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I AM the Resurrection and the Life

SAID I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?" Jesus said this to Martha and Mary when they were confronted with a great difficulty, a great barrier—the greatest conceivable difficulty, the greatest possible barrier. A mortifying corpse must be brought to life. The biggest test that could be put to a human being was to be required to believe, to confidently expect, that it would be raised again, IMMEDIATELY, not in the remote future.

"I know that he shall rise again in the resurrection at the last day," said Martha. That is the natural extent of faith. We all have faith for indefinite things, to be realized at some indefinite period. That is just an excuse for our unbelief.

"If thou wilt believe thou shalt see the glory of God." The "I AM" who said it, is equal to manifesting His own glory. Lazarus dead four days, bound hand and foot, in a stone-covered grave, and yet He says, "Thy brother shall live again."

"Yes, I know he will live again in the remote, distant future." Unbelief always explains the promises of God instead of accepting them as they stand. In every sphere of spiritual life the fulfillment of God's promises is relegated to the remote future.

He says, "I AM the resurrection and the life." The Eternal "I AM," the Eternal present, the Eternal sufficiency. "I AM the resurrection and the life. In Me is contained the life of the sleeping saint, the life of the living saint. Said I not unto thee that if thou wouldst believe, thou shouldst see the glory of God?"

The finite was arguing with the infinite, relegating the infinite away into the dim future. Oh, if we would only believe, we should see the glory of God! Belief expects the I AM to work NOW.

When Jesus said, "Thy brother shall rise

again," death got notice to quit, notice to release his hold on the body of Lazarus. And when the sisters acquiesced in believing Him who is the resurrection and the life, then the final stage, the final operations commenced.

"Remove the stone." Hindrance again. Love? Yes, unbelief in love thwarting the process of deliverance. "By this time he stinketh. Don't do it. Don't do it. Let the stone stay where it is. It is useless to disturb it."

But He who began the work was not to be hindered. He encouraged their faith and dispelled their unbelief, so that He could go on to the further stage. With a loud voice He said, "Lazarus, come forth!"

Oh, that Voice penetrating into the grave! He had no need to go. "He sent His Word and healed." Here He sends His word and dispels, drives out, death; and quickens the corrupting tissues.

That Word was expulsive, driving out death, and imparting life. The Voice that caused the hinds to calve, the Voice that broke up the foundations of the deep, that dispelled darkness and created light, that Voice penetrated into the corrupting dust, and caused the spirit of Lazarus to come back again.

Christ desires to do the same today. Have you any corrupting Lazaruses among your relatives, neighbors, or friends? If so, He says to thee: "If thou wilt believe thou shalt see the glory of God." They are stinking, bound hand and foot, with a big stone holding them in the grave.

They removed the stone at His command, they loosened the grave clothes at His command, but He did what they could not do, what you cannot do. He destroyed death.

You honor the Son by believing in His power. You honor the Father by believing that He has given all power and authority to the Son. You honor the Holy Spirit by letting Him operate in and through those who are dead and diseased, bound with grave clothes, mentally bound as well

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EPAPHRAS

Pastor J. Narver Gortner at the General Council Meeting

"Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis (Col. 4:12,13).

We know very little about Epaphras, but what we do know is commendatory in its nature. Paul evidently believed in him, and whenever he spoke of him he did so in the very highest terms.

Epaphras appears to have been a Colossian. Paul was writing to the Colossians and he spoke of him as "one of you." He may have been converted under Paul's ministry in Ephesus, and then commissioned by Paul to go to Colosse and preach to his own people the matchless Gospel of the grace of God; or, having been converted, he may have gone, without any commission from any person except God, and laid the foundations of the Colossian Church.

God sometimes commissions men the church hesitates or refuses to commission. There was John Stewart. He was a worthless negro, illiterate and drunken. God got hold of him, and he was blessedly converted. After his conversion he went out into the woods to pray. Each day he tarried before God in his secret place of prayer. He became convinced that God wanted him to go as a missionary to the Indians. He had joined the Methodist Church, and he told his pastor about his call. But his pastor was sure he had no call. His pastor said, "We know what you were, and what you now are. We recognize the fact that God has done great things for you, but we believe that if God wanted somebody to go to preach to the Indians He would select a man better qualified than you are. You have been saved; we have no doubt about that; but you are still unlettered, illiterate. You are not qualified to be a missionary." John Stewart continued to pray, and so convinced was he that God wanted him to go that he appealed to the official board of the church he was connected with. But the men of the official board told him just what the pastor had told him. The burden on Stewart's heart was so great and the call that he had received was so definite that he felt he must go. And go he did, and his ministry among the Indians was mightily blessed of God. Hundreds were converted and one of the great results of his work among the Indians was the organization of the Missionary Society of the Methodist Episcopal Church, through which hundreds of missionaries have gone out to the ends of the earth, and multiplied millions of dollars have been expended in giving the Gospel to the unevangelized nations. If God has called you to preach, and the church refuses to recognize the call, do not allow yourself to become morose or sullen; do not yield to the temptation to be critical and fault-finding. If God has called you, God will open the way in His own time, and no man or men can prevent your going forth and filling the place in the world that God would have you fill.

Epaphras is spoken of in the seventh verse of the first chapter of this same epistle, where the apostle calls him "our dear fellow servant," and also, "a faithful minister of Christ," and in the twenty-third verse

of Philemon, where he speaks of him as "my fellow prisoner in Christ Jesus."

I. NOTICE THAT EPAPHRAS IS CHARACTERIZED BY THE APOSTLE IN THE TEXT AS A SERVANT OF CHRIST. Literally, "a bondman" or "slave of Christ." Paul often claimed this title for himself, but only in one other instance did he give it to anybody else. Someone has suggested that the apostle may have thought of a comparison between Epaphras and Onesimus as he wrote. Onesimus was a bondman in the flesh, but a freeman in Christ Jesus. Epaphras was a free man in the flesh, but a bondman or slave of Christ.

Epaphras, it seems, had founded the Colossian Church. He had served as its pastor. But Paul does not speak of him as a servant of the Church, but as a servant of Christ. A true pastor is not a hired man, is not a servant OF the Church, but a servant FOR the Church. The servant OF the Church echoes the Church's decisions and does the Church's bidding, whereas the servant FOR the Church, receiving his instruction from Jesus Christ and his power from God, molds its character and directs its enterprises.

How blessed to be a servant of Christ, a laborer together with God! There is no joy like it. And this is the privilege of all believers as well as of those who have been commissioned to feed the Church of God and to have the spiritual oversight of the purchased flock of Christ. And the faithful servants are to receive at last a great reward. My Master says, "Blessed are those servants whom the Lord when He cometh shall find watching: verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them. And if He shall come in the second watch, or come in the third watch, and find them so, blessed are those servants" (Luke 12:37, 38).

If one of these days thou shalt be called hence, called while Jesus is tarrying, may God grant that at the funeral service it may be found appropriate to sing:

Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last!

II. NOTICE THAT THESE COLOSSIANS WERE TOLD THAT EPAPHRAS ALWAYS LABORED FERVENTLY FOR THEM IN PRAYERS. After the founding of their church he had served them as their pastor. Now he was in Rome with Paul who was imprisoned there. He had told Paul about the Colossian Church and the dangers that were besetting it. This report carried to Rome by Epaphras had prompted Paul to write this epistle.

Epaphras, being in Rome, could labor for his beloved people in one way only—by prayer.

Prayer is more important than preaching. Better that a pastor know how to pray than that he know how to preach. If he learns how to pray it is altogether likely that he will learn how to preach. John Stewart, uneducated, illiterate, learned how to pray, and God taught him how to preach.

Paul says that Epaphras "always labored fervently in prayer." The meaning of the original is that he "wrestled," "agonized." Jacob wrestled. Jesus agonized. And there were results in both cases. Jacob received the blessing, and the way was paved for reconciliation with Esau. And concerning our Lord we read that "in the days of His flesh" He "offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared."

We are told in these days that prayer is simply asking God for what we want and then believing that we have it. We are assured that if we do this, and what we have asked for is in accordance with the will of God, the desire of our hearts will be granted unto us. And if the desire of our hearts is not granted, we are told that we should conclude that we have not asked in accordance with the divine will. And often these words are quoted:

Prayer is the heart's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire,
Concealed within the breast.

but—hear me!—many a heart has had a sincere desire and has expressed it, but has never prayed. And many a real prayer has failed to bring visible results and definite results because there has been a dearth of earnestness and a lack of importunity.

There was the woman who had a demon-possessed daughter. She appealed unto Jesus. He heeded not her appeal. "He answered her not a word." The disciples besought Him to send her away. Jesus turned and said unto her, "I am not sent but unto the lost sheep of the house of Israel." She came and worshipped Him, saying, "Lord, help me." He said, "It is not meet to take the children's bread, and cast it to dogs." She answered, "Truth, Lord: yet the dogs eat of the crumbs that fall from their master's table." Jesus exclaimed, "O woman, great is thy faith: be it unto thee even as thou wilt." And we read that "her daughter was made whole from that very hour." What if that woman, having made her request, had gone her way, saying, "I have asked Him to have mercy upon my daughter. If it is in accordance with His will that my daughter be delivered the deliverance will be wrought. If the deliverance is not wrought I shall conclude that it was not His will that my daughter be delivered"? The deliverance would never have been wrought. Earnestness and importunity are imperative.

Some Christian workers lay emphasis upon the importance of "praying through." Others emphasize the fact that God does not have to be teased and that, since He is more willing to give than we are to receive, all we have to do is to just come and take. I have observed that these same people often have much difficulty in "taking." God does not have to be teased! That is true. God is more willing to give than we are to receive! There is no doubt about that. But the powers of darkness are mighty, and they have to be defeated. We must cooperate with God in prayer in order that they may be defeated before God can accomplish His purpose in answer to the prayer of faith. The powers of darkness are determined that God's purposes shall be thwarted and God's plans brought to nought. And to this end Satan is doing his utmost. But our God is Victor! There is an old couplet:

Satan trembles when he sees
The humblest saint upon his knees,

but here is another—I wrote this one—and it is just as true as the old one, and it is just as important that we remember it:

Satan flees if there the saint,
Stays to pray and does not faint.

May God make a prayer warrior, like Epaphras, out of each of us for His dear name's sake!

III. NOTICE THE AIM AND PURPOSE OF THE PRAYERS OF EPAPHRAS. He prayed for the Colossians that they "might stand perfect and complete in all the will of God."

It is important that we "stand." The enemy was trying to drive these Colossians back and down from the vantage ground which they had already gained. He has not improved with age. He is still the same subtle, deceitful, persistent foe. Happy the people who can say, "We are not ignorant of his devices." We need to "stand" against him, not in our own strength, but in the mighty name of Him whose strength is unailing and whose resources in Christ Jesus have been made available. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:11). It is useless to try to STAND until you have "done all," that is, all it is POSSIBLE for you to do and all you MUST do in order that you may successfully stand. "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand" (Eph. 6:13). Every soldier of Jesus Christ should be as unmoved and unmovable in a time of testing or temptation as were the unflinching Spartans who fought under Leonidas and fell at Thermopylae. If we stand as faithfully as they stood we shall not fall as they fell.

Perfection is a desirable asset. Epaphras wanted the Colossians to be "perfect," and he wrestled with God in prayer to this end. With anything short of perfection we ought not to be satisfied. God is doing His best to perfect us that He may present us at last "faultless before the presence of His glory with exceeding joy."

