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Some More Soul Food For Hungry Saints

A Message From the Book of Jonah Given by Pastor A. G. Ward, at the Pentecostal Church, Cleveland, Ohio.

Shall I bring to you a few gospel nuggets from the Book of Jonah? Some folk are too wise to believe this story that is told of Jonah, but you and I are not among that number, so we will proceed.

"Now the word of the Lord came unto Jonah." I do not know how God spoke to Jonah, but I do know that He has a variety of ways by which He seeks to get our attention, and so it may be properly said that God speaks to us in different ways; of course never contrary to the written Word. He may speak to us through a wave of adversity, or He may speak to us by allowing old death to come up the lane and through the door and order some of our folk off the premises. He may speak to us through allowing us to go down to death's door through sickness. God has a great variety of ways to try to waken us to a sense of need so that He may reveal Himself to us.

God spoke to Jonah this message, saying, "Arise." And I venture to say that, that is God's message to everyone of us, without exception. If you are still in sin, a stranger to Grace, without any knowledge of acceptance with God, this is God's message to you, "Arise," God wants to save you. If you will give Him a chance He will make Himself real in your life and you will go out from this place saved, realizing the power that there is in the blood of Jesus. It does not matter how far you have gone into sin, if you will give God a chance He will save you. When I speak of God saving you, I am thinking of a very real definite work of grace that God will work in your heart. I believe that the new birth is as real and as definite a thing, as being born of the flesh. Indeed I may go further and say that when the Holy Ghost imparts to a soul, which has hitherto been dead in trespasses and sin, a Divine nature, it is just as miraculous, just as Divine a work as was the conception of the Lord Jesus in the womb of the Virgin. You can have this experience; this very definite work in your heart tonight, if you choose. That is real, old-fashioned teaching. A great many folk do not believe such teaching now.

When I speak of the new Birth, I am thinking of a work of grace which gives one power to live above sin. I mean

that through the new birth you become a new creature. Old things are passed away and a new state of things is brought into existence in your soul. This new life gives you new aspirations, new ambitions, and along with that a power to realize them. That is what God will do for you if you will let Him.

If you are a believer, God's message is still, "Arise." He has something more for you. He must be a careless reader of the Bible, who, in reading, does not discover that God requires every believer to live a holy life. Does He not say through the Apostle Peter, "Be ye holy for I am holy"? May I add that if, after you have become a believer, you discover anything in your life that prevents the realization of this, then God has made provision whereby you may be delivered from it, so that you may live according to His Word. I have not the slightest quarrel with anyone who does not discover the need. I am sure if anyone has been able to have breakfast and dinner together, I have not the slightest objection. But, if you do discover, after you become a believer, anything that makes it impossible for you to live according to God's standard, then provision has been made and you may come again and obtain grace and go forth to live a victorious life. Then the message is still, "Arise," for it is God's will that every believer should be filled with the Holy Ghost, and if you have not yet received the Comforter in the way the disciples received on the Day of Pentecost, then you ought to make haste to the upper room and tarry until.

When I speak of receiving the Comforter, I do not mean receiving a five-cent rattle to amuse yourself with, but I mean receiving into your heart and life that which becomes an explosive and explosive power which makes us a terror to evil doers and a consternation to hell; that which will act in your life like a "curtain of fire" so that you will be able to advance into the entrenchments of the Devil without any fear in your soul. Oh, this mighty, mighty, Pentecostal flame that God is pouring out upon believers, upon all who will open up and receive, or tarry until. Will you be among that number tonight? It is what the church needs today. I declare to you that all the church machinery that is in existence and all the facilities that

the church have gathered together for aggressive work are like a fizzling fire-cracker in comparison with the mighty power of Pentecost. I tell you that the churches everywhere are inviting the just judgments of an offended God upon them by their rejections of the Holy Ghost, but if they would humble themselves and confess their apostasy and receive the upper room experience, it would enable them to turn the world upside down. Hallelujah! I say to you that if you are a believer with a heart that is clean before God, He want to fill you tonight with the Holy Ghost, and if you come and tarry until morning and if when the light is breaking tomorrow morning you receive the Comforter, it will be one of the most profitable nights you have ever spent. Oh, I get so sick of people acting so indefinitely and carelessly about this thing. I thank God that He took me through into Pentecost before this awful spirit of lethargy settled down over the movement. We are playing at this thing. Lord help us!

"Well," you say, "Is there anything further?" Of course. Because receiving the Paraclete is only the beginning. What a pity so many of us stop at the beginning. We just stop on the outer circle and we are trying to explain what it is like right in the center. The only way you can explain what it is like in the center, is by going right into the center and seeing for yourself. If you want to know what it is like in the inner circle of Pentecost, go in and find out for yourself. I have had a message burning in my heart for days, but some day I suppose it will come forth. It is a message on "going beyond," and I sense in my soul that God is now definitely calling His people to go beyond what we have already experienced, to go beyond what is considered right and proper by our brethren, to go beyond all that we have been acquainted with and become reckless adventurers in God. Oh, the possibilities, the undeveloped possibilities in God for the Pentecostal people. May the Holy Ghost come down and lead us into new fields where we will be able to satisfy more fully the heart of our living Lord. Did some one say, Amen? There is a new definition for Amen. It is, "It shall be so and I will stand my part of it." So we will

look for you at the altar when we get through with this.

"Well," you say, "You have not touched my need, for I am here with an afflicted body. Have you any message for me?" Yes, it is just the same message, "Arise." Do you not know that the Lord Jesus has made ample provision for our afflicted bodies? Are you not familiar with the Word which says, "He is the place of repair for His people." If your body has gotten out of repair I advise you to arise and come to the Lord and He will fix things up so that your body will be a fit habitation for the Holy Ghost. If you will trust Him He will do it. God is healing people in these days. During the last twenty years I have witnessed some very remarkable healings.

I think that perhaps last year I told you of a case that came under my notice in Winnipeg. May I repeat it. It was the case of a devout Roman Catholic lady, a society woman whose husband occupied a prominent position in one of the great railroad companies of our country. For sixteen years she had suffered with tubercular trouble. She had lost the sight of one eye and was losing the sight of the other. For a whole year she was unable to have a light in her house. She sat for days with a dark veil over her face the picture of despair. But she heard of a people in the city who prayed for sick folk and they were made well. One day her husband consented to lead her to the Mission. He was too proud to go in himself, but she went in and sat about half way up the Mission Hall and listened. She heard some of the young people testify to being saved and she thought she was in a new world. She came back a week later and heard them testify to being kept during the week. She thought that was wonderful, and became hungry for God. Soon the desire for salvation eclipsed the desire for healing, and she came to the altar and God saved her. A little later the Lord healed her, until at the present time she is able to read the finest print and do the finest hemstitching without wearing glasses.

One day she was hurrying to the meeting. On her way she discovered that she

had forgotten to bring something into which she might expectorate. Not wishing to return home she looked to the Lord and said, "Lord, will you take charge of me this day so that I won't have to expectorate?" Two or three days later it occurred to her that from that moment she had never coughed or had occasion to expectorate. God had healed her lungs. God is healing folks these days. It may be a serious disease you have, but come along and give Jesus a chance. He is no respecter of persons. The Lord came that we might have life and that we might have it more abundantly. We may have the more abundant life in abundance.

Last year the "flu" struck our home. My little girl, Ellen, was one of the first cases in our city. She suffered tremendously. There was a doctor at the Mission and I phoned to him and he said, "I think it is the 'Spanish Influenza.'" He came over to see her and was surprised to find her almost at death's door. We had prayer and did not give her any medicine. She got worse. We looked up to Heaven and said, "Lord, this child is yours, you are perfectly free to take her, but we now put in a mighty protest against her going this way." and God came to our help and delivered her from the flu. Two or three weeks later we all went down with it. My boy was twelve days in bed. He coughed and coughed, and one night his mother became over-anxious. She said, "Papa, I am sure Morse has pneumonia, I know he has." She said we ought to do something. We had read that chopped onions mixed with linseed and heated in vinegar would be a fine thing for a poultice, and so I rushed off and got this poultice and took it up to the bedside of my boy. The tears began to stream down his little face and he said, "Papa, Jesus don't want you to put that on me." "Well, if Jesus don't want it on then all right, I will not put it on." God honored the child's faith and he was healed and got up in a little while. I tell you that God is healing folk today. You just give him a chance. He will deliver you. "Arise" and be healed.

(To Be Continued.)

YOUR CROWN.

Extracts from a Sermon by J. W. Welch, Holdrege, Nebraska.

I want to talk to you this afternoon about your crown, and know that you will be interested at once. There are four or five mentions of our crown in the New Testament; (not as some think, the mention of four or five crowns; we could scarcely wear so many). How we love to sing the old chorus:

"I'll wear a crown of Glory when I get Home." The home-coming, home-longing, home-attitude has a charm for all of us in this natural world; and the same tender longing is in our hearts for our home over there, where a crown is waiting for the Victor.

A crown is a glorious mark of distinction worn by one who has reached the highest place among his fellows.

Kings wear crowns. Princes wear crowns, and the Lord holds out before His children the hope of one day wearing a crown. This crown is for them who have won the race, and attained the highest standard in Christ Jesus.

Many run in a race, Paul tells us, but only one really wins it. What is the use of running in the race unless we really intend to win. Many people "try" to live a victorious life, but do not really determine within their wills and minds or "intend" to live it. A house wife gets up Monday morning and says—"I believe I'll try to wash today." Nine chances out of ten she does not do it. Tuesday morning she gets up and says: "I intend to wash today," and

straightway, the deed follows the will, and the work is begun, and completed. Have you purposed with all your heart to go through with God and win the crown He has laid up for you?

No man can expect to live the continuously victorious life unless He has given his will to God and made an eternal decision and has an intention to go through with Him and overcome. God has put within each of us that mighty factor—the Will, with which to make this purpose and decree. First we read in 1 Cor. 9:25, of an

Incorruptible Crown.

There comes immediately before our vision an eternally glorious, imperishable, untarnishable crown—an eternal expression of all that is highest and best. There are however certain conditions that lie around the winning of this crown. Paul tells us that they who win the crown must be temperate in every respect. The use of this word "temperate" does not mean just abstinence from drink, or licentiousness, or self indulgence. Though it includes these, there is a far deeper meaning, which when analyzed, and put into practical demonstration in our lives amounts to self humiliation, self subjugation, (and if you follow the trend of significance in the term far enough) self annihilation.

The principle and undergirders, that underlie the Christian Victory is that Christ must live the life; and ego (self) must come down in subjection, and be put out of the place of power, authority and control in our lives. In this place we follow Him implicitly, without question, not asserting our personal feelings, desires, or reason. God's Word is superior to a man's conscience, and if our conscience comes into conflict with the will and word of God, it should yield, and give Him first place. Conscience may be won over to our side, warped or twisted, but God's Word is true and sharper than a two-edged sword, dividing bone and marrow, and into the very construction of the thing in question. In James 1:12 we read that "Blessed is the man that endureth temptation; for when He hath been approved, he shall receive

THE CROWN OF LIFE,

which the Lord promised to them that love Him."

Here the crown appears as a crown of life, representing the very best possible results from having lived in the Spirit of the Lord, who is our life. But here again are some difficulties lying about the winning of the crown. We are told that we must endure temptation—now enduring it does not mean going down under it, but overcoming it, and emerging from the experiences victorious over the tempter, as our great example Jesus did from the wilderness.

What is Temptation? Where does it come from and how are we to overcome it? "Let no man say when he is tempted I am tempted of God, for God cannot be tempted with evil, and He himself tempteth no man, but each man is tempted when he is drawn away by his own lust and enticed. To yield to temp-

tation, and be drawn away by it, is to be drawn away by our own wishes, feelings, and desires toward things.

"I want to go home. I want to do this or that. I know I ought not to do it, but . . ." and you are drawn away, out of the will of God. There has originated out of the well-spring of your own heart a controlling desire which, if obeyed, pulls you over on the territory of Disobedience, sin and death.

We may have the deepest, darkest, most awful, hideous crown of sorrow and death; or we may have a crown most glorious, which will sparkle with everlasting radiance in the presence of God and the angels.

Every temptation you ever experienced is self opposing God. Ego must come down, be crucified and take its place in the death of Christ. God wants us to know temptation when it comes, its source, and what to do with it, that we may gain the crown which comes to those who overcome it, through Jesus Christ our Lord.

THE CROWN OF RIGHTEOUSNESS.

"Henceforth is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give to me at that day." This crown of righteousness represents all that it highest and best in a life of righteous living; and refers not to negative, but to positive righteousness. NEGATIVE righteousness is taking care that we do nothing wrong, and that we do not disobey God. POSITIVE righteousness is doing God's will at all times, at all costs.

Sometimes at the end of the day people are apt to take their handkerchiefs and wipe the perspiration from their brow and say: "Well, I've done nothing wrong today." No, maybe not, but have you done all God wanted you to do?

If you would wear the overcomer's crown you must fight the good fight of faith, and finish your course as Paul of old. What do you call a good fight? A fight where you win or a fight where you got whipped? Lots of people are always telling of the terrible struggles and fights they have with the enemy, and at the same time admit that they were worsted in the fray. I would not boast over that kind of a battle if I were you; not call it a good fight. That's a bad fight.

