



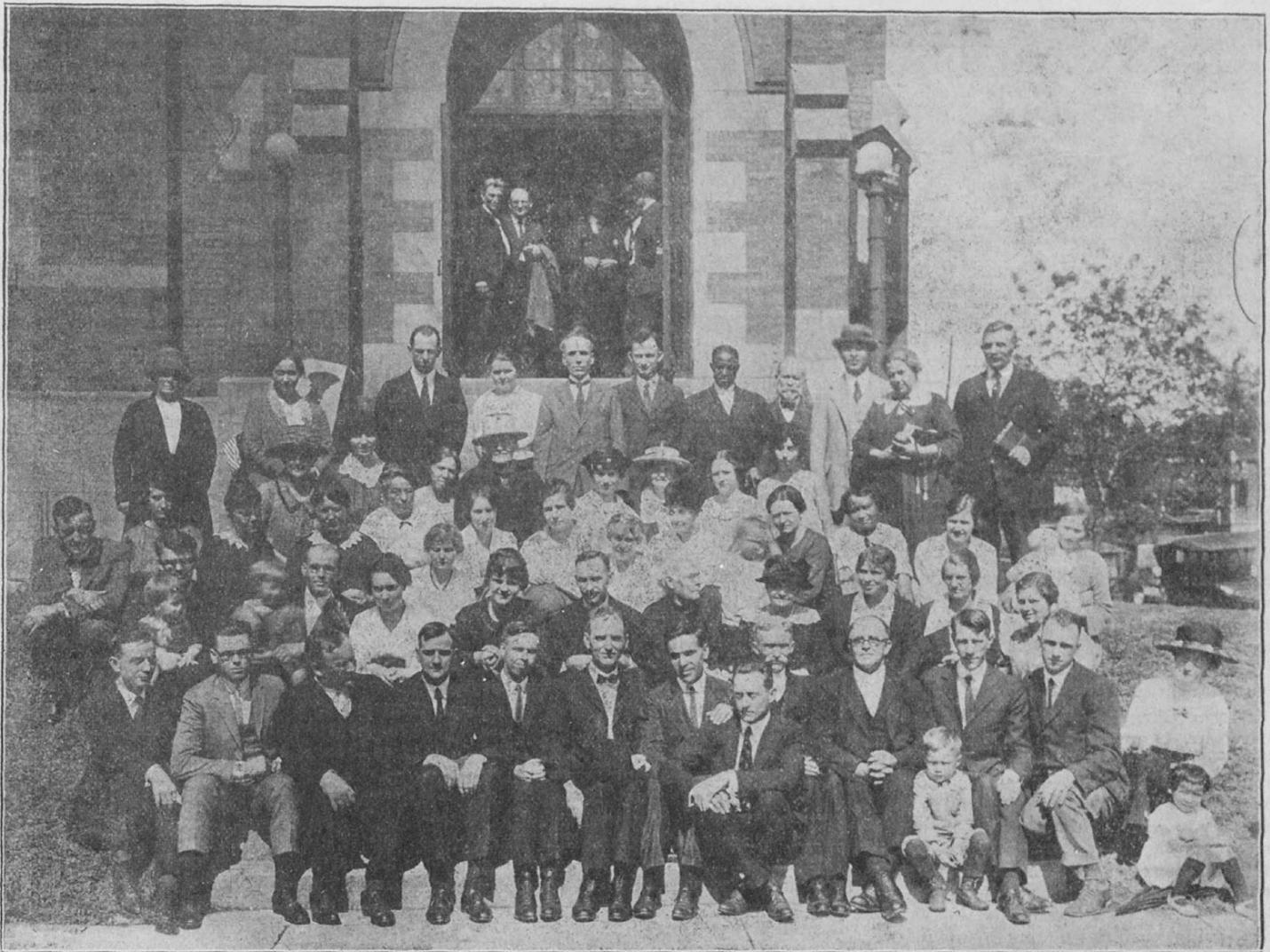
THE Pentecostal Evangel

A FAMILY AND MISSIONARY PAPER OFFICIAL ORGAN OF THE ASSEMBLIES OF GOD

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MISSIONARIES AND PROSPECTIVE MISSIONARIES ATTENDING THE GENERAL COUNCIL

- Front Row:**—F. Ewald, C. T. Radley, E. W. Clark, C. E. Finch, W. R. Williamson, L. F. Turnbull, J. G. Warotn, H. K. Needham, C. F. Juergensen, I. G. Shakley, C. Personcus and Byron Personcus, F. Nicodem, Miss M. Ledbetter and Little Lois.
- Second Row:**—D. Scott, K. A. Timrud, Mrs. E. W. Clark, Miss M. Bailey (slightly elevated), Mrs. W. R. Williamson, J. R. Flower, Mrs. M. J. McConnell, Miss H. A. Salyer, Miss S. Nygaard, Miss L. Erickson, Miss M. A. Personcus.
- Third Row:**—C. Garrett, Miss L. Leonard, Miss E. G. Dutton, Mrs. K. A. Timrud, Miss L. Gardner, Mrs. C. T. Radley, Miss R. Pemberton, Miss C. W. Siemens, Mrs. L. Denny, Mrs. E. Harvey, Mrs. I. Neely, Mrs. F. Nicodem, Mrs. C. Personcus.
- Fourth Row:**—Mrs. C. Beckdahl, Name not known to Missonary Treasurer, Miss M. Rasmussen, Mrs. I. G. Shakley, Miss M. Juergensen, Mrs. C. F. Juergensen, Miss A. Juergensen, Miss Mabel Riggs.
- Fifth Row:**—Mrs. C. Garrett, Miss W. B. Lowther, F. W. Tyler, Mrs. G. M. Kelley, G. M. Kelley, C. Walton, I. Neeley, John Guthrie, O. C. Keller, Miss M. Stephany, C. Beckdahl.

--:-- MORE ABOUT THE TENTH GENERAL COUNCIL --:--

Sunday Morning

Brother J. R. Evans read from the 15th chapter of Matthew and then applied the story to our own hearts. He showed the humility of the woman who was seeking healing for her daughter, she was willing to take the crumbs. He pointed out that if we would humble ourselves we would receive more from God. The woman's faith was so great that she considered the healing of her daughter was a mere crumb. Brother Evans said that God wanted us to come asking for a full meal. He said the trouble with us was that we were too easily satisfied, we were content with just crumbs when He was waiting to pour out His blessings in large measure.

Healing Testimonies

Only those who had been definitely healed were allowed to testify at this meeting. So many were anxious to praise the Lord for His healing touch in their body that Brother Argue, for lack of time, had to ask them just to name the disease from which they had been delivered. All over the audience people were standing on their feet waiting their turn to speak. Consumption, blood poisoning, appendicitis, small pox of three days healed in three minutes; these were some of the sounds that greeted the ears of the listeners. A long list of diseases was named, until it seemed as though every known sickness had been healed, and still they were saying: tumor, a paralytic for thirty-five years, morphine habit, catarrh, stomach trouble, chronic sick headache, drug habit for fourteen years, paralysis of the bowels, kidney and heart trouble. Brother Argue asked all those who had been healed by the Lord Jesus Christ to rise to their feet and immediately about two-thirds of the congregation arose and praised the Lord.

Brother Argue quoted Psalm 78:1, "Give ear, O my people, to my law: incline your ears to the words of my mouth," and called attention to the answer to that verse, "I cried unto God with my voice, even unto God with my voice; and he gave ear unto me." He said that there was a great need in these days of our giving ear to the Word of God, for these were no ordinary days we were living in, but we were living in the time when God was especially visiting the people that believe His Word. God is back of His Word. All power has been given unto Jesus Christ and He is entrusting us with power in these closing days. Jesus said the prayer of faith should save the sick, and Brother Argue said he was sure God was standing back of these words of the Lord. He said if we would pray for the sick and just do what our hands find to do, instead of drying up, our ministry would enlarge.

Brother Argue told of a woman that had a deadly disease, in fact a complication of diseases. She had to have a large draining tube to take away the dis-

charge. In this condition she read that they were praying for the sick over at Binghamton, but when she spoke to her husband about it he said, "Its no use you going there, they are just fakery." The doctor attending her happened to be going on a vacation and said to her, "Say, I am going over to Binghamton on a certain day and it is the only opportunity I will have to treat you and take care of the tube. If you will come along I will dress the wound and help you all I can." That was just what the woman's heart was desiring. As soon as she reached Binghamton she made a bee-line for the meetings. Brother Argue said they prayed for her and that deadly thing dried up that afternoon. The next day the woman went to the doctor and he looked at her and said, "What has happened to you?" She said, "To tell you the truth, doctor, I was up to those folks and they prayed for me and I believe I am healed. Can I have this tube taken out?" The next day she was on the operating table two hours getting the tube removed and the wound stitched again. When her husband heard about it he came under conviction and sent for her to come right home. She knelt by her husband's side and right there he was converted. The church to which she belonged asked her to give her testimony there, and seven were saved between that Sunday and the following Thursday. The woman is still working for the Lord, Brother Argue said.

Some Remarkable Healings

Brother Argue told of a woman who had been unable to walk for twelve years. At night she would not know which side of the bed her feet were on and if she were pricked with pins she would not know it. Her body was twisted and her mind was a little affected. They prayed for her and she went away in the same condition she had come. But they stood on the Word of God. In a couple of days she was walking around a little. He said there would be more things accomplished if we would stick with them. Before they left that place the woman was walking around and going up and down stairs. Later Brother Kellner called on her and found her over the wash tub, washing the clothes. Brother Argue said we have no right to look at discouragements; our business is to stand on God's Word. He said he heard of a woman who was prayed for twenty-eight times for consumption, and the twenty-ninth time God healed her. He said God is using the people who get busy and go ahead and believe the Word of God.

Brother Argue invited any who were in the audience desiring healing to come forward and be prayed for. Almost immediately the altar was full of people and they were standing in line down the aisles. Sister Zelma Argue came forward to help her father and together they laid

hands on and prayed for one after another. Some little children were amongst those prayed for. After the meeting was over one dear little tot who had been prayed for handed up a quarter and said, "I thought they would take a collection, but they didn't." Judging by the faces of some of those prayed for, and by the loud hallelujahs they were offering, they must have received the healing touch of the Lord Jesus Christ. There was no time for testimony along that line, for there were still others waiting to be prayed for. In the line was a woman who had nervous trouble. Before praying for her Brother Argue told of a case in Denver, Colo. A young man had been badly affected with shell shock and his mother could not leave him for a moment. He was prayed for two or three times and God so wonderfully delivered him that he could drive an automobile all through the busy streets of that city. His mind also became perfectly normal. Brother Argue said that there was no case too hard for the Lord.

A Doctor Filled with the Spirit

He told about a medical doctor coming to the meeting and asking many questions. He answered the best he knew how. The power of God came down on the doctor right there and he went down on his back and the Lord gloriously filled him with the Holy Spirit.

In Toronto one time Brother Argue said he had a bad attack of rheumatism and was going along the street all doubled up. Suddenly he remembered how he had been telling people to resist the enemy and step out on faith. So he began to rebuke the enemy in Jesus' name and to straighten up. How it did hurt! The devil had him bound. It was most uncomfortable to walk along that way, but in spite of the pain he kept right on praising the Lord. His mind began to go to other things and after about two hours he suddenly thought, "Well, what about your rheumatism?" It was all gone, not a trace of it left.

Sunday Afternoon

A large crowd gathered early at the church and listened intently while one after another of the missionaries gave their testimony; none others being allowed to testify. There was a general note of praise and thanksgiving that God had given them the privilege of carrying the sweet message of Jesus' love to those in dark heathen lands. Many of them expressed an eagerness to hasten back to the field and seemed scarcely willing to stay here in the homeland until they were thoroughly rested after their years of unselfish service.

Brother Frank Nicodem told of his call to India, where he has been serving for the last six years. He said that while in Bible School in New Jersey, Sister Denny made a plea for young men to go to India and also that they would pray

the Lord of the harvest to send forth laborers. He began to pray this prayer and one day the Lord said to him, "Why don't you go?" He said he did not feel like praying any more just then, but the next day when he again began to pray the Lord of the harvest to send forth laborers he again heard, "Why don't you go?" It was war time then and a very difficult thing to get to India, but Brother Nicodem said he was glad that when the Lord said He would open a door before us that no man could shut. He meant just what He said.

