. You can move and live in conscious union with Him; you can think your thoughts and speak in union with Him.

Paul said he spoke in Christ, or in union with Christ (2 Cor. 2:17). If you did this how do you think it would affect your words and actions? You would not have to think about what you should or should not speak; you would only have to guard your heart with all diligence, and maintain your union with Jesus Christ. When He has control of your thoughts and the innermost feelings of your heart, your words will become "like apples of gold (divine nourishment) in a network of silver" (covered by the atonement).

In these days the Spirit is constraining us to go down to the real meaning and depth of God's Truth; and to sound the bottom of every condition within us. He does not lead us, neither does the Word teach us, to change the outward appearance and manifestations; but to be changed from within. If a child has the measles, the physician does not treat the eruption which appears on the body, but he goes down to the seat of the trouble, which is inward, and doctors the system.

This is the way God works. The words and actions that dishonor God will be put away when the thoughts are brought into captivity unto the obedience of Jesus Christ. When God controls the inner being, your words will savor of His wisdom and fragrance; your acts and daily walk will become glorious and Christlike, and will speak of Him who dwells and works within.

If you have been baptized into union with Jesus Christ, you have been baptized into His death. In other words, if you have been baptized into this supernatural relation of union with Him, you have been submerged into His death, and the death should work in every place in your life, just as every part of a garment is saturated by being submerged in the water.

Our union with Him means, first of all, union in His death so that His death covers and works in every avenue of our

lives, as the water covers the whole person of one who goes down into it in baptism. It is thus that "the old things have passed away." God clearly tells us that we have been baptized into vital union with Jesus, therefore we have been baptized into perfect union with Him in His death, and this is the secret of all victory. We have been crucified with Him.

If, however, it were only union with Christ in His death, we would still be in our sins (1 Cor. 15:13-19, especially verse 17). But there is a wonderful relation that results from being baptized into His death and that is being baptized into His life through union with Him in His resurrection.

"That like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life" (Rom. 6:4). He did not remain dead; He did not remain in the tomb, for the divine life was in Him. And like as He was raised from the dead through the power of the life of God, so we also are raised by this same power of the life of God to walk in newness of life.

We are raised up with the life of God in the place of the sinful nature, or the "old man," which made us children of Satan. The human, or the natural, the self, which makes us the individuals we are, is ever with us; but the "old man" was buried because he had been dealt with and died when we were put into union with Christ on the cross. And he never arose from the tomb.

We must always behold ourselves in Christ. We must look upon ourselves as new creatures with power to walk in victory because of the divine life within us. At every opportunity, we must deny ourselves and every move and desire of the natural. As we choose God and His will in the place of ourselves and our own desires, we shall come more and more under the control of the Spirit and into a life of perfect victory.

The same choice faces us which faced Adam before he fell; namely, whether we will choose, please and obey ourselves; or whether we will choose and obey God. Because God has delivered us from the fallen nature and has given us divine life through union with Jesus Christ, we can choose to obey God and are able to abide by our choice to the glory of God.

Years ago because of much controversy that was abroad, and because of some rays of light God had given me, I cried to God that He would reveal the Truth along this line, and He answered my prayer in a very precious way. He showed me a slender stripling tree whose top had been fastened to the earth. It was helpless. It could not rise up nor respond to the light and warmth of the sun. But one day the gardner came to that little tree and cut the band that held it down in bondage, and set it free.

It sprang up—though not yet upright—and now it could yield to the warmth and gracious drawings of the sun and could respond to the showers from heaven that fell upon it. The sun drew it, and it yielded until it was straight and upright. Its top pointed to heaven

and it grew day by day until it became a strong, beautiful tree. Every result of the bondage that had held it down, every bent was done away by the mightier power.

Thus it is with us. The sinful nature held us down and bound us to Satan as his children. It mattered not that at times we desired to be other than we were, we were helpless. But one day the Great Husbandman came to us, and, through Christ's redemptive work, He cut the bondage of the old sinful nature, of the "old man" that bound us to Satan as his children, and through him to death; and He set us free (John 8:36; Gal. 5:1).

Through union with Christ Jesus in His resurrection He imparted to us the divine nature, in which is power to walk in newness of life. As we deny ourselves and take up the cross and follow after Jesus, with every gracious working and moving of God upon us we become straighter and more beautiful, we become stronger and more fruitful.

As we reckon upon this wonderful freedom which Christ brought to us, every result of the fall upon our human nature will disappear before the mighty working of the gospel. And we shall realize that we have indeed been baptized, merged, covered, saturated, not only in the death of Jesus Christ unto perfect freedom from bondage unto sin and death, but also in the resurrection of Christ unto power to walk in newness of life, even the life of God.—"Elbethel."

WHERE ARE WE HEADED, AND WHAT IS THE WORLD COMING TO?

I know of a large department store where a number of young women are employed. One morning one of them came in with so little clothing on that one of the proprietors took her by the arm and led her to the door, and said, "Go home, young woman, and put on some clothes before you come to work."

Young lady, do you believe the body is sacred in God's sight, and has been ever since Adam and Eve donned their fig-leaf suits, and not intended for exposure. Do you know that when you dress in a style that exposes the temples of God you are the subject of all kinds of uncomplimentary criticism, having the gaze of vulgar eyes centered upon you? And do you know you are arousing the weaker nature in young men? Men are all descendants of Adam, and not made of wood. I verily believe there will be men in hell who can look in the face of some young woman and accusingly say, "Your manner of dress and conduct in my presence was the cause of my downfall." Young lady reader, will it be you?—R. E. J.

"In order to have power with God in prayer there must be an undivided heart; and if we would come boldly to the throne of grace, we must come obediently."

In charging, as is often done, Christian Science, so-called, with being neither Christian nor scientific, some one very correctly calls it a counterfeit of both.

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JESUS SAID

Blessed are the meek for they
shall inherit the earth.—Matt. 5:5.

It must be apparent to
Have You every careful reader of
Received? the book of Acts and
the epistles of the New
Testament, that they were addressed
directly to the Church, which was,
at the time they were written, com-
posed of those who had been, or were
supposed to have been, baptized in the
Holy Spirit, which is the promise of the
Father, and declared by Peter on the
day of Pentecost, to be God's provision
for all believers: unto the Jews and
their children, and to all that are afar
off, (the Gentiles), and to as many as
the Lord our God shall call, down to
the end of the age.

We have in the Church, inaugurated
on that day, the pattern, given in Mount
Zion by the Lord, for all time.

God always has had a perfect stan-
dard and ideal condition for His people,
but, collectively, they have always failed
Him, and as a result God's ideals for
them have failed to materialize fully.
But did God at such times abandon His
people? No, but on the contrary He
has always accommodated Himself to
honest souls in every age, wherever
found, and under whatsoever circum-
stance.

Failing, as mankind has done, to go
on with God, and to "build according
to the pattern shown in the Mount,"
we have about us, as a result, an ab-
normal Christianity. Yet we, who have
been religiously trained in unbelief con-
cerning some of the most precious and
important truths and experiences in the
provision of grace, are not responsible
for existing conditions. Nevertheless we
are in duty bound to rise up and press

forward as we apprehend the will of
God, and walk in the full light as some
have been enabled to do. And this is
all that God ever did or ever will re-
quire of anyone.

God is doing, in our generation, all
that He can for and through those who,
trusting in Him, are walking uprightly.
And shall not we, (ever holding in view
the New Testament standard, and the
possibilities and privileges revealed in
the Word,) like Paul press toward the
mark for the prize of the high calling
of God in Christ Jesus, and secure all
that we can apprehend by faith of that
which lies between this and the consum-
mation of our hope, that we may make
our calling and election sure, and have
an abundant entrance into the everlast-
ing kingdom? And among the abundant
provision of divine grace is the baptism
in the Holy Spirit, and we rob our-
selves and dishonor God, and remain in-
complete Christians, if we do not seek
and receive this promised endowment.
And whatever God in His mercy may
have done for and through us in this
backslidden generation, we should praise
Him and acknowledge every good thing
that is in us by Jesus Christ; but there
is no stopping place, and we do well
not to over estimate what we have, but
reach out for all that God has for us. If
you have not been baptized in the Holy
Ghost as the disciples were on the day
of Pentecost, with the same outward
evidence, then you are missing some-
thing which you ought to have, and your
experience as a Christian will be in a
sense abnormal. Not that a believer
is not saved until baptized in the Spirit,
as some teach; for only those who are
saved are really eligible for this experi-
ence, even though no perceptible time
intervenes between the new birth and
the baptism in the Spirit. The baptism
does not save, but is for the empower-
ing and equipping of those who are al-
ready saved.

You may honestly believe and assert
that you have been baptized in the Spirit
without speaking in tongues, because of
the many other evidences you seem to
have of His indwelling presence. But
if you have not been filled with the Holy
Spirit to the degree that the same evi-
dence of His overpowering presence is
manifested through you as was through
the 120 on the day of Pentecost, then
you do not have what they received on
that occasion. We are also persuaded
that the baptism in the Spirit would be
incomplete without this outward mani-
festation, for the reason that the speak-
ing in tongues is not simply an ac-
companiment thereto, but is an essential
part and tangible feature of the baptism
in the Holy Ghost.

In this, as in everything else, let us
build "according to the pattern given
in the Mount."

It is a true saying that we cannot go to
heaven on flowery beds of ease, but men
may go to hell that way; for Satan can
dope his subjects with the poisonous
aroma that arises from the flower beds
of hell, and being lulled into a peaceful
dream be borne comfortably into the pit.

ABOVE THE STORM.

I hear the fury of the tempest,
Wild beating over land and sea;
I catch the distant roar and thunder
Borne on the ocean gales to me.

I see the sunset's fiery embers
Burning beyond the darkening shore—
The wild white breakers, foaming, dashing,
In floods resistless evermore.

'Tis "sea and surge" I hear resounding,
The last dark night of wrath is near,
Yet through the gloom a song is sounding—
I feel no chill, I know no fear.

What though the night of doom has settled?
Mine eyes shall view the dawning day,
The blush and glory of the morning,
When sorrow's tears shall flee away:

My hand shall clasp the Hand eternal,
The Hand of love, once pierced for me,—
My heart shall thrill with joy supernal,
His glorious face at last to see.

So when the last, long trump has sounded,
Borne on the tempest's wrathful form,
The winds and waves may rise in fury,—
But I shall be above the storm!

—Louise Simpson Chenoweth.

MAN ALONE ENDOWED WITH REASON.

As an example of the difference be-
tween subconscious mind and con-
scious mind guiding action, Mr. New-
land invites attention to the spider. The
spider's geometry is perfect within its
practical limit, viz., the construction of
a special form of web for the special end
of catching flies. But the spider can
use its geometry for nothing else. Man
saw the spider's web, perceived the
"idea" of it, and with his conscious in-
telligence applied that idea to other
things.

Nevertheless, nature alone knows,
while man learns, and the simpler ani-
mals are endowed with bits of nature's
perfect knowledge, which they use with-
in their narrow limits, but without con-
sciousness of what they do.

You take a stick and thrust it deep
into water; and because the rays of light
pass from one medium to another of a
different density, they are refracted and
the stick seems bent; but take the hu-
man life out of the thick coarse medium
of earth and lift it up into the pure
rarefied air of Heaven, and there is no
refraction; it runs straight on. Straight
on! The given direction continues; and
in whatever direction my face is turned
when I die, thither my face will be
turned when I live again.—Alex. Mac-
laren.

"God's love shed abroad in the heart
by the Holy Ghost makes us bold in
defense of the truth as it is in Jesus,
and knows no man after the flesh when
His honor is to be maintained or de-
fended."

"When meeting with unkindness from
others, instead of retaliating with bit-
ter words, let us judge ourselves, and
endeavor in love and wisdom to over-
come evil with good."

"We are never so well prepared for
effectual service as when we are holding
fellowship with God."

A FURTHER WORD CONCERNING THE PRAYER WEEK.

Referring to the announcement of a week of prayer beginning May 1st, 1921, and reminding all that the time will soon be here, there are a few suggestions I would like to make in the matter of arranging the gatherings for prayer and conference.

I would like to suggest that all District Council Chairmen, and all General Presbyters should feel free to call such gatherings as to them seem advisable. The location of such gatherings might be decided upon after consultation with other ministers and friends in the District, and as many saints as could find it convenient could attend and make up a goodly company before the Lord.

It will doubtless develop that not nearly all can attend such gatherings as may be planned by the representative men, and a supplementary plan will be advisable. This could well comprehend a special series of Prayer Meetings for the week in all assemblies over the world. Where some may have gone to attend larger gatherings, some will remain at home of a necessity, and it is hoped that all will devote extra time to prayer during the time set. Of course one can pray alone and in their own home, but it is a great help and inspiration to meet with others who are of the same mind and heart to pray.

It is suggested therefore, that all groups of Pentecostal believers everywhere in all the world, whether associated in the Council or not, be invited to unite in this week of special prayer and that the plan of meeting together for prayer be carried as far as possible. Large gatherings, where possible and practical, smaller gatherings where saints cannot well attend the larger ones, gatherings of the few where there are not many who can meet, and finally, gatherings of the twos and threes for united prayer. These are not rules to govern anyone, but suggestions that may help in a way to have a real unity and co-operation in the matter.

The essential thing is that we do not allow the time to come without some plan that will make it convenient to get together and pray. What may suit in a certain locality, may not be practical in another. Let there be freedom in the matter of arrangements, but let us not neglect preparation for carrying out the purpose concerning which we are agreed.

I am sure God is interested in this matter of a week of prayer by the saints everywhere, and I feel just as sure that there is to be a most hearty response on the part of His people, for we love to pray. Then there is the vast importance of prayer, especially at this time.