When I was a little boy I was quite an expert marble player. Across the street was a little boy named Harry, he also was an expert. The games usually ended up in a fight, and try as I would, I never was able to get the best of Harry without him scratching my face, every bit as badly as I scratched his. That was a bad fight. But Jesus wants us to fight the good fight of Faith, overcoming the enemy by His mighty power.

Get washed in the blood afresh, get all the sore spots healed up, put on the whole armour of God and go forth equipped for the fight. Go, willing to pour out your life upon the ground like water, counting not your life dear unto death.

Paul not only fought a good fight, but he kept the faith. Never do we

read that he changed his theology or line of teaching. How significant this is in view of the fact that men in the world today claim to find it possible to change their faith, and get a brand new theology or revelation superior to that of the apostle Paul himself. In all his journeys he never swerved, staggered, nor wavered a hair's breadth in his teachings and faith. In 1 Thes. 2:19, we are told of

THE CROWN OF REJOICING.

The reason Paul gives for receiving his crown of rejoicing is the knowledge that his converts, who have been brought into the ark of safety through his ministry, will be in the presence of the Lord Jesus too, at His coming.

O I see the crowning day—I see Paul with the crown of rejoicing on his brow, the joy of the Lord resting upon him, till he loses control of himself, and goes leaping and bounding about as he sees them all coming.

"There come the Thessalonians, O Hallelujah! And there come the Galatians, glory be to God on High! Yonder come the Ephesians!"

Dear child of God, will you have a crown of rejoicing in that day because of the souls whom you have won to Jesus, because of your obedience and yieldedness under the hand of God? The element of self-sacrifice is behind all this—the life poured out in surrender to God for the salvation of others.

Are you willing to pay this price? Do you really know the supreme joy that belongeth to the soul winner? Have you the longing, the burden, the compassion for souls? If you have not, you should ask God to take you to His whipping post, and lash you into the responsibility for souls in these last days. They who have this passion and burden for souls have not much time to mourn over their own feelings and pains. They are occupied in his employ, and "when the chief Shepherd shall appear, ye shall receive a

CROWN OF GLORY

which fadeth not away." Likewise ye younger submit yourselves to the elder. Yea all of you be subject one to another; and be clothed with humility."

Here we see the same principle we began with. It runs through the whole matter. That which is within us, which is contrary to that which is within Him, must be subdued and brought into subjection. Here we fill our side of the wonderful blood covenant God has made for His people. A life is demanded for a life—and God has given on His side the Life of Christ. His side is running over and rounded out; and He is calling for us to give our half of the covenant—a life surrendered, yielded to Him. Thus He will fill up, and round out our side of the transaction.

Some people talk continually about free grace, and speak as though Salvation were a common bargain counter, and declare they never want to be more than a simple beggar at His feet. But O, He wants more than that. He wants us to be co-partners with Him in working out His plan of bringing per-

ishing souls into the fold. He wants our lives to go down in a depth and development of consecration, and abandonment that will be an example to others.

It is essential to successful ministry, to get down on hands and knees and take the place of a beast of burden, bearing one another's burdens with a tender heart of love that is touched by the infirmities of those round about us. We are never to strut and pomp, because we have been longer on the way, but pour out our lives freely—whether it is a preacher's life, or a dish-washer's life, submitting ourselves one to another.

Oh, this is what will make our crown shine the brighter, and bring us into the highest possibilities in that land up yonder. To have a crown, you must go through. 'Tis not a way of self-exaltation, but of self-humiliation.

Determine to go through with Him from this day on, in a deeper, truer way than ever before. Cast yourself at His feet, put your all on the altar. Let Him take you and shape you as He will. Obey His slightest whisper, and He will transform you into His own blessed image, and meet you at last with a crown of Glory, and Life, Rejoicing and Righteousness, which is Incorruptible and shall never pass away.

THE PINE TREE AND THE WATER SPRING.

Years ago in a certain place my attention was attracted to a tall pine tree, which grew near the place where I was dwelling. 'Twas a perfect tree, and its foliage was of wondrous beauty.

Coming back to the spot another day, I saw with a start that the beautiful pine tree was laying upon the earth, laid low by the woodman's ax. It had fallen clean and straight, without breaking. Its foliage had all been lopped off and it lay there a straight, clean mass.

When next I walked that way, and came to look at my tree, I noticed a big hole in the end of the tree; the heart had been bored out of it from one end to the other. When I came back, the tree had been moved. It was laid now across a quagmire which had always been difficult to pass. It was covered with earth; its one end was lying to the mouth of the spring of water, its other end on a dry field across the road, pouring out the life of the spring.

I went home to think it over and believe God has applied the lesson to my life. After all, that is all we can really expect to amount to. Cut down from our own flourishing self-exalted life, we must needs yield to the ax, have the branches lopped off, and heart bored out. If you will be willing to be thrown in the mud, you can have one end at the spring—the great heart of God—and carry His life to the barren desert over yonder.—J. W. Welch.

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A WORD OF GREETING FROM THE NEW EDITOR.

After some delay, we find ourselves, in the providence of God, in the city of Springfield, to enter upon the duties of the office to which we were elected at the last General Council.

We appreciate very much the great and unlooked-for honor thus conferred upon us, but it is with the deepest sense of our insufficiency that we assume the very great responsibilities of such an important position. We feel, indeed, highly favored in being privileged to become associated with the dear brethren here, at headquarters, and in uniting with them in furthering the interests of God's Kingdom through the "Evangel" and the other channels of operation connected with the work in which we are engaged; and we shall ever continue to look to the Lord for the grace, wisdom and strength to enable us to co-operate, not only with the working force here, but with all the Pentecostal brethren everywhere in this mighty movement of God, whom, we believe, has called us, in His mercy, into fellowship with Himself into the fullest and most scriptural line of religious activities of any people of modern times; and has undertaken to equip us for this ministry by bestowing upon us the rich experience and divine qualifications promised in His word in connection with the baptism in the Holy Spirit, according to Acts 2:4. For the measure of this grace received, we praise Him and feel highly honored in being given some humble part in scripturally "contending earnestly for the faith once delivered to the saints," and thus assisting in these last eventful days, in the spread of a full gospel throughout the world, and the preparation of the saints of God, for the rapture at the appearing of our Lord and Saviour Jesus Christ, which glorious event, we feel, is not far off.

We covet earnestly the prayers of all the "Evangel" family, and Pentecostal brethren, that we—with you—may be kept true to our trust; ready to be revealed at any time.

With humble dependence upon our blessed Lord, for all things, I am,

Yours in the bonds of the Gospel,

J. T. BODDY.

"ETERNAL LOOSING."

"Eternal Redemption." Eternal Loosing. In Heb. 9:11, 12, we read: "But Christ . . . by His Own Blood entered in once into the Holy Place having obtained eternal redemption.

This word "redemption" is one full of meaning. It is derived from the Greek verb "to loose." There are two other Greek words which are some times translated "redeemed" or "redemption," signifying "to purchase," but they are not so frequently used as the one named above. In Liddell and Scott's Lexicon the meaning of each word is combined, viz., "to release by payment of a ransom."

How strikingly this sums up for us all that is included in our salvation. Our Lord Jesus Christ, by His death at Calvary, obtained for us a complete "release" or "loosing" from the Fall and all its consequences by the payment of the infinite price of His Precious Blood. Therefore with deep gratitude we can sing our song of praise "Unto Him that loveth us and loosed us from our sins by His Blood, . . . unto Him be glory." Rev. 1:6, R. V.

Salvation, in its initial stage, is a loosing from the penalty of sin through the acceptance of Christ as the Personal Saviour, and the imparting a new life by means of the new birth. From this point, there is gradually unfolded the depths of sin's bondage and the wonderful provision made for it in the "eternal loosing" of Calvary. All this is the work of the Blessed Holy Spirit, and provided there is no resistance to Him, the work will be quickly done, and the child of God emerge into a freedom hitherto unknown.

But few recognize how very deeply this work of "loosing" needs to be carried out. How many are really loosed from the bondage of the "old man"; (Rom. 6:6) through apprehending that on the Cross our Lord was crucified in "the likeness of the flesh of sin" (Rom. 8:3, R. V. M.) in order that we might be delivered from its power. Some are even trying to get the "flesh" sanctified with disappointing results. But those who accept God's verdict of death for the flesh, step out into liberty; through the "moment by moment" attitude of faith in Christ's finished work. To all the manifestations of its working their cry is "Crucified" to which there is an immediate response by the Holy Spirit applying the severing power of the death of Christ, together with a fuller measure of His Life.

But is this all? No, the work is but yet begun. The severing work of the Cross has to go much deeper. Geo. D. Watson in one of his books says: "We have by nature thousands of little threads of instinctive natural attachments to localities, times, seasons, persons, plans, prospects, sweet memories, glittering day dreams or bright hopes. These threads must be snapped, the best natural affections circumsised, not that they are sinful, but that the heart may be "islanded" away out in the ocean of God, that it may learn in solitude with

Jesus how to love as He loves, and be attached to all things and beings, as He is in the order of God's Will. Hence the soul going through this process of interior isolation must suffer pain." Does not this throw light upon the furnace of suffering in which many of God's children find themselves today? Deep preparation work for the Lord's Coming must of necessity be that of "loosing," for the soul-part of man tenaciously clings to much that would hinder his fullest spiritual growth. There may even be a "soul cling" to Christian work. At the moment of our Upward Call there must not be one single thread left to bind us to earth. Hence today bonds innumerable are being loosed in the fire that were wholly unsuspected. Individually and nationally soon, nothing will be left upon which we formerly relied. Only God will remain. Blessed indeed will be the child of God who can bear such "loosing," for the gain far out-weighs all seeming loss.

It must be also remembered that while the process of detachment is being carried out, there is, at the same time, a closer attachment to the Lord Jesus Christ and the development of a deep life in Him. The one only makes room for the other. To give another quotation from a deeply-taught writer: "The mystery of the Body of Christ culminates in the resurrection, transformation, and translation of the members to meet the Lord in the air. This transformation does not signify a mechanical, or magical occurrence, which will take place at a fixed hour according to our calendar. But it is the ripe-fruit and consequence of the waiting Church grasping by faith the whole fulness of the powers of the resurrection, whereby the life of Jesus will become manifest in our mortal bodies to the complete overcoming of all the inherited powers of death."

This then will be the final stage of our "loosing," and in the form of the Greek word we find it so stated. It is linked with a prefix which gives the meaning as to loose "from or away." It is found in the following verses:

Eph. 1:14. "Unto the release or loosing away of the purchased possession."

Eph. 4:30. "Sealed unto the Day of loosing away."

Rom. 8:23. "Waiting for the loosing away of our body."

Lu. 21:28. "When these things begin to come to pass, your loosing away draweth nigh."

Thus we have briefly outlined the working out of our Eternal Redemption, tracing its course right up to the moment of our Upward Call. The work begun by the Blessed Holy Spirit will be continued right on to the moment when He will bring us actually face to face with our Blessed Lord at the trysting place in the air.

May that moment be hastened, surely is the prayer of every waiting one.

"Amen, even so, come Lord Jesus."—
L. E. W.

Questions and Answers

By E. N. Bell, 336 W. Pacific St., Springfield, Mo.

778. Did the Pope change the Sabbath? When was the day of worship changed from the Seventh day to Sunday?

No, the Pope did not start the Christians to worshipping on Sunday in the 4th Century, as Adventists claim. Christians had been worshipping on Sunday, the resurrection day, from the days of the Apostles, as church history and the New Testament show (Acts 20:7; 1 Cor. 16:2). Gentile Christians had given up the seventh day long before the decree of Constantine, and only some of the Jewish Christians still held to it along with the first day. See last issue of the *Evangel*, and consult D. M. Cartright's book on the subject for a full discussion of this subject.

779. Is it wrong for Christians to allow their children going to public schools to take part in the closing entertainments?

No, not in general. As a rule Christian children should be allowed to take part in all the exercises of their school and not be made to feel they are doing wrong. But if there should happen to be some exceptions, where girls are required to be half dressed, or to take part in Godless plays or something of the kind, then the parents should have the right to request, politely and respectfully, that their children be excused from these particular things.

While public schools are a great democratic institution, ever improving in learning and intellectual things, it is well known that worldliness is more and more dominating these fine institutions. I know of no public school where a child will be properly taught the Word of God and properly trained in religion. If this is to be done, we shall have to do it ourselves in our homes or in schools of our own, which are sadly needed.

780. Are we to take 1 Tim. 2:11-12 and 1 Cor. 14:34-35 as meaning that women must take no part in the services of the church, just sit still and keep silent?

No, I do not so understand it. "Silence" in the verse in Tim. means "quietness." That is, the women must not be boisterous, fussy or noisy in a way to indicate independence. In 1 Tim. 2:12 further light on "teach" is shed by the addition of the phrase "nor to usurp authority over the man." Women are spoken of as "praying" and "prophesying," and there was no objection to either so long as they did it with some token of subjection to their heads or husbands. (1 Cor. 11:5). Philip had "four daughters, virgins, which did prophesy" (Acts 21:9). So according to scripture both married women and single women might both "pray" and "prophesy," and this would certainly not be absolute "silence." It must be that women were not to be church "rulers," must not usurp official authority over

men, must not teach in official matters nor give official decisions in teaching. In matters of worship, praise and testimony women are as free as men. God actually enjoins on every believer, whether man or woman, the duty of praising Him and bearing witness to the grace and mercy of the Lord.