A Call For Men

Brother Nicodem said that when you set foot on India's soil you realized you were on the devil's territory. You realize it when you get up in the morning to pray. Sometimes it takes a lot of praying before you get through to a place where you can pray. Brother Nicodem said that sometimes he felt almost ashamed of the men in Pentecost. Women with broken health were going out to India and Africa and China, but where were the young men? He made a plea that the young men, instead of seeking a comfortable home, a farm, a bank account or a reputation, would obey the command, "Go ye."

A Word From China

Miss Lavada Leonard said that objections were raised to her going to the foreign field on account of her frail health, but she had not been in China one week until God gave her the assurance that she would have health and strength for His work. She said that in America we did not realize what the missionaries had to face, that in China you could feel the oppression of the devil, the atmosphere was the atmosphere of hell. She said they had been in places where they had slammed the gates in their faces, and at other times they were stoned and cast out, but God had seen them through.

The faith of those listening was greatly strengthened as Sister Leonard told how God had opened the way for her to go farther inland. On every hand was war and rumors of war, villages were being burned and boats sunk. Her friends did not want her to go for it was unsafe, but she felt that God had given the orders to go. As she was praying it seemed as though the Lord said to her, "I will make a way where there is no way. Every mountain shall be removed. Go, and I will be with you." She said they got as far as Muchow, where the Christian Missionary Alliance have a station. There they were told that the boats had all stopped running and they could not get through. They prayed earnestly that God would open up a way, then went to all the boat companies and inquired about the boats. They were told there would be none leaving the harbor for several weeks, perhaps months. Day after day they waited for God to open up a way, but no way appeared. The Christian Missionary Alliance people said if they were their missionaries they would not allow them to attempt such a trip, it was so unsafe. Sister Leonard said that as they prayed about it the power of God was so manifested that she could not

doubt. It seemed as though God said to her, "Just as I made a way through the Red Sea so I will make a way for you."

A Way Opened

In a little while the President of China with thirteen thousand of his soldiers arrived, bands were playing and streamers flying. Sister Leonard said it made her heart sink to see them sailing down the river, knowing that they could get through but the children of the King of Kings could not get through. A few days later they decided that unless a way was opened that day they would return on the morrow to Sainam. Once more they made the rounds of the boat companies, only to receive the same discouragements. Towards evening as they returned to their little hut a Chinese woman came running to meet them. She was so excited and was talking so rapidly they could not understand her. Inside the hut they saw that everything was packed and ready for moving. They had come home tired and hungry and they saw that there was nothing to eat and not a place to sit down. "Why did you pack so soon?" they asked the woman. "Oh, we have been hunting you all day," the woman replied. "There is a boat going to Nanking tonight." God had made a way. The second day out they came up to the President's party. He was waiting for them to escort them safely through the dangerous part of the voyage. Miss Leonard said that God gave them thirty-three precious souls in two weeks time after they arrived at their new field.

Brother George Kelley, of Sainam, S. China, gave a most interesting talk. It will be printed in full in a later number of the Evangel.

Brother and Sister Radley, graduates of Glad Tidings Bible School, who have been called to South America, sang "Have you caught the vision God would have you see?" Brother and Sister Clark, who have been missionaries in South America, sang Dr. Simpson's song, "To the Regions Beyond."

A Missionary Agency

Brother Kerr stated that the General Council is a distinctly missionary body, and that the Baptism in the Holy Spirit with speaking in other tongues as the Spirit gives utterance is a preparation for the execution of the great missionary commission of our Lord Jesus Christ. Brother Kerr stated that nearly thirty years ago it was his privilege to come into fellowship with a spiritual body and to attend their annual conventions for about eighteen years. At the first convention on the banks of Lake Erie they took up a missionary offering of about \$3,000. Just recently they held their annual convention and took up a missionary offering of \$85,000. These people have a simple method which God seems to bless. Their District Superintendents visit different assemblies and hold missionary and prayer conferences. At the close of these conferences they take up missionary pledges. Brother Kerr suggested that the Council should follow somewhat the same plan. He suggested that the various District Chairmen should endeavor to follow this course.

Pledge cards were distributed and someone suggested that they presumed they

could sign pledges of any amount up to \$10,000, and Brother Welch remarked, "The sky is the limit."

Sister Victoria Booth-Clibborn Demarest then sang the following song. She mentioned that she was Pentecostal both in spirit and experience. We remember well when Mrs. Price, the first person to receive the Latter Rain Baptism in Great Britain, visited the home of Brother Arthur Booth-Clibborn and everyone of his children received the Baptism of the Holy Ghost according to Acts 2:4. Sister Demarest stated that the Lord had given her father, Brother Arthur Booth-Clibborn, the words of this song,* and He had given her the music.

"There is no gain but by a loss;
We cannot save but by the cross;
The corn of wheat, to multiply,
Must fall into the ground and die:
O should a soul alone remain
When it a hundredfold can gain?"

Our souls are held by all they hold;
Slaves all are slaves in chains of gold;
To whatsoever we may cling,
We make it a soul-chaining thing;
Whether it be a life or land,
And dear as our right eye or hand.

Wherever you ripe fields behold,
Waving to God their sheaves of gold,
Be sure some corn of wheat has died,
Some saintly soul been crucified;
Someone has suffered, wept, and prayed,
And fought Hell's legions undismayed."

The Pledges

The pledge cards began to come in and Brother Kerr read them out: "Sixty dollars, two dollars, five dollars, one hundred dollars, ten dollars, fifty dollars, five dollars, twelve dollars, three dollars, five hundred dollars." A chorus was sung and Brother Kerr commenced again: "Two hundred and fifty dollars, five dollars, six dollars, one thousand dollars, twenty-five dollars, twelve dollars, five dollars, five dollars, six dollars, two hundred dollars." Another chorus was sung and Brother Kerr called out the amounts on some more pledge cards. Whenever an especially good amount was read out a new chorus of praise would be raised. When the sum of ten thousand dollars was called out, the praise became truly hilarious. We sang, "It's rolling in" and many other choruses. When the offerings had reached more than fifty thousand Brother Peirce started a chorus:

"And the end is not yet, praise the Lord,
And the end is not yet, praise the Lord,
For the pledge cards they are signing,
And the offering is climbing,
And the end is not yet, praise the Lord."

After the cash offering had been counted and added to the amount pledged, Brother Kerr announced the total offering as \$80,083.69. But that was not the end. Before the day closed further pledges were received and the total offering in cash and pledges amounted to \$92,830.69.

Sunday Evening

Brother J. Narver Gortner spoke on the subject of the Kingdom of God, but before giving his message he made mention of the large offering for missions that had just been received and told of a distinguished clergyman he heard about. He said that not long ago this clergyman, out of the abundance of his ignorance, remarked that if Pentecostal people, instead of sitting around talking gibberish, would get busy and send a missionary or two to

(*Copyright, 1918, by Victoria Booth-Clibborn Demarest).

the foreign field he might have a little more confidence in them. Brother Gortner added that if that distinguished clergyman had been attending this session of the General Council his mind might have been wonderfully illuminated. (There were over fifty missionaries present at the General Council.)

Offsetting an Error

Brother Gortner also said that the editor of the California Christian Advocate has stated again and again in an editorial that the premillennial doctrine, that is the coming of Christ before the millennium begins, paralyzes missionary enthusiasm and effort. Brother Gortner said that he believed that those people who believe in the imminent coming of the Lord are really missionary in spirit, and that the premillennial view does not paralyze missionary effort. He said that Bunting was one of the lights of Methodism in the days when Methodists had the old-time fire and fervor. He died and as his funeral sermon was being preached the preacher reached the climax of his voluble discourse, saying, "Now that Bunting is dead, Methodism's sun has set." An old man in the congregation lifted his hand up to heaven and said, "Thank God, that's a lie." Brother Gortner added that when some say that premillenniumism paralyzes missionary effort we can say, "Thank God, that's a lie."

Brother Gortner's talk on the Kingdom of Heaven will be reproduced in a later number of the Evangel.

Some Good Counsel

There were a number of special songs and then Brother Watt Walker, the Cherokee Indian, gave an evangelistic message. At the back of the hall a number of babies were lustily exercising their voices and Brother Walker remarked that if the mothers could not keep their children quiet he would offer his services free, and he added that some parents had, or thought they had, too much religion to spank their children.

Brother Walker gave some very good advice. He said, "I sometimes tell pale face he talks too much. He should walk single file and think more." He also said that salvation in Jesus Christ would make pale face bury the hatchet, handle and all; that too often pale face buried the hatchet and left the handle sticking out so he could grab it quick. He told of getting into a meeting where there were a number of preachers fussing and he said to them, "You black and white preachers can parley and fight all you want to, but red man no fight with you. Red man fight in the natural but when it comes to the spiritual, his weapons are not carnal but spiritual." Brother Walker said that when zebras see an enemy coming they run together and form a circle with heads together and go to kicking back. He added that he wished all Christians had the same sense, get their heads together and kick the enemy, instead of getting their heels together.

Brother David McDowell presided at the overflow meeting and it proved to be an overflow meeting in more ways than one.

Monday Morning

The devotional service on Monday

morning was conducted by Brother F. A. Hale, of Austin, Texas, after which Brother S. A. Jamieson, of Chicago, Ill., gave a very forceful message on the subject of the Virgin Birth of the Lord Jesus Christ. This timely message will be published in a subsequent issue of the Evangel. At the close of his address Brother Jamieson turned to the editor of the Evangel and asked if the Gospel Publishing House carried any good books that set forth the virgin birth of the Lord Jesus Christ. He replied that Brother Jamieson's address had been taken down and he did not know of anything better than Brother Jamieson had said. He suggested that possibly many who were attending the Council would like to live the whole thing over again and for their benefit the various addresses had been stenographically reported and would appear in the near future in the Evangel.

A Great Need

The editor further stated that he hoped that during the coming year he would be able to visit some of the liveliest conventions or to send his stenographer so that messages given by Pentecostal ministers with the freshness of heavenly anointing upon them could be published in the Evangel from time to time. He stated that since the Evangel has been a weekly publication the estimated loss on the paper has been about \$8,000 a year. He said that every new subscription would help to offset that loss. The initial cost on the paper in editorial work, typesetting, proofreading, make-up and make-ready for the paper was exactly the same whether the circulation of the paper was one thousand or one hundred thousand. If the circulation of the Evangel could be increased by about sixteen thousand subscriptions he felt sure that the paper would pay for itself. He felt that the ministry, by united effort, could soon secure this additional sixteen thousand new subscriptions, and he asked those present at the Council to do what they could to help out in this direction. The paper did not belong to just a few, but to the whole fellowship.

Brother McDowell's Plan

Brother McDowell said that at one time his assembly at Scranton, Pa., subscribed for a bundle of Evangelicals. The saints would help themselves to the bundle but none of them felt they had any personal responsibility as regards the paper. They discontinued the bundle and he went round to the various saints and asked them the question point blank, "Do you take the Evangel?" When they answered, "No," he would say, "Then I want a dollar from you." They would always gladly hand over the dollar and he would send it with their name and address to the Publishing House. He said that the brethren would have no difficulty in getting every member of their congregations to subscribe for the paper if they used similar tactics.

Some Tributes to the Evangel

One brother arose from the audience and said that the Evangel had been a great blessing to his soul; that he had sent in nine subscriptions for other people and paid for them himself.

A missionary from India arose and said

that she received great blessing in reading the Evangel, that she passed it on to others when she had read it. She said there was a Church of England woman there who knew nothing about receiving answers to prayer. After this woman had been reading the Evangel for awhile she was so helped that she could get down and pray and get answers to her prayers.

Then a missionary from Africa said that the arrival of the Evangel was like getting a letter from home that in fact they often read it before they read their letters because it was such a blessing.

A missionary from Egypt said that she passed her copy of the Evangel on to the British soldiers and they were so glad to get it.

Another party told how some of their children were pasting the cards they got at Sunday School into books, preparing to send them to the children in heathen lands. They also sewed the papers for the children into books so that they could go to the mission field in good shape.

Miss Siemens from the West Indies said she thanked the Lord for the Evangel, and the Boys and Girls paper was a blessing to both children and grown-ups. She said that if any Sunday Schools here had any of those papers left over she would be so glad to have them sent to her. They can use them there on the islands for there they can understand the English language. Papers can always be sent to her addressed Miss Clara Siemens, Bridgetown, Barbadoes, British West Indies.

The Need of Free Literature

Brother Schell stated that one of the greatest needs in our movement was that of free literature, so that our full Pentecostal message could circulate far and wide, and he volunteered to make a donation which would start such a fund.