Epaphras prayed that the Colossian Christians might be "complete," or, as the Revised Version says, "fully assured in all the will of God." How important it is that we know God's will, that we know it fully, that we be "fully assured" therein! It is not God's will that we should be in darkness concerning His plan and purpose in our lives. Many are in a maze or labyrinth of doubt or difficulty because they know not the will of God. They need prayer. Let us pray for them as Epaphras prayed for the dear saints who had been born of the Spirit under his ministry.

IV. NOTICE THAT THE ZEAL OF EPAPHRAS WAS NOT LIMITED OR CONFINED TO THE COLOSSIAN CHURCH. "I bear him record that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis."

Laodicea was an important and thriving city, the metropolis of the cities on the banks of the Lycus. Hierapolis was a commercial center of growing importance, and, in addition to having a reputation on account of its trade in dyed wools, was known as a fashionable watering place to which seekers after pleasure and health resorted. Christianity had been planted in each of these centers, possibly, probably, by Epaphras.

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The Pentecostal Evangel

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LESSONS LEARNED AT THE 1925 COUNCIL MEETING

After attending a meeting like the one recently held in Eureka Springs, it takes a little while to sort out one's impressions in order that those which have no permanent value may evaporate, and those which are from the Lord may deepen into abiding convictions. The Eleventh General Council Meeting was decidedly educational, and many of us are grateful to the Lord for many valuable lessons learned at the feet of the Master there.

The first lesson the Lord taught some of us was before we started for Eureka Springs. Two of the workers at the Gospel Publishing House were discussing what might be the outcome of the Council Meeting in response to the much prayer that was going up from East to West, and from North to South, when a third worker came into the room with a hearty Hallelujah on his lips. Immediately the power of God came upon one of the two, and the following word came forth. We feel sure that all of our readers will recognize that this little message contains a precious lesson from the Lord, and so we make no apology for quoting it:

"The Lord God omnipotent reigneth! He that sitteth in the heavens shall rejoice. Rejoice ye in the living God. He ruleth! He holdeth the winds in His fists! He rideth upon the wings of the wind! He is the triumphant One! Wherefore are ye fearful? Stand ye still and trust in the living God. He putteth down one and setteth up another. Your strength is to sit still. I say unto you, your strength is to sit still. In quietness and in confidence shall be your strength. Know that He abideth faithful. A contented, restful, rejoicing, triumphant spirit shall bring victory. Therefore sit down; sit down.

"Nothing is accomplished through mere human strength. It is never blessed except it is used under the anointing of the Holy Ghost. Know ye that only things accomplished in the Spirit are worth while? God doth not rejoice in the legs of a man; but He doth rejoice in a spirit wholly turned over to Him, perfectly calm, perfectly restful, perfectly contented. Your strength is to sit still. The battle is not yours, but the Lord's. Trust Him and He will bring forth only His own sweet, perfect, glorious will. For the Lord God omnipotent reigneth."

That was the first lesson learned, that the Lord longs to see in His children a calm, restful, contented, rejoicing, triumphant spirit. We were glad to see this in so many who attended the Council Meeting.

The second lesson was that of the blessedness of our Pentecostal fellowship. It is written of the first Pentecostal saints, "They continued steadfastly in the . . . fellowship." As we arrived in Eureka we first met a group of brethren from the East. As we greeted one another with a holy kiss, it was good to

look into the eyes of these brethren and see the genuine love streaming out from them. Then we met some brethren from the West. The same love and hearty fellowship was manifested. Then a group from the North. They were not a whit behind. And the brethren from the South showed the same genuine love, the only difference was that some of them were a little more vociferous in expressing it.

The Lord had brought us all together in a bundle of love, and since it was the love of Christ that was uniting us and making us one, we knew that nothing could separate us from that love or from one another in that love. One with Him, we could not help being one with one another. When, during the meeting, Brother McConnell reminded us that love was the foundation principle of the Christian faith, there was a hearty "Amen" from everyone in the Council. The fellowship tie that binds us is a bond of love. How important it is that we keep our first love, and that this love shall be ever-deepening and expanding.

The next lesson we learned was the power of unity in worship. As we met together in unity it was surely good and pleasant. The holy anointing oil flowed from the Living Head in heaven right down to the skirts of the garments on earth, and the Lord surely commanded His blessing. We had very few solos this year, but we had some glorious congregational singing. We sang the songs of the South, and although many of them were not so full of worship as some of the old songs that are sung in the North, there was no restraint to Holy Ghost worship. Again and again with holy hands upraised, we would all stand and worship, adore and praise the God of heaven who had so wonderfully poured forth His Spirit upon us through Jesus Christ our Lord. There was a unity of heart in worship that no difference of opinions concerning minor matters could ever mar or hurt. God was in the camp, and again and again all business had to be suspended to make way for the greater business of magnifying the Lord.

We learned much from the discussion that occupied us all of the third day of the meeting. The question was raised concerning the matter of church government, and while each one who spoke endeavored to confine himself to the first item in a thirty-page booklet of suggested "Interpretations of Our Constitutional Agreements," it was quite obvious that each one who spoke had read all the pages that followed, and was speaking accordingly. Again and again there was expressed a fear lest we as a Pentecostal fellowship should depart from our early simplicity of government, and beget an ecclesiastical system like to that of the denominations we see around us.

Speaker after speaker reaffirmed the statements of our Constitution that were given in response to much agonizing prayer at Hot Springs in 1914, "that the holy inspired Scriptures are the all-sufficient rule for our faith and practice"; and further, that we do not believe in "identifying ourselves as, or establishing ourselves into, a sect," that is, a human organization that legislates or forms laws; that our purpose was "neither to legislate laws of government nor to usurp authority over the assemblies."

The brethren who spoke seemed practically all of one mind in the requirement of simplicity of church government, that we neither add to, nor subtract from, the New Testament Scriptures on this subject. To this end it was recommended that there be a revision of all Minutes of former Council Meetings. As these things were discussed, we were constantly reminded of a word of warning that was dropped from the lips of our precious brother, A. P. Collins, in one

of our former meetings. He warned us not to multiply resolutions, that all we required or ever would require was in the Word of God. Some of our wise brethren like A. P. Collins, E. N. Bell, and John Coxe have gone on to be with the Lord, but the gray hairs are creeping into the heads of many of the other brethren, and they are learning the valuable lessons that these brethren had been taught, that all that is in the Scriptures is inspired of God, and that we enter into a realm of danger when we multiply rules and regulations for which we certainly cannot claim verbal inspiration.

We trust that we all learned a valuable lesson when that booklet of suggested by-laws was laid on the table indefinitely. God had surely taught us once again that the inspired Scriptures were the supreme rule and authority on all matters of government in our Council fellowship. As a Council, it was clearly the will of God that we should remain absolutely free from a sectarian spirit.

One thing was made very clear from the beginning of the meeting, and that was the desire of the brethren to make the Council a thoroughly representative body. It has already been agreed that every minister holding Council credentials should have a voice and vote in Council matters, and it was further agreed that every Assembly should be represented both by its pastor and an additional lay member, when such was possible. In the booklet that was presented, a suggestion was made that henceforth the Council become a delegated body. The whole booklet was tabled before we discussed this suggestion, but there had already been sufficient discussion on the matter of representation to know what fate such a proposition would have met. It was evident that there was a deep conviction on the brethren that "without counsel purposes are disappointed; but IN THE MULTITUDE OF COUNSELLORS they are established" (Prov. 15:22). When a suggestion was made to limit the number of Presbyters to the District Chairmen, the brethren would not accept the same, but increased the number. The Executive Presbytery was increased also so as to make it a more representative body. We heard the verse quoted, "Where no counsel is, the people fall; but in the multitude of counsellors there is safety," and it was clearly in the mind of the brethren that this scriptural maxim shall continue to have a practical place in Council matters.

There were some very encouraging features. One of these was the perfect unity in doctrine. We are "continuing stedfastly in the apostles' doctrine" (Acts 2:42). There is not an evolutionist nor a modernist nor higher critic, nor one who questions the verbal inspiration of the Scriptures of Truth in our midst. Praise God for this.

Another encouraging sign was the increasing conviction expressed again and again that the Lord has raised us up primarily as a missionary people. There is room for much improvement along missionary lines. We all recognize that. Even though we had sent out over \$177,000 during the past Council year, there was not one of us who was proud of the fact that many of our self-sacrificing, hard-working, noble-spirited missionaries have been only receiving the small sum of \$25.00 per month. But we were encouraged to know that many were waking up to realize their missionary responsibilities. Some States are moving up magnificently into a new missionary consecration; Texas, Florida, Alabama and Mississippi deserving special mention for their increased missionary giving during the past year. But it was clear

that all the brethren in Oklahoma gave \$3,600 in 1924, and \$4,600 in 1925, but they have a purpose of heart to more than double their missionary offerings in the coming Council year. The brethren in this State got together and pledged \$10,000 as their missionary offering for the coming twelve months. Good for Oklahoma! We hope their missionary enthusiasm will become contagious and spread all over the country to the other States. We must do a great deal more for our precious missionaries in the coming days. By God's grace we will.

Others who attended the Council Meeting may have learned other lessons, for since the Lord has given us distinct and different temperaments, we see things from different angles, and that is why it is so important for us to get together to balance one another's views. We speak only from the viewpoint God has given us, and express our deepest convictions when we declare that we are more encouraged with our Council fellowship today than at any time in its history. We believe that God is greatly interested in our voluntary cooperative relationship and that through all our united labors for His kingdom He is bringing forth His own sweet, perfect will. "FOR THE LORD GOD OMNIPOTENT REIGNETH!"
—S. H. F.

TO OUR CENTRAL BIBLE INSTITUTE FRIENDS

Greetings in the name of our Lord Jesus:

We desire to thank you one and all for your hearty response to our appeals for financial assistance in the past, and as we again present to you a very urgent need for funds to assist in taking care of our sewage disposal, we need AT ONCE the sum of \$1500.00. Our school is located outside of the city corporation and we are under the necessity of taking care of this matter at once.

Please send in your offerings LARGE or SMALL at once to help meet this pressing need.

May God richly bless you as you give. Send offerings to the undersigned.

J. R. Evans, Secretary,
336 West Pacific St., Springfield, Mo.

"I AM THE RESURRECTION AND THE LIFE"

(Continued from Front Page)

as physically. Yes, there were grave clothes on the head as well as on the body. Whom the Son makes free is free indeed!

He says, "I have given you all power," and in proportion as we believe this, and draw upon His power, and His authority, we believe His Word, and honor His Word. You have got your commission. He lives, He reigns, but He can only work in this world as His people believe Him.

"Said I not unto thee that if thou wouldest believe thou shouldest see the glory of God?" Believe, keep on believing; cease not to believe, and as thou shalt believe, the glory of the Lord shall be revealed. Amen.

There may be much praying with but very little waiting on God. In praying we are often occupied with ourselves, with our needs, and our own efforts in the presentation of them. In waiting upon God, the first thought is of **the God upon whom we wait**. We enter His presence, and feel we need just to be quiet, so that He, as God, can overshadow us with Himself. God longs to reveal Himself, to fill us with Himself. Waiting on God gives Him time in His own way and divine power to come to us.—Andrew Murray.