781. Should the Lord's Supper be partaken of only on the Lord's day, or do you consider any other time just as good?

I do not consider there is an absolute law prohibiting us from partaking at other times, but the book of Acts shows the custom was to meet on the first day of the week, or the Lord's day, to break bread (20:7), and as this day is also regarded as a memorial of His resurrection, it seems most fitting to observe it on this day. While not being contentious over it, I should, nevertheless, strongly favor the apostolic custom of breaking this bread on the first day of the week.

782. Should a man who rents pay tithes on the entire crop or tithes on the income after the rent is paid?

Only on the net income from his own labor or own money. If he hires a man to work with him, this man, as well as the rest, should be paid from the whole crop and only the balance tithed. All outlays in rents, hired labor, borrowed money used in the crop or business may be first paid out of the gross income, and only the net income tithed. But net incomes are not figured after our own living has been taken out, but we are to pay tithes on the income after deducting outside expenses. Our living should come out of our own 90 per cent of our income. If we work for wages, our wages are all net income.

783. It is reported that paying tithes is to be made compulsory on every saint in the Pentecostal movement. Is this true?

This editor does not represent the entire Pentecostal movement, but nothing of this kind has ever been advised by the General Council, and so far as I remember, I have never even heard a single member of the Council advocate making it compulsory. Such is entirely inconsistent with the principles of the General Council. The Council is not a compulsory body, it believes in teaching the scriptures as they stand, and in letting God Himself be the authority over every saint. Even in the things it believes, it is only an Advisory body, not Compulsory. While the Church of God (Pentecostal) and the Pentecostal Holiness Church both teach tithes as scriptural and both exercise church authority, yet I do not think they make paying tithes compulsory. So I do not know what imp of Satan could have started this lie on the Pentecostal Movement. Likely some one who does not believe in giving God as much as a tenth of his net income.

784. I hear that the credentials of every Pentecostal minister are to be taken from him if he does not teach his people to pay tithes. Is this true?

The above is the first I have heard to this effect. I think this news is likely from the same kind of a person as the previous question. Likely some preacher who don't want to give to God or missions his tithes.

Now let us be honest. There is nothing like the above stuff on foot from any responsible people in the Pentecostal Movement that this editor has heard of; positively there is nothing of this nature from the General Council. But there are one or two preachers who took out credentials with us, saying they agreed with us, and yet who have since been publicly denouncing the Council position in advising all Pentecostal people to be liberal enough and to love God enough to give a tenth of their net income to make Christ known as Saviour to those who are sinking into perdition without salvation. Now no one has been asked to return his credentials just because he does not see this matter as the majority of his brethren do. Such are to be allowed liberty of conscience; but this does not mean liberty to fight and oppose his brethren whom he is claiming to love and co-operate with. Such a course is manifestly inconsistent. Ours is a co-operative fellowship. This means we both see a blessed work to be done, and that we unite to work in harmony to get it done, each bearing his own part of the responsibility for getting the work done. Now if we don't see alike, cannot work in harmony, if we want all the privileges and benefits and want to leave the other brother all the responsibilities, then in such a case we are narrow, inconsistent and selfish, wanting everything and giving nothing. While we pray for such and love them, we trust that such a one will become ashamed of his selfishness and inconsistency and see that liberty is not liberty to be always fighting and opposing something. If we cannot agree with our crowd, why not quit that crowd and line up with the one we can agree with? It is more consistent and more helpful all around. Let us follow peace with all men, and do unto others as we would be done by.

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On the
Down
Grade.

Paul prophesied a "falling away" before the coming of our Lord, and there is abundant evidence that we are living in the days of

the great apostasy that he predicted. A correspondent sends us an extract from the Literary Digest entitled, "Is the Church Ignoring Heaven?" It quotes an article in the Christian Advocate by Dr. Andrew Gillies. This writer states "the 'golden paradise business' has been banished for twenty-five years from practically every important pulpit on two continents." He then goes on to tell us what they are teaching. "The advance of liberalism, so called, in Christianity, during the past fifty years may fairly be called a victory of healthy mindedness within the Church over the morbidity with which the old hell-fire theology was more harmoniously related. We have now whole congregations whose preachers, far from magnifying our consciousness of sin, seem devoted rather to making little of it. They ignore, or even deny, eternal punishment and insist on the dignity rather than the depravity of man."

We are afraid that the Master, were He here in the flesh today, would have no place in these "important pulpits," for He certainly preached of hell, "where their worm dieth not, and the fire is not quenched." And He told us that the Holy Ghost, when He came, would "convict of sin," but as our "important pulpits" are "devoted rather to making little of it," the Comforter must needs go elsewhere to perform His office work. The apostle Paul, quoting from David, states, "There is none righteous, no, not one." But if Paul lived on earth today and wanted access to our "important pulpits," he would have to trim his theology and quit talking about the total depravity of human-kind and to "insist on the dignity of man." The Holy Ghost declared through Isaiah, "All flesh is as grass." Withering grass! If, as the prophet further declares, "all nations before Him are as nothing, and they are counted to Him less than nothing, and vanity," what is the Divine estimate of the mere individuals in the nations? The prophet answers, "The inhabitants thereof are as grasshoppers." Wise and prudent grasshoppers! Dignified vermin! Only the recognition of our smallness will keep us humble. But these modern pulpiters have rejected the word of the Lord, and what wisdom is there in them?

Still
Worse.

In a recent issue of the Boston American, a "distinguished scholar and prominent minister"

writes, "It is possible the very body of the Saviour Himself may be discovered. There is considerable doubt as to whether the ancient Jews embalmed their dead, but there are authorities who contend that they did so preserve the bodies of the greatest men. If the Saviour's body was embalmed, it will be found in the lost tomb. Where this tomb is now is a

mystery, etc., etc." This is about on a par with the writings of "Pastor" Russell, who declared, "the man Jesus is dead, forever dead." This, in face of the plain statement of scripture in 1 Cor. 15:17-20. And the saddest part of it is that men are preferring to believe man's lie rather than God's truth.

A
Mutilated
Bible.

The latest product of this larger infidelity is what they call the "Shorter Bible." You will not be able to purchase this from the Gospel Publishing House, but if you manage to get hold of a copy you will notice the omission of such verses as the following, Romins 3:25, 26: "Whom God hath set forth to be a propitiation through faith in His blood;" Eph. 1:7: "In whom we have redemption through His blood;" 1 Peter 1:18, 19: "Ye were not redeemed with corruptible things as silver and gold . . . but with the precious blood of Christ." A practically bloodless Bible will suit those who want a bloodless religion. In spite of the warning of Rev. 22:19, "If any man shall take away the words of the book of this prophecy, God shall take away his part out of the book of life," the Book of Revelation has been subjected to the mutilating scissors. Important chapters like Matt. 24 are omitted. And of course Matt. 12:40 is cut out. "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." We are reminded of the remark of J. W. Weddell in his book, "Your Study Bible." "You say you 'can't swallow Jonah.' God never asked you to. He prepared a fish for that. God can do the miraculous. He is God. Who are you?" Since all scripture is given by inspiration of God, who are these who would eliminate from the Bible that which He has given for our profit?

A Testimony
Against
Modernism.

No wonder that God had to come without the camp of modern ecclesiasticism to bring in His 20th Century Pentecostal revival. For what use have the churches for the baptism of the Holy Ghost as recorded in Acts 2:4, or the signs which our Lord Jesus said should follow them that believe when they deny everything of the miraculous? Many strong protests are being and have been made against this growing apostasy. Dr. Joseph Parker, a short while before his death, was asked to take the chairmanship of the Free Church Council of Great Britain, an organization that unites practically all the leading denominations in that country. He consented and wrote out his chairman's address, but he died before he was able to give it, leaving a request that it be read to the assembled ministers. It was read, and those preachers had to listen to a faithful warning against modern Biblical criticism that is rob-

bing the Scriptures of many of the best things it contains. After pointing out that the critics had taken away this, and that, and the other thing from the old Book, Parker ended his address with these memorable words, "They have taken away my Lord, I know not where they have laid Him!"

The
Bolshevist
Menace.

The finished product of infidelity can now be seen in Russia. According to the report of the Senate Judiciary Committee on Bolshevism, the Soviet government of Russia has confiscated all church property, suppressed all Sunday Schools, forbidden the teaching of all religious doctrines in public, disfranchised all ministers, and established the rights of anti-religious propaganda as a constitutionally recognized institution. In the days of the Czar it was the custom that all periodicals throughout the Russian empire, published on Easter Sunday, to carry the headline, "Christ Is Risen." On Easter Sunday of 1918 the Bolshevist publications substituted the legend, "One hundred years ago Karl Marx was born."

"Outside of Russia, the storm center of Bolshevism is the United States," declares a visiting Belgian statesman. Commenting on the coal strike, the New York Tribune says, "The public has no conception of the way in which a large element of the miners has absorbed the Bolshevist economy and the theory of soviet control. They are for it by the tens of thousands—not as something to come in another generation, but now." A glance at the newspapers shows that the world is getting very troubled over these things. But the child of God can sing with the Psalmist, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" "For in the time of trouble He shall hide me in His pavilion."

When men's hearts are failing them for fear, remember that God has ordained that the just shall live by faith. David said, "I had fainted unless I had believed to see the goodness of the Lord in the land of the living." And he gives us some good counsel after this, "Wait on the Lord; be of good courage, and He shall strengthen thine heart: wait I say, on the Lord." That is the place where faith is renewed and confidence is established. The soul who waits on the Lord is not being disturbed with the serious outlook, his heart is being more engaged with the glorious uplook. Such can say with the Psalmist, "Therefore will I offer in His tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord." The best way faith can express itself is in a song of joy.—S. H. F.

The Treasurer of the Pentecostal Church at Cleveland says, "Any official of this church who might be elected who was not missionary at heart, would be a monstrosity."—D. W. Kerr.

THE TRINITY IN THE GODHEAD.

Some practical thoughts compiled largely from Richard Watson.

In many tracts put out by the (so-called) new issue brethren on this subject, they point out all the scriptures that they can find to show that Jesus of the New Testament is "Jehovah" of the Old Testament; the purpose of this being to bring the reader to the conclusion that Jesus must be the Father, because He answers the Father's titles of Deity, resulting in their belief in a one person God. I believe that they do this in at least many instances because ignorant of other scriptures that deny this. Their method, however, is very effective in bringing people to believe in this (so-called) new light, before they have heard the scriptures on the other side, not even knowing that such exist.

God's children, Dr. Watson says, are like a lot of little birdlings with their mouths wide open, and when they read such an array of scriptures only on one side, not knowing there is another, they swallow the whole thing. But many are going to learn differently and be delivered from this subtle error when they hear both sides clearly presented.

The method of these brethren is generally wrong in not considering ALL the scriptures on the subject, and thus "rightly dividing the word of truth." They present all the scriptures from their viewpoint, and only their own, and consider this, conclusive. But they should at least attempt to explain the scriptures that plainly contradict their position, or that their opponents believe do so.

Now, if it can be proved by scripture that this "Jehovah," this "Angel of God's presence," this "Heavenly Messenger" that is sent (and many other titles that are applied to Jesus in the Old Testament) is not "the Father," but a distinct Personality from Him, then their argument must fall, and they are proven to be wrong. This we shall endeavor to do as briefly as possible.

In Exodus 23:20-23 God promises to send an Angel; in verse 23 God calls Him "Mine Angel." This Angel, according to verse 22, is represented as a Guide and Protector to the Israelites. They are cautioned to beware of Him, to reverence and stand in dread of Him, that pardoning of transgression belongs to Him, and finally that the name of God was in Him. This name, it must be remembered, is God's own peculiar name "Jehovah," the "I Am," which Jesus assumed. The Angel thus sent of God must be a Divine Person, for none other could forgive sins and actually assume God's name. But He who promised to "send Him" must be a different Person to the Angel sent, and that Person would be no other than the Father. "Behold, I send an Angel before thee," etc. On this occasion, therefore, Moses heard the voice of the Father promising to send another Person.

Again, at the baptism of Jesus, the voice of the Father was heard declaring, "This is my beloved Son in whom I am well pleased."

Now it is amply sufficient to overthrow this one personality person error to prove that the "Angel of the Lord" is not God the Father. This is further made clear from the name "Angel," which can only bear two interpretations. It is either a name descriptive of nature or of office. As to nature, the term angel is employed in scripture to describe one of the created order of intelligence superior to man, often employed in the service of man as the ministers of God, but still beings finite and created. But we have already proven that the "Angel of the Lord" is not a creature, and He is, therefore, not called an "Angel" with reference to His nature. The term must then be considered as a term of office. He is called the "Angel of the Lord" because He was the "Messenger of the Lord," because He was sent to execute His will, and to be His image and visible representative.

His office, therefore, under this name or title, was ministerial. But ministration is never attributed to the Father. He who was sent must be a distinct Person from Him by whom He was sent; the messenger from Him whose message He brought and whose will He performed. The Angel of Jehovah is, therefore, a different Person from the Jehovah whose messenger He was, and yet the Angel Himself is Jehovah, and as we have proved, truly Divine. Thus does the Old Testament clearly reveal to us, in the case of Jehovah and the Angel of Jehovah, two Divine Persons while it still maintains its great fundamental principle that there is still but one God.