As I write, I feel my heart going out to God in prayer for the success of this plan for united prayer. I am so very confident that the result of such united prayer will be apparent in the world-wide fields, that I await the time with intense interest and expectancy. Hallelujah!

God will help us to humble ourselves and pray. He will hear and answer

from heaven. The results will bless the world and strengthen the Church. I am especially concerned about the Ministry. I am in a fairly good position to judge of the needs. God knows much more about it than any of us can, but that the need of a great uplift, and mighty empowerment that will set us all afire for God and enable us to accomplish the work assigned to us is evident, we all can see. If God comes in a new and fuller way upon the Pentecostal Ministry, it will try every man and woman upon whom it falls and some may go down as a result of being "lifted up" for pride may enter into some; but for all who will remain humble before God there will be great power for service and mighty signs and wonders will be done in the name of Jesus. There is room for further manifestations of divine power, and still a need of that holy fire that comes out from the "HOLY PLACE". We are not in need of "STRANGE FIRE", but we can all rejoice as we see the very fire of God come upon the altars and the people.

We can confidently expect results if we unitedly pray. It is just as certain that the enemy will hinder the plan for united prayer however and wherever he can. We are not "ignorant of his devices" and only need to resist him to have him flee from us; but we will need to watch lest he hinder us.

Remember, this call to prayer is to all saints in all lands. We are not encouraging any to let down in daily prayer or constant looking to God, and this whole matter is qualified with "if HE tarry". Of course if He shall come for us before the first of May, we shall all be glad. With much love for all,

J. W. WELCH.

Editor's Note: Announcements for Conferences can be made in the Evangel. Forms close April 2nd and 16th.

Pastor W. S. Montgomery, of Wynne, Ark., in an article sent to us, on the closing up of the present age, has stated present-day truths, which should be apparent to all, that God is pouring out His Spirit and baptizing believers according to promise, as He did on the day of Pentecost, and later at the house of Cornelius.

We are not publishing the article, with which we fully agree, but are giving only the substance thereof, and urge upon all to keep open toward God and His truth, ready to be revealed in the last time.

NOT ASHAMED.

D. W. Kerr.

We are not ashamed of the Gospel of Christ. Neither are we ashamed of its initial physical sign in the baptism of the Holy Ghost. For on the face of the question, there is as much reason to believe that the great mass of Pentecostal people, who from the beginning, believed that the speaking in other tongues as the Spirit gives utterance, were right in their conclusions on this point, as to believe that those who oppose this distinctive testimony, were right in their conclusion. We admit this much. But we are not convinced that the Pentecostal people have been in error all these years of blessed fellowship with the Father and with His Son Jesus Christ in speaking in other tongues. A person that has eaten an apple or even just tasted it, is better qualified to speak on the question of the kind and quality of the apple, than one who only speaks from hearsay. Just so, those who have received the fullness of the baptism in the Holy Spirit, are better qualified to testify that which they have experienced. Or is this experience limited to a few favorites in the family of God? Some say it is, while others say it is for all! Who is right? To the law and the testimony of the New Testament Scriptures. By it, and by it alone, we will stand or fall.

ILLMO, MO.—The lumber is on the ground, and nearly paid for. Expect Bro. Harry Martin to help get building up and then help in a meeting. God is still saving and Baptizing. Pray that all goes well.—Wm. N. Lawrence.

HIMNOS DE GLORIA.

A New Pentecostal Hymn Book, Words and Music.

Several Pentecostal Hymn Books have been published in Spanish but the first Pentecostal Hymn Book with both words and music has just been published for the Spanish work by H. C. Ball. This will be hailed as a great boon to our Pentecostal work in Spanish speaking countries. Because of the great cost of production and the limited number that will be distributed, the price is necessarily high, but we believe God will make this hymn book a great blessing to the work. The hymn book containing 215 hymns in Spanish, can be obtained from Brother Ball, 1811 Durango St., San Antonio, Texas, for the following prices.

	In U. S. A.	Foreign
Paper covers,	60c each,	75c each.
Manilla covers,	75c each,	90c each.
Cloth covers,	85c each,	\$1.00 each.

NOTICE!

Sunday School Literature for the second quarter now ready. Please order at once. Trade has increased beyond our expectations, for which we praise God, and trust it may continue. Is your Sunday School using Pentecostal Sunday School literature? If not, why not? Compare prices. Compare make-up and treatment of the subject.

We also carry a complete line of testaments suitable for Sunday School use, on which we shall be glad to give a 20% discount, on orders of 12 or more.

Order from

THE GOSPEL PUBLISHING HOUSE,

336 West Pacific Street, - - - - - Springfield, Missouri.

Don't Be a Stumbling Block.

I always like to look out of the window when traveling on the train. A few days ago I saw something moving a little ahead of us; however, it was too far ahead to be perfectly discerned. Just as we came near enough to see well, a side track full of empty tank cars came between. Car after car standing there, and when we finally passed the cars we were so far beyond the object that I could not see it.

I thought while riding along: How many times we are like a freight car. It seems almost invariably when one wishes to see something a freight car gets in the way. The thing may be a something you want to remember, but it makes no difference to the freight car. Did you ever have an idea that thrilled, or a mental picture of something that made you feel good to look at, and then try to tell someone else and have them immediately do the freight car act? Either intrude their own idea; make you look at them, consider them, or examine the vision of what they saw until your inspiration had all gone? Did you? Most people have had that experience. We know how it hurts. How many times we have been guilty of the same thing. Unconsciously, perhaps, but guilty nevertheless. I think Jesus must have had something like that in his mind when he spoke of the seed sown in a man's heart being snatched out by the devil. There is nothing possibly more inspiring than the Living Word; but the birds of the air came and stole the seed away. People are often birds of the air. One of the great curses of the Bible is pronounced upon the man who causeth another to stumble. Someone sees a life of purity, holiness, freedom from sin as pointed out in the Word; then some hypocrite stands in his way, and he loses his vision. There are some things worse than committing sin and one of them is putting yourself and your limitations or the limitations of someone else in the way of the man who has a vision. The men with visions are the men who have achieved things along every line, such as invention, discovery, education and true religion. The man without a vision is a poor stick. Not worth anything to his family; not worth anything to his business, not worth anything to God. But the man who stifles the other man's vision is worse. Verily he should have a mill stone hanged about his neck and be cast into the sea. He is the man who neither enters into the kingdom of Heaven himself nor allows anyone else to do so. He stands in front of the gate; stands between the man and his life. For verily there is only one life, and that life is Jesus. They are freight cars of the human race. They must depend on someone else for motion. Cannot move until someone having life hitches on to them and pulls them along. Are not productive of good and possess only that which someone

else loads onto them. About the only thing a freight car has that can be operated without the engine is a brake. Did you ever see anyone like that? The only thing they could do was to balk? Find fault with the plans of others? Not capable of originating anything; and then when someone full of life comes along and tries to pour some of the milk of human kindness into their cup, they stop and complain because it is not pasteurized?—FREIGHT CARS.

Let us get a vision. Hang on to it. Look at it. Let it be our inspiration. Let us be filled with it. Let that vision be Christ.

We so often hear the expression, "Don't knock, BOOST." And if we use it for ourselves we will soon get over the idea that we are divinely appointed brakes for the whole scheme of nature to keep it from becoming too Christlike.

There are a lot of things for us to remember beside Lot's wife. One of them is the kind of a man Jesus described as the greatest born of woman. We find that man not only with a vision, but willing to let his great work, that was even foretold in the Word, be absorbed by it. His vision permeated his ministry. He was not only glad because of it, but he gave it to others. Among these, one of his followers was Andrew, and he saw the vision and passed it to Peter. Peter was able to present it to thousands of people. That vision was the Lamb of God. It would be hard to find a man who was filled to the brim with a work as important as John's, who would willingly sink that work into the work of another and go into obscurity, and finally death—death too without the publicity accorded the meanest of mankind, and with not a sympathetic soul near. Only the knowledge of a vision worth while which took all he had to offer, even his life! Did I say boost? Can you imagine a more perfect example of boosting without the assurance of personal gain?

God is forever looking for the man who will sink himself in order to enable others to see. To be a pointing medium but to keep in the background himself. This is one very prominent reason why so many denominations exist. Denominations built on some man's life. A great many of these men have started out with their vision of Jesus clear, and wound up with an exalted view of themselves as the result of their study, so exalted as to exclude Christ! The best way to get to a place, the easiest, most satisfactory, is a straight road. The road stays down under your feet and does not obscure the object looked for at the end. Don't be freight cars, be roads.

We have an example of a man in the Old Testament who got up in the road and it will be good for us to look at him a bit. This man, was rejected by

the Lord after he had had eighty years' training for his life work, and then because he failed to lift God up and lifted himself instead.* This occurred only once. And this man, who is described as the meekest man on earth, this man who really had something to feel proud of if anyone ever had, who,—if anyone, might be allowed to do so,—had a right to be, not only proud of God's work, but severe in his judgment of others. Who,—if anyone existing,—had a right to hold himself up as an example of meekness and submission to God. This man suffered the loss of what was to him the crowning event of his life.

There was also Herod, who had his body smitten with worms because he failed to give God the praise on a certain occasion. Behold the Lamb of God is the great thing in the life of man. The man who is deemed worthy of service that enables him to point men to God is a man to be glad, but whether or not such is our mission in preaching we at least can keep out of the path of someone else. We are our brother's keeper to this extent.—Frank W. Bell.

SOLDIER PRIESTS.

There is submission because you cannot help it, and there is submission because you like it. There is a sullen bowing down beneath the weight of a hand which you are too feeble to resist, and there is a glad surrender to a love which it would be pain not to obey. Some of us feel that we are shut in by immense and sovereign power which we cannot oppose. And yet, like some raging rebel in a dungeon, or some fluttering bird in a cage, we beat ourselves all bruised and bloody against the bars in vain attempts at liberty, alternating with fits of cowed apathy as we sink into a corner of our cell. Some of us, thank God! feel that we are enclosed on every side by that mighty hand which none can resist, and from which we would not stray if we could, and we joyfully hide beneath its shelter, and gladly obey when it points. The constrained obedience is no obedience. Unless there be glad surrender of the will and heart, there is no surrender at all. God does not want compulsory submission. He does not care to rule over people who are only crushed down by greater power. He does not count that those serve who sullenly acquiesce because they dare not oppose. Christ seeks for no pressed men in His ranks. Whosoever does not enlist joyfully is not reckoned as His. And the question comes to us, brethren,—what is my relation to that loving Lord, to that redeemer King? Do I submit because His love has won my heart, and it would be a pang not to serve Him; or, do I submit because I know Him strong, and am afraid to refuse? If the former, all is well; He calls us not servants, but friends. If the latter, all is wrong; we are not subjects, but enemies.—Alex. Maclaren.

"Hurry is the working of the flesh; faith, like God, works at leisure."

WINGED SAINTS.

"They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles; They shall run and not be weary, and they shall walk and not faint." (Isaiah 40:31). As the eagle stirreth up her nest, so the Lord finds it necessary at times to stir up the nests of His children, that His divine purpose may be fulfilled in their lives through learning life's lessons for themselves.

The mother eagle's training of her brood has therefore a wonderful lesson for us to contemplate. Eaglets are ignorant of their powers of flight until they are put through a course of training. Not knowing the purpose of their winged appendages they are practically helpless. Therefore, when sufficiently developed, the mother eagle—with the instinct and knowledge with which she is endowed—tosses one of her young brood overboard. Affrighted, the little thing, with fluttering wings and a scream of terror, begins to sink downward, but the wise and watchful mother bird swoops down, and upon her strong wings bears the trembling birdling upward, and deposits it safely again in the home nest. This lesson is repeated, and each time the eaglet is left a little longer to struggle in mid-air, till, by degrees, it becomes conscious of the power inherent in its own little wings, which at first it learns to flap; then by a sudden impulse it begins to soar. We can imagine the feeling of the little eaglet, when, with exultant joy, it mounts upward, and soars to immeasured heights out into boundless space, until becoming weary it would seek the home nest; but, alas, its heedless flight has taken it far beyond all knowledge of locality. But, sensing the pangs of hunger, it begins to realize that its organs of sight were for a special purpose, and soon it is peering about for the wherewithal to satisfy its inner craving, and a little bird is seized upon in mid-air. Another lesson is learned. It needs no longer to depend upon the mother bird for sustenance. Then, weary with its long flight, it seeks a quiet retreat on some lofty peak, folds its wings and is at rest.

There are those who in their Christian lives have not comprehended that only in the realm of faith is the power of God realized. Christ Himself, who is the author and finisher thereof, will increase faith when it is duly exercised, until it becomes the substance of things hoped for and the evidence, or reality, of things not seen.

God has given His children spiritual faculties, and powers which must be exercised in order to produce the results for which they were intended, and which may lie dormant unless our wise heavenly Father sees fit to stir up their nests. This He may do by removing all human props and letting them drop, as it were, and then prove His faithfulness by the undergirding of His strong wings of mercy and love, which, when realized, brings such peace and rest to the weary, troubled soul.

Therefore should you find yourself deserted and alone, without a visible

ray of hope, just flap your wings, and, if need be, drop down into His strong arms; for He is ever near and will bear you upward, and supply the needed strength and grace for the hour. And should the divine parent deem it necessary to repeat the lesson, be not discouraged; for in His perfect love He purposes to bring you out into a larger place of victory. So that instead of desiring to lean, or to be carried along, you may be enabled to bear others up until they, too, will have learned the secret of their God-given powers.

Darkness may at times obscure your sky, and if in an unguarded moment doubts and fears should assail you just flap your wings of faith, until, with sudden divine impulse, you find them expanding and bearing you upward with a new consciousness of the powers hidden away in your spiritual being; and with an intensified desire to mount up to the highest heights of His marvellous grace, ever keeping in mind that "all things are possible with God," and "all things are possible to him that believeth." There are no limits to faith vested in God.

