

THE PENTECOSTAL EVANGEL

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WATCHMAN, WHAT OF THE NIGHT?

"Watchman, what of the night?" (Isa. 21:11). Aloft upon his lonely tower, the watchman can see fragments, but fragments only, of the surrounding country. Vast valleys lie in white mist, but here and there peaks lift their heads, and, by the light upon them, betray the hour; the watchman marks also the stars as they roll on their silent orbits; and his eye is ever on the east to catch the first symptoms of the dawn, when his watch will be over. It is all true of the spiritual watchman also. Down below from the valley comes the urgent cry, "Watchman, what of the night?"

"Watchman, what of the night?" The watchman said, "The morning cometh" (Isa. 21:11). The Nineteenth Century beheld perhaps the most amazing progress the Church of Christ has ever experienced. A little more than a hundred years ago there was no Bible Society; today three Anglo-Saxon Bible Societies alone pour forth annually over fourteen million portions of the Scriptures. In four to five hundred languages of the world. Can any imagination conceive the spiritual effect of this mighty river of truth pouring itself among all mankind? A little more than a hundred years ago missionary societies—apart from the Jesuit and the Moravian—were practically unknown. In 1911 there were 22,058 missionaries scattered, as living epistles of Christ, through the heathen world. It is possible that eternity will reveal to us that the Nineteenth Century was the richest toward God of any century in the world's history.

Nor does God's world-wide advance slacken. The last decade is probably the most wonderful of all. "The morning cometh!" More educated converts have been won in India in the last two decades than in the whole preceding century. Bishop Moule, of China, says that when he first landed in that empire, it held less than fifty Protestant

Christians. In the first decade of the Twentieth Century there have been 16,000 martyrs; and nearly four thousand missionaries are now planted throughout China. In 1886 the Christians in all Korea numbered two. In 1910, there were 250,000 converts. Six years after the Welsh Revival, in spite of the reaction, 42,696 converts remained as the fruits of the revival. The Census Bureau of the United States reports that between 1890 and 1906, an average of eight new churches had been built every day. It has been recently stated that within the last decade more Jews have become believers—it is, of course, but an approximate computation—than in all the seventeen hundred years after Paul.

All these are but symptoms of a work of the Holy Spirit, which is nothing short of stupendous. For the first time since our Lord ascended, nearly the whole world is now open to the Gospel, and is being penetrated by heralds of the Cross.

The watchman said, "And also the night." The facts are not more anti-theological than are the words of the Watchman. "Of no time in the history of the world," said The Times recently, "are so many signs of general unrest recorded as those which seem to confront us today;" or, in the words of the Bible Society's report (1909)—"The horoscope of the future is written over with signs of incalculable change." The heathen and Mohammedan population of the world counts more by two hundred millions than it did a hundred years ago, while the converts and their families number less than three millions; a seventyfold increase of darkness over the light. The annual increase of Mohammedans alone exceeds the yearly harvest of Christian converts; and the conversions of so-called Christians to Islam in recent years far exceed the conversions of Islam to Christ. There are millions more of heathen souls

in China today than when the first Protestant missionary landed a hundred years ago; for every convert added to the church a thousand souls are added to Chinese heathendom by mere growth of population. "If our plans of education be followed up," said Lord Macaulay in 1835, "there will not be a single idolator among the respectable classes in Bengal thirty years hence." Today there is a false god for every member of the population of India—between two and three hundred millions. In Japan there are 450 heathen temples for every single Christian missionary. There are 450,000,000 of mankind who have not a leaf of a Bible in their 2,800 languages and dialects.

Nor is faith what it was in the lands of faith. In 1908, in the State Church of Berlin alone, the fall in membership was ten thousand persons. In Liverpool, in 1881, 40 seats out of every 100 were filled at morning worship in the Free Churches. In 1891, 31; in 1902, 25; in 1908, 12. So also evening attendance has fallen from 57 in every 100 seats in 1881, to 28 in 1908. "Tom Paine's work," says the editor of the Freethinker, "is now carried on by the descendants of his persecutors. All he said about the Bible is being said in substance by orthodox divines from chairs of theology." At the last census in France, eight millions enrolled themselves as Atheists. "We have driven Jesus Christ," says the Premier, M. Briand, "out of the army, the navy, the schools, the hospitals, the lunatic asylums, and the orphanages; we must now drive him out of the State altogether" (The Friend, Sept. 17th, 1909). This decay in faith is already producing its inevitable recoil in morality. While the population of the United States has grown one hundred per cent, crime has increased by four hundred per cent. The decade of unprecedented revivals—in Wales, India, Korea, China—is the

(Continued on Page Seven.)

GUARANTEED SUPPLIES

A New Year's Message.

"Can God furnish a table in the wilderness?
Can He . . . ? Can He . . . ?

He sent them meat to the full.
They thirsted not when He led them
through the deserts." Ps. 78:19, 20;
Isa. 48:21.

"Of the King's goods . . . that which they
have need of . . . let it be given them
day by day without fail." Ezra 6:8, 9.

One specially trying element of these strange days is their utter uncertainty. We live in a degree never experienced before, "not knowing the things that shall befall" us, not knowing "what shall be on the morrow," not knowing "what a day may bring forth." How constantly it happens that one unlooked for, or it may be one dreaded event, in one hour changes the whole life and outlook. Every day, as we take up the morning paper, we wonder what we are going to see of the horrors of yesterday, or the new possibilities for tomorrow. How sorely we need a strong foundation of certainty on which we may confidently rest, without any fear that, in some eventualities, even that may fail us. From what full hearts should rise the daily thanksgiving of those who know that we have such an infallible certainty in

God Himself,

"our own God," who will in no wise fail us. We shall find no change in Him, no variableness, no shadow that is cast by turning, whatever today or tomorrow, or any tomorrow may bring of sorrow or perplexity, or of bitter disappointment or failure. He will never be absent, whatever may be present, but will always be "a Help in trouble very easy to find" (Ps. 46:1, Heb.), "a God at hand," equal to every demand that we may ever need to make upon Him. Earthly ties may be snapping with terrible frequency and suddenness, but never shall we know what it means to find that He is "missing," or that we must face the thought of life without Him. "When I awake, I am still with Thee." "Neither things present nor things to come . . . shall be able to separate us from the love of God," a love that will always pass our deepest experience.

And because we are so sure of Himself, we may always count upon His thoughtful personal care. Our need during this coming year may be something more intense than we have ever anticipated, but

Jehovah Jireh

The Lord will provide, literally "the Lord will see," and He being what He is, that is enough. Nothing less than His Divine best will be good enough for Him to give us, even at the risk of our misunderstanding Him. So if He sees, we may rest content, though we are in the dark as to how He ever can or will

meet the need of the coming days. It was at the critical moment that Abraham saw the ram caught in the thicket, but the Lord saw it three days before, when He told Abraham to take his only son and offer him up for a burnt offering; and long before Abraham saw it, he was able to rest in God, and to answer his boy's perplexity with the assurance, "My son, God will see to the Lamb." Shall we write now over every known or feared need

The Lord Will See to It,
and go on to meet it undismayed?

"Thy bread shall be given thee, thy water shall be sure," not only for the body, but for body and spirit, for "He that cometh to Me shall never hunger, and he that believeth on Me shall never thirst." There is full provision stored up for all our need, "all grace" for service and for suffering, as well as for "the daily round, the common task," even under the most uncommon circumstances; for all these we may be thoroughly furnished, for every "matter of a day in its day;" see 1 Kings 8:59; 2 Kings 25:30; 1 Chron. 16:37; Ezra 3:4; Neh. 11:23; Jer. 52:34, margin, the same Hebrew phrase in all, denoting the daily response to the daily demand. We have a Divine Food Controller, who has calculated our need beforehand and insured our supplies, as He did Elijah's long ago. "In the days of famine" He satisfied His servants then, and He is the same today. We have no need to "be afraid in the evil time." "He knows, He loves, He cares," and neither excess of His own rain, nor lack of it, can hold back the supplies which He has laid up for them that fear Him, which He has wrought for them that trust in Him before the sons of men. "Verily thou shalt be fed." Even if the exhilarating visits of the ravens should cease, and the brook which you have been watching getting less and less for many a day, should altogether dry up, these are only tokens that He has "commanded" provision for you from another quarter (1 Kings 17:9).

(How many homeless ones there are, even among the Lord's own, in these days, "strangers and pilgrims" in a more literal sense than they ever expected to know, having "no certain dwelling-place." Their "purposes are broken off," their lives seem planless, everything is a makeshift. At first it was "just for now," but as year after year passes, how weary they get sometimes, and with what heartaches they look back on the peaceful home which had to be broken up. How desolate and "out of everything" they feel, in spite of all the kindness of friends and sympathizers. But of thee too the same God is taking thought:

"I Know Where Thou Dwellest.")

He has taken note, not only of the name of the city (1 Kings 17:9, 10),

but of the street (Acts 9:11) and of the people in whose house you are, even if it is only in "a lodging by the seaside" (Acts 10:6). May we not say He chooses these things for us, definitely arranges them, takes pains about them, as He did for His homeless nation long ago, when He went in the way before them to search them out a place to pitch their tents in. Sometimes it may be for the sake of those to whose houses He sends us, as it was with Elijah and Elisha, but even then He will not forget the interest of the "lodger" in that of the householder, but will make all things work together for good to both (2 Kings 4).

A wonderful God is our God. How one's heart aches for the loneliness and uncertainty of those to whom He is only God but not "My God." When the Shepherd "putteth forth His own, He goeth before them," and where He is taking them is His responsibility; it is the Shepherd, not the sheep, unless it be a wanderer, who chooses both the pasture and the fold, and the time when the one shall be exchanged for the other. "The Lord is my Shepherd."

I Shall Not Want

either for food, or rest, or shelter, or guidance, or comfort, or companionship. "My people shall dwell in a peaceable habitation, and in sure dwellings and in quiet resting places, when it shall hail, coming down on the forest." ("He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty.")

To some the added burden of today is that of responsibility, for which they are consciously unfitted. They are accustomed to lean on others, to have things settled for them. Now they have to make their own decisions, and are always fearful of making mistakes, or terribly afraid they have made them, and they long to hand over the reins of government to one more fitted to hold them. But here again the Lord is able to meet every deficiency.

"He Layeth up Sound Wisdom

for the righteous" (Prov. 2:7), so that they need not make mistakes. "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him" (Jas. 1:5-7). He is "wonderful in counsel;" let us take it from Him, counting on Him to keep us from doing the wrong thing, and to lead us to do the thing that will please Him. Do not let us be ever looking back, wondering whether we did right, for that in nearly every case is doubting Him. "The meek will He guide in judgment," but let us remember that if we would know Divine guidance in daily life, it must be a settled thing with us, that from a plain word of God there is no appeal, either to our own judgment or the advice of others.

Will this message reach the eye of any one for whom this New Year looks as if it must be one of unspeakable gloom, because of the loss of the one, or more than one, whose presence made life what it was, whose absence makes such a blank that your heart fails as

Made right by the Holy of Holies - blood of Christ!

you face another year? It may sound too good to be true, but the God of all grace and of all comfort the God of truth, has said that "None of them that trust in Him shall be desolate." "I will not leave you comfortless;

I Will Come to You."

He has His own way of coming, none of them more frequent or more blessed than when He walks on the stormy sea, and brings with Him His own calm, and even calls us to walk with Him on the waves and find them a solid pathway under our feet. Make a deeper trial of His friendship. "Pour out your heart before Him." Tell Him "all the truth." Do not be afraid to pour out even your "complaint" before Him (Ps. 142:2). Say to Him what you have been saying to yourself; this is really the force of the word translated "complaint." The very act of saying it to Him will give you something else to say, and He will never reproach us for making him the receptacle of all our woes. He loves to be confided in, especially by the broken-hearted (see Ps. 102 title), and only such can ever know Him as the great Binder-up of wounds. It is broken hearts who know the deepest fellowship with Him whose own heart was broken for our sakes (Ps. 69:20), and who knows what loneliness means in its uttermost depths (John 16:32; Ps. 22:1).

And He Is Coming.

Surely it will be soon; coming to receive to Himself those who know Him

and love Him and look for Him, and "them also which sleep in Jesus will God bring with Him." "We which are alive and remain to the coming of the Lord shall in no wise precede them which are fallen asleep. The dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words." But where would be the special comfort of "these words" to those who were mourning for their friends who had fallen asleep, if there was to be no recognition when they met? Let us not "sorrow even as the rest." In the Father's House are many mansions. There will be no lodgings there, but homes, "abiding places" (R. V. margin), which He has been preparing for two thousand years, no partings, but oh, what meetings! We shall see face to face, we shall know even as we are known. "The Lord God shall wipe away tears from off all faces." "There shall be no more death, neither shall there be any more pain." "God Himself shall be with them and be their God; the same God who is with us now, our God for ever and ever, our Guide even unto death."

"All things are yours, whether . . . the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (1 Cor. 3:21-23).—Annie W. Marston.

that body! All the saints of all the ages, of all lands, of all nations, of every tribe! The ranks of heaven augmented! Hell has enlarged itself. Heaven enlarges and excels herself as the King of Glory enters triumphantly, the mighty Conqueror leading the prophets, the patriarchs, the martyrs, the apostles—a goodly company that no man can number. It is the day of His espousal, the day of the gladness of His heart. The Father welcomes Him, and the Son introduces His own, saying, "Those Thou gavest Me I have kept, and none of them is lost." "The glory that Thou gavest Me I have given them."

And when all things shall be subdued unto Him, then shall the Son also be subject unto Him that put all things under him, that God may be all in all through all eternity.

(Therefore, possess your souls in patience. Amen.)

BE NOT WEARY IN WELL DOING.

(Be always abounding in the work of the Lord, flowing out and overflowing in the work of the Lord, for you know that your labor is not in vain in the Lord. The word is emphasized, **Not in vain**. For the enemy would try to make you believe it is vain.)

Cast thy bread upon the waters, for thou shalt find it after many days. The waters carrying it far and wide, and thou shalt find it in unexpected places, bringing unexpected results, and unexpected joy. Meantime, you sow in faith, you water in faith and God is going to give the harvest. And you stand in faith for that.

It is not in vain. You may say to yourself that it is vain, or you may listen to the enemy who says this. The Word of God says it is **not in vain**. In due season we shall reap if we faint not. Reap now in time a hundredfold, and hereafter eternal life.

Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.)

STUDYING THE SCRIPTURES.

Every Christian should read right through the Word of God at least once a year and the New Testament and Psalms twice. This is easily accomplished by reading four chapters each day. Fifteen minutes a day with God's Book! It will be worth a million times more to you than any educational course that man can offer, no matter what he charges for the same. The best system that we know of is in the little "Daily Bread" Calendar, which starts you off at Genesis 1, Matthew 1, Ezra 1 and Acts 1 on January 1st, carries you round the Word in four circles and finishes you up on December 31st with Malachi 4, Revelation 22, 2 Chronicles 36 and John 21, ready for the four chapters suggested above again on January 1st. These calendars can be gotten for 10 cents per dozen and should be scattered in every assembly. Gospel Publishing House, Springfield, Mo.

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THE SOON COMING OF CHRIST.

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"For yet a little while, and He that shall come will come, and will not tarry" (Heb. 10:37). That was likewise prophesied in the time of Habakkuk (Hab. 2:3). **A little while!** You cannot understand these words; it seems such a long while.

When you are gathering a harvest, when you are gathering money, when you are gathering crops, it seems such a short while. God has been gathering crops right down through the ages. The time of the gathering in of His harvest may seem a long time to us. God is not slack. He is only unwilling that any should perish. God is not slack concerning His promises. He suspends the enjoyment of His "harvest home" in order that the harvest may be complete. If you see the harvest gathered in and help in the harvest, the time will not seem so long.