Note, also, in this connection, that verse 22 reads: "I will put my name in Him." God's own name "Jehovah"—"I Am" is in Him. God's own divine nature is in Jesus. How this alters the whole position erroneously taken by these brethren. They conclude that Jesus is the Father, because He bears His Father's name. This no more proves Him to be the Father than a person named Andrew, bearing his father's surname, (say) Johnston, would be mistaken for his father. He would be simply the son Johnston, and not the father Johnston. Bearing the name Johnston does not prove him to be the same person. We use this comparison merely to illustrate how these dear brethren reason.

There are many places where these two persons are mentioned in scripture under the name of Jehovah. The following is an illustration of this: In Gen. 19:24 we read: "The Lord rained upon Sodom . . . fire from the Lord out of Heaven." Here we have Jehovah raining fire from Jehovah, that is, the Angel Jehovah (the Son) on earth, raining fire from Jehovah (the Father) out of Heaven.

From the above plain scriptures it is clear that the revelation these brethren tell us they have gotten from God out of Heaven flatly contradicts God's written Word. Let us keep to the old Book which God has given as a "Lamp to our feet and a light to our path."

JOSEPH TUNMORE.

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THE BAPTISM AND THE RAPTURE.

The following question sent us involves a rather long answer, even in a partial reply to go in our Question and Answer page. Hence we answer in brief and print the answer among other articles.—E. N. B.

Do the Assemblies of God, or any other body of Pentecostal people teach that no one has the Baptism of the Holy Spirit unless he has the permanent gift of tongues, or that no one will be ready to be caught up in the rapture at the coming of the Lord unless he has the gift of tongues?

The Assemblies of God hold that the initial physical sign of the Baptism is the speaking in other tongues only as the Spirit of God gives the utterance, but they do not hold that one has to have the gift of tongues. They hold this initial speaking only as God's Spirit gives utterance is different in usage and purpose from the real gift of tongues as in 1 Cor. 14. These Assemblies recognize that a person can be a child of God, regenerated by the Holy Spirit and can have the presence and fellowship of the Spirit without ever speaking in tongues in any way. They hold that Regeneration by the Spirit and Baptism by Jesus Christ with the Spirit are entirely different experiences. Regeneration is by the Spirit; the Baptism is by the Lord Jesus. The Baptism is also different from cleansing, which is by the Spirit and with the Blood, whereas the Baptism is by Christ and with the Spirit. The administrator and the means are different in each case.

Now, I am sorry to say, that some of the "New Issue" or "New Light" Pentecostal teachers of the Pentecostal Assemblies of the World, who hold to only one personality in the Godhead, and that Christ is identically the same person as the Spirit, have logically concluded from their false premise that the Birth of the Spirit and the Baptism by Christ with the Spirit are one and the same. Also, as they hold the Baptism is accompanied by speaking in other tongues, it necessarily follows in their teaching that if one never spoke in tongues, he is not born of the Spirit. Now the Pentecostal Assemblies of the World is an entirely different organization from the General Council of the Assemblies of God. Even they do not hold that this speaking in tongues is the gift of tongues, and it is hopeful to note that only some of them teach the error that the new Birth and the Baptism are the same experience.

So I do not know of any Pentecostal people that hold the gift of tongues is the necessary evidence of the Baptism, or that the gift of tongues is a necessary preparation for readiness to go up in the Rapture.

But nearly all Pentecostal people do hold that a regenerated heart, a clean life, and full surrender to the known will of God, or a walking in all known light, are necessary to insure a place in the Rapture, a part in the first company of overcomers. They believe all regenerated people are saved and belong to the kingdom of God, but we hold that more than regeneration is necessary to

be full overcomers, to have the "abundant entrance" and to rule the nations with the Lord during the millennium. We are saved all alike by grace, but awards to the saints are on the basis of faithfulness and right building and according to works. (1 Cor. 3:9-15). See also note in Scofield's Bible on 1 Cor. 3:14. This award is not salvation, which is a free gift from God according to faith in Christ Jesus and through grace only, but such rewards are in addition to salvation; they are places of honor and service in the Messianic kingdom, which places of service in the new kingdom, their former service in this age has fitted them for, and which places not all regenerated persons will be prepared for or capable of holding. So far as we know the place at the right hand of the Lord Jesus is yet open to any one who may be best qualified to fill it. James and John failed to get the promise of it. Let us not seek the place, but rather seek to be fully yielded to the whole will of God, to be like Christ, and to this end now become the joyful love slaves of the Son of God.

OCONEE, ILL.

After the General Council Bro. O'Bryan, of Hopkinsville, Ky., felt we should once more take up the fight against the devil here. Night after night the altar was filled with souls seeking God. Seven souls saved and four seeking their baptism. One remarkable case of the healing of an unconverted young man just returned from France. He was going up a hill with a load of lumber when the coupling pin came out and down the hill came wagon and horses. The young man was thrown off, the wheels passing over his leg. He told us as he fell Jesus appeared to him hanging on the cross. They sent for us to pray; we found him in bed. We asked him about his soul and whether he knew that Jesus could heal as well as save, and he replied that he believed all that. Therefore, in the name of Jesus, we anointed him with oil, laid hands on him, and he was healed, got up and that night testified in church how wonderfully God had saved his soul and healed his body. Hallelujah! These people are hungry for God. Will all saints pray for Oconee?—Evang. Fred Leeper.

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We feel that it is a very great privilege to tell you of the way in which the Lord has been pleased to bless us in our special services in the tent. We owe it all to Him. It seemed that the enemy was against us, and in so many ways tried to put a stop to our praises, but God came to our rescue, and through Christ Jesus we were made to triumph. Glory to God. We had our tent in one of the most wicked parts of the city, and there we had to fight against the powers of the Catholic church. The tent was stoned, threatened to be set on fire, etc., but God stood by us. Rain and wind were against us at times, but we plead the precious Blood of Jesus, and He gave us a month of most precious services in that part of the city. God was pleased to call out of some of the churches hungry souls that were not being fed, some of which did not really know the blessing of sins forgiven. One Sunday night God came forth in our midst and baptized six with the Holy Ghost according to Acts 2:4. On the Tuesday night following a young sister had a most wonderful experience with the Lord. She had a talk with Him for more than an hour, a conversation the same as two persons talking together. She would talk to Jesus, and then He would answer; and sometimes He would ask her questions and she would answer. She saw and felt His hands, and the prints of the wounds in His hands and feet, and the most tender expression of His eyes. He was robed in white, and in His hand carried another white robe for someone (He did not tell her for whom). Ten in all received the Promise of the Father. Praise be unto our God, for He is good. God is blessing these Mexican people in a wonderful way, and making of them most faithful workers. We are in our new mission now, and the first service was wonderfully marked by the power of God being manifested in our midst. The glory of God filled the house, and a spirit of rejoicing burst forth among the saints. Glory to God. We are in great need of a school for these people, and we believe that it is the will of the Lord for us to open on a small scale, a Bible school for the training of the young men and women who are called to the work of the Lord. We hope to broaden out as the Lord permits, and open a school for the children, too. We desire the prayers of the Evangelical family that God will bless our efforts, and will send in all our needs for this end. We are looking to Him, and giving Him all the glory for what He has done, and will do for this great work. To Him be all the glory and honor, now and forever, Amen.—Francisco Olazabal, P. O. Box 1251.

SCHOOL GOING NICELY.

Bro. and Sister D. W. Kerr have arrived and are teaching in the Bible Training School which opened Oct. 1st. The Lord has also sent as a teacher, Bro. Ira Surface, who has been a teacher and pastor for 25 years, and who has received his baptism as in Acts 2:4. Brother and Sister Craig are working overtime for the advancement of the Kingdom, and need your prayers. We have students from Old Mexico up into Canada, attending. They are on fire for God, and our class leader is a young man from Texas.—C. B. Cannon, San Francisco, Cal.

WOODWORTH-ETTER HOLIDAY REVIVAL.

Dec. 21, 1919, to Jan. 4, 1920, inclusive. Visiting ministers expected to be with us. All welcome. Accommodations at reasonable rates convenient to the meeting place.—Mrs. Woodworth-Etter, 2114 Miller St., Indianapolis, Ind.

BETTIAH, INDIA.

Miss Kirkland and I will be glad for your prayers, unitedly, just at this time, that the Lord will complete that which concerneth His work here. We have just been through quite a hattle, prayer and fasting, and He has in quite a miraculous way given us the promise of a fine piece of land for the Mission and Orphanage, but there are several thousand dollars needed for buying and building, and though we feel satisfied that the Lord has spoken and will do, yet we feel the need of much prayer. We are trusting to get up to the Nepal border during the coming touring season. There is also a large Mela here in Bettlah in a few weeks which will give opportunity for a wide distribution of Gospels and Scripture portions, in five languages, and for all of this we will be glad for your prayers, also for the work of preaching and teaching which is going on dally. May the Lord abundantly bless you in the homeland and unite us as one to His glory.—M. Marguerite Flint.

How native Christians go through with God is graphically told by Brother Wm. F. P. Burton, of Congo Belge, Africa. He writes: "Mushzala—his name means 'the waiting one'—is to all appearances a very weak and irresponsible black. But he heard of God's grace, and received salvation, soon after his wedding. His father-in-law was furious, and said, 'If you don't give up this doctrine, I will give my daughter to your rival.' Mushzala came in great distress to our believers, declaring, 'I'd rather give up my wife than my Jesus.' We prayed over the matter. The irate father-in-law called Mushzala and the other sutor for his daughter's hand. He then said, 'Since Mushzala refuses to be done with these words, you (the other man) can take my daughter.' Poor Mushzala prayed still, though he saw his wife apparently being given to another. But at the crucial moment the girl said, 'But have I no choice in the matter? I don't want the other fellow. Come on, Mushzala, let us go!' And go they did, despite the raging father-in-law. Sequel:—Last time that our evangelists visited the village, Mushzala's elder brother also professed faith in Christ."

MISSIONARIES SAILING FOR EGYPT.

Dear Ones in the Homeland:
We are now on board the S. S. President Wilson. We never knew how much we loved you all until the time of parting has come, and we feel you tugging at our heart-strings, but there is another pull, too, and to this we gladly yield.

We have sung together many times, "I have had an Invitation and I promised to Be There." That is good; but should you get an invitation some of these days to take a trip with Jesus to some dark foreign land, could you sing just as joyfully—"I'm Going to Be There"? Oh, 'tis sweet to follow Jesus.

Farewell, loved one in the Homeland;
Once again we say Good-bye;
Tenderest ties must all be broken,
But we'll meet again on high.

Oh, how sweet has been our friendship,
As we tarried at His feet,
And though waters deep divide us,
At the Throne of Grace we'll meet.

While we labor in the vineyard,
Down in dear old Egypt's sand,
And are weary with our toiling,
You may lend a helping hand.

You may help to lift the burden,
When the sweat is on our brow,
And the shades of tribulation,
Every moment darker grow.

And if in the sands of Egypt,
We should lay these bodies down,
We'll go home to be with Jesus,
And receive a victor's crown.

If you're faithful in the Homeland,
While your missionary toils,
You will never be forgotten,
In dividing up the spoils.

Yours for the lost of Egypt.
MRS. C. W. DONEY.

Alice C. Wood, of Argentina, South America, reports God's blessing upon the work. Attendance is increasing at Sunday School and interest is growing. A policeman has been keeping order, as the young men have persisted in raising disturbances in the meetings. A young blacksmith recently yielded himself to the Lord and was saved. One of the workers in the mission had an intense burden of prayer for the salvation of her father and now hears that her father has requested water baptism from a mission in Bolivar, much to the delight of the daughter.

High cost of living felt on top of the world. Tibet is called the "top of the world," and is an isolated kingdom in the heart of Asia. A Pentecostal work is going on in Taochow, Kansu Prov., right on the borders of Tibet. Bro. R. S. Jamleson, writing from this place says, "I wish I could bring the conditions under which some missionaries labor here before the Pentecostal saints in America. Even in this far corner of the earth, we have been affected by the recent world upheaval. Recently several local merchants returned from Inner Tibet where they had been as far as Llassa, the capital, and reported that even there prices are soaring. If such be true out here, how much more so it is in the larger places that are open to commerce, such as India, Africa and the West Indies. Surely the Lord is revealing to us in this, as well as other signs, that His coming draweth nigh."

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THE GREAT REVIVAL AT AKRON, O.

By C. A. McKinney, Pastor of the Pentecostal Church.

Our hearts are overwhelmed with thanksgiving and praise to God for his goodness to us in sending upon us this mighty outpouring of the Spirit, and the wonderful revival our eyes behold, through His handmaiden, Sister Almee Semple McPherson.

While she was holding special meetings at Bethel Temple, Chicago, I, through the providence of God, was permitted to attend, and was impressed with what I saw of the mighty workings of God through her ministry, that I asked of the Lord to make it possible for her to come to Akron. I began at once to make arrangements for the meetings, and was fortunate enough to secure the Armory building here, with a seating capacity of 2,500 for half price.