Expand thy wings, O, tested saint,

And take thine upward flight,

'Till thou shalt reach the mountain peak,

And bask in clearer light.

—Mrs. M. H. Boddy.

Springfield, Mo.

RESURRECTION.

(Continued from Page 1.)

who also hear the voice of the Resurrector which to them is as the breath of the south wind on a summer day.

Now see the contrast with the cursing, gnashing, hateful company we have been pointing out, that blood-washed, happy multitude passing arm in arm—fathers, mothers, sons and daughters, brothers and sisters and friends. The faithful minister with beaming face over his won treasures of precious souls. The kind-hearted Sunday school teacher, receiving the thanks of the parents. The dear old washwoman who gave her hard-earned dimes to help send the glad tidings of salvation to the heathen, rejoicing at the sight of so many happy bloodwashed natives saved from sin. The honest doctor who accepted the truth of divine healing. The happy miner who found the Lord down in the bowels of the earth. The redeemed mechanic, who is rejoicing with his old pals whom he has led to Christ. The rescued prostitute, who when won to Jesus, broke her alabaster box of precious ointment by giving her life to the reclaiming of her old companions. Hallelujah!

This happy laughing multitude is without number, composed of all classes, color, nationality, race and conditions. But listen, they are all speaking or singing in one tongue, a delighted, happy family now praising the Lamb.

That there will be a resurrection of the just and the unjust no one can deny. Then settle it here and now in what company you will be found in that day

THE BOSWORTH MEETINGS.

We have been greatly interested and edified by the reports reaching us from meetings recently conducted at various points in the Middle States by our brother F. F. Bosworth and his assistants. The accounts of wonderful manifestations of divine power in saving, baptizing and healing the people surpass anything we have read. More especially the miraculous healings. It is very gratifying to see and hear of these wonderful things among the people.

We have long believed the word of God concerning miraculous works, and have seen many marvelous healings. What interests and encourages us is the very unusual interest on the part of the people and the tremendous volume of undeniable results. What has occurred in the Bosworth campaign has also developed elsewhere, under other leadership. Both men and women are being blessedly used of God in the ministry of healing, where they are wholly given up to believe His word and fearlessly put into practice what it says. We are especially pleased to see that our Bro. Bosworth has gotten a new hold on this truth, and is now confident where he seems to have been uncertain.

It is also interesting to note that he reports many having been baptized in the Holy Spirit and many saved, while attention was being given especially to healing. It is of further interest to note that—according to his statement—when they were baptized in the Spirit they "broke out speaking in tongues." How true it is that "speaking in tongues as the Spirit gives utterance" in the one generally accepted evidence that one has reached the place where the whole being, mind and all, has been brought under the dominion of the Spirit. There is no other "certain sign". Any other physical manifestation leaves room to question the subjugation of the mind, and no one is really baptized except the mind is brought under. Baptism, as a condition, is not one of unconsciousness; the mind is wonderfully acute, blessedly sensitized and keenly active. But so centered upon Jesus and so fully yielded that He, Jesus, who alone can baptize in the Spirit, puts it under the power and dominion of the Spirit, "and they all began to speak", etc.

THE HOME-GOING OF SISTER MINNIE T. DRAPER OF OSSINING, N. Y.

We regret to have to announce the recent death of Miss Minnie T. Draper of Ossining, N. Y., a well-known Pentecostal leader in the East, who had been for years, before receiving her baptism in the Holy Spirit, very closely and officially identified with the work of the Christian and Missionary Alliance at headquarters in New York City.

Our sister has been for some years at the head of one of the most successful and important Pentecostal works in the East, where a fine chapel and large Missionary Home was built in Newark, N. J., about 1913, and the Bethel Bible School established. This is one of the greatest Pentecostal missionary centres in the country, where every quarter the largest missionary collections of any Pentecostal Assembly are taken up year after year.

At Ossining, N. Y., the home of Sister Draper, a very fine stone church and Missionary Rest Home adjoining have been built mainly through the influence of our sister, who was a valliant soldier of the cross. She will be greatly missed by all who knew her.

"It is well for us to shut up our desires within the compass of trusting and pleasing God."

"If Christ will not be satisfied with His present glory at the right hand of God, without having His Church, the members of His body, with Him, how can we be content without Him in this valley of the shadow of death, this present evil world?"

This World's Destruction by Fire.

"But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. Seeing that these things are thus to be dissolved, what manner of persons ought we to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved and the elements shall melt with fervent heat? But, according to His promise, we look for new heavens and a new earth, wherein dwelleth righteousness." (2 Peter 3:10-12.)

These words declare the destruction of the present order of the heavens and the earth by fire. I want to make clear three things.—

1. The Destruction.
2. The Means of the Destruction.
3. The Extent of the Destruction.

1. The Destruction.

That the present heavens and earth are to come to an end is plainly declared in several places in the Word. The prophet Isaiah says:

"And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fade away, as the leaf fadeth from off the vine, and as a fading leaf from the fig tree." (34:4.)

"Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke." (51:6.)

The Psalmist says:

"Of old hast Thou laid the foundation of the earth; and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed." (102:25.)

Turning to the New Testament we read:

"Heaven and earth shall pass away, but My words shall not pass away." (Matt. 24:35.)

"And those that use the world, as not abusing it; for the fashion of this world passeth away." (1 Cor. 7:31.)

2. The Means of this Destruction.

"The earth shall be burned." "The heavens being on fire shall be dissolved." Philosophers have always spoken of fire and water as the two unruly elements, and as the only causes that can destroy this earth. Accordingly they say that all the great and fatal revolutions of nature, either past or to come, depend on the control of these two.

Water has once destroyed this earth.

"For this they wilfully forget, that there were heavens from of old, and the earth compacted out of water and amidst water, by the word of God; by which means the world that then was, being overflowed with water, perished: but the heavens that now are, and the earth,

by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men." (2 Peter 3:6-7.)

That to come will be by fire.

"The heavens shall pass with a great noise, the elements shall melt with fervent heat, the earth and works shall be burned up."

This is full and explicit. The destruction to come is by fire. When one thinks on this matter he finds a difficulty in the world being set on fire from the vast areas of water found on the earth. One half of earth's surface is water. There are oceans wide and deep and besides great inland lakes and long rivers.

Then there are great mountains of rock. These do not burn well.

But further thought shows the Almighty's preparation for the accomplishment of His Word.

"The heavens that now are and the earth by the same word have been stored with fire against the day of judgment." (2 Peter 3:7.)

It has long been known that the interior of the earth is in a state of fiery fusion. Physicists are generally agreed that the earth is but a shell of solid matter inclosing a furnace of fire.

"The increase of heat," says Proctor, "as we proceed inwards seems to indicate that at a depth of a thousand miles the heat is so intense that all known substances would be converted into vapor."

This depth would still leave a cavern of 6,000 miles in diameter filled with fire.

Dr. Hitchcock says: "In fact our earth is in plain words a charged shell, the whole interior for upwards of 7,000 miles in diameter is one vast ocean of molten rock and liquid fire."

The crust of the earth is nothing more than a thin skin, a just idea of which may be given by a sheet of cardboard surrounding a liquid sphere three feet in diameter.

But a little way beneath our feet there is a raging molten sea of fire, which is ever threatening to burst the shell and envelop the world in flames.

Every miner knows that the mine grows hotter the deeper he goes. It is calculated that the temperature rises one degree for each sixty feet we go below the surface.

Of the intensity of the heat within the earth no idea can be formed. The lava thrown out from a volcano in Mexico was so hot that it continued to smoke for years. In different parts of the earth islands have been thrown up from the depths of the sea, in a red-hot glowing condition, so intensely heated that after being forced through fathoms of water, it was not for months cool enough to handle.

So we are living over a fire. It is no wonder that the authors of "The Unseen Universe" offer this prediction: "Heat

is par excellence, the dread of this universe and will no doubt ultimately bring the entire system to an end."

If we saw persons on a raft in the ocean, being tossed up and down, we would naturally feel alarmed for their safety. And if they felt no danger because of the raft we would conclude they did not realize their condition.

Our position more nearly resembles theirs than most know. We are floating on a sea, only ours is a sea of liquid fire.

Besides this great central fire there are other conditions which make a conflagration easy. There are billions of tons of coal. Nine hundred million tons are mined each year.

There are millions of gallons of oil and other combustible liquids deposited in many parts of the world. Says Sir Charles Lyell—"When we consider the combustible nature of the elements of the earth, the facility with which their compounds may be decomposed and made to enter into new combinations, when we recollect the expansive power of steam, and that water itself is composed of two gases which by their union produce intense heat; when we call to mind the number of explosive compounds which have already been discovered, we may share the astonishment of Pliqy, that a single day should pass without a general conflagration."

Peter says—"The heavens shall pass away with a great noise and the elements shall melt with fervent heat and the earth and the things that are therein shall be burned up."

This is a plain description of what will take place. Were the oxygen of the air to combine chemically with the hydrogen of water (separated from the oceans by the intense heat of a world on fire) the noise would be beyond description.

"The elements shall melt." The greater part of the earth has been under the action of fire and when so placed again will only melt.

"The works that are therein." God's works and man's works. God's works became defiled by sin.

"God's works"—"mountains and hills, fruitful trees and all cedars." Man's works—cities and palaces, ships and pictures, with all their cost and beauty.

So was it at the time of the flood. In those days skill wrought great works but the flood spared nothing, all were destroyed.

3. The Extent of the Destruction.

This destruction will extend no further than to alter the form and conditions of this earth. The matter of which it is composed will not be destroyed. "The fashion of this world passeth away."

The structure is changed, and the sinful works of men are destroyed.

Fire is not a destroyer only. It is also a great purifier. Water, and fire overrun the earth, not for final destruction but to purge nature and mankind from their infirmities.

John Calvin says—"Concerning the elements of the world I shall say only this, that they will be consumed in order to their putting on new qualities:

and that their substance will remain."

Out of the old is to come the new.

Peter follows his statement of earth's destruction by fire with the declaration: "Nevertheless according to His promise we look for new heavens and a new earth wherein dwelleth righteousness."

John Milton writes—"Earth, thou grain of sand on the shore of the universe of God: thou Bethlehem amongst the princely cities of the heavens! Thee will He again visit and then thou wilt prepare a throne for Him, as thou gavest Him a manger cradle. In His radiant glory wilt thou rejoice as thou didst once drink His blood and tears and mourn His death. On thee has the Redeemer a great work to complete."—By Frank S. Weston, in "Wonderful Words."

THE INTERNATIONAL PENTECOSTAL CONVENTION, AMSTERDAM, HOLLAND.

Reports of the above convention have been sent to us from different sources, but space will not permit of our giving more than a few extracts therefrom.

We quote the following from Arthur Booth-Clibborn, of England:

"Twenty years ago the name of this little neutral land became for all time associated with the "World Peace Conference". By multitudes it was considered a very great and hopeful event. It was, however, followed by the most terrible war of all history.

"The First Continental International Pentecostal Conference just closed was held in the same land. It had for its fundamentals those spiritual truths and experiences which the word of God declares to be the only possible source of peace in men or between them. These fundamentals, however, were wholly rejected by the earth's great ones who established the Conference of 1899. The Hague Conference builded on the sand of man's word and on the quagmire of his fallen nature. This Amsterdam Conference was founded on the Rock of God's word and on the new creation life in Christ Jesus. The first building fell, and "great was the fall thereof". The second we believe to be the happy precursor of similar international conventions till Jesus comes. The first Conference was proud and pretentious; the last was humble and unpretending. The former sought to make fallen men great; the latter to make our Lord and Saviour very great; and to do its little part in helping to bring Him back as King of kings and Lord of lords.

"The following nationalities were directly represented: Sweden, Denmark, Germany, Switzerland, England, Scotland and Ireland, North and South America. The following indirectly through missionaries: France, China, India, South Africa, Brazil.

"Great was the love in which the members gathered the first day; greater still the love with which they separated, the proof that the Conference was a true peace Conference. The gifts of the Spirit were in exercise in a remarkable degree of strength and purity."

But these reports do not specify con-

cerning these exercises, or manifestations of the Spirit, further than citing three or four visions and what purported to be their interpretations.

In a further report from Max Wood Morehead of London, England, he informs us that:

"Immanuel, the home of the local Pastor G. R. Polman, is located in Kerkstraat. Like most substantial buildings in Amsterdam it rests upon great timbers, or piles, sunken to a considerable depth, affording a secure foundation for the three storied edifice which is used for church, dwelling and Bible school, where the Convention convened.

"The theme of the Convention was God's Thought for His Church in the Present Time."

The following is an extract from a message by Pastor Voget of Brieg:

"A new epoch is breaking forth in these days. God is going to lead His people into an unknown world. Let us stand empty handed before God.

"The arithmetic of salvation begins with subtraction. The Spirit subtracts everything the devil has put in our lives.

"The next step is addition. God has added one blessing to another. Pentecost is the last and best.

"One step further, we learn to multiply. Grace and peace be multiplied. In multiplication there is a quick increase. It is more profitable to multiply than to add. Grace and mercy are for unworthy ones.

"Division follows multiplication. After God has multiplied we can divide. Divine love takes avarice and greed out of our heart. We are always giving away our life. Jesus wants such a people, so rich in Him that they expect nothing from any body; so rich that they give and give and give. They look not, what can I get from you, but how can I minister to you."