"He that shall come will come, and will not tarry." That is the Word of God. Man's word is just the opposite. "Where is the promise of His coming?" they say. "We can not see it in the world, all things continue as they were." They look at the world and not at the Word. Yet the Word confirms a part of what they say. "All things continue as they were." Jesus says they will continue as they were. As it was in the days of Noah and Lot, so shall it be in the days of the coming of the Son of man.

"They were eating and drinking, marrying and giving in marriage until the day that Noah entered into the ark, and knew not until the flood came and took them all away, so shall the coming of the Son of man be."

The worldly man looks at the world, the Christian looks at what Jesus says. The worldly man looks through the wrong end of the telescope, but the Christian takes the telescope, cleans the glass, looks through it the right way, and things that were afar off are brought nigh. He says, "Now is our salvation nearer than when we first believed." "For yet a little while, and He that shall come will come and will not tarry." "It will surely come, it will not tarry" (Hab. 2:3). **A little while! Surely come!** The Lord give patience.

You have heard of the patience of Job. That was for temporal blessings. How much more will He give His children patience for spiritual blessings? You have need of patience as you wait for His Son, whom the heavens must retain until the times of the restitution of all things. (The heavens are receiving and retaining Him until His retinue is complete.)

No wonder that they cry out, "Who is this King of Glory?" Why open the gates so wide? Because the Head is returning with His body. Oh, how vast

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GENERAL COUNCIL ASSEMBLIES OF GOD

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A New Year's Prayer.

The Episcopalians have their prayer book and many of them receive great help from it. We can understand this, for Lancelot Andrewes and others who compiled this book were mighty men of God. We Pentecostal people have our book of prayer and praise and we can get wonderful help from it, for a large part of it was compiled by a man after God's own heart, and every word of it is inspired by the Holy Ghost. We refer to the Book of Psalms.

There is one of these Holy Ghost prayers that I find I need to offer continually, in fact it is my first petition almost every morning. You can find it in Psa. 119:36, ("Incline my heart unto Thy testimonies and not to covetousness.")

A man is no better than his motives. If his inclinations are wrong, his whole life will be wrong. The whole tendency of the human heart is toward covetousness or "desire for gain" as the literal Hebrew has it here. In order to correct this tendency, the Lord has given us this Holy Ghost inspired petition.

A heart inclined to the testimonies of the Lord will be a humble heart. God knew that Israel would desire an earthly ruler and that they would eventually have a king on their throne, and so He gave instructions through Moses that he should have a copy of the law, that he might learn the fear of the Lord, and that "his heart be not lifted up above his brethren" (Deut. 17:20). Our God has called us to kingship (Rev. 1:6), to reign in life by one, Christ Jesus (Rom. 5:17), and the opening of our hearts to the testimonies of the Lord is the only thing that will correct our natural bent towards pride.

A heart inclined to the testimony of the Lord will have true prosperity. The Lord told Joshua, ("This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.")

There is a false prosperity that we see the wicked frequently enjoying, but when we go into the sanctuary of God,

where we see light in His light, then understand we their end, and we learn that God has set them in slippery places. There is a true prosperity, for the Lord "hath pleasure in the prosperity of His servant" (Psa. 35:27), where we can really enjoy days of heaven upon earth, where our roots spread deep into the river of God, where we experience no need in the years of drought, nor cease from bearing fruit. This results from a life of simple trust in Him of whom the Scriptures give testimony.

A heart inclined to His testimonies will truly love Him of whom they speak. And after all, "only love counts," for even our faith must be the "faith that worketh by love." No one can really love the Lord as they should if they ignore and do not read the Book He has given.

There are times when I am compelled to be away from home for a week or two, and I am very glad to receive a letter from my wife every day or nearly every day. What kind of being do you think I should be if I put these letters up on a shelf and did not open them? You would surely have a right to question my fidelity. Realizing that these letters are the product of one whose love I could not question, it is a great joy to open and read them and to read them again and again. So with God's testimonies; our God has condescended to become an author and He would have us realize His loving personality back of every word, and trace His love in every line. He would have us say with the Psalmist: "How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth!" "The law of Thy mouth is better unto me than thousands of gold and silver." "I rejoice at Thy word as one that findeth great spoil."

Ignore these testimonies, and you will find yourself becoming faithless and unbelieving; delight yourself in them and they will make thee wise unto salvation through faith which is in Christ Jesus, for they have been provided that "the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:17).

The Holy Ghost knows our human frailty, and our natural bent toward covetousness and desire for gain, and so He has given us this prayer. Let us make it ours this coming year. "Incline my heart to Thy testimonies and not to covetousness."—S. H. F.

An old Rabbi, dismissing his class at the end of the year, said, "Gentlemen, many will be wishing you a Happy New Year. Your old tutor wishes you a happy Eternity!"

A New Year's Wish.

A GLAD New Year and a sunny track

Along an upward way.

And a song of praise on looking back

When the year has passed away,

And golden sheaves nor small nor few,
This is our New Year's wish for you."

—Frances Ridley Havergal.

THE FIRE OF GOD.

"While I was musing the fire burned" (Psa. 39:3). Gather coals together and you make a fire. Scatter coals and the fire goes out. Centers of musing make centers of fire. Contemplate prayer for revival and the fire burns.

Sometimes you see the smoke first and then the fire. Smoke is not pleasant; it irritates. But the flame warms. What do you do to a smoky fire? You blow on it. The smoke blows away and the flame comes out. So it is in the spiritual. The smoke and smouldering is disappointing and unsatisfactory. But let the wind come upon it and you get a vehement flame. Don't despise the smoke. Encourage the fire underneath by blowing upon it.

Ezekiel saw the marvelous privilege of prophesying unto the wind. The wind obeyed the prophet for it came at his call. Christ said, "The wind bloweth where it listeth and thou hearest the sound thereof, and canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit."

Christ did not say to the disciples, "You are powerless." He saw the great possibilities ahead when the mighty rushing wind was to come upon them. But He said, "Pray ye the Lord of the harvest that He will thrust forth laborers into the harvest" (Luke 10:2). Ezekiel was a laborer. Pray for the laboring Ezekiels who shall command the wind. The wind stirs up the smoky fire into a burning furnace. Believe that you will get beyond the smoky stage, and you will see and witness and know the vehemence of the fire of the Son of God.

Fires will cheer the children of God. Jesus knew all about this when He made the fire of coals on the lake side to warm and cheer and comfort the cold, disappointed fishermen. The resurrected Jesus did that. He is the same yesterday, today and for ever. He can make fires today and for ever. He can make fires today to warm and cheer His disciples.

Right down through the ages there have been revival fires. Look for the fire. The fire of God's grace precedes the fire of God's wrath. Is He sufficient to send the same Pentecostal wind today? He can. He will. Amen.

THE FINGER OF GOD.

(A boy placed a grain of sugar for an ant, but it didn't seem to understand, and was intent on going some other way. The boy placed his finger in front of the ant to change his course, but he still seemed unaware of what was intended for him. It was only after interrupting his course time and again that the ant finally came upon the rich provision. (God often puts His finger in our way to turn us aside from our own purposes to the better and richer things He has for us.—Sel.)

("I used to hold Christ with one hand and work with the other. Now I let Christ hold me, and so I have both hands to work with.")

QUESTIONS AND ANSWERS

Conducted by E. N. BELL.

1139. Is it Scriptural to get seekers for the Baptism just to say Glory! Glory! Glory! faster and faster, and in a purely mechanical way without any praises in their hearts, and without any inspiration from the Lord to say it?

There is no mechanical process by which one can get the Baptism in the Holy Ghost without getting right in heart and without getting in touch with Jesus Christ. (Christ is the Sanctifier, and also the Baptizer with the Holy Ghost.) (One must first give up everything displeasing to God and get his heart cleansed with the blood of Jesus Christ.) (Then he must draw near to the Lord Jesus to be baptized with the Spirit.) Some people do not love the Lord, and have no fellowship with Jesus, no worship in their hearts for God, and are just seeking the Lord solely to get something from Him to make them feel happy all the time. Such people will never get anything from God. If our hearts are made right by the blood of Jesus, we will love the Lord, and we will have fellowship with Him, and will have praises in our hearts for Him. (Then if such a person will simply draw nearer and nearer to Jesus, worshipping, praising, and magnifying His name, the first thing he knows Christ will baptize him with the Spirit.) It is all right to teach a person to worship and praise the Lord by saving glory, hallelujah, praise the Lord, or any other phrases which best express their worship and praise. It is wrong to teach people to say any one particular word in a purely mechanical way until his tongue gets tired and twisted up, and then the untrained workers begin to shout, "He's got it!" Yet this so-called baptized one may still not have any glory in his heart; and many such have been known to go away and say, "Well, if that is all there is to it, and these workers say that is it, then I don't want it." Such often become discouraged and decide nobody else has received any more than they did, and sometimes denounce the whole movement. Such shallow and purely mechanical work on the part of altar workers is positively wrong, and hurtful to the seekers, and a disgrace to God. There is not much more of it left in the movement, and it is to be hoped that any one left who is still engaged in these purely mechanical methods will give them up at once. You must get the Holy Ghost into it, get the seeker in touch with Jesus, the Living One, and then he will and can shout. Some altar workers shout as loud as they can right in the ears of the seekers, and beat the altar bench with their fists as hard as they can against which the seeker is leaning. Such methods often hinder the seeker tremendously. If he ever gets to God,

he has to get to Him in spite of all these hindrances being put in his way. Beating the bench against which one is leaning his head makes an awful noise and an awful jar; and a worker with any sense, if he will put his own head down on the bench, and let somebody knock on it a few times, will see that such hammering on the bench, against which the seeker is leaning, is a great physical hindrance, which only tends to disturb the seeker and get his mind off of Jesus Christ, the only one who can baptize him with the Holy Ghost. Now, don't misunderstand us. It is all right to sing and to praise the Lord, and to shout in the Spirit, and let the Lord have His way, both with you and to let your joy encourage the seeker to draw near to Jesus and praise Him. But see that you do this in the Spirit, and that you do not hold your head so close to the seeker and shout right in his ear so tremendously loud as to give him a headache and drive his mind away from the Lord. (The effort of all altar workers should be to get the seeker's mind on the Lord Jesus Christ, the Baptizer in the Holy Ghost.)

1140. Does Romans 13 have reference to the national rulers or to the rulers of the church?

Peter says to "submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as supreme, or unto governors as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well." He also says, "Honor all men. Love the brotherhood. Fear God. Honor the king" (1 Pet. 2:13, 14, 17). Paul also says, "For rulers are not a terror to good works." Then he says, "Render to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Put the two passages together and you will see clearly that Paul and Peter refer to the same thing; namely, to the heads of nations, to governors, to mayors, to sheriffs, marshalls, etc. To these we are to pay tribute and to give honor, but we are to fear the Lord. So Rom. 13:1-7 refers to the civil authorities, but Rom. 13:8-14 refers to our conduct in the church and to our Christian walk with our brethren and before the world.

1141. When will the Rapture occur, and who will be taken up in it?

There is no scripture by which we may tell what day of the week or month or year the rapture will occur. (However, at the present time we are living in the last three verses of the third chapter of Revelation.) What day this period shall come to an end, I do not know; but I believe it is coming nearer and nearer every day, and can hardly be a very great while off. When we

get out of these few verses into the next verse, which is the first verse of the fourth chapter, the Lord will say, "Come up hither," as He said to John. John's going up is a type of our going up. When caught up John saw 24 elders seated on thrones, with crowns on their heads, and in Rev. 5:9 these same elders say to the Lord, "Thou hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation; and hast made us unto our God kings and priests, and we shall reign on the earth." The fact that they are from all nations shows that they represent those redeemed with the blood of Christ from all nations. The fact that they were on thrones, and already crowned shows that they had already received their reward, and were not merely the souls of men awaiting their reward, and crying out to God for it, as are the souls seen under the altar in Rev. 6:9, 10. So these 24 enthroned and crowned ones from all the nations must represent raptured saints, and they must have gone up about the time between Rev. chapters 3 and 4, or about the first verse of the 4th chapter.

Now Paul says that "the dead in Christ" shall be raised and also those that are alive (the living in Christ, as is clearly indicated by the context) will also be changed and the two companies will be caught up together to meet the Lord in the air. (The indispensable qualification for going up, therefore, is being truly "in Christ.") (Not a soul outside of Christ will go up at that time.) I doubt not that in this company will be millions of true Christians who have never heard of the Baptism in the Holy Ghost. (The man that is truly yielded to the will of God and is walking in all the light that he has is an "overcomer.") But those who have fuller light, and know it to be the will of the Lord, and knowingly rebel against God's will, it is a serious question as to whether one can be found truly in the Lord in that day who is thus opposing and fighting the known will of God. I would not risk it for the world, and I can not honestly advise anybody else to risk it. God is not satisfied with anything short of a complete and whole-hearted surrender to His Son Jesus Christ as truly Lord in and over our lives, and we should not be satisfied with anything less. Any one who takes this blessed attitude, and has the light, will get the Baptism with the Holy Spirit.

"OUR PENTECOSTAL BOYS AND GIRLS."

The January numbers of our weekly paper for the children are now ready, and we believe they are the best yet. A special feature is a short exposition of "Next Sunday's Lesson," written by the editor of the Evangel. The gospel is presented in a way that a child can understand it in every number of this paper. The subscription price is 60 cents per year, or 15 cents per quarter, or 5 copies to one address, 50 cents per year each, or 12½ cents per quarter.

Gospel Pub. House, Springfield, Mo.

Pentecost Flourishing in Porto Rico.

A Thousand Souls in Five Years.

When invited to attend the Porto Rican District Council of the Assemblies of God in interest of unity and progress, I felt that I just could not leave the Mexican work on the border. But as I prayed over the matter the Lord spoke to me that I should go, so I made hasty preparation, and after visiting in Springfield, sailed from New York on the boat "Ponce" the 15th of October.

I landed in San Juan, Porto Rico, the 20th of the month, being met by one of our new missionaries, Bro. Frank Finkenbinder, also by John Howe, the son of Sister Howe, our missionary in Santurce. We have no mission in San Juan, the capital of Porto Rico, but just five miles out from the city, in Santurce. Sister Howe has a very neatly arranged little mission, and helped by Bro. and Sister Finkenbinder, also Bro. and Sister Collazo, two very precious native workers, who are with her for a rest and to recuperate their health; there is no reason why this work should not grow and finally develop into a mission in the capital.

From Santurce I went to Arecibo, on the north coast, where Bro. Frank Ortiz has a mission. When I arrived I found a full-fledged Pentecostal meeting in progress, with the hall full and running over. How I enjoyed myself that night! The Porto Ricans surely know how to sing, and they put their whole soul into it. And they can testify as well as they can sing. I found the Porto Ricans very acceptable to the full gospel, in fact, I would say that the entire island seems to hunger for God.

In Arecibo is published our Porto Rican Pentecostal monthly, "Nuevas de Salvacion" (News of Salvation). The brethren in Porto Rico have sacrificed greatly; have themselves bought a little press and a few other necessary equipment and are getting out this paper. I had the privilege of helping fold the paper one day, and thus got an insight to this department of their work.

Accompanied by Bro. Ortiz, I visited Islote, five miles down the coast. Here I saw the first of several of the Porto Rican chapels, built by the Porto Ricans themselves. All of these chapels are small, being around 14 by 20 feet or somewhat larger, but the pretty part about the matter is that the Porto Ricans themselves have raised the money to build these chapels. Practically no help has come from the outside, and when one sees the extreme poverty of the people, you wonder how it was done. But, then when you hear them tell you how it was done, you can not help but exclaim, "What hath God wrought!" In the little chapel of Islote, I preached to a very attentive audience, the building being filled. Not more than ten feet from the pulpit the mighty Atlantic Ocean was beating on the rocks, and I

felt that night that the God who made land and water was the God that was dwelling in the hearts of the Porto Ricans.