The meetings opened at our church, and the first evening the power fell, many souls coming through to their Baptism in the Spirit. The second day was wonderful and the slain of the Lord were many. Men, seeking their baptism, filled the platform, which was soon covered with prostrated bodies, slain under the power of God. The altar was also filled with women under the power. A great number received the Baptism. Such songs of Victory and shouts of praise, Akron church never before heard.

Sunday afternoon the place was so crowded many being turned away from the building unable to gain entrance. Sunday night an audience of fourteen hundred attended the Armory, and at the close of Sister McPherson's Chart Talk on "The Two Roads," many hands were raised for prayer, several coming forward, seeking for salvation. As fast as chairs could be set out before the large stage they were filled with seekers. Oh, it was wonderful to see how deeply the Spirit was convicting the people, and how quickly many received the witness of their salvation. Praise the Lord!

Although Monday night was very rainy, there was a large attendance to hear the message on the "Lord's Return." At the altar call many unsaved responded and came forward with tears streaming down their faces; some staggered under the power of God and seekers kept coming.

The subject Tuesday night at the Armory was, "My Testimony" or the story of her life, and as the altar call was given there was an instant response. Truly it was beautiful to see them march down the broad aisles, to where Sister McPherson stood on the steps of the stage to grasp them by the hand and usher them into the prayer room. There were many seekers for the Baptism, also, some of whom received. All day the power has been falling and the meetings have been increasing in interest and power.

A number of ministerial brethren from different parts were present, also returned and out-going missionaries.

The way the dear saints opened their homes to the visiting brethren was very blessed.

GETTING BLESSED IN THE LORD'S SERVICE.

Early in the year I decided to work for the Lord, not knowing what the work would be, but the Lord showed me and I went to work. I have distributed many, many copies of Pentecostal tracts and papers, and while I have made but little in dollars and cents (being a butcher by trade), my experience has been of inestimable value to me spiritually. Please pray for me, the only man to give out Pentecostal literature in this city.—T. T. White, Marion, Ky.

SISTER BOSWORTH WITH THE LORD.

On train from El Paso to Dallas.

My precious wife went triumphantly to sleep in Jesus yesterday (Sun. Nov. 16) in El Paso. She talked freely about the funeral and departed praising God after singing, "I Have An Anchor That Keeps the Soul, Steadfast and Sure While the Billows Roll."

She has gone from a TENT to a "MAN-sion," but her dear body is in a casket in the baggage car ahead. I am taking it back to Dallas for the funeral, Wednesday. The Bible texts and arguments I have used to comfort the bereaved at many funerals, come back to me with wonderful comforting power.

How sweet is the Christian hope at such a time as this.

Many have found Christ and been baptized by Him because of the intercessions of the Spirit through her. She can now say, "Thou hast kept the good wine until now"—A sky without a cloud,—a day without a night,—a sea without a wave—a world without a tear.

"And then we . . . shall be caught up TOGETHER WITH THEM."—Your Bro. in Christ, F. F. Bosworth, 1801 - 3rd Ave., Dallas, Tex.

SISTER BOSWORTH'S FUNERAL.

Sister Bosworth's funeral was attended by a large crowd of sympathizing friends and fellow saints in Christ, who crowded the tabernacle to view the loved and familiar face for the last time, and to drop a tear of loving sympathy with the bereaved family. Many testified to blessing and salvation through the life and testimony of Sister Bosworth.

She carried the burden of souls to the last moments of her life on earth and expressed desire to live only for the salvation and blessing of others. Her last hours were remarkable for the peace and manifest joy in the presence of death, and with her latest breath she exclaimed, "Praise the Lord!" Hers was a life of sacrifice and service. Her death was triumphantly victorious.

Thanks be to God that giveth us the victory through our Lord Jesus Christ.—W. T. Gaston.

SEE FOME, Near CENTERVILLE, MO.

I came here the first of September and began the meetings and Bro. Bryan came October first. Quite a number have been saved and nineteen received the Baptism. This is a new field, God is blessing, and we want to stay until He says it's enough. So pray much for us as there are many hungry souls here needing the Gospel.—Silas K. Biffle.

CONVENTION AT PHILADELPHIA.

Annual Pentecostal Convention of The Highway Mission Tabernacle, Oxford Street West of Ridge Avenue, Philadelphia, Pa. Meetings will begin Sunday, November 23, and continue every evening (except Saturday) throughout two weeks. Speakers, Brother Ernest Williams of Newark, Sister Robert Brown of New York, Frederick Reel, Pastor.

ADDRESS WANTED.

M. Joll, Gen. Del., Vancouver, B. C., asks for the address of Evangelist John M. Frair, formerly of 33 Chestnut St., Charleston, S. C., and promises to reward sender.

I ask all to pray for us here, that God will pour out His Spirit upon us, and send a mighty revival in this place.—Pastor I. A. Ellord, Nordheim, Tex.

Pray for me as I am in a new field, God is saving souls, but I am the only one who has the baptism of the Holy Ghost. Some are seeking.—Pastor C. Brooks Neidholt.

Please pray for a sister who has sprained her wrist.—C. B. N.

THE DOCTRINE CONDEMNED.

Resolved, That the Council of the Pentecostal Church of Cleveland, Ohio, now in session, put themselves on record as against the teaching being put forth from Brooklyn, N. Y., to the effect that those who marry and are given in marriage, those who are married, but do not live as though they were not married, and those who die before the Lord comes, have no scriptural hope of attaining to membership in the Bride of Christ. We condemn this teaching as unscriptural, pernicious, and harmful; as a destroyer of homes, by estranging of husbands and wives, and thus leading to the divorce courts, as a breeder of free love and division in the church; and as one of the signs of the coming of the Anti-Christ (1 Tim. 4:1-3).—James Leonard.

Note:—We are glad to see this strong Pentecostal Church at Cleveland stand against the above pernicious doctrine, which a few enemies of the truth have sought for ten years past to bring into the Assemblies of God, and against which we have always stood. We have known of advocates of this doctrine, who professed to be too holy to live with their own husbands, being led into the opposite extreme of free-love-ism. They claim that the marriage bed is dishonorable and defiles, but God says: "Marriage is honorable in all, and the bed undefiled" (Heb. 3:4). Whom shall we believe, these filthy dreamers or the word of God?

They hold that the words, "Woe unto them that are with child, and to them that give suck in those days" (Luke 21:23), condemn marriage and child-bearing. This interpretation is due to either ignorance, or demon deception; for it is only a physical woe upon helpless Jewish women and children during the days when fleeing from the sword of the Roman General Titus in A. D. 70, when Jerusalem was destroyed and millions of Jews were led captive, just as described in verse 24. This scripture has already been fulfilled. It was not a moral or spiritual woe, but a physical woe only. If it had been a moral wrong, the husband also would have had to same woe on him, whereas the woe is not on men and not on all wives, only on such as were physically helpless. Those who are familiar with all the scriptures on this subject cannot honestly teach such. It is a doctrine of seducing evil spirits (1 Tim. 4:1-3). As holy women as ever lived have been some of our dear sainted mothers and grandmothers. See the cases of Elizabeth and the Prophetess Anna (Luke 1:6-13; Luke 2:36-38), and Mary (Luke 1:30-31). However, married Christians should not take advantage of that which is lawful and holy and sink into some extreme beastly habits common to godless men. Let there be moderate and holy use of that which God has honored and blessed.—E. N. B.

MARTINSVILLE, IND.

We were sold out while I was attending the Council in Chicago, the M. E. church buying the church building. The Lord gave us a mission on the public square and has united the work on a more solid foundation. Our Sunday School is about 70, for which we praise God.—Fred Vogler.

ANSWERED PRAYER.

Some time back I requested prayer through the Evangel that I might receive the Holy Ghost. I thank and praise God for answering prayer. On last Sunday I received the Blessed Comforter, all glory to Jesus. Please pray that the Lord may have His sweet way with me.—H. M. S., Cyril, Tex.

**PENTECOSTAL BIBLE CONVENTION,
WICHITA FALLS, TEXAS.**

From Nov. 1st to 9th was a week of blessings and victory for us in our new church on the corner of Fifth and Broad, Wichita Falls, Texas.

A number of ministers were present from different parts of the state. Bro. A. P. Collins and F. A. Hale gave Bible lessons during the day and the night meetings were given to evangelistic services and the blessing of the Lord was upon the meeting from beginning to the end. Twenty or more were saved. Hallelujah!

We are beginning to see our prayers answered. For some time the saints have felt the need of a Pentecostal Literary School in Wichita Falls, and we have now in our mission a school of about ninety pupils.

Sisters Bertha Jamison and Maggie Parker have charge of the school. We expect to have a school building for the next term. D. V. Saints have moved here from other assemblies in the different states to get their children in a good school and all seemed to be satisfied with it.

Wichita Falls is a wide-awake little city. Labor is plentiful and a home can be bought and paid for by most any one. Property is high, but wages are extra good. Any one who would like to have the advantage of a Pentecostal School, come to Wichita Falls.

Bro. A. P. Collins has accepted a call from the Texas Brethren to move to Wichita Falls and work in this district. We are all glad.—E. L. Newby, Pastor.

EXCEL, ALA.

After being hindered by wind and rain, we thank God for a calm and sunshine, the revival fires are burning in our hearts, sinners are becoming interested and some are seeking the hidden treasure. This is a needy field, with quite an opposition, but God is able to manifest Himself in a way to break the opposition. Glory to His name. Pray for us and the work.—Evang. O. O. Hughen and Wife.

NOTICE.

The Southeastern Alabama and Western Florida District Council of the Assembly of God will meet at Enterprise, Ala., the first Tuesday in December. We earnestly request every preacher to come, and ask every church to co-operate with us and send delegates. Come praying and believing God for great things.—J. W. Andrews, Sec. and Treas.

HARTFORD, CONN.

The Bethany Pentecostal Assembly has moved to a larger hall at 248 Trumbull St. Services Sunday, 4:00 and 7:30 p. m. S. S., 10:30 a. m. Tuesday and Thursday at 7:45.

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NEW YORK CONVENTION.

The Twelfth Annual Pentecostal Convention of Glad Tidings Assembly, will be held at the Harlem Casino, 100 West 116th St., New York City, beginning Dec. 5th, for ten days. There will be three meetings daily, 10:30 a. m., 2:30 and 8:00 p. m.

Pastor T. K. Leonard, Findlay, Ohio; William K. Bouton, Corona, L. I.; Joseph Tunmore, Pittsburg, Pa.; William E. Howard, Newark, N. J.; Ernest Williams, Newark, N. J.; Evangelist Jack Saunders, Los Angeles, Cal., and other ministers and missionaries will be present.

The two first days of the convention will be held at Glad Tidings Assembly, 451 West 42nd St., New York City; all other services of the convention will be held at the Harlem Casino. The Casino can be reached from Brooklyn, up or down town New York, by taking subway train, marked Bronx Park, and get off at 116th St. Elevated and surface lines, also stop at 116th St.

For further information write Robert A. Brown, Pastor, 337 West 14th St., or Miss Marie Burman, 454 West 42nd St., New York City.

KANSAS DISTRICT COUNCIL.

The Second Annual District Council of the State of Kansas, will be held at Osborne, beginning December 3rd, at 10:00 a. m. (D. V.), and will continue until the business of the session is finished.

Elder E. N. Bell, Secretary of the General Council, is invited to be with us, and if he comes will give some special teaching on some important themes in addition to assisting us in the business of the Council. (Cannot promise yet to come. Will do so if the Lord makes it possible.—E. N. B.)

All regularly ordained and licensed preachers, together with two delegates from each assembly, are urged to be present, and all other workers and saints who may desire to attend are cordially invited.

Rooms and meals can be secured at reasonable rates.

For further information write Willie T. Millsaps, Chairman, Topeka, Kans., or S. H. Patterson, Secretary, Osborne, Kans.

MISSIONARY CONVENTION, NORTH BERGEN, N. J.

The Beulah Heights Pentecostal Assembly and Missionary Training School, of North Bergen, N. J., will (D. V.) hold their Semi-Annual Convention from Dec. 20th to 27th inclusive. A special course of Bible Study on Revelation will be given during the Convention. Pentecostal workers and Missionaries expected. "Pray ye the Lord of the Harvest to thrust forth reapers." For further information write Beulah Heights Assembly, 4741 Hudson Boulevard, North Bergen, N. J.

BALTIMORE REVIVAL CAMPAIGN.

"Great Pentecostal Revival Campaign," to be held at the Lyric Theatre, Baltimore, Maryland, December 4th to 21st, 1919. Services to be conducted by our beloved Sister in the Lord, Aimee Semple McPherson. For further information address James E. Feidler, 1652 Ashburton St., Baltimore, Md.

WEST VIRGINIA CONVENTION.

The Annual Convention of the Pentecostal Assembly, Grafton, W. Va., will be held Nov. 27th to Dec. 7th at 9 Beach St., west side. Evangelists and missionaries expected. For any information, write Pastor A. A. Deline, 352 Warder Ave., Grafton, West Virginia.

WINTER CONVENTION, SAN JOSE, CAL.