The editor of the Evangel stated that there was such a fund in existence but the trouble was that the fund was always empty. Immediately, from all parts of the church, different ones arose and volunteered to help out in such a fund and one brother offered \$50.00 and handed in a check right away. In a few minutes \$194.00 was received for the free literature fund and \$50.00 for new subscriptions and renewals for the Pentecostal Evangel.

Pentecostal Literature in Depots

Brother Jacob Miller said that he noticed that in most depots there was a box for Christian Science literature and he asked why there could not be boxes for Pentecostal literature. Brother Welch said that it was impossible for the brethren at headquarters to go round from place to place and put up boxes, but if the brethren in various places would put up boxes and take care of them the Publishing House would be pleased to supply literature for them.

A Plea for a More Educated Ministry

Brother S. A. Jamieson said that he wished a simple circular could be sent out to all pastors concerning the teaching given at our various Bible Schools. Some young men received the circulars of these Bible Schools and when they read of synthetics and homiletics they got frightened at these terms for they did not know what

they meant. Brother Jamieson said that we want all our young men and women to attend our Bible Schools but we don't want to frighten them away with big words. He said, "We want them all to get hungry for Bible study and to get a working knowledge of the Scriptures of truth. When they know the Word they can preach the Word and their sermons will not be just a string of mechanical phrases. It is good to hear young men say, 'Praise the Lord!' but when a young man says, 'Praise the Lord!' several hundred times in a sermon it is frequently because he has not much else to say. If the Word of God is dwelling in him richly, the Spirit of God will have something that He can bring forth to hungry hearers."

In the Wrong Place

Brother Argue mentioned what he heard in one of his campaigns. A worthy brother rose and said, "We have had the Argue Evangelistic Trio with us for about three weeks and have had a wonderful meeting here. Praise the Lord! Tonight being the last meeting, we are going to take up a free-will offering. Praise the Lord! And tomorrow about eight o'clock they are going to take the train and leave our city. Praise the Lord!"

Another brother stated that he heard someone who was constantly repeating the phrase, "Bless His holy name," state one time: "Look out for the devil, I know him—bless his holy name."

Many Volunteers

Brother H. L. Harvey said that it had been a great delight to his soul to see the response that the young people made when the subject of the Bible School was presented. He said that in almost every meeting there were many young people who rose to their feet, signifying their intention of going to Bible School. Brother Harvey said that back a few years it was said that woe was upon the young person who caught the vision and did not go into service, but now the woe is upon us if we do not make it possible for them to go into training for the work God has called them to. He said that all through the Middle West there was a cry for pastors and teachers, someone with the fire and the Word.

Let's Do It

Brother Harvey stated that there were not many Rockefellers or Henry Fords in the Pentecostal ranks, but we could each do our little bit. He displayed a calendar on the back of which was a little pocket containing twelve envelopes, all addressed to the Treasurer at Springfield, Mo. Brother Harvey said that if each of the subscribers to the Pentecostal Evangel would send for one of these calendars and each month place fifty cents in one of the envelopes and put it in the mail, that the \$65,000 still needed for the school would soon be provided.

(These calendars can be supplied by the Gospel Publishing House, Springfield, Mo. Just send in your first month's fifty cents and a calendar will be sent to you.)

New Executive Presbytery

At the 1921 Council meeting four of the Executive Presbyters were elected to serve for four years, and this left three vacancies to be filled this year. According to

previous arrangement the Chairman and Secretary of the Council are Executive Presbyters by virtue of office, and on motion the Assistant Chairman, Brother D. H. McDowell, was made an Executive Presbyter by virtue of his office. Thus the three positions were filled up without election. However, Brother Gortner and Brother Harvey, who were elected two years ago, both resigned from the Executive Presbytery, and Brother Louis Turnbull and Brother Frank M. Boyd were elected to fill the two vacant positions. Later Brother Turnbull resigned from the position and Brother Wm. M. Faux was elected to take his place.

Monday Afternoon

The program committee had arranged for a memorial service for Sunday morning but the healing service took up all the time so the memorial service was postponed until Monday afternoon.

Brother Flower stated that in the past two years several of our precious missionaries had heard the home call from heaven and had gone to be with the Lord, and that since the Council had convened a cable had been received from India stating that Sister Jacobs had been called home to be with the Lord. He stated that four years ago Brother and Sister Jacobs were attending the General Council meeting in Chicago with their two little children. The brethren had endorsed their call some time previous but hesitated to send them with their recently born baby. However, the call was so strong that they felt it was of the Lord to go right on, having booked their passage. Sister Jacobs had put in four years of active service and had now laid down her life in India, leaving her husband to take care of the two little boys.

Another missionary to lay down her life in India was Sister Mueller, a graduate of Elim, who sailed for India with her husband shortly after the 1920 Council. Sister Mueller had been called home August 29, 1922, and her life still continued to speak for God.

Brother Charles Daniels of the Transvaal was a brother of threescore and ten, who joined the Council soon after its formation. He had been called home in the spring of 1922.

Brother Bendiksen who attended Council four years ago, after visiting Norway and Sweden, had landed on the west coast of Africa. He found a wonderful site on which to work and wrote a letter concerning the great opportunity. About the time the letter was received a cable came stating that Brother Bendiksen had been called home, leaving his wife with a little baby in her arms and one child of four years. Sister Bendiksen is still sticking to the post but wants reinforcements. She asked for them and unless they come she will have to leave the work begun.

A Missionary Hero

Brother Flower paid a special tribute to Brother James Harvey of India. Brother Harvey was an English soldier and on his way out from England to India he received an awakening from God and cried to God for mercy. The Lord met him and some time afterward he received the Baptism of the Holy Ghost. At that time it meant something to step out in the

army barracks. When he prayed, boots were thrown at him, and he was the object of many taunts and jeers. But nothing hindered him. By the greatest economy in living Brother Harvey was able finally to realize enough to buy his discharge from the British army.

He started out with one suit of clothes and just three dollars in his pocket. For some time it was a terrible battle, and during those early days he knew what it was to walk out to the villages with no shoes on his feet and to go hungry for days at a time in his desire to give the gospel. The great work now being done at Sharannager was born out of the extreme poverty of this dear man of God. In the daytime his hands would be full and he would work long into the night, rising at three or four in the morning to have a few hours with God before the day began. His wife said, "James, you will wear yourself out." He said, "I would rather wear out than rust out." He died October 3, 1922, and had an abundant entrance into glory.

Two Mighty Ministers

Brother Welch paid a special tribute to two beloved brethren who were with us at our last Council meeting, Brother John Cox of Wilmington, Del., and Brother E. N. Bell, our late Chairman. Brother Welch said, "Both men were very dear to me and to us together. Their lives were well ordered, well balanced lives of victory."

Speaking of Brother Bell, Brother Welch said he was born on a farm in Florida of parents of limited means. In his early life he found it necessary to meet hard and difficult situations. In those early days he lacked many things which are counted essential, but he had a distinct goal in view and he had a purpose of heart to win it. In his early life Brother Bell received the experience of the new birth and when he came to manhood he desired to enter the ministry. He had to support his widowed mother and maintain the integrity of the family affairs at the same time. At the age of twenty-five he started out to get a liberal education, but he had no means. Though he had been studious in boyhood it was difficult for him to regain the study habit at the age of twenty-five, but day and night he studied diligently and although tremendously handicapped, he won out. He supported himself during school days and came out with more money than when he started. During his school days he had regular preaching appointments.

When Brother Bell went into the ministry the circumstances were not altogether pleasant and his spirit pressed hard against the walls of prescribed, rigid denominationalism. He was never satisfied until he got beyond the restraint that hindered him and came into the mighty experience of the Baptism of the Holy Ghost.

A Missionary Spirit

Brother Welch said that Brother Bell's heart was mightily moved by our great Pentecostal missionary enterprise. He was moved with a burning love for his divine Master and so many times would lay aside all personal comfort to meet the needs of others. "I knew no man like

him," said Brother Welch. He went to California last May, starting out apparently unequal for the trip. Brother Welch said, "We talked the matter over and decided he ought not to go. But an urgent letter came saying, 'Brother Bell, you are needed here; we feel you ought to come.' After he had read this letter he came to me and said, 'Can I go?' He did not say, 'Should I go?' but 'Do you see a way for me to go?' I said, 'Brother Bell, if God convinces you it is the right thing to go, go.' He thought of me and did not want to leave me with too many burdens, but when I saw the possibility of getting on without him, he decided to go."

An Unselfish Spirit

Brother Welch said that Brother Bell was in bad shape physically and had no rest on his trip, but he took hold of the trying things that met him and did his level best to meet them. He traveled at nights, sitting up because he could not rest lying down. He started back and on his way home, in a terrible physical condition, with his life in danger, he telegraphed to the office, "Intercept me at Kansas City with a telegram. Tell me whether I shall go north or shall I come home." "There was a certain trouble matter in the north that he wanted to help straighten," said Brother Welch, "and if I had wired him to go north he would have gone north and would have died in the north."

Brother Welch said, "I see the grace of God in this life, and an element of victory that was most marked. Today I see Brother Bell in the glory with his Lord. I would not recall him. I have found it very hard to readjust myself and to take up anew and alone the work that we once did together. I have had a hard fight. I knew that God intended me to stop sometime but I did not want to be a quitter."

Brother Richey gave a short talk in which he made the statement that he was just as much Pentecostal as he had ever been.

Monday Evening

Brother Joseph Tunmore, of Pittsburg, Pa., gave a splendid address on the Holy Spirit, which we hope to print in a later number of the Evangel. There was some special music and then Evangelist Eddie Young, a one-time prize fighter, told some of his experiences in the prize ring. He was converted twelve years ago and for ten years labored diligently and earnestly as a Baptist preacher. Brother Young said that all those ten years there was a longing in his heart for something. He would read in the Bible about the rivers of living water and the power for service and would wonder about it. More than once he went to ministers and quoted those passages in John about the living water and asked where that was. He said he knew he did not have it, though he was preaching fundamentals.

One time he went to the oil fields of California, arriving there at night. He heard a groaning and moaning and sighing and he asked, "What is that racket?" He was told it was the pumps of the oil wells. All night long he heard it and he thought, "My, they must be pumping a lot of oil." But the next day when he

visited the wells he found out that with all their pumping and sobbing they would only bring up about three barrels of oil in twenty-four hours. Then one day he heard a roaring and looking up he saw the oil going high up into the air. It was a gusher. Brother Young then said, "Well, I was a pumper for ten years. I loved the Lord Jesus, and I pumped and did a lot of squeaking. I wondered where that wonderful well was that would gush forth living water. When I got the Baptism in the Holy Spirit I struck a gusher." He told how two years ago in San Jose he went to a Pentecostal meeting as a doubter. He wanted the experience those people had if he could get it without the tongues, but he did not want the tongues. He said he was very much like the Baptist minister who used to pray, "Lord, I would not presume to dictate to Thee, but I would like to offer a little advice."

Receiving the Baptism

Brother Young said that at that meeting he was convinced this thing was of God and he tarried for the power. He said, "At 2:15 in the morning I struck a gusher. The Spirit just spoke through me and I did not have anybody telling me what to do either. The Holy Ghost is a self-starter, you don't have to start Him. Before that time I could never get my hands up in the air. I could not understand how some folks preached on their tip toes, I could not do it. When God baptized me in the Holy Spirit He put springs in my heels. I find that now the Lord Jesus pulls my hands up and I like it."

Brother Young said that our besetting sins were our upsetting sins; that sometimes the Lord did not take away our weaknesses but He gave grace to overcome them. He gave strength and power to say no to the flesh. He called attention to the fact that Paul had a thorn in the flesh, that he had to die daily, and he added that we also would have to die daily to something. He told of a time when the tempter had gotten hold of him and he could not preach unless help came. He said, "I looked up and said, 'Jesus, You said You would be my Advocate; You said You were going to pray for me. Pray for me now, Jesus.' As I was talking to Jesus I fell asleep and in about fifteen minutes I woke a well man. The thing that troubled me passed away never to return."

Tuesday Morning

Brother Wm. J. Bostrom led in a devotional hour and Miss Amy Yeomans followed with a talk on "Giving to God." Much of Miss Yeomans' talk was given in blank verse, the Lord had given her, that went home to the hearts of the listeners because of its simplicity and directness. Miss Yeomans emphasized the fact that God wants all our love, not part; and He wants us to love Him with our purse. She told of a young man who was a candidate for water baptism. Just as he was about to go under the water he laid his watch to one side but grasped his purse tightly in his hand, saying, "This goes down with me." Miss Yeomans said that when we are buried with Christ in baptism our purse is bur-

ied too, and as we rise to newness of life so does our pocketbook, because the heart strings are tied to the purse strings.