We had walked to Islote and back, but the next day we caught an auto stage, or as they call them there "guagua," for Lares, an interior town, high up in the mountains some 20 miles from Arecibo. We have a hall rented here, which was well filled that night, and as before, the people seemed spiritual and earnest. From Lares I went by "guagua" to Aguadilla, taking the narrow guage railroad for Ponce.

Bro. J. L. Lugo is pastor in Ponce, the largest mission I found in Porto Rico. He has a good sized building, but hardly half of his congregation can get into the building. A church building is badly needed in Ponce, but lots are so high there that help from America would be necessary. With Bro. Lugo, I visited Ponce Playa, the harbor of Ponce, where Bro. Rodriguez, a very energetic Porto Rican, is pastor. In no place in Porto Rico has our work been persecuted like Ponce Playa. Yet the Lord has been blessing, and the work is going ahead rapidly. Persecution keeps the weeds out.

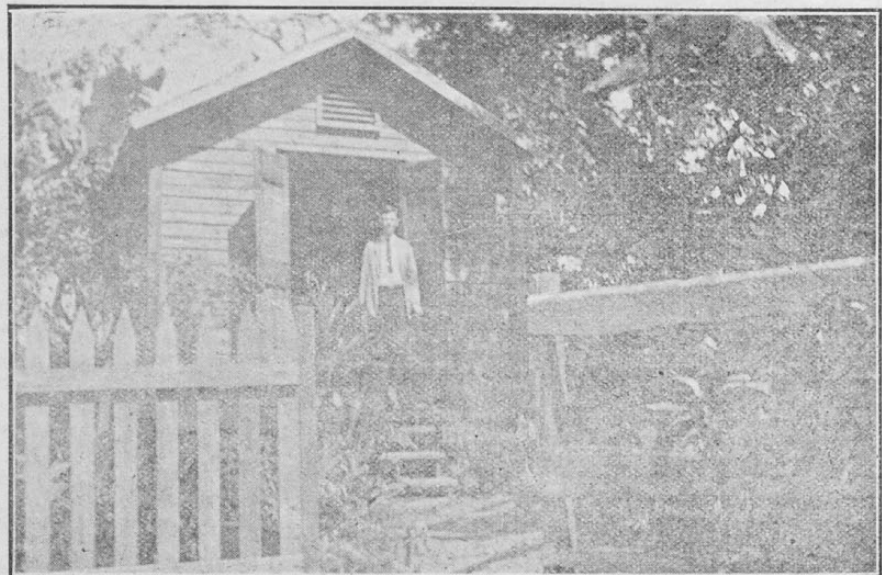
We also visited Montes Llanos, some ten miles north of Ponce. As long as I live I can never forget this trip. Up and up we climbed, over mountain trails that no wagon has ever seen. Such grand views few tourists ever see, because they avoid these difficult places, but the missionary and preacher goes everywhere seeking the lost. I believe that Montes Llanos was the most interesting place I visited in all Porto Rico. Here we have another native chapel, and it was so filled that night that I

could hardly find room to move when I preached. After service we walked back to Ponce, and for a day or so I was hardly able to move around.

From Ponce I started out for Arecibo again, where the Council was to convene. On the way I visited Mayaguez, where we have a small mission. Arriving in Arecibo, I found that the brethren all over the island were already congregating. And when the Council convened, in a large hall near the heart of the city, the Lord began to work, and I have never been in a Council meeting anywhere that seemed to be in better unity and love. The Council was a success, and I feel sure that much was done towards getting a better understanding between the workers. I feel that we in America should trust the Porto Rican brethren and stand with them in faith and prayer and money, for the work in Porto Rico, only five years old, is a big healthy baby that will soon become a man. It is wonderful how these brethren have literally given themselves as sacrifices for the Lord's work in Porto Rico. Climate, food, environments, everything against them; they have suffered, prayed and preached, and now over 1,000 souls crown their labors.

Bro. J. L. Lugo was elected President of the Porto Rican Council. Bro. Frank Ortiz, Secretary, and Bro. Frank Finkenbinder, Treasurer. The island is small, only 120 miles long by 40 wide, yet over 1,000,000 people exist there. The majority struggle for life. Their food consists principally of the fruits of the country, and the way they prepare much of it is crude and extremely hard on the stomach. Consumption is common in the island, and several of our workers there seem to be affected. A very necessary addition to our work there is needed in the form of a well equipped rest home up in the high mountains of Aibonito, in order that our worn out workers could avail themselves of a rest there, for it is almost impossible for them to come to America.

After the Council, I visited Aibonito



Bro. H. C. Ball in one of our Porto Rico Assemblies.

of Arecibo, Pastales, a town high up in the mountain, and in order to get there we had to cross a river; and when we got to it, the native preacher would not let me cross it by myself, but he carried me across, much to my excitement, as he was such a little fellow, I felt I should be carrying him, and not he me. But he got me safely across going and returning. Upon arriving at the chapel in Pastales, it was in such a difficult place in the mountains that I felt sure not many could get there, but by the time service had started the chapel was well filled. And such devout people, they no more than entered the building until they were on their knees in prayer, and then you should have heard them sing and testify! My, a preacher feels like preaching to such an audience!

I then returned to Arecibo, where, by the way, Bro. Ortiz is struggling to buy two lots and erect a much needed chapel. Arecibo is a city of importance, and if we are to do efficient work there, we need a building. The people are so poor that I almost wept as I saw their whole-hearted efforts to raise money for the lots, also to entertain the Council, and I wished for once in my life that I was rich, just to help them. But if the readers of this article will all do a little they will get the building. As I send in this report, I will enclose one dollar to our Missionary Treasurer, Bro. Flower, for the chapel in Arecibo. How many more will send a dollar, or more, or less?

From Arecibo I visited Lajas and Paris de Lajas on the south coast, seeing another little native chapel in Paris. From there I went to Ponce, spending my last Sunday in Porto Rico with Bro. Lugo and Assembly. I left Ponce by "guagua" for San Juan, preaching a few nights in Santurce, and embarked on the "Ponce" again for New York, arriving there on the 21st of November.

I left Porto Rico with joy and with sorrow. Joy that we have such a live work there, and such precious, sacrificing workers; sorrow that I could not be two and work on the Mexican border and in Mexico and Porto Rico also. But the Lord's call to the Mexicans is still burning in my heart, and I had to obey. But pray for Porto Rico. I always will, and do all that I can that Pentecost may continue to burn brightly there. Will you not help also? You can in many ways.—H. C. Ball.

WATCHMAN, WHAT OF THE NIGHT?

(Continued from Page One.)

decade of unparalleled earthquakes—at Valparaiso, San Francisco, Jamaica, Messina. It would seem as if Grace is speaking her loudest as the earth trembles with premonitory judgments. The vast revival in Moslem lands; the flood of infidel literature which Japan is pouring into China, a fourth of the human race; the mushroom growth of such spiritisms as Spiritualism and Christian Science; the actual rumors of the rebuilding of Babylon and the Temple. The watchman said, "And also the night."

The watchman said, "If ye will inquire, inquire ye." If the light that is in us be darkness, how great is the darkness; and if the Lamp of Prophecy be extinguished, how inextricable is the confusion. "Inquire ye." Why inquire? Because the future which God has revealed is the future which I ought to know; because without a knowledge of prophecy the present workings of God are plunged in unintelligible mystery; because prophecy uncovers the pitfalls that lie in our path; because a knowledge of the future is of incalculable importance in shaping the present. Hear the Watchman's mournful undertone: "If ye will inquire, inquire ye." It is a strange irony of the situation that worldly eyes can read the signs more acutely than the general church. Says a novelist whose works sell by the hundred thousand, in many languages: "All things that Christ prophesied are coming to pass so quickly that I wonder more people do not realize it; and especially wonder at the laxity and apathy of the churches, except for the fact that this also was prophesied. Some of us will live to see a time of terror, and that before very long. The blasphemous things which are being done in the world today can not go on much longer without punishment. We know by history that deliberate scorn of God and Divine things has always been met by retribution of a sudden and terrible nature—and it will be so again."

Prophecy is the profoundest pessimism and the profoundest optimism; it is profoundly pessimistic of all that a Christ-rejecting generation is about to do; it is profoundly optimistic of all that an all-gracious God will effect in the imminent establishment of His kingdom. Dr. Kelman recently asked an eminent American man of science his solution of the problems of modern city life. "An emperor!" came the answer, swift and decisive. "An emperor!" asked Dr. Kelman, in surprise; "I thought you had done with all that in America. Besides, your emperor would need to be a very wonderful man, incapable of mistakes, and extraordinarily competent for leadership." "Precisely," was the quiet answer; "and we know the Man; we are waiting for Him, and His name is—Jesus." "The thrill of that reply," says Dr. Kelman, "will never leave me."

The Watchman said, "Turn ye: come." It may be that some unbelieving eyes may alight upon these words. The Rabbis expound the Watchman, who speaks here, as the Messiah: so it is—"turn ye"—repentance toward God; and "come"—faith toward our Lord Jesus Christ. Why thus turn and come? (The difficulty in the world today is not to find God, but to escape Him.) Because every moment that a world hardens itself against Divine light, an atmosphere is being produced in which it is every moment more difficult to believe. (Because, if to Chorazin and Bethsaida, after three years of Gospel opportunity, Jesus said "It shall be more tolerable for Tyre and Sidon," shall it not be said of our cities, after a thousand years

of opportunity.) Because nineteen hundred years ago the Night was far spent and the Day was at hand. There can be no time to lose now. The day before the wall of fire rolled down on St. Pierre the telephone clerk spoke through to Fort de France, saying that the people were fleeing. Next morning, at ten minutes to eight, he was heard to exclaim, "My God, it is here!" and he was afterwards found with the receiver in his hand, burnt to a cinder. "Watchman, what of the night?" that is, what hour of the night is it? "Little children, it is the last hour" (1 John 2:18).

D. M. Panton.

FREE AND FULL.

"Whosoever" and "whatsoever" are two precious words often in the mouth of Christ. "Whosoever will" may come. "Whatsoever ye shall ask in My name, that will I do." "Whosoever" is on the outside of the gate, and lets in all who choose; "whatsoever" is on the inside, and gives those who enter the free range of all the region and treasury of grace. "Whosoever" makes salvation free; "whatsoever" makes it full.

It is always a thousand times better to trust in the faithfulness of God than in the fiftieth part of one's poor senses.—Charles Inwood

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What the General Council Stands For.



By E. N. Bell.

In our travels, we have found that nearly every person who thinks he is opposed to the General Council of the Assemblies of God takes this attitude towards it solely because he is wholly misinformed in regard to it. As a rule he has never attended a session of the Council, knows of its workings only by hearsay, and that from other folks who have never attended. He has heard our ministers are in bondage to man and not allowed to obey the Lord, that the assemblies are bossed around by the General Council, that their freedom in the Holy Ghost is taken from them, etc., etc., and he is against it. So are we.

When we have been able to get such brethren together, read our scriptural constitution, which insures at the very outset that we never intended and never can do the very things these brethren, as a rule, are objecting to, their prejudice falls off, their eyes come open, and they find they are contending for the very freedom to obey God which the Council guarantees to them, and that the differences were only imaginary, and that they have merely been afraid of their own shadows.

Now we desire to set forth in print by a series of short articles just what the General Council stands for; show its relation to the scriptures, to Holy Ghost freedom, its voluntariness, its function of giving scriptural advice, its relation to the ministry, its relation to the local churches, to the District Councils, and such like.

Its Scripturalness.

This movement started out in 1901 with some Bible order, and God's blessings were upon it wonderfully for about seven years, when suddenly its leader fell into disrepute. About that same time it took a fresh start in Los Angeles, where two workers from the old work in Houston, Texas, went. The power was failing in a wonderful way, and the blessings were spreading like a wild prairie fire. The old leader, already under charges in Texas, proceeded to Los Angeles, and was turned down in this new center. From then on for about 6 or 8 years every man did what seemed good in his own eyes. Finally unity began to be lost, divisions over doctrines and methods were springing up, peace was being lost in the movement, and there was no method or agreement of any kind by which brethren could cooperate for Bible order, in common business matters, or in missionary enterprises, or counsel together as they did in Apostolic days. Everything reached a point of confusion; good, honest brethren were greatly distressed over the resultant conditions, and prayed much as to what should be done. They saw in the early church, in Apostolic days, how, under similar circumstances, they met together to wait on the Lord and to counsel together. So they

Called a Council in 1914.

Every wing of the movement and all persons with the experience of the Baptism in the Spirit were invited to come to Hot Springs, Ark., in April, 1914. All came in on the ground floor. All on equal footing. No one was invited to join something already started up by another, but each came putting himself and his own work in as a part of the whole. The body when met together was to choose its own officers from the whole body of attendants and to take whatever shape and form it seemed good to the Holy Ghost and them. They came from many States and from Canada. Because it was a general meeting for scriptural counsel it called itself a General Council.

It was like Acts 15. There it says (v. 2) there had arisen "no small dissension and disputation" over new doctrines. So verse 6 says, "The apostles and elders came together to consider this matter." Now we all did exactly the same thing. If they were scriptural, so were we. They had

a full and free discussion concerning the whole matter on both sides, and compared the claims of each with the scriptures. They reached a conclusion which they said "seemed good to the Holy Ghost and to them" (15:28). So did we. They wrote out and published their decision or advice in the matter by letters and by special messengers. The result was "they rejoiced for the consolation" and "so were the churches established in the faith and increased in numbers daily" (15:31 and 16:5). So our brethren of various wings and from many sections of the country agreed together unanimately. When they did the power and glory of the Spirit fell, the whole audience arose spontaneously to their feet, rejoiced, shouted, wept and praised the Lord together. Some messages in prophecy and tongues, which were interpreted, put God's approval on what was done. It was all like Acts 15.

The Unbroken Word.

The agreement said, after citing the fact that God has inspired the scriptures and given them as a rule for faith and practice, "We therefore shall not add to nor take from them." See General Council Minutes 1920, page 3. So we took our stand on the word of God, refusing to add to or take from it, and have stood there ever since. What more scriptural course can anybody take?

God Makes the Church.

We also said in the same constitution, "We do not believe in identifying ourselves as or establishing ourselves into a sect, a human organization that legislates or forms laws and has unscriptural jurisdiction over its members, and creates unscriptural lines of fellowship and disfellowship, and separates itself from other members of the General Assembly of the first born, contrary to Christ's prayer in John 17 and Paul's teaching in Eph. 4:1-16."

So you see we declared against a mere human, man-made organization or sect; against legislating laws to usurp unscriptural authority over the saints, and against all unscriptural lines of fellowship and disfellowship. What a bulwark of freedom is thus assured and guaranteed to every saint of God in our midst! We can not lawfully depart from this standard, and must not do so. We believe God builds the church and that no man can get into God's church by man's efforts or organizations. We never attempt to make people members of God's church; we merely "recognize" folks as members when we are satisfied God has already put them in. At that time we merely "recognized ourselves as a General Council of Pentecostal saints" from various Assemblies, Missions and Churches.

Voluntary Association.

There was nothing compellink anybody to come to that meeting or any other since then; nothing compelling them to take part after they got there, and nothing compels them to keep on taking part or coming together to counsel over things when we need help, advice, or light. All come voluntarily and stay voluntarily. The Council has never even yet urged anybody to associate himself with it, desiring it to continue on the same free and voluntary basis on which it started. We welcome and fellowship all good Christians, but we constrain none. The man is simply crazy who thinks the Council is running after him, is about to catch him, and enslave him! It is totally opposed to all such methods and principles. It asks freedom for itself, and grants the same to others. If a man of his own accord associates and works with the Council and the Assemblies of God, whose business is it? All who come, come in this way. Our unity is that of the Spirit, our association and cooperation voluntary. If one is to be free, no one can object to such voluntary cooperation. We are opposed to Pentecostal people competing with, opposing or fighting each other. We believe in love, unity, and cooperation.

SIGHT RESTORED.