A further quotation we make from an address on the ten virgins by Pastor Paul, of Berlin, Germany:

"The Coming of the Bridegroom and the Marriage Supper of the Lamb was the great theme of the early Church. What happened. When the Bridegroom tarried, they all slumbered. This is an historical fact. In the Apostles' Creed formulated in the fourth century there is no mention of the Lord's return. The dear believers in the fourth century did not have the Blessed Hope in view be-

cause the virgins all slept. They slept centuries long.

"What is the end of the period? When the Bridegroom comes and the wise go in to the wedding. Here we have a clear period of time. It is as if I took a compass and placing one point at the beginning, and the other at the end, I can see where we are now.

"The cry has sounded out throughout the earth, Behold the Bridegroom cometh! We are living in this time! Many messages in tongues have proclaimed that Jesus is coming soon!

"The second period in the Pentecostal Movement is indicated in the words "Then all those virgins arose and trimmed their lamps". This trimming of lamps must take place; in other words the Bride must make herself ready for the Bridegroom. In this connection 1 John 3:3 has been very much in my mind, "And every man that hath this hope sat on Him, purifieth himself, even as He is pure." This work of cleansing must go through our hearts.

"The great theme of the late Pastor Stockmeyer's ministry was the Preparation of the Bride of the Lamb. He said, There is a cleansing for the Church in the innermost parts. The Lord will cleanse it from all imperfections. He showed us the difference between spot and wrinkle, and pointed out that a wrinkle is like a birth mark, and is a blemish inherent in man's moral nature. These remarks took hold of me, and I retired before the Lord, and looking into the Greek I found it as Stockmeyer said. When this cleansing takes place one understands what it means to be ready for the coming of the Lord."

"While we are looking unto Jesus, the author and finisher of our faith, all circumstances furnish occasions for us to honor God by faith; but if we look to circumstances and not to Christ they cast us down and leave us a pray to unbelief."

"The unexpressed wish of the believing heart is counted prayer by God. It is the smoke of the incense which ascends in silence before Him."

"Unbelief cripples, and suggests fear where no fear is. It leads to despair, and despair is but unbelief without a bridle."

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THE GOSPEL PUBLISHING HOUSE, Springfield, Mo.

QUESTIONS AND ANSWERS

CONDUCTED BY E. N. BELL

968. Please explain 1 John 3:6—Whosoever sinneth hath not seen Him, neither known Him.

This refers to the person who claims to be saved, yet is walking in sin, living a life of sin like other sinners; not to the child of God who for the most part has victory, but who has made a lapse, been overtaken by temptation once or twice. "Sinneth" is in the present, active, continuous tense. It means that he "is sinning," walking in it, pushing on in sin continually a life principle. Such a person does not know Christ.

969. Was the handwriting on the wall in Dan. 5:25-28 any known language, or entirely supernatural?

It was a real language, but each word stood for a whole sentence, and if one had understood the language he could not have told to what it referred. *Mene* means numbered. Now the inspired interpretation was, "God hath numbered thy kingdom and brought it to an end." *Tikel* simply means weighed; but a full interpretation was: "Thou (the king) art weighed in the balances and found wanting." The *u* in *upharsin* means "and" and *pharsin* means "divisions" or together means "and divisions." *Peres* which Daniel substituted for *pharsin* means "divided," practically the same as *pharsin*. This means fully interpreted, "Thy kingdom is divided (*peres*) and given to the Medes and the Persians."

So to understand the language on the wall would by no means enable one to get the message which God meant. This was divinely interpreted. It is this interpretation that was supernatural. It took a real prophet of God to give it.

970. What kind of a vision is meant in Prov. 29:18—Where there is no vision the people perish?

For answer consult 1 Sam. 3:1; Psa. 74:9; and Amos 8:11-12. It refers to times of spiritual declension when there is no prophet of God, no real hearing from God, no real spiritual seeing of the things of the Lord, no real revelation of the divine will. In such times people "cast off restraint" or "perish." In such a time happy or blessed is the man who obeys the written word of God.

971. If one has received the Baptism and has done a wrong afterward, or committed a sin to some one, will Jesus forgive him without confessing it to the one sinned against, but confessing it to Jesus alone?

If the sin is known only to God, it may be confessed to God alone; if known only to one or two, it may be confessed only to these. If known to the public, the confession should also be public. But we must not lie about it even to those who know it not. If they suspicion us and accuse us, we must either say

nothing or confess it.

972. When were the days of miracles passed?

They have never yet passed. Christ is the same yesterday, to-day, and forever. Therefore wherever there is faith and it will glorify God and bless mankind there will still be miracles. Such occur to-day in Pentecostal meetings.

973. Was Cornelius a saved man before Peter preached Jesus to Him?

When Peter preached Christ to Cornelius and his house God chose that then they "should hear the word of the gospel and believe" (Acts 15:7), and He then "purified their hearts by faith" (15:9); He then "granted repentance unto life" (11:8). The angel told Cornelius to send for Peter "who shall speak words whereby thou shalt be saved" (11:14). If the angel gave Cornelius God's truth, then he still needed to be saved in a New Testament sense. If Peter and the book of Acts record the facts, he repented, believed, got cleansed, and baptized with the Holy Ghost under the preaching of the gospel by Peter. I believe the record is true as it is.

But before this he was a "godly" man in the Old Testament sense, was walking in all the light he had; God accepted his alms and gifts; heard his prayers, etc. It was while he was praying God answered by the angel, telling him how to get the gospel of a full salvation.

974. Rev. 21:8 speaks of the second death. What is the first death from a Bible standpoint?

The first literal death is the natural death of the body. The first death spiritually is to be dead in trespasses and sins. The second death is to be cast into the lake of fire or hell fire at the final judgment of the wicked.

975. What are the duties of a deacon in an assembly?

To live a clean life, to be meek and humble, to hold the word of the gospel in purity and be true to it, to look out, in behalf of the church or assembly, for the widows and orphans of the assembly and see that there is something on their tables to eat, to see that the pastor's table is supplied so that the preacher will not have to worry about food and clothes for his family, but be able to give himself entirely to the ministry of the word and prayer.

976. In what way does a man experience a call to preach?

By an impression in the heart by the Spirit of God; by an inner conviction that puts a "woe" in him if he hesitates to obey the call. He may have a vision, God may speak to him by the Spirit. Others may see the hand of God is upon him, and feel God has called him. In

many ways God may speak, back up or corroborate the call by His providences; but the one indispensable thing is an inner conviction from God that abides.

977. Please explain—"He that provideth not for his own household is worse than an infidel." Does it mean food and raiment, or does it mean Spiritual food?

It refers primarily to food, raiment and shelter. Other scriptures show that we should also bring our children up in the fear and admonition of the Lord, but the above passage refers to material provision. It does not refer to those who are sick and cannot do so, but to those who are lazy, shiftless, don't care and who neglect to provide for their families because too lazy to do hard work.

978. Please explain Rom. 15:16. I have always thought we were sanctified by the Blood and then filled with the Spirit. Does this mean we receive the Holy Ghost before we are sanctified?

Receiving the Holy Ghost is not the subject, and this is not here referred to. The Spirit is the Agent in sanctification, and the blood is the means. The Spirit applies the blood. All believers have their hearts purified by faith in Jesus before receiving the Holy Ghost. What the scriptures call the receiving of the Holy Ghost takes place in the baptism with the Spirit, and not in regeneration. Regeneration is never called in the New Testament the receiving of the Spirit.

This passage does not directly refer to individual sanctification. "The offering up" is what is here said to be sanctified by the Spirit. Paul looks on himself as pouring out a drink offering before the Lord. This he does in his ministry to the Gentiles, and he says he is writing the more boldly to the Romans who were Gentiles, that this ministerial offering up of the Gentiles might be made acceptable to God by being sanctified in or by the Spirit. Of course as this is done it would result in individuals being purified and saved.

979. Will Israel be restored before the Tribulation?

Yes, she will be restored to her land before then. Many also will be converted before then; but their conversion will go right on during the tribulation.

980. When will the war in Ezek. 39 take place; is it going to take seven months to bury the dead?

This refers to the battle of Armageddon which will take place at the Lord's return to earth again. Yes, it will take Israel 7 months to bury the Gentile dead, and 7 years to burn up as wood the war materials left on the battle field.

981. Does Ezek. 37:12-13-14 refer to the Rapture, or will it be after the tribulation?

No, it is not a literal resurrection at all. Verse 11 shows the dry bones means the "whole house of Israel" as it will exist in the time when God sets His hand to bring them into their own land as a nation. "The graves" are the Gentile nations where they now dwell. Verse 12 tells of their bringing back. Verse 13 that they shall know the Lord or be converted. Verse 14 refers to filling with the Spirit.

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All moneys subscribed, or offerings for the School, should be sent to the Treasurer, Geo. W. Hawley, Auburn, Nebraska.

WHAT THE STUDENTS SAY.

The school has already proved of untold value to me. I praise God for the way He has led me for the past two years. God put it in my heart in the summer of 1919 to attend some good Bible school, and after facing much opposition, I finally stepped out on the promises of God, trusting Him to supply all my needs, and He has proved true since I have been here. Since that time the Lord has blessed me in many ways. I am now in the Mid-West Bible School. I praise God for the school. Truly it is a second "Bethel."—Dan Knight.

It is now three and a half years since I came to America from Persia. Over a year ago I found the Saviour who cleansed me from all sin. When the Lord saved me I consecrated my life to Him. I love Him more than anything else in this world.

God called me to preach the gospel. I felt the need of preparing for the ministry and deeply appreciate a place where I can receive this training. I am praising God that He opened the way for me to come here to Bible School. We have faithful teachers, who instruct us in the Bible, English and Music.

On Thanksgiving Day I received the baptism of the Holy Spirit.

We have two weekly meetings conducted by the students. On Sunday afternoons we have tarrying meetings. One of the young men received his Baptism the second Sunday he was here.

Pray for me that God may make me a useful messenger for Him.—Alex. Benjamin.

About nine years ago, I left my native country, Persia, and went to Russia; there God gave me wonderful liberty to testify of the saving grace of our Lord Jesus Christ. God called me to His service and opened the way for me to come to this country. In Chicago I received the Pentecostal light, and the blessed baptism of the Holy Ghost.

How thankful I am that God has provided a Bible School in which I can prepare for the work of the ministry. Different Pentecostal people warned me not to attend a Bible School. They said, "you will only have a head knowledge of the Word, and will dry up in your soul." But I praise God that the Board of Directors and the Faculty of this school believe in the anointing of the Holy Ghost for service. They see, too, that in these days there is a lack of knowledge of the Word, and that we need to study the Word and learn to express the truths properly.

We have sweet fellowship together here. My desire is to follow Jesus Christ our Lord and tell to the world this blessed gospel that has brought such rest and blessing into my life. Please pray that God will keep me true to Him.—Robert Benjamin.

JUST ANOTHER BAPTIST PREACHER SEALED.

It was only yesterday afternoon that I came upon a copy of your paper, The Pentecostal Evangel. I read it through. While I do not belong to the Pentecostal faith, yet I want to testify to the truth of one point of the Pentecostal doctrine, that is, the doctrine of the baptism of the Holy Ghost.

I am a Baptist, and have always been a Baptist as far as my religious connection is concerned, but I can by experience testify to this doctrine of the baptism of the Spirit. I had the baptism of the Spirit more than four years ago. I was in the Baptist church at the time, and was preaching from the Baptist church.

I had never up to that time been among any Pentecostal people. I received the Baptism through obedience in the discharge of my duty. This ought to be a strong testimony to the truth of that point of doctrine, for I was among people who knew nothing about it, nor did they teach it.

I do not think it is absolutely necessary for any one to leave their denomination in order to receive the Baptism, provided, of course, they are first regenerated, or born of the Spirit. If ministers will seek for it and get it they will be better fitted and empowered for their work. If others will get it they will be better soldiers for Christ.

Now here is my instruction as to how to get the Baptism. First, of course, there must be faith. You must first believe in it; you must become convinced of it by reading of the Word and convinced by the Word that the Promise of the Baptism is not annulled. You are then ready to prepare for the reception of the Baptism. You may do that by prayer or obedience to the Spirit, or both. Then you must become willing to be filled with the Holy Ghost and be willing for God to use your body in any way that He may see fit.

That, according to my understanding, is the preparation for receiving the baptism of the Holy Ghost.

This is my testimony concerning the Baptism. Furthermore, I believe that this great outpouring of the Spirit which is now taking place is sent just before and in preparation for the soon coming of Christ. "And it shall come to pass in the last days, saith God, that I will pour out of My Spirit upon all flesh."—A. D. Gonce, Imboden, Va.

SOUTHAMPTON, ONT.—When I arrived in April to take charge of the work it was in a ruinous condition on account of false teachers. We began to look to the Lord, during the summer the interest kept increasing, some being saved and receiving the Holy Ghost. In the fall we felt God

wanted to give us a revival, so Jan. 9th Bro. Ball and Sister Madge Davidson, of Owen Sound, and Sister Fisher, of Toronto, came for a three weeks' meeting. The first night four were saved, another received the Baptism; the altar was filled with seekers nearly every night. In all I suppose thirty or more were either saved or reclaimed, some of these receiving the baptism of the Holy Spirit. The town was really on fire for God; Pentecost was the talk of the day in stores, barber shops, and factories.—Harold Blair, Pastor.

OUR MEXICAN WORK.

We had a glorious convention in Houston, January 9th to 16th. I believe this was the best convention we ever held. Not so very much noise is made about the work, but this Mexican work is growing and expanding every day; all the workers are in perfect harmony, and you know that this means much.

Five young men were licensed and one ordained, having proven his ministry for three years. Judging from the messages, these Mexican workers are wonderfully growing in grace and in the knowledge of the word. Several of them are becoming excellent preachers. Missions are about to be opened in the two most strategic points between Mexico and the United States, i. e., Brownsville and Laredo.