Emphasizing Giving

One day the Lord said to Miss Yeomans, "The way they speak about giving on Pentecostal platforms could be described by two S's." She could not think what those two words beginning with S could be, so the Lord said, "It is spoken of Seldom and Shamefacedly." Then He spoke again and said, "But the way I would have it spoken of could be described by two F's. I would have it spoken of Freely and Frequently. I would have giving to God faithfully and systematically taught, that hearts may open to Me and that My saints may waken in My likeness as givers, for I am the pattern Giver."

Ordination Service

One of the first orders of business was the report of the Committee on Ordinations and Credentials. The brethren recommended for ordination were, F. Webster Tyler, returned missionary from Africa; Benjamin H. Caudle and Judge W. W. Thompson, Oswego, Kans.; Miss Laura Radford, who is now on her way to Jerusalem for missionary work; Ray Postecue from Ohio; Joshua Jeays of Cheltenham, England; Robert and Ada Pollard, Zion City, Ill.; and Herbert L. Halwe of St. Louis, Mo.

A Plea for a Tender Ministry

The ordination address was given by Brother R. J. Craig of San Francisco, Calif. He remarked that if we do not fail God there will be no need for Him to raise up another people. But we must be true to the vision God has given us. Many have failed because they have not recognized this one thing, that we need a fresh anointing every morning. Three times a day Daniel was on his knees, his window open towards Jerusalem, and we too should be on our knees at least three times a day with our hearts looking towards the new Jerusalem. We will find that as we do so we shall always be under the fresh anointing of the Holy Spirit, that wonderful heavenly lubricant. At the same time we must be filled with love, the love that never fails. Brother Craig said, "I make a plea that we may have a tender ministry. I have never yet known a minister fail who kept his or her heart open toward God, one who knelt continually at the altar weeping souls through to a place of victory. The Lord tells us in His Word, that they who sow in tears shall reap in joy."

Brother Welch added a few words and said that God's ministers should be examples to others. He said that as ministers of the Lord they could expect such trials as the ordinary layman never had. They would, however, find God's grace sufficient for every trial and they would be able to comfort others with the comfort wherewith they themselves were comforted when they had tasted the all-sufficient grace of God.

Reading Course Report

Brother Gortner, on behalf of the committee that had been empowered by the Executive Presbytery to provide a reading course suitable for the ministry, asked the Council whether they approved

of a two, three or four year reading course. The question was put as to whether such a course would be compulsory before an ordination certificate was granted to a young minister. When the answer came in the affirmative there was no little opposition. Most of the brethren who spoke approved of a higher standard in the ministry and stated that they felt that such a uniform reading course would be extremely profitable, but they strongly protested against an educational standard in the Pentecostal ministry. It was brought forth that the standard had always been a spiritual standard and the man who spent much time in prayer and who secured spiritual results in the salvation of souls, in the healing of the sick and of helping souls through to receiving the Holy Spirit as received on the Day of Pentecost, was a more acceptable minister than one who was highly learned and could not get such definite results.

On the other side it was argued that though education is not power, neither is ignorance power, and that the one who was well read could be a more efficient minister. Many of our young men in the ministry are finding that though they would like to go to Bible School it is impossible for them to attend, and they are asking for a reading course that will help them to be more fully qualified for the ministry. Brother Jamieson said that many young men are asking him for a list of books that he could recommend and he felt that such a course of reading would be exceedingly beneficial to our young ministers and to some of the older ones as well.

It was pointed out to the committee that in all Council work the brethren simply acted in an advisory capacity and it was in their province to recommend such books as should prove helpful, but that there should be no compulsion as regards the reading course, and so the matter was referred back to them.

Tuesday Afternoon

Brother Wm. M. Faux of Asbury Park, N. J., who later on in the afternoon was elected to be Missionary Secretary, gave an address in which he urged the Pentecostal saints to spend more time with the Word of God. He said we each had an unconscious influence over others. We are like a bit of steel. Touch it on one end with a hammer and the impact connects itself from one end to the other. Brother Faux said he believed there was not a thing we could realize in our life, or experience in our heart but what the whole Pentecostal movement would feel the effect of that which had taken place in our heart and life.

Good Counsel

Brother Faux said that the first book for the ministry to read and study is the Bible. A minister should know the Bible almost by heart. Every minister should set aside his morning hours for Bible study, with pen in hand and lots of paper, and should go through every book in the Bible and find out just what is taught in each one about God, about man, about sin, redemption, judgment,

death, future glory, etc. Then he will have an armor that will be able to stand the fiery darts of the enemy and will be able to handle the sword of the Spirit in such a way that it will pierce. He said no minister ought to think of using his morning hours for any other purpose than that of studying God's Word and meeting with Him in prayer and praise. Brother Faux believes that the reason many Pentecostal people are passing from a life of victory into a life of defeat is because their souls are not nourished on the Word of God. He warned against leading a soul to Christ and then leaving it to stand on thin air. He said the newly born child of God should be nourished on the Word of God. He also suggested that when we come to God with a definite request we should find a promise to fit the need and then stand on that promise. Then we can come to God and say, "Your Word says so and so, and on the grounds of this promise I have a right to this request."

An Incentive to Faith

Brother Faux also said that Bible study would act as a safeguard against sin and quoted the verse, "Thy Word have I hid in my heart that I might not sin against Thee." Many things come up in our life and we do not recognize them as sinful unless we allow the Word to reveal them to us. He said many people did not know God because they were allowing other things to occupy them, messages, ministry, activity or work of some kind, or demonstrations. Brother Faux declared his belief in demonstrations but added that back of all that he wanted God. He said if we were to know God as the God above all circumstances we must take time to wait upon Him. No matter what the circumstances may be, we must recognize that God is there and nothing can come through to touch us. No matter how great the opposition, the test, the trial, we can recognize that God is within, round about, underneath, and know nothing can touch us only as He permits. He said, I don't always see the sun but I recognize the presence of the power of the sun giving forth its light even through the dark clouds. So it ought to be with God. No matter what circumstances come up in life I recognize that God is there and nothing can come through to touch me."

Brother Faux quoted the verse, "If two of you shall agree on earth as touching anything that they shall ask," and explained that the word translated agree in the original meant symphonize. It is a musical term and means sound together. In an orchestra every instrument must be tuned to the key pitch or else there is no music, but rather discord. Christ is the key pitch and if every member be symphonized with Christ there will be such a unity in the Spirit, and such a harmonious relationship with Him, that there will be an harmonious relationship, and the whole Pentecostal movement will be of one accord, of one heart, of one mind, and then we will see the windows of heaven opened and a mighty outpouring of God's Spirit. Only as we see Jesus, and Him alone, will we be unified.

Reading Course Again Discussed

The matter of the reading course was brought forward again and Brother Gortner stated that we recognize that first and foremost a preacher should be spiritually equipped for his ministry. But we also recognize that if he is well equipped physically he can do more effective work for the Master. And in the same way if he is well equipped mentally he will prove a more efficient minister of the gospel.

Provision for Every Need

Brother Jamieson quoted 2 Tim. 4:13, and stated that Paul was a man of good common sense and believed in taking good care of his body, soul and spirit, and so he wrote to Timothy, "The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments." He stated that Paul felt cold and needed an overcoat for his physical welfare, he needed the books for his mental welfare, and he needed the parchments, which were the Scriptures, for his spiritual welfare. He felt that if the apostle Paul was anxious for some good books that it was good for our young ministers to have good books in their hands to help them to be better qualified to preach the gospel of our Lord Jesus Christ.

The whole Council, with but one dissenting vote favored the reading course when once the compulsory element had been taken out from the same. A few further matters were dealt with and the Council adjourned to meet again, should the Lord tarry, in 1925.

Spiritual Convention Next Year

Brother A. H. Argue brought forward the thought that it would be good for all the Council brethren to meet together for a spiritual convention, on devotional, teaching, healing, and evangelistic lines, and if such a convocation could be convened that hundreds of needy ones would come from all parts of the country to attend such a spiritual meeting.

Brother Lohmann, of St. Louis, after consultation with his associate pastor, Dr. Markley, gave a very warm invitation for all the brethren present to come back to St. Louis next year for such a spiritual convention. He stated that their new church, which is now in course of construction, would be completed shortly and it would be a great joy for them to have all present, and for many others to return to St. Louis in a year's time for a great spiritual convention on the lines suggested.

Brothers Lohmann and Markley and the saints of St. Louis treated us so admirably this year that most of us will be very happy to return again next year if the Lord so orders it. But perhaps the Lord Himself will be here by that time and we shall be called to a bigger and better meeting in the sky.

Tuesday Evening

There were more testimonies from missionaries from many lands and through them all was a ring of gratitude that God had permitted them to serve in hard places. Miss Marie Juergensen, of Japan, said that the territory in which they had been laboring was now in ruins, but they longed more than ever to be back there and take advantage of the new oppor-

tunities that the earthquake disaster would bring. She said they had been through many earthquakes and she recalled one in particular that happened just before they left. It was at the close of a very blessed service and the native pastor was offering up the last prayer. Suddenly the building shook and the earth quaked with unusual violence. She said she knew by the peculiar vibrations that it was one of the most dangerous kinds of earthquakes. The Japanese native Christians just lifted up their hands and voices and praised God. For about seven minutes their praises rose in a mighty volume toward heaven. They were not crying to God for help, nor running around to find a place of safety. Miss Juergensen said her heart was fluttering and she did not feel like praising God, but those natives did. When it was all over and the quake had subsided they said, "Oh we thought Jesus was coming." They were rather disappointed that He did not come then.

After the missionary testimonies there was special music and then Brother Kerr gave an address on "Our Family Physician." Brother Kerr's talk will appear in a later edition of the Evangel.

The Last Message

Brother D. H. McDowell, the newly elected Assistant Chairman of the General Council, gave the final message and spoke on God's Program for a Successful Ministry. He showed that first of all a minister must be a man of the Word. He said that it is wrong to say the Bible contains the Word of God—it is the Word of God. A successful minister must put the Bible at the head of all his reading. He emphasized a personal contact with the Lord Jesus Christ of whom the Word of God speaks so much. He said that when Christ looked at Peter after he had three times denied Him, divine Love looked in and there was more in that look than could have been crammed in in a lifetime by all the colleges and seminaries. When He spoke to Peter after His resurrection He started first by telling him to feed His lambs. The first thing that a minister has to look after is the young folks. When the wax is soft and pliable it will take the seal. After that he must remember to "Feed My Sheep" and "Tend My Sheep." It is a minister's business to keep away everything that would hurt the sheep.

A Missionary Incentive

Brother McDowell dealt with the teaching of the near coming of Christ as an all-important message for a successful ministry. He told how Dr. A. B. Simpson was criticized when he took up large missionary offerings and it was said that he hypnotized the people. A reporter went to interview him and Dr. Simpson said that he would give him the secret that was back of all his work if he would promise to report it exactly as he gave it to him. He then gave the reporter that verse, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The reporter understood then that the expectation of the soon coming of the Lord was the incentive that moved Dr. Simpson to appeal so strongly for world-wide evangelism.

Speaking of those who go out to foreign lands, Brother McDowell said it was necessary to get an outfit as well as an outfit. They should be filled with the knowledge of the will of the Lord and also be filled with the Spirit.

Dealing with Young Lives

Brother McDowell mentioned a motto that was displayed in a junior Y. M. C. A. in the city in which he lived. It bore these words, "As the twig is inclined so will the tree grow." The lamentable part of it was that these young boys were being taught to play pool in the Y. M. C. A. parlors. Brother McDowell said that this was not the way to feed the Lord's lambs. He said that if you put something worthwhile in the hearts of young people in their early days the devil will have a hard time getting any of them to the pool-room when they are older. He said that if you let a child read any kind of chaff and nonsense until he is twelve or fourteen you will have a hard time recovering that child and getting him back to something sensible. If you can hold him to divine truths until he is about twelve, you have gained the day and he can read anything he wants to and he will come right back to first impressions.

Brother McDowell said that God was not the author of confusion but was the God of peace and order. He said it was good for a minister to have a definite policy, a divinely outlined policy, a policy of work. He needs to be constantly on the job. He also needs vision. "Where there is no vision the people perish." He showed how the vision that Isaiah had of the Lord revealed to the prophet his own sinful condition and the sinful state of those about him. He saw the beauty and glory of the Lord and then he fell at His feet. And when Isaiah had been cleansed he said, "Here am I, send me."

There were a number at the altar seeking the Lord after Brother McDowell's message, as there were after every evening meeting.