Our first winter convention will be held in the Upper Room Mission at 50 West Santa Clara St., commencing Dec. 2nd. Brother Frank Lindblad and a band of workers will conduct the services. We are expecting a big meeting and to see God work in mighty power. Visitors will be shown every courtesy and made to feel as though they were at home in their own mission. For further information or advertising matter write to J. D. Wells, Route 1, Box 293 San Jose, California.

NOTICE.

Pastor Robert Gillespie, Vancouver, has resigned as pastor of the Pentecostal Mission, and will in future devote his time in visiting assemblies requiring help, or will conduct revival services or open up new work in any part of Canada or the United States. References, General Council, Bros. Benham, Winnipeg, and McAllister, Edmonton. Address 235-12th Ave., West Vancouver.

COLLECTION.

Bro. R. L. Merrill, of Ladonia, Tex., wishes us to say that they will be glad to have any preacher in fellowship with the General Council visit their assembly. They are not looking for a pastor.

**A Few Suggestions
For Christmas Gifts**

Scripture Text Calendars, each	\$.30
Per doz.	\$2.75
Promise Boxes, each	.35
Per doz.	2.75
Bijou Psalms, very dainty, India Paper, Fancy Leather Binding	.50
Large Print Testaments for the Old Folks	.75
Large Print Testaments, with Psalms	.85
Vest Pocket New Testaments, Leather Bound, India Paper	1.00
Precious Promise New Testaments, all Promises Marked in Red	1.65

FOR THE CHILDREN.

Pictorial Testament, illustrated with many colored pictures	\$.40
The Story of Jesus, by E. Pell	.60
The Story of Joseph, by E. Pell	.60
The Story of David, by E. Pell	.60
The Little Jettis Picture Book	.75
Poster's Story of the Bible	1.75
Hurlburt's Story of the Bible	1.80
Hurlburt's Story of Jesus	1.80
Oxford Pictorial Palestine Bible	2.85

FOR THE BIBLE STUDENT.

Your Study Bible, by J. W. Weddell	\$1.10
All About the Bible, by S. Collett	1.40
Techer's Edition of Smith's Bible Dictionary	1.65
Christian Worker's Commentary on the Old and New Testament, by Jas. Gray	2.90

FOR THE QUIET HOUR.

The Christ Life, by A. B. Simpson	\$.30
Like Christ, by Andrew Murray	.55
With Christ in the School of Prayer, by Andrew Murray	.55
Evening Thoughts, by Frances Havergal	.55
Deeper Experiences of Famous Christians, by G. Lawson	1.00

FOR STUDENTS OF PROPHECY.

Jesus Is Coming, by W. E. Blackstone, Paper	.40
Cloth	.80
Will the Christ Return? by S. Holden	.60
Prophecy and the Lord's Return, by Jas. Gray	.90
Outline Studies in the Book of Revelation, by C. W. M. Turner	1.00
A Text-Book on Prophecy, by Jas. Gray	1.40
Voices from Babylon, Lectures on Daniel, by J. A. Selss	1.40
Ezekiel, by A. C. Gaebelain	1.65
Lectures on the Apocalypse, 3 Volumes, by J. A. Selss	2.75

OTHER INTERESTING BOOKS.

Paul, by F. B. Meyer	\$1.15
The Ministry of Healing, by A. J. Gordon	1.15
The Christ We Forget, by P. W. Wilson, A Life of Christ	2.25

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MANY MISSIONARIES GOING OUT THIS MONTH.

November is a wonderful month for missions this year. More missionaries are getting off to their respective fields than for many months past. Miss Zella Reynolds, who has been secretary of the Missionary Conference for the past two years, and was connected with the Gospel Publishing House in the days of its infancy, is at last realizing the ambition of her whole life, to be a missionary to China. She sails from Vancouver November 18th with Miss Jessie Wengler. Miss Reynolds is going direct to Shanghai, China, and Miss Wengler is to stop in Japan for awhile and then on to Korea. On the same boat with these two precious missionaries, will be Brother John R. Spence, of Winnipeg, Manitoba, who is en route to join Brother Geo. M. Kelley in South China. China is to receive quite a few missionaries, for we are also informed that Miss Mae Mayo is now on her way and Sister Olive E. Maw is about to sail in the next day or two.

We are also informed that Brother Ralph C. Mader, brother of Herman Mader, of China, left Seattle, Wash., November 4th in company with Brother Will Colyar, en route for Japan. About the same date, Mr. and Mrs. John Juergensen sailed from San Francisco for Japan. John Juergensen is the brother of Marie Juergensen, and he goes to give his sister Marie a much-needed vacation.

India is also to receive its quota of new and returned missionaries. Brother and Sister Dick S. Mahaffey set sail on the steamship Lahore early in November for India. Brother Mahaffey is returning to the field, having been in the homeland for some years. On the same boat are Miss Mechteld Dirksen, of Valhalla, N. Y., and Miss Bullder, of Toronto. Brother Paul Andreasen desired to take this same ship but was informed that there was no room for him. However, the day before sailing, he was informed that a way had been found and he was permitted to take ship for India, much to his delight and the praise of God.

Egypt is to have its quota also. Brother and Sister Doney, after months and months of prayerful, watchful waiting, have at last set sail for their beloved Cairo, Egypt. They are accompanied by Sister Hattie A. Salyer, a veteran missionary, who rejoices that she is permitted to get back to the land of her adoption.

A party is also preparing for transport to the French Soudan via Sierre Leone on the West Coast of Africa. This party will consist of J. Wilbur Taylor and wife; Mr. and Mrs. Harry Wright and Mr. and Mrs. Leeper. C. Wesley Longstreth also informs me he is to sail for Sierre Leone about Dec. 1st. Others may

have gone whom we have overlooked, and we are sure that quite a large company are in preparation for going to various fields who will get off as soon as the way opens and all preparations have been made. This will include missionaries to Egypt, China, India and Africa.

Do your hearts not thrill with expectation and joy as you read the names above? But now, as these dear missionaries are laying down all, and forsaking all, and going out under the prompting of their Master and the call of dying millions in the regions beyond, our responsibility is the greater. They need our prayers first of all and all the time. Then they need our moral and financial support as they face the dangers of missionary life on foreign soil. Let us get under the burden and lift, lift! lift!! that the purpose of God in sending these missionaries to the field may be fully realized.

J. ROSWELL FLOWER,
Missionary Treasurer.

MISSIONARY GLEANINGS

Letters from India indicate the missionaries are praying, looking and working for a revival and we are asked to join them in prayer to this end.

"Pray for Alaska" writes Brother Charles Personous, who is working for the Lord in the far north at Juneau, Alaska. "Pray that the Lord will pour out such conviction that souls will be won for the kingdom of God."

We regret to announce that the General Council can no longer endorse as missionaries Ayad and Sarah El Malick, who have turned in their credentials to the Credential Committee and who inform us that they have gone over to the so-called "New Issue."

A request for prayer comes from Brother John Norton, of India, who says: "Not only the missionaries need to be remembered in prayer, but the poor people for whose sakes we are here. They are an afflicted people. Just now an awful epidemic of cholera is about us and the poor people are dying by the hundreds."

Sister Violetta Schoonmaker writes from India: "A dear fellow-missionary received a gracious anointing of the Spirit while with us a few weeks ago. She did not speak clearly in tongues, but had the beginning of utterance and songs and prayer in the Holy Ghost. Praise Him. A few days later, this same missionary was stung by a large, black scorpion, one of the most dangerous kind. For a few minutes she was in intense pain, but as we gathered around her and rebuked the pain, she was completely delivered. This was a mighty testimony to her husband who had never seen anything of the kind and who had run for a bottle of brandy."

Brother and Sister Geo. C. Slager report that they have left Shanghai and gone to Chuehowfu, Chekiang Prov. to open a new station and desire the prayers of the saints in the home land that God will bless their ministry there.

It is estimated that eighty per cent of the people of India are diseased and that sixty-five millions have never known what it is to have enough to eat. They are groping in darkness and sin and passing into eternity at the rate of nearly one million a month. They certainly need our prayers.

Brother and Sister E. N. Davis report their safe arrival in China after a very rough journey, during which they suffered sea-sickness all of the way. They have joined Brother Creamer's work at Tientsin. Friends can address them in care of Brother Creamer whose address appears elsewhere in this paper.

Sister Fannie M. Van Dyke, who is assisting Brother and Sister Gerard Bailey in Venezuela, S. America, writes of the blessing of the Lord on that great work in that land. Would be glad if we could publish her letter entire, but lack of space forbids this—we must give room to hear from some of the other missionaries also.

Brother Lloyd G. Creamer, writing from China, praises God because he is feeling better. He says he is still suffering pain but is looking to the Great Physician to completely give deliverance. He reports that the work is looking very prosperous. He also announces a new address, Ex Austrian Concession, 2394 Hsing Lung Chieh, Tientsin, China.

Cholera conquered through prayer is the testimony of Albert Norton in a recent letter from Dhond, India. "Cholera was bad in Dhond, but the Lord, in answer to prayer, removed the scourge. There were six cases among our Christian people on our Mission compound. I visited each one, laid hands on the sick ones and prayed for their healing, and God heard the prayer in each case. Grain is still selling at famine prices."

Sister Lillian Denney writes that in answer to prayer the Lord has sent the money and given the necessary help to open a work in Lucknow, India. Brother Clifford has been definitely led of the Lord to take up this work and the home has been leased for one year. It was found that the rent of this home was quite high, but the missionaries are sure they are in the will of God and so are fearlessly going ahead with the work, trusting the Lord to meet the heavy expense incurred. Let us stand back of Sister Denney in this new undertaking for God.

Brother Geo. M. Kelley, of Siam, China, writes seven reasons why we should pray for him and the work under his care in South China. The last of the seven is this reason: "Because we are deprived of attending camp-meetings, conventions, revivals, etc., where spiritual fellowship and encouragement is received. Suppose YOU were thus deprived of hearing the heavenly born messages that so much encourage you from time to time, for a period of seven years!" Also remember that the new Missionary Home has not been entirely paid for yet, and it still remains to be furnished. Let us go through with this thing and finish the home up rightly for the needy missionaries of South China.

A Genuine Stir is reported from Peking, China, by Sister S. Anna Bush who writes: "We are again preparing for another baptismal service on Monday, D. V. We are expecting about ten candidates on this day. Our little chapel is crowded to the doors every meeting. Many are staying to hear more of Jesus as we close the altar service. Many of the dear Chinese are beginning to realize that these are truly the last days and are anxious to be ready to meet Him."

Brother John M. Perkins, who has been on the coast at Cape Palmas for some time, and who has been somewhat broken in health, and ought to come home for a rest, has heard the call and again, accompanied by Mrs. Perkins, returned into the interior of Liberia. He expects to visit some of the mission stations and do evangelistic work among the heathen towns as they move along. He also reports that there are still many deaths from starvation in Cape Palmas district. Rice crops are very short and prices are still rising. He rejoices, however, that God is still his sufficiency.

Mount Zion Bible School, a school for the training of native workers, has moved from Madhupur in N. India to Bangalore, S. India. Three veteran Missionaries who have received the Pentecostal baptism are in charge of the work. Sister Susan C. Easton, Sister Emily A. Lynne and Sister Elsie Gordon, who have this work in charge, and who are known already to many of our readers, are planning on aggressive evangelistic work in this new field. They request the prayers of all the saints in the homeland that God will mightily visit them and give them a mighty ministry for King Jesus.

Times of Refreshing are reported in China by Sister Frank O. Schroder, who writes, "For the time being, my husband is out holding meetings in one of the villages, where a Pentecostal sister has opened a station. Yesterday I had word from him and he wrote that five had been immersed in water, three men, one boy and one sister. The Spirit of the Lord is mightily manifested in their midst. The magistrate of the village is very much interested. He attended the baptismal service. Nearly the whole town came out to witness the service, thereby giving a fine opportunity of giving them the Gospel."

A statement is in order concerning the support of missionaries. No missionary on the field should receive less than \$40.00 per month during these trying times. Many should receive more than this, as they are responsible for the rent of buildings and the support of native evangelists in addition to their own living expenses. It will be noticed that some missionaries receive much more than others in the monthly distributions. Those who receive little are largely supported by outside sources. Those who receive the larger amounts often have large stations with many workers depending upon them for support. For instance, Bro. W. K. Norton writes, "I am personally responsible for the support of twenty-one Christian families, and about thirty orphans and eight widows. No small burden I assure you. These twenty-one families, counting men, women and children, number seventy-one people. By the time this letter reaches you I think it highly probable that our number will total at least 125, for we are continually getting in new orphans. To reduce this number would be

to cut down the amount of work being done for our Lord, and would also be to cast women and little children out to practically starve. The men of the twenty-one families are all doing some Christian work, and all but three of them give their entire time to Christian work."

Sister Mary W. Chapman reports special blessing in the recent special Pentecostal meetings held at her station in Madras, India. "The Lord worked marvelously in our meetings. There were about fifteen earnest seekers for the baptism of the Spirit, the majority of them students who have recently been brought into the light from the colleges by our brethren in their evangelistic work. There was much separating and cleansing work to be done, and not till the last day did the power begin to take hold of them. One came through gloriously speaking in tongues for hours and others are nearing the fullness. Two Hindus found the Saviour. There was a great conflict and much resistance of the enemy, but he was defeated. All glory to our blessed Jesus."