In San Antonio we are starting to enlarge our church, though not yet out of debt, in order to provide for the crowds that none may be turned away, and we are expecting God will supply every need. Pray for us here, and for several nearby cities we are trying to reach.—H. C. Ball.

HOUSTON, TEX.

We came to Houston early in November; held four series of meetings, two in this city, two at Goose Creek and Shady Grove. Something like thirty have been baptized in the Holy Spirit, and a goodly number converted. We are starting the third meeting in Houston. Many seeking, one wonderful Baptism last night. Expect to remain here indefinitely as pastor in His leading. Pray for us.

This is a comparatively new work, begun by Sister Hayes nine months ago. Recently they voted unanimously to come into the Assemblies of God fellowship, and extended us an invitation to hold a meeting and consider the pastorate. God is surely working in the old time Pentecostal way, and many have been converted and Baptized. We have a fine tabernacle, seating about 200, good living rooms, and a vigorous body of saints. Wife and I send greetings to all the dear ones in California, Oregon and Washington.—C. H. Woolley and wife.



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.

MISSIONS AND THE PRAYER CONFERENCES.

The Week of Prayer has been set to begin May 1st. It has been planned to have prayer conferences in the various sections of the country. Every assembly should also have its own prayer conference and every person who cannot attend an assembly should pray along the general plans outlined in the last issue of the Evangel.

We are particularly interested in these prayer conferences in so far as they affect foreign missions. When the last prayer conferences were held, there was an immediate response all over the world and the Pentecostal message began to experience a new impetus which has been growing constantly ever since. The results of the prayer conferences this year should be immeasurable. We are in the time of the Latter Rain. Let it come Lord upon the thirsty ground.

When the time comes to pray for foreign missions in particular, pray for a mighty endowment of power upon our missionaries in all lands. Mention names and places. Pray in particular rather than to generalize too much. The needs are tremendous. A few doors are not yet open. Pray for the opening of Tibet, Nepal, Afghanistan and other countries which have resisted the gospel so long. Pray for India, for China, for Africa, for Latin America and all the Isles of the Sea.

Pray that the missionaries may be furnished with means so that they can enter the doors as they open and that they may be so filled with the power of God that the Lord will do a quick work instead of requiring years to gain a few converts for the Lord.

What wonderful opportunities there are in all sections of the earth. How our hearts bound in anticipation as we contemplate the possibilities of prayer coupled with faith.

Pray that the missionaries on the field may be abundantly supplied with means to enable them to carry on the work. Pray that special means may be forthcoming to build all the necessary mission stations. Pray that means may be forthcoming to equip and send new missionaries to the field.

Pray! Pray!! Pray!!! Already there is a going in the tops of the mulberry trees and great victories of faith are awaiting us. Let us go up and possess the land, for our Lord soon cometh.

NOTES FROM AFRICA.

Bro. and Sister E. M. Bendiksen have arrived in safety at Bomba, Congo Belge. They ask prayer that they may be led to the right place for opening a mission station.

It is reported that there has been a union of the Pentecostal work in South Africa and that the work is enjoying such a unity as it has not experienced for years. There is no longer any "Churches of God" as a denomination or any "Pentecostal Mission". Everything has been brought into unity and, with the exception of one company of the saints, all have come into a big blessed fellowship.

Hanna James, Middelburg, Transvaal, S. Africa, praises God for His goodness and for His grace in the heavy burdens thrust upon her and upon Sister Turney her co-worker. The work has grown steadily, the greatest advance being in the Sunday School. The church is always crowded with young people.

Miss Lillian Trasher praises God for her tenth year in Egypt. She asks prayer that the man who owns the land next to the orphanage will be willing to sell it as the orphanage is in great need of the place for its growing work. It now occupies one-half acre which is far too small. The Sultan of Egypt recently paid a visit to the Orphanage and was so pleased with the work that he gave \$1500.00. This money will be used to enlarge the work.

The entire party for the French Sudan have arrived safely at Ouagadougou (pronounced Wogodougou). They are already at work on the building of mission stations, the French Government loaning them houses for temporary use. They are just in time, for already the Mohammedans are trying to push into the tribe, and the Catholics feel provoked that our Pentecostal missionaries have been received into this tribe of people. Much prayer is needed for this faithful band of missionaries as they undertake to establish a work for God among the Mossi people.

Brother A. H. Post reports a blessed convention in Egypt. "Much earnest prayer preceded the convention and we realized that our God had undertaken for us. From the first to the very close and in the conferences following, the Lord gave us unity, order and much blessing and real advancement was made. Brother Doney and wife and myself and wife have been visiting some of the villages and everywhere we received a hearty welcome and we saw much blessing on the work."

The need is still imperative for mission stations in Egypt. Temporarily the work has been stopped for lack of funds, but as funds are received designated for this purpose, the work will be resumed. At the present time the work is much hindered as the native churches have no place in which to worship.

Sister Hattie A. Salyer, of Cairo Egypt, praises God for a marvelous escape from serious accident when a carriage was turned over. She escaped with a few scratches. Praise the Lord!

Bro. Ira G. Shakley writes from Sierra Leone, West Africa, "God is working. Some twelve or fifteen at the altar, mostly Kroo people. Our Kroo interpreter is a brother to the Kroo king and was among the first saved. Surely this man is leaving all to follow Jesus. He has been wonderfully used of God to bring his people in and we are expecting God to give us mighty victory."

A revival started in one of the churches here and God began to slay men and women right and left. Such a crowd came one of the pillars gave way and so they went to the basement of another church and God began to pour out His Spirit there. The people had never seen God's power manifested like that before, for even some of the scoffers were struck down. The preacher told them that if any one went beyond conversion he would take their names off the book, so only those seeking conversion were allowed to go down under the power. They would shake them and fan them when they were so drunk on the Spirit they could not sit up. It was pitiful to see them putting their hands on God's work. So the meetings were closed. Our meetings are in private homes. We have 100 in the Sunday School but where will we put them. We need a Mission Hall so much."

E. N. Davis writes from Tientsin, North China, that at the present time there are thirty nine thousand famine refugees camped in Tientsin for the winter. They are without food or clothing except as it is given to them. Brother Davis writes, "It surely is sad to see their condition, and while we know there is only starvation for these people and many are selling and giving their children away yet the saddest of all is that they know nothing of Jesus' love and power to save. We trust that in some way through their poverty and suffering they may be brought into the fold."

PENTECOSTAL CONVENTION IN LIBERIA.

Several reports have been received telling of the gracious Pentecostal Convention which was held at Newaka Station from December 23rd to 26th. This was the first united meeting held in four years on this field. Mr. and Mrs. Personous came in from Blebo with their thirty-six boys and a few girls. A little later Miss Boddy, Miss Kirsch and Miss Eustace came in from their station in the Nynabo Tribe with thirty boys and ten girls. Late in the evening Mr. and Miss Garlick arrived from the receiving station at Garraway and they certainly received a royal welcome from the native people who rejoiced that God had brought them safely over sea and land to this needy corner of the vineyard, and just in time to begin the new year with us. With Mr. Johnson, Miss Erickson, Miss Nygaard, Miss Sandstrom and Miss Bingeman, there were twelve workers and over one hundred boys and girls. The native workers and Christians who came in from the surrounding tribes made the number up to about two hundred and fifty. The services were good and the presence of God was there from the first. The convention continued for four days and a number were saved and baptized in the Holy Spirit. On Sunday afternoon, the last day of the meetings, twenty-four were baptized in water by Brother Garlick.

Nine different tribes sent delegations with requests for missionaries. Some came four days' journey and yet had to be refused because of shortage of workers. Two native workers volunteered to leave home and push into the interior in or near the Pahn Tribe to preach the gospel, and Brother Johnson and Brother Garlick are taking them in to get them started. Pray much for them and that God will provide more workers to reap the harvest and also pray for the stations where the missionaries are laboring. This is a hard field many missionaries have already laid down their lives for Jesus. Some on the field at the present time are ill and need a definite touch from God in their bodies.

THE HULDAH NEEDHAM MEMORIAL. Motor Boat Soon to Ply South China Rivers With Message of Salvation.

The Motor Boat for South China will soon be realized if the present rate of giving keeps up for a few more weeks. The hearts of the people have been touched through the appeal of Sister Huldah Needham, which appeared in the Evangel a few weeks ago and they are giving of their means to meet the great need. Even Porto Rico has responded, and the little Pentecostal Assembly at Lares has forwarded through their pastor, Frank D. Ortiz, Jr., an offering for the Huldah Needham Memorial. The fund now stands as follows:

Previously reported, - - - \$363.96
Offerings from March 1st to 16th, 409.50

Total offerings received to date, \$773.46

We shall be glad to forward offerings for this purpose until the boat has been made a reality.

NOTES FROM CHINA.

Brother Percy Bristow reports the safe arrival of his wife and boy in North China from their furlough in England.

Ada E. Buchwalter reports a precious time during the special meetings held in western China in which people came from far and near. One woman walked four days' journey, another six days' journey, carrying her four year old girl on her back.

Mrs. S. Anna Bush announces that the Lord has led her to open a new mission station in Peking, China, and asks for prayer that God will have His own way in the little chapel and that many souls will be saved.

Albert V. Cook and wife announce their safe arrival in China but report that they had a strange introduction inasmuch as Mrs. Cook was taken sick with the grippe and just as she was recovering Brother Cook went down with the same trouble. They are located at Tientsin for the time being but expect to push into the interior a little later. They report that they do not believe they have ever been so happy and contented as they are at present in the will of God in China.

H. E. Hansen of Peking, China, reports that on January 15th "we had a baptismal service—nine were immersed, six women and the balance young men. The work of the Lord is going on and the gospel seed is being sown. This being Chinese New Year the Chinese people visit the idol temples to worship their false gods. Our workers and I visited the large temple outside the city and preached unto the people, distributing gospel portions among them. The priests withstood us and forced us to move. We then went to another section of the ground and hung up our large cloth motto. A little after we got started some more priests came and requested us to leave. So the workers have decided to hold meetings outside the temple grounds where, though the priests may roar their roaring will be in vain for the land on the outside is not theirs."

Miss Lavada Leonard has been accompanying Sister Ledbetter in village work in South China recently. They have had various experiences which would be of great interest to us. Recently they rented rooms in Taai Laam. They work from early morning until late in the evening and then retire to these rooms for the night. Sister Leonard writes, "The house we have rented at Taai Laam used to be a pawn-shop. We have a room downstairs in which we do our cooking and a room upstairs which serves as our dining room, sitting room, bedroom, and parlor. On each side of this room there are two other rooms which are being filled with straw. In order to get to these rooms the renters must come up stairs and go through our rooms. They take the opportunity to do this quite frequently in order to get a look at we foreigners and our things, but we are

made all things to all men in order that by this means we may win some. Pray for us and this work and also that God will protect us from all danger as we go from place to place.

FAMINE AND EARTHQUAKE IN CHINA.

Poor China is in the throes of great affliction at the present time. In addition to the famine which is carrying off her people by the millions China has been experiencing some terrible earthquakes recently. Two of the northern provinces have been terribly shaken and great destruction has been wrought. In one section twenty districts were demolished and 40,000 people killed. In another section a large chasm was opened and black water gushed out causing 6,000 casualties. Another place the city wall fell down and 600 were killed and many thousand families rendered homeless. The earthquake lasted 21 days with a succession of quakes with 15 minute intervals all during this time.

Brother R. S. Jamieson writes that the earthquake has been felt in western China and considerable damage has been done levelling villages, destroying cities and changing the topography of the provinces so that in many places they are unrecognizable. It is said that mountains and valleys in the eastern part of Kansu have exchanged positions the former becoming a plain and the latter a mountain. Thousands have been killed and buried in great crevices of the earth which opened up and many thousands more were rendered homeless. Brother Jamieson expresses praise that the Pentecostal missionaries were not in the center of the main disturbance and, therefore, did not experience much suffering. Some of the walls in the building were shaken out of alignment, however, and the buildings will have to be repaired and in some cases rebuilt. This will mean considerable expense and so the missionaries are praying for funds to enable them to do this work. Poor China is undergoing judgments at the present time. Let us pray that her people may look to God and cry unto Him who alone can deliver her from her idolatry, darkness and despair.

KIANG PU SHIEN.

"We had our first baptismal service last week; two men were baptized in a pond back of the house, a large crowd looking on. The next Sunday night one of them said he had been very happy, and had not minded the way the men laughed at him."—Mae S. Mayo.

FROM BRO. JAMIESON, WEST INDIES.

With thanks we acknowledge the receipt of the Combined Minutes of the Council meeting of 1920. We were delighted to hear of the good time the Lord gave you this year. We would have been delighted to have been in your midst to have shared in the blessings, but seeing that was not our privilege we will press upward in our own little corner.

Through the co-operation of the General Council, Assemblies of God, we have been enabled to carry on the work of the Lord here in these islands. The year that is about closing has been one of blessing, and also one of tests, but our God has not failed us, for we are still conquerors in the Lord. God has given us many precious souls and the end is not yet. It is now a little over eight months we have been on this island and we have an assembly of over fifty, and souls getting saved at almost every meeting.

We trust that the year that we are about to enter will be the best one in the history of the General Council. We pray the Lord will richly bless you individually and collectively while you stand back of us who are out on the mission field, for without you we would not be able to carry on the good work we are doing—J. R. Jamieson and wife.

Sister Clara Jaycock praises God for the privilege of being in Mongolia, N. China, as a little light in that dark land of heathenism. She reports God is blessing and the missionaries are expecting showers to fall.

A CASE OF DEMON POSSESSION.