In this report we have tried to mention a few things of the Council. The best things that happened at Council, the spirit of unity and love, the power of God frequently manifested, and the blessing received by the saints, are beyond any human description. We are glad that we can say to the General Council, in the words of John Wesley, "Best of all, God is with us."

AN OLD PREACHER TELLS HOW HE GETS HIS SERMONS

Before saying one word as to methods of preparing and preaching sermons, I protest and avow that the vision is more than the method, that the message is more than the manner, that your soul's chastening and discipline must take precedence in your thought over any and all technical training in an art of preaching.

When I have found my theme, subject or text, I dedicate myself to uninterrupted, world-forgetting reflection and meditation; then, as said the Psalmist, "while I muse the fire burns;" and when the fire of my heart, my soul, begins to flame up, I seize my pen and rush into writing: I write and write and write, slamming down (so to speak) thoughts, thoughts,

thoughts, as they come to me. And they come to me in troops, rush upon me in mass! I write with speed, not considering either logical order or sermonic form, nor anything else except just to jot down thoughts, put down points, fasten somehow the rushing stream of ideas safely to the page—"holding wide my skirts while the heavens rain gold," as says the poet.

I write it may be an hour, two hours, or only thirty, fifteen, ten minutes, all depending on how long the heavens rain gold. But just as soon as the river of thoughts, of ideas, of visions, runs dry I fling the pen to one side without reading or even glancing at that which I have written, and rush out of doors.

After a time the river of thoughts begins to run flood-tide again, and again I hasten to my desk to write; until at last no more inspiring thoughts come. Then my day's work is ended: I never attempt to pump water out of a dry well instead of dipping it up from a living, flowing stream.

The day following I read with great care everything I have written; I arrange and collate all the thoughts in severest logical order; I write with greatest pains a full outline of my thoughts, illustrations, quotations, and make a perfect skeleton of all the material of my sermon; and from then on I think and think, I pray and muse, I write and pray, until my whole soul is aflame and impassioned with the divine truth, the message which God has given me for my people.

Then I go to my pulpit, without speaking with anybody, avoiding if I can all human companions, and doing nothing save think and pray in my heart concerning that message. Those last few moments before preaching are purest gold to me, and must not be tarnished by profane fingers.

In the pulpit: the whole sermon, not its words but its entire thought structure and living form, stands in front of my eyes absolutely clear. I hardly try to remember, rather I cannot forget. I cannot break down, I cannot go wandering from my subject.

Then, confiding in God alone, praying ever in my heart of hearts, I preach—I preach with all my force, all my heart, all my soul.

And I am a free man in my pulpit. Freed from the chains of a manuscript which I have to read with bending head and fixed eyes; free from the slavery of thousands of words committed to memory and ever trying to escape me; free from the rope-halter of a written outline placed on the pulpit before me, and from which I must not move far, even to find fresh pastures or drink of bright bubbling waters; yes, I am free to preach as a prophet of God, an ambassador of His eternal truth.—Sel.

Every argument that prejudiced mentality can suggest is brought to bear against the speaking in other tongues and against those who speak in other tongues; but after all is said, the speaking in tongues remains in the Book and it is there in the pattern (Acts 2:4).

Will the Lost Be Ultimately Restored?

"If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversary" (Heb. 10:26, 27).

This was addressed to the Hebrews in time on the earth. The whole scene relates to life and conduct on the earth. The words are awe inspiring, terrible, mysterious; and all kinds of speculations have been brought to bear to find the meaning of them.

There is no more sacrifice for sin in time and there will be no sacrifice in the other world. The Word shows that after wilful rejection here there is no restoration, no further sacrifice. If the chapter is finally closed during the life time of the individual, is God going to undo His Word by saying there is another sacrifice in another state for another class? If there was, the Holy Spirit needlessly inspired the writer to write as he did.

If you minimize the punishment in eternity, you minimize sin in time. This passage distinctly refers to people in time; there is no further sacrifice in time, and there is no further sacrifice in eternity.

"Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For we know that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears" (Heb. 12:14-17).

Esau deliberately forfeited his birthright, set it aside, put no value on it, rejected it. Later he saw his foolishness; he sought to recover it, carefully, persistently, tearfully; and it would not come back. He had lost it. Another had it and he kept it. Tears never moved Jacob, nor the One who gave the birthright. His decision was made, and he never, never, never recovered the birthright. He may have wept from morning till night, year in and year out, but he never got the birthright and the birthright was never transferred.

This is a picture, a lesson, of what took place in time. It also has a wider application. There is no restitution or restoration of that which is deliberately rejected. Esau forfeited his birthright and then Christ says: If ye have not the right birth—being born again—ye cannot, ye CANNOT see the kingdom of God. Christ is the door, and you may fumble round all the walls but if you don't go in the right door there is no going into the kingdom of God. Where are they born? By what means are they born? Christ says, "I am the Way."

He is now the way. Now is the accepted time. And as they accept Him now they are born of water and of the Spirit.

Is the Word in the other region? The Word of God is not honored in the region of darkness. Is light welcomed by those who love darkness? The process, the processes, the means for restitution, are nonexistent in the region of the lost.

Esau is a standing type of man who rejected and who was rejected; and God never changed His mind, though Esau did. God is not a man, that He should lie; neither the son of man, that he should repent. Man wants to bring God down to His own sphere of judgment, of understanding, and of justice. No doubt Esau had lots of friends who sided with him and thought his case very hard. They may have tried to help him to recover the birthright and encourage him in his vain effort, but he never recovered it. "Hard on Esau!" no doubt some would say. Esau was harder on himself when he deliberately chose a mess of pottage for his birthright. He bartered with Jacob. Man's speculations will land him in the quagmire, and those who follow may be led to destruction. Esau is a standing warning.

Remember Lot's wife. And also remember Esau, Jacob's brother. It could have been, it might have been, the God of Abraham, of Isaac and of Esau, but He henceforth became the God of Jacob.

Man's argument is not going to put Esau back into the birthright.

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HOLINESS A Bible Study

"Hagios" denotes that which is sacred, set apart, consecrated. The use of "holy" as applied to the redeemed is far-reaching and suggestive.

1. Holy ones, who are called "saints" (Rom. 1:7). Not "called to be saints" but "called saints."

The words "to be" are not in original. Believers are named "saints" by God, and because of this are to be saintly.

2. "Holy Scriptures" (Rom 1:2). The Holy Spirit is their Author, and holiness is their product.

3. "Holy Calling" (2 Tim. 1:9). The vocation of the saint is the opposite to that of the sinner's. The center of the latter is self, but the attraction of the other is God.

4. Holy Indwelling. "The Holy Spirit which dwelleth in us" (2 Tim. 1:14). To recognize His Holy Presence is to experience His sanctifying power.

5. Holy Identification. "Chosen in Him . . . that we should be holy" (Eph. 1:4). As the altar sanctified the gift under the law, so oneness with Christ makes us holy.

6. Holy Keeping. "Holy Father, keep" (John 17:11), so Christ prays for His own. The Holy One keeps us holy within and righteous without.

7. Holy Priesthood (1 Peter 2:5). Uncleanliness is not tolerated in this priestly service, nor maimed sacrifices in its ministry.

8. "Holy Conversation" (1 Peter 1:15; 2 Peter 3:11). "Conversation," as R. V. means the whole life. Our behaviour corresponds to our blessings. What we are tells.—Prophetic News.

IMPORTANT

Two parties handed some new subscriptions to the editor on the Evangel at the General Council meeting on September 14th and 15th. He handed these names to a worker who was returning to Springfield on the 16th, but this worker lost the same. Will the parties who supplied these names kindly send in duplicates of them.

WELLSTON, OKLA.—A precious Pentecostal revival, lasting 3½ weeks, closed September 10, 1923. One hundred and twenty received the gift of the Holy Spirit. God wonderfully honored His Word which was preached faithfully by Evangelist Jacob Miller of Fort Smith, Arkansas. The power of God fell at times and the people were slain. It appeared easy at times for people to confess their sins and go right through to the Baptism in the Holy Spirit. Brother Miller preached the uncompromised gospel with signs following and truly God vindicated His Word. Brother Miller gave some practical Bible teaching such as our assemblies need. The baptized saints meet many perplexing things in every day life. I believe that Brother Miller has some of the best practical teaching on this line. He is going to spend some time this winter in teaching. Any assembly desiring this special help address Evangelist Jacob Miller, 1122 South 10th St., Fort Smith, Ark.—D. E. Collins, pastor.

BYDGOSER, POLAND.—Since Nov. 11, 1922 I have been in Poland working for our Master. The harvest is plentiful; there is a mighty revival going on here in Poland—a hunger for the true gospel which cannot be described. Calls come from all directions to hold meetings, but we have to refuse, because we cannot go everywhere. People come to meetings for a distance of 20 to 30 miles on foot when they hear a missionary is to be there. There are many villages and towns where the gospel has not yet been preached. The people have been kept in darkness through the priests of Roman and Greek Catholicism, but God has removed all the obstacles and given liberty to bring Christ to them. Our meetings last sometimes from 6 p. m. until after midnight. Many times we have to tell the people to go home, otherwise they would stay all night. God is manifesting His saving and healing power in a marvelous way. Please join with us in prayer for this great work that God will thrust forth more laborers.—J. D. Riesk.

REPORTS FROM THE FIELD

BIG SPRING, TEXAS.—The Lord is blessing this place; 25 were saved and 25 filled with the Holy Spirit and God is wonderfully healing the sick. Pray for us.—W. D. Hall, pastor.

THURSTON, NEBR.—Have just closed a successful campaign here. God wonderfully worked. Over 30 received the Holy Ghost, and many were saved and healed.—George A. Comstock, Evang.

CHICAGO, ILL.—The Lord is certainly blessing our convention. Souls have been saved and baptized in every service. Brother Shreve from Washington, D. C., is being greatly used.—S. A. Jamieson.

HUGHES, OKLA.—Our meeting here just closed with great victory; 3 were saved, 1 received the Baptism. This is a hard place and we need your prayers. Sister Cinda Johnson preached for us. Anyone in good standing with the Council is always welcome.—J. S. Davidson.

ROGANVILLE, TEXAS.—A good meeting was just closed at Rock Farm, La., It was a new field where the full Gospel had never been preached; 12 were saved; 2 received the Baptism in the Holy Spirit. Praise the Lord.—W. G. Stark and wife.

SANTA ANA, CALIF.—We have taken charge of the Full Gospel Assembly. Things have been in a very bad mix-up but in the past 3 months God has been working and knitting us together in love. We have no landslide but God is working. We need your prayers.—M. M. Pinson, pastor.

CROWLEY, LA.—Our 18-day meeting closed September 2. I want to praise the Lord for strengthening the saints and giving them more determination to fight the good fight of faith. Three sisters received the Baptism. Four were saved through the precious Blood; 4 baptized in water. A woman who had been paralyzed for some time and had tried many physicians who failed to help her, was healed. Pray for our new converts.—Mrs. Zora Stutts.

PETOSKEY, MICH.—We have just closed a 4-week meeting. Brother Youarish Neesan of Persia was with us. God worked in our midst. Saved one soul, also revived and deepened the saints and one was filled with the Holy Spirit. Three were given wonderful visions. Marvelous healings took place. One sister's baby was thrown out of a cab and was picked up as dead but when prayer was offered he revived and next day was as bright as ever. One sister had a very bad knee and it seemed she would be a cripple, but while praying for another sister she was healed. The other was an Indian sister from Canada with tuberculosis who was healed and filled with the Holy Spirit.—H. A. Baines, pastor.

DALLAS, TEXAS.—The dear Lord has been working in our midst in a tent meeting held by Brother and Sister Eiting. One little girl, 12 years old, got saved and baptized in the blessed Holy Ghost in about 30 minutes. Pray for the Oak Cliff Pentecostal church and Sunday School. We are using your literature.—J. R. Richardson, Treas.

CHAPPELL, NEBR.—In meetings conducted here by Evangelist Eddie M. Young, the ex-prize fighter and myself several were converted; one received the Baptism of the Holy Ghost and 15 were baptized in water. Chappell is one of the oldest assemblies in this section, and has a fine body of saints, especially of young people. Brother M. W. Roll, of Milford, Nebr., has accepted the pastorate. Evangelist W. H. Pope and I held a campaign here at the M. E. church three years ago.—Maxie A. X. Clark.

