



NUMBER 490

SPRINGFIELD, MO., MARCH 31, 1923

Subscription Price \$1.06  
Canada and Foreign \$1.50

## Now Is Christ Risen From the Dead

There were three hours of darkness on the earth when Christ was on the Cross. What about the following three days? The Saviour of mankind was dead. It was the darkest period in the world's history. Without God and without hope! The veil was rent in the Holy Place and there was no one to enter into the Holiest.

At creation darkness was upon the face of the deep and the Spirit of God brooded upon the face of the waters. But now the darkest ones of hell brooded over the earth. Hell held high carnival on the borders of the earth. "The heir is killed, the inheritance is ours!" The invasion commenced! The stone sealed! A guard set to prevent the inheritance being retaken!

But God was not dead, though the Heir was. "Thou wilt not leave my soul in hell" (hades). God was true to His promise. "Yet have I set my King upon my holy hill of Zion" (Ps. 2:6). The grave could not hold Him. The stone was rolled away, the soldiers had to go down, and Christ came forth.

No human witnessed it. The soldiers were as dead men. They never saw Him, though He was risen. And they fled. The place was no place for them. The supernatural scared those soldiers as nothing on earth could scare them.

God raised Him from the dead and loosened Him from the grip of death. He loosened those icy hands. He loosened Him from the tenacious grip that had snatched all mankind and held them all, with two exceptions. God raised Him from the dead, never to die again.

Christ is now become the firstfruits of them that slept, the first of the fruits, the first of the balance. "Because I live, ye shall live also." "Every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming. Then cometh the end" and the final resurrection.

As surely as man went down into the grave, so surely must man come out of the grave. For Christ went down into the grave as the last Adam; and He rose; and all will have to rise because He rose. "For as in Adam all die, even so in Christ shall all be made alive." No man is fool enough to dispute the first point. The elixir of life has never been found. Books on how to prolong life and on cures have to go. The writers die and the readers. The fact is universal—the death of the sons of Adam.

And the fact is also universal that in Christ all will be, have to be, made alive. The first fact seals the second fact. **As—so.** You cannot veto the first, neither can you veto the second. Man's duty is to decide in which class is he going to be—the resurrection of life or the resurrection of damnation? That's the problem—the serious problem. Not how to prolong life, but the quality of life you are living. Don't try to prolong the natural, but seek to procure the eternal life.

It is appointed unto men once to die, and after death, what? Don't shut your eyes, don't stop your ears, don't stultify your reason and stifle your conscience. After death, what? You have the power to say what.

## OUR RISEN CHRIST

Evangelist Smith Wigglesworth

Read the fourth chapter of Acts.

Today we praise God for the fact that our glorious Jesus is the risen Christ. Those of us who have tasted the power of the indwelling Spirit know something of the manner in which the hearts of those two disciples burned as they walked to Emmaus with their risen Lord as their companion.

Note the words of verse 30, "And when they had prayed, the place was shaken." There are many churches where they never pray the kind of prayer that you read of here. A church that does not know how to pray and to shout will never be shaken. If you live in a place like that you may as well write "Ichabod—the glory of the Lord has departed"—over the threshold. It is only when men have learned the secret of prayer, of power, and of praise, that God comes forth. Some people say, "Well, I praise God inwardly," but if there is an abundance of praise in your heart, your mouth cannot help speaking it.

There was a man who had a large business in London who was a great church-goer. The church he attended was beautifully decorated, and his pew was delightfully cushioned—just about enough to make it easy to sleep through the sermons. He was a prosperous man in business, but he had no peace in his heart. But there was a boy at his business who always looked happy. He was always jumping and whistling. One day he said to this boy, "I want to see you in my office." When the boy was in his office he asked him, "How is it that you can always whistle and be happy?" "I cannot help it," answered the boy. "Where did you get it?" asked the master. "I got it at the Pentecostal mission." "Where is that?" The boy told him, and the next thing was, that the man was attending. The Lord broke him up there, and in a short while he was entirely changed. One day, shortly after this, he found that, instead of being distracted by his business as he formerly had been, he was actually whistling and jumping. His whole position and his whole life had been changed.

The shout cannot come out unless it is in. There must first be the inner working of the power of God. It is He who changes the heart, and transforms the life, and before there is any real outward evidence there must be the inflow of divine life. Sometimes I say to people, "You weren't at meeting the other night." They reply, "Oh yes, I was there in spirit." I say to them, "Well, come next time with your body also. We don't want a lot of spirits here and no bodies. We want you to come and get filled with God." When all the people will come and pray and praise as did these early disciples there will be something doing. People who come will catch fire and they will want to come again. But they will have no use for a place where everything has become formal, dry, and dead.

The power of Pentecost as it came at first came to loose men. God wants us free on every line. Men and women are tired of imitations; they want reality; they want to see people who have the living Christ within, and are filled with Holy Ghost power.

I received several letters and telegrams about a certain case, but when I arrived I was told I was too

late. I said, "That cannot be. God has never sent me too late anywhere." God showed me when I went that something different would happen to anything I had seen previously. The people I went to were all strangers. I was introduced to a young man who lay helpless, and for whom there was no hope. The doctor had been to see him that morning and had declared that he would not live through the day. He lay with his face to the wall, and when I spoke to him he whispered, "I cannot turn over." His mother said that they had had to lift him out of bed on sheets for weeks, and that he was so weak and helpless that he had to stay in one position.

The young man said, "My heart is so weak." I assured him, "God is the strength of thy heart and thy portion forever. If you will believe God, it shall be so today."

Our Christ is risen. He is a living Christ who indwells us. We must not have this truth merely as a theory, Christ must be risen in us by the power of the Spirit. The power that raised Him from the dead must animate us, and as this glorious resurrection power surges through your being, you will be freed from all your weaknesses and you will become strong in the Lord and in the power of His might. There is a resurrection power that God wants you to have and to have today. Why not? Receive your portion here and now.

I said to these people, "I believe your son will rise today." They only laughed. People do not expect to see signs and wonders today as the disciples saw them of old. Has God changed? Or has our faith waned so that we are not expecting the greater works that Jesus promised? We must not harp on any minor key. Our message must rise to concert pitch, and there must be nothing left out of it that is in the Book.

It was winter time, and I said to the parents, "Will you get the boy's suit and bring it here?" They would not listen to the request, for they were expecting the boy to die. But I had gone to that place believing God. In Romans 4:17, we read of Abraham, "(I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were." God help us to understand this. It is time people knew how to shout in faith as they contemplate the eternal power of our God to whom it is nothing to quicken and raise the dead. I come across some who would be giants in the power of God but they have no shout of faith. I find everywhere people who go down even when they are praying simply because they are just breathing sentences without uttering speech, and you cannot get victory that way. You must learn to take the victory and shout in the face of the devil, "It is done!" There is no man who can doubt if he learns to shout. When we know how to shout properly, things will be different, and tremendous things will happen. In verse 24 we read, "They lifted up their voice with one accord." It surely must have been a loud prayer. We must know that God means us to have life. If there is anything in the world that has life in it, it is this Pentecostal revival we are in. I

believe in the Baptism of the Holy Ghost with the speaking in tongues, and I believe that every man who is baptized in the Holy Ghost will speak in other tongues as the Spirit gives him utterance. I believe in the Holy Ghost. And if you are filled with the Spirit you will be superabounding in life—living waters will flow from you.

At last I persuaded the parents to bring the boy's clothes and lay them on the bed. From the natural viewpoint, the young man lay dying. I spoke to the afflicted one, "God has revealed to me that, as I lay my hands upon you, the place will be filled with the Holy Ghost, the bed will be shaken, you will be shaken and thrown out of bed by the power of the Holy Ghost, you will dress yourself and be strong." I said this to him in faith. I laid hands on him in the name of Jesus and instantly the power of God fell and filled the place. I felt helpless and fell flat on the floor. I knew nothing except that a short while after the place was shaken, I heard the young man walking over me and saying, "For Thy glory, Lord! For Thy glory, Lord!"

He dressed himself and cried, "God has healed me." The father fell, the mother fell, and another who was present fell also. God manifested His power that day in saving the whole household and healing the young man. It is the power of the risen Christ we need. That young man is today preaching the gospel.

For years we have been longing for God to come forth, and, praise Him, He is coming forth. The tide is rising everywhere. I was in Switzerland not long ago, preaching in many places where the Pentecostal message had not been heard, and today there are nine new Pentecostal assemblies in different places going on blessedly for God. All over the world it is the same; this great Pentecostal work is in motion. You can hardly get to a place now where God is not pouring out His Spirit on hungry hearts. God has promised to pour out His Spirit upon all flesh, and His promises never fail. Our Christ is risen. His salvation was not a thing done in a corner. Truly He was a man of glory who went to Calvary for us, in order that He might free us from all that would mar and hinder, that He might transform us by His grace, and bring us out from under the power of Satan into the glorious power of God. One touch of our risen Christ will raise the dead. Hallelujah!

Oh, this wonderful Jesus of ours! He comes and indwells us. He comes to abide. He it is who baptizes us with the Holy Ghost, and makes everything different. We are to be a kind of firstfruits unto God and are to be like Christ who is **the** firstfruit, walking in His footsteps, living in His power. What a salvation this is, having this risen Christ in us. I feel that everything else must go to nothingness, helplessness and ruin. Even the best thought of holiness must be on the decrease in order that Christ may increase, and we live in another state, and all things are under the power of the Spirit.

Dare you take your inheritance from God? Dare you believe God? Dare you stand on the record of His Word? What is the record? If thou shalt believe thou shalt see the glory of God. You will be sifted as wheat. You will be tried as though some strange thing tried you. You will be put in places where you will have to put your whole trust in God. There is no such thing as anyone being tried beyond what God will allow. There is no temptation that will come, but God will be with you right in the temptation to deliver you, and when you have been tried, He will bring you forth as gold. Every trial is to

bring you to a greater position in God. The trial that tries your faith will take you on to the place where you will know that the faith of God will be forthcoming in the next test. No man is able to win any victory save through the power of the risen Christ within him. You will never be able to say, "I did this or that." You will desire to give God the glory for everything.

If you are sure of your ground, if you are counting on the presence of the living Christ within, you can laugh when you see things getting worse. God would have you settled and grounded in Christ, and it is only as you are filled with the Holy Ghost that you become steadfast and unmoveable in Him.

The Lord Jesus said, "I have a baptism to be baptized with; and how am I straitened till it be accomplished." He was assuredly straitened in the way, at Gethsemane, at the judgment hall, and, after that, at the cross, where He, through the eternal Spirit, offered Himself without spot to God. God will take us right on in like manner, and the Holy Spirit will lead every step of the way. God led Him right through to the empty tomb, to the ascension glory, to a place on the throne; and the Son of God will never be satisfied until He has us with Himself, sharing His glory and sharing His throne.

### THE FACT OF CHRIST'S RESURRECTION

"The best argument," it has been justly observed, "that has ever been written on the reality of the Christian religion, was written by the invisible hand of Eternal Power on the rocks of our Saviour's sepulchre." No soul need be in any doubt concerning the truth of the Christian Faith: **Christ is Risen.**

A well-known writer has said, "Every effect has an adequate cause. Every fact has a fact behind it that brought it into life."

Napoleon, one day, is master of Europe, allotting thrones at his pleasure; a few months later, he is pining as a lonely captive on a rocky islet of the Atlantic. Something **must** have happened between: what was it? Waterloo. Now see an infinitely more sudden and transcendent change. One day Jesus is hanging, denied, betrayed, gibbeted, forsaken; some weeks pass, hardly months, and He is worshiped as the Son of God by thousands. A fact of proportionate significance must have intervened. Something **must** have happened in between: what was it? **An empty tomb.** The angels at the mouth of the sepulchre said, "He is **not** here: He is risen."

"The watchers did quake, and became **as dead men.**" "Our Lord's resurrection had two immediate and opposite effects—dead saints became living (Matt. 27: 52), and living sinners became as the dead."

### GOD'S EARTHQUAKE

"Then the earth shook and trembled" (Psa. 18:7). "Hades shook beneath the rising tread of the Son of God, and faint tremors reached the surface of the world. The resurrection was the death of death, and the first installment (for the redeemed) of the obliteration of sin."

"What God asks for salvation is the acceptance of the resurrection and action upon it." "For if thou shalt confess with thy mouth Jesus as Lord, **and shalt believe in thy heart that God raised Him from the dead,** thou shalt be saved" (Rom. 10:9).

Christ purposeth a crop.—Rutherford.

## The Pentecostal Evangel

Published Weekly (50 issues a year).  
Stanley H. Frodsham, Editor.

Subscription price.....\$1.00 per annum  
Canadian and Foreign Subscriptions.....\$1.50  
Send International Money Orders or British P. O. Orders for 6/3.  
Reply coupons not accepted in U. S. A.  
Price of bundles, 12 copies, 24 cents; 25 copies, 45 cents; 100 copies,  
\$1.80. Club rates discontinued.

Entered as second-class matter June 25, 1918, at the post office at  
Springfield, Mo., under the act of March 3, 1879.  
Accepted for mailing at special rate of postage provided for in Sec.  
1103, Act of October 3, 1917, authorized on July 3, 1918.

GENERAL COUNCIL ASSEMBLIES OF GOD  
Springfield, Missouri, U. S. A.

E. N. Bell.....Chairman J. W. Welch.....Secretary

### HE IS RISEN! HE IS RISEN INDEED!!!

This was the salutation with which the early Christians greeted each other. One would meet another and would say, "He is risen!" And the other would reply, "He is risen indeed!" Is not this more edifying than our modern forms of salutation?