If anyone doubts the existence of demons let them go to the foreign field and they will soon find that the hosts of darkness are very real. Brother H. E. Hansen writes of a recent encounter with a demon the account of which we give in his own words: "Recently, we were called on to pray for a young married woman about 2 A. M. in the morning who was possessed with a demon. It was a terrible case. We plead the blood and cast the demon out in Jesus' name. For a season she was normal and then she became frantic again. To our surprise the demon spoke through her and called out Miss Stock's name in Chinese, also called out my name and some others. It then called out the name of a missionary that had passed away. I then spoke to the demon in Chinese and asked it how it knew that party. It answered that it knew the party when it lived under the bridge outside the Hsi chih men. I then turned to Brother Joseph, our native worker, and asked him if this one and he had ever been to that place and he replied and said that they used to cross that bridge and sell gospels. The demons seem to know us in China. The woman finally passed away, but before her death she became normal and spoke to her husband. A few nights later the husband came to our meeting and when the altar call was given he was among those who came to the altar. The whole family recognized that God was with us although they were idol worshippers."

A MISSION STATION AT FAT SHAN, SOUTH CHINA.

Miss Mattie Ledbetter writes from South China: "The Lord is pouring a revival spirit upon us. He has been giving us such intercession day by day and such floods of blessing. It is spreading to the members and even outsiders. The attendance is greatly increased and the number of inquirers growing. We praise Him. A number have been saved and are waiting for the Baptism. He gives us intercession, not only for our little work, but for all China. He showed us in a vision a few nights ago that He is coming, oh, so soon! No time to be lost! Won't you wake up and do your best in praying and giving or going or whatever He shows you to do. He has waked me up as never before.

"Miss Bailey and I are praying earnestly for means to build. It seems there is nothing else to do. For two years we have hunted for a suitable house to rent and there is none. The house we are now in is so unsatisfactory that if we try to continue to live in it we cannot hold out many years longer. With its low-tiled roof and no ceiling it heats up like an oven in summer. Besides this the chapel is too small. Yesterday it was so crowded that it ran over. There are other things worse than I have told that make it very unhealthful and so we ask you to pray with us and see if the Lord does not show you to help us. This big city of a million people needs a good, well-established Pentecostal work and we can never have it in our present quarters.

"We found a place which would be most desirable and have paid down about \$600.00 (Mex.) to secure the trade. Our Chinese Christians are coming up admirably with their offerings but when we make our first payment of \$1000.00 we will have strained every point and must look to God to move on hearts in America to help with the balance. It will take about \$12,000 (Mex.) to complete payment on the property and to build a mission station. At present rate of exchange this would be about \$7,000.00 gold. This seems a big undertaking but we feel we must go on and God is able to meet the need."

The Missionary Treasurer will be glad to forward any offerings to Sister Ledbetter for this need.

A CORRECTION.

In March 19th issue of the Evangel it was announced that Brother Thomas Hezmalhalch had gone home to be with Jesus. Word has been received that this is an error and that Brother Hezmalhalch is alive and happy in the Lord.



NOTICE CONCERNING REPORTS.
On account of the great number of reports of the work from the different fields, all may be subject to change or abbreviation, as it is not possible to publish them in full, as a rule.—Editor.

CAMPBELL, MO.—Twelve saved and four received the baptism of the Holy Spirit, one old lady of 73; and the sick are being healed.—E. O. Robins.

VANCOUVER, B. C.—About thirty received the Baptism the first 8 days of our meeting here. The auditorium was packed to overflowing last night.—Evang. A. H. Argue.

COCHRANE, WIS.—God has been working wonderfully here, and in the country, some thirteen have received the Baptism since last December. Pray for us.—John Baumann.

MALDEN, MO.—During our recent meetings about thirty have been added to our Assembly rolls. After the battle was over the saints voted that I take the pastorate. Pray for us.—G. C. Work, Pastor.

RIVERTON, NEB.—God is still blessing; souls are continually getting saved and receiving the Baptism, among them the principal of the High School. Nine baptized in water last Sunday. House crowded every night.—Henry Hoar, Pastor.

GARY, W. VA.—We are having a wonderful meeting. People are being saved, sanctified and filled with the Spirit. When I began there were only wife and I, now there are 49 baptized in the Spirit, speaking in other tongues as the Spirit gives utterance.—John A. Wooding.

MIDLAND CITY, ALA.—We are having some wonderful meetings two miles north of us. During the past two weeks 18 received the Baptism, and I don't know how many saved. Meetings still in progress. We are looking for great things. Pray.—C. W. White and H. M. Dunn in charge.

WESKAN, KAN.—We are still in the school house at Ruby District 25, but have a new building nearly completed. It is the first country church in Greeley County, Hallelujah! Any minister in fellowship with the Council will be welcome.—Pastor W. F. Burchett.

SAN FRANCISCO, CAL.—The Lord is graciously blessing in the Spanish work here. A Mexican Baptist who has been a preacher for 25 years was brought in for the first time last Sunday week, he and his wife both saying we were crazy. But the Lord touched them, and last Sunday both of them received a glorious baptism in the Spirit, and are now rejoicing in Him.—Alice H. Luce.

VANCOUVER, B. C., CANADA. The following telegram is received just as we go to press: "Latter rain falling in ever increasing volume. Over one hundred baptisms estimated in last three weeks. Socialistic ringleaders, some influential citizens and three prominent ministers of the gospel included. Impossible to count conversions. One church has opened its doors. Argue evangelistic trio much used of God. Yours in Jesus for His glory.—C. Orville Benham, Pastor."

COFFEYVILLE, KAN.—We are having victory; sinners being saved and believers Baptized. Pray for us.—Pastor J. A. McPhail.

CHAPPELL, NEB.—Bro. G. W. Clopine has been holding a meeting for about four weeks; about 23 saved and 13 received the Baptism.

SAN BERNARDINO, CALIF.—Sister McPherson was invited into the Baptist church for two services; about 150 at the altar seeking God. They want her for a revival. N. J. Norris.

DES ARC, ARK.—Bro. M. M. Pinson, representing the Mexican work, was with us a few nights. God blessed, a number saved and one baptized in the Spirit.—P. D. Rutherford, Pastor.

God is blessing on my trip East. At **HORNELL** two received the Baptism and many new people came to the meetings. Pray that in all things God may have His way first.—Pastor H. W. Thomes, of Shenandoah, Iowa.

MCCURTAIN, OKLA.—My wife, our four children and myself have received the Baptism in the recent meetings held by Bro. Jacob Miller and wife. Help us praise His matchless name.—E. R. Fox.

VANCOUVER, B. C.—Zelma, Watson and I have been here eleven days and forty or more have received the Baptism, many getting saved and many wonderful evidences of God's visitation. Large crowds.—Evang. A. H. Argue.

SPARKMAN, ARK.—While there are but a few of us here we are keeping the "Camp Fires Burning." Bro. Lindsay comes a long way to preach once a month. We had a blessed meeting last evening, and the work is growing here.—G. W. Dutheraige.

OAK CHAPEL ASSEMBLY, SPIRO, OKLA.—We have recently built a new church; a blessed little band of saints here. We are looking for greater things from the Lord. Any Spirit-filled minister in fellowship with the Council is welcome. We covet your prayers.—Pastor John W. Hudson.

PHOENIX, ARIZ.—We are here for a thirty days' revival, D. V. Prospects seem glorious; a fine street meeting last night, one soul reclaimed at the church service. The Pastor Polhemus and his church are back of us in the battle. We are expecting a great victory for God in this place. Brethren, pray for us.—Evang. T. D. Thompson, home address, Grand Saline, Tex.

PUEBLO, COLO.—We are rejoicing and giving God the glory for the way He is leading the assembly here. Bro. W. H. Hamilton and son held a meeting in January; the saints were wonderfully brought together and encouraged, sinners saved and believers baptized in the Spirit. On one occasion the power of God swept the place, and without an altar call the entire congregation except four fell on their knees and cried out to God. Bro. E. N. Bell was with us for one service; his visit was much appreciated and we feel like traveling on.—Mrs. W. H. Hamilton.

KANSAS CITY, KAN.—Bro. and Sister Crouch are with us. More than forty have received the Baptism, and we are expecting a real, old time revival to sweep Kansas City.—J. H. Francis.

SPADEA, ARK.—Pastor E. R. Fitzgerald has been with us for a few days and has been a blessing. We have a nice little band here; the country is ripe for God. Pray God will give us souls. Any one passing is invited to stop and help us keep the fire burning.—Pastor C. E. Shields.

MOUNTAIN GROVE SCHOOL HOUSE, OKLA.—Bro. W. S. Moore and wife, of Henegar, Ala., have just closed a ten days' meeting. Four saved, eight received the Baptism. The meeting closed with many hungry souls seeking God. Pray for this new field.—C. C. Comer.

KILSYTH, W. VA.—There had been some trouble among the saints, but the Lord has brought them all together and given wonderful victory. A sister was wonderfully healed and blessed of the Lord, one received the baptism in the Spirit, and 6 baptized in water. Elder Marshall assisted us the last week.—Evang. S. Motter.

PALACIOS, TEXAS.—With gladness of heart we can report victory in this place. A few saints have been praying for about four years for the Lord to do a greater work here, and it seems the answer is coming. The meetings held in a cottage are growing so we must move to a larger place. One saved at prayer meeting last night, two seeking the Baptism, backsliders being stirred.—Wm. H. Law.

MONETTE, ARK.—After having served here as pastor for eleven months I feel the Lord would have me go to Essex, Mo. The Assembly at Monette is loyal to their pastor and the missionary cause, having paid \$235.75 to missionary cause and \$1624.58 for pastoral support. We are hoping the Lord will move on some one's heart to take this work who will be a blessing to the Assembly.—F. L. Doyle, ex-pastor.

MINNEAPOLIS, MINN.—God has wonderfully manifested Himself in the Assembly on 1305 E. Franklin Ave., since New Year. Souls have been saved, backsliders reclaimed, sick healed and a general revival in interest and work for the Master. Two missionaries, together with our daughter Esther, have gone forth to Tianfu, Shantung, China. About five hundred dollars has been raised for missionary purposes, together with outfits. The Sunday School has given an added help of \$65.00.

A spirit of prayer for a real revival over the twin cities and surrounding places has taken hold of hearts with yearning to launch out for a summer campaign. An interest in the prayers of the Evangel Family to this effect is asked.—C. M. Hanson.

CROWLEY, LA.—All praise to our God for a great work in our town. Bro. R. W. May of Logansport, La., was with us for three weeks. God blessed in a marvelous way, twelve were saved and thirteen baptized with the Holy Ghost, speaking in other tongues as the Spirit gave utterance.

A Nazarine preacher and wife both received the baptism of the Spirit, the wife singing in tongues.

One little girl fourteen years old, having received the Baptism, saw a vision of Jesus standing by her, telling her to go preach this gospel. Another sister fell under the mighty power of God in her yard at her home several miles away and spoke in tongues for half an hour. Nine were baptized in water.

This is a new field. Great crowds gathered every night, which the building could not hold. The devil was stirred and the town in an uproar. But praise our God, He gave the victory and peace in the end. Pray for this new field.—Stella M. Smalley, 824 Ave. F.

REPORT FROM BRO. McCAFFERTY.

After preaching for the saints at Malvern, Carthage and Camden, Ark., we went to New Castle, Tex., for a meeting in Dec. 1920. We gave our colored chart and black board Bible lessons, which were well attended, holding evangelistic services at night. About 15 were saved and 9 received the Holy Spirit. Bro. R. M. Thomas and wife who are in charge rendered valuable service. Quite an enthusiasm shown among the saints at Jacksboro, Tex., over the Bible lessons; also good interest at Bridgeport, Tex. We are now at Liberty Hall church giving Bible lessons, and hope to make several other small places soon. Bro. Fred Gardner is pastor at Rusk. To be a success for God we will need the prayers of the saints.—Wm. Burton McCafferty.

RANTOUL, ILL.—We are very grateful to God for the evidences of His power and the working of the Holy Spirit in the midst of His people in this place. We started meetings in the First Baptist Church, of which I am pastor, more than ten days ago under the leadership of Evan. Mae E. Frey. We had been paving the way by much prayer and waiting on God. In spite of many difficulties and pressure brought to bear on the meeting, the Lord has manifested His presence from the beginning. We prayed that the revival might begin in us, and it has. We stand for the Old Book and are willing to accept all it says. Mrs. Frey has brought us the Word in the power of the Spirit. The remarkable thing about this campaign has been the unction on the speaker and the power falling on the congregation, so that at no time has it been necessary to urge people to the altar. No attempt has been made in the congregation to bring people unwillingly to the front. The Spirit of God has at times moved the entire audience to the altar. Sinners are being saved, and many members of the church are tarrying until they are baptized with the Holy Spirit as on the day of Pentecost. Evangelists like Mrs. Frey, with a Spirit-filled message, are needed in all our churches.—W. T. Shanger, Pastor, First Baptist Church, Rantoul, Ill.

Sister May E. Frey referred to paid a visit to Springfield and was persuaded to hold some special services in the Pentecostal Assembly here. This she did, remaining about two weeks, and although the meetings were not advertised to any extent, quite an interest was awakened. Some few were saved and four young men were very clearly baptized in the Holy Spirit. These were the first services our sister ever held in a Pentecostal Assembly, though having received the baptism in the Holy Spirit while pastor of a Baptist Church in a town in New Jersey, where she continued to preach for over two years before resigning to identify herself with the General Council of the Assemblies of God.

REQUESTS FOR PRAYER.

I have never heard a Pentecostal preacher preach, but I have a brother who is writing me; he and his family have received the Holy Spirit. I am seeking. Pray for me.—Mrs. E. D., Springerton.

Pray God will restore unto me the joys of salvation and baptize me in the Holy Spirit.—Mrs. W. Des Arc.