BYESVILLE, OHIO.—The third annual camp meeting of the Byesville Assembly of God has just closed, and will go down in the memory of those that attended as a most wonderful meeting. Evangelist A. H. Argue and daughter Zelma were in charge of the evangelistic services, and W. R. Williamson and wife of South China represented the foreign field. Miss M. M. Flint and Miss Levada Leonard were also present for a short time. The Camp was largely attended; 12 neighboring cities were represented, besides local points. A blessed spirit of unity prevailed in all the services and God's power and presence was manifest in a marked way. Many came hungry to meet God and receive healing and the Baptism in the Spirit and they were not disappointed. As many as 11 from one town alone received the Baptism in the Spirit. A medical doctor came about 50 miles to honestly inquire about the Baptism in the Holy Spirit, and the third day he was swept off his feet by the power of God just outside the entrance of the big tent and after being under the power about two hours the Lord wonderfully filled him with the Spirit. One forenoon four received while sitting together under the trees and the same day three others came through. A trained nurse from Youngstown was leaving the tent on account of illness and when prayed for out under the trees, the power of God came upon her and she was healed and filled with the Spirit. There were definite results each day of the Camp. Thirty-three were buried into death with Christ in the stream nearby; many were healed of divers troubles in answer to the prayer of faith. We truly had an old-time camp meeting. We are expecting to have a two-week campaign in our new tabernacle commencing about Nov. 22. Watt Walker, the Cherokee Indian Evangelist, will be with us, D. V.—J. Clark Soules, pastor.

INDIANAPOLIS, IND.—Another blessed revival closed conducted under the auspices of the Woodworth-Etter Tabernacle. This meeting was held in a large tent. It continued for many weeks of refreshing showers.

Many visitors came from 21 states as well as Canada, all with one desire, to receive God's best. Baptismal services were held every Sunday throughout the revival. Sister Etter celebrated her 79th birthday July 22. She received many kind remembrances and the gift of a beautiful chair from the assembly. The Lord wonderfully sustains and renews her strength day by day. She ministered to the sick and afflicted every day. There were many wonderful healings done in the name of the Lord Jesus. People were delivered from cancer, goiter, gall stones, lameness, stomach, kidney and bladder troubles, tuberculosis, eye and ear trouble, dropsy, tumors, etc. Mrs. Etter left for a tent revival in Wynnburg, Tenn. Our next revival will be during the holidays commencing December 22. All are invited.—Helen V. Gorton, Sec.

FORT MORGAN, COLO.—Revival meetings conducted by Evangelists, Eddie M. Young and Irl J. Walker brought to us "times of refreshing." For months the cry of our hearts was, "Lord, send a revival and let it begin in me." He very graciously responded to our supplications, by pouring upon us showers of the blessed Latter Rain. The altar was crowded and the slain of the Lord were many. A number of young people received the Baptism in the Spirit, 14 were baptized in water. When the Divine Healing service was announced our newly erected tabernacle, seating about 400, was filled to overflowing, scores were turned away, some crept in through the windows. God instantly healed one who had not been able to raise her arm for the past two years. She was a conservative church member but she let out a shout in a thoroughly Pentecostal fashion. Editors, ministers, doctors, lawyers, and some leading business men remained in the building for hours after the meeting had been dismissed to see the outcome of the altar service. Some were of course "amazed and were in doubt saying one to another, What meaneth this? Others mocking said, These men are full of wine." The Lord overruled, and the enemy was kept under through prayer. Brother Young brought some inspiring messages on the deeper Christian life, his evangelistic sermons were inflamed with the fire and enthusiasm of a warrior. Brother Walker, our beloved District Evangelist preached also under the unction of the Holy Spirit. Brother Walker is some relation to Peter Cartwright, so he quite unconsciously displayed some of the traits of the famous Methodist exhorter. He is surely on fire for God. We covet God's very best for these brethren who labored so faithfully in our midst. The Assembly of God in Fort Morgan is one hundred per cent Pentecostal and Missionary in spirit, doctrine and practice.—John B. Jacobs, pastor.

GOOD MEETING AT NAMPA, IDAHO

We are happy to report the A. Watson Argue campaign at Nampa a great success. Truly God was with us. Without contradiction, this meeting was the greatest and most profitable effort ever made for the full Gospel in this section of Idaho. We have been able to reach thousands of hungry hearts with our full Gospel message. Many were converted and baptized in the Holy Spirit, a goodly number of sick and afflicted folk were healed. Among them being the following who have sent in their written and signed testimonies:

Laura M. Edington, 423 14th Ave., Nampa, Ida., writes: "My throat was paralyzed, the result of a long siege of quinsy and tonsillitis. I couldn't sing or even talk clearly. Brothers Argue and Campbell prayed to God to help me. He has heard and answered—not only making me completely well but also baptizing me in the Holy Spirit. The doctors told me I couldn't get through the winter without having an operation; but, with the help of the great Physician, I'm not only going through the winter, but through to glory. Thanks be to God!"

Mrs. Vida Kronicks, No. 1 Elder St., Nampa, Ida., testifies: "I was prayed for by Brother Argue Monday night, Sept. 3, for sprained ankle and a hurt hip caused by a fall from an automobile. I am healed. Praise the Lord!"

Mrs. Ida Shellenburger, 712 14th Ave., Nampa, Ida. testifies: "I was prayed for on Sept. 3 for partial loss of hearing and catarrh. Praise the Lord, my hearing was restored and my catarrh was healed. Hallelujah to His name!"

Mrs. O. G. Cannon, R. 4, Nampa, Ida. "On Sept. 3 at Evangelist Argue's meeting for healing, I was anointed and prayed for according to James 5:14-15 by the evangelist and was completely healed of stiffness and soreness in my neck and shoulders which was caused by being hurt by a horse several years ago and which has caused severe pains at times. At present, I feel better in various ways than I have for a number of years."

O. G. Cannon, R. 4, Nampa, Ida. testifies: "Four days ago, I fell from a high load of hay and was unconscious for several minutes. This accident brought about partial paralysis and a weakness in my legs which caused me to stagger at frequent intervals. But from the time I was prayed for by the evangelist till the present time, I have been perfectly free from the effects of the fall. I can now walk and run as I could before my injury."

The following excerpts are from the Nampa newspapers:

"People are pouring into Nampa from as many as five states. Delegations from surrounding cities and towns are arriving daily, all to attend the evangelistic and healing meetings being conducted in the great tent at Carter's park by the young Canadian evangelist and musician, A. W. Argue.

"Many of Nampa's citizens who have been prayed for at the Argue meetings for healing, for heart and lung trouble,

deafness, rheumatism, lameness, and other troubles, claim they have been healed.

"Mrs. R. D. Collins, 2103 5th St., Nampa, said she had been run over by a car and as a result has not been able to raise her hands since June, 1922. She was prayed for Monday night and now can put both hands high above her head.

"E. Young, who had his boy prayed for for his mind, claims that the boy is brighter and that his conversation is sensible.

"Aaron Wine, of Star, said he has been healed of epileptic fits. Had been having them daily but has had none since he was prayed for last Monday.

"Mrs. J. D. Hickson of Pleasant Valley, Ore., said that after Evangelist Argue prayed for her she was healed of heart trouble.

"Salvation is more important than healing," said Argue, "but thank God we may have both by believing and praying."—Maxie A. X. Clark, 1308 Van Buren Ave., Pueblo, Colo.

SPRINGFIELD, MO.—The following is an excerpt from the Springfield Leader:

A wonderful influence has been realized as our Assembly has experienced its best evangelistic campaign under the leadership of Evangelist J. William Bostrom, who, with the Lord's blessing on his ministry, brought the full gospel message into a section of the city we had never reached before. Many were saved; healings too numerous to mention, and both men and women were baptized in the Holy Spirit as in Bible times. Seventy-four were baptized in water, fifty-nine were added to our membership roll, and our Sunday School increased in size.

Our church building which is not very old, is too small for our regular congregation and we must enlarge or build another house for God. The people have invited Brother Bostrom and his helpers, Brother and Sister Morrison to return for another meeting and we are planning for a city-wide campaign next time, in a large tabernacle. We praise the Lord for His blessings.—H. Thaw.

"On account of the interest manifested where the tent was first erected, it was decided by the Bostrom evangelistic party to let it remain there until the close of the present series of meetings.

"One of the special features is the 'Testimony Service' which is a part of the program in every meeting.

"L. A. Gibbens, R. D., Box 33, Springfield, was suffering intense pain on account of hernia. After prayer he removed plaster brace he had been wearing and threw it away. He says he was instantly healed and has since been able to work. 'I have never felt better in my life,' said Mr. Gibbens, 'and the other day I lifted a sack of feed—something I have not been able to do for years.'

"Mr. B. A. Langstone, 2011 Lyon Ave., who had suffered some time from a stroke of paralysis, testifies that he also was made whole. Before coming to meeting he could not walk without aid and had an impediment in his speech. He walked home without aid and the next day he was able to do hard work. He can now speak distinctly and said that he

walked 26 blocks in one day visiting the sick. Although previously hard of hearing and having poor eyesight, he can now hear his watch tick and can see to read his Bible without his glasses.

"One of the most remarkable cases is that of Mary Strange, who lives at 2356 North Kellett Avenue, who has been an invalid for years and unable to walk for nineteen months. She was brought to the meeting in a wheel chair, and assisted to the platform. After prayer she rose to her feet and walked across the platform. The people cheered. When a relative attempted to assist her down the steps she swept him aside and said, 'Let me alone, I can walk by myself,' and she has been walking ever since."

LONDON, ENGLAND—The work at our new chapel in Kensington Park Road is going on steadily. God is working in the midst, souls are being saved every week—many young people. They are beautifully saved and kept, many being baptized in the Holy Spirit. Two or 3 men lately testified how the Lord had taken away the very desire for smoking and drinking and amid great adversity they are still standing firm.—Florence P. Allcock.

TAZEWELL, VIRGINIA—Just closed a 24-day tent meeting here, in which 23 testified to being saved, and one reported the Baptism in the Holy Spirit. Some were healed. Candidates for baptism were immersed in the waters of Clinch River. The local ministry assisted us in the meeting, also Sisters McKirdy and Treadway worked patiently at the altars; 25 are tarrying for the Baptism.—M. B. Hampton, O. A. Lint and Wife, H. L. Shumway Evangelistic Party.

NAMPA, IDAHO—The Lord wonderfully met us in our first State Camp in Idaho. About 20 were saved; 15 received the Baptism. There were good crowds throughout the whole camp—from 500 to 1000 people every evening. The people seemed to have a new spirit that enabled them to take hold of Christ. In the whole town about 8000 were stirred up. Last week there were several that claimed healing; there were 2 definite cases. One young man who had as many as 12 to 24 fits a day was completely delivered. Our next revival will be in Payette beginning Sept. 16.—Kelley Campbell.

A PLEA FOR THE PERSIAN BRETHREN

The Persian Mission in Chicago is without a place of worship, so must either buy or build. It will need financial help to enable them to secure a place of worship. Any funds can be sent to Brother Adolph Petersen, 1826 N. Mozart St., Chicago, Ill. He was appointed treasurer by the Illinois District Council. Brother Petersen is the Pastor of the North Avenue Mission, Chicago. S. A. Jamieson and Adolph Petersen have been appointed a committee to assist the Persian mission in their effort to secure a place of worship.—S. A. Jamieson, in behalf of the Persian Mission.

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 St., Springfield, Mo., U. S. A.

LAST LETTER FROM SISTER OLIVE MAE JACOBS

Who Was Called Home to Rest in Jesus
on September 12, 1923

What is probably the last letter of Sister Jacobs was written to her mother, Mrs Mae Paige, of Akron, Ohio, and was received by her two days after the cable came telling of the death of her daughter. It would seem from the letter that Sister Jacobs anticipated her soon homegoing and that a deep preparation had been going on in her heart. The letter follows:
Gorakhpur, U. P., India,
August 21, 1923.

Dearly beloved Mother,
Brother and Sisters:

I know you must be longing for a letter from me after hearing I have been so very sick, so, although I am not able to write a very long letter, I feel I must get this off on this week's mail, to tell you that I have again been touched by our Divine Healer and am able to be up, though very weak. I am so glad to feel my strength slowly coming back again.

Well, I suppose by the time this reaches you Marguerite (Flint) will be on the water sailing toward India. I am looking forward to the arrival of that wonderful trunk. How good the Lord is. The doctor said I should go home at once, but Jesus is my Life and all I need, bless His sweet name. He is ever mindful of us and though all may look black and discouraging, still we know that we are almost to the breaking of the day. The night is almost gone, hallelujah; hallelujah; amen.