Can our imagination grasp the catastrophe, the disaster, it would have been, if Christ had not risen? Satan holding in the confines of death the Son of God, the Son of man, the Author of life. Satan holding Christ as a hostage against God. He could then have dictated terms to God. In time of war, an invading enemy takes prominent citizens of a city and holds them as hostages. If the inhabitants revolt or in any way molest the troops, the hostages are executed. But, praise God, we read of Christ, "whom God raised up, having loosed the pains of death, because it was not possible that He should be holden of it." Death had to loose its clammy hand upon the body of Christ, and Satan had to give up Him whom he thought he had destroyed forever.

Wonderful and marvelous was the incarnation of Christ, but the triumphal culmination of it was His death, burial, resurrection, and ascension. Was it an easy matter for God to raise Christ from the dead? In Ephesians 1:19 we read, "According to the working of his mighty power, which he wrought in Christ, when he raised him from the dead," or, as Weymouth translates it, "the transcendent greatness of his power." Why was this tremendous power required? First, Satan was a powerful enemy; he hated God and sought to hold the heir, so that the inheritance could be his. Second, according to Ephesians 2:5,6, we read, "Even when we were dead in sins, (God) hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." So the tremendous power put forth by God to raise Christ from the dead, overcame the united opposition of hell, and also raised every single believer before and since Christ's crucifixion to the heavenly places in Christ Jesus.

You say, "I do not feel it." You are not required to. Believe it and it will be made real. God has done more for us than just raise us—He has made us to sit in heavenly places in Christ. The resurrection links us to our ascended Lord. Praise God, there are thousands of Evangel readers who know what it is to have the heavenly experience, not only in their spirits, but actually their bodies are continually dominated and operated upon by the Spirit of God. Christ the Head, who has received the promise of the Father, by His Spirit actually comes into and manifests His power upon these human bodies of ours, giving us a supernatural lightness, hind's feet, and filling us with resurrection life.

The longer I live, the more wonderful it seems to me, that these human frames of ours can come directly under the control of the Spirit of God and experience manifestations which we know are supernatural. Most of our Christian life is a life of faith. The just shall live by faith. Christ, in John 7:37, 38, said that believers should have the Spirit flowing out from their innermost beings. This could not take place, however, until Christ was glorified. After Christ was ascended, He was lost from sight to the apostles. Where had He gone? Had He reached the throne of God? Had He been glorified by the Father? The Spirit descending on the day of Pentecost and filling their innermost beings was proof positive that Christ had reached the throne of God, and had been glorified. Today we see people baptized in the Holy Spirit, and their bodies, tongues and voices are moved upon in the same manner as on the day of Pentecost. We have here twentieth-century evidence that Christ is risen from the dead, that He lives, that He is glorified by the Father, because saints today are receiving identically the same supernatural power flowing out of their innermost beings.

Now is Christ risen from the dead, and we are risen with Him. Live as those alive unto God.

Arthur W. Frodsham.

### THE RESURRECTION MESSAGE

#### Evangelist Billy Black at the Springfield Assembly

"Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father: and to my God, and your God" (John 20:17).

The thought suggested in this text is **sonship**. The death and resurrection of Christ had brought His disciples into a new relationship. It is beautiful to study the seven last words of Christ on the cross, and these first words spoken after His resurrection. They are words that stimulate faith.

It is a wonderful thing to be a child of God. It is one thing to have a theoretical knowledge of sonship, and another thing to have an experimental knowledge. Some of God's children seem to lack the clear assurance they should have regarding their relationship with God, and this lack brings many defeats.

Brother Shepherd, of Los Angeles, tells a story about himself when he was a boy. He and his brother were once out on the farm, and as he was throwing stones, he killed a favorite white duck belonging to his Grandma. He knew that if it was known he would get a good dose of hickory. He buried the duck and said to his brother, "Promise me you won't tell Grannie." After that, whenever he got anything nice for himself, his brother would say to him, "You give me that or I'll tell Grannie that you killed her favorite white duck." One day Grannie was in a very good humor and the young culprit sidled up to her. He said to her, "Grannie, do you love me?" She said she did. Then he told her he had done something very wrong, that he had flung a stone and it had killed the white duck, and then he had buried it, and now would she please forgive him. Grannie forgave him.

The next day this boy made a trade for a fine jack-knife. It surely was a beauty. His brother saw it and said, "You give me that jack-knife. If you don't, I'll tell Grannie you killed her white duck." The boy

answered, "You're too late. I've done told her myself."

We do not know our privileges as children of God. How often Satan will browbeat us and defeat us, just because we do not know who we are. If your sins have been washed away in the blood of Christ, if you have accepted Christ Jesus as Lord, dare to believe that you are indeed a son of God.

One of the first things lost in the fall was relationship with God. Our Lord Jesus came to bring this back. The new birth is not simply an allegory or a fable. It is a glorious experimental reality in the soul. A real miracle is wrought within. Behold, what manner of love the Father hath bestowed on us that we should be called the sons of God. God the Father becomes our nearest relative. God has the first demands on our life; before wife or husband, father or mother, son or daughter.

It is a fact that God as a Father has those father feelings for His children known only to a father. I never knew what this was until I heard the cry of my own child for the first time. That cry sent a peculiar something up and down my spine.

Wife and I were in Banff one summer, and we were watching a robin. A squirrel had robbed its nest and she was chasing him up and down and pecking at him for all she was worth. At one time I was in Wisconsin, and had gone out into a field to pray down a sermon. I sat under a certain tree, when suddenly a bird began pecking at my head. She did not care whether I was a preacher or not, she just went after me. I saw three little bills and I understood that I was counted as being dangerously near her little ones, and so I had to be driven away.

If God has put this instinct in birds and animals—and the Bible gives us a picture of a bear robbed of her whelps as a special object of terror—how much greater care and interest must He have for you and me? The trouble is that we don't half believe in His love.

As you study this resurrection story, you see Mary somewhat excited. The body she had come to seek was missing, the tomb was empty, and she was making enquiry of one she thought was the gardener for the body of the One she loved. But when Jesus said, "Mary," how her heart must have leaped with joy. She would fain have kissed those sacred feet, but the Master said, "Touch Me not, I have not yet ascended to my Father." And He taught her that just as God was His Father, so surely and positively was He her Father, too; that His God was her God, too, and He commissioned Mary to go and pass the message on to the brethren.

Individuals and sects would like to get a patent or a copyright on this. But, praise God, you cannot get a monopoly on the grace of God. And I can put out my little chest and glorify God for the fact that the Father of our Lord Jesus Christ is my Father, too; that the God He worshiped is my God, too.

A trapper in the northwest of Canada went out to set his traps. A blizzard came on and he could not get back to his wife and children. She was in a house with two children and they soon ate up their scanty supply of food. In vain they waited for the return of the trapper. That mother wanted to keep her children alive, and when there was no food left she took a knife and stuck it deep into the flesh of her own body in order to provide by this means food for her dying children. If an earthly mother, in her parental instinct and her deep love for her own, should go to such lengths, how much more will our heavenly

Parent provide for His own? He's a Father. God has great love for His children. You had better keep your tongue off them. He'll chasten them when they need it.

You take an old bachelor or an old maid, how their nerves get unstrung when there are children around the house. They will say, "Those are the most awful children I have ever seen. I have never known such a noisy crowd." But Mother will go on with her work unconcerned, and Johnnie can be performing all kinds of stunts, and Mother does not hear it. She has parental patience. And God our Father knows how to be patient with His children. In my own case, I can never praise God enough for His infinite patience and longsuffering with me. May God give us a vision of His great love for His own. He always desires the best for us. His way is always the best. You will always come out on top if you keep in His will.

So Jesus sent Mary to the brethren with this stupendous thought, "I want them to understand that just as God was My Father, even so now He is their Father." And He would further have us to understand that this same wondrous, divine relationship can be ours as our faith rests in what He accomplished by His death and resurrection. He had a supernatural birth, and we have had a supernatural birth, too. He was caught up to heaven, and we are going to be caught up too one of these days.

Divine healing comes to us on the basis of sonship. Could you think of a father who had a means of curing disease, and would not cure his own sons? A mother, when her child is sick, will suffer as much as the child. On the basis of sonship you can claim divine healing from God. Sonship is the basis of our prayers. The first sentence in the prayer Jesus taught His own disciples was, "Our Father."

In revival work it is peculiar to notice the backsliders. When they come back you almost invariably hear them praying, "Our Father." The sinners pray, "O God, be merciful to me a sinner," but the prodigal cries, "Father!" I know that our God has a specially tender spot in His heart for the prodigals. He deals with the backsliders in a way different from that which He takes with the ungodly sinners. Our feelings may change, but sonship always remains the same. When the clouds are dark, when the battle is going hard, I am glad to remember that I am a son of God and that this relationship does not change.

So many get into a dark place where they think that God has forsaken them. Feelings may go up and down, but hold a little steady; Father never changes. May the Lord help us to get down in our hearts the realization of what we are. He who withheld not His only begotten Son will withhold nothing from His own. Cast all your care upon Him. He careth for you.

The soldiers preached the resurrection to the priests. Hell ends by confounding itself. The empty tomb was never denied by friend or foe in the first century.

We warmly invite friends in all parts of the country to send in spiritual articles and items of interest. Our readers complain when articles are too long, so that it is best for the articles not to contain more than eighteen hundred words.

Self-love is one of the devil's most effective nets.

## THE CLEANSING OF THE TEMPLE

### Notes of an Address Given in Toronto by Miss N. Moomau, of Shanghai, China

In the history of the children of Israel there were three great revivals. The first was in the time of Hezekiah, and the Word says in 2 Chron. 30:26, "So there was great joy in Jerusalem, for since the time of Solomon . . . there was not the like in Jerusalem."

The second was in the time of Josiah, which surpassed the first, "And there was no passover like to that kept in Israel from the days of Samuel" (2 Chron. 35:18).

The third revival surpassed the former revivals. "For since the days of Joshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness" (Neh. 8:17).

In each instance there was a getting back to the Word of the Lord, each revival going deeper and finally getting back to the primitive glory of Canaan.

When Hezekiah came to the throne he found the doors of the temple closed, the lamps put out, and no one to burn incense and offer burnt offerings in the holy place, and because of this the wrath of God was upon Israel and the Lord delivered them to trouble, to astonishment, and hissing. There had been two hundred thousand women and children taken captive, and, in one day, one hundred and twenty thousand slain by their enemies; because they had forsaken the Lord their God.

It is said of Hezekiah, "He did that which was right in the sight of the Lord according to all that David his father had done." Hezekiah began at the right source and said to the Levites, "Sanctify now yourselves and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy place." And we read in 2 Chron. 29:15, 16, "And they gathered their brethren and sanctified themselves. . . . And the priests went into the inner part of the house of the Lord, to cleanse it, and brought out all the uncleanness that they found in the temple of the Lord." Also ch. 30:14, "They arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron." After this was done they killed the passover and they kept the feast of unleavened bread with great gladness, and making confession to the Lord God of their fathers. "So there was great joy in Jerusalem: for since the time of Solomon, the son of David, King of Israel, there was not the like in Jerusalem" (v. 26).

Many are praying for a revival, but the revival has not come, because, as a movement, we have failed to meet the conditions. Someone has said that formality and pride are killing Pentecost.

Hezekiah, in his plan of preparation, began by sanctifying the Levites. Judgment must begin at the house of God. In the majority of our assemblies, we have become almost as formal in our worship as the dead churches. In the earlier days of Pentecost, the Holy Ghost was accorded the right of way, and man-made programs were not known; the LORD JESUS CHRIST was exalted in the assembly as its living Head and man retired in the background. The Lord wants to sweep away everything in our service which caters to the carnal mind, and bring us back to the simplicity of Pentecost and to the old paths of holy living and Holy Ghost preaching and apostolic church discipline. It is God's purpose to cause us to measure up to the Word.

Human sympathy and tolerance of sin have been substituted for Bible instruction and much-needed rebuke. Have not some of our shepherds come short of love for the authority of God's Word and zeal for His glory? The Bible plainly declares: "If any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no not to eat." In Matt. 18:15-17, we find God's method of discipline in dealing with a brother who sins against another, If the offender stubbornly refuses to repent and get right with God, "let him be unto thee as a heathen and a publican."

If there are those who are bowing down to the god of fashion in this wicked and adulterous generation and bringing reproach to the cause of Christ, and hindering the power of God by attire which is an offense against common decency, should they not after faithful and tender dealing, be classed with the company above mentioned, and be dealt with accordingly? In cases of necessity, surely it is better to lose half of congregations than to retain those who are hinderers of blessing to others.

The Word plainly says, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?" "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." "And be not conformed to this world." The Bible has given us the clearest light on this subject. In 1 Tim. 2:9, 10, it is written, "In like manner, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or costly array; but which becometh women professing godliness with good works."

I have seen young women in modern dress who expect to go to the foreign fields as missionaries. Were they to come to Shanghai, our native Christians, uniformly modest in dress, would proceed to deal with them exactly on the same ground as heathen and unbelievers. Is it not a shame that young women in low-necked blouses and short skirts who look like the modern flapper, are permitted to appear on the platform, which should be held sacred, and allowed to lead in public worship, singing the songs of Zion? The Bible says, "Be ye clean that bear the vessels of the Lord." Some young ladies professing the Baptism of the Holy Ghost, when reprov'd and exhorted because of immodest apparel, are apparently unmoved, and take refuge behind the example of older members in the assembly who are quite as worldly in their dress as themselves.\*

Is it not time for Bible discipline to be put in practice and a real house cleaning begun?