A MODERN JONAH

In February, 1891, the whaling ship, *Star of the East*, was in the vicinity of the Falkland Islands, and the lookout sighted a large sperm whale three miles away. Two boats were launched and in a short time one of the harpooners was enabled to spear the fish. The second boat attacked the whale but was upset by the lash of its tail and the men thrown into the sea, one man being drowned, and another, James Bartley, having disappeared, could not be found. The whale was killed and in a few hours the great body was lying by the ship's side and the crew were busy with axes and spades removing the blubber. They worked all day and part of the night. Next morning they attached some tackle to the stomach, which was hoisted on to the deck. The sailors were startled by something in it which gave spasmodic signs of life and inside was found the missing sailor doubled up and unconscious. He was laid on the deck and treated to a bath of sea water which soon revived him, but his mind was not clear, and he was placed in the Captain's quarters, where he remained two weeks a raving lunatic. He was kindly and carefully treated by the Captain, and by the officers of the ship, and gradually regained possession of his senses. At the end of the third week he had entirely recovered from the shock and resumed his duties.

During his sojourn in the whale's stomach, Bartley's skin, where it was exposed to the action of the gastric juice, underwent a striking change; his face, neck and hands were bleached to a deathly whiteness, and took on the appearance of parchment. Bartley affirms that he would probably have lived inside his house of flesh until he starved, for he lost his senses through fright and not from lack of air. He says that he remembered the sensation of being thrown out of the boat into the sea, and of dropping into the water. Then there was a fearful rushing sound which he believed to be the whale's tail—he was then encompassed by a great darkness, and he felt he was slipping along a smooth passage of some sort that seemed to move and carry him forward. This sensation lasted but a short time and then he realized he had more room. He felt about him and his hands came in contact with a yielding slimy substance that seemed to shrink from his touch. It finally dawned upon him that he had been swallowed by a whale, and he was overcome with horror at the situation. He could easily breathe, but the heat was terrible. It was not of a scorching, stifling nature, but seemed to open the pores of the skin and to draw out his vitality. He became very weak and grew sick at his stomach. He knew there was no hope of escape from his strange prison. Death stared him in the

face. He tried to look at it bravely, but the terrible quiet, darkness and heat, combined with the horrible knowledge of his environment, overcame him. The next he remembered was being in the captain's cabin.

According to the record, the skin on his face and hands never recovered its natural appearance, but the health of the man did not seem affected by his terrible experience. He was in splendid spirits and apparently fully enjoyed the blessings of life that came his way. The whaling captains say that it frequently happens that men are swallowed by whales who become infuriated by the pain of the harpoon, and attack the boats, but they have never previously known a man to go through the ordeal that Bartley experienced and come out alive.

It is stated that on the return of the vessel to England, Bartley went to a London hospital to be treated for the injury to the skin—but what occurred is not in the record. He was known to be the most hardy of whalers.—From "Sixty-three Years of Engineering," by Sir Francis Fox.

EPAPHRAS

(Continued from Page Three)

The zeal of those who are wholly consecrated is not limited to the community in which they live. The greater and more intense our consecration is, the more enlarged our vision becomes. John Wesley said, "The world is my parish."

Perhaps you cannot go as a missionary to some foreign land, but you can pray. You can always "labor fervently in prayers" for the dear missionaries who have been called, and who have taken their lives in their hands and gone forth in the name of the great Lord of the harvest.

Jacob Chamberlain's mother was a woman of prayer. Four out of five of her own children were led to the mission field through her prayers. On the day her famous son, Jacob, was to sail for India, she told him what she had never told him before, that the first thing she did upon rising from the bed after his birth was to carry him to her secret place of prayer and there lay him upon the altar of consecration and dedicate him to God to be a foreign missionary. All through the days of his childhood, his youth, his early manhood, she held him up before God, reminding the Lord of the fact that he had been dedicated unto the Lord to carry the Gospel to the ends of the earth. She did not tell him that he had thus been dedicated, for she wanted him to get his call from God. Not until he had received his call and was ready to go did she tell him of the fact that he had been consecrated to God for this purpose since the days of his early infancy.

Henry Martyn was a mystic. He lived in the inner chamber. He prayed much. He often lay upon his face for hours

pleading in tears for the lost of India. He once said, "I would as soon expect in the natural to see a man rise from the dead as to see a Brahman converted." But he lived to see the day when that miracle as great as the raising of a man from the dead was actually performed. He lived to see these men who for a thousand years had controlled the learning and religion of India begin to turn to Christ, and in the very pagoda where Martyn used to pray, was organized the National Missionary Society of India. At that meeting there kneeled together Brahmans and Mohammedans, men from various parts of India, and from Burmah and Ceylon.

I would that you all might become prayer warriors. I heard a man testify one day that he had been seeking the Baptism in the Spirit. He had sought it for quite a while. Finally he became desperate. He waited on God almost continuously for fourteen days. He sought with all his heart. At the end of the fourteen days he was filled with the Holy Spirit and spoke in other tongues as the Spirit gave utterance. A man came to me afterwards and said that he wanted to ask me a question. He wanted to know if that man had just believed if he might not have received the Baptism at the beginning of the fourteen days. Well, maybe. But listen! The man who asked me the question had not received the Baptism at all.

God wants us to be desperately in earnest. He would have us as earnest, as persistent, as determined, as was Jacob who said, "I will not let thee go except thou bless me." Let us be thus earnest, persistent and determined, as we pray for ourselves and as we pray for others.

The reason many of us do not pray more is because we do not recognize as we should the importance and value of prayer. A few minutes each day upon our knees before God may keep us from backsliding, from dying spiritually, but unless we learn the secret Epaphras learned, the secret of prevailing prayer, the secret of holding on to God earnestly and persistently until the enemy is defeated and victory perches upon Emmanuel's banners, we shall never be the mighty factors in the kingdom of God that God has designed we should be. Paul exhorted the Ephesians, and I exhort you, to be warriors for God, putting on the whole armor of God, "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

The greatest victories for the cause of God have been won by men and women who have been willing to take time to pray. There was a great spiritual crisis in Turkey in 1851. The Sultan of Turkey had ordered all the missionaries to leave the Empire. Dr. Hamlin said to Goodell, his fellow missionary, "Goodell, our life work is a failure at the very start," and then he went on to say that both the British and American consuls had declared that the edict of expulsion would stand and that the missionaries would have to go. Goodell replied, "Hamlin, the Sultan of heaven can change all this. We have not yet prayed. Let us appeal unto Him." And they did. That night they met to pray. They prayed until ten o'clock, until eleven o'clock, until twelve o'clock.

They prayed on until one, until two, until three. Break of day came, and they were still upon their knees before the Sultan of heaven. What was the result? The edict was never enforced. Prayer prevailed, and the enemy was defeated.

Pandita Ramabai was a most remarkable woman. She certainly knew the Lord. And how wonderfully did God use her! Once when she had sixteen hundred girls depending upon her and had no material resources of her own upon which to lean, she was asked what she most desired of the people of America. She replied, "Prayer!" And when she was asked if there was not something else she wanted, she said, "Let them give me prayer and I shall have all else."

A little child who had a praying mother and who had been taught to pray needed a new pair of shoes. His mother was poor and did not have the money with which to buy them. He went into the other room, and kneeled down, and said, "O God, please give Gowan some new shoes." He opened his eyes and looked at the old shoes. There they were, just as old and full of holes as ever. Again he closed his eyes and clasped his hands and prayed, asking God to send him some new shoes. There they were, just as old and full of holes as ever. Again he closed his eyes and looked at the old shoes. His mother was watching him through a crack and her heart was sinking within her. She was afraid his faith would fail. But it was not his faith, but hers, that was in danger of failing. Again he closed his eyes and clasped his hands and prayed. And, opening his eyes, instead of looking at the old shoes that were still on his feet, he rose from his knees, and walking around the room, he clapped his hands, and said, "I've got the vickey! I've got the vickey! I've got the vickey!" He had it. He must have had the victory, for the next morning the postman brought a letter from his aunt, and in it she wrote, "I was not able to rest this afternoon. I had an impression that Gowan was in need of a pair of shoes and that you were not able to buy them for him. I tried to put the thought away from me, but I just couldn't. The harder I tried the more restless I became. So I am sending you two dollars. Buy him a new pair of shoes, and if there is any money left buy him a pair of stockings, too." Evidently Gowan had "prayed through." We ought not to be satisfied until we "pray through." When we "pray through" something happens.

The prayer life to which I summon you in my Master's name is not an easy life. It is a laborious life. But it is a life that is crowned with fragrant blessing, and he who lives it, enduring hardness as a good soldier of Jesus Christ, will some day have a large share in the glory which is to be the inheritance of the saints throughout eternity.

"Shall I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?"

The spirit of sympathy is the very essence of Christianity. It is love welling up in the soul.

What State Is the Most Pentecostal?

The above question will bring forth many answers from various parts of the country. It would be difficult to give an impartial answer. It is possible, however, to tell what States give most to the Pentecostal missionaries, and what States send the most subscriptions to our paper.

Below we give a list of the states that give the most hearty support to the Pentecostal Evangel showing the number of subscribers we have in each:

California	2616
Texas	1613
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Illinois	1130
Oklahoma	1128
Ohio	1054
New York	996
Arkansas	890
Washington	610
Kansas	608
Iowa	482
Michigan	476
New Jersey	424
Indiana	401
Alabama	378
Oregon	378
Florida	350
Colorado	341
Minnesota	327
Nebraska	292
West Virginia	196
Mississippi	185
Louisiana	182
North Dakota	180
Maryland	178
Wisconsin	176
Montana	154
Massachusetts	150
Virginia	149
Kentucky	146
Tennessee	118
South Dakota	101

We have subscribers in every other State in the Union, but none of these reach the 100 mark. We have 773 subscribers in Canada, and 636 in Great Britain and other lands. The total number of subscribers on Oct. 1 was 21,027.

We want to double this number of subscribers, and we desire every reader to help us. We are offering the paper for three months for 25c (add 13c extra to each Canadian or foreign subscription to pay for extra postage), and we would much appreciate if every reader could send us at least four new subscriptions at this low rate.

We hope to publish the number of subscribers we have in each State on Nov. 1st., Dec. 1st. and Jan. 1st. Will you do your best to send in a number of new subscriptions from your State? It is very easy to get 25c subscriptions, and if we all cooperate together, by Jan. 1st the subscription list of the Evangel will be well over the 40,000 mark.

We especially desire to encourage the

brethren in all States where we are sending less than 100 papers, to send in as many subscriptions as you can. It is in your States that you need the Pentecostal message most.

You can use the form on page nineteen but you need not limit yourself to four subscriptions. You will not embarrass us if you send us four thousand.

CHESTER, PENN.—Brother Nelson Loris reports, "Just closed a three-week meeting in which the Lord wonderfully blessed. Twenty-five converted, many were healed and the people received light on the Baptism of the Holy Spirit and several received it. Even though the campaign closed Sunday September 13, the revival is still on and people are still being saved and baptized. Up until the time we began our meetings, the people were very prejudiced against Pentecost and openly fought it. However, it was because they did not understand and had only seen poor examples, but praise the Lord it is a Pentecostal work now. All Council brethren passing through Chester are invited to stop. The address is 'Open Door Mission, 421 Edgemont Ave.' We are in Yonkers, N. Y. now conducting a campaign in the New Gospel Hall on Elm Street. God is blessing. Last night 19 were at the altar seeking, 7 were converted and the end is not yet, praise the Lord!"

SELMA, CALIF.—Brother M. P. Glassbrook writes, "How I do praise Him for His goodness to us for the way He worked in the town of Selma, Calif. and blessed the Word with signs following. Two years ago there was no Pentecostal work in Selma but, praise the Lord, prayer changes things. Now the Lord gathered a wonderful little work there with many baptized saints and a mission that will seat 210 people. After being in Selma for twenty months we are now located at Merced, Calif. having turned the Selma work over to Pastor Joseph J. Jensen of San Francisco who, with his wife, is shepherding the flock there. Pray for them. We covet the prayers of the Evangel family for Merced as there is no permanent work here at the present but the Lord willing, we will erect a tabernacle in the very near future."