Two weeks ago last Sunday, Joseph Buchanan of No. 55 Sherman Place went into one of the revival meetings being held by the Assembly of God. For a year he had been blind, and he was led to the mission by a relative. He asked for the prayers of the evangelists and the other persons filling the little hall.

Before the prayers were offered, by Pastor John Kelner, the pastor of the Church, and A. J. Jenkins, the visiting evangelist, Mr. Buchanan said he could not see the light in the room. A large book was held before his eyes but he could not see it. He was totally blind.

The ministers prayed and suddenly Mr. Kelner said he could see. Mr. Kelner held up his hand, and asked him what he saw. Then he asked Mr. Buchanan to count his fingers. The latter repeatedly told him how many fingers he was holding up, though the minister lessened and increased the number several times.

This is said to have happened in the presence of all those assembled in the hall.

While the blind man's sight had been in a large measure restored, he said he could not see perfectly, but since that time, his vision has gradually improved, he says. Though up to the time he attended the "divine healing" service, he could not go about alone, he was found yesterday afternoon in his back yard chopping wood.

Questioned about the cause of his blindness, Mr. Buchanan said that about a year ago, he rubbed his eye with his finger, thereby introducing a poisonous substance, which caused him to become partially blind, and gradually to lose his sight altogether.

His wife, he said, has been cured of goiter in the same way that he was cured of his blindness. Mrs. Buchanan verified this statement.—Morning Sun, Binghamton, N. Y.

**DISTRICT COUNCIL OF ALABAMA
GEORGIA AND FLORIDA.**

The District Council, Assemblies of God of Ala., Fla. and Ga., convened at Slocomb, Ala., Dec. 6 to 9, 1921. Evang. Wooten, Chairman for past year, extended the call, and together with interested friends of the ministry and laity joined in a most helpful and blessed meeting for fellowship and the transaction of business matters. There were 110 ministers and delegates enrolled on the Roster besides many who came late and did not register.

Elder E. N. Bell, Chairman of the General Council, was present to give us an opening address which was enjoyed by all. He remained all through the sessions of our Council and delivered many helpful and inspiring addresses; one especially on "The Humility of Pentecostal Ministry" (Ps. 51: 17); others from the book of "Revelation."

A number of ministerial brethren not members of the Council were present and enjoyed blessed fellowship with us, and expressed their confidence in the scripturalness of the Council.

J. M. Graham was elected Chairman; O. J. Stevenson, Sec. and Treas., for the coming year.

Brethren, pray for us, for a mighty revival in the coming year, and that many be born into the kingdom of God.—O. J. Stevenson.

PENTECOST IN PAYETTE, IDAHO.

We are praising the Lord for an old time revival at Payette, a real Pentecostal revival, such as this city has not seen in many years. The Assembly has been greatly strengthened, both numerically and spiritually, in one week, seekers for salvation at the altar nearly every service. Up to this time several have been saved, and 8 have received the Baptism of the Holy Ghost according to Acts 2:4. Some

of these were chronic cases of seekers, 2 had been seeking for 7 years.

Evang. R. Field from Portland, Oregon has been doing the preaching. The power fell at the first meeting and is still continuing; the altar is filled every night. The Lord especially used Bro. Field in praying for the sick, many testifying to having been healed, some very marked cases, among which was the sight restored to one blind eye, and the healing of a tremendous goiter. Also God seems to be using Bro. Field in helping people through to the Baptism of the Holy Spirit. Waves of glory would come from heaven, and people fall under the mighty power of God. One night while the power was present and several lying prostrate, one man got excited and rushed out and brought in an officer, and insisted he place the leaders under arrest, but when he came in and examined some who were under the power, felt their pulse, he came to the conclusion he did not understand the situation, and hastily retreated.

We give God all the glory, and all join in expressing our thanks to Him for what has been done; will continue the meeting for another week. Pray for Idaho, that Pentecost may reach every part of this neglected field.—T. A. Wayne.

SLOCOMB, ALA.—We staid in Slocomb over Sunday with the saints thinking we might be of some service in meetings of the convention. Had a good time in the Lord. Went out Sunday morning to First Methodist church and heard the pastor announce: "Bro. Ashcroft will preach here this evening." He said we were the first Pentecostal preachers ever allowed in the pulpit but that he (Bro. Stough) was very glad to have us as he wished Holiness also. God blessed the message and when we asked all those who wished anything from God, or to move onward to deeper truth and the power of the Holy Ghost many hands went up all over the church—Evang. J. Ashcroft and wife, Pensacola, Fla.

ROLLA, MO.—Greeting in Jesus name. We have been here in Rolla since Nov. 31. Have been holding meetings ever since, first starting in the little mission that the assembly occupied upon our arrival; then we went into a nice clean airy hall that will seat approximately 500 people when we get enough seats, and even as it is, we have a crowd of between 200 and 300 with fine attention. Souls are getting to God, being helped in a wonderful way, the interest in Pentecost is growing and the Lord is helping us to win the confidence of the people of Rolla.

Bro. Chas. Mitchell has been used to hold these dear people together for the last four or five years or more and God has wonderfully blessed his faithfulness. Pray that God may continue to work in our midst, and give us souls for our hire.—Evang. J. D. Scarborough.

LEAVENWORTH, WASH.—We are pleased to report victory in this part of God's vineyard. Many are hungry for the truth. A number gloriously saved and have been immersed. Two have received the Holy Ghost according to Acts 2:4. Also a number have been instantly healed. To God be all the glory. God is putting it upon our hearts to have a series of meetings in January and we covet the prayers of the Evangel family. One who was very much opposed to the work, especially to the speaking in tongues has been convinced that this work is of God through relatives who attended the meetings, at first out of curiosity, and were brought under such deep conviction that they just had to yield to God. These two were gloriously saved, baptized in water, are trusting God for healing whenever sick or afflicted and are now earnest workers in our mission and S. S.—M. McPhee and wife.

A PLEA FOR THE NEEDY.

An urgent plea for clothing and other necessities of life is sent to us from a place where the people have lost their crops through boll weevil. Those who can help the needy should first write to Evang. Archibald Dunlap, Boggy Depot, Okla.

VICTORY IN ST. LOUIS.

All glory to God and praise to His precious name! It's truly wonderful what the Lord has done for St. Louis in the past nine months.

When the Lord sent Sister McPherson to St. Louis we had just a mere handful of saints, but glory to God! they were Spirit-filled saints, there were only about 65 of them but God was with them and they never ceased praying and asking God for a mighty revival.

We also praise God for sending into our midst Bro. Fred Lohmann who is now our pastor. Since he was called here 6 months ago there have been about 200 conversions, about 140 have joined the Church, 90 have been baptized in water; many baptized in the Holy Spirit, and many have been healed.

One little girl who had been suffering with appendicitis and who was packed in ice for 2 days was brought to our Church for healing, and, when Bro. Lohmann anointed her according to James 5, she was instantly healed. This is just one of the many healings. We now have a membership of 240, about two-thirds of whom are baptized in the Spirit. We also have a Sunday School Roll of 173, whereas 9 months ago we had only 16 enrolled.

I praise Jesus that He ever brought me and my family into Pentecost. I was a Methodist for 26 years. I thought that I was baptized in the Spirit but I was only sanctified. I thank God that He ever directed us into Pentecost and baptized us in the Holy Ghost with the speaking of tongues as the Spirit gave utterance. I am superintendent of our assembly Sunday School and Jesus has been blessing me in my work.—W. E. Burbes.

WILLOW SPRINGS, MO.—After two months' hard battle for the Lord in this new field we can report real victory, about 40 saved and 22 received the baptism of the Spirit, and we closed with a goodly number at the altar seeking God. We set the church in order (temporarily) with 48 Charter Members. Bro. Homer Wilson was elected pastor. He was with us in the revival and had gotten hold of the hearts of the people, and they rejoiced when they learned he would stay with them. There were some remarkable cases of healing. Two women were healed of crippled limbs of long standing, left their crutches and walked off, and are well today. A man who has been in bed with stomach trouble and other complications was saved and healed and is going on with the Lord. A woman with tuberculosis who had spent all her living on medical aid but was nothing bettered but rather grew worse, touched the hem of His garment and was made to feel His healing virtue and is attending service about every night. To God be all the glory.—Evang. John T. Wilson.

JEFFERSON, MASS.—It may interest you to know this is not a regular S. S. class that I have, but here in this Catholic town, God laid it upon my heart to teach two little sisters and brother whose parents are not Catholics (one of the few families here who are not), and God wonderfully blesses, praise Him. We meet Monday evenings, as I like to be out of town Sundays to attend services, and praise the Lord He has set me so free, that one day is not above another to me. Some time ago the oldest girl, aged thirteen, told of an answer to prayer that week. Her face was radiant as she said that needing shoes quite badly she had asked God for some, and they had come soon after. I had been speaking to them of prayer, and the incident was a real lesson of faith to them. Pray that I will let God have His way with me. One brother recently, much to my surprise, told me he had been attending the "Russellist" meetings, and believed the Lord has come. Upon asking him a few questions he said, "Well I can't argue with you because I am not well read enough in the Bible." "Yes," I said, "that is why the devil can get you."—Mrs. Myrtle Worcester.

REMARKABLE REVIVAL IN LONDON.

That the world is waking up and taking notice of the fact that the sick are being healed through the prayer of faith is evidenced by the fact that even the secular press in America and Gt. Britain are giving publicity to some of the notable miracles that are being wrought through the name of the Lord Jesus Christ. A few nights ago the Springfield Leader contained the picture that is reproduced on this page with the exact wording that is under the picture.

Elder A. E. Sidford, one of our Council ministers in London, writes, "This revival continues, praise God, at the very heart of the British Empire, to flow to its utmost boundaries we trust. Our Lord is not only using Stephen Jeffreys, the account of whose remarkable revivals have appeared in the Evangel from time to time, but also very 'ignorant' and 'unlearned' ones (in the world's eyes) in laying on of hands and the prayer of faith, and our prayers are answered for the deaf and blind and lame and all sorts. Sick of body have been healed at a distance whilst we have been praying in London and some been healed who did not know they were being prayed for. I have visited Chatham, Bletchley, and other places with 'signs following' and thus the 'fire' in London is spreading. Glory to God! 'Not unto us, O Lord, not unto us, but unto Thy Name give glory.' Friends in U. S. A. who are praying with us will rejoice with us. Piteous appeals come from suffering ones in France, Belgium, Norway etc, and make us weep with those that weep. I have had to attend to over 1,000 letters of Stephen Jeffreys."

Bro. Sidford sends us a copy of the "Hastings Observer" which gives a report of a meeting he held at the Clive Vale Congregational Church in that city. The report states, "It is said that many cases of consumption, blindness, broken bones, etc., have been cured, in some cases immediately and in others gradually. The enthusiasm aroused by the revival campaign has been at a high pitch, and Clive Vale has, in a sense, been the center of many invalids.

"Mrs. F. Smith, 1, St. Thomas'-road who had been suffering from severe rheumatoid arthritis for six years, was healed. She had been confined to bed and could only move with the greatest difficulty. Another case was that of Mr. A. E. Smith, of Guestling. His right shoulder was dislocated some three years ago through an accident. Mr. Smith was immediately healed, although after medical attendance and advice his arm had been useless. There were many cases of similar nature, many deaf people claim to hear much better, as well as one or two blind persons who were partially healed, and one sad case of a man suffering from fits is much better.

"There appears to be no doubt as to the genuine nature of the 'cures,' and many who attended Monday's service were deeply impressed after their own personal experience.

"Questioned as to the number of cures accomplished by means of the revival at Clive Vale, Elder A. E. Sidford said to an 'Observer' reporter: 'Let the people speak for themselves. Deeds speak better than words.'

"He had received applications from all parts for assistance to such an extent that he could not keep pace with them.

"The whole basis of the revival with

regard to the healings is founded upon the following:—St. John 3:2 to 7: (For no man can do these miracles that Thou doest, except God be with him. Jesus answered, Verily, verily I say unto thee, except a man be born of water and of the Spirit he can not enter the kingdom of God. Marvel not that I said unto thee ye must be born again.) (1) The necessity of regeneration through faith in Christ. (2) Holiness of life. (3) Baptism of the Holy Spirit. (4) The soon coming again of Christ.

"Some people only wished to be cured without the question of faith. Everybody, however, was not healed, far from it. Disbelief or sin would hinder the healing by the laying on of hands."

In the current issue of "Confidence," the British Pentecostal paper, edited by Pastor A. A. Boddy of Sunderland, there is the following report from the secular press of Bro. Stephen Jeffreys' London meeting:

During his Mission in London Pastor Jeffreys has gathered a large following to his cause, many of whom are living testimonies to his claims. To them the age of miracles is not past, the laying on of hands no figure of speech, but a material fact which drives pain and disease from their bodies. The blind see, the deaf hear, and cripples walk. Others receive the gift of strange tongues.

The enthusiasm and fervor of the meetings are infectious. Pastor Jeffreys speaks as a man inspired, seeming to lose himself in his subject.

Lady Cured of Gastritis.

One woman, a Miss Abrahams, of Wimbledon, told the "Thomson's Weekly News" representative that she had been cured of gastritis and partial blindness.

"I have," she said, "been under the care of doctors for over ten years, but none of them have been able to cure me. I have been under one operation for the removal of ulcers, and the doctors at the hospital told me I should have to go under another. In fact, I was to have entered hospital for this purpose this very week.

"I heard of Pastor Jeffreys from a friend, and attended the meeting. When the invitation 'Does anyone require healing from the Lord?' came I rose to my feet, but was almost too weak and in too much pain to reach the front without assistance. But scarcely had Pastor Jeffreys laid his hands upon me, and anointed me with oil, than I felt a great, dragging pain. I screamed out with the pain of it. For ten minutes the pastor prayed over me. Then came a sort of shock. I fainted for a moment, then rose to my feet. All the pain had left my body; my feet seemed to take a firmer grip, and I walked home unaided. Since then I have never felt better in my life, and am back at business."

Miss Abrahams' cure is no more wonderful than that of many others.

One young man, Albert Bull, testifies to having been cured of paralysis and a ruptured heart. None of the hospitals he had attended had been able to cure him,



Percy Murray, 11, was wheeled into the Horbury Congregational Church in London where Rev. Stephen Jeffreys is holding an evangelistic meeting. After the preacher prayed for him the boy walked from the church. That's Percy kicking so high. England is greatly agitated over the "miracle" cures at these meetings.

Reproduced by courtesy Springfield Leader.

and every one had regarded his case as hopeless.

"I thought my working days were over," he said; "but now I am working again for the first time in three years. I can never be thankful enough to Pastor Jeffreys. He is a man inspired."

Wonderful Scenes at Meetings.

Anxious to test the truth of the stories that are flooding the West End I attended Horbury Church when the pastor's meeting was in progress. The service first presented all the appearances of an ordinary chapel service, with Bible reading and hymns. It was not until the pastor rose to address the congregation that the full force of the man's personality was felt. It was a real heart-to-heart talk, interspersed with frequent and fervent hallelujahs. The proceedings quickly changed to the style of a red-hot Salvation Army meeting, and as quickly reverted to a prayer meeting in a manner that baffles description.

Tongues.

Thrilling in the extreme were the cries of those who had the gift of tongues, messages that the pastor interpreted as he walked among the kneeling people. Every now and again his melodious voice started a chorus, which was taken up and chanted by the people. Restless, energetic, he paced up and down, then a breathless pause as he issued the invitation, "Does any one require healing?"

Almost immediately there came a cry. A man rose to his feet and made his way towards the table where the pastor now stood.

"What is your trouble, brother?" asked the pastor.

Tongue-tied Man Speaks.

With great difficulty the man tried to tell. He was tongue-tied. Had been so from babyhood, and had great difficulty in making himself understood.

The pastor, asking all in the congregation who believed to pray that this man might be cured, then took up a small green bottle, and anointed the kneeling man with one spot of olive oil. He then laid his hands upon him and commenced to pray. Breathlessly the people listened and waited. The silence was broken only by the pastor's voice and occasional outcries in a strange tongue by several converts.