Praise God, the old Book tells us the kind of men who are eligible to fill the offices of deacons and elders: "One that ruleth well his own house, having his children in subjection with all gravity." "Even so, must their wives be grave, not slanderers, sober, faithful in all things" (1 Tim. 3:4-13).

Hezekiah's words were, "If ye turn again unto the Lord, your brethren and your children shall find compassion before them that led them captive, so that they shall come again into this land: for the Lord

\* There are those who say they believe in the Lord's showing people about worldly conformity; but if there was a member of the assembly who committed theft, they would not wait for the Lord to show them, but would proceed to deal faithfully with such.

There are those who indulge in worldly dress who say that when the Lord shows them they will walk in the light. It seems strange that people can discern without any special revelation that to disobey the command, "Thou shalt not steal," is sin, and yet want a special revelation regarding worldly conformity so clearly stated in 1 Tim. 2:9, 10.

your God is gracious and merciful, and will not turn away his face from you, if ye return unto him." How true it is that many of our loved ones are in captivity! But if we walk in obedience, abiding in Him and His Word abiding in us, we can ask what we will and it shall be done unto us. And these captives shall be delivered.

With an assembly in an unclean condition, is it any wonder that God hath delivered it to trouble, to astonishment, and to hissing? In 1 Cor. 11:27-30, we have these solemn words, "Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep." Is it any wonder that many are weak and sickly among us, and that many die? "For this cause," because we do not examine ourselves and because the officers of the church neglect to enforce discipline. "For if we would judge ourselves, we should not be judged. But when we are judged we are chastened of the Lord, that we should not be condemned with the world."

The Passover could be eaten only by those who had put away all leaven. If they did not put all leaven out of their houses, they were cut off from Israel. So should we be prepared to partake of the Lord's Supper.

May the Lord stir our hearts, as He did Hezekiah's, to cleanse the temple—to go into the inner part of the house of the Lord and bring out all uncleanness, to bring the whole burnt-offering of perfect dedication of spirit, soul, and body in unreserved surrender, and when the precious Blood cleanses from all sin and uncleanness we can offer the incense of praise in the holy place.

When we get to the place of willingness to sacrifice our ease and spend days and nights of earnest prayer and intercession, then we shall see the fuller manifestations of the graces and gifts of the Spirit which will bring back the King.

### A VISIT TO HEADQUARTERS AT SPRINGFIELD

Machinery, paper, type, quarterlies, and books—all inanimate matter! Can there be any spiritual life at the headquarters of the General Council of the Assemblies of God? Before speaking of the Gospel Publishing House, we will visit the local Pentecostal Church at Springfield. This church has to a great extent been built up by the coming of the Gospel Publishing House to the city. The two are linked up together. One is part of the other. There was certainly life, power and spiritual force manifested in the assembly.

The writer was asked to take the Bible class for young married people that is conducted by the editor of the Evangel. The superintendent of the Sunday school is the manager of the printing department. The chairman of the Council, E. N. Bell, conducted the Senior Bible Class on behalf of Brother Welch, who was away dedicating a new church at Alton, Ill. There were other members of the Gospel Publishing House staff who had classes. There were between 150 and 160 scholars and teachers present. Good order and a spirit of reverence was noticeable.

A very helpful service followed, which was well at-

tended, and the presence of God was manifest. A spirit of sweet fellowship was enjoyed at the communion service.

The place was crowded for the evening service, people having to stand at the back. Sister Frey gave a touching address on the love of God. At the altar call, one saw young and old seeking God. The power of God was manifest and God blessed several in a wonderful way. From the testimonies that had been previously given, we learned that the Spirit of God had been manifested in healing and blessing many during the preceding week. The singing, under the direction of Brother Willard Peirce, was hearty, inspiring and soul-stirring.

### Monday Morning at the Publishing House

At 7:45 a. m., the whole of the staff assembles for prayer and praise. It was the writer's privilege to address these workers. It was a joy and pleasure to recognize that most of the staff had been at the services on the previous day. Some had been mightily under the power of the Spirit of God, and some in various ways had helped in the work of the Lord. The same life that was manifested in the assembly was to be seen in the Publishing House. The spirit of joy and life of that day had been brought over into the so-called secular work of the business house. As they sang, "Joy Unspeakable and Full of Glory!" the sight of the staff clapping their hands, their faces shining, and the glad note manifested, gave the lie to the statement sometimes made that organization kills spiritual life. I am sure that the great Evangel family will rejoice as I did to find that headquarters is alive spiritually, and that the Pentecostal fire is burning, that the joy of the Lord is manifest in the lives of those who are doing the routine work in order to extend the kingdom of God and carry this glorious message of the Latter Rain by means of paper, tract and book to the very ends of the earth.

—A. W. F..

### A WEEKLY FROM NOW ON

With this issue the Pentecostal Evangel becomes a weekly paper once more. In 1916 and 1917 the Evangel was published as a sixteen-page weekly paper, but in 1918, when the price of paper increased one hundred per cent, it was deemed wise to bring out the paper every alternate week. The price of paper is still about fifty per cent above the 1916 price, but we believe the time has arrived when we should go ahead in faith and make the Evangel a weekly paper again, and here we are with the first weekly number.

At the time we are writing a new press is being erected, and it should be ready in three days' time to print this issue of the Evangel. This press is a present from the Evangel family, and we want to say a very hearty THANK YOU to all the kind friends who have contributed to provide us with this great acquisition to our plant. And we are not unmindful to thank the Lord for supplying this need.

Pray for us, brethren, that the Lord will enable us to make the paper all it should be, that it may ever glorify Him, edify His saints, and lead sinners into the way of life. Our aim is to preach not ourselves, but Christ Jesus the Lord, and to present the whole Gospel as it was preached in the early days of the Christian faith, and not omit one single item mentioned in the New Testament. We believe in the whole Bible for the whole man.

## -:- QUESTIONS AND ANSWERS -:-

Conducted by E. N. BELL

2034. Are we exempted from paying tithes on account of owing debts? Are tithes a debt we owe the Lord? If so, shouldn't we pay the Lord first, regardless of other debts?

Yes, we actually owe God our tithes, and our obligations to God should be met first. Those who are true to God, and believe His promise to prosper them, will find that they will be able to pay their debts quicker by paying tithes than they will by robbing God of His dues to pay debts owed to others. This has been tested out and found to be true.

However, if we had contracted to build a house, for instance, and had bought materials to build it with, we should first pay for these materials and for hired labor, and only pay tithes out of what is left. What is left after paying for materials and hired labor is all the income that we receive from the job. But we must not pay ourselves for our labor as a cost of the job. We are not hired in such a case, and the pay for our labor is income.

2035. Who was the young man spoken of in Mark 14:51, 52?

Nobody knows exactly who he was, but he is generally believed to have been Mark himself, the writer of this gospel.

2036. Please explain John 11:26—"whosoever liveth and believeth in me SHALL NEVER DIE," and 1 Thess. 5:23—"I pray God your whole spirit and body be preserved blameless unto the coming of our Lord Jesus Christ." Is there an everlasting life for this body, so that the children of God don't have to go through the grave?

No, there is no promise in the Scriptures of everlasting life to this natural body. Those who die in Christ will be resurrected, and their glorified bodies will live forever, and those of us who by the nearness of the Lord's return live till the Rapture will have these natural bodies changed into glorified bodies, and these glorified bodies will then live forever.

But eternal life to the body in the present state and without death is never promised in the Scriptures, and all who ever believed such have died just the same as others. As the result of sin, death has been visited upon man, both physically and spiritually. Through the death of Christ, when we are regenerated we are restored to spiritual life, but only at the Rapture or at the Resurrection of the saints do we get restored to eternal bodily life. However, God is able even now to touch our bodies by His power and heal them.

You notice in verse 25 that Jesus said, "He that believeth on me, though he were dead, yet shall he live," and some of the original texts make the next verse read, "And whosoever liveth AGAIN and believeth on me shall never die." If this

word "again" is the correct Greek text, then the passage would be plain that Jesus means to say that believers shall live again by being resurrected, and that when they are resurrected they shall never die any more. Others take this passage to mean that whosoever liveth, that is, whosoever is alive at the return of the Lord, shall never die physically, but will be given a glorified body. But just as the text stands we can easily understand that "never die" does not apply to the body, but only to our spirits. That believers do not die in sin or die spiritually.

In 1 Thess. 5:23, the word "preserved" does not mean "kept alive." It has the modifying word "blameless." The prayer is that we may be kept blameless, not that we may be kept alive. Then the expression "unto" is better translated "at." So the prayer is that we may be found body, soul, and spirit "blameless at the coming of the Lord." Jesus says those who believe in Him shall "never hunger" and "never thirst," yet no one thinks of applying this to the body. Why, then, apply the similar expression "never die" to the body? All history and facts in life disprove both alike as applied to the body. They all apply only in a spiritual sense. Yet believers are always alive unto the Lord (See Luke 20:38). Read John 6:27-63, and note how "never die" develops in the chapter so that we see it applies not to natural death. The explanation of Jesus that they shall never die or that he shall not lose those whom the Father gives Him is given in verses 39 and 40, and is because He will "raise them up at the last day." If the body never died, it would need no "raising up." The body lives eternally only through the resurrection or by change at the Rapture for believers then alive. There is no eternal life promised to the body in its present, natural state.

2037. Is it right for the servants to partake of the Lord's Supper before serving it to others?

Christ was the first who served the Supper, and if He partook of it first, this would constitute an example for the ministers who serve to partake first. The Methodists generally hold this view, and the ministers partake first. The Baptists hold that, as servants, and to inculcate unity, the ministers should partake last. We Pentecostal folk do not contend over such matters when there is no thus-saith-the-Lord. If the servants voluntarily partake last, this would show a good spirit, and, personally, as a minister, I prefer to partake last. But if the members should insist on being first, this would spoil the matter for them, because it would show a lack of humility and an unwillingness to be last. Let all keep humble, and let there be no contention over this matter, we beg in Jesus' name.

2038. Will the Bride of Christ be made

up entirely of Gentiles, and only Gentiles go up in the Rapture and be at the marriage supper of the Lamb?

If only Gentiles are to be at the Marriage Supper, I am sorry for Jesus, for He is a Jew, and that would cut Him out. As I read the Scriptures, it seems to me that all of those who meet the conditions of overcoming will be in the Bride, and I do not read that nationality of any kind is one of these conditions, or that nationality will bar one. However, some of the types imply quite strongly that the Bride will be Gentile, or mainly so. This fact of dominancy does not seem to me, however, to absolutely exclude Jews who may belong to the body of Christ, and who have met all the conditions of Bridehood. Likely the apostles will all belong to the Bride. But these matters should not be made a dogma, or a matter of contention and fellowship among us by either side of the question. Let us strive rather for the things that make for peace, unity, and the building up of the body of Christ, and the salvation of souls.

2039. Some say the nail prints will be in the hands of Christ and the print of the spear in His side throughout all eternity, while others believe that His glorified body will be perfect and unmarred. Which is correct?

It is rather strange how so many people can be so certain of things that are not written. I do not know which is correct, and I doubt if any other person does. After His resurrection He appeared at times with the prints in His hands, and at other times He seemed so perfect and like other men that He was not at all recognized. This would seem to indicate that Christ was able to appear in any form that suited His purpose, even though He had a real glorified body. When He returns to the earth the Jews shall look on Him "whom they have pierced" (Zech. 12:10). This implies that He will manifest Himself as the crucified and pierced one unto them. But in the first chapter of Revelation, John saw Him shining out in such Deity that no such imperfections of humanity are referred to. It is doubtful to my mind that Jesus will remain forever marred, and yet, in the economy of God it may be profitable for Jesus to manifest Himself forever on the side of His humanity as the one marred for us. Even though His body should appear perfect, as I rather believe it will, the fact of His crucifixion is an eternal fact, and we will get the same joys and benefits out of it as we would if Jesus stood with His gaping wounds before our eyes forever. Where God is silent, let us be charitable toward each other's views.

### PRAYER REQUESTS

All prayer requests sent in are remembered every morning in the editor's office, and each day a list of prayer requests is sent to the Central Bible Institute to be remembered at morning prayers.

### DIVINE HEALING NUMBER

Send for a bundle of the Special Divine Healing Number of the Evangel. The price of this 8-page issue is 25 copies, 25 cents (Canada, 29 cents); 100 copies, \$1.00 (Canada, \$1.15). Gospel Publishing House, Springfield, Mo.

**ANOTHER PROMOTED TO GLORY**

Brother J. A. Giddens of Tampa, Fla., a minister of the Assemblies of God, went to be with the Lord on January 22, 1923.

It was the privilege of this writer to be intimately acquainted with Brother Giddens for about 15 years. Many times we were together, in prayer, reading God's Word, conversing about the things of God, relating experiences, traveling, holding meetings, and preaching the gospel. I have seen him when sick, and very sick too, when tried, in ordinary things, and in severe ordeals, and in great blessing, and under almost every ordinary circumstance through which men are called to go. I have decided long since that there are just a few who, like him, can pull steadily through all of the difficulties of life with a victory that rises higher and more glorious to the end.