Pray God will convict a talebearer, and undo the work.—E. M.

Pray I may hold to God's unchanging hand, and my family all be saved.—A. H.

Pray I may walk in the light as He is in the light.—Mrs. H. H., Los Angeles.

I want to praise God with all my heart for healing me. I hurt one of my limbs about two weeks ago. I received a paper saying that it was prayed over for them that was sick and I said, God, if it is prayed over for the sick I know you can heal my limb. And, glory to God, He healed me right then and there. I have been walking ever since without pain. Pray for all my children and myself; I do want to live close to God.—Mrs. J., Toyah, Texas.

Pray God may give me a permanent position so I may have more money to send to dark India.—Bro. L., Gloversville.

The recent snowstorm caused the roof of our church to fall in, and the building is badly damaged. Pray God will provide for the rebuilding.—P. L. S., Greenwood, Ark.

For a might revival in Owen Sound, Can.—J. M. P.

Pray I may glorify the Lord in my soul and body, which are His.—Mrs. L. M. R., El Dorado.

Two unspoken requests for prayer.—S. S., Winchester.

Pray I may be stronger in body, that I may receive the Baptism, and that some one may be sent here to preach the full Gospel.—Mrs. W. S. R., Hamlin, Tex.

Mother is somewhat better, but still we covet your prayers.—J. B. & J. W. U., Great Bend.

We belong to the Baptist church, and had never heard of Pentecost until recently when Bro. B. held a meeting at Odem. We saw he had something we didn't have, and that was the Holy Ghost. Pray wife and I may receive the baptism of the Holy Ghost and that our boys may be saved, and wife healed of rheumatism. Pray, also, that God may send some one here to hold a meeting, and that He will bless me that I may have means to help the cause of Christ. If any Pentecostal people come to Odem please hunt us up.—W. H. Gooding, Odem, Texas.

Pray for Mrs. E. in her sore bereavement.—I. M. T., Los Angeles.

Pray God may use wife, daughter and I in the work this summer.—J. N. B., Frankston.

Pray I may grow stronger in faith, and that my husband be saved, so we can raise our little girl for the Lord.—R. A. N., Pontatac.

We are trying to build up a work here, and need your prayers.—L. C. R., Kennedy.

Am saved and Baptized, but have lost my grip. Pray I may hold fast on Jesus whatever comes. Am deprived of meetings and not strong in body.—One of His little ones.

Pray God may heal my boy that was in the world war; he is now in a Philadelphia hospital. Also, a sister's husband paralyzed from tobacco. Also that God may send some one here to take up the work. We have a nice little church, but are too poor to pay a preacher.—S. L. S., Zanesville, Ohio.

Please pray for the parties to whom I am sending the Evangel.—T. C., Lake Wood.

Pray God will open the way for husband and I to move by ourselves. We are living with husband's family who do not know the Lord, and we have children to rear for God.—Kin'sville.

The doctor says there is nothing for me but an operation. I don't want that if possible. Please hold special prayer for me.—Mrs. O. McC., Jacksonville.

We have interested a neighboring boy of 16 years in Pentecost. Please pray for his family and ours.—Mrs. E. B., Overton.

Pray for the little band here, that God may help us to pay for our church property; we are mostly women with unsaved husbands. Also, that God may supply our needs, and save my daughter and two boys.—L. O., Beaumont, Tex.

Please pray for my husband and family of seven little ones.—Mrs. O. M., Vernon.

Pray a woman may be saved and healed of stomach trouble.—D. A. J., Badin.

Pray these may go deeper into God and keep in His will: T. R. H., Fagan; F. A. S., Breckwalker; Mrs. M. C., Mountain Valley; Mrs. C. McI.; Lehigh; F. C., Reedley, Cal.; M. K., Crum, W. Va.; E. A., Malvern; Mrs. M. G., Prescott; Mrs. M. L., Arlyrd; A Sister in Jesus, Wesson; T. T. W., Marion, Ky.

Pray for the salvation of the following: My husband and five children, E. J. B., Fresno. My brother and wife, and two brothers-in-law, F. A. S., Breckwalker. My family, Mrs. M. C., Mountain Valley. My three grown children, C. W. S., Malvern. My husband, Mrs. M. I., Osborne. My husband and children, Mrs. M. L., Arlyrd. Husband and 3 sons. A sister in Jesus, 5 children, Mrs. D. Des Arc. My sister's husband, T. T. W., Marion.

Pray for the following work and workers: Greenville, Mo., M. B. Vernon, Tex., Mrs. O. M. J. F. M., Princeton, Ky. Algona, Wash., Mrs. J. S. T. Knoxville, Tenn., A. D. J.

Pray these may be baptized in the Spirit. Wife and I, J. L. R., Advance. My husband, Mrs. C. McI., Lehigh. Wife and I, W. H. G., Odem. C. W. S., Malvern. Mrs. M. I., Osborne. My sister, T. T. W., Marion.

Pray for the healing of the following: Of my afflictions, W. D., Cable. Bro. Glanville's family under quarantine for small-pox, C. H., Sioux City. My little girl from adenoid and bed-wetting; my boy form bed-wetting; myself from piles; nephew from kidney trouble, J. B., Olney. My grandson from itch, my husband for a severe cold, also myself, Mrs. M. T. H., Ione. From misery in my breast caused from over-exertion, J. G., Kemp. A hurting in my chest, O. S., Mea Range. Of our little five year old paralyzed daughter who has never walked, Mrs. O. M., Vernon. A girl of 12 dying from heart trouble, a little

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boy with spinal disease, and old lady from eye trouble, Mrs. J. S. T., Auburn. My husband and I, Mrs. J. N. P., Vichy. Mrs. C. from rheumatism, who is seeing the light on healing. M. A. W., Binghamton, Tenn. From asthma, E. H., Madison.

SPECIAL PRAYER.

Bro. Chas. S. Leonard, one of our Council ministers and formerly a missionary to Jerusalem and Egypt, has been for some years in very poor health and is now comparatively helpless, having no use of his hands or lower limbs.

He is now located in Los Angeles, Cal., and urgently requests that all our readers who feel willing and able would unitedly fast and pray for his complete recovery from this affliction of the enemy on Thursday April 7th.

EVANGELIST WANTED.

Write J. C. Hunt, 1716 Clay Ave., Waco, Texas.

NOTICE.

In response to inquiries from West Virginia we are hereby giving notice that the following ministers are no longer associated with the General Council fellowship, having voluntarily withdrawn:

Bro. C. W. Smith, Charleston, W. Va.
Sister Mary De Wees, Charleston, W. Va.

NOTICE.

Would like to locate in a town of from 4000 to 6000 where there is a good Pentecostal assembly, and where there are Christian young people for friends for my young folks. Can you put me in touch with such a place?—Mrs. A. J. Doubler, Box 44, Warren, Ill.

FIFTH SUNDAY MEETING, BERNICE, LA.

At Mt. Tabor Mission, May 27th. As the Mission is in the rural districts all trains will be met at Farmersville, La., M. P. R. R., and at Bernice, La., C. R. J. & P. R. R. All are cordially invited.—J. E. Crews.

WANTED.

A middle-aged woman to make her home with me this summer as companion, while my husband is away. Any one interested write at once.—Mrs. G. P. Remmert, Box 1, Elmont, Mo. mar12-26

MCPHERSON CAMPAIGN IN DALLAS, TEXAS.

May 22 to June 12, inclusive, conducted by Mrs. Aimee Semple McPherson in the beautiful Fair Park Coliseum. Take a Second Ave. or Fair Park car on Commerce St. Write Pastor H.E. Alford, 1104 Fourth Av., Dallas, Tex.

MCPHERSON CAMPAIGN IN ST. LOUIS.

Big revival campaign April 24th to May 15th, inclusive, to be conducted by AIMEE SEMPLE MCPHERSON in Moolah Temple, 3321 Lindell Boulevard. This beautiful temple has been secured at a cost of \$2,620.00.

At Union Station take Market or LaCleda car going west, transfer to Van Deventer car going north, get off at Lindell Blvd., walk one-half block east. There will be a reception committee at the temple who will assist visitors in obtaining rooms and meals (which can be had at reasonable rates) as near temple as possible. We are expecting people from all over the United States and Canada. Marvelous results are expected. Prepare early to attend this great meeting.

For further information write Pastor R. Elmer Baker, 2711 S. 7th St., St. Louis, Mo.

NOTICE

To All South Missouri District Preachers. The Seventh Annual District Council of the Assemblies of God will meet at St. Louis, Mo., April 19 to 23, inclusive. From Union Station take 18 belt line car going north; transfer to Hodiamont car going west on Wash. St.; get off at Taylor Ave., walk a few steps north and west to church, 4516 McMillan Ave. Certain conditions made this change necessary. Bring your camp meeting bids to this Council, and come prepared to stay for the McPherson campaign, which opens the following day. For further information, address Chairman John T. Wilson, 830 West Lynn St., Springfield, Mo.

MISSIONARY CONTRIBUTIONS.

From March 2nd to March 16th, Inclusive.

(This does not include offerings for expenses of Missionary Department.)

\$1045.00: Trinity Pent'l Assembly, Toronto, Ont.
 \$400.00: F. J. Kingsburg, Calif.
 \$170.00: Assembly, Reedley, Calif.
 \$168.62: Assembly, Detroit, Mich.
 \$143.00: Glad Tidings Assembly, San Francisco, Calif.
 \$140.00: Assembly, Byesville, Ohio.
 \$116.05: Assembly, Lethbridge, Alberta, Canada.
 \$111.00: Pent'l Assembly, Wilkes-Barre, Pa.
 \$100.00: F. J. Kingsburg, Calif.; H. W. M., Chicago, Ill.
 \$90.00: Full Gospel Mission, Houston, Tex.
 \$80.00: J. B. & J. W. U., Great Bend, Kans.
 \$75.20: Pent'l Assembly, Dallas, Texas.
 \$75.00: Pent'l Church, Akron, Ohio; M. R., Brooklyn, N. Y.
 \$74.00: Pent'l Gospel Mission, Pittsburgh, Pa.
 \$70.00: J. H. B., Chicago, Ill.; South Cumberland, Assembly & S. S., Cumberland, Md.
 \$65.00: J. N. Boise, Idaho.
 \$63.00: Assembly, Boise, Idaho.
 \$60.00: Assembly & S. S., Tulsa, Okla.
 \$55.60: Park Hall Assembly, Asbury Park, N. J.
 \$55.00: G. U., Great Bend, Kans.; C. E. M., Reading, Pa.; Bethany Pent'l Assembly, Springfield, Mass.; E. H., Red Ash, Va.; J. L., Bokoshe, Okla.
 \$52.00: E. M. V., Cheap, Ky.
 \$50.00: M. M. P., Jackson, Tenn.; Mrs. E. D. T., Santa Rosa, Calif.; M. R. P., Hartford, Ala.; R. C., Los Angeles, Calif.; Fernwood Assembly, Philadelphia, Pa.; Mrs. D. S., White Pigeon, Mich.; J. G. V., Sherwood, Ore.
 \$49.00: Assembly, Kansas City, Kans.
 \$48.00: Assembly, Malvern, Ark.
 \$45.00: G. A. C., Vernon, Texas; Bethel Temple (C. S. P. & E. B.), Chicago, Ill.; Assembly, Minot, N. Dak.; E. B., Drumwright, Okla.
 \$40.00: W. B. E., Pacific Grove, Calif.; M. C., Kingsville, Texas; M. F. S., Louisville, Ky.; Assembly, Tottenville, S. I. N. Y.; East Toledo Pent'l Mission, Toledo, Ohio; W. M. S., Archbold, Ohio.
 \$39.57: R. M. B., Cleveland, Ohio.
 \$35.00: Assembly, Lancaster, Pa.
 \$34.20: G. W. P., St. Louis, Mo.
 \$32.00: Fourth & Grand S. S., Dallas, Tex.
 \$30.25: Pent'l Assembly & S. S., Auburn, Nebr.
 \$30.00: Mrs. E. M., Jersey City, N. J.; Bethany Pent'l Assembly, Springfield, Mass.; Dr. C. C. S., Barham, La.; V. C., Los Angeles, Calif.; L. M. C., Hoy, La.; Mrs. A. B., Birmingham, Ala.
 \$29.90: A. W., Jenny Lind, Ark.
 \$27.87: R. P. & wife, San Diego, Calif.
 \$26.50: Assembly, Creal Springs, Ill.
 \$25.00: Assembly, Chappell, Nebr.; E. P. N., Seattle, Wash.; W. W. V. & wife, Lakewood, N. J.; Pent'l Assembly, Dunkirk, Ohio; M. M., Los Angeles, Calif.; T. A. O., Bridgeport, Conn.
 \$22.00: Margaret, Texas; S. S., Maton, Ill.
 \$20.50: Assembly, Caldwell, Texas.
 \$20.00: A. L., Los Gatos, Calif.; C. H., Fradonia, N. Y.; Pent'l Assembly, Mishawaka, Ind.; M. S. A., Oakland, N. J.; W. J. K., Cambria, Wis.; Mr. & Mrs. W. P. S., Bloomington, Ind.; Mrs. M. K., Chicago, Ill.; W. G. B., San Pedro, Calif.
 \$18.50: Mrs. J. G., Fortuna, Calif.
 \$17.22: S. S., Winton, Calif.
 \$17.07: Assembly, Shaft, Md.
 \$16.50: Assembly at Hoxie, Ark.
 \$16.40: A. H., Davenport, Okla.
 \$16.05: South Side Assembly, San Antonio, Texas.
 \$16.00: Pent'l Mission, Freeland, Pa.; Assembly, Knoxville, Tenn.
 \$15.50: From Evansville property.
 \$15.10: Assembly of God S. S., Wichita Falls, Texas.
 \$15.00: J. S. H., Fort Wayne, Ind.; Mr. & Mrs. M. S., Schuler, Okla.; Mrs. A. O'D., Three Rivers, Mich.; E. S., New London, Conn.; Mrs. W. F. K., Chicago, Ill.; F. G., Caldwell, Kans.; Assembly, Dayton, Ore.; C. A., Melrose, Iowa.
 \$14.00: A. T. U., Great Bend, Kans.; Mrs. M. B., Homestead, Pa.
 \$13.30: Assembly, Smithville, Texas.
 \$12.28: Assembly, Saskatoon, Sask., Canada.
 \$13.00: Mr. & Mrs. H. S., Arroyo Grande, Calif.
 \$12.30: Assembly, Koshkonong, Mo.
 \$12.28: Assembly, Thayer, Mo.
 \$11.50: P. M. S., Woodston, Kans.
 \$11.00: C. M. G., San Diego, Calif.; Assembly, Letona, Ark.; Pent'l Assembly, Gooding, Idaho.
 \$10.65: Upper Room Pent'l Assembly, San Diego, Calif.
 \$10.15: Kelly Church, Eagle Mills, Ark.
 \$10.00: Mrs. C. D. Z., Lancaster, Pa.; J. P. McG., Chickasha, Okla.; A. A., Staples, Minn.; R. L. C., Fostoria, Ohio; Mrs. C. L. E., Gatesville, Texas; H. L., Zion City,