A wonderful Pentecostal work in Brazil, S. America, has been wrought through the ministry of Daniel Berg and Gunnar Vingren, Scandanavian Pentecostal missionaries at Para, Brazil. Brother Vingren writes: "Brother Daniel Berg is just now in the United States for a vacation. On the islands close to here Brother Berg has about fifteen churches. I wish that I could explain to you how wonderful the work of the Lord has been in this land since we came here in November, 1910. We have between one and two thousand members in the different Pentecostal assemblies. The Lord Jesus is doing His blessed work here, saving souls continually and baptizing believers in the Holy Ghost, healing the sick and protecting His servants from all evil. All that we wish of you is your constant prayers for these about twenty-five million people in this land of Brazil."

Brother and Sister K. A. Timrud send in a note of praise for the way God is working in Banda, India, and also desire to thank the dear ones who so faithfully uphold them before the Throne of Grace. Brother Timrud is helping in famine relief work and expresses the sorrow that is felt when the poor starving people have to be turned away because there is not sufficient means to provide for them. He tells of a remarkable conversion. "Jacob, a grass cutter, had heard the message given, and just as we were leaving his village for the next camping place, he came and asked if he could come along, as he wanted to become a Christian. So he was permitted to come. After about a month's instruction, seeing he really meant to follow Jesus, he was baptized in water. You should have seen him when he came, just enough rags to cover himself and dirty—oh yes, but now Jesus has transformed him, and he is a real light. It meant persecution—he remained true. His wife and family would have nothing to do with him outside of receiving support, which he gladly gave. But now, praise God, his wife and son are ready for water baptism and his daughter is seeking God. The other day, as he was going through his village one of the headmen called out to him, asking how he was getting on. "Oh" said he, "when I worked for you I hadn't enough to eat, not enough clothes, unable to support my family. Since I accepted Jesus I have all this, and in addition, joy and peace," and he went on, praising God. Does it pay? A thousand times and more."

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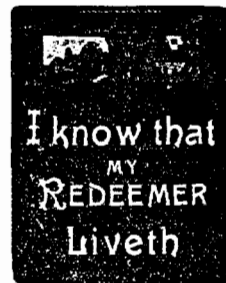
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Reports From the Field.

GRAND FORKS, N. DAK.

After a long battle victory has come. God is bringing in the people and blessing our mission.—A. E. Montgomery.

EUREKA SPRINGS, ARK.

We have just closed a good meeting near Erwin, Okla. The church is set in order there, and they want the prayers of the saints that they may do the will of God.—Geo. E. Moore.

ELECTRA, TEX.

Have just returned from a two weeks' meeting with the precious band of saints at Electra. God gave victory in the salvation of souls and baptizing of believers, and to Him be all the glory.—Pastor E. R. Fitzgerald.

PUXICO, MO.

We are again at Puxico with victory in our souls. Bro. Banta and Bro. Clark have been here and God has blessed them both in feeding His sheep. Pray, please, that I may do Father's will at all times and be a blessing in keeping watch over His flock till He comes.—W. J. Higgins, Pastor.

WILLIAMSTOWN, KAN.

Am glad to report victory through the blood of Jesus. We came here Oct. 9th and, in the meeting since, eight have been saved and two received the Baptism. Please pray for the healing of a crippled man who was saved.—Geo. E. Challacombe and Wife.

AUSTIN, TEX.

Our school for children is going on, the Lord is blessing. We must have a home for out-of-town children to have access to the school and an orphanage in connection. Every Christian join us in prayer for this. We must take care of the lambs.—Acting Pastor Van Merrill and Wife.

RYATT, ARK.

Have just closed a week's meeting here; good crowds every night. Almost the whole town turned out. The business people took a great interest, the cashier acting as organist. It was the first time the full gospel was ever preached here. One woman testified to healing; some are seeking their baptism, and they are desiring us to come again.—Evang. W. J. Blasingame.

ALEXANDRIA, VA.

Please pray that we may have a mighty outpouring here, only seven miles from Washington, D. C., the capital of our nation. There has been no special effort made to give Pentecost to the people in Washington and vicinity. Workers passing through, who are in fellowship with the General Council have a hearty welcome to come and help us push the good work along.—Evang. P. C. Duborg.

ALTON, ILL.

A convention was held here Oct. 28th on Nov. 2nd, under the auspices of the Southern Missouri District Council. A blessed time was enjoyed. Bro. Banta gave us a good feast on the Word, and Bro. Bowley's strong evangelistic sermons brought conviction upon the unsaved. There was great interest from the beginning, a revival is following with Bro. Taylor, of Findlay, O., in charge.—Pastor A. M. Kortkamp.

EAST ST. LOUIS, ILL.

God is wonderfully blessing us here; we are having over-flow crowds and some one saved nearly every meeting night, and many healed. Thanks be to God who giveth us the victory through our Lord Jesus Christ.—Geo. Dauer.

ST. JOSEPH, MO.

By invitation and in answer to prayer Bro. C. A. Stratton, of Kansas City, has been with us Nov. 4th to 9th; much soul food fell into hungry hearts, hardened hearts were softened, confessions made, many difficulties settled and real good has been accomplished. We hope to organize an assembly soon. Pray for us to keep in the will of the Lord.—Mrs. F. A. Loomis.

VAN BUREN, WASH.

Although there is much prejudice here against Pentecost, and only about ten or eleven of us, we are marching on to victory. Praise His name. Bro. Fields, of Portland, Ore., was with us three days and we had a glorious time, sitting together in heavenly places. We were all refreshed and strengthened in the inner man and better equipped for the battle.—E. W. Rarick.

CHETOPA, KANSAS.

We have been engaged in a meeting here for nearly five weeks. The Lord has blessed our efforts. Between twenty and twenty-five have been saved and three have received the baptism of the Holy Ghost. Praise the Lord! We are having a real battle with the enemy in this meeting and desire the prayers of the saints that God will overcome all opposition and give us a still greater outpouring of the Spirit.—J. H. James, Evangelist.

TULSA, OKLA.

We have just closed a special series of meetings, continuing nearly three weeks. Bro. Tommy Anderson, the missionary evangelist, was with us and did all the preaching. God greatly blessed the work, sixteen receiving the Baptism of the Spirit, a large number of sinners saved, and backsliders were reclaimed. Praise the Lord! While Bro. Anderson was with us he gave the saints deep teaching in the Word. We praise the Lord for sending him to us.—Pastor S. A. Jamieson.

ROCKY FORD, COLO.

We came to Rocky Ford in May of this year, and found some hungry souls here, who, since our coming, have been saved from sin. Some have gone on and received the Promise of the Father as in Acts 2:4. Bro. W. R. Cooper and family are here, and have been a blessing since coming to us. Colorado is a large state and a much neglected field. Two-thirds of the population of this state outside of the three largest cities are reported to be without the gospel, whole counties without a preacher. I held a meeting in a community where it had been settled for eleven years and there had never been a religious service in that place before. These people are easy to reach, but how can they hear without a preacher? One only has to stop for a moment to consider why these fields are neglected. The people are very poor, and there is not support for a man in these neglected fields.—Evang. J. Logan Stuart.

FORT COLBORNE, ONT.

The Lord is causing us to believe that He is about to send us the revival for which many prayers have gone up. Several "recruits" of late, and many signs which indicate that "there is a sound of abundance of rain." Hallelujah!—J. J. Mueller.

SOUR LAKE, TEX.

We want to sound a note of praise to God, that in spite of a stubborn resistance against us, our meetings have closed with wonderful victory. Bro. A. L. Casey was used of God in giving out the Word; sinners have been saved, the sick healed, 24 baptized in the Spirit, and on the last Sunday I baptized 17 in water, according to Matt. 28:19. Hallelujah to our God! The revival spirit is on. We covet your prayers that God will continue to pour out His Spirit upon us.—J. W. May, Pastor.

KINGSVILLE, TEX.

On Oct. 8th Evangelist Julia A. Ross and band began the battle here against sin. We began the services in a tent; after one week's work a storm of wind and rain damaged the tent so that the place of meeting was changed to the Pentecostal Church, nearby the tent. Several have been saved and two have received the Baptism of the Holy Ghost according to Acts 2:4, while the altar is filled with hungry hearts, tarrying for the Baptism of the Holy Ghost. On Sunday night, Oct. 26th, the Lord met with us in a most supernatural way. As Sister Ross was delivering the message she began speaking in tongues and at this time several of the saints arose, and with uplifted hands began praising and magnifying the name of Jesus. One seeker received the Baptism as she stood with uplifted hands; others fell at the altar of prayer, and began seeking the fullness.—Homer G. Willson.

FORWARD WORK IN TEXAS.

The Bible Convention at Wichita Falls, Tex., was another proof of the goodness of God. He met with us there in His own blessed and helpful way. The brethren came together with one mind, to love one another and to promote the interest of the kingdom of our Lord. The Bible lessons given by Bro. Collins were much appreciated by us all. It was like food to the hungry. Bro. Collins will be located at Wichita Falls from now on and will resume his duties, in this state, of General Presbyter and Corresponding Secretary of the District Council.

Several auto parties visited the nearby oil fields, holding open-air meetings and distributing tracts to the needy thousands. This is a most neglected district; one settlement of over ten thousand inhabitants is without a school or a church, a preacher or a policeman. The people live in tents and shacks and the moral condition is beyond description.

The brethren, in conference, organized the Oil Field Missionary Association of the Assemblies of God, with Bro. E. L. Newby as superintendent, and are looking to the Lord for the money and men to evangelize this field. Bro. J. C. Wilder, of 4304 Ell Ave., Houston, Tex., was chosen for State Evangelist, and pastors and assemblies who are in need of help may correspond with him. It was also proposed that the District Chairman issue a monthly bulletin in the interest of the District work. No subscription is to be charged, but as it will take money to get out this paper, those who are interested are asked to express their interest in a substantial way.—F. A. Hale, Chairman.

EATON, OHIO.

Found a hungry little band here ready for a revival. God met us in a precious way, saving, healing and baptizing folks in the real Pentecostal way. Good seed was sown, watered with the tears and prayers of the saints, and we trust for an abundant harvest in the day of Christ's return. Hallelujah!

We held the first street meeting ever held in the city, it was blessed to see the crowds and profound interest manifested. The city was stirred and many church people attended. On the last Sunday ten were baptized in water in the presence of a multitude of townspeople. Pray for us—Bro. Kirkpatrick.

MONETTE, ARK.

Just returned from the State Council at North Little Rock, and want to say for God's glory it was the best I ever attended. The power fell in every service, and I came home with victory and encouraged to go on and suffer reproach for my bleeding Saviour. The dear Lord was with us here Sunday, the saints rejoicing in the dance. Will the saints everywhere pray especially that the Lord may use me in healing souls into the Kingdom.—Chas. Williamson.

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The Evangel Prayer Band

Pray for my two sons and my mother's boy, who has chills and fever.—Pastor S. L. Johnson, Advance, Mo.

Pray that God will send someone to preach the everlasting gospel in this place.—W. E. Lonsford, Burkburnett, Tex.

Please pray that the blessed Lord will use me for His glory and for the salvation of souls.—E. S. Mc., Junction City Ark, La.

Pray that God will protect me in a hard place, keep me close to Jesus daily, and empty of self, so that He may fill me with Himself.—E. M. J., Washingtonville, N. Y.

Please pray that I may have more love for the Lord's work.—A Friend, St. Louis, Mo.

Pray for complete healing of my body. Have had rheumatism for two years and is getting worse.—F. R., Boise, Ida.

Please pray for my healing from gall stones and other ailments, and that I may have faith for my family.—A. E. H., Alton, Kans.

A special request for healing.—J. H. Dow, Okla.

Pray for a Pentecostal revival in Kewanee, Ill.—S. S. E.

Please pray for the salvation of our 16-year-old son, away from home.—L. L. H., Parker, Tex.

A sister of seventy asks prayer for an only son, a brother and sister out of Christ.—S. D., Odin, Ill.

Pray for a mighty outpouring of the Holy Ghost in Dardanelle, Ark., and for a pastor.—C. F. P.

Pray for myself and wife, away from fellowship with God's children, for a deeper walk with God.—L. J. P., Bonboro, Ark.

Please pray for my husband's deliverance from alcohol, and that he may be filled with the Holy Ghost.—Mrs. H. C. B., Brunswick, Ga.

Pray for a soldier boy, who, during the war, wanted to be saved and preach the gospel, but who is now confined in an insane asylum.—H. C.

Please pray that the work at Woodston, Kan. may grow stronger in the faith. We are praising God for His continued blessings.—Mrs. W. C. A., Sandersville, Ala.

Pray for the healing of my fingers.—Sister in Christ, Landerhill, Ala.

Please pray that the Lord will deliver my husband whose mind is affected.—A Sister in Christ, Long Beach, Cal.

Pray for the healing of my mother, afflicted with "flu" and floating kidney.—J. V. W., Nordheim, Tex.

Praise God for keeping a convict in the penitentiary with victory over sin. Pray that the Lord will completely heal me of stomach trouble and dizziness in the head.—S. Leavenworth, Kans.

Pray for the healing and salvation of a friend who is in the last stage of tuberculosis. Also pray for the healing of my wife and sister-in-law. Pray for my father and mother at Coleman, Tex.—J. L. A., Parker, Tex.