The friendship of such a man is a God given blessing; his life helps to confirm the Scriptures, and to demonstrate the spirit of the gospel on earth. Truly it could be said he was a living epistle. Men took knowledge of him that he walked with the Lord. He not only gave verbal witness to the truth of the gospel everywhere he went, but he carried an atmosphere of godliness that was a continual reminder of his Lord.

To Brother Giddens the religion of Jesus Christ meant that God and His will must come first. God was his most intimate friend and in knowing and serving Him, he found his greatest life pleasure. No sacrifice or service was too great for him when considering the pleasure of enjoying the full favor of the Master.

When, about fifteen years ago, he was convinced that the Baptism in the Holy Spirit was the full will of God for all His children, now just as in apostolic times, he did not hesitate, but immediately set his heart to seek for this experience. It meant much for him to take such a step. At such a time there are friends who will not understand, and there is a real heart crucifixion in choosing the close walk with God. Not many care to pay such a price and face all the consequences that may follow all these things. He carefully considered and deliberately cast his all at the foot of the cross. After much tarrying and waiting before the Lord with fasting and prayer, he was baptized with the Spirit. The result of this experience was a broader vision of God and things spiritual, a deeper desire for the salvation of souls, and that the gospel might go to the heathen in all the world, and that the coming of Jesus might be hastened. He could never have lived the life of devotion to his Master and His cause that he did without the Baptism of the Spirit. To him this was the full standard of the religion of the Lord Jesus Christ. He held to it and taught it to the end.

We believe that Brother Giddens would have liked to have his testimony on bodily healing passed on to the world. For many years he was to us a miracle, his body was frail and his constitution so weak. He had many attacks of severe illness when there seemed no chance for recovery, but by prayer and faith he held on and God raised him up and he

went on witnessing and preaching the gospel for years after almost any other under the same circumstances would have been in the grave. Such a faith! How many have been helped by his life and testimony will never be known until the day when God's books are opened.

He will be missed by many—his home circle and those who were neighbors, the church, the camp meetings, the missionaries, and others. But he has finished his work; he was ready, and went to be with his Lord. But we expect to see him when Jesus returns with His own. Until the time of our call may we be faithful. Be filled with the Spirit, oil in the vessels, lamps trimmed and burning.—Sam C. Perry.

**SUPERIOR, COLO.**—In a five-days revival here, two were converted, two received the Baptism in the Holy Spirit according to the Bible pattern, and five were baptized in water. The two are man and wife. They received the Baptism in the Spirit in the same meeting in which they were converted. They prayed right through. Praise the Lord! I had to break the ice in the lake to have the baptizing. The assembly here, recently set in order, is the result of a revival I conducted last July in the Baptist church building. About thirty have received the Promise of the Father since that time. Pray for adjoining mining camps.—Evang. Maxie A. X. Clark, 1900 Lawrence St., Denver, Colo.

## GOD'S FOURFOLD JUDGMENT-CALL TO PRAYER!

Down to 1913, a total of 188 periods of ten years each had passed into history since Christ's prophecy of **wars**, and **earthquakes**, and **famines**, and **pestilences**, (Luke 21:10, 11); but in not one of these 188 decades had occurred, **all in the same decade**, the worst in history of each of these four terrible scourges. Then came the 189th decade, and with it—

**1. The worst war** the world has ever seen, costing 10,000,000 lives and over \$200,000,000,000.

**2. The worst earthquake** in human history, the one in China December, 1920, "which literally shook the globe," and carried suddenly into eternity a quarter of a million lives. (Some authorities place the estimate far higher).

**3. The worst famine** "the world has hitherto known," that of Russia, in which millions perished miserably through starvation, and "added millions through starvation plus disease."

**4. The worst pestilence**, in some respects, known to man, world-wide in extent, and exacting a toll of full 12,000,000 lives. In the short space of twelve weeks nearly 6,000,000 persons died. In South Africa the mortality exceeded the combined mortality of three wars, and in India in a few months' time 5,000,000 deaths occurred.

Is it, or is it not, significant that all these prophesied judgments, **in their worst form**, should occur **in the same decade**?

"All these," said Christ, "are the beginning of sorrows." "But the end is not yet" (Matt. 24:6, 8).

If they are only the beginning, what yet must lie ahead, what but "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21)?

So is the Most High thundering at the conscience of mankind." It is **not man, but God**, who in Scripture (Luke 21:36) and in history (fulfilled prophecy) is calling to prayer.

**"IT IS A MYSTERY,"** says D. M. Panton, **"THAT THE CHURCH IS NOT PROSTRATE ON ITS FACE BEFORE GOD, so acute is the crisis, and so awful and imminent the danger.**

"If these are but preliminary travail-shudders—and they can be no more—what will be the birth agonies? It accentuates the tragedy though it but confirms the prophetic page) that a section of the Church of Christ, of unknown magnitude, while these thunders are actually in its ear, begins to tread the world's infidel way."

O Church of Christ, when **God** calls, wilt thou not answer? Must it be said **of you**, dear fellow-member of the body of Christ, and must it be said of the Church at large, as was said of Israel, that all day long He hath stretched forth His hands unto a disobedient and gainsaying people? Thousands are praying but are there not multitudes who are still indifferent?

Must **God** plead in vain? When **He** pleads, is it not time for **the Church** to answer? Yea, to cry mightily for revival, that it may be girded for the things that lie yet ahead? Ought there not to be prayer bands in every Christian community throughout the world, **pleading with God for revival of the Church?**

Thou, **THOU** who readest these lines, **"THOU ART THE MAN"**—the man to bow in heart-broken contrition before God, the man to call together for united supplication the faithful few in your community, the man through whose utterly yielded life God would begin a mighty work—in that one community for which under God **YOU** are directly and immediately responsible. God "now commandeth all men everywhere to repent" (Acts 17:30), but **"judgment must begin at the house of God"** (1 Peter 4:17).

**PRAY, O PRAY, FOR REVIVAL!**

## Little Is Much When God Is in It

A True Story by Mrs. Cyril Bird

### Chapter IX

"Cast thy bread upon the waters: for thou shalt find it after many days" (Eccl. 11:1).

Five o'clock? Yes, that is the last whistle. The bells are ringing in the engine room. They are pulling in the plank and the boat is moving out. "Throw off the ropes," cries the deck hand. Everything is in motion, and that large boat with its pleasure lovers and pleasure seekers, is plying its way through the water to the Beach. The band strikes up and many couples are wending their way to the dancing deck; groups of business men are seen here and there talking over the topics of the day; many are busy reading the evening papers. The popcorn boy and the ice-cream boy wend their way through the crowd.

Sister Abigail is also on this boat going to the Beach, where Iona is staying for the summer. Iona has been very ill, and Sister Abigail spends the nights with her, and is now carrying with her a basket of extras for the invalid, and, of course, is not without her bundle of tracts, for she feels she must use every opportunity to reach souls. And what an opportunity this is! So she passes in and out among the people, giving away her little messengers; among others is the tract about our conductor. Many receive one graciously, some with sneers, others with a toss of the head or a smile, but few refuse. She cares not; on she goes, saying softly to herself, "Thou knowest not which shall prosper; either this or that." And, "little is much when God is in it."

On one occasion she caused a sensation; while standing at the side of the boat, as it went dancing over the waves, gazing at the large expanse of water, she thought of these words, "Cast thy bread upon the waters; for thou shalt find it after many days." Quick as a flash she responded, "I shall literally do it! Messages have been sent in bottles from ships in distress and received somewhere, and I have a bottle in my basket, I shall put the tract about the conductor in it." So, deliberately taking out the bottle, she rolled the tract, taking care to have on the outside the title, "I am not going to a Christless grave. Are you?" She put it into the bottle, and placing the cork in, pounded it tightly on the boat's railing; then, after hesitating but a moment, while she had telephonic communication with heaven, "Father, use this message, for Jesus' sake," she threw the bottle adrift upon the waves. Many were the eye-witnesses; what can she be doing? What a crazy thing to do! Then there was the smile, the sneer, the criticism, out what does she care, while the little song of trust makes melody in her heart. He said, "Cast thy bread upon the waters; for thou shalt find it after many days," and will He not keep His word? So, with the thrush, she can sing:

"He'll do it, He will, He'll do it!  
Nor sings he his song in vain;  
For as oft as I hear the music  
It brings to my heart the word,  
'He is faithful who hath promised.'  
'I will do it,' saith the Lord."

Well, the summer passes by, and nothing seems to have been accomplished. Our little praying circle asks God to use the little messengers distributed in His name, and thus the trust is committed to His hands. A year has passed by, and still no news of results has come, but the text reads, "After many days." Is there just a little impatience during the waiting time? The thrush echoes:

"But listen! the song is changing,  
'Tis a note of impatience now.  
Quick! quick! quick! quick! he is saying,  
As he flits from bough to bough.  
And it seems to be only an echo  
Of some human hearts we know;  
They say, 'God will keep His promise,'  
But think the performance slow."

There is yet a little longer waiting, but the heart is learning to trust; yes, and is learning something more.

"For sweet is Thy will, O Father,  
And right is Thy chosen time,  
And again the thrush's anthem  
Is joyous, full, and free.  
He'll do it, He will, He'll do it;  
The Amen is said by me."

Eighteen months have passed now; a gentleman is ushered into the sitting-room. It is Monday morning. What could have brought such an early visitor? Surely something important! He looked at Sister Abigail for a moment, then exclaimed, "Yes, you are the lady I saw on the five o'clock boat every evening that summer. I watched you give out your little messenger's from time to time, and also watched the faces of the recipients, but no matter what their attitude, you passed on serenely, and one day I saw you do a very strange thing. You rolled up one of the little tracts, placed it in a bottle, corked it and threw it overboard, much to the amusement of the on-lookers. Well, I got so that I watched for your coming, and now I have my story to tell:

"I was in dire business difficulties, could see no way out, had not the courage to face my creditors and go down in disgrace, so determined to take my life, and again and again went to the Beach for that purpose, but was unable to carry out my purpose. Matters were getting worse; what was I to do? I was frantic. The day came when I knew that things could be kept quiet no longer; I was a ruined man, so determined to end all. I took a boat and rowed out on the lake, yes, I rowed and rowed waiting for the dark, when I could pull in the oars and

drift, drift whither I would. It is a tale often told, a boat upset, man lost, not an unusual occurrence, you know."

He went on to say, "Soon, soon all would have been over; the sun was setting, I pulled in my oars and began to drift, drift; happy release soon, death is preferable to disgrace! Still drifting and wondering when and where all would end, I saw that the moon was rising then and casting its rays of light over the water, and in that light I noticed something floating. I reached forth my hand instinctively and caught it, and behold it was a bottle. Instantly I thought, 'One of that lady's bottles.' Impatiently I knocked off the top with my knife, pulled out the little paper, and read that ominous headline, 'I am not going to a Christless grave. Are you?' Imagine how I felt if you can. It was the voice of God. I was stunned. Surely there was something worse than disgrace—a Christless grave—hell. I wavered but a moment; I could not, no, I could not go to a Christless grave. Pushing out the oars I rowed to the shore like one mad, rushed to my room, struck a light, and read the story of the conductor, his sudden death, his acceptance of the Saviour. I could endure no longer my suspense, unrest, agony of mind, but there and then accepted Christ as my Saviour, and found rest to my soul. 'What rest it is!'"

The next morning he arose, and still had the same difficulties to face, but he was a new man in Christ Jesus, and had the promise of his Lord to comfort him, "I will never leave thee nor forsake thee" (Heb. 13:5). Now he was eager to face his creditors, made no delay to call them together, told them his difficulties, and promised to pay every cent if they would give him time. They accepted his terms. He soon sought a position with the object in view, and is paying all gradually, adding, "As soon as I have settled all honorably I will publicly confess my faith in Christ."

Well, well, "little is much when God is in it," and that little tract, cast on the waters, has been found after many days. God said it, and it is true. He'll do it, He will, He'll do it. He did it. Praise His name! The would-be suicide is not going to a Christless grave. **Are you?**

### Chapter X.

It was only a day yielded to Him, placed in His control. Could He be unfaithful to that trust? Oh, no! God disposed the purposes of Sister Abigail that day, and directed her steps, causing her to take the right car at the right time to give the right message to the right man, and then, oh, then! see all that follows in train and fills our little volume. The tract telling of the conductor saved reaches the priest, who in turn reaches Sister Cautious. The tale told reaches the nurse, the cripple, the sick women, the priest's brother, and last, but not least, the man bent on suicide. Surely, when that day was yielded, God was in it, and man's busiest day is not worth that minute on the car.

We might go on to tell of Nellie and John, two who had contemplated suicide, and of two men in Toronto into whose hands fell the tract about the conductor,

all of whom God saved. And they are still living and trying to please their Lord.

But enough for this time. The tale of that day is still being told, and our Sister Abigail is living and going on with her work, valuing more than ever the details of her life. Shall not we, too, value the details of our lives? Oh, for hearts to see God in everything, knowing that

"No service in itself is small,  
None great, though earth it fill;  
But that is small that seeks its own,  
And great that seeks God's will!"

How much He can and does make out of our little! Do you not feel tempted to trust Him more? I do! Oh, let us make the little things in our lives tell for Him, for assuredly  
"Little Is Much When God Is in It!"

"I Am not Going to a Christless Grave, Are You?" so often alluded to in this story, can be obtained from the Gospel Publishing House, 15 cents per 100. Ask for tract No. 253, "Adventuring with Sister Abigail," containing further true stories on the same line, can be obtained for 25 cents per copy.)