Ill.; H. W., Eureka, Calif.; From Kansas; Sister K., Hammond, Ind.; Mrs. J. C., Ord, Nebr.; M. I. F., Fitchburg, Mass.; A. O., Boring, Ore.; P. P., Tottenville, S. I. N. Y.; P. D. McC., San Diego, Calif.; M. E. S., Litchburg, Mass.; F. A. M., Cuyahoga Falls, Ohio; Mrs. C. P. E., St. Louis, Ill.; Assembly, Union City, Ind.; J. G. W., Terre Haute, Ind.; Mrs. R. C., Negaunee, Mich.; G. S. H., N. Little Rock, Ark.; Assembly, Douglas, Ariz.; Mrs. M. G. S., Osgood, Indiana, Assembly, Crane, Missouri; Mrs. D. T. C., Saltville, Virginia; W. G. B., San Pedro, Calif.; Assembly, Muscatine, Iowa; A. F., Kingsville, Texas; Assembly, Live Oak, Calif.; H. T., Brooklyn, N. Y.; Mrs. W. D., Denver, Colo.; A. C., Riverside, Calif.; Pent'l Mission, Pendleton, Ore.; Mrs. D. S., White Pigeon, Mich.; Mrs. M. E. W., Brunswick, Mo.; Apostolic Faith Mission, New London, Conn.
 \$9.53: Assembly, Riverton, Nebr.
 \$9.00: Zook Spur S. S., Madrid, Iowa; A. N. H. & wife, Madison, Wis.; Assembly, St. Joseph, Mo.
 \$8.35: Assembly & S. S., Holdrege, Nebr.
 \$8.00: Pent'l Mission, Chester, Ill.; S. S., Vernon, Texas; W. E. C., Blandville, Ky.; Mrs. S. W., Mammoth Springs, Ark.; L. C. R., Kenedy, Texas; Assembly, Electra, Texas.
 \$7.60: Cornelius Pent'l Assembly, Forest Grove, Ore.
 \$7.50: Saints at International Falls, Minn.; Mrs. P. A. B., Louisville, Ky.; Mrs. J. W. C., Dunsuir, Calif.
 \$7.27: Saints at White Water District, Southwest City, Mo.
 \$7.00: Assembly, Louisville, Ky.; S. S., Arcadia, Kans.; S. S., Hornbeck, La.; Eli DeP. & wife, Kennett, Mo.; A brother in Christ, Selma, Calif.; A. S. & wife, Wellston, Okla.; Assembly, Crellin, Md.; Pent'l Mission, Owego, N. Y.; Assembly, Versailles, Ky.; C. W., Elba, Ala.; J. F. H., Bridgeport, Texas; Pent'l Assembly, South Norwalk, Conn.
 \$6.50: Liberty Grove Assembly, Russellville, Ark.
 \$6.25: J. W. H., Spiro, Okla.; A. V. H., Bayard, W. Va.
 \$6.20: H. H., San Francisco, Calif.
 \$6.00: "Happy Harvesters", N. Fort Worth, Texas; Mrs. E. A. B., Whitman, Mass.; Mr. & Mrs. D. R. U., Pottsville, Texas; A. C., Iron River, Mich.; J. H. H., Rocky Ford, Colo.; L. E. F., Camden, N. J.
 \$5.60: Assembly, Flagler, Iowa.
 \$5.50: W. H. C., Earle, Ark.
 \$5.20: Assembly, Knoxville, Iowa.
 \$5.00: W. W. H., Union, Miss.; E. G., E. Norwalk, Conn.; G. P. N., Hornell, N. Y.; F. I., San Francisco, Calif.; King's Corner S. S., Springhill, La.; C. W. N., Westfield, N. B., Canada; Mrs. W. H. W., Westfield, L. I., N. Y.; A. H. M., Warren, Ark.; Mrs. D. D., Mesa, Ariz.; M. G. S., Osgood, Ind.; R. S., Long Beach, Calif.; S. D. S., Blue Creek, W. Va.; Mrs. D. O., Lankershim, Calif.; E. A. B., West Concord, Minn.; Mrs. M. M. H., Virden, Ill.; C. P., Eureka, Calif.; Mrs. A. M., Pontiac, Mich.; C. Park Offering, Loch Arbour, N. J.; Mrs. C. W. B., Miletus, W. Va.; T. A. M., Woodlawn, Pa.; C. J. A., Kingsville, Texas; Mr. & Mrs. P. S. Jr., Gervais, Ore.; G. R., Indianapolis, Ind.; B. H. B., Keene, N. H.; F. T., Bisbee, Ariz.; Mrs. O. I. T., Summerfield, La.; Mrs. H. G., Sumas, Wash.; W. J. T., Davis, Calif.; C. B., Manakin, Va.; Mrs. S. T. D., Goliad, Texas; Mrs. A. W. B., Calgary, Alberta, Canada; S. S., McCurtain, Okla.; G. M., Curtis, Okla.; O. S., Mer Rouge, La.; H. S., Rochester, N. Y.; Mrs. R. D., Michigan City, Ind.; Mrs. A. J. H., Clyde, Kans.; M. E. H., Elsb., Ill.; G. G., Brooklyn, N. Y.; A. L. L., Gloversville, N. Y.; Mr. & Mrs. F. J. N., Millville, N. J.; R. M. W., Los Angeles, Calif.; Assembly, Ainsworth, Nebr.; Mrs. A. R., Grand Rapids, Mich.; E. L. S., Woodland, Calif.; J. L. W., Chavies, Ala.; C. J. A., Kingsville, Texas; Mrs. H. E. G., Galveston, Texas; Mrs. V. E. C., Palmer, Mich.; A friend in North Ga.; W. A. L., West Emence, Mo.; W. H. L., Palacios, Texas; Mrs. J. H. R., Yale, Ore.; A. E., Garden City, L. N. Y.; D. P. H., Whistler, Ala.; C. E. S., Kirkland, Wash.
 \$4.90: Assembly, Havana, Ark.
 \$4.80: Bernice S. S., Russellville, Ark.
 \$4.55: L. L., Lethbridge, Alta., Canada.
 \$4.50: Mrs. R. D., Michigan City, Ind.; Mrs. J. L. S., Ramsey, Ill.; D. D., Woodville, Texas.
 \$4.37: Assembly, Stanton, Mo.
 \$4.20: Pent'l Assembly, Greenwood, Ark.
 \$4.00: C. E. S., Kirkland, Wash.; M. G. S., Osgood, Ind.; W. L. S., Port Lavaca, Texas; Mrs. L. C. M., Clayton, Mo.; Assembly, Mercer, Mo.
 \$3.95: Assembly, Chickasha, Okla.
 \$3.75: E. M., Picardy, Md.; Assembly, Van Buren, Ark.
 \$3.50: J. P., Salinas, Calif.
 \$3.15: Mrs. E. R., Riverton, Nebr.

\$3.10: R. D. R., Coalinga, Calif.; S. S., Canabou, Mo.
 \$3.05: J. A. S., Hill, Okla.
 \$3.00: Mrs. L. & Mrs. S. O., Traverse City, Mich.; C. C., Rothwell, Ky.; Mrs. S. C. H., Jesup, Ga.; J. F. B., Salem, Mo.; Mrs. J. M. V., Ozark, Ala.; M. R., Orrville, Ohio; A. R., Santa Monica, Calif.; Mrs. A. A., Staples, Minn.; L. S., Los Angeles, Calif.; Mrs. A. E. S., Ingewood, Calif.; G. A. R., Salem, Ore.; D. W. C., Princeton, Mo.; F. E., Baldwin, N. Dak.; W. E. L., Eagle Mills, Ark.; C. O. J., Frederic, Wis.; C. B. G., Fort Smith, Ark.; Mrs. L. B., Denair, Calif.; D. A. J., Badin, N. C.
 \$2.58: M. M. B., Fort Worth, Texas.
 \$2.50: Mr. & Mrs. O. E. LaP., Cainesville, Mo.; Assembly, Samson, Ala.
 \$2.45: Assembly, Claremore, Okla.
 \$2.26: Pent'l S. S., Victoria, Texas.
 \$2.20: Assembly, Joplin, Mo.
 \$2.10: M. B., Greenville, Mo.
 \$2.00: L. L. R., Havana, Ark.; Mrs. J. H. S., Jasonville, Ind.; D. R. C., Coffee Springs, Ala.; W. S. M., Wynne, Ark.; A. L. E., Pomona, Calif.; Mrs. A. O. B., Glasford, Ill.; J. M. M., Jacksonville, Ark.; W. H. B., Bloomington, Ind.; Mrs. W. S. R., Hamlin, Texas; R. D. R., Coalinga, Calif.; F. D. H., San Antonio, Texas; J. S., Warren, Ohio; Mrs. A. F. M., Versailles, Ky.; N. L., Waldron, Ark.
 \$1.70: New Hope S. S., Russellville, Ark.
 \$1.60: N. E., Prescott, Ark.
 \$1.50: G. W. B., Mabank, Texas; Mrs. T. W. W., Broken Bow, Okla.
 \$1.20: J. A. J., Crosby, N. Dak.
 \$1.15: H. C. S., Richmond, Ind.
 \$1.00: J. C. F., LaFayette, Ind.; Mrs. M. N. R., McLoud, Okla.; Mrs. A. W., New York, N. Y.; Mrs. L. E., Sullivan, Mo.; Mrs. P. D., Los Angeles, Calif.; G. M. S., Joplin, Mo.; J. P. C., Mill Grove, Mo.; Mr. & Mrs. W. J. W., Seymour, Texas; Mrs. J. S. G., Ozark, Ala.; E. H., St. Louis, Mo.; C. B. N., Chillicothe, Mo.; Mrs. F. R. P., Phoenix, Ariz.; E. M. B., Leon, Iowa; J. W. D., Wichita Falls, Texas; H. B. M., Chaffee, Mo.; W. H. C., Earle, Ark.; Mrs. C. B. E., Coffee Springs, Ala.; M. J. N., Wewoka, Okla.; Mrs. C. C., Huron, Ohio; L. B. Y., Elizabeth, N. J.; P. S., Westernport, Md.; T. T. W., Marion, Ky.; Mrs. C. E. S., Henderson, Ky.
 \$1.52: Sums less than \$1.00.
 Total, less \$1,076.69, amounts given directly to missionaries by assemblies, \$5861.57.

SPECIAL REQUEST FOR PRAYER.

Evang. Jacob Miller, Fort Smith, Ark., has been compelled, after 12 years of faithful service, to stop at home for some weeks to recuperate. He writes that he is completely worn out in body, and asks the entire Evang. Family to pray for his speedy restoration to full vigor. The harvest fields are white.

ANY COUNCIL BROTHER WELCOME.

Any brother in full fellowship with the General Council will be welcomed with us at any time.—J. A. Wells, Pastor, Knoxville, Tenn.

OPEN FOR CALLS.

Have resigned the pastorate at Cleburne, Texas, to go into the evangelistic field. Am now open for calls.—Evang. R. W. Griffin, 1627-Vickery Blvd., Fort Worth, Tex.

DESIRES A MEETING HELD THERE.

We would be glad to have some one, who feels led by the Spirit, come to Wooters, Texas, two miles from Lovelady, to hold a meeting. We have no church house, but a few people that love God. Pray for us.—Mrs. W. J. Dobson, R. 2, Lovelady, Texas.

ANNUAL MEETING WESTERN DISTRICT COUNCIL OF CANADA

Will convene, D. V., at Lethbridge, Alta., May 18th to 19th. All pastors and evangelists who are associated with us, and those who wish to be, are cordially invited, and will be provided for while attending the Council. We expect to have Evang. Zelma Argue with us for a campaign commencing May 1st.—John McAllister, Chairman.

CONSECRATED TEACHER WANTED.

The Emmanuel Faith School, Pueblo, Colo., is in need of a consecrated, Spirit-filled teacher for the grades. Write, Manager, Emmanuel Faith School, 1301½ Berkley Ave., Pueblo, Colo.

NOTICE.

We would call the attention of our readers to the fact that we have an over stock of the last issue of the Evangel, March 19, which is a 24-page paper—larger than usual—and would urge all who can to order a roll of any number of copies, at 2c per copy, for distribution in the different assemblies or among friends and neighbors.