Then another great cry. The man at the form leaped to his feet, and fell prone at the pastor's feet writhing as if in a fit. Pastor Jeffreys knelt beside him, still beseeching for this devil to be cast out. One minute, three, five passed. The stricken man rose to his feet. Then in answer to a question put by the pastor, answered. All trace of the impediment in his speech was gone. His voice, clear and natural, seemed to startle him. He wrung the pastor's hand, and wanted there and then to tell the glad news. Later he gave a testimony.

Meanwhile the pastor was busy with other applicants. A woman was dealt with. She went forward, or rather was led forward by her mother. She seemed to be a harmless imbecile, muttering and stupid-like. She returned with a new light in her eyes, a firm set to her previously hanging lip, that all spoke of a clear, healthy brain. Later she also spoke more rationally than her mother had heard her speak for years.

Young Woman Cured.

A friend had brought a young woman, in her early twenties, suffering from catarrh of the lungs, and ordered by her medical adviser to attend at Brompton Hospital. She coughed continuously and painfully until after the laying on of hands.

when her cough ceased, and she declared all pain had left her. She left the hall fully convinced she was cured.

For over an hour the prayer meeting was in progress, and several other cures effected. One woman, a sufferer from sciatica, made her way to the pastor with the aid of two sticks. She came back carrying them in her hand, declaring it was the first time she had been able to stand without them for over six months.

After the meeting Pastor Jeffreys said he was in no way exhausted, nor had he ever felt any ill effects from the cures he effected. "It is not my body which works, but the Spirit which is within me. The power is not in me, but is the direct power of God. Yes, I have witnessed many strange things; many miracles. They take place at all of my missions. In Wales I could bring you many persons who were cured years ago, and have never had a return of their trouble. I could not tell you how many have passed under my hands. I am willing to do anything I can for anyone. The chief thing is that the afflicted ones must believe that they can be cured."

GOOD MEETING IN THE SOUTHEAST.

The Chairman had the pleasure of attending the Southeastern District Council business meeting at Slocomb, Ala., from Dec. 6 to 9 inclusive. The attendance was fine, and the interest good. A building at least 40 by 60, possibly larger, was loosely filled with the preachers and delegates; and at night there was no possibility of seating the large attendance from the town.

It has been six years since I had the pleasure of being in the Southeast. I find the work has grown much since that time. The reports mentioned a number of new churches or assemblies being established during the year, and the brethren told me that they have had about a dozen new churches brought into existence by the Lord in the meetings held during the year. In general the assemblies seemed in a healthy spiritual condition. They tell me they have about 150 preachers in the fellowship in this District. Last October in Dallas the brethren told us that the Texas District Council has about 175 preachers in it. So Texas seems to be our biggest District Council, and the Southeastern District the next largest.

The report showed that Bro. L. Wooten, the retiring Chairman had done a good year's work, giving unselfishly much of his time to the District interest. Bro. J. M. Graham, of Florida, Ala. was elected as the new Chairman for the next year, and is already planning to push the work vigorously by the help of the Lord. Bro. Graham is a promising young man, and we bespeak for him the love and prayers of all the brethren, that he may have grace for the big task before him this year.

The Home Missionary, a four page paper run hitherto by Bro. S. C. Johnson, was adopted as the official organ of the District, and Bro. Johnson was continued as the editor.

The orphanage work had been pushed by Bro. and Sis. Dubose during the year, Sister Dubose taking the main responsibility. Already they have 43 orphan children in the home, 21 of these from Pentecostal homes, and 22 from non-Pentecostal homes. Sister Dubose needs help, and if God lays this orphanage work on the heart of some good, patient Pentecostal sister who can give her time and service to the Lord, then write Sister D. J. Dubose, R 1, Arifton, Ala., about it. The orphanage

is on a farm quite away out in the country. Then, too, the orphanage was about \$1500 in debt; \$500 of this was promised at this convention. The public generally should help this orphanage, since the report showed that 22 of these homeless ones being cared for are not Pentecostal children. So if God moves on the heart of some reader of this to send Sister Dubose a thousand dollars to clear off this debt on the property, then send it on, and God will bless you for it.

It was voted to keep the annual camp meeting at Dothan, Ala., and to improve the camp grounds. There were many other matters attended to by the brethren. The committees did good hard work, and their reports were in general very satisfactorily received by their brethren.

The local entertaining committee seemed to be headed by Bro. Smith, of the Slocomb National Bank. He is a hustler. The people of Dothan, even the Methodists, Baptists, etc., opened up their homes and offered rooms free of rent to the delegates and visitors. I was entertained in the home of Dr. and Mrs. Doughty whose fine young son Milton built us cozy fires in the big old Southern fireplace and also turned us loose in his sugar cane patch. By the way, it had been over 20 years since I was to a cane mill where they grind the sugar cane, and make syrup and sugar. Every Southerner likes sugar cane juice. It is a perfectly harmless sweet drink. I got to go twice to a "cane grinding" a few miles out of town, and I enjoyed the juice as much as any boy in the country.

The tables spread under a tent were free to everybody, and they were loaded down with plenty to eat, under the care of Bro. Tom Peel. No visitor had either board or room rent to pay; nor were there even any collections taken either at the table or in the meetings to pay for these. Bro. Smith would call out every now and then that if things gave out on the tables, or any one did not have enough, not to leave the table, but just wait and they would have the tables filled up again soon. The bottom has dropped out of finances in the South, and the one thing very scarce in that part of the country is money; but you would never have dreamed anything was scarce had you seen those tables loaded with food absolutely free to all. Between 300 and 400 were fed at a meal. The brethren also did well in meeting the expenses of the visiting Chairman, and made him more than welcome, and treated him fine. Brethren, when may I come back again? Brethren Ashcroft and Smith took us to Dothan by auto Friday night, and snugged us away nicely in the Newsom Hotel to catch the early morning train. The train and the Lord brought us safely home on time.

I know of no section where the brethren are making greater sacrifices and practicing more self-denial in order to preach the blessed Gospel than the preachers in Alabama and adjoining states. Some farm products are bringing only one fifth what they did during the war. Peanuts which are retailing at 25 cents per pound in Springfield are selling by the bushel in Slocomb at 2 cents per pound. From all I could learn the Pentecostal preacher who had averaged \$15 per week during this year was among the most fortunate ones. Some received not more than one-third of this. God bless these faithful servants who have had souls for their hire. He has a great day of rejoicing awaiting every such faithful one, and a crown, also. Praise His great name.—E. N. B.



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.

PRAY! PRAY! PRAY!

Missionary Training School Needed.

The Macedonian cry of "Come over and help us," is sounding out louder and clearer. The whole world is beckoning with outstretched arms for the Gospel message. Doors are opening in every land. Africa, India, China, Japan and South America offer unprecedented opportunities for missionary endeavors. Who will heed the call and go in obedience to the Lord's command?

So far, there has been no lack of volunteers. The Pentecostal people have the consecration to go anywheres for Jesus. The great problem is to secure workers who have been properly trained to make them effective workers when they reach the field. All missionaries must learn the language of the people to whom they go. If they can not learn a language they will be non-effective and it were better that they never go to the field. In order to learn a language, workers must be trained in their own language first. In addition to this, he must have the ability to sit down and teach the natives the simple plan of salvation. They will ask him a thousand questions. He can never answer them unless he has been thoroughly established in the teachings of the Bible.

It is increasingly apparent that we must have a school in the central states, under the supervision of the Missionary Committee, for the training of missionaries. We have Bible Schools in various parts of the country, it is true, but these schools do not fully meet the need. We need a school where missionaries can receive just the kind of an educational and vocational training they will need to make them effective when they go to the field. The whole world should be studied, with the peculiar needs of each field. A thorough knowledge of the English language should be gained, together with that specialized Bible training which will enable the prospective missionary to teach and train others. We will never accomplish all the work God wants us to do until this school becomes a reality.

For a beginning, we would need \$50,000.00 at least. This amount would enable us to put up dormitories to care for possibly a hundred students. The sooner this money can be raised the better.

I know that there is not a dollar in sight, but we can pray. And God sees the need as well as we do and He will hear and answer prayer. I am not mak-

ing an appeal for money, I have not been authorized to do that, but I do not hesitate to ask you to pray with me that God will supply this need and give us a school for the training of our missionaries. This is an important step in the solution of our missionary problems.

J. ROSWELL FLOWER,
Missionary Secretary.

JOHN 3:16 IN BANGALLA LANGUAGE.

Nzambe alingaki batu namokilj mingi, boyo ye apisaki mototo na ye boyo soko motu andimeli yesu, ye akenda na lifero te ye atikala na bora mikolomomikolo.—Yoane 3:16.

The verse above was sent to us by Brother Joseph K Blakeney from the heart of Africa. This is John 3:16 in the Bangalla Language. Can you read it?

SISTER KELTY NOW IN FLORIDA.

Sister Harriett L. Kelty, who suffered a stroke of paralysis while engaged in missionary work in Cuba, and who has been rendered helpless thereby, has been brought back to Tampa, Fla., on a stretcher by her daughter Miss H. May Kelty. Their address for the present is in care of General Delivery, Tampa, Fla. Miss Kelty writes, "Pray much for us that God will get glory in this strange trial and prepare me for future usefulness."

CHILDREN WHO LOVE THE MISSIONARIES.

Dear Brother Flower:

Us children are sending you \$4.75 which we received for pulling weeds in the field and from three bushels of potatoes. We would like to see you and all our dear missionaries, and we may sooner than we think, for Jesus is coming soon. Praise the Lord. God bless you all.

Ruth Rice,
Caroline Rice,
Charles Rice.

Note: These children love the missionaries. If fathers and mothers will instill love for His cause in the hearts of their children we will never lack for money or candidates for the field. May the Lord bless these children.—J. R. F.

CRISIS IN INDIA DEMANDS SPECIAL PRAYER.

We are informed through dispatches appearing in the press that it has been planned to bring a crisis in the political situation of India by the first of January. The natives want home rule. It is possible that there will be violence and bloodshed. Special prayer is asked for the missionaries in India at this time that God will protect them and preserve them from all harm. The Government has made plans to meet any emergency that may arise, but in the event of a sudden uprising disturbances are bound to occur. Pray much for the missionaries in India at this time.

Egypt too, is passing through the throes of a political upheaval. The newspapers inform us of riots and bloodshed in various parts of Egypt. Hold the missionaries up to the throne of Grace. God is able to protect them in the hour of danger.

ALL FOR MISSIONS.

(All for Jesus—tune.)

All for missions, all for missions,
For this spirit now I cry,
All for missions, all for missions,
All for missions live or die.
All my heart and soul's ambition,
Must obey His last command,
Just to give the Gospel message,
Unto every tribe and land.

All for missions, all for missions,
Let my consecration reach,
Unto those who sit in darkness,
"Go, and every nation teach."
All for missions now I'm pleading,
All for missions far and near,
All for missions interceding,
Until Jesus doth appear.

All for missions, dost thou pray it?
All of life and heart and wealth,
All for missions, wilt thou say it?
All of time and strength and health.
Few can go to lands of darkness,
Some can give for them to go,
All can pray, so every Christian,
Has a part, God's grace to show.
—J. A. Barney, Aug 16, 1921,
Aba, Congo, Belge.

PRAY FOR SISTER DONEY.

The latest word from Egypt is to the effect that Sister Doney is afflicted with a tumor. The missionaries in Egypt are looking to God for immediate deliverance, for His name's sake.

RETURNS TO VENEZUELA.

Miss Fannie M. Van Dyke, who has been home on furlough for a few months, has just returned to Venezuela, South America. She writes, "I expect to arrive for Christmas. The Lord has blessed and one young man at least is looking toward the field."

MRS. C. W. LONGSTRETH WITH THE LORD.

Word has just been received that Sister C. W. Longstreth, who with her husband has been laboring in Sierra Leone, West Africa, has been called home to be with the Lord. While the Longstretths are not members of the General Council, the Treasurer has received monthly offerings from their friends and these offerings have been gladly forwarded to them, so that we feel quite familiar with them and their work. We pray that God will strengthen Brother Longstreth's heart in his bereavement and guide him in his plans for the future.

TO SAIL FOR LIBERIA IN JANUARY.

Plans are rapidly maturing for the band of missionaries to sail for Liberia early in January. A recent letter from Wm H. Johnson states that "the Lord has undertaken and wife has been released to go with me. I have written to Miss Pottorff and Brother Alger to get ready to go with us. We will book on the boat that sails on the 12 of January. It is a step of faith but He is able. Wife has some toward her fare and we will trust for the rest." Let us believe God that every need will be supplied for this faithful band of missionaries.

THE LORD WORKING IN SOUTH CHINA.

Bro. J. Rutherford Spence writes, "I am busy these days from morning till late at night studying Chinese that I might be a workman that needeth not to be ashamed. The Lord is giving us a precious ministry for the week-ends, going to different stations. Last week we were at Fat Shan (where Sister Ledbetter and Sister Bailey are) and the Lord gave us a blessed time, several holding up their hands for Christ. In this place there is a blessed opportunity. Another Sunday we went to Miss Milligan's station and one hundred sat down at the Lord's table to remember the Lord's death "till He come," and so the busy days go. We trust soon to visit our own stations and to hold special services. Both Szool and Waang Kong are ripe and we hope to have definite decisions for Jesus Christ at both places. We solicit a continued interest in your prayers."

MUST COME HOME ON FURLOUGH.

Again we are faced with the necessity of bringing home sick missionaries with no funds in the treasury to meet the need. We have always followed the policy of sending 100% of all offerings to the field each month, making no reserve of funds for emergency needs such as bringing home missionaries who are ill and who can not proceed further with the work. To bring home missionaries at such a time may mean the saving of a life. When these emergencies arise, we are at a loss to know what to do.

This month we received a cable requesting prayer for Brother W. R. Williamson, of South China, who was down with typhoid fever. We immediately went to prayer and then waited to hear further word. It was not long in coming. A second cable was received stating that Brother Williamson was slowly recovering and that he must come home on furlough at once and that he had no funds for transportation.

This makes the second case within a month. The other one is Brother Timrud of India. It will cost Brother Timrud and his family in the neighborhood of \$1,000.00 to return to the homeland. It will cost Brother and Sister Williamson in the neighborhood of \$900.00. This means practically \$2,000.00 which ought to be sent to these dear missionaries at once. As we empty our treasury each month, we have no reserve to meet this need. The Lord must supply it from special offerings which are sent in to us for the purpose. Part of the money is coming in already, but there is a large sum yet to be raised. What would the Lord have you to do in this matter?—J. Roswell Flower, Treas.

CONFERENCE REPORT SHOWS CHINA'S NEED.

I have just been reading the report of the Board of Co-operation (Canton Missionary Conference) and the figures given surely ought to be before you, and not only you, but given to the church at home. It is now over one hundred years since Robert Morrison came here, and we can praise God that there are sixty thousand Christians today in South China. What a company that would be if they could all be gathered together, and yet this is but a small percentage of the population, for the estimated population of our province, Kwang Tung, is over thirty-five millions, and the density of the population three hundred and fifty-two per square mile over all the province. In the section allotted to the Pentecostal people the density of the population reaches the figure of over one thousand per square mile. What a field we have and what an opportunity and what a responsibility! This is one of the two most densely populated districts in the whole of China and the Pentecostal Church at home is responsible for getting the light to the people. This territory has been assigned to us, and to all others it is "hands off".

Reading further on, I find that there are four sections of the province comprising six thousand square miles wholly unoccupied, and besides this hundreds of towns, thirty of which have a population of over ten thousand each, and countless villages where there is no witness whatever, neither mission station nor outstation.

As to the missionary occupying force, we find the large number of seven hundred and thirty. As half of these are on educational and other duties, it is found that we have not one missionary to every one hundred thousand of the population. These

are facts and surely carry their own message.