**WESTERN WEST VIRGINIA AND EASTERN KENTUCKY DISTRICT COUNCIL**

This is to inform the ministers of this district that the second quarterly gathering of the ministers of Western West Virginia will be at Ronda, W. V., commencing Sunday, April 1, and probably continuing throughout the week. These quarterly meetings are for the purpose of further cementing the tie of fellowship that exists between us, as believers, and we trust that as many as can conveniently get here, will respond to the call. Evangelistic services each night. For further information write the secretary, H. L. Shumway, Miami, W. Va.

**NORTH CENTRAL DISTRICT CONVENTION**

beginning March 13 and to continue until April 8. Special revival meetings will be held in the tabernacle on Lake and Thirteenth Ave., S. Minneapolis, Minn. From April 3 to 6, inclusive, a meeting of the District Council will be held, to which the ministers and representatives of the assemblies are specially invited. Matters of importance to the work in general, such as Home and Foreign Missions, special evangelistic campaigns, etc., will be taken up. The assembly will do its best to provide lodging. Meals will be served on the freewill-offering plan. Assemblies and individuals are asked to cooperate with us in sending in offerings to help defray expenses, or in sending in food. For further information write N. G. Nielsen, pastor, 3001 E. Franklin Ave.—C. M. Hanson, chairman.

**NORTHERN CALIFORNIA DISTRICT COUNCIL**

The Fourth Annual District Council of Northern California and Nevada will be held at Glad Tidings Tabernacle, 1536 Ellis St., San Francisco, April 24-27 inclusive. An interesting and exceedingly profitable council is anticipated. Pastor A. W. Frodsham, of Fredonia, N. Y., is expecting to be with us. It is expected that W. K. Norton, of India, will be one of the speakers on missionary problems. Wide-awake speakers from far and near will deal with a variety of themes. Evangelistic services every night. Ordinations, reports from the field, and conferences on the expansion of the work will be in order.

The fourth successful school year of the Glad Tidings Bible Institute will draw to a close on April 27, when graduation exercises will be held in the Tabernacle.

A good delegation should plan to accompany every pastor or evangelist on the district. Come expecting a heavenly refreshing.—R. J. Craig, Chairman.

**CENTRAL DISTRICT COUNCIL**

The Central District Council, embracing the states of Ohio, Michigan, Indiana, and the northern half of Illinois, will hold its next session in Bethel Temple, corner Buckeye and Pulaski Sts., Dayton, Ohio, May 8 to 10. The Council will open its session Tuesday afternoon, May 8, at 2 o'clock. All ministers expecting ordination and persons desiring license to preach or expecting renewal of license should appear before the Committee. Further information, if desired, can be obtained by addressing the undersigned.—J. Narver Gortner, Chairman, 1412 East 57th St., Cleveland, Ohio.

**The Evangel in the First Century and Now**

Luke the physician, in writing to his friend Theophilus, said, "It seemed good to me" to write "of all that Jesus began both to do and teach." And thus we have the gospel. It is wonderful that Luke of his own free will gave us the gospel narrative, and yet at the same time was inspired by the Spirit of God. Later on he felt the same desire to write to his friend to tell him of the outpouring of the Spirit of God on the day of Pentecost and subsequently, and of how the Spirit of God worked through the apostles and others. The Acts of the Apostles was the first edition of the Pentecostal Evangel and Luke was its editor. What a marvelous record it was, and how we do thank God that Luke ever desired to write this account. But for Luke we would never have known about the Spirit's outpouring on the day of Pentecost, of God's visiting the Samaritans, the house of Cornelius, and the Ephesian brethren, infilling each with the Holy Spirit, of the mighty healings in the name of Jesus, or of the church government of the first believers. It was much for the early church to have such a record. What a loss it would be to us, as well as them, to be without it. But for the Acts of the Apostles, we doubt very much whether there would have been a Pentecostal movement today, and of course there would be no Publishing House at Springfield.

Bunyan tells of Christian's seeing, in the house of the Interpreter, a great fire burning. Satan comes with quantities of water and tries to put the fire out, but it burns the brighter all the time. What is the secret? Christian is taken to the other side of the wall and there he sees the Lord pouring oil on the fire, which causes it to burn brighter, in spite of the devil's efforts.

Today the devil is pouring out his vile literature in an attempt to quench the apostolic faith. Praise the Lord for the counteraction, the presses that are sustained by the Lord, those of the Bible Societies issuing the Bible in over seven hundred different languages, and those

of other houses that are publishing Christian literature. At the Gospel Publishing House it is estimated that three and a quarter million papers and tracts will flow from its presses during the next twelve months. But with a real effort on the part of Pentecostal saints, this can be doubled. Let us all do our part to counteract the flood of pernicious literature by stimulating the outflow of pure, full-gospel papers.

It meant much for the early days to have Peter's and Paul's Spirit-given sermons, and the reports from the field of the Holy Spirit's workings, and to see how the affairs of the church were managed; and it means much in these days for us to have a paper that endeavors to follow the apostolic model, publishing the sermons of men who are filled with the Spirit in the same manner as Peter and Paul, and the news of what the Lord is doing in different parts of the earth through the power of the Holy Spirit. You can do much to increase the circulation of this apostolic message. Although you may not be able to preach yourself, if you subscribe for the Pentecostal Evangel to be sent to a friend or neighbor, it will preach for you fifty times a year, and whether you are on vacation or unable to see your friend, it will preach just the same.

From now on (the Lord willing) the Pentecostal Evangel will be published weekly. Anything extra to pay for it? No. All we ask is that every reader will introduce another reader, and since "two are better than one," we would be very happy if every reader could send us two new subscriptions. Don't forget that our aim is to get all our Pentecostal assemblies to subscribe one hundred per cent strong for the paper. And we would greatly appreciate it if assemblies in addition to seeing that every family gets the paper, would subscribe for a roll for general distribution. The price of bundles has been reduced, so that 25 copies can now be had for 45 cents, and 100 copies for \$1.80.

You can use the form below.

Gospel Publishing House, Springfield, Mo.:  
Enclosed find \$.....for the following new subscriptions:  
Name.....  
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City.....State.....  
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City.....State.....  
U. S. A., \$1.00 per year; Canada, \$1.50 per year; Great Britain, 6/3 per year.

## MISSIONARY DEPARTMENT

All offerings for Foreign Missions and for 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.

### REJOICE WITH THEM THAT REJOICE

The apostle Paul has admonished us to "rejoice with them that do rejoice and weep with them that weep," and inasmuch as we have cause for real rejoicing this month we want you all to rejoice with us.

The real cause for rejoicing is that a new thing has been done this last February. For years February has been a poor month for missionary offerings. Our records show that for each year missionary giving took a slump in February of from \$500 to \$1500 until this year of 1923. We were forewarned and so took the matter definitely to the Lord in believing prayer. Others joined with us, and the result was that God touched hearts and missionary giving increased until there was a rise over the previous month of about \$130.00. The offerings for the month of January were \$12,688.57. The offerings for February amounted to \$12,822.49. The nearest approach to this amount was in February 1921, when we received \$9,286.89.

Few can appreciate the emotions of the Missionary Treasurer as the missionary offerings are watched from month to month. He knows that if we have a short month, the missionaries will only receive a short allowance. If we have a full month, the allowances to the missionaries will increase correspondingly. So it is our endeavour to encourage systematic giving that there may not be great fluctuations in the distribution of missionary funds.

We also have the records of the past years to guide us for the future. Our records show that in every year there has come a decrease in giving in the month of May. In one year, in the month of May, the offerings for missions dropped down \$6000 from the month of April. We do not want that to happen this year, and so we can all look to the Lord together that there will be no decrease this year, but rather an increase in giving that the work may not be hindered in any degree.—J. R. Flower, Treas.

### WITHDRAWS FROM ASSEMBLIES OF GOD

We regret to announce the withdrawal from the Assemblies of God of Frank O. Schroder of China. Brother Schroder applied for admittance to the General Council and received appointment for China while he was on the field. In sending in his credentials, he stated that he had nothing against the Council, and when pressed for a reason for his withdrawal he stated:

"The reason I applied for credentials was that we heard we needed a recommendation for the Governor in China, but not to join the organization. I did-

n't know at that time what the Council was but was glad to get a recommendation. As far as the Lord has given me light in the Word my withdrawal means absolutely free from organization."

Brother and Sister Schroder are now visiting the saints in Minneapolis and hope to be able to return to their field of labor in China soon.

### RETURNING TO AMERICA

Miss Mattie Ledbetter writes from China, "I will be landing in America February 26, leaving China February 10. I expect, the Lord willing, to spend three or four months traveling in the interest of our work. I will have with me my little Chinese girl, four years old. If any assembly wishes us to visit them, please write us in care of Mrs. C. J. Montgomery, Beulah Heights, Oakland, Calif.

### OPENS NEW STATION IN JAPAN

Miss Jessie Wengler, having been released from responsibility in Brother Moore's work, others having come to relieve her, has felt led of the Lord to open up work in Hachioji. Sister Wengler writes about this new field as follows: "Hachioji is a part of this vast field in Japan, a city of about eighty thousand inhabitants, situated about thirty-two miles from Yokohama, our former location. It is a thriving, bustling city, with only two churches, one a Catholic and the other a Holiness. We realize that this is a great opportunity to bring the Gospel Light to these hearts for whom Jesus died.

"It is a real step of faith for us to move to Hachioji to open a work, as we are alone and all the responsibility falls upon us. We must have Japanese workers. We must have a place for meetings. We must have a place to live. Finally, after much searching, we found a place which we believe is the place for us to begin. The first floor is a store, with two small rooms in the back, and one nice large room upstairs for living purposes. It is in a good location, just off the Main Street. We must have the down-stairs floored and fixed in proper shape for a Mission. We must have chairs and benches, Sunday School supplies, Bibles, Tracts and various other mission supplies before we can move on in this work.

"When you gather together in your various assemblies and have wonderful times of fellowship and great victory, will you not think of the Missionary who is alone in Japan, the only foreigner living in this large city, who must fight the battle alone. As you think and pray over this matter, surely God will give you a vision of this wonderful field of opportunity.

"We need a Japanese man to help us and a Bible woman. A Japanese worker (a man) must receive from twenty to twenty-five dollars a month, a Bible woman from fifteen to twenty dollars. This means much for us to meet, but our Heavenly Father is rich and He has promised to supply every need according to His riches in glory. If you feel to take the responsibility of supporting or partly supporting a worker, please designate same for Japanese worker. Hold us up in faith that His blessing may rest in a special way upon the Hachioji work.—Jessie Wengler, 43 Motoyokogama-cho, Hachioji-shi, Tokyo-fu, Japan.

### GREAT BLESSING ON THE DISTRICT COUNCIL OF SOUTH CHINA

Brother Geo. M. Kelley writes from South China, "Our District Council meeting was held here at Peniel January 9 to 12 and the general decision was that we had never had such a meeting as this. It excelled all the others in every way. The people seem to understand the spirit of co-operation as found in the Council as they never had grasped it before. To the Lord be all the glory.

"The first few hours were spent quietly in waiting upon the Lord. We spent the best part of two days in prayer and fellowship with the Father and as a consequence the Lord brought together His children, and on the second day there was a flowing together of all the saints. The evening following saw such a shower from the very presence of the Lord, just like we used to have it when Pentecost first fell. There was speaking in tongues and interpretations and the messages were very encouraging to those who would humble themselves in the sight of God. The following day we put things through in the Council meeting and things were cleared up that could not have come in any other way.

"One of the subjects for discussion in this Council was one that has been up repeatedly, the question of a Bible School. We feel that we need this probably as we need nothing else in the line of human help. But we came right up to the question that ever confronts us and that is the lack of men to take charge of this work. For the present, we were compelled to table the question until some men are forthcoming to reinforce our depleted staff. Who will come? There is a man from China calling 'Come over and help us!' Who will hear the call for recruits?

"It was decided that in future we would have a quarterly fellowship meeting. We believe that this is of the Lord and we look forward to this as a great means of grace to the mission in South China. God is working in the Mission. Pray for us."

Miss Ada M. Gollan writes from Liberia, W. Africa, "It is with grateful hearts we praise God for working in our midst. Recently I took a trip into the interior where a white face has never been seen, and here I preached, telling the story of Jesus for the first time to these people. Oh, how my heart did yearn over these poor heathen souls, who are so spiritually blind, though ready to hear the Gospel. It was very touching to have them ask to be prayed with for clean hearts. Do pray that the Holy Spirit will penetrate through their dark minds and reveal Jesus to them.

"We are building our new house. The frame work is now up and we are looking to the Lord for the necessary funds to complete it before another rainy season. We ask an interest in your prayers in our behalf and the salvation of precious souls in this dark land, and for courage to press through even if we don't always see results."

**BUILDING THE WALL IN TROUBLOUS TIMES**

Miss Jennie E. Kirkland, who has a man's job in Bettiah, where she is building a school for girls and a training school for Bible women, writes, "There are many times when we realize we could not continue were it not for the prayers of His people at home. From early until late, the hours of each day are full: two stations with a band of Indian workers, 'the care of the church,' the oversight of district and Zenanna work, with all the problems which come to one on the field. Added to this, living in crowded quarters, and not least, the strenuous building work.

"The Lord has been with us in power during the last year of building work, but we do not feel as strong for the coming year of building as when we returned from furlough and will be glad for definite prayer. The hot season will soon be on and the long hours of over-seeing the building of the houses needed for the large school calls for more than natural strength. But as I thought upon the new untried year on New Year's day the Lord spoke and with a wave of glory the words formed themselves into, 'Hitherto hath the Lord helped.' For the future He whispered, 'Jesus.' I saw in Him all I shall need, if He tarry, so it is with renewed courage that we begin the New Year of service. Praise Him!