SPECIAL COUNCIL NUMBER OF THE EVANGEL

We still have a number of copies of the Evangel of Oct. 10th, with full report of the Council meeting. The price is 24 cents for 12 copies or 25 copies for 45 cents. If any preacher will use a bundle of these to help him secure new subscriptions, we shall be glad to send the same free. Please tell us how many you can use.

YOUNG PEOPLE'S MEETING

Subject: Christian Perfection

Many long to be perfect, and reach after God for this, but the more they do so, the more conscious they are of their lack of perfection. A Pentecostal minister was telling me the other day of a holiness preacher who held an annual camp meeting in the district where he lived. This preacher would lift up a very high standard every time he came around, and each year the standard seemed to be a little higher than the year before. At the end of his discourse he would say, "Have you got it?" All those who heard him were sure they hadn't got it, so they would go up to the altar to get it. They would pray there for a few days and nights, and at last they were sure they had got it; but the trouble was that after the preacher left, in a week or two they were quite sure they had lost it, and they would have to wait until the next camp meeting before they could get it again. They were ever seeking an IT and always missing HIM who alone can satisfy. This thing went on for many years. Stephen Merritt likened sanctification, as taught by some preachers, to a piece of soap in a bath. You chase it around in the bath, and you think you have it, and then it slips out of your hand.

This Pentecostal preacher who told me the incident mentioned above continued, "One day I found Him, and received Christ into my heart. I saw that no 'it' could satisfy my heart; what I wanted was just Himself. My life became transformed, for now Christ lived in me, and my life became one of simple trust in Him. I have found these many years that Christ Himself is all I need and He has completely satisfied. Some go after an experience instead of receiving Him; some make much of a day instead of being taken up with Jesus Himself. I have learned that the Christian life is just Jesus, Jesus, Jesus, all the way along!"

A friend of mine who lived in Nova Scotia belonged to a holiness church. They did many things to make themselves more holy. The men would not wear ties, and then to make themselves more holy, they took off their collars. They took the buttons off their coats, for that was surely vanity. They would not shine their shoes, and to make themselves more humble, they plastered fish-blubber on their shoes. The fish-blubber smelt pretty bad in a hot meeting-house, but they felt they had to be holy at any cost. This brother told me that he was just getting to be satisfied with the wonderful degree of holiness which he had attained, when he came across Matt. 5:48, "Be ye therefore perfect, even as your Father who is in heaven is perfect." As he meditated on the scripture, he came to the conclusion that in spite of having no col-

lar or tie, no buttons on his coats, and the fish-blubber thick on his shoes, he was not as perfect as God was perfect, and he thought he would have to give it all up. He could never attain to such a height. It was then that the Spirit began to show him that God was not looking for a perfected flesh. The fault of the Galatians was that they began in the Spirit, and later got out of the Spirit, and endeavoured to perfect themselves in the flesh (Gal. 3:3).

This brother's eyes were suddenly opened to see that God had provided Christ as his righteousness and his holiness. It is said that when the revelation came to John Bunyan that the Lord was his righteousness, and he saw that his righteousness was in heaven, he shouted, "Hallelujah! My goodness cannot help it any, and my badness cannot hurt it any!" This brother also shouted, "Hallelujah!" when he saw that God had provided a perfection that was truly divine and that with Christ made unto him righteousness and sanctification as well as wisdom and redemption, the words of Matt. 5:48 could be really fulfilled in him.

It is this truth that Paul brings out in Col. 1:28. The apostle speaks of the glorious mystery, "Christ in you, the hope of glory," and he adds, "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Not perfect in human flesh, but perfect in Christ Jesus. The Psalmist said, "I have seen an end of all perfection," and he surely refers to all human perfection. There is no such thing as a perfected self. Our one business in life is to deny ourselves (Matt. 16:24), to lose our lives (Luke 17:33), to live no longer (Gal. 2:20), to die daily (1 Cor. 15:31). The Holy Spirit tells us, "Ye are dead," and we can always find our death certificate in Col. 3:3, and He shows us plainly that Christ,—He who is perfect in knowledge, wisdom, holiness, and all perfection—is our life. Believe this good news that you are dead, and that Christ is living within you, and the Spirit will make your life a gladsome song.

Now this is not a mere theory, it is the most practical thing in the world. Suppose someone insults or injures you, and you are tempted to answer back. You gain the victory when you say, "I live no longer, but Christ lives in me. I will be still, for the battle is not mine, but the Lord's." Instead of the self-vindication that might come forth, the Spirit of the Lamb who was dumb before his shearers causes you to be still. He keeps the door of your lips and bridles your tongue. The Holy Spirit says, "If any man offend not in word, the same is a perfect man."

The Word of God plays a great part

in this program. Paul tells us in 2 Tim. 3:16, 17, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." The Word of God works effectively in all who believe, and because it is a divine instrument, it does a perfect work. The Psalmist said, "Thy word have I hid in my heart that I might not sin against thee." Feed on God's Word continually, and you will be filled with a knowledge of His will. There is a creative power in God's Word. It is this creative Word that makes all things new within. When God says, "Be ye holy for I am holy," and you receive this word in simple faith, you receive an impartation of this divine virtue. He may chastise us betimes, but it will be for our perfecting, that we may become partakers of His holiness.

An attitude of humility will greatly help. Spurgeon has said, "He who boasts of being perfect, is perfect in folly. I never saw a perfect man. Every rose has its thorns, and every day its night. Even the sun shows spots, and the skies are darkened with clouds, and faults of some kind nestle in every bosom." In saying this, this great preacher was showing the absurdity of our ever attaining to fleshly perfection. The Apostle Paul was a working model of what the grace of God could do, but he declares, "Not as though I had already attained, either were already perfect" (Phil. 3:12). This is the only healthy attitude. Beware of the "I am holier than thou" spirit. The attitude of Isaiah before the coal of fire touched him, is shown by his cry, "Woe is me for I am undone, because I am a man of unclean lips." When we make a humble confession like this, we can look in faith for the Lord to send the cleansing fire.

Be patient. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Someone has said, "The acorn does not become an oak in a day; the ripened scholar was not made such by a single lesson; the well-trained soldier was not a raw recruit yesterday; it is not one touch of the artist's pencil that produces a finished painting; there are always months between seed time and harvest: even so, 'The path of the just is as the shining light, that shineth more and more unto the perfect day.'" Conybeare, in his translation of the epistles of Paul, frequently translates the word "perfection" as "maturity." We do not attain to Christian maturity in five minutes.

Watch your thoughts. " whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). A young man was one time endeavoring to discredit the doctrine of Christian perfection as it was taught by the early Methodists. He rested his objection upon the fact that in his own experience he was daily tormented with bad thoughts, and could not be free from them. An old preacher said to him, "You

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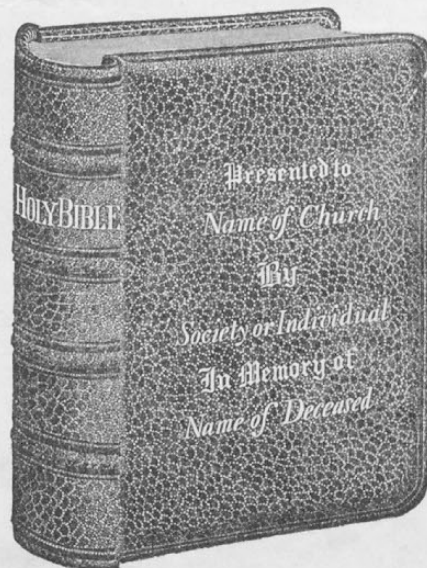
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25
Rev. 7, 17
1 pastures
of tender
grass.
Ezek. 34,
14

THE LORD is^a my shepherd
not want.
2 Hemaketh me to lie down
pastures: ^bhe leadeth me
to still waters.

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2 And he sai
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must not judge others by yourself. You know that a bad neighbor is not one of the family. If you will just do with your ill thoughts as you do to an ill neighbor that is, don't give him a stool to sit down on, you will not have so much trouble as you have been having." It is not impossible to get rid of bad thoughts. Fill your mind with good thoughts, and there will be no room for the bad ones.

The blood of Christ is a mighty factor in the fulfillment of God's promise to perfect that which concerns us. The God of peace brought again our Lord Jesus Christ from the dead, through the blood of the everlasting covenant, and it is through the agency of this same wonder-working blood that He makes us perfect in every good work to do His will; and more than this, He Himself works in us that which is pleasing in His sight through Jesus Christ. It is as our God sees us under the precious blood of Christ that He is able to say to us, "Thou art all fair, my love; there is no spot in thee." S. S. 4:7. Do not magnify your short-comings; magnify the blood that cleanses from all sin as you walk in the light.

Don't forget your over-coat. Daniel Awrey used to speak of this verse as the divine overcoat. "And above all things put on charity, which is the bond of perfectness" (Col. 3:14). The saintly John Fletcher once wrote: "Christian perfection is a spiritual constellation, made up of these gracious stars,—perfect repentance, perfect faith, perfect humility, perfect meekness, perfect self-denial, perfect resignation, perfect hope, perfect charity for our visible enemies as well as for our earthly relations, and above all, perfect love for our invisible God through the explicit knowledge of our Mediator, Jesus Christ. And as this last star is always accompanied by all the others, as Jupiter is by his satellites, we frequently use, as St. John, the phrase 'perfect love,' instead of the word 'perfection,' understanding by it the pure love of God shed abroad in the hearts of established believers by the Holy Ghost, which is abundantly given them under the fullness of the Christian dispensation."

Do not try to perfect yourself. You will make a bad job of it. You cannot by taking thought add a single cubit to your own spiritual stature. All you will do by self-effort is to hinder the Master-worker as He seeks to make you a vessel unto honor, meet for His own gracious use. You can safely trust Him to do this work. The Holy Spirit declares, "The God of all grace, who called you unto his eternal calling in Christ, after that ye have suffered a little while, shall himself perfect, establish, strengthen you" (1 Peter 5:10 R. V.). Let Him do His own work in His own way.—S. H. F.

WICHITA, KANS.—Pastor F. L. Doyle writes, "Just closed a ten-day revival with 7 saved and 5 filled with the Holy Ghost. Evangelist M. Kullman and wife did the preaching and God used them in a blessed manner. The revival fire is still burning. Last evening there were 3 saved and 1 filled with the Holy Spirit. Truly God is doing a new thing in Wichita. Praise the Lord."

THE CHILDREN'S CORNER

THE TELEGRAM THAT SAVED MY TRAIN

It was long past midnight when the long B. & O. train from St. Louis bound for Cincinnati and the east, pulled into Washington, Ind. The train was heavily laden with passengers, for there had been a great gathering in St. Louis, and hundreds of people were returning to their Eastern homes. There were seven sleepers, one day-coach, and one baggage and combination car.

Jim and I had been preparing for our night's run. Jim was the fireman and I the engineer, and it was our duty to take up this train at Washington and go on with it to Cincinnati. As we fired the engine that night a strange burden seemed to weigh upon me. I could not account for it. I felt as if something was going to happen. I didn't know what. I told Jim how I was feeling. He and I both were Christian men and we decided we had better pray before we left the "ready track," so we knelt together and committed ourselves and our train to Him who sees in the darkness as well as in the light. Thus with lips and hearts still warm with prayer we started on our night's run.