Let us fake courage, mamma dear; watch and pray and do not let the enemy deceive you, for God is true. "Let God be true and every man a liar." Still He is true, and in these days of testing, let us just lift up our heads and see Jesus, the pure and spotless One, the One who changeth not. Oh, these are the very last days and Jesus is at the door. He is looking through the lattice, and for what? He who loves us so much and longs for us, is looking for those who will not be overcharged with drunkenness and the cares of this world and who have set their faces like a flint to go through with Him. However, the devil may try to trip us, though the way is getting rougher and stormier, but, O glory, it is sweeter and brighter as we see no man but Jesus only.

"God never would send the darkness,
If He thought you could bear the light;
You would not cling to His guiding hand,
If the way were always bright.
So He sends you the blinding darkness
And the furnace of sevenfold heat;
'Tis the only way, believe me,
To keep you low at His feet."

A little longer, mother mine, and He shall wipe all tears from our eyes. A little longer and we shall see the King in His beauty. A little longer and we will

sing the new song. Hallelujah! Be brave, be strong, stand fast in the faith. Pray much and your hearts will be filled like a river, before long. Hallelujah, Amen! Hallelujah, Amen!

These are the lessons learned while sitting at His blessed feet, yielding ourselves, our minds, our wills, our ambitions all to His control. For truly it is He that worketh in us both to will and to do of His own good pleasure. Oh glory, hallelujah! "Christ in you the Hope of Glory," was Paul's triumphant cry and it can be ours today; and we can add as he did, "to me to live is Christ and to die is gain." May God lead us all on and on unto Himself is the constant cry of my heart these days, for surely our Redemption draweth nigh.

Do pray much for us during these coming days for we need your prayers, oh so badly. The season is getting hotter, hotter, HOTTER, and we must keep our little house closed up to keep out the terrible heat. For when we go out, which of course we must do in the work here, it is like going into a fiery furnace, and when we come in our clothes smell as if we had been in the fire. But, hallelujah, it is worth it all, mother mine, just to see the shine of the glory of God on the faces of these precious souls when they receive the light of the Gospel of Jesus into their darkened and sin-sick souls.

Jesus loves them as much as He does you, and me, and His heart is bleeding because there are so few to tell them the story. And yet we hear so often, "What a pity for them to give up their beautiful home and comforts in America to go so far to preach the Gospel to those heathen when we need them so badly here on the home field! Need!! Oh, they do not know the meaning of the word "need" or they couldn't say that. And don't think that we are unhappy or lonesome, for you could not find a happier family in all the world than we are here in dark, sad India. We know that we are in the center of God's will in trying to preach the Gospel in more ways than one. In Isaiah we read, "Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye may break every yoke." "Is it not to deal your bread to the hungry and that thou bring the poor that are cast out into thy house, and when thou seest the naked that thou coverest him?" Where, oh where, but in dear lost India could the need be so great to fulfill that scripture? Could you but come with me and get a glimpse of India as we see it with the naked eye, your heart would cry out with us, "Oh, God, thrust forth more laborers and save our India." Ah, the price shall seem nothing when in that day we shall stand before the King and He shall say, "Well done, thou good and faithful servant, enter thou into the

joy of thy Lord." Hallelujah! Hallelujah!
'Twill not be long, mother mine, so be brave. Possibly just one more hot season in India, then home, Home, HOME, and how glad I will be to see all of my loved ones again and to get my precious babies into a clean, civilized country once more. Nevertheless, "NOT MY WILL BUT GOD'S BE DONE."

Lovingly yours in His service, till He comes,
Olive Mae Jacobs.

A Message from Paradise

A poem which was read at the Memorial Service for Sister Jacobs which was held in the Pentecostal Church of Akron, Ohio.

What mean you by this weeping
To break my very heart?
We both are in God's keeping
And therefore cannot part;

You there—I here—though severed
We still in heart are one;
I, only just in sunshine,
The shadows scarcely gone.

What if the clouds surround you,
You can the brightness see;
'Tis only "just a little way"
That leads from you to me.

I was so very weary,
Surely you cannot mourn,
That I, a little sooner,
Should lay my burden down.

Then weep not, weep not, darling,
God wipes away all tears;
'Tis only "just a little while,"
Though you may call it years.

Brother P. Bristow, missionary to China, who has been home on furlough for several months, advises us that he is leaving England for New York on the S. S. Rotterdam on October 18. He hopes to visit a number of the Assemblies in America before returning to China.

FIRST MAIL FROM JAPAN

Sister E. A. Bernauer has managed to get a postal card through to America from Japan since the earthquake. This is the first piece of mail received to date. Sister Bernauer writes, "The Almighty God is our refuge; and underneath are the everlasting arms. Praise God! Brother and Sister J. Juergensen, Brother and Sister Coote and Beatrice and I are here at Karuizawa, kept from even witnessing the awful horrors which are unseating the reason of some.

"We got a terrible shaking—clung to each other to keep from falling—running from our homes every little while and scarcely eating or sleeping for forty-eight hours. Everyone up to the top pitch of excitement. No food or water in Tokyo and revolt broken out. No word from my home and mission. Pray!! Banks destroyed—food shortage—cannot enter Tokyo and dangerous to be there. Will write as soon as possible. It is very difficult to get any message either way, but are told we can now send mail via Kobe. With a sad heart for others, but with love and praise to God."—E. A. Bernauer.

GREAT TYPHOON IN SOUTH CHINA

Brother J. R. Spence writes from South China, "I am writing this from the Coast. Up country, conditions are getting worse. Heavy fighting is going on, and to make matters worse, the worst flood for years is upon us—so bad that the trains are unable to run. Three miles from us the official report gives 22-27 feet above usual water mark, and at Sainam it will be the same, so you will have some idea of how the land is flooded. It is all low rice land there. Poor China—there is no end in sight, but we are praying that out of all this God will make Himself known and that the hearts of the people will be inclined towards Him.

"Saturday, August 18, a typhoon with wind blowing 130 miles per hour (a world's record) struck us here and houses, trees, ocean liners, etc., were helpless. In the flat we have here, the wind blew out not only the glass, but even the window frames, and it was dangerous for a time. It is feared that there is a great loss of life. We are praising God for protection. One large liner is lying in the harbor with only its funnel and masts showing above the water.

"Owing to the war, I am unable to get through to Waitap. Food is very scarce and dear and salt cannot be gotten. Please remember the Christians up there.

"We are all well, Miss Appleby being much better. My wife had a very bad attack of neuralgia of the heart and we all thought she was going, but in answer to prayer God wonderfully raised her up.

MISSIONARY ASSAULTED IN THE WEST INDIES

Brother J. R. Jamieson, who is in charge of the Pentecostal work in the West India islands, has recently had a very harrowing experience with a native worker who had been helping in one of the missions out in the country on the Island of Barbadoes. He dealt with the worker concerning a matter which was bringing reproach on the work and his advice was evidently resented. Brother Jamieson tells the story in his own words:

"One night when wife and I got to the Mission, we found it locked. I went to the caretaker for the key and found that this worker had taken it. When I got back to the Mission the man was there and refused to give me the key or to open the door. I pulled the door open and went in with a lighted gasoline lamp in my hand. He followed me and when I stepped onto the platform he caught me from behind, putting one arm around me and with the other hand he took hold of the lamp, pressing it to my side. I called for help and a brother came to take away the lamp and after a struggle the brethren succeeded in getting the lamp away. Then this man caught me by the legs and threw me head first on the floor among the benches. I received a blow which knocked me senseless. I am told that he still held me by the feet and dragged me through the door, where an unsaved man caught my head thus preventing it from knocking on the stone steps, which no doubt saved my life.

"I was told that a constable who was there in readiness grabbed me by the hand

and dragged me for about twelve feet into the gutter, along side of the road, where I lay for about two hours in an unconscious state, having received another blow from some source on the eye and temple. The constable continued to hold my hand, jerking my arm and telling me to get up. This information was given me by my wife and others who had gathered in large numbers.

"My wife thought that I was dead, but was told by the constable that I was his prisoner and she was not to touch me. She sent for a doctor and when he came he ordered me to the hospital, but the constable refused to take me. Then the doctor went to the police station and brought three police back, but the constable insisted that I should go to the station. I was taken there and a friend stood bond for me and from there I was taken to the hospital. I was then in my senses. After the hospital doctor examined me he gave my wife permission to take me home. I remained in bed for four days.

"God alone spared my life or I would not be writing this. To Him be all the glory. The building is our own property, but this man seems to want to take it for himself. The case comes up in court on September 14. Pray for us that God may have His way, while we remain your brother, 'hard pressed, yet never in absolute distress; perplexed, yet never utterly baffled; pursued, yet never left unsuccoured; struck to the ground, yet never slain' (2 Cor. 4:8, 9, Weymouth)."

—J. R. Jamieson and wife.

Robert F. Cook writes from Travancore, South India: "There are calls from many quarters, 'come to us first.' One of our workers has been here and told us that there are a number of villagers in his diocese who want to hear words whereby they can be saved. At one place over one hundred Hindus have shown an inclination toward Christianity. They have notified him to come and preach to them. Before leaving Kottarakara, Mrs Cook gave the Sunday School of this place two chapters from the New Testament to memorize. You can imagine our joy when we returned on hearing ten or more give from memory, some one chapter and some both chapters. We will still need your prayers very much that there will be a great harvest of souls this season."

CONVERTED BARTENDER'S TESTIMONY

Jesus is a wonderful Saviour to me. I was a bartender, a drunkard and a gambler. I was drunk the night I was saved. I had been doctoring for several years in several different states, with little if any results. I was beyond the aid of doctors; but Jesus saved and healed me the same night; and later baptized me in the Holy Spirit and fire, set my feet on the Rock of Ages and established my goings. That was six years ago. I am still going for Him. Blessed be God. I have seen many saved, healed and baptized since that time.—Elder E. J. Lowe, 316 Miller St., Michigan City, Ind.

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The Pentecostal Evangel is the official organ of the GENERAL COUNCIL OF THE ASSEMBLIES OF GOD Springfield, Mo., U. S. A.

J. W. Welch.....Chairman
D. H. McDowell.....Assistant Chairman
J. R. Evans.....Secretary

EVANGELISTIC CAMPAIGN AT EATON, O.
—Oct. 12 to 22, at the Pentecostal Assembly, opposite the Court House. Evangelist J. Clark Soules and other workers.—J. M. Marsh, Treas.

NOTICE TO SOUTHEASTERN DISTRICT COUNCIL.—Sister Mattie Ledbetter, a missionary from China, who is at home on furlough, will be with us at our next Council meeting in Dothan, Alabama, which convenes October 16 to 20, 1923. We urge all who possibly can to be present and hear her interesting talks about China and missions.—W. F. Hardwick, Chairman.

MEETING FOR THE PENTECOSTAL SAINTS IN NORTHERN KANSAS, beginning Oct. 20, D. V. Evangelists in charge, Earl W. and Beula O. Clark. Held in big tent in Jacob's woods, the same place the Clarks meeting was held two years ago. Come praying and bring the sick to be healed through faith in Jesus Christ, and the saints to be baptized in the Spirit. This grove is just 12 miles from Agra, Kans., and 12 miles from Kensington, and also 12 miles from Naponee, Nebr.

OLD-TIME TENT REVIVAL AT PASO ROBLES, CALIF., September 22 to November 1, 1923. Altar workers and musicians are needed. We have a few rooms for accommodations. Evangelist J. A. Timmerman in charge, a preacher of the sound, old-time gospel. For information, correspond with L. I. Mudge, Pastor, San Miguel, Calif.

MEETING AT NEW ROCHELLE, N. Y.
The tenth anniversary services of the dedication of Apostolic Faith Church, New Rochelle, N. Y., will open on October 13 and continue over October 21. Evangelist A. J. Jenkins, an English ex-policeman, will preach nightly. Come expecting showers of blessing. For further information address Thomas Thompson, pastor, 77 Oak St., New Rochelle, N. Y.

REVIVAL CAMPAIGN IN FULL GOSPEL TABERNACLE, CHICAGO, ILL.—From October 16 to November 4, Evangelist John Gobon, of Iowa, John Olsen, Chicago Chorister, and William Kitchen, of Tulsa, Okla., will conduct evangelistic services in Full Gospel Tabernacle, 1665 N. Mozart St., Chicago. Pray much for these meetings, come expecting great things from the Lord. For further information write to Adolph Peterson, Pastor, 1826 N. Mozart St., Chicago.

PLEASANT GROVE CAMP MEETING AT DURANT, FLA., will commence Oct. 4 and continue over three Sundays ending Oct. 21. Dr. Chas. A. Shreve, pastor of the McKendree Methodist Episcopal Church, Washington, D. C., in charge, with I. J. Bolton, of Philadelphia, Pa., to assist. All are invited to come. Bring your bed linen and toilet articles and stay through the camp. A restaurant will be on the grounds. Meals at a reasonable price. For further information, write L. P. Giles, Durant, Fla.