"There has been a deep cry in our hearts from the first that our 'walls shall be salvation and our gates praise.' And on Dec. 22 a little company of Indian Christians, the heathen workmen and five missionaries gathered near the foundation of the house which is to protect the missionaries from India's heat, and while the corner stone with the inscription:

**ASSEMBLIES OF GOD MISSION 1922**

was being laid, divine blessing was invoked upon it, that from the very foundation the place might be 'salvation.' On the 25th, Christmas day, two of India's old people followed their Lord in baptism, an old man and his wife! Praise the Lord!"

**A WORD OF APPRECIATION FROM SISTER HARVEY**

I wish through the Evangel to thank all the friends for their words of encouragement. I have truly appreciated them, but because of all the extra work, I have not been able to answer them all personally.

I also wish to thank you for your prayers. If it were not for the prayers of the people at home I would never be able to go through this time of sorrow and loneliness. When I was too ill to pray for myself the Lord heard the prayers of the faithful ones at home and raised me up. I have again had a fresh touch in my body and am so much stronger. The Lord has wonderfully helped me and comforted my heart. In the hours of loneliness I realize that the friends at home are praying for me and I take courage.

I do not understand why the Lord should take me through the garden so often but I am determined by His grace to go all the way with Him. The Lord is more real and precious to me than ever before.

I ask you to continue to pray for me and the work here.—Esther B. Harvey, Nawabganj, Gonda District, U. P., India.

Miss Grace Kenning writes from Shansi, China, "Since New Year the Lord has stirred up the native Christians so that they have been going out two by two almost every day to the surrounding villages. Four couples generally go out, some to near and some to distant villages with the Glad Tidings. These who go out do not receive any wages but go out willingly for they have begun to realize that as they have freely received so they must freely give. It is wonderful the strength that the Lord gives them. One old lady, when at home, has no strength, but when she goes out to work for the Lord He gives her strength. Another woman who comes from a good family, never used to go out unless in a cart, but now she walks, sometimes two or three miles a day, to spread the Gospel. We are praying that the seed that is sown will bring forth much fruit for the Lord's glory."

**DISTRIBUTION OF FEBRUARY, 1923, MISSIONARY CONTRIBUTIONS**

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

Africa	
†E. E. Alger & wife, Liberia	\$ 70.00
†Jesse A. Barney & family	60.00
*Ruth Bender, Liberia	50.00
†Mrs. Jennie L. Bendiksen (*\$30 fare)	100.00
*A. F. Berg & wife, Congo	10.00
Ethel Bingeman, Liberia	10.00
†Joseph Blakeney & family, Congo	100.00
*Florence Brisbin, Liberia	50.00
*Tennie W. Carlson, Sierra Leone	50.00
†C. W. Doney, Egypt (*\$50.25 school)	120.25
Egyptian native workers	75.00
*Tennie E. Farnsworth, Sudan	50.00
Hannah James, Transvaal	35.00
Katherine Kirsch, Liberia	35.00
*I. H. Law for South Africa	613.65
*Bernice Painter, Sudan	50.00
*Margaret Peoples, Sudan	50.00
†I. M. Perkins & Wife, Liberia	70.00
*Perkins for native workers	70.00
A. H. Post & wife, Egypt	70.00
†Julia Richardson & co-workers, Congo	35.00
Hattie A. Salyer, Egypt	35.00
*I. Wilbur Taylor for Sudan work	152.89
Lillian Trasher, Orphanage, Egypt	35.00
†Mrs. A. E. Turney & family, Transvaal	70.00
*Harry M. Wright, Sudan	50.00
China	
*Carrie Anderson	30.00
L. M. Anglin (*\$181.00 orphanage)	251.00
†Blanche R. Appleby (*\$20 building)	55.00
†Myrtle Bailey	91.85
*Fred Baltau & family	213.00
†David Barth	50.00
*Ada R. Buchwalter	32.79
Harvey Chenoweth & family	70.00
Mrs. Ruth D. Cook	35.00
*Lloyd G. Creamer	136.60
†Emma E. Daab	35.00
†E. N. Davis & wife	70.00
*Alice E. Evans	25.50
Clinton E. Finch & wife	60.00
Ella Finch	35.00
Edna Francisco	30.00
†Esther M. Hanson	30.00
†H. E. Hanson & wife (*\$25 work)	95.00
*Hansen for Abraham Feng	15.00
Thos. Hindle & family, Mongolia	100.00
R. S. Jamieson & wife	70.00
†Geo. M. Kelley & family (*\$40.85 home, \$25 work)	210.85
*Kelley for native workers	87.00
Grace Kenning	35.00
Matrin Kvamme & wife	70.00
F. Harland Lawler & family	75.00
*Mattie Ledbetter (*\$12 baby, \$35 bldg.)	87.05
*Lavada R. Leonard's work	33.00
†Willia B. Lowther's work & evang.	50.00
Herman J. Mader & family	90.00
Mrs. Lillian B. Marston	35.00
*Mae F. Mayo	80.00
*Bella Militscher	45.00
*Hulda Needham Motor Boat	25.00
Mrs. Nettie D. Nichols & workers	70.00
†V. G. Plymire & family	70.00
†W. W. Simpson & son (*\$35 work and workers)	110.00
Geo. C. Slager & wife	70.00
J. R. Spence & family	75.00

†Marie Stepany & workers	48.00
Ethel V. Webb	30.00
†W. R. Williamson for China	50.00
†Mrs. Clara Jaycock Wyns	35.00
Anna Ziese	35.00
India	
Paul Andreasen & wife	70.00
†Almyra Aston	35.00
†Olga Jean Aston for Baby Nursery	66.31
*J. Edgar Barrick & family	92.00
Mary W. Chapman (*\$25 workers)	60.00
Susan R. Chester	35.00
W. H. Clifford & family	100.00
†Robt. F. Cook & family (\$30 girls)	100.00
*Herbert H. Cox (*\$200 Building)	300.00
*Sara Cox	139.00
†Barth Dean & family (*\$515.00 fare)	610.00
Mrs. Lillian Denney	35.00
Susan C. Easton	35.00
*Marguerite Flint, building	6.00
Bessie V. Gager	35.00
Hattie Hacker	35.00
Frances S. Harris	35.00
†Esther Bragg Harvey (*\$72 fare)	150.00
*Mrs. Harvey for outstation	31.50
Anna M. Helmbrecht	35.00
†Christina B. Heron	20.00
†L. M. Jacobs & family	105.00
Ethel M. King	30.00
*Jennie E. Kirkland for Bettiah	177.40
*Bernice C. Lee	50.00
Alex. Lindsay & family	70.00
Christina McLeod	25.00
Dick S. Mahaffey & wife	70.00
*Fred Merian & family	105.00
J. J. Mueller	50.00
*Boys' and Girls' Schools in India	250.00
Frank Nicodem and family	70.00
*W. K. Norton	42.00
Leonor H. Parker	20.00
Mattie Personeus	35.00
†Lydia Rediger	35.00
†Ruth Riggs (*\$2.20 orphan)	37.20
†Violetta Schoonmaker & family	140.00
Thomas Stoddart	35.00
Joseph Sugar & family	100.00
Niels P. Thomsen & wife	70.00
K. A. Timrud & family	50.00
Japan	
C. F. Juergensen & wife	75.00
Agnes Juergensen	27.24
†Marie Juergensen & work	35.00
†John W. Juergensen & family (*\$15 worker)	100.00
*Mae Straub	50.00
†Mary Taylor & family	60.00
Jessie Wengler	50.00
Miscellaneous	
†Tommy F. Anderson & family, Bolivia	110.00
H. C. Ball for workers in Mexico	100.00
†Forrest G. Barker & family, Peru	100.00
Geo. E. Blaisdell & wife, Mexico	60.00
Blaisdell for Mexican workers	75.00
A. Elizabeth Brown	35.00
†Paul Cragin & wife, Peru	70.00
†Frank Finkenbinder & family, P. R.	100.00
*Frank Fischer & family, Hawaii	75.00
*Ellis L. Griest & family, Venezuela	105.00
Pearl Hewitt, Hawaii	40.00
†Mrs. Flora Hogan, Peru	35.00
Mrs. Lena Smith Howe for Porto Rico	20.00
J. R. Hurlburt & wife, Peru	70.00
J. R. Jamieson & workers, W. Indies	200.00
*J. L. Lugo & family, Porto Rico	75.00
R. S. McBride & family, Argentine	75.00
*Yumna G. Malick, Syria	60.00
Chas. C. Personeus, Alaska	85.00
†Porto Rico Rest Home	150.00
Porto Rico work and workers	100.00
†Russian work (Varonaeff)	100.00
Neils C. Sorensen, Argentine	90.00
Alice C. Wood, Argentine	35.00
*Chicago Missionary Rest Home	42.75
*Matron Chicago Rest Home	1.00
*Special Return Fares Fund	1232.60
*Mission Station Building Fund	7.20
*Home Missionary Fund	43.33
*For German poor	25.00
To be distributed in subsequent months (Boyce)	50.00
Mexican Missions along the Border	
†R. F. Baker & family, Dallas	90.00
H. C. Ball & family, San Antonio	80.00
La Luz Apostolica (Spanish newspaper)	25.00
Mexican workers on border	99.85
*Alice E. Luce, Calif.	50.00
*Dr. Florence Murcutt, Calif.	50.00
All offerings designated for missionaries who are not members of the Assemblies of God have been placed in one fund and distributed as designated. These offerings were for the following:	
Paul Aenis, \$5; Gerard Bailly, \$35; Verna Barnard, \$5; Ada Gollan, \$60; Frank L. Boothby, \$10; Carrie K. Buckingham, \$5; Nina C. Englund, \$11; Elsie E. Fearey, \$18.28; Mrs. Jeanie Fisher, \$10; Wm. Hagan, \$7.60; Geo. Hansen, \$25; John D. James, \$1; Donald Lippolis, \$40; Gustaf S. Lundgren, \$8.80; Albert Norton, \$1; J. E. Norton, \$10; Mable Riggs, \$10; Minnie Schilgallis, \$20; Arthur Scott, \$1; Alice Tennant, \$10; W. M. Turner, \$90; Adah M. Winger, \$25; the total amounting to \$408.68.	
Total distribution for February	\$13,322.49
Minus amount taken from emergency funds	500.00
February Balance	\$12,822.49

## REPORTS FROM THE FIELD

**BAKERSFIELD, MO.**—I have moved to this place and am now engaged in a revival here. It is a new field, and I desire the prayers of the saints for the place. The blessing of the Lord has been upon the meeting from the first service.—Mose Willis.

**CANTON, OHIO.**—This assembly was set in order November 20, 1922 by Elder W. L. Brant, since which time it has grown from 14 to 52 members. In order to accommodate the increasing attendance, the saints purpose, the Lord willing, to erect a new church building at once.—Nathaniel F. Eby.

**KANSAS CITY, MO.**—The Lord is working wonderfully, saving souls, baptizing in the Holy Spirit, and healing the sick. We have about 60 pupils in our Sunday school. The mighty power of the Holy Spirit rests wonderfully upon our pastor, Brother Fields. Pray for greater things in this mission.—C. L. Kelly.

**SAN ANTONIO, TEX.**—Wife and I took charge of the down town work here December 8, 1922. Since that time about 20 have been saved, about 15 have received the gift of the Holy Spirit and many have been healed. Any of the Council brethren passing this way are welcome.—O. W. Edwards, Dist. Council Sec., 310 Omaha St.

**RAGLAND, W. VA.**—Just closed a meeting at this place. The dear Lord gave us a blessed time. One was filled with the Holy Spirit (Acts 2:4), 4 were baptized in water, the saints were built up, unbelievers were convinced, Jesus was glorified, and the devil defeated. For which we give all the glory to Jesus.—S. V. Harvey, Station B, Williamson, W. Va.

**ENTERPRISE, OKLA.**—The Lord is blessing in our midst. Brother Sanderson and wife, with myself, held a few-days meeting here. There are many hungry hearts here. Anyone in fellowship with the Council is invited to call to see us. We stand for the Council. Pray that God will save and fill hungry hearts here. Pray that I may do God's will.—Mrs. Connie Van, evangelist.

**BUNKER, MO.**—Brother W. H. Shands was with us seven nights during the month of February. The Lord put His seal on his labor. Four were saved; one received the Baptism. Brother Shands promised to come back this summer and we are believing God for a great ingathering of souls. The Lord is blessing at the different Assemblies in these parts. We were at Ellington for the fourth Sunday in February. There are a number of hungry hearts there. We are planning for another revival there in May, the Lord willing.—Pastor S. K. Biffle and wife.

**PARMA, MO.**—We have just closed another revival here, of 3 weeks. Nine were converted and reclaimed, 4 received the Baptism. The last night of the meeting the house was crowded and about 100 could not get seats. We have reorganized the Sunday school. The first Sunday 51 were present; now the register shows 137. Ten new names have been added to the assembly roll. Pray for us.—Pawatan Huffman and wife.