It was a beautiful night. Never did our train glide along more gracefully over the rails. Through the tunnels and around the curves she flew and promptly on time we pulled into Seymour, Ind. More than half the state of Indiana had been crossed and the most dangerous part of our journey was past. It was almost morning now. My strange premonitions of the night had fallen from me, and I said to Jim, "I feel better now." With fear gone and a light heart I put my hand to the throttle as we started out of Seymour.

When our train was about five miles east of Seymour, near Storm Creek bridge, the first rays of dawn were just seen as I saw a man running down the track toward me, waving his hat frantically. I applied the emergency brake and brought my train to a standstill as quickly as I could. I noticed that he was very much excited and asked him what the trouble was. "A broken rail!" he cried, "just ahead of your engine!" I got down from my engine and looked, and surely enough, there on the top of a deep fill I saw that a great piece of the rail was broken off and thrown out of its place. "Well, thank God for answering prayer!" I said, then turned to the man who flagged us. "What brought you out on the track at this early hour?" I asked. Then he told me how he and his wife had been awakened at a much earlier hour than usual that morning, and while they were seated at the breakfast table something seemed to say to him, "Go to the railroad; go to the railroad; go to the railroad!" and yet again the insistent call, "Go to the railroad!" He

jumped up from the table and started out. His wife said, "Where are you going?"

"I am going to the railroad," he answered.

"What for?" she asked.

"I don't know," he said.

"Hadn't you better finish your breakfast before you go?" she urged. But he was gone.

Down across the field he went, over the rail fence and stepped on the track. He cast his eyes along the track and right before him, on the top of the twenty-foot hill, he saw a broken rail. For a moment he stood trying to think what he should do. From what direction would a train come first? He had not long to think for just then his ear caught the distant rumble of the night express coming out of Seymour and—well, I knew the rest of his story.

"Are you a Christian?" he asked. I told him I was, and the next moment we were down on our knees on the ground together giving thanks to God for this deliverance.

While we were praying my conductor came up to us and said, "What's the matter?"

"Look here," I said, pointing to the broken rail. "We were just thanking the Lord for sparing our lives and the lives of all the people on this train, including yours." We told him the whole story, and he, though a non-Christian man, said it was a wonderful deliverance, and added fervently, "Thank God for the man who saved us!"

We repaired the broken rail well enough so that we could pass over it very slowly, and left our head brakeman to stop any other approaching train till the matter could be reported and properly attended to. We thanked the old farmer, bade him good-bye, wishing God's blessings on him and his wife, and on we sped to Cincinnati.

Arriving safely in the Grand Central depot in Cincinnati I leaned up against the cylinder of my engine and watched the crowd from my train go by. Some were happy and said cheerily, "We are glad you got us in so nearly on time." Others passed by with their heads in the air; and none of them knew how near death's door they had been that morning, nor of the grateful prayers that had been offered at the front of the train just at dawn.

Two days later I learned that the opposing train to mine—number fifty-five going west—had broken that rail as they passed over it and had felt the jar of it severely. They had notified the train dispatcher at Seymour to warn me to look out for a broken rail just east of Storm Creek bridge, but for some unexplainable reason the message never reached me. We knew that it was the Lord who saved our train.—Selected.

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 Wm. Faux, Missionary Secretary, 336 West Pacific St., Springfield, Mo., U. S. A.

WHAT OF THE FUTURE?

The missionary outlook is most encouraging. All our missionaries are inspired with a new incentive to do better work than heretofore. Pastors and people in the homeland are encouraged to put forth greater efforts towards bigger giving. While the year just passed marked a big step in advance in an increase of offerings amounting to \$32,783.75 more than the previous year, let us all together praise God for a much greater increase during the coming year. The total amount last year contributed was \$177,103.22. Why not make it \$300,000.00 this year? What do you say? Where there is a will there is a way. We can, and by God's help we will do it. Amen.

No investment brings in better returns than Missionary giving. The pastors who encourage and teach their people to give liberally to missions proportionately receive larger offerings for their support. The churches who give largely to missions prosper proportionately in spiritual growth and soulwinning. Not only bring in your tithes but bring in big offerings for missions "into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Beloved, just try this scriptural method once and find out for yourself how well it works. Personally, I have tested it out, found it so and, therefore, know whereof I speak. Such efforts will put new vim and life in the work. God bless you all.—William M. Faux, Missionary Secretary.

GONE HOME

Brother Thomas Hindle writes: "Just a few sad lines but not sorrowful, to let you know that our youngest daughter, Clara Letetia, passed away to be with Jesus at Chang pe Hsien, North China, August 3rd, about 11 a. m. Measles was the immediate cause of her death. We hope to take her home to Gashatay for burial, but are not certain, as it is fifty miles distant.

"Mrs. Hindle and I were with her all through her illness and we did all we could but Jesus loved her and took her to Himself away from the cares of this cold world of sin and misery. She is now safe in the arms of Jesus and there she rests better than she could here. We would not bring her back if we could. As she was resting on her mother's breast her little soul took its flight to the Everlasting Arms. Her soul is there, her body is here but on the resurrection morn, the two will be reunited. All glory be to His Name! Death is swallowed up in

victory! 'O grave where is thy victory? O Death, where is thy sting?'"

Our brother and sister have the sympathy and prayers of the entire Evangel family.

REVIVALS IN SOUTHWEST CHINA

Sister Ada R. Buchwalter writes: "This year we have had the pleasure of adding sixty more precious Lisu to the church by their following the Lord through the waters of baptism, and it seems many are ready for a mighty outpouring of the Holy Ghost. Our Evangelist David received the Baptism while we were there on our last visit and it was in the good old-fashioned way, speaking in tongues as the Spirit gave utterance, and the Lisu were stirred. It is precious to hear them pray and praise the Lord. Since we came back here in the city many have been stirred so we had special meetings and some professed to accept the Lord. We are praying for a mighty revival and praise the Lord, He is beginning to answer. 'He is faithful that promised.' We have calls to many more distant Lisu villages—some two and three days' journey away, and we hope to go out soon again, although it would be difficult to cross the river during the heavy rains.

"At one Lisu village where we visited, there were a number of girl babies born and so they brought them to us as they wanted Christian names and we gave them the following: Mary, Martha, Elizabeth, Naomi and Lois. They were quite pleased. The Lord is blessing along every line. They are building log cabins as formerly they were burned by the Chinese and they afterwards only lived in shacks. Their crops are looking fine and all—old and young—have a light on their faces which only came through believing in the Saviour, and again the Word of God is proved true: 'The entrance of thy word giveth light.' The children pasture the cows, sheep and pigs away up the mountains and one can often hear strains of singing from afar, such as, 'Jesus loves me, this I know, etc.' The Chinese here in the city are talking about the change in the Lisu as formerly their faces were all red and bloated, caused by drinking whiskey, now they have clean, bright faces and their clothes are not ragged as they do not pay whiskey or opium tax, therefore, they have more money to buy clothes. We do not give them or lend them a cent and when we go they treat us royally.

"We covet your prayers that the work shall go on until every one may hear the joyful sound and the number be completed so that our precious Lord may quickly come back."

THE WORK AT OUAGADOUGOU, F. W. AFRICA

Brother W. Lloyd Shirer writes: "The spiritual side of the work is most encouraging. We are having the Christians memorize scripture verses, John 3:16-18, 36; 8:12; 6:23; 1 Tim. 2:5, also the Lord's prayer. For this work we give them little Gospel pictures illustrating some lesson. It is blessed to see how earnestly they study the verses. Those who know the verses teach those who do not know them.

"Last Sunday morning three young men and one woman came after the service to inquire and to pray. We believe a real work was done then and there. Wednesday afternoon one of these young men came and said every verse correctly at the first saying and went away happy with a gospel picture. Yesterday a second one said them all correctly. While the third had all the verses but John 3:16. That is quite remarkable for they work the farm of the chief and are kept busy.

"Sunday evening two more came forward. Tuesday morning one of them came to thank us for God's word and to bid us farewell as he lived 20 kilometers away.

"Last night six men came two days' journey to hear God's Word. They had heard that missionaries were in Ouagadougou and so they determined to hear what we had to say. They were very attentive at the service and this morning before six o'clock were here for more before they started home. I got up and put on my bath robe and spent over an hour with them. I clipped "Little Jetts" out of the Sunday School Times and gave them each a different one, telling them what they illustrated. They would repeat over and over to one another what their groups of pictures illustrated and started home happy, carefully guarding their "Little Jetts." We would be so glad if the friends at home would kindly send us Gospel pictures and old Sunday School rolls. We use them all to great advantage."

READY TO VISIT ASSEMBLIES

The Missionary Secretary would gladly respond to any call for Sunday and week end services to give missionary addresses, Bible lectures and Missionary Educational talks. His recent visit to the Mission fields ably qualifies him for such ministries. Pastors needing his services should correspond with him at 336 W. Pacific Street, Springfield, Mo.

PERSIA

The prospects for missionary work in Persia are bright. Brother John G. Warton is receiving many invitations from different places to preach the Gospel. Some able native workers have already accepted the Pentecostal truths and want to work with us. Please pray for them.

A CORRECTION

In spite of rumors to the contrary, both Sister A. Elizabeth Brown and Laura Radford are loyal Council missionaries. The work they are doing is on distinctly Council lines. The Missionary Secretary, who recently visited these stations, verifies the above statement.

JAPAN CONFERENCE

The missionaries who were present at the District Council Conference in Japan united together to conduct special meetings in the various Mission Stations. On Wednesday evening, Sept. 9th, we foreigners, seven in number, and the native workers started out for the country village Akabane, which is accessible by electric railway. When we arrived at our destination we found a lively street-meeting already in progress, being conducted by the two native workers who are living in that place. A crowd gathered, some for mere curiosity, and others to ridicule, but many listened intently. From the street-meeting we went to the house which is being used as a hall. Here we all sat on the floor in true Japanese fashion. A goodly number of earnest listeners were present in the group, and when the altar call was given our hearts rejoiced to see over one-third of the audience come forward for prayer. With reluctance we closed the service, hoping to see many of them come back again to receive more of what God has in store for them.

Thursday night as we boarded the trolley bound for Fujimai Mission the Japanese must have thought, "What does this invasion of foreigners mean?" As we looked around us, all we could see was inquiring eyes fastened upon us. As we reached the Mission we felt the spiritual atmosphere permeating the place, for several were there praying. At the street-meeting the bum-bum of the big drum and the jingling of the tambourine echoing through the rattling noise of the trolley-cars and the ringing of numerous bicycle bells, drew the crowd from all directions. Some came running with babies on their backs and dragging them along by the hand. After a couple of songs and a spiritual testimony by the native worker we re-entered the Mission which was soon packed to its utmost capacity. A spirit of awe and quietness held the people in its grip, and most of them remained in their seats during the entire service. When the altar call was given several new-comers joined with the Christians in prayer. Tired, but with the joy of the Lord in our souls, we once returned to our homes.

Again on Friday night we had a similar experience at the Otsuka church. Arriving at the Mission we spent a short season in prayer, and then proceeded with the street-meeting, with a good audience inside and a larger one on the outside looking in, the meeting progressed. Many came to the altar when the call was given. Praise God for the new names which have been written in the Lamb's Book of Life during these meetings.

Tachikawa was visited by the group on Monday night of this week. Landing at this town we held a street-meeting not far from the station. The people flocked around us as if drawn by a magnet. After the street-meeting we paraded through the street singing songs until we reached the meeting-place which is some distance from the town center. A large crowd stood and listened in spite of the temple festivities which were being held throughout the whole town. The

Gospel message is very new to the people in this place, so our hearts were made glad at the end of the sermon to see a number of hands raised signifying a desire to become Christians. May the Lord continue to work in this place and, also in all others, to gather out for Himself a people for His Name.