CLEVELAND CONVENTION—The tenth annual Missionary Convention of the Pentecostal Church of Cleveland will be held in the church, corner East 57th St. and White Ave., October 18 to 28. Able Pentecostal preachers will minister in the Word and numerous missionaries from various mission fields will present the needs of the heathen world. The services the last Sunday of the Convention will be held in a large Lutheran Church which has been secured for that purpose. Free entertainment will be provided for all ministers and missionaries in full fellowship with the General Council, but financial remuneration for services rendered can be guaranteed only to those ministers and missionaries engaged as special workers. Further information can be obtained by addressing Pastor J. Narver Gortner, 11603 Tuscora Ave., Cleveland, Ohio.

OKLAHOMA STATE COUNCIL

The Oklahoma District Council of the Assemblies of God, D. V., will convene at Collinsville, Okla., Nov. 13 to 17, on Tenth and Center streets, one block and a half west and one south of the Depot. We hope to be able to take care of all the ministers and one or two delegates from each assembly.

Those wanting license or ordination, bring sufficient recommendation to satisfy the mind of the Presbytery.

Those ordained or licensed in the Council who expect to be in the state the coming year, who cannot attend the Council, send your name and permanent address to the secretary in time to be in the Minutes. As there are several that have failed to get their mail and some that neither the chairman nor secretary have heard from, we especially desire to insist on this.

Plan to come and stay all through the Council. For further information write Pastor R. V. Freeman, 1008 Oak St., Collinsville, Okla., Chairman or Secretary.

MISSISSIPPI DISTRICT COUNCIL

The Mississippi District Council of the Assemblies of God will convene with the Assembly at Whistler, Alabama, Tuesday morning at 10 o'clock, November 6, 1923, and will continue in session until all business matters are disposed of. All those desiring endorsement for credentials will avail themselves of this opportunity to secure same by presenting application to the License and Ordination Committee. Let all the local churches send at least two duly elected delegates, and be sure to send your pastor. Rooms and meals will be furnished free by the Whistler Assembly. Those coming by Mobile will reach the church by Whistler street car getting off at the schoolhouse. For further information write Elder M. T. Hays, Pastor, Whistler, Alabama, or Jas. O. Savell, Chairman, 905 Arledge St., Hattiesburg, Miss.—Jas. O. Savell, Chairman; D. P. Holloway, Sec'y.

YONKERS REVIVAL

Evangelist A. Watson Argue opens a 10-day campaign in the Hollywood Hall, cor. Hudson St. and S. Broadway, Yonkers, N. Y., starting October 5. Yonkers is a town of about 125,000 population and has a well-attended Pentecostal Mission in the very heart of the town. Glad Tidings Mission is located at 25 Main Street, Pastor P. Vondrann being pastor since the work started in the early spring of this year. Saints pray for these meetings and the workers. For further information address Pastor Paul Vondrann, 281 Warburton Ave., Yonkers, N. Y.—P. Vondrann.

WANTED.—Capable, Spirit-filled pastor, one that can furnish the best of references. None other need apply. Write Alvin Murray, 6th and Leahy, Pawhuska, Okla.

OPEN FOR CALL TO A PASTORATE.—I have been with this flock a long time, and believe a change would be good. I am free to go anywhere.—John Dunn, Nettleton, Ark.

PENNINGTON GAP, VA.—I have been out in Evangelistic work for sometime, holding great meetings in Indiana and in Ohio. I am open for revival work anywhere the Lord leads. Can give references. I purpose to do all I can to spread the Gospel.—E. P. Harber, evangelist, Box 55.

CONTRIBUTIONS FOR FOREIGN MISSIONS

From September 21 to 29 Inclusive

(This does not include offerings for expenses of the Foreign Missions Dept.)
\$647.54: General Council Cash Offering, St. Louis, Mo.
580.00: Pent'l Church, E. Akron, Ohio.
396.00: Pent'l Church, Cleveland, Ohio.
260.53: Assembly & S. S., Cincinnati, Ohio.
200.00: Assembly, Dinuba, Calif.
195.00: Glad Tidings Tabernacle, New York City.
175.00: A. L., Long Beach, Calif.
169.83: Assembly, Springfield, Mo.
100.00: Assembly, Scranton, Pa.
98.14: Assembly, St. Louis, Mo.
70.00: Bethany Pent'l Assembly, Springfield, Mass.
55.02: Assembly & S. S., Houston, Texas.
53.00: Upper Room Mission, San Jose, Calif.
46.00: M. C. L., Lake Forest, Ill.; S. W. Va., W. W. Va. & E. Ky. Dist.
45.00: Saints at N. Howell, Ore.
44.15: Assembly, Lancaster, Pa.
40.00: Arcade Pent'l Assembly, N. Y.
35.00: Pent'l Mission, Madison, Wis.
27.50: Assembly, York, Pa.; J. W. U., Great Bend, Kans.
25.00: Bethel Chapel, Glendale, Calif.; Young People, Tulsa, Okla.; Mr. & Mrs. H. C. H., Earle, Ark.; Mrs. C. D. E., Eagle Rock City, Calif.; Mrs. V. B. B., So. Pasadena, Calif.
24.65: Mehida Pent'l Assembly, Canaan, N. H.
22.00: Full Gospel Assembly, Springfield, Ill.; Young People of Assembly & Bible-Class, St. Louis, Mo.
21.00: W. A. H., Toledo, Ohio.
20.00: Mrs. G. A. K., N. Andover, Mass.; E. D. S., Sandusky, O.; N. W., Chico, Calif.; M. E. D., Parsons, Kans.; J. B. U., Great Bend, Kans.

18.75: Worrell's New Testament Royalty.
18.00: Assembly, Depew, Okla.
17.00: Pent'l Prayer Band, Allentown, Pa.; Mrs. C. L. L., Bemidji, Minn.; Mrs. C. R. P., E. St. Louis, Ill.
15.85: Open Door Mission, Reedley, Calif.
15.00: Assembly, Witherbee, N. Y.; S. S., Goose Creek, Texas; Assembly, Dayton, Ore.; Central Union S. S., Kimberly, Minn.
14.00: F. S., Coalhurst, Alta.
13.20: Ewing Schoolhouse Tent Campaign, Mo.
12.87: Assembly, Stockton, Calif.
12.00: Haskell St. Assembly, Tulsa, Okla.
11.50: Mrs. B. B. L., San Francisco, Calif.
11.00: J. D. B., Turtle Creek, Pa.
10.00: Assembly, Strain, Mo.; D. B. S., Farwell, Tex.; E. W. C., Fredonia, Kans.; O. L. J., Tulsa, Okla.; Mrs. H. L., Brooklyn, N. Y.; Mr. & Mrs. S., Belle Fourche, S. Dak.; Glad Tidings Revival Assembly, Oakland, Calif.; M. F., Collingwood, Ont.; P. M. S., Osceola, Pa.; H. C. & Mrs. R. E. J., Central Park, N. Y.; Mr. & Mrs. I. T. J., Clear Lake, Wis.; E. M. Y., San Francisco, Calif.; Mr. & Mrs. G. A. H., McCloud, Okla.; G. C. M. & family, Oveston, Tex.; Mrs. E. C., Dallas, Ore.; G. A. D., Norwood, O.; Sis. L., Louisville, Ky.; Mr. & Miss O. S., St. Louis, Mo.; A. A., Rockvillecenter, N. Y.; Marionville Church, Mo.
9.50: G. E., Boaz, Wis.
8.25: Assembly, Fruitdale, Ala.; W. B. J., Biloxi, Miss.
8.05: H. H. J., Joplin, Mo.
8.00: H. M., Milton, N. Y.
7.76: Assembly, Biloxi, Miss.
7.72: S. S., Wesson, Ark.
7.00: B. P. A., Medford, Miss.; Assembly & S. S., Sullivan, Mo.; Unity Mission, Boston, Mass.; Mrs. G. V. L., Salem, Ore.; J. B. C., Mobile, Ala.
6.60: Kings Corner S. S., Springhill, La.
6.00: P. Y. P. S., Lancaster, Pa.
5.85: Assembly, Biloxi, Miss.
5.60: Mrs. A. M. E., Laird, Colo.
5.50: R. D. R., Redlands, Calif.; Mrs. S. T., Carrollton, Ill.; Kent S. S., Tex.
5.00: Mr. & Mrs. H. B., Commerce, Tex.; W. W. C., Alton, Ill.; Mrs. T. C. C., Seattle, Wash.; C. W., Springfield, Mo.; Mrs. A. M. B., Ft. Smith, Ark.; C. T. R., Tacoma, Wash.; C. W., Columbus, Ga.; Assembly, Creston, Ia.; Mrs. H. W., Chicago, Ill.; Mrs. J. M. H., Sisson, Calif.; W. L. W., Los Angeles, Calif.; M. G. S., Osgood, Ind.; One of God's children, Sacramento, Calif.; Mrs. T. B., Brooklyn, N. Y.; Mr. & Mrs. L. R. K., Pueblo, Colo.; Mrs. L. T., Alton, Ill.; E. M. B., So. Bend, Ind.; Mrs. H. M. V., Oilton, Okla.; S. S., N. Canaan, N. H.; W. B. H., Jal, New Mex.; S. S., St. Louis, Mo.
4.60: Assembly, Madison, Ill.
4.50: Assembly, Burleson, Tex.
4.35: F. M., Beggs, Okla.
4.25: Assembly, Savanna, Okla.
4.06: Assembly, Warren, Ark.
4.00: Bible Class, Mt. Vernon, Wash.; E. B., Slate Run, Pa.; Mrs. H. J. Y., Minter, Ala.
3.77: D. D., Michigan City, Ind.
3.76: S. S., Gooding, Idaho.
3.60: E. M., Petersburg, Texas.
3.50: C. M. G., St. Louis, Mo.
3.40: Full Gospel Mission S. S., Towner, Colo.
3.20: C. W. L. P., Mt. Hope, W. Va.
3.13: Pent'l Young People's Union, Couch, Mo.
3.00: A. J., Sparks, Okla.; W. & B. & Mrs. C. A. M., Shreveport, La.; L. E. F., Camden, N. J.; R. M., Springfield, Mass.; Mrs. J. O. Y., Medical Lake, Wash.
2.85: Mrs. G. H., Sudheimer, Mo.
2.75: E. P., Elgin, Texas.
2.50: C. R., Moreland, Ark.
2.20: J. W. & M. S. H., Stockton, Kans.
2.00: Mrs. H. R., Goose Creek, Texas; A. L. F., Memphis, Tenn.; Mrs. E. M., Monroe, Iowa; A sister, Glyndon, Minn.; J. N., San Francisco, Calif.; A. L. A., Buffalo, Okla.; Mrs. W. J. B., Two Harbors, Minn.
1.90: P. McL., Puebla, Mex.
1.30: E. E. N., Elton, La.
1.00: E. B. J., West Lebanon, N. H.; S. H., Thicket, Tex.; Mrs. H. L. H., Springfield, Mo.; J. H. P., Wesson, Ark.; M. A. X. C., Sulfivan, Mo.; Mr. & Mrs. J. W., Roscommon, Mich.; S. B. F., Piney Flats, Tenn.; A friend, Ithaca, N. Y.; Mrs. M. B. J., New Castle, Ind.; S. A., Coalinga, Calif.; F. C. W., Camden, Ark.; T. C. A., Warrior, Ala.; W. T. W., Monroe, Ia.; Mrs. W. D., Denver, Colo.; Mrs. B. P., Buffalo, Kans.; Mrs. T. W. W., Broken Bow, Okla.; Mrs. L. McA., Midland, Ark.; D. L. P., Floyd, La.; Mrs. E. E. O., Phoenix, Ariz.
1.11: Amounts less than \$1.00.
Total, less \$645.53, amounts given direct to missionaries by assemblies \$3,777.31
Amount previously reported 7,795.71
Total amount received during month of September \$11,573.02

CONTRIBUTIONS FOR HOME MISSIONS

From September 21 to 29 Inclusive
\$1.70: Assembly, Springfield, Mo.
1.00: Mr. & Mrs. I. T. J., Clear Lake, Wis.
Total \$2.70

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February.....The Golden Calf	August.....Jesus and the Woman at the Well
March.....David Playing before Saul	September....."And They Followed Him."
April.....The Women at the Tomb	October.....The Parable of the Seed
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