**MEMPHIS, TENN.**—I have been in this place since Thanksgiving Day. We have been having good meetings. A number have claimed the victory for salvation, some have been reclaimed, two have been renewed in the Spirit and one has received the Baptism. February 13 the saints voted to come into the Council, so we were duly set in order as an assembly. Brother and Sister Montgomery, of Newport, Ark., were with us and helped us out. They were a blessing to us, and have now gone on to Kingsport, Tenn. He writes that they are having fine meetings. We have started a young people's meeting, and the Lord is working among them.

We have the opportunity of talking to the folks at the poor farm every fifth Sunday; and we hope to be able to carry the gospel message to the jails soon.—Howard J. Galbraith.

**HUNTINGTON BEACH, CALIF.**—The Lord is blessing us here. Brother J. W. May is pastor. After 12 nights of tent meetings, 12 have been reclaimed, 4 have received the Baptism according to Acts 2:4, and a number have been healed; also several are seeking salvation and the Baptism. Pray for the work here, and also that the Lord will lead us into the right fields of labor. We expect to be here 2 or 3 weeks longer, then go as the Lord directs.—Evang. C. W. Maupin, wife and baby.

**PETOSKY, MICH.**—We have been visited by our brother, Alexander Benjamin, evangelist; and we thank God for what has been done; 14 have come to the altar, and have claimed to be saved, 5 of whom have received the Baptism in the Holy Ghost, and I believe that many are deeply wounded by the Spirit of God. We hope to push forward after them to bring them to Jesus. Please pray for us in this part of the gospel field. We are trying to get subscriptions to the Evangel.—John C. Roberts, pastor.

**TOPEKA, KANS.**—We are having a wonderful revival here. Over 50 have been saved and 18 have received the Baptism to date according to Acts 2:4; meetings still going on. Sister Vera Hoar, of Kansas City, has been with us. The Lord wonderfully used her in giving out His Word. Some wonderful healings have taken place and great joy has been brought to many homes. We have now rented a large hall for a year. We are looking for great things from God for this city. Pray for us.—Chas. Sheall, pastor.

**JASONVILLE, IND.**—They are having a blessed meeting at Bloomfield, Ind. Brother Martin, of Evansville, Ind., is the evangelist. Many are getting saved and receiving the Holy Spirit. The crowds have been so large that there were as many outside as inside. A mighty impression is being made on the town. The Pentecostal people in this place are staunch men and women for God. Linten, Ind., just ten miles from here, has a new church built, 50x60 ft., and they have powerful meetings with large crowds; and by their creditable lives they have won the admiration of many.—Paul C. Bucher.

**ROCHESTER, N. Y.**—Since a year ago last November God has been working wonderfully in Rochester. Scores have been saved, among them two infidels and several hard characters, who are now shining lights for the Lord. There have been many marked healings and over a hundred have received the blessed Baptism in the Holy Spirit, and there is a real revival on all the time. **TO HIM BE ALL THE GLORY!**

We have purchased and remodeled a Methodist church and now have seating capacity for a thousand people. Pray for us. In our many duties of the work here we need wisdom from above to keep the work above reproach, and to rightly represent the TRUTH for which we stand.—Harry Long.

## New Tracts

A series of new tracts has just come from the press of the Gospel Publishing House.

"A God-Given Sign," No. 251, by R. E. McAlister.

"Have They the Holy Spirit?" No. 252, a Pentecostal tract.

"I Am Not Going to a Christless Grave. Are You?" No. 253, Sister Abigail.

"What Do You Talk About?" No. 254.

"Only One Kind That Saves," No. 255.

"Do You Love the Truth?" No. 256.

"Is It Harmless?" No. 257.

"Not Yet," No. 258.

"A Floating Zoo" (A tract for children), No. 259.

All the above are 15 cents per 100.

"Tarry Till Endued," No. 441, 5c per doz., 30c per 100.

"Filled with the Spirit," No. 442, 5c per doz., 30c per 100.

"The Results of Tithing," No. 629, 5c per doz., 40c per 100.

Send for sample package of 2, 4, 6, 8, and 10-page tracts for 25c. Ask for sample packet "A".

"The Glossolalia (Speaking with Tongues) in the Early Church," No. 915.

"General Council Principles," No. 914, by E. N. Bell.

Both the above tracts are 3c each, or 15c per dozen.

Please order by number.

Send for packet of our 12-page, 16-page, and 32-page booklets and pamphlets for 25c. Ask for sample packet "B".

Gospel Publishing House  
Springfield, Mo.

**OLD TIME REVIVAL IN PITTS**

God graciously poured out His Spirit upon us in the revival in Pitts. The church had never had a revival, nor an altar service, and yet God in a most wonderful way in the opening service gave us a blessed consecration service, when numbers of men and women knelt around the altar, giving themselves wholly to God for the meeting and asking God to pour out His Spirit in their midst. Many testified that the Spirit of God was present in every service in a mighty way, and one sinner said a feeling came over him as he entered the door and he could not shake it off until he surrendered to God, and was sweetly saved. He was one of the brightest converts in the meeting, a man seventy years old. Near forty professed conversion, and many are hungry for the deeper things of God and the Spirit-filled life. God surely confirmed His Word with signs following. Will quote from a letter just received from Brother Watson:

"One of the best results, and that which will probably result in the most for our Lord's kingdom, was the awakening of the spiritual life of the members of the church. Many of those who never spoke or prayed in public are now doing both, and are developing into good workers both in the church and in the home. In following up the other side of your ministry among us, i. e., prayer for the sick, I find that many of those who were prayed for have been permanently healed and others have been wonderfully blessed, both in body and soul. Mrs. Anderson (who had been an invalid confined to her bed for three years) is doing fine; Harry Waugaman's sight is perfect (a twelve-year-old boy who was blind); Ed Vance has not had a fit since; Mrs. Cuddy (saved and healed) is the happiest person in Homewood, and cannot say or do enough for the Lord; Mrs. Belin is wonderfully improved; the young woman with the internal goiter knows and says it is entirely gone; Pastor Ransbottom's son says he knows the Lord is finishing the work on his eyes. Both he and his father are very happy about it (This boy was born with very badly crossed eyes).

We were called all over Pitts to pray for the sick, who were enabled to attend the meetings, and space will not permit us to tell of the victories.—Evangelists Earl W. and Beula O. Clark.

**RUSSELLVILLE, ARK.**—The Goben revival and District Council Bible Conference are proving a great blessing to the people in this part of the state. The Bible conference is closing with a ten-days tarrying meeting for all the ministers of God, to deepen our prayer life and ministry in the Spirit and for God to give the church the gifts of the Spirit. We go down in prayer at ten in the morning and stay until four in the afternoon. There were 40 in prayer all day yesterday. The Lord is blessing Brother Goben in the ministry of the Word and in praying for the sick. Many very remarkable healings are being wrought. Last Friday night a little deaf mute from the Little Rock Mute Institute was pray-

ed for and received perfect healing. He can hear a very low tone of voice, and even when the speaker stands behind him. We have his mother's signed testimony. Mrs. W. H. Carter, of Hartman, Ark., was healed of a bad rupture. She had had to wear a truss all the time. The morning after she was prayed for she left off her truss and is perfectly healed. She was instantly healed when prayer was offered. We have her testimony signed by her husband. A sister who had been deaf in one ear for 26 years was healed instantly. A brother from Hartman, Ark., Mr. P. Epperson, was healed of consumption of the bowels of 6 years standing. We have his signed testimony to instant healing. Crowds are being turned away. God is blessing in saving and baptizing souls; and the end is not yet. To Him who giveth all things freely for us to enjoy be all the glory.—Pastor E. R. Fitzgerald.

**ROME, W. VA.**—We have just closed a 15-day evangelistic meeting at Leewood, W. Va. Brother S. V. Harvey, of Williamson was the preacher. He assuredly brought forth some blessed messages for the saints, and the church was helped. Our work here in the hills of Virginia is getting better. We are asking God for greater things this year than ever before. I don't believe that there is a place in the world so neglected as West Virginia. The people here are very humble and easily taught. At Acme we asked the Lord for a missionary lady, and He has sent us Sister Croford of Hillsdale, Mich. I feel that the Lord is going to cut me loose for a while. We will be glad to help station any one wishing to come to this state. There are thousands here who do not know the Lord and His power of Pentecost. My wife and I left the good school of Toledo, Ohio and city privileges and brought our five children here; so we wish your prayers that we may keep true to Him and not get our eyes on natural things. A few nights ago

our chairman, A. F. Miller, preached a sermon in our hearing from the text, "She hath done what she could." I wish you would join me in prayer to the end that, when it comes our time to present before Him our work in West Virginia, He may be able to say to us also, "You have done what you could." Some weeks ago I wrote you of our asking the Lord for a horse and of His giving us Billy. Billy is doing well. Some corn has been sent in for him. Now we are asking the Lord for a car. We can use one to his glory here.—A. J. Berry, Acme, W. Va.

**CAIRO, ILL.**—I just closed a revival meeting at Athensville, Ill. God wonderfully blessed, souls were saved, and healed and a number became interested in the Baptism in the Holy Spirit. Services were conducted in the Christian church. Members of the different denominations co-operated. This is a new field, and the people are hungry for Pentecost. Any Council minister passing through this section will find a warm welcome.—John F. Bryan, pastor.

**BRAYS, MO.**—Brother Moore of Lebanon and I held a meeting of about two weeks at the Union Church at Brays. About 15 were saved, and 5 received the Baptism in the Spirit as a result of the whole meeting. About the last day that we were there we had a call to pray for the sick. We went to a certain house and the people called in all their relations. They were church members but unsaved. The power of God was manifest and captured the whole situation. They all went on their knees and called for mercy, and at the end they all (eight of them) testified that the Lord had saved them before we left the house, and the sick ones testified to having received physical benefit. Their faces shone with the glory of God. All glory to our Lord Jesus Christ!—M. Laleff, Springfield, Mo.

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## CONTRIBUTIONS FOR HOME MISSIONS

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

\$600.00: Highway Tabernacle, Philadelphia, Pa.  
 517.40: Assembly, Granite City, Ill.  
 448.00: Bethel Temple, Los Angeles, Calif.  
 223.00: Berea Tabernacle Assembly, Detroit, Mich.  
 190.00: Assembly, E. Akron, Ohio; The Passover Prayer League and Assembly, San Diego, Calif.  
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 119.00: Assembly, Percy, Ill.  
 113.00: S. S. and Assembly, St. Louis, Mo.  
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 99.80: Christ Covenant—Glad Tidings Assembly, Chicago, Ill.  
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 75.00: Assembly, Warren, Ohio; A friend, Alberta.  
 65.00: Assembly, Chambersburg, Pa.  
 60.00: Bethany Pent. Assembly, Springfield, Mass.; Eastern District Council, Paterson, N. J.  
 45.00: W. W. Johnson City, N. Y.  
 42.91: Assembly, Granite City, Ill.  
 40.00: J. B., New Concord, Ohio; Assembly, Kansas City, Kans.; Assembly, Tacoma, Wash.; M. C. L., Hubbard Woods, Ill.; Mrs. E. M. A., Listowel, Ont.  
 38.76: S. S., Collinsville, Okla.  
 38.00: J. V., Dayton, Ohio.  
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 36.65: Glendale Pent. Assembly, Eagle Rock, Calif.  
 36.50: Full Gospel Assembly, Washington, D. C.  
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 35.00: Assembly, Hoy, La.; A Friend, Danville, N. Y.; Assembly, Hammond, Ind.  
 33.73: Assembly, York, Pa.  
 33.00: Assembly, Terre Haute, Ind.  
 32.00: Assembly, Bradford, Pa.  
 30.00: J. P. N., Fresno, Calif.; A Friend, Danville, N. Y.; A Friend, Frankfort, Ind.; Fernwood Assembly, Media, Pa.  
 28.07: Assembly, Denver, Colo.  
 27.54: Assembly & S. S., Joplin, Mo.  
 27.00: Grace Tabernacle Church, Syracuse, N. Y.  
 26.25: Mr. & Mrs. J. F. P., Fredonia, Kans.  
 25.00: Union Society, North Jackson, Ohio.  
 25.00: A. N. Howland, Madison, Wis.; Mr. & Mrs. H. C. H., Earle, Ark.; Full Gospel Church, Sacramento, Calif.; Christian Assembly, Cincinnati, Ohio; Mr. & Mrs. M. A. S., Mercer, Mo.; Assembly, Hagerstown, Md.; Assembly, Two Harbors, Minn.; Mr. & Mrs. R. F. H., Billings, Okla.; L. V., Oneonta, N. Y.  
 24.33: Assembly & S. S., Galena, Kans.  
 23.00: Assembly, Live Oak, Calif.  
 22.00: Assembly, West New York, N. J.  
 20.31: Children of Noonan Assembly, N. Dak.  
 20.00: F. A. M., Cuyahoga Falls, Ohio; W. A. B., Grass Range, Mont.; T. T. K., Baltimore, Md.; Assembly, Mishawaka, Ind.; E. S., New London, Conn.; Glad Tidings Mission, Stockton, Calif.; Highway Pent. Mission, Sunnyvale, Calif.; Assembly, Ephraim, Wis.; Mrs. E. M., Milton, N. Y.; Mrs. C. M. P., Orlando, Fla.; Mr. & Mrs. J. E. B., New Concord, Ohio; C. L. W., Alton, Mo.; A. G. Brooklyn, N. Y.; Assembly, Meridian, Miss.; Assembly, Union City, Ind.  
 18.50: Bible Class, Mt. Vernon, Wash.  
 18.07: Assembly, Cozahoma, Ark.  
 18.00: The Reading Prayer Band, Pa.; German Assembly, Elizabeth, N. J.; W. H., Perks, Ill.; Full Gospel Hall, Long Branch, N. J.; E. S., Pequot, Minn.  
 17.85: Full Gospel Assembly, Sioux City, Ia.  
 17.00: Pent. Prayer Band, Allentown, Pa.  
 16.81: Full Gospel S. S., Walker, Minn.  
 16.80: Mr. & Mrs. R. T. F., Taft, Calif.  
 16.60: Disciple Assembly, Walla Walla, Wash.  
 16.00: Pent. Church, Glendale, Calif.  
 15.00: Full Gospel Mission, Macksburg, Ia.  
 15.43: Mrs. T. E. B., Pawhuska, Okla.  
 15.00: R. E. V., Ozark, Ala.; First Pent. Assembly of God, Endicott, N. Y.; The Brick Church, Rosebud, Mo.; Mrs. J. W. Kalus, Pacific Grove, Calif.; C. E. J., Caruthersville, Mo.  
 14.00: Eagle Bend Assembly, Bertha, Minn.; Assembly, E. St. Louis, Ill.  
 13.35: A. T., Kingsburg, Calif.  
 13.00: W. J. M., Everett, Mass.  
 12.75: Assembly, Oroville, Calif.; S. S., West Tulsa, Okla.  
 12.32: Assembly, Saginaw, Mich.  
 12.00: Young People, Granite City, Ill.  
 11.60: Assembly, Appleton City, Mo.  
 11.59: Assembly, Yellville, Ark.  
 11.50: Assembly, Leavenworth, Wash.  
 11.00: L. R. Y., Los Angeles, Calif.; S. S., Samson, Ala.; J. B. C., Mobile, Ala.  
 10.50: South Dallas Assembly, Texas.  
 10.3: V. A., Wichita Falls, Texas.  
 10.00: E. W. R., Everson, Wash.; G. U., Great Bend, Kans.; A. A., Rockvillecenter, N. Y.; A. F., Kingsville, Texas; S. S., San Francisco, Calif.; J. S. F., Towner, Colo.; H. J. S., Youngstown, Ohio; North Side Assembly, Tulsa, Okla.; W. H. W., Toronto, Ont.; F. C., Huttig, Ark.; M. H. B., Los Angeles, Calif.; Anon, San Pedro, Calif.; H. V. M., Milton, N. Y.; Mr.