Beloved, pray for the work in Dark Japar; we all feel that God is going to do something new in this land.—Anita L. Brush, Secty.

PIONEER WORK IN TIBET

Our missionaries in West China are having considerable difficulty in the fact that living expenses are increasing. There is no flour coming to town. Our missionaries have been told that they will not be able to get any by going East to the regular place of supply. The talk now is "what shall we do for flour." The poor natives are in a pitiable condition to say the least. Not long ago merchants from one place bought flour to carry to their own town and were robbed en route by the poor people. Crops have been dried up, vegetable seed has been sown for the third time and nothing has come of it. Naturally, the future is terribly dark in Tangar for this coming winter and spring of next year. Missionaries have been cut off from the Coast for so long that they are beginning to feel it keenly. Mail is uncertain. This is perhaps the most difficult time ever realized by some of our missionaries.

A number of workmen seem to be much interested in the Gospel. They have a number of Tibetans working and hate to see them laid off, which must be done unless conditions change. Our missionaries would like to see them "won for the Lord." Brother Plymire is planning to do considerable travelling this fall. Pray for him that he be not hindered on account of short finances or food supplies. Great opportunities are opening up for the presentation of the Gospel to so many who have never heard and know nothing about Jesus.

The region north of the Yellow river is vast and the Plymires are the only missionaries working wholly for the Tibetans in all that part of the country. They are praying for the help of the Lord that they may have the strength for the work and push it on with all their might. They hope to get in among the Kang-tsa tribe. There are 1200 families in this tribe. The chief has been with Brother Plymire only a few weeks ago and again insisted on their friendship and his coming to his home and among his tribe. There are two routes to take. A guide will be needed who has been over the country farthest north. This route will bring them into the region of many Tibetan camps.

Many years ago a missionary passed the Southern route but kept hard to the lake. Since that time about twenty-five years ago, no missionary has been in that section. No missionaries nor even travelers or explorers have ever been among the Kang-tsa tribe or through this Northern country. This is a great opportunity for them to give the Gospel to many. Very few of them have ever seen foreigners and by far the very large

est number know nothing about God. They have never been told. These people are nearly all nomads in all this region. Pray that God's blessing may rest upon Brother Plymire as he launches out in these new regions with the Gospel of Christ.

SOUTH INDIA

The work in South India, in spite of the enemy's attempts to cause disruption and disunion, is steadily going on. At their regular monthly meeting more than one hundred were present, according to a report received from Sister Chester. The testimonies rolled on without a break for three hours. All were earnestly seeking the Baptism of the Holy Spirit. Many have already received and are praising God for His blessing. Surely the Lord has a company here for the rapture. The native Indian evangelists are doing the work of opening up stations and getting the people baptized in the Holy Spirit. There is, however, much need of teaching and building up in the Word of God, so that they may understand how to live and to walk in complete fellowship with the Spirit and in harmony with the Word of God. Much prayer is needed in their behalf that God will hold them all steady. Pray much for our missionaries who are doing so much to encourage and strengthen the workers.

One school teacher has recently felt a strong call to give up his entire time to the work of an evangelist. Perhaps someone would like to assume his support—about \$10 per month. He is a man of fine character and ability. He will evidently make an excellent worker after a little experience.

WITH THE LORD

Sister Harriet May Kely passed away to be with the Lord Sept. 29th, at Newcastle, Pa. Sister Kely was a former Council missionary who with her daughter served two terms on the field. The first was in Argentina in the work associated with Sister Wood. The second term was in Cuba. In both these fields valuable service was rendered.

SUPPORTING NATIVE WORKERS

Individuals or Churches desiring to support special native workers should correspond with the Missionary Secretary. We have a few excellent workers we should like to put into the work. We also have an able, trained Anglo-Indian whom we can highly recommend.

—William M. Faux,
Missionary Secretary.

Sister Fanny M. Van Dyke who has been laboring so faithfully in Venezuela has been passing through a test. The way was provided by means of which she could spend a little season by the seaside. While there the Lord undertook and quickly strengthened her body. Much prayer was had in her behalf and she is now fully delivered. She has gone back to her work in the strength of the Lord.

Obedience to God brings courage and victory.

THE WORK AND WORKERS

LUFKIN, TEXAS.—Brother Z. M. Hill writes, "A three-week meeting just closed at Keltys, a saw-mill town, two miles North of Lufkin. There were 4 saved and sanctified; 1 baptized with the Holy Ghost; 10 were baptized in water. Brother Starks and Brother McCuiston did some very strong preaching. The whole place is stirred up."

CHAFFEE, MO.—Pastor B. E. Hillman writes: Evangelist Clyde of Marion, Ill. was with us in a revival of 17 days duration. Chaffee was stirred as never before. Whole families were brought in, washed by the Blood. Hallelujah! Many baptized in the Holy Ghost. Scores wonderfully healed, for all of which we give God the praise. His band of musicians led by Brother K. H. Lawson and Brother Wm. George were wonderful."

MODESTO, CALIF.—God is blessing our ministry since taking the pastorate here. Attendance is increasing and spiritual tide rising. A gratifying missionary spirit prevails; last month the offering was \$92.95. Sunday school offering yesterday was \$26.79. An intensive prayer rally for revival has been inaugurated for Saturday nights at our new church, and we are expecting seasons of revival soon.—Wm. F. Kirkpatrick (Pastor-Evang.) and wife.

YONKERS, N. Y.—Sister M. Stevenson writes, "With God's help we opened a Mission in fellowship with the General Council of God at Yonkers, N. Y., 126 Elm St. God is working graciously in our midst and during the last two weeks, Nelson Loris, the Boy Evangelist, has preached for us. His ministry has been blessed in bringing in many people to our hall and quite a number of them have sought and found the Lord and some have been baptized in the Holy Ghost. To God be the glory."

SAN BERNARDINO, CALIF.—Sister H. Bonner writes, "Again want to report of the blessed way God is working in San Bernardino. Brother and Sister Stephen Robertson are still with us. They took charge of the work October 12, 1924 and God had done wonderful things. We have built a church 44x70. There have been 65 baptized in water since Brother Robertson came; between 85 and 90 received Acts 2:4; a large number of real healings; and of the souls saved we were not able to keep count of them. There were 12 or 14 saved this past week and 5 last Sunday received Acts 2:4. Our crowds are large and still growing. Have a Sunday school which numbers from 130 to 148. Young people's meetings on Friday night are wonderful. God is blessing the young people. There is victory in every meeting."

HUMBOLDT, KANS.—Pastor Davidson reports, "We want to sound a note of praise for what God is doing in Humboldt. Five received the Baptism in the Holy Spirit and 2 were saved in our Sunday service Oct. 4. Others are seeking the Baptism of the Holy Spirit. We ask the prayers of all the Evangel family."

REPORT OF HOXIE, ARKANSAS, CAMPMEETING

Evangelist J. Henry Capps writes: "Large crowds attended the Hoxie, Arkansas, campmeeting during the last ten days of August. The deep, inspiring Bible lessons, rendered during the morning hours by Elder Walthall, Chairman of the Arkansas District, were beneficial and uplifting to all present. The afternoon services were conducted by the different preachers attending the campmeeting. Elder A. A. Wilson was to have been the evangelist for the occasion, but as he was unable to attend, the writer was engaged to deliver the evangelistic messages in the evening, and the Lord blessed his ministry in a special manner. There were 100 bright conversions, and 60 received the Baptism in the Spirit with the evidence of speaking in other tongues as the Spirit gave utterance."

BILLINGS, MONT.—Evangelist Annie Applegate writes, "Have had a meeting here in Billings with Brother Clark helping and preaching. Seven were saved and a number healed, for which we give all the glory and praise to Jesus. After closing the meetings here in Billings, we went overland in a car through South Dakota, parts of Iowa and Missouri, Kansas and Nebraska and we visited assemblies at different places and preached in Trenton to a full house several times. They have a fine assembly there and a nice new church. We also visited our old home at Brimson, Mo., and found a good assembly with a nice new church with Brother and Sister Mosier as pastors. We preached several times for them also with a full house and the Spirit of God wonderfully blessed them. We also went to the Melbourne, Mo., assembly. Preached to a full house of hungry souls. The assembly was in need of a pastor but the saints were a real live assembly on fire for God. We had calls in Kansas and Missouri and many other places we could not fill but we were urged back to our needy field in Montana. We have been preaching in our little church here in Billings since our return home. We pray the Lord will send real soldiers for God to help in the work here. Anyone feeling the work on their heart is welcome to come in our midst that is sound on the Doctrine of Pentecost. Join with me in prayer for an out-pouring of the Holy Spirit in our midst in this needy field for Christ and His glory."

MARSHALL, MO.—Brother W. H. Lutgen writes, "My wife and I are now conducting a meeting in Marshall, Mo. in a Mission Hall. We had a good meeting at Nelson. Many people are reading their Bibles now that never read them before. If anyone needs us to assist in a meeting in the work we will go. I have papers from Southern Missouri District Council."

CANAAN, N. H.—Brother C. M. Barney reports, "We want to send in a report from New Hampshire. Special meetings have been held for 2 weeks with Evangelist A. J. Jenkins of Bridgeport, Conn. in cooperation with our pastor, Sister Nettie Rowe. Results are, his people have been quickened and refreshed and 2 received their Baptism according to the pattern, Acts 2:4, and 2 brothers have started out in a new life with Christ Jesus our Lord. The last Sunday was a very precious day with two services at the Mission and a baptismal service by a beautiful lake and 6 followed the Lord in baptism, one being one of the brothers that lately started."

FORT SMITH, ARK.—Evang. Jacob Miller and wife report, "We had just come in from a trip North and East when we came to the General Council. We had a good meeting at Scott, Ohio, where 34 received the Baptism of the Holy Spirit; 15 in Detroit and 9 at the Assembly in Toledo where we left Brother Masters acting as pastor. We are all sick of this interdenominational thing that is creeping into Pentecost. If that is right, we had better fall in line and tell the world we were mistaken about this Latter Rain message; but thank God, we know that it is the truth. I am Pentecostal or nothing. After those fellows have all the Spirit about crushed out of the assemblies, it takes a week or so to preach the fear out of the people and from round about the altar before you can hope to have anything done."

EVANGELIST FLETCHER I THAMES ASLEEP IN JESUS

Brother Fletcher I Thames departed to be with his Lord on Sept. 24, 1925. He suffered with typhoid fever for nearly three weeks before his death. Although his sufferings were great, he trusted in the Lord, and was willing, when Jesus said, "It is enough, come up higher," to exchange the cross for a crown. Brother Fletcher was in his 27th year, and unmarried. His time was mostly devoted to the work of the Lord, and God used him to build up this work, and set the church in order. He did all he could to keep the church in love and unity, and the Lord used him in bringing many to the knowledge of salvation. Brother Fletcher was a true soldier of the cross, and he preached the Truth to the last. His last words were praises to God. Many saints and relatives grieve at parting with him, but we look forward to the great meeting when we shall hear the summons, "Behold, the Bridegroom cometh, go ye out to meet Him."—Mattie Graves, Elba, Ala.