This is the harvest time and we are reaping what the pioneers have sown. The people are open to the Gospel. Last weekend I was at Shiu Tong, Miss Lowther's station, assisting Brother Kelley. A tabernacle had been erected and meetings were held twice daily for a week. There were seats for five hundred, and the place was filled every night with eager, hungry people. During the week a total of seventy names were handed in by those desiring to become Christians. Another independent mission baptized sixty-six the other Sunday. Oh that the Church at home would rise to this great opportunity.—J. Rutherford Spence.

Note: South China is a wonderful field. With the great section of country which has been assigned to the Pentecostal people, we could withdraw all our missionaries from all parts of the world and send them to South China, and there would still be room for more workers. Think of a territory where the people are packed in, one thousand to the square mile. No need to hunt for a congregation, it is all around you all the time. One city in this section, Fat Shan, has a population of over a million, with only two lady missionaries stationed there. The work in South China is in a healthy condition. The methods followed by the missionaries are sound and the prospects for the future are very bright. The methods of work followed by the missionaries are quite uniform, so that there is no lack of harmony on this point. May the Lord provide means and workers to fully occupy the field.—J. R. F.

THE LORD WORKING IN YUNNAN PROV., CHINA.

Miss Ada R. Buchwalter writes from South West China, "The Lord has been working and some have come for prayer for healing and God has graciously healed them and they have brought others. A number of young girls have taken their stand and we are believing for many others. The other Sunday about seven old grandmothers came to hear the Word of Truth and we trust that God will touch their hearts and lead them out of darkness into light. They are all devout idolators and vegetarians. We have had constant rain for over a month so that we could not go out much, but the Lord has brought people to us. Praise His name. We are looking to God for great things."

A PITIFUL APPEAL FROM RUSSIA.

After months of waiting, our Brother J. E. Varonaeff has at last gotten into Odessa, Russia. Already God is working and the first Pentecostal assembly has been established and registered with the government according to law. Brother Varonaeff writes, "The Lord has wonderfully blessed. Three souls have been baptized with the Holy Ghost as in Acts 2:4, and about twenty souls are earnestly praying for the baptism. Last Sunday six souls were reclaimed. We want to baptize them in water according to Matt. 28:19, 20. Glory to Jesus! Please pray for Russia. We are believing for a spiritual revival and Pentecost in Russia.

"Pray for our friends and visitors, for they are very poor people. They have no bread and clothes. Their need is not money, but bread and clothes. Dear Brother Flower, if you can help me and my family, please send me second hand clothes. You can help us."

At present we can not get money to Brother Varonaeff for there are no American banking arrangements with Russia. But a way has been found to send clothes to him through a New York Society doing relief work in Russia. If you have any clothes you can spare, wrap up carefully and mail to S. G. Wasilenko, pastor of the Russian Pentecostal Mission at 735 East 6th St., New York, N. Y., and drop him a card telling him the clothes are for Brother Varonaeff in Russia and he will be glad to forward the clothes to Brother Varonaeff through the relief society referred to. A way will be found shortly to get money through to brother Varonaeff, also.

THE DARK AGES IN THE TWENTIETH CENTURY.**Roman Persecutions in the land of Peru, South America.**

Our missionaries in Peru have undergone real persecutions lately, which rival those of the dark ages. As long as the seed sowing time was on, the missionaries were not molested, but just as soon as God began to work, and some converts were publicly baptized, then the persecutions came. Read what Brother Forrest G. Barker and Sister Hogan have written about the trouble:

"I write you this with a heavy heart. Since we last wrote, a precious soul has been wonderfully saved and three have been publicly baptized in water, including our child Esther. Some have been deeply under conviction and "almost persuaded," but, sad to say, they rejected God. And now Jesuit priests have come from the capital of this department with the specific purpose of stirring up people against us and to run us out of town.

"A week ago today they had a big procession and stopped in front of our house and sang a song and prayed a prayer to an image of the Virgin Mary. Meanwhile boys were stoning and kicking our door. The sub-prefect sent several men to guard our house the next day and night. We are told the Jesuits are telling the people that they should run us out of town and that they should sell us nothing to eat.

On Tuesday night our door was broken down and a mob entered the house, but we escaped over a wall by a ladder into an orchard, carrying the ladder with us. The next morning something like 1,000 Indians came and gave us only 24 hours to get away. The officials were here with two soldiers who finally got them to give us 30 hours, which gave plenty of time to get soldiers from three different towns including all that were in the capital of the department. So our house is being guarded day and night until we can get away, which we hope to do tomorrow. We go to Callao and Brother Paul Cragin and family go to Caras. The priests have caused all the trouble.

"It has been very serious not only for us but for the people of the town as well. They say that if the Indians attack us it would endanger their lives as well, for all the Indians would rise up against the whites as they did 36 years ago. We do praise the Lord for His deliverance.

Sister Hogan also writes: "Some Jesuit priests came to Yungay and stirred up the Indians and lower class people, telling them we caused poor crops and that we were devils. They mobbed us three times. Once we escaped over a high wall into a deserted yard and hid while my son-in-law Paul Cragin scaled a high wall and dropped on the other side, spraining his foot, to hurry to the sub-prefect for help. By telegraphing they secured soldiers to guard our house while we prepared our goods for moving. Pray for us. There was no trouble until some were converted and Brother Barker baptized publicly. We found that the God of Daniel and of Paul is still alive."

We can surely praise the Lord for the deliverance of these dear missionaries. May God continue to deliver them, and we trust that this very department, which has been so hostile to the Gospel, may be conquered and won for the Lord Jesus. Pray that divine protection, also guidance, may be given to the missionaries in Peru for the future.—Ed.

JUERGENSEN FARES ASSURED.

The money for the fares of the Juergensen family to the homeland has been received and acknowledged. They report that now that the winter is fairly on it will be better for them to wait a month or two longer until the winter abates a little and then they will sail for home in the early Spring. Praise God for this victory, all offerings sent to the Treasurer toward the fares of the Juergensens, which were not needed for this purpose, will be used to help some other needy missionary who must come home.

-:- Reports From the Field. -:-

MARION, ILL.—The Lord is truly working in saving and healing power in this place; 7 saved and some near the Baptism for which we praise Him.—Clyde Bailey.

MERCER COUNTY, MO.—The Lord is working in Mercer County, thank God. A revival now on at Mercer. People getting saved and baptized with the Holy Ghost.—J. M. Donelson.

SPARKMAN, ARK.—Assembly here still going on though Bro. Hickman and family have left. Boys agree to "stand by" and we will continue to work to God's glory. We can pray, study the Word and sing.—G. W. Dutheraige.

MADISON, ILL.—Having good meetings here. The Lord saved about 35 and baptized 27 with the Holy Spirit as in Acts 2:4. Bro. Ralph Lewis of Granite City has been doing the preaching.—C. L. Langston, Pastor.

OSARK, ALA.—Bros. Ashcroft and Hunnyford just closed a meeting here in the County Court House. All were wonderfully blessed of God, 1 woman received the mighty Baptism. We are going to build a tabernacle here, and are going on with the Lord unto perfection.—W. R. Carmichael.

KNOXVILLE, IOWA.—We have just closed a five weeks meeting here; 5 souls saved and 3 filled with the Holy Spirit. Bro. David Boatwright preached powerfully on the signs of the times. Mighty conviction was on the people from the beginning to the end of the meeting.—Homer Pitt.

SAND SPRINGS, OKLA.—Our meetings closed last night with 1 saved, 1 reclaimed and much conviction on the people that did not seek God. Bro. E. M. Jones of Broken Arrow did the preaching. God used him wonderfully in giving out the Word. Pray for this church and pastor.—Pastor C. O. Breggs and wife.

CEMENT, OKLA.—Just closed a 16 day meeting at Little Rush School House, 7 miles from Rush Springs. Six saved and 4 received the Holy Ghost as in Acts 2:4. Had a rejoicing time at Rocky Ford Sunday where there is a new assembly. Am thinking of accepting the place as pastor. Now at Cement in a big meeting. Pray for us.—Roy L. Steger.

LAUREL, MISS.—Evangelist C. E. Maness, the converted gambler of Chicago, Ill., has been with us and God has mightily worked; 30 or more were saved and 4 received the Baptism of the Holy Ghost. Many were slain under the power of the Holy Ghost, and had visions. Many were healed. The power of God continues to fall. Praise God.—George H. Hicks, Pastor.

CORNING, CAL.—In the past 5 weeks that we have been here the Lord has baptized ten hungry souls with the Holy Spirit with the Bible evidence according to Acts 2:4. People are being stirred to seek a closer walk with God and to seek the fullness of the Spirit. Pray that God will keep us faithful.—Louis and Viola Rittenberg.—The converted Hebrew.

CARDIN, OKLA.—We came here 3 months ago and found a little flock without a shepherd. Held 2 weeks' revival. Several saved and one received the Baptism of the Holy Ghost as in Acts 2:4. About 12 more seeking. We organized a Sunday School which is progressing splendidly with an increase of 33 the last few Sundays. Pray for us.—Evang. G. H. Turnbull and wife.

SILAM SPRINGS, ARK.—Our pastor, Walter McGhehey, has returned from a trip to the East and North. Last week three souls were reclaimed and a number tarried for the Baptism with more hungry for salvation. Bro. Campbell of Eureka Springs and Bro. George B. Moore were with us, also Sister Moore 3 days. We had a blessed time in the Lord. Expecting Bro. Fuke of Minneapolis, Minn., soon, to help in the meetings.—Elder E. C. Bruce.

SOUTH BELLINGHAM, WASH.—I am glad to report victory at this time. While we have no great news the lost sheep are coming to the fold one by one. Bro. Wiggins of Mo., and I are making an effort to reach several small towns above here. We expect to see many born of the Spirit and filled with the Spirit. While at Harrington nearly 100 were saved and about 150 received the Holy Ghost. The work is in good shape and more are coming in.—A. W. Mac Donald.

CAMBRIDGE & EYESVILLE, OHIO.—Bro. John Warton is with us in the Cambridge mission and the Lord is saving precious souls. Last night 10 came to Jesus, 5 new converts and 5 backsliders; 6 others were saved this week. We are also having good meetings at the Eyesville assembly, 3 saved last night and 4 filled with the Holy Ghost in 2 nights. One of them had been a Roman Catholic; one a converted spiritualist. Praise the Lord!—J. Clark Soules, Pastor.

MALDEN, MO.—A good revival here which will be reported later on. During one of the meetings Sister Ethel Robbins of Chaffee, Mo., received healing at the hands of the Lord, a leading physician stating it was nothing more or less than a miracle. She had been ailing for two years or better with consumption of stomach, at times weighing but 80 lbs. Today she reports complete healing and that she now weighs 115 lbs. To God be all the glory. Pray for us.—G. V. Work.

GORE, OKLA.—Praise our Saviour for what He has done here the last 3 weeks. Bro. G. W. Trisher of Sperry came Nov. 27. God wonderfully used him giving out the Word. Sister Nannie Lentz assisted. The Word went forth in such a manner that false doctrines and other hindrances were all swept away. A great spirit of love and unity is now in our midst. Hungry souls are coming, 3 truly saved, some backsliders reclaimed, 5 received the Holy Ghost Baptism. Two water baptism services. God gave out some encouraging messages by the Holy Spirit. It stirred hearts in such a way that they have taken a new zeal and great courage to go through. Bro. P. H. Ralstin was with us 2 nights. He set the church in order under the General Council.—H. O. Hogan.

LUBBOCK, TEX.—We are holding service here nearly every night and God is adding daily to the church. During the last 15 days 7 Baptized with the Holy Ghost, 2 saved and 4 wonderful cases of healing. One young man was very ill; the doctor pronounced his case appendicitis. Said he would operate for \$120.00 and if not done he would be a dead man in 3 or 4 days. They brought him out to service the same night, a band of saints laid hold on God and he was wonderfully healed. Another man afflicted 15 years with Bright's disease was bedfast when prayed for and God wonderfully raised him up. A woman, bitten 5 years ago with a spider, her case supposedly incurable, was healed after anointing and prayer. How we praise God for His mighty healing power! This is a new field but the people gladly receive the Word. We expect by the help of God to build a mission soon.—Evang. R. M. Walker and wife.

MERCER, MO.—We just closed a 10 day convention of the District Council of Iowa and Northern Missouri which was a most precious time in the Lord. W. T. Gaston gave some blessed Bible teaching during the day and evangelistic services in the evening. About 25 saved and some received the Baptism in the Holy Ghost as in Acts 2:4. The Lord was with us in every meeting with sweeping victory. Bro. J. A. Derry assisted by Sis. Nellie Cox are in charge. Perfect unity prevails through all meetings. Let all say, "Amen."—Kelly Campbell.

WOODSTON, KANS.—We are praising God for His saving power. Recently held 3 weeks meeting here assisted by Robert Benjamin from Persia; 10 souls saved and some healed, praise the Lord. In one of our evening meetings, a little girl of 9 years received the Baptism in the Holy Ghost according to Acts 2:4. Her unsaved father and brother were present. Both came to the altar weeping and crying to God. The Lord wonderfully saved them. Unto our God be all the glory. Pray for the latter rain to fall in Woodston.—Juby S. Farrar.

MORRISTOWN, N. J.—God truly met with us here in the saving and baptizing of souls. Three young men who are studying for the ministry in a Methodist seminary nearby became interested and attended the meetings. One of them was the sailor whose picture was in the Bridal Call sometime ago. He was healed of lung trouble in the McPherson campaign in San Diego, Cal. He now has his baptism and I believe that he with the others will preach the Pentecostal message. One of the others, a pianist, helped with the music.—A. Watson Argue.

NEVADA, MO.—The Bible Convention that closed Nov. 13th, was wonderful indeed. Three souls were saved and 3 baptized with the Holy Spirit, and we believe that Pentecost has had a very good introduction here. Bro. J. H. Law, of Joplin gave a Bible lesson each evening that was rich indeed. He was followed by Bro. Geo. W. Lawson, evangelist, and God wonderfully blessed. At the end of the meeting the Assembly was set in order by Bro. Law and became a part of the Assemblies of God, for which we are truly thankful. We covet the prayers of all the saints for Nevada.—B. H. Caudle, Sec.

TORONTO, CANADA.

That God works in answer to prevailing prayer, has been proven many times in the Trinity Pentecostal Assembly, Toronto. God has been continually blessing. In every service there is a marked manifestation of the presence of God and a sweet spirit of worship prevails. Prayer is proving the secret of victory and source of power.

Souls are continually being saved, backsliders reclaimed and believers are receiving the Pentecostal Baptism in the Holy Ghost according to Acts 2:4. God's special blessing has rested on the open air meetings where a number have been saved. God's healing power has also been manifested.

The Spiritual life of the assembly is deepening as is evidenced in their increasing desire to see sinners saved and also in the ready response of the people to prayer and waiting on God. Quite frequently a week or several days is set apart for special prayer and fasting, and this has always been followed by special blessing. An ever deepening hunger for God is on the people.

God's Spirit has been working on the young people lately in a remarkable manner. A mighty spirit of conviction followed by repentance and a getting back to God, characterized one of our recent meetings. This was succeeded by a sweet spirit of worship and victory.

The missionary interest is ever to the front in "Trinity" and all missionaries and missionary interests have a warm welcome in our hearts. We recently received a visit from Sister Van Dyke and Bro. Perkins of South America which we appreciated very much. We realize "the fight is on" but that "The weapons of our warfare are not carnal, but mighty through God to the bringing down of strongholds." 2 Cor. 10:4.—B. Sims.

PRAYER REQUESTS.