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 9.50: Assembly & S. S., St. Louis, Mo.  
 9.10: Assembly, Smithville, Texas.  
 9.02: S. S., Fort Smith, Ark.  
 9.00: A. C., Sanger, Calif.; G. W. D., Koshkonong, Mo.; C. S. B., Onalaska, Wash.; J. P., Hornbeck, La.  
 8.75: Mrs. J. G. & workers, Ashland, Kans.  
 8.50: H. G. M., San Diego, Calif.  
 8.30: Elk St. Assembly, Eureka Springs, Ark.  
 8.00: O. J. N., Bucyrus, Ohio; A. V. H., Pierce W. Va.; Assembly, Chetopa, Kans.; Mrs. E. D., LaRiviere, Man.; Mrs. M. C., Baldwin Park, Calif.; Assembly, Protection, N. Y.; Assembly, Nelsonville, Mo.; H. V. R., Lansing, Ill.  
 7.87: S. S., Wesson, Ark.  
 7.75: Assembly, Browning, Ill.  
 7.25: Assembly, Madera, Calif.  
 7.15: Assembly, Enterprise, Ala.  
 7.05: Glad Tidings Hall, San Antonio, Texas.  
 7.04: S. S., Port Lavaca, Texas.  
 7.00: Mr. & Mrs. T. J., Clear Lake, Wis.; F. W., McDowell, Mo.; Assembly & S. S., Sullivan, Mo.  
 6.75: S. S., Gary, Ind.; H. B. L., Wood Berry, Ark.  
 6.70: S. S., Gooding, Idaho.  
 6.25: Mrs. A. H., St. Louis, Mo.; Assembly, Avant, Okla.  
 6.00: Mrs. D. C., New Caney, Texas; Mrs. M. E. McP., E. San Diego, Calif.; C. B., Manakin, Va.; Assembly, Ainsworth, Neb.; S. S., Fayetteville, Ark.; A. K., Bismarck, N. Dak.; Mr. & Mrs. J. W., Lowell, Ariz.  
 5.91: S. S., Wright City, Okla.  
 5.65: West Side Assembly, Scranton, Pa.  
 5.50: S. S., Arcadia, Kans.  
 5.46: Liberty Pent. Assembly, San Francisco, Calif.  
 5.25: S. S., Seadrift, Texas.  
 5.00: H. M. J., Holdrege, Nebr.; A Friend, Belmont, Man.; Mrs. M. G. S., Osgood, Ind.; Mrs. O. B., Davis City, Iowa; M. B., New Concord, Ohio; Mrs. M. A. W., Springfield, Mass.; Mrs. E. P., Greensburg, Kans.; Mrs. E. E., White Cloud, Mich.; Mrs. C. G. K., Wellston, Okla.; Mrs. C. H. B., Canado, Texas; M. S., Houston, Texas; W. S. M., Dayton, Ohio; B. P. A., Medford, Mass.; M. L., Springfield, Mo.; Mrs. E. B. V., Ft. Collins, Colo.; J. C. M., Almena, Kans.; Mrs. S. N., Commerce, Tex.; Mrs. G. R., Indianapolis, Ind.; Mrs. J. P. E., Massillon, Ohio; F. W., West Mount Quebec; V. K., Marion, Ohio; M. E. W., Marceline, Mo.; Mrs. A. B., Wichita, Kans.; Cazadero Assembly, Texas; Assembly, Chinnville, N. Y.; Mrs. L. T., Alton, Ill.; E. B., Gawen, Okla.; Mrs. E. D., Bessemer, Ala.; E. C., Payette, Idaho; W. H. E., Harrah, Wash.; Mrs. E. V. S., Hancock, N. Y.; A Friend in Georgia.  
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 4.20: Mrs. L. J. P., Haynesville, La.  
 4.00: W. B. H., Homestead, Fla.; H. A., South Mountain, Pa.; H. H. P., N. Tazewell, Va.; Mr. and Mrs. D. R. U., Pottsboro, Texas; Assembly, Knoxville, Iowa; Bethel Assembly, Puxico, Mo.; Mrs. C. O., West Cheshire, Conn.; J. M. K., Oneonta, Ala.; L. L. W., Portage des Sioux, Mo.; Mrs. Z. T. G. & D. E., Woodston, Kans.  
 3.75: Assembly, Cuba, Mo.; A. M., Chester, Ill.  
 3.72: S. S., Oswego, Kans.  
 3.50: Mrs. C. M. G., Truman, Ark.; A. A. E., Brooklyn, N. Y.; Pleasant Hill Assembly, Mt. Ayr, Iowa; Mr. & Mrs. M. S., Schuler, Okla.  
 3.35: Glad Tidings S. S., Wilson, Okla.  
 3.30: T. K., Willisville, Ill.  
 3.00: G. B., Geneva, Ala.; Mrs. S. L., Whittier, Calif.; Mrs. S. C. H., Jesup, Ga.; L. M. S., Auburn, Me.; O. B., Knobnoster, Mo.; E. J. K., Zion Hill, Pa.; M. G., Huron, S. Dak.; Mrs. R. W. G., Fort Worth, Texas; S. S., Earle, Ark.; L. G., Ft. Worth, Texas; Mrs. S. L. S., Greencastle, Ind.; Mrs. E. L., Sand Point, Idaho; Girls' S. S. Class, Dayton, Ohio; W. B. F., Terre Haute, Ind.; Assembly, Payette, Idaho; Assembly, Conneaut, Ohio.  
 2.89: G. W. P., Farmersville, Texas.  
 2.70: S. A. M., Morris, Okla.  
 2.65: North Side S. S., Wichita Falls, Texas.  
 2.50: V. S., Minong, Wis.; Mrs. J. F., Royal Oak, Mich.; S. S. D., Tallapoosa, Mo.  
 2.21: Assembly, Burlington, Texas.  
 2.15: M. B., Salem, Ore.  
 2.08: Assembly, Parma, Mo.  
 2.00: W. & B. K., Caspiana, La.; G. C., Larson, N. D.; W. B. S., Ithaca, N. Y.; F. D. H., San Antonio, Texas; O. F., Willow City,

N. Dak.; W. B. G., Aquilla, Texas; J. A., Mansfield, Ohio; Mrs. J. W. S., El Dorado Springs, Mo.; Mr. & Mrs. P. H., Parma, Mo.; C. L. W., Alton, Mo.; A Friend, El Paso, Texas; Mrs. E. W., Salem, Ont.; E. G. C., Woburn, Mass.; C. W., Richton, Miss.; Mrs. L. G., Long Beach, Calif.; J. S., Trenton, Mo.  
 1.79: Kings Corner S. S., Springhill, La.  
 1.75: Mrs. M. W., Jeannette, Pa.  
 1.71: S. S., Towner, Colo.  
 1.55: S. S., Biloxi, Miss.  
 1.50: Mrs. L. P. R., Wenatchee, Wash.; S. S., Perry, Ark.; J. P. B., Bunker, Mo.; C. P., Rosebud, Mo.  
 1.45: Assembly, High Bridge, Ky.  
 1.35: S. S., Picher, Okla.  
 1.11: D. P. McA., Ninnekah, Okla.  
 1.00: Mrs. D. A. J., Pinehurst, N. C.; Mrs. M. B. J., New Castle, Indiana; L. L. L., Stigler, Okla.; L. M. C., Hurlock, Md.; O. P. N., Windsor, Vt.; Mrs. E. C. J., Bonanza, Ark.; Mr. & Mrs. J. M. G., Arp, Texas; Mrs. A. P., Green Bay, Wis.; E. D., Shepard, Alberta; J. R., W. New York, N. J.; D. O., Princeton, Mo.; Mrs. M. M. E., Rosston, Okla.; Mrs. H. N. B., Brawley, Calif.; P. S., Westernport, Md.; L. L. C., Burkburnett, Texas; J. R. N., Waldron, Ark.; C. W., Dixon, Mo.; Mrs. F. C., Springfield, Mo.; W. E. T., Savannah, Ga.; Mrs. B. K., Conway, Texas; Mrs. W. B. S., San Antonio, Texas; J. L. S., Booneville, Ark.; W. H., Aiton, Mo.; L. P., Toledo, Ohio; Mrs. D. A. J., Ashley Heights, N. C.; Mrs. M. B. J., New Castle, Ind.; E. N. N., Minot, N. Dak.; Mrs. A. H. F., Cement, Okla.; J. H., Sheboygan, Wis.; J. S. T., Spokane, Wash.; Mrs. E. D. T., Petaluma, Calif.  
 3.60: Amounts less than \$1.00.  
 Total, less \$38.00, amounts given direct to missionaries by Assemblies.....\$6,363.96

## SIXTH ANNUAL COLORADO STATE COUNCIL CAMP MEETING

Denver, Colo., August 1-12, 1923

The annual state-wide camp meeting and convention of the Colorado State Council of the Assemblies of God will be held at Denver, August 1-12, inclusive. We are glad to announce that Evangelist A. H. Argue, and son and daughter, of Winnipeg, Canada, have been secured as the leading evangelists for the campaign. Other prominent ministers from various states will be in attendance. The beautiful, and well-equipped Rocky Mountain Lake Park in Denver has been offered us for the camp. Pray that your vacation may be spent in beautiful Denver at that time.—Maxie A. X. Clark, secretary, 1900 Lawrence St., Denver, Colo.

## ANSWER TO INQUIRIES IN REGARD TO TWO BROTHERS

In view of the inquiries which continue to come in to us concerning the relation of Brother E. L. Banta, now in Springfield, Ill., and concerning Brother Sam Hall, now of Minnesota, we make the following statement:

On account of these two brethren having changed their doctrinal view so as to differ in one respect from the General Council of the Assemblies of God, they both some time ago returned their credentials to the General Council. Both are engaged in independent work, and neither is now affiliated with the Assemblies of God.—J. H. Law, Chairman S. Mo. Dist. Council.

## OPEN FOR CALLS

Either for evangelistic or pastoral work. My band consists of my wife, son, and daughters as singers, helpers, "music." I hold papers with the General Council. We travel in a car.—C. C. Kirkland, evang., 722 N. Hamilton St., Gonzales, Texas.

Evangelist J. C. Fuller will go any place to which the Lord leads. Leon, Iowa, Box 522.  
 Mrs. S. H. Sabine, 4826 Garland Ave., Dallas, Texas, will answer calls to new fields, where there are a few saints, or to any humble place to which God calls. God has blessed in my meetings in saving, baptizing, and healing, and in strengthening the saints.

## FOLDING ORGAN WANTED FOR GOSPEL WORK

A second-hand, double reed, pipe tone, that will give good service, and price much less than a new one. Anyone having or knowing of such please notify C. G. Hunter, Brunswick, Ga., stating cash price.

All preachers, evangelists and missionaries contemplating coming to Pawhuska, to engage in meetings or to work in fellowship with the Assembly of God, will please write the pastor before coming, and wait for a reply.—E. F. Cunningham, pastor.

**Change of Address.**—We have taken the pastorate at Benton, Ill. Mail will reach me in care of the general delivery. Morris Kullman and wife.

**Pastor Wanted.**—At Niagara Falls, New York. Write Bert Brockway, 1828 Ontario St., Niagara Falls, N. Y.