THE WHITENED FIELDS

Charming New England, beautiful garden spot of the United States, "Land of the Pilgrim pride," rich in historical interest, its wooded highways, winding over hills and mountains, down into green dales where flows the rivulets and rushing streams. Old Colonial homesteads with their wide and hospitable rooms. Great old trees tell of days long past when the old rattling stage coach traveled over the dusty highway, when automobiles and rail roads were not dreamed of.

Less than two hundred years ago witchcraft, flourished in the New England States. Just outside of old Salem, on the brow of a hill, nineteen innocent persons were hung because they were said to have bewitched their townsmen. Those days are passed and people have become more enlightened by the power of the Gospel, but at the same time thousands of people are under the bondage of Satan, and are filled with demon spirits and need to be delivered in the Name of Jesus Christ.

Today New England is teeming with industry. The roar of machinery in its many cities and towns tells the story of factories and mills working overtime to supply the world with their products. Gone is the old stage coach, that, drawn by four horses, lumbered along its rickety way. Gone are the old primitive ways of commerce, given place to the onward march of an age of electricity and modern devices. The many old graveyards are filled with the crumbling bones of men and women, upon whose tottering tomb stones are dimly deciphered the story of their godly lives, of men who had preached the old Gospel of salvation and whose upright, clean lives were a power for good in the community in which they lived.

Boston, the city of culture and seat of learning, is in need of a mighty awakening. The few Pentecostal saints who are there are praying that God will send forth laborers and sweep over the country with a great outpouring of His Spirit. The religious situation is at a crisis, and the time has come for Pentecostal people to do their very best in giving the message of these last days. We feel the time is ripe.

The work is hard, people are not easily moved, but they will respond to the power of the Gospel backed up by faith and prayer. These pastorless churches can be opened, and the Gospel message go forth with more power than ever. If the country can have a boom in its industrial life there can and should be a boom in the religious life.

From the United Assemblies of God in New England came a call to us this summer to hold a campaign in connection with their special effort that they were putting forth. We were glad to go, and we will never forget the fellowship we had with the saints there. Brother Lewis and his good parents and his sister certainly spared no pains to make the campaign a success, as did Brother and Sister Norten and others.

Nothing could be more beautiful than the spot chosen for the meetings in

Wellesley Park, about 20 miles out of Boston. There a board tabernacle, seating some twelve hundred, was erected, and around it were built the small cottages for the saints who came to stay. The meetings were not lacking in power and blessing, but there was an absence of demonstrations as we sometimes have in Pentecostal Assemblies. There were times when the crowds attended and the grounds were black with parked cars and many were on the outside, as well as on the inside of the building, giving respectful attention to the preached Word. We wish that we might say that hundreds were converted and baptized in the Spirit, but this would not be true. The work seemed hard and at times almost discouraging, but there were a band of faithful saints who hung onto God for a break in the meetings, and praise His Name, the dear Lord heard and answered. Near the end of the campaign the flood gates of glory were opened and precious souls were saved, several married couples among them, and others were baptized in the Holy Spirit. There were also several cases of real, definite healings. Praise our God, He is faithful. It is His will to save souls, and to fill his people with the Holy Spirit. Jesus Christ has lost none of His power to save and heal. The promise is, "Call upon me and I will answer thee and show thee great and mighty things."

Following the meetings in New England, we came to Western New York and conducted a campaign in the North Darien Baptist church. We came with the understanding that we must have liberty to preach the full Gospel, and it was given us. Neighboring pastors and churches attended the meetings in a body and the whole country was stirred for miles around. Blessed results followed this campaign. Souls were saved and many grown cold in the Christian life returned to the Lord. Deacons and church officials confessed their lukewarmness and prayed to be filled with the Holy Spirit. The pastor's wife came into this blessed experience according to Act: 2:4. The power of God was also present to heal. There were some cases of instant healings of disease of long standing.

Western New York is another needy field. There are many churches in need of help. Year after year passes without even an effort made for a revival. We drove through the country for miles and called on the people. One woman told us, after we had prayed with her, that it was the first time in twelve years that a minister had called and offered prayer in her home. Another sister told us that it was the first time in seven years that a minister had called at her home.

There are hungry hearts all over the world; hungry for the old-time Gospel that saves and heals. Our heart cries out, "O Lord of the harvest, send forth laborers into the harvest field."

A Spirit-filled messenger of Jesus Christ can drop down anywhere and do work for God. So many people wrote us to ask us to pray that the Lord will open doors for them into Christian service. The doors are already open. The command of Jesus is, "Go."—Yours on the firing line for souls, Mae Eleanor Frey.

TO OUR DELINQUENT MINISTERS

A questionnaire was mailed to all our ministers in June to be filled out and returned with application for renewal of fellowship certificates. Quite a number have failed to respond, and we take this method of advising you that our list closes November 15th, and all who fail to renew by that time, their names will not appear in our new list of ministers to go in the Minutes, and to the Clergy Bureaus. PLEASE RENEW AT ONCE.

I also wish to advise all who have applied, and have not yet received new certificates, that we sent a supply to San Diego, California, to secure the signature of our Chairman, Brother W. T. Gaston, and they evidently were lost in the mail, and we were under necessity of sending a second supply, hence the delay in sending out certificates, both fellowship and ordination. Please be patient brethren, and God will bless you.—J. R. Evans, Secretary.

THE WORK IN PALESTINE

Our missionary work in Jerusalem and Palestine is in a very good condition, although there is need of two married missionaries. The meetings in the mission hall under Miss Radford are most encouraging. The prison work under Miss Brown's supervision is much used in saving some of the unfortunate men who have been ensnared through sin. Much is being accomplished in the Training School for Bible women. In addition to this a Day school is being conducted. In it all, God is blessing the work and saving souls. Pray for these missionaries that God may mightily pour out His Holy Spirit from on High upon all.

PETOSKEY, MICH.—Brother Benjamin has been holding revival services here for over two weeks. The Lord has wonderfully blessed him in giving out the Word. People were moved mightily under his faithful and inspiring messages. Twenty-five came weeping their way to the altar, and on Sunday morning 6 were buried in baptism in the bay, and an inspiring service was held on the shore, there being a big crowd present while dear Brother Benjamin gave out the Word in the power of the Holy Spirit. John C. Roberts.

CABOT, ARK.—Evangelist W. S. Pearle, of Mt. Vernon, Ark., reports: "Closed a revival at Cabot, Ark., on August 27. I was there 11 days. Nine were saved and many seekers were at the altar for both salvation and Baptism of the Spirit. Cabot is a new field. I am open for calls."

TOLEDO, OHIO.—Brother Everett Wilson writes: "I opened a meeting in Toledo, Oregon, with Brother Dadd, pastor of the New Tabernacle just erected. The Lord has met us thus far in the wonderful way. Eighteen souls have been saved. A number of them are Indians from the Seletz reservation. A score or more have been definitely benefited as a result of the healing power manifested in these meetings. It is a beautiful sight to see the glory light in the faces of the Indians as they rise from their knees after confessing their sins in the Lord Jesus Christ. I have never seen anyone make a more thorough confession than these dear people have. We expect to open a meeting in the reservation following the meeting here, and ask prayers of the Evangel family in behalf of this meeting. Would be glad to consider calls to Toledo fields where the full Gospel is wanted."

Forthcoming Meetings

The Ninth Annual Session of the Latin American Convention of the Assemblies of God will be held in Laredo, Texas, November 17 to 20 inclusive. While most of the business will be transacted in the Spanish language, all are welcome to come and see what the Lord is doing for those who speak Spanish along our borders and in Mexico.—H. C. Ball.

BROOKLYN, N. Y.—At the new Lighthouse Pentecostal Church, 71-73 Himrod St. (near Evergreen Ave.), Brooklyn, N. Y., a three weeks Convention from Oct. 11th to Nov. 1st inclusive. Speakers: Evang. Jno. S. McConnell, Joseph Tummore, Ernest S. Williams, Robt. A. Brown. Services each night at 8 p. m., Sundays 10:30 a. m., 3 p. m., and 7:45 p. m.—Vernon G. Gortner, Pastor, Box 553, Glen Cove, N. Y.

NOTICE.—The Mississippi District Council of the Assemblies of God will convene November 1 to 6 at West Laurel, Miss. Sunday and Monday will be spent in devotional services. We shall expect special messages of instruction to the Council daily. Entertainment will be provided for all ministers and duly elected delegates. Each assembly should send two or more delegates.—J. O. Savell, chairman.

GRAND RAPIDS, MICH.—Commencing November 12, fourfold Gospel convention, salvation and healing revival. The revival meetings will start with a four-day Bible convention conducted by Pastor D. M. Wellard, Bible teacher and lecturer of Syracuse, N. Y., and be followed up with three weeks revival and Divine healing meetings conducted by Evangelist P. C. Nelson of Galesburg, Ill. Pastor Paul J. Ancis, returned missionary from South America will have charge of the missionary program. Other pastors and evangelists are expected to be with us at that time. Workers will be entertained. For further information address local pastor, Thos. W. Wellard, 869 Second Street, Grand Rapids, Mich.

FREY EVANGELISTIC CAMPAIGN, EAST ST. LOUIS, ILLINOIS.—A Pentecostal revival campaign under the direction of Evangelist Mae Eleanor Frey, of Los Angeles, Calif., will be conducted at the Assembly of God Tabernacle, 26th Street near State, November 1 to 22. We are expecting a great meeting at this time. Dr. Wm. K. Tower, pastor First Baptist Church, San Jose, Calif., says of Sister Frey, "Of all the evangelists I know, with the exception of Sister McPherson, she has the most evangelistic note and spiritual appeal in her message that brings souls to the altar, and her ministry is remarkable for the number of Christians who receive the Baptism with the Holy Spirit."—John F. Bryan, pastor.

NEW YORK CONVENTION.—The Eighteenth Annual Pentecostal Convention will be held at Glad Tidings Tabernacle, 325-329 West 33rd St., New York City, for 17 days beginning November 6 at 2:30 p. m. There will be two services daily, 2:30 and 7:45 p. m., except Mondays when there will be no afternoon service.

We have in God's plan secured Evangelist J. S. McConnell (The Fiery Irish Evangelist), and David H. McDowell, better known as the "Midwest Cyclone," as the principal speakers. Other speakers will include William K. Bouton (Hero of Delmont), Joseph Tummore, Pittsburgh, Pa., and many other ministers. There will be a special missionary day and offering on the second Sunday of the convention, November 15, at which time missionaries from different parts of the world will speak.

Mrs. Grace Moss and Miss Florence Ennulat with the Tabernacle Quartette, and Orchestra, will be present to play and sing during the entire convention. Brother Ben Cockerhan will have charge of the singing.

The last Sunday of the convention has been set apart for the burning of the mortgage. Four years ago we entered the Tabernacle carrying two mortgages, a first mortgage of \$45,000 and second of \$25,000, a total of \$70,000, and yet God has so wonderfully undertaken that we expect to burn both mortgages on Sunday 22 at 2:30 p. m. Come and rejoice with us. Amen.

Those who desire rooms near the Tabernacle will have no difficulty, as there are many such places in the neighborhood. There are over fifty restaurants within three blocks of the Tabernacle.

How to reach the Tabernacle: From Jersey or Brooklyn, take Hudson Tubes or B. R. T. to 33d St., New York City, and walk two blocks west. All elevated and surface car lines stop at 33d or 34th St. From up or down town New York, take subway to Pennsylvania Station, 33d St. and 8th Avenue, and walk half block west.

For further information as to accommodations, etc., please write Miss Marie Burman, 311 West 111th St., New York City, Convention Secretary.

LANSING, MICH.—The Fourfold Gospel Convention, beginning October 11 and continuing three weeks. P. C. Nelson, evangelist, 244 N. Cedar St., Galesburg, Ill.