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Pray for work for 3 jobless men in one home.—For clothing and help in a scourge infested district of Okla.—That the needs of all our missionaries may be supplied and for the work of T. C. A. in Aberdeen, Miss.—For a Baptist minister of Canada; that he may be led out of perplexity into perfect light and become more useful in service.—Mrs. O. F. S. to be a true member and lover of Christ.—For the gathering of 60 or 75 dollars to recover a home.—Forgiveness of an error made in the affairs of a son-in-law.—A revival in Flower, Col., and anointing of the Evangelist.—The husband of Sister J., who seems to have met with foul play when he went to pick up two strange hunters, has not yet been heard from. Pray for her and that he may yet be returned alive if God pleases, and that he may be saved. The little daughter's eyes have been cured, and the little boy cured of epilepsy in answer to prayer.—Pray for a backslider to return.—Pray for my father, who seems to have forgotten God and become interested in another woman besides his wife. Also for my mother, that she may have comfort and become a Christian in her heart.

Pray for the Healing of:—A mother and her very nervous daughter who has lost her husband and wishes only to die.—A mind strengthened and memory restored.—Mr. and Mrs. A. J. H. of bodily ailments.—Mrs. J. P. her husband and 2 children of itch for nearly 1 year.—A sister, doctors have given her up but she trusts God for healing to God's glory, and the salvation of an unsaved husband.—M. E. W. of itch.—A. L. B. of strained side and displaced organs.—Mrs. W. K. for bodily strength.—A mother of mental weakness, a three-year-old nephew who can not talk nor sit alone.—A sister of bladder trouble and son of spine curvature and catarrh.—Stronger body of a Brother in the Lord in Waterloo, Ont.—Mr. and Mrs. T. A. N. of nervous trouble.—Mrs. L. E. O. of disabled limbs.—Mrs. J. P. M.'s eyesight to improve.—Mrs. T. N. loss of hearing by catarrh and rheumatism.—A. R. paralysis and nerve trouble. (She believes for a perfect work and has dedicated her restored body and strength entirely to God's service)—Mrs. S. C. H. to regain health.—A sister helpless by rheumatism.—Family of children all having itch.—The sister of B. B. B.—Bodily recovery of Ida M.—E. H. L. deafness and snuff habit.—Father of E. H. L. for normal health.—Mrs. Nettie B. of stomach trouble.—Nine year old daughter who has never learned to talk, and is not quite right mentally.

Pray for the Salvation of:—Two sisters through reading the Evangel.—A family, the son facing a court trial through drink.—M. J. of Augusta, Ga.—Loved ones of Mrs. N. J.—A woman recently sent to consumptive hospital.—L. D. S. for both salvation and cigarette habit.—A brother and his family, for the Bible kind of salvation.—A. C. of Boulder Creek, Calif.—A husband having tobacco habit and a drinker.—Two sons 22 and 19.—A drinking husband and the routing of "bootleggers."—Husband, son and daughter.—The children of Mr. and Mrs. H. Eustace, Tex.—Family of 3 girls and 2 boys, Mrs. R. E.—A husband much opposed to wife trusting God for her children's healing.—A young man, and without a misunderstanding in his family.—My 3 boys and a motherless girl.—My husband.—For my husband and my son in prison, W. J. C., Quebec, Can.

Pray that the following may receive the Baptism.—Husband of Mrs. A. J. H.—Son of Mrs. N. R. C.—B. B. B. of Chippewa, Va.—S. H. L., her father and mother, of Marshall, Ark.

Pray God may take these deeper in to Him.—For full Baptism and a soul winner, Mrs. A. N., Fort Griffin, Tex.—More faithful, B. H., Bull Run, Ore.—Mother for wisdom to instruct her children in the Lord's way.—Woman to be delivered from an evil and tormenting spirit.—M. M. for deepening and an open door for service.—A brother who feels called to foreign field, that he may know definitely God's will.—Husband of Mrs. M. S., Granite City, Ill.—A brother and family to be taught how to know and do God's will at all times.—Mrs. J. M. asks to know God's will for her.

Pray God may save souls, baptize believers, and anoint workers in:—Sinton, Tex.—Norton, N. Mex.—Marshall, Mo.—Cooper, Tex.—Elfreda, Ariz.—Sullivan, Mo.—The Pentecostal Assembly at Pontiac, Mich.—Marshall, Ark.

RETURNING TO GIVE THANKS.
Baby of tonsillitis, Cement, Okla.; A husband healed of paralysis asks prayer that he may know God's will more perfectly.

GENERAL COUNCIL COMBINED MINUTES.

The Combined Minutes, containing all the essential resolutions of the nine meetings of the General Council, with full report of 1921 meeting and complete list of missionaries and ministers, now ready for mailing. Price 20c postpaid. Gospel Publishing House Springfield, Mo.

BLOSSOM, TEX.—We are in a revival here. The Lord seems to meet us on every turn. The church is greatly revived; 2 have received their Baptism, one a great-grandmother, who has been seeking ten years. She received a wonderful experience. She is the fourth in the family representing four generations that have the Baptism, all living in the same home. A young man of 17 received the Baptism this morning at home. This promises to be a strong fort if we keep humble and let Jesus carry us on. The meeting still continues with the blessing of God upon it.—Pastor J. M. Kerr.

SAN FRANCISCO, CAL.—We visited the mission in San Francisco over Thanksgiving and they surely had a good time there. They had issued tickets to men out of work for the Thanksgiving dinner and about 800 men showed up. The dinner was served in the Bible school building and the students acted as waiters to the homeless. Meetings went on from about 12:30. During the evening several messages were given in tongues by the Holy Spirit and I never heard such warning messages for men to get right with God. Yet for all that, many left without doing so. During the day the altar was filled about three times. Some being saved and some reclaimed.—W. J. Tussey.

LONG SENTENCED TO JAIL.

According to press reports before us Rev. M. B. Long of Omaha, Neb., was arrested charged with improper conduct toward a 13 year old girl of his congregation, and upon hearing the evidence Police Judge Foster in Central Police Court sentenced Long to 30 days in jail. It is also said that Long was accused by Mr. Curtis, the father of the girl, with improper conduct toward other women of his congregation. One report states that Mr. Long has appealed the case to the District Court.

The above reports gleaned from clippings from a paper sent us from Omaha, Neb., are published as news for the benefit of all the brethren. Mr. H. W. Thomas, one of our ministers in Omaha, Neb., writes us that Mr. Long claims to be in good standing with the General Council of the Assemblies of God. The Pentecostal Evangel is led to publish further reports as news for all concerned. M. B. Long did once belong to the General Council of the Assemblies of God, but complaints were filed in writing against Long to some of our ministers in Nebraska and as Long could never satisfy them that he was clear of these charges we were recommended to drop his name from our ministerial list. So he was dropped as one of our ministers about September, 1920. We wrote Mr. Long that his name was dropped from our list, and as the Clergy Bureau wrote us later asking if he was in good standing with us, we were compelled to notify the Bureau that his name had been dropped and that we could no longer recommend him. This was Oct. 7, 1920. Despite all this several reports have come in to this office to the effect that Mr. Long claims still to be in good standing with the General Council of the Assemblies of God. Any such claims are not true.

WORKERS WANTED.

We need some religious workers to help us in a tent meeting. We could use a good man and his wife and one of them should be able to play the piano. Anyone feeling led to come please first write me about your experience and what you can do best.—Evang. W. E. McDade, 513 W. Lemon St., Lakeland, Fla.

OPEN FOR CALLS.

Pastor G. V. Work, Malden, Mo., Box 573. Either pastoral or evangelistic after Jan. 1, 1921.—C. H. Wooley, Gen. Delivery, Los Angeles, Calif.
J. M. Murray, Boswell, Okla. R. F. D., 1 Box 73.

CONVENTION AT SPRINGFIELD, MASS.

The Apostolic Pentecostal Assembly of 660 Main St., will hold (D. V.) their fourth annual convention, commencing Sunday January 22, 1922, and continuing for one week, ending Sunday night, January 29. The meetings will be daily at 3 and 7 P. M. Sundays at 10:30 A. M., 3 and 7 o'clock. A welcome is extended to any missionary, evangelist, pastor and all saints who feel led of God to come in faith, trusting Him for their expenses, food and lodging.—Harold B. Finch, pastor. Tel. River 1188 R., 25 Hobson St.

PENTECOSTAL REVIVAL, JASONVILLE, IND.

The Assembly of God here will hold its first Pentecostal revival, in the new church on West Main St., beginning Jan. 18, 1922. Evang. Thos. K. Leonard of Pindlay, Ohio, will give the messages. Bring the sick and suffering to these meetings for healing of the body.—Paul C. Bucher, 619 S. Lawton St., Jasonville, Ind.

CONVENTION AT MIAMI, FLA.,

God willing, will be held in the Pentecostal Assembly of God, beginning Jan. 13, 1922, lasting 17 days. We expect to have with us Bro. and Sis. Robt. Brown, of New York City, and Bro. Jos. Tunmore, of Pittsburgh, Pa. Come to the sunny South for your vacation during this time.

For further particulars write to Secretary R. H. Morrison, 1020 N. W. First St., Miami, Fla.

Notice to Members of District Council, Texas, New Mexico, and Arizona.

Soon after first of year 1922 we intend, the Lord willing, to have local conventions in different parts of the District for purpose of Bible teaching, increased interest in evangelism and closer fellowship in bonds of love. All interested, arrange to bear expenses, and fix dates to suit your Assemblies. Write to Chairman J. C. Wilder, 2612 W. 26 St., Ft. Worth, Texas.

FIELDS OPEN FOR WORKERS.

Buffalo, Okla. Address Everett L. Dawson.

All workers, missionaries, and preachers in fellowship with the General Council are cordially invited to visit our assembly at Going Snake St., and Oak Ave., Tahlequah, Okla. Signed:—Elders J. A. Cathey; L. E. Johnson; Pastor L. D. Parton.

NOTICE—HOME MISSIONARIES!

If you are without a place to preach, please write J. H. and Edward Wertz, 633 Merchant St., Oswego, Kans.

WANTS HOME.

I was a Kentucky moonshiner and bootlegger, 36 years old, single. Was converted in a Pentecostal meeting, and feel it necessary to leave my old surroundings for a place where there is a good band of saints. Would be willing to work on a farm free until I could do better. Write E. L. Frost, 318 Huron St., Highland Park, Ky.

FARM TO EXCHANGE.

Would like to trade my 160 acre farm; or rent a farm near to a place where we could go to a Pentecostal Sunday School or church. Please some one write me who has a place to trade or rent.—George E. Pape, Route 2, Buffalo, Kansas.

WANTED.

Christian woman or girl to make her home on farm 20 miles east of Cincinnati, Ohio. Family: husband, wife, son 18 and grand-son 5. Address Tom Lester, Batavia, Ohio, R. F. D. 2, Box 26.

CHANGE OF ADDRESS.

S. M. Padgett of Hartford, Ark. is now at Fort Smith, Ark., R. 2, Box 164.

Ralph H. Davis, now at R. 3, Box 48, Inglewood, Calif.

Will "Mrs. I. A. L., Buffalo" please write me; I noticed your name and address as above in Sept. 17 issue of The Evangel.—Mrs. Geo. Pape, Buffalo, Kans., R. 2.

CONTRIBUTIONS FOR HOME AND FOREIGN MISSIONS.

From Dec. 1 to Dec. 20 inclusive. (This does not include offerings for expenses of Foreign Missions Dept.)
\$1,232.70: From sale of Evansville property.
\$1,039.00: Glad Tidings Tabernacle, New York, N. Y.
\$500.00: F. L. C. & W. S., Hunt's Point, Wash.
\$475.00: T. C., Brooklyn, N. Y.
\$409.00: Bethel Temple, Los Angeles, Calif.
\$225.25: Gospel Tabernacle, San Diego, Calif.
\$185.00: Glad Tidings Assembly & Bible

Training School, San Francisco, Calif.
 \$127.61: Assembly, Detroit, Mich.
 \$104.00: Assembly, New Castle, Pa.
 \$100.00: Assembly, Byesville, Ohio; Pent'l Assembly, Wilkes-Barre, Pa.; J. R. P., New York, N. Y.; M. H., Lake Huntington, N. Y.; Pent'l Assembly, Scranton, Pa.
 \$83.11: Glad Tidings Assembly, Chicago, Ill.
 \$75.00: Assembly, Pittsburg, Pa.; Gospel Tabernacle Church (Pent.), Youngstown, Ohio
 \$70.00: Mrs. A. B., St. Louis, Mo.; Mrs. C. M. H., Mingo, Iowa.
 \$63.50: Pent'l Assembly at 4th & Grand, Dallas, Texas.
 \$60.00: Assembly, Binghamton, N. Y.
 \$55.65: Assembly, Percy, Ill.
 \$55.00: M. P., Shelby, Mich.
 \$54.52: Assembly, St. Louis, Mo.
 \$53.00: Full Gospel Assembly & S. S., Minneapolis, Minn.
 \$50.00: M. G., Canaan Centre, N. H.; J. L. C., El Monte, Calif.; Assembly, Tulsa, Okla.; Anon; Assembly, Hagerstown, Md.
 \$46.44: Assembly, Mattoon, Ill.
 \$44.50: E. M., Okmulgee, Okla.
 \$44.15: Assembly, Milford, Nebr.
 \$42.00: S. S. of German Assembly, Elizabeth, N. J.
 \$41.00: Pent'l Assembly, Reedley, Calif.
 \$40.00: O. B. H., Macksburg, Iowa; Bethany Pent'l Assembly, Springfield, Mass.; E. E. R., Brooklyn, N. Y.; Bethany Pent'l Assembly, Springfield, Mass.
 \$35.00: A. A. B. & wife, Poughkeepsie, N. Y.; S. Cumberland S. S., Cumberland, Md.; Assembly, Endicot, N. Y.
 \$33.20: W. B. E., Pacific Grove, Calif.
 \$33.00: L. M., Kusa, Okla.
 \$32.00: Assembly & S. S., Alexandria, Va.; Pent'l Church, Lankershim, Calif.
 \$31.50: Russian Mission, New York, N. Y.
 \$30.00: Pent'l Church, Akron, Ohio; L. M. C., Hoy, La.; Mrs. B. & Mrs. M. S. A., Oakland, N. J.; Mrs. K. B. T., Berkeley, Calif.; M. C., Kingsville, Texas.
 \$28.84: Assembly, Creal Springs, Ill.
 \$28.69: Assembly, Shaft, Md.
 \$28.26: S. S. at 4th & Grand, Dallas, Texas.
 \$28.00: B. D. S., Ohio.
 \$27.10: Pent'l Church, Asbury Park, N. J.
 \$27.00: F. F. & family, Portland, Ore.
 \$25.75: Assembly, Pawhuska, Okla.
 \$25.15: Elk St. Assembly, Eureka Springs, Ark.
 \$25.00: Assembly, Huntington, N. Y.; Glad Tidings Tabernacle, New York, N. Y.; L. L. Caywood, N. Y.; Mrs. K. L., Calexico, Calif.
 \$24.15: C. O., Indianapolis, Ind.
 \$24.00: Assembly, Colorado Springs, Colo.
 \$23.70: R. W. C., Bostock Green, Cheshire, England.
 \$23.63: Assembly, Union City, Ind.
 \$23.40: Farmingdale & Central Park Assembly, Farmingdale, N. Y.
 \$23.00: Glad Tidings Assembly, Oakland, Calif.; B. B. B., Orange, N. J.
 \$22.00: Collinsville S. S., Owasso, Okla.
 \$20.00: E. A. M., Alton, Ill.; C. W. P., Conneaut, Ohio; A. K., Bismarck, N. Dak.; Mrs. M. S. A., Oakland, N. J.; J. A. O., Sister Bay, Wis.; S. H. W., Katy, Tex.; E. S., White Pigeon, Mich.; Mrs. C. B., H., Benton, Ill.; S. J. H., Toledo, Ohio.
 \$19.00: A. L. Q., Payson, Okla.
 \$17.00: Assembly, Sayles, Pa.; Upper Room Mission, San Diego, Calif.; Pent'l Assembly, Mishawka, Ind.
 \$15.90: Glad Tidings Mission, Portland, Ore.; M. E. S., Fitchburg, Mass.; N. C. M., Little Rock, Ark.; E. P. N., Seattle, Wash.; Mr. & Mrs. W. T. M., Eram, Okla.; Convention, Mercer, Mo.; R. M. B., Emporia, Kans.; Assembly, Dayton, Ore.; Mrs. K. L., Calexico, Calif.
 \$14.71: Mrs. E. V. C., Patterson, Calif.
 \$14.46: C. E. J., Caruthersville, Mo.
 \$13.00: J. A. J., Los Angeles, Calif.; O. F. & E. M. R., Blackie, Alta, Canada.
 \$12.86: Assembly, Avant, Okla.
 \$12.60: Assembly, Jenny Lind, Ark.
 \$12.50: D. W. E., Farmersville, Texas.
 \$12.45: Assembly, Van Buren, Ark.
 \$12.35: Assembly, Wellston, Okla.
 \$12.24: Assembly, Bfloxi, Miss.
 \$12.00: Assembly, Live Oak, Calif.; Mrs. W. M. H., Oklahoma City, Okla.; J. P., Trenton, Ontario, Canada.
 \$11.00: C. S. H. & family, Palisades, Colo.; H. L. S., Memphis, Tenn.; Pent'l S. S., Dunsmuir, Calif.
 \$10.93: S. S., Bridgeport, Texas.
 \$10.50: Assemblies of Curtis & Mooreland, Okla.
 \$10.12: Assembly, Tahlequah, Okla.
 \$10.00: Mrs. H. C. B., Wilson, N. C.; T. G. N., Chinnville, Ky.; H. L. S., Memphis, Tenn.; A friend, Caroline, L. I.; Mrs. W. B. C., Brooklyn, N. Y.; Mrs. M. McF., Pittsburgh, Pa.; S. S., Winton, Calif.; J. S. McC., Walla Walla, Wash.; Pent'l Mission, Warren, Ohio; Assembly, Huron, Ohio; Mrs. S., Perry, Iowa; Mrs. D. E. V., Sayre, Pa.; A. A. B. & wife, Poughkeepsie, N. Y.; Mrs. G. C. T., South Pasadena, Calif.; N. T., Henrietta, Texas;