My husband's leg has been injured, and we fear it must be amputated. We ask all Pentecostal saints to pray for his deliverance.—Mrs. G. L., Auburn, Neb.

Please pray that I may grow stronger in the Lord, and be of some help to Him.—I. H., Poplar Bluff, Mo.

Please pray for my boy, and that God may use me for His glory.—D. E. O'N., Houston, Tex.

Please pray that God will send some one to hold meetings here in November or December.—Wash. Tucker, Dixie, Okla.

Pray that God will send conviction to the hearts of my loved ones, and that I may be a soul-winner for Him.—Mrs. F. M. S., Douglas, Ga.

Please pray for my husband and myself that we may grow strong in the grace of the dear Lord. Also for our unsaved relatives, and for my husband's mother who is blind and unsaved.—Mrs. L. M. D., Cottontale, Fla.

My husband has had his jaw broken in two places, and is unsaved. Please pray for his salvation and healing.—Mrs. M., League, Tex.

Pray for Mrs. Lindsey, as she is believing for healing through the prayers of the saints.—W. H. H.

Please pray for our little band at Commerce.—H. Birmingham, Pastor.

Please pray that I may be healed of paralysis, neuritis and internal troubles. Also that my niece be healed of paralysis, and that Aunt Libby and E. L. C. may have their eyesight restored.—W. F. G., Covington, Ky.

Please pray for a man that he may see the true light of Pentecost.—B. M., Allingdon, Va.

Please pray much for my aged, unsaved husband, my three children and myself here in a lonely place, far from the privileges of hearing the Word of God.—Mrs. W. J. C., Bricks Corners, Que.

Pray for the salvation of my husband; also, that the Lord will provide the means to build a church here.—Mrs. L. E. J., Gideon, Mo.

My family is needing your prayers, so please pray.—E. G. Gainesville, Tex.

Pray for us. We are getting old. Wife cannot stand on her feet. I have a few song ballads entitled, "The Drunkard's Dream" at 10c each. If any one wants one that would help some.—C. D. Love, Forum, Okla.

I am a widow with seven children; I have backslidden. Please pray for me and for my children.—Mrs. A. E. D., Century, Fla.

Please pray for my complete healing.—E. B. C., Ada, Okla.

Please pray for Russia, where the need for the salvation of Jesus Christ is very great. Also for the Russian Pentecostal Assembly in New York.—Pastor R. E. Von-onacht.

Please pray for my complete healing and that God will save souls here.—J. F., Claremore, Okla.

Pray I may be healed of lung trouble and receive the Baptism with the Holy Ghost.—Mrs. J. F. S., Hillsboro, Tex.

Please pray that God will send Holy Ghost-filled people to this needy field, that my family may be saved and that I may be more like Jesus.—M. J. H., Vickery, Tex.

Please pray that I shall be healed of chronic appendicitis and some trouble in my right side.—C. D. Russell, Ia.

Please pray for the healing of my boy of eight years and for a sister badly afflicted with kidney trouble, that a mighty revival may sweep our country and for my family.—A. E. H., Alton, Kan.

Pray for the few believers in McComb, Miss., that we will soon have an assembly set in order here.—Mrs. M. L. B.

Please pray God to remove something like a tumor growing on my head.—Mrs. T. J. B., Kinder, La.

We are the only family near here believing in signs and wonders. Pray that we may receive the Holy Ghost.—W. W. Jones, Ada, Minn.

Pray that I may be healed and my faith strengthened.—Mrs. M. S. W., Paris, Ark.

Pray for the salvation of my aunt and uncle.—Denny, Kans.

MISSIONARY CONTRIBUTIONS From November 1st to 15th Inclusive.

- \$300.00: Assembly of God, Scranton, Pa.
- \$150.85: R. C. S., Hillston, N. D.
- \$125: "A right hand offering."
- \$100.00: A. L. Steeldale, Sask.
- \$99.72: Draft returned.
- \$95.00: Bethel Temple, Los Angeles, Calif.
- \$81.65: Live Oak Assembly, Calif.
- \$80.00: Assembly, Tacoma, Wash.; Pent'l Church, Cleveland, Ohio.
- \$75.00: Assembly, San Diego, Calif.
- \$70.00: Pent'l Gospel Mission Pittsburg, Pa.
- \$60.95: Assembly, St. Louis, Mo.
- \$58.00: Glad Tidings Assembly, San Francisco, Calif.
- \$55.00: Coalhurst Assembly, Alta. Can.
- \$52.00: Apostolic Faith Assembly, Protection, N. Y.
- \$50.00: L. M. C., Hoy, La.
- \$48.02: Gospel Tab. S. S., Dallas, Tex.
- \$46.75: Gospel Tabernacle, Dallas, Tex.
- \$45.00: Mrs. K. U., Eureka Springs, Ark.
- \$36.33: Assembly of God, Springfield, Mo.
- \$33.55: C. B. E., Lovelady, Tex.
- \$32.40: S. H. P., Wayne, Ind.
- \$30.00: M. C. Kingsville, Tex.; Dr. C. C. S., Barham, Ia.
- \$28.80: H. B., Commerce, Texas.
- \$27.00: O. W. L., Newcastle, Pa.
- \$26.50: H. H., Porterville, Calif.
- \$25.00: Mrs. G. W. C., Pasadena, Tex.; J. M. H., Alta, Tex.; Kimberly, Minn., S. S.
- \$24.95: O. F., Havre, Mont.
- \$22.00: Assembly of God, Alton, Ill.
- \$22.00: Free Gospel Church S. S., Corona, N. Y. Assembly, Eureka Springs, Ark.
- \$20.00: R. W., Cleveland, Ohio; Assembly Hixon's Hill, Paris, Ark.; Assembly of God, Granite City, Ill.; Mrs. N. W. New Brighton, N. Y.; S. N. Jordan, Anderson, Okla.; Mrs. F. B., Union City, Ind.
- \$19.60: Assembly S. S., Sour Lake, Tex.
- \$19.00: Assembly, Kansas City, Kans.
- \$18.00: Couch Assembly, Couch, Mo.
- \$17.50: E. B., Drumright, Okla.
- \$17.40: Assembly, San Antonio, Tex.
- \$17.25: Reading, Pa., Assembly.
- \$16.00: A. R. D., Clarksburg, Okla.
- \$15.82: I. G. P., Lancaster Co., Pa.
- \$15.80: Mrs. A. H., Elcampo, Tex.

- \$15.50: Assembly, Grand Prairie, Tex.
- \$15.00: J. R., Ottawa, Ont.; Assembly, Tulsa, Okla.; German As. of God, Elizabeth, N. J.; H. P. C., Norwalk, Ohio; E. P. N., Seatttle, Wash.
- \$14.14: Ainsworth, Neb., Full Gospel S. S.
- \$14.00: Assembly, Breedlove, W. Va.
- \$13.50: Assembly of God S. S., London, Ark.
- \$12.00: Pent'l Church, Cleveland, Ohio; Assembly, Grand River, Iowa.
- \$11.00: W. H. W., Bisbee, Ariz.; J. H. D., New Wilson, Okla.
- \$10.83: J. J. G., Newcastle, Tex.
- \$10.05: Assembly, Douglas, Ariz.
- \$10.00: H. H. T., Paris, Ark.; Mrs. S. Z., Chicago, Ill.; Muscatine, Ia. Assembly, Brick Church, Rosebud, Mo.; F. E. P., Ossining, N. Y.; Wm. F. K., Chicago, Ill.; Mrs. F. F. P., Montreal, Canada; H. C. L., Gardnersville, Nev.; Mrs. J. H. S., El Dorado Springs, Mo.; Tahlequah, Okla., Assembly; W. H. C., Earle, Ark.; P. K. O., Outlook, Wash.; Mrs. L. P., Philadelphia, Pa.; L. A. D., Chester, Ill.; H. L. S., Wynne, Ark.; A. J., Topeka, Kans.; Kohler S. M., Mission, Los Angeles, Calif.; Assembly, Koshkonong, Mo.; Mrs. F. M. S., Douglas, Ga.; Glad Tidings Assembly, Stockton, Calif.; Yellville, Ark., Assemb.
- \$8.50: Mrs. A. D., Hoy, La.
- \$8.00: Huntington, N. Y., Assembly; Mrs. M. B., Riverside, Calif.
- \$7.00: Mrs. J. W. S., Riviera, Tex.; Full Gospel Assembly, Crosby, Minn.
- \$6.40: Assembly of God, Tyler, Tex.
- \$6.10: F. L., Houston, Tex.
- \$6.00: Pent'l Church, Cleveland, Ohio; Mrs. J. L. M., Whitt, Tex.; J. A. K., Lineville, Ia.; S. K. B., Centerville, Mo.
- \$5.45: Assembly, Van Buren, Ark.
- \$5.41: Assembly of God S. S., Parma, Mo.
- \$5.01: Canalou, Mo., Assembly & S. S.
- \$5.00: W. P. D., Kedron, Ark.; H. E. W., Malden, Mo.; Mrs. M. Led., New York, N. Y.; Mrs. R. E. B., Dresser Jct., Wis.; Unknown; A Friend through F. E. P., Ossining, N. Y.; E. E. G., Gainesville, Tex.; H. V. J., Des Moines, Ia.; M. E. B., Butler, Pa.; Mrs. M. A. W., Springfield, Mass.; C. W. L., P. B., Charleston, W. Va.; G. R., Indianapolis, Ind.; A. T. U., Great Bend, Kans.; C. H. Gore, Okla.; Mrs. M. C., Glasston, N. Dak.; J. M., Electra, Tex.; F. R. R., Camp Jackson, S. C.; H. E. K., Barron, Wis.; W. H. H., Spokane, Wash.; Assembly Clear Lake, Wis.; Chas. S., Lethbridge, Alta., Canada; Mrs. J. W. G., Danford Lake, Que.; Wooten Chapel, Elba, Ala.
- \$4.95: A. J. D., Osborne, Kans.
- \$4.84: E. J., Havrehill, Mont.
- \$4.60: J. I. M., Monette, Ark.
- \$4.01: Sweetwater S. S., Port Lavaca, Tex.
- \$4.00: J. W. H., Marvel, Ark.; The Pentecostal Church, Cleveland, Ohio; Mrs. Wm. H. J., Akron, Ohio; C. W. H., Chicago, Ill.; R. H., Nymore, Minn.; J. W. W., Elba, Ala.
- \$3.75: Assembly of God, Graceville, Fla.
- \$3.75: Port Lavaca Assembly, Tex.
- \$3.61: Bethel Assembly, Puxico, Mo.
- \$3.50: The South Side Assembly, San Antonio, Tex.; R. A. H., Oakland, Calif.
- \$3.00: E. N. H., Perry, Ia.; R. K. S., S. Class, Conway, Tex.; Mrs. H. L. A., Summerfield, Ia.; Mrs. B. P., Pilot Point, Tex.; D. D., Rusks, Tex.; Mrs. A. E. S., Ingleswood, Calif.; Mrs. M. E. T., Newport, Tex.; E. L. T., Summerfield, Ia.; Mrs. M. J. T., Paris, Ark.
- \$2.90: M. E. H., McA., Didsburg, Alta.
- \$2.80: C. B., Manakin, Va.
- \$2.26: S. S. Class, Assembly of God, Springfield, Mo.
- \$2.25: Mrs. L. H., Black River Falls, Wis.
- \$2.20: Miss L. L., Youngstown, Ohio.
- \$2.12: Assembly of God S. S., Puxico, Mo.
- \$2.08: Liberty Hill Assembly, Rusks, Tex.
- \$2.00: Wm. H. W., Phoebus, Va.; J. N., Bronson, Minn.; C. S. G., Chicago, Ill.; A Friend, St. Louis, Mo.; Mrs. J. M. Danford, S. H. Que.; E. E., Outlook, Wash.; Mrs. E. C., Rio, Wis.; L. E. F., Camden, N. J.; Miss C. T. S., Philadelphia, Pa.
- \$1.70: M. V. B., Duer, Colo.
- \$1.50: W. B. R., Culpepper, Va.
- \$1.10: Mrs. Wm. C., Galaxville, Mo.
- \$1.00: M. M., Rochester, N. Y.; P. McL., Potosi, Mexico; Mrs. T. S. H., Santa Rosa, Calif.; A. R., Indianapolis, Ind.; Miss E. P., Petoskey, Mich.; M. S. E., Bardsburg, Ark.; Mrs. and Mrs. J. W., Spades, Ind.; Miss G. B., Russellville, Ark.; Mrs. T. A. H., Samson, Ala.
- \$1.75: C. L., Houseman, Mo.; Mrs. D. S., Prince Rupert, B. C.; Mrs. R. M. H., Jacksonville, Ark.
- \$1.59: Assembly of God S. S., Birthday Offerings, Springfield, Mo.
- \$1.50: T. T. W., Marion, Ky.; Mrs. A. M. W., Katy, Tex.
- \$1.47: Jesus' Little Lambs, Nymore, Minn.
- \$1.40: Reading, O. F., Havre, Mont.
- Jewelry value of W. W. Unknown; Assembly of God, St. Louis, Mo.

Total Missionary Contributions from Nov. 1st to 15th Inclusive, \$3122.04.