CHANGE OF LOCATION OKLAHOMA DISTRICT COUNCIL.—Tulsa, Okla., Oct. 27 to 30, inclusive. Please note that the meeting will be held at the Tabernacle, Fifth and Peoria St., Tulsa, and not at Sand Springs as previously announced. We desire that all of the ministers of the District will be present, as some important matters will come up at this District meeting.—Glenn Miliard, Sec'y-Treas.

NOTICE.—The Victorious Evangelistic Band is in need of a musician who can lead singing and play a trombone. We have more calls than we can fill and we are in need of a Spirit-filled musician who has faith in God. Please write to J. Henry Capps, president of the Victorious Evangelistic Band, headquarters, Memphis, Tenn.

CHANGE OF ADDRESS.—Pastor J. Willis Rilea has removed from Davis City to Pleasant Hill, Mt. Airy, Iowa.

PASTOR WANTED.—A successful pastor and worker is wanted in the Hillsboro Mission at Hillsboro, Oregon.

OPEN FOR CALLS TO ANY FIELD.—I am open for Evangelistic calls to any field. If reference is desired, write Pastor A. W. Kortkamp, 2726 Hillcrest Ave., Alton, Ill.—Louis Draper, 551 East Third St., Alton, Ill.

NOTICE.—I am open for calls in Northwest district for evangelistic work. I am in fellowship with this District Council.—B. C. Finrock, Kennewick, Wash.

OPEN FOR CALLS for evangelistic or pastoral work. I can be reached at 7117 Harvard Ave., Chicago, Ill.—R. C. Stutenroth.

FOREIGN MISSIONS CONTRIBUTIONS October 1 to 8, Inclusive

This does not include offerings sent in for the expense of the Foreign Missions Department.

- \$.40 Rev J E S Woodland Calif; .96 S S Glade Kans
- 1.00 B R M Tonganoxie Kans; A sister Childless Texas; N H W El Dorado Springs Mo; G W C Franklin Nebr; J R Sturgis S Dak; Assembly of God S S Oswego Kans; Mrs L H Wilmette Ill; M B Ennsville Ark; Mrs T A Chaffee Mo; M L W Mille Roches Canada; Mrs M A M Elvius Mo; Mr & Mrs W I H Leon Kans; B B Ludington Mich; Miss M C Childress Texas; J M G & wife Eureka Springs Ark; 1.10 Assembly Oswego Kans; 1.35 A Friend Anna Ill; 1.40 Assembly West Plains Mo; Mrs M B Rowlett Texas; 1.50 Assembly Pilot Point Texas; Young Peoples Meeting Oswego Kans.; 1.60 D B Wichita Falls Texas; 1.75 Assembly of God Camden Ill; Mrs I H Atheos Tex; 1.80 S S Weskan Kans; 1.90 Union S S Deer Ridge Mo
- 2.00 Pent'l Assembly La Belle Mo; Mrs E S Minneapolis Minn; W H C Milton Fla; Mr J C H Canton Ohio; M E C Virden Ill; D G M Warren Ill; 2.07 Miss R L Humboldt Kans; 2.10 B H A Oswego Kans; 2.25 Mrs F B B Eiders Nebr; 2.50 M L P Wordsworth Canada; Mrs M L S Delano Calif; P S Muscatine Ia; 2.68 Pent'l S S Siloam Springs Ark; 2.82 Assembly of God S S Paris Ill
- 3.00 In His Name Denver Colo; J B S Los Angeles Calif; Young Peoples Class Russellville Ark; P T Salinas Calif; Mrs W L B Fortuna Calif; S S Class McCracken Kans.; 3.23 The North Side S S Tulsa Okla; 3.25 Assembly of God S S Haskell Texas; 3.33 Assembly of God (Little missionaries) Ft Morgan Colo; 3.48 S S Yoakum Tex; 3.50 C & C H Angleton Tex; 3.70 S S Monette Ark; 3.75 O R H Newton Kans; 3.83 Mr & Mrs L W B Hiawatha Nebr
- 4.00 C E J Caruthersville Mo; L A Ardeola Mo; Mrs J H B Chicago Ill; Mrs E O H Colorado Springs Colo; Mrs M L D Live Oak Calif; W F R & wife Goose Creek Texas; W E T Savannah Ga; 4.15 Calvary Mission Los Angeles Calif; 4.44 Assembly of God S S Chester Ill; 4.50 Assembly of God Tab Coffeyville Kans; 4.88 Assembly & S S Savanna Okla
- 5.00 Mrs J M Y Humber Bay Canada; S S & Assembly Whitt Texas; Mrs M B Plumlee Ark; J L H Tahlequah Okla; Pent'l Assembly S S Perry Ia; Mrs R B M Fresno Calif; M I Esparto Calif; Assembly of God Miami Okla; E P Newark N J; B P A Medford Mass; Mrs L A D El Dorado Kans; W I Grubbs Ark; Children's Penny Fund Detroit Mich; Miss L B Larchmont N Y; E S New London Conn; I S U Great Bend Kans; M J M Wichita Falls Texas; F O A Bishop Calif; Mrs D B Russellville Ark; Wells Memorial Assembly Tottenville N Y; Mrs A K Dayton Ohio; C W Elba Ala; Mrs J B H Howe Texas; Mrs L K V Newburg Mo; Pent'l Assembly of God Ostrander Ohio; Assembly Wichita Kans; A Friend Kansas City Kans
- 5.50 Full Gospel Tab Assembly McCook Nebr; 5.60 Armourdale Assembly Kansas City Kans
- 6.00 1st Pent'l S S Corry Pa; Assembly of God Tab Toledo Ohio; D G & S G Montreal Canada;

- Mrs L M B Ventura Calif; A B C Hallettsville Texas; S S North Canaan N H; 6.15 S S El Dorado Ark; 6.18 Assembly of God S S Paris Ark; 6.23 S S Broken Arrow Okla; 6.25 L M T Peabody Kans; 6.33 Mehida Pent'l Assembly Canaan N H; 6.50 Assembly of God Webster Canaan N H; 6.60 Assembly Big Flat Ark; 6.75 Assembly of God Church Monroe Ia; 6.94 Mrs P R B Davy Texas
 - 7.00 W S Y Minden Nev; Mrs S T Carrollton Ill; Mrs J L B Chickasha Okla; W E K & family Roscoe Ill; 7.50 D P H Louisville Miss; Pleasant Hill Assembly Mt Airy Ia; 7.54 Flat Wood S S Edom Texas; 7.57 Assembly Arcadia Kans
 - 8.00 S S Young People's Class Hammond Ind; Assembly of God S S Pittsburg Kans; P W Cleveland Ohio; H J Maimo Nebr; Assembly Pasadena Texas; E M Anadarko Okla; J S Granite Ill; 8.14 Assembly of God Church Sioux City Ia; 8.31 Assembly Trenton Mo; 8.50 Mrs R A J Los Banos Calif; 8.60 Assembly Raton N M; 8.90 Assembly of God Church Kenedy Tex
 - 9.00 A & F N Hamden Conn; 9.63 Assembly of God Eureka Springs Ark; 9.65 Miss A E U Great Bend Kans
 - 10.00 P C S Maumee Ohio; Assembly of God Ft Morgan Colo; L G Helena Ohio; W F A G Los Angeles Calif; E C Springfield Mo; H A M Bakersfield Calif; Mr & Mrs S F Sturgis Mich; Assembly Earle Ark; Mrs J F Lomita Calif; Mrs S H D Bertha Minn; R A M Purdy Ia; C S N Hidalgo Texas; W B E Ripon Calif; Assembly of God Church Conneaut Ohio; Pent'l Young Folks Joplin Mo; Mr & Mrs O C S Gilroy Calif; 11.79 S S Ft Smith Ark; 11.80 Assembly of God S S Picher Okla; 12.00 North Cumberland S S Cumberland Md; Crichton Assembly Whistler Ala
 - 13.00 A T U Great Bend Kans; 13.12 G L H Laurel Hill Fla; 13.30 Assembly Nelsonville Mo; 13.52 Mrs O O V Westby Mont; 14.00 Assembly of God S S De Leon Texas; 14.33 Assembly Yakima Wash; 14.50 Mrs A E S Inglewood Calif; 14.64 Full Gospel Assembly Tulare Calif; 14.90 Miss E E U Great Bend Kans
 - 15.00 Assembly of God Westby Mont; Miss J W Tulsa Okla; Young Peoples Bible Class Dallas Texas; Pent'l Assembly Yelm Wash; Assembly Huron Ohio; E T A Hilt Calif; Sister M Golden Gate Ill; C S Port Huron Mich; Primary & Intermediate S S Classes Eagle Bend Minn; 15.25 C B I Missionary Band Springfield Mo; 15.65 Assembly Holt Fla; 15.66 Emmanuel Chapel S S Whittier Calif; 17.50 W A H Toledo Ohio; 18.00 J K Eastland Texas; United Pent'l Church Bridgeport Conn; 18.80 S S Goose Creek Texas
 - 20.00 Glad Tidings Tab Reading Pa; D G Clymer Pa; Mt Hermon Women's Missionary Council Electra Texas; E M M & wife Los Angeles Calif; J L M Smithville Texas; S J D Dansville N Y; 23.00 W R M South Fork Pa; 23.25 N E F De Quincy Ala; 24.00 Assembly Mishawaka Ind; 24.50 Findlay Ohio offering
 - 25.00 Pent'l Church Stormville N Y; Young People's Union Granite City Ill; H L B Smithville Texas; Mr J S M Springfield Mo; O I H Bassett Nebr; W A K Seattle Wash; A J Bismarck N Dak; Pent'l Assembly of God Jamestown N Y; Mrs J A J Girard Pa; Mrs G F C Rawson Ohio; 26.00 Mr & Mrs H C H Earle Ark; 27.00 Gospel Chapel Olympia Wash; 28.00 Assembly of God & S S Minneapolis Minn; 29.28 Assembly of God S S Springfield Mo
 - 30.00 Protection Assembly Holland N Y; Christian Assembly Detroit Mich; Church Oshkosh Wis; Mr & Mrs J W T Through S A J Chicago Ill; Mrs M N S Bellingham Wash; 31.00 Mrs E H A Oswego Kans; 34.00 The Full Gospel Church Youngstown Ohio; 35.00 L M C Bon Ami La
 - 40.00 F M Los Angeles Calif; 45.00 S S Chicago Ill; Ebenezer S S Elizabeth N J; 45.51 First Pent'l Church Chelsea Mass
 - 50.00 Bethany Pent'l Assembly, Springfield Mass; 56.75 Mr C T C Foreman Ark; 57.00 German Branch Elizabeth N J; 58.00 Assembly of God Terre Haute Ind; 60.00 Full Gospel Church Baltimore Md; 90.00 Full Gospel Assembly Washington D C
 - 100.00 Mrs W S A Cleburne Texas; Mrs W Springfield Mass; Lighthouse Pent'l Mission Brooklyn N Y; 105.00 Full Gospel Church & S S Asbury Park N J; 114.39 Southern Mo District; 150.50 S S Alton Ill; 205.98 Assembly of God Springfield Mo; 250.00 Potomac District Baltimore Md; 398.00 The Pent'l Church Cleveland Ohio
- Total amount minus \$157.50 amount given direct\$3,913.96

HOME MISSIONS CONTRIBUTIONS October 1 to 8, Inclusive

8.75 Southern Mo District; 10.00 C P Sidney Ia
Total amount\$18.75

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