Mrs. W. R. C., & Mrs. O. R. H., & Mrs. H. E. G., Galveston, Texas; E. C., Duluth, Minn.; Assembly, Muscatine, Iowa; Assembly, Pueblo, Colo.; J. C., Mansfield, Ohio; Assembly, Crichton, Ala.; Mrs. C. T. D., Donaldson, Ind.; N. J. & H. A. L., Eagle Pass, Texas; A. M., Chicago, Ill.; Assembly, Great Falls, Mont.; Mrs. H. P. C., Norwalk, Ohio; E. B., Drumwright, Okla.; Mrs. M. E. W., Marceline, Mo.; Mrs. I. E. T., Quinton, Okla.; R. E. B., Dresser Junction, Wis.; From Swedeberg, Mo.; M. E. T., Canandaigua, N. Y.; P. McD., Grafton, W. Va.; Mrs. R. G., Calexico, Calif.; Y. P. of North Ave. Assembly, Chicago, Ill.; Lebanon, Pent'l Assembly, Paterson, N. J.; Mrs. D. S., White Pigeon, Mich.; A. L. L., Gloversville, N. Y.; M. C., Denver, Colo.; R. W., Bakersfield, Calif.; Mr. & Mrs. L. L., Wis.; Mr. & Mrs. L. S., Belle Fourche, S. Dak.
 \$9.91: S. S., Wichita Falls, Texas.
 \$9.33: S. S. Wesson, Ark.
 \$9.20: Assembly, Couch, Mo.
 \$9.17: E. R. P., Phoenix, Ariz.
 \$9.00: Assembly, Fayetteville, Ark.; Assembly, Galena, Kans.; A friend, Caroline, L. I.; D. M. M., Sullivan, Mo.; A. T. U., Great Bend, Kans.; M. B., Fort Worth, Texas; A friend, Caroline, L. I.
 \$8.75: Assembly, Douglas, Ariz.
 \$8.46: So. Cal. Bible School, Los Angeles, Calif.
 \$8.32: A. H., Davenport, Okla.
 \$8.12: J. C. F., Spencer, Iowa.
 \$8.00: Mrs. J. W. S., Floyd Knobs, Ind.; Pent'l Mission, Chester, Ill.; S. W. S., Los Angeles, Calif.; S. S., Sullivan, Mo.; Assembly, Wood River, Ill.; Assembly, Hoxie, Ark.; J. S. McC., San Diego, Cal.
 \$7.65: Assembly, Smithville, Texas.
 \$7.50: W. J. T., Davis, Calif.; Assembly, Jasonville, Ind.; W. J. T., Davis, Calif.
 \$7.00: M. B., Fort Worth, Texas; E. J., New Boston, Pa.; Mrs. D. W. J., Argonia, Kans.; S. S. Vera, Tex.; S. S., Kitzmiller, Md.; L. M., Crichton, Ala.; Mrs. R. B. S., Savannah, Ga.; Assembly, Hartford, Ark.; H. L., Barrie, Ont., Canada.
 \$6.94: Assembly, Joplin, Mo.
 \$6.76: J. H. B., Kewanee, Ill.
 \$6.53: Assembly, Fort Morgan, Colo.
 \$6.50: Assembly & S. S., Spring Gap, Md.
 \$6.39: Assembly, Earle, Ark.
 \$6.27: Assembly, Puxico, Mo.
 \$6.25: Union S. S., Poughkeepsie, N. Y.
 \$6.20: S. S., Wynne, Ark.
 \$6.00: J. E. B., Denver, Colo.; Pleasant Hill Assembly, Mt. Airy, Iowa; L. E. F., Camden, N. J.; W. A. M., & wife, Caldwell, Texas; Pent'l Assembly, Spokane, Wash.; J. H. & E. W., Oswego, Kans.; Mrs. A. M. W., Katy, Texas.
 \$5.75: Assembly, Corsicana, Texas.
 \$5.58: A. R. R., Blackey, Ky.
 \$5.50: Assembly, Browning, Ill.; Mrs. B., Dripping Springs, Texas.
 \$5.48: A. E. S., Grafton, W. Va.
 \$5.00: A. J., Coal Harbor, N. Dak.; A. P., San Mateo, Calif.; Mrs. I. T. J., Clear Lake, Wis.; L. A. L., Pangburn, Ark.; Mrs. C. R., Union City, Ind.; Mr. & Mrs. D. R. U., Pottsboro, Texas; F. H. G., Fergus, Fall, Minn.; W. W., Canalou, Mo.; J. P., Hornbeck, La.; J. E. H., Rochester, N. Y.; S. M. M., Rhinebeck, N. Y.; S. J. H., Toledo, Ohio; S. S., Williston, N. Dak.; W. M. F. & wife, Summit, Miss.; Mrs. J. H. S., El Dorado Springs, Mo.; V. K., Marion, Ohio; M. A. W., Springfield, Mass.; S. S., Arcadia, Kans.; Mrs. G. L., Seymour, Ind.; Mrs. G. R., Indianapolis, Ind.; J. T. G., Blackie, Alta, Canada; L. V. E., Los Angeles, Calif.; E. S., Cortland, N. Y.; S. A. M., Morris, Okla.; C. H. H., Louisville, Ky.; H. B. O., Richmond, Calif.; Mission, Koshkong, Mo.; Mrs. E. N. J., Madera, Calif.; E. D., Birmingham, Ala.; Mrs. S. T. D., San Marcos, Texas; Assembly, North Little Rock, Ark.; J. E. C., Cornwall, Ontario, Canada; L. M. C., Woodland, Calif.; S. S., Galena, Kans.; Mr. & Mrs. S. E. D., Shirley, Mont.; Mrs. S. W., Mammoth Springs, Ark.; Mrs. M. C. C., Wilcox, Nebr.; Mrs. E. K., Litchfield, Nebr.; Mrs. J. H. S., El Dorado Springs, Mo.; W. L. H., Houston, Texas; Assembly, Harvey, Iowa; J. C. S., Eustis, Nebr.; S. E. R., Monroe City, Mo.; M. R., Orrville, Ohio; A. & A. E. Porter, Ind.; E. S., New London, Conn.; B. P. A., Medford, Mass.; J. A., Ludington, Mich.; J. H., Ranger, Texas; "A friend," G. P., Olney Springs, Colo.
 \$4.55: S. S. Goose Creek, Texas.
 \$4.50: Assembly, Milan, Tenn.
 \$4.42: S. K. B. & wife, Couch, Mo.
 \$4.40: Assembly, Mercer, Mo.
 \$4.32: Assembly, Knoxville, Iowa.
 \$4.25: South Side Assembly, San Antonio, Texas.
 \$4.15: King's Corner, S. S., Spring Hill, La.
 \$4.06: Pent'l Assembly, Quinlan, Okla.
 \$4.00: D. M., Marion, Ind.; Mrs. S. C. H., Jesup, Ga.; Mrs. A. E. S., Ingleswood, Calif.; Mrs. A. A., Detroit, Mich.; As-

sembly, Luck, Wis.; Mrs. F. C., Witherbee, N. Y.; S. S., Pampa, Texas; M. B., Reedley, Calif.; Mr. & Mrs. D. R. U., Pottsboro, Texas; Assembly, Sunnyside, Wash.; Mrs. S. E. O., Indianapolis, Ind.; Mrs. R. D., Michigan, City, Ind.; Mrs. A. A., Detroit, Mich.; Pent'l Church of Christ, St. Louis, Mo.; Mr. & Mrs. E. L. B., Payson, Okla.; Mrs. E. B. B., New London, Conn.
 \$3.75: S. S., Goose Creek, Texas.
 \$3.65: Pent'l S. S., Gooding, Idaho; Mrs. J. C. M., Riverside, Calif.
 \$3.60: G. H. M., Sayer, Okla.
 \$3.50: A. E., Canaan Center, N. H.
 \$3.30: P. M. L., Cottonwood, Ala.
 \$3.25: Mrs. E. W., Salam, Ont., Canada.
 \$3.16: Ruby Assembly & S. S., Weskan, Kans.
 \$3.00: M. B., Fort Worth, Texas; J. L. L. & M. S., Minong, Wis.; H. H., Lake Tahoe, Calif.; H. E., Lancaster, Minn.; P. K. O., Harrah, Wash.; C. B., Manakin, Va.; S. S., Decatur, Texas; L. L., Pangburn, Ark.; Mrs. A. E., Akron, Ohio; C. M. R., Fort Smith, Ark.; Mrs. W. P. S., Kansas City, Kans.
 \$2.85: Assembly, Chickasha, Okla.; I. C. B., Deming, New Mex.
 \$2.75: W. S. A., Versailles, Ky.
 \$2.50: A friend, Caroline, L. I.; H. H. W., Breckenridge, Texas; W. H. P., Bayou Meto, Ark.; Mrs. I. T. W., Dewar, Okla.; Mrs. W. S. R., Hamlin, Texas; Mrs. C. L. B., Ocean Springs, Miss.
 \$2.43: Mrs. A. C. F., Farmersville, Texas.
 \$2.40: J. F., Ludlowville, N. Y.
 \$2.35: Assembly, Essex, Mo.
 \$2.00: Mr. & Mrs. C. E. B., Siloam Springs, Ark.; N. P., Springfield, Mass.; Mrs. I. P. H., Monroe City, Mo.; J. M. M., Jacksonville, Ark.; Mrs. P. P., Eldorado, Ia.; A. J. U., Rosalia, Wash.; F. G. C. & wife, St. Louis, Mo.; Mrs. J. S., Tulsa, Okla.; A friend, St. Joseph, Mich.; Mrs. T. W. W., Broken Bow, Okla.; W. H. C., Paragould, Ark.; S. S., Beaumont, Texas; R. M. W., Los Angeles, Calif.; Mrs. L. G., Rockbridge, Wis.; Mrs. M. L. F., Proffitt, Texas; Mrs. C. B., Hitchita, Okla.; S. W., Okmulgee, Okla.; For Jesus in India; E. J., Owassa, Ala.; Mrs. J. H. H., Boonville, Calif.; Mrs. E. R., Osborne, Kans.; R. L. C., Fostoria, Ohio; F. J., Evanston, Ill.; F. M. W., Smith Center, Kans.; Mrs. D. O., Princeton, Mo.; W. M. F. & wife, Summit, Miss.; G. U., Great Bend, Kans.; J. K., Kitchner, Ont., Canada; Mrs. E. E. E., Clifton, Tex.; C. W., Fayette, Ohio; T. C. A., Aberdeen, Miss.; Mrs. H. P. F., Cocheton, N. Y.; J. E. L., Chicago, Ill.
 \$1.83: S. S., Crane, Mo.
 \$1.80: E. L. C., Hutchinson, Kans.
 \$1.65: Versailles, Ky.
 \$1.50: A. W., Springfield, Mo.; J. G. B., Fort Smith, Ark.; E. L., Norton, N. Mex.; Pent'l Assembly, Willow Springs, Mo.; Mrs. C. F. J., Silverton, Texas.
 \$1.46: Mrs. A. C. C., New Castle, Texas;
 \$1.45: Mrs. A. V., Colorado Springs, Colo.
 \$1.40: Mrs. H. P. T., Fresno, Calif.
 \$1.24: Mrs. M. E., Christiansted, V. I., U. S. A.
 \$1.10: C. H., Flippin, Ark.
 \$1.05: E. E., Oconee, Ill.
 \$1.00: Mrs. A. R., Milwaukee, Wis.; J. O. B., Ozark, Ala.; Mrs. D. A. J., Badin, N. C.; Mrs. M. L., Aldrich, Mo.; J. L. P., Rosboro, Ark.; Mrs. M. E. W., Marceline, Mo.; Mrs. E. A. B., Whitman, Mass.; E. L. T., Calhoun, La.; Mrs. G. J. M., Los Angeles, Calif.; J. M. G., & wife, Troup, Texas; Mrs. T. D. S., Akron, Ohio; Mrs. J. B., Houston, Texas; Mrs. M. J. N., Wewoka, Okla.; J. H. Columbus, Ga.; S. J. M., Scranton, Pa.; M. R. B., Lowell, Ariz.; C. S. F., Humble, Texas; Church, Arecibo, Porto Rico; W. L. A. H., Hitchita, Okla.; Mrs. M. E. W., Marceline, Mo.; W. W. T., Oswego, Kans.; Mrs. I. G., Arcadia, Kans.; Mrs. J. C. M., Almena, Kans.; Mrs. H. B. A., Binghamton, N. Y.; Mrs. C. W., St. Louis, Mo.; H. S., Montreal, Quebec, Canada; G. F., Van Etten, N. Y.; Mrs. A. W., Springfield, Mo.; Mrs. D. A. J., Badin, N. C.; Mrs. I. D., San Jose, Calif.; W. G. W., Ellington, Mo.; J. E. N., Freeport, Ill.; Mrs. S. A., Caldwell, Texas; E. R., Pellston, Mich.; Mr. E. P. B., Wilmington, Del.; Mrs. J. W. B., Laurens, Iowa; Mrs. A. M. P., Akron, Ohio; J. H., Columbus, Ga.; A. L. S., Los Angeles, Calif.; D. W., Liberty Center, Ind.; Mrs. J. L. B., Elfridge, Ariz.; Mrs. D. A. J., Badin, N. C.; W. E., Los Angeles, Calif.; Mrs. N. G. B., Creal Springs, Ill.; W. D. Jr., Milton, N. Y.; Mrs. E. D., South Plainfield, N. J.; H. M., Pittsburgh, Pa.; Mrs. H. E. K., Jonesboro, La.; Mrs. A. S., Fremont, Nebr.; E. A., Stephen, Min.; Mrs. W. G., San Francisco, Calif.; J. E. D., Gracemont, Okla.
 \$5.48: Sums less than \$1.00.
 Total less \$502.41, amounts given direct to missionaries by assemblies ..\$3,590.23

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