



The PENTECOSTAL EVANGEL



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Some Good Things Said at the General Council Meeting

In order to get the missionary viewpoint, it is necessary to look into the face of our elder brother, Jesus Christ, and to get His viewpoint.—D. W. Kerr.

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The last time I was at a Methodist Conference, one of the speakers was urging that the Methodists should be more evangelistic. He said that there was a county in Ohio in which there was not a single resident Methodist preacher in the whole county. All the Methodists had gone over to the folks' called "holy rollers." Well, I'm glad to say I'm "one of them," and I did not shed any tears over this news from my Methodist brother.—J. Narver Gortner.

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A bee-hive is a splendid analogy of what the church of Christ ought to be. Not to sting, but to make honey. Note how the bees swarm and make brood, and keep on repeating the process. How long would it take to evangelize the world, if all our assemblies did the same thing, a company going out and making another live assembly in a different locality, and repeating the process until there were assemblies of Pentecostal saints even to the ends of the earth?—D. W. Kerr.

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There are millions of old men and women, as well as boys and girls in India and in Africa who have never heard the name of Jesus Christ, who never knew the power of His saving grace, and they are crying, "Come over and help us." And Jesus says, "Give ye them to eat." Over against the sacrifice that He made for you at Calvary, is it a great thing to ask you to give up your substance for Him? If we cannot go to these foreign lands, we can give. If we give our all in the jungles of India and the swamps and deserts of Africa, is it too much to ask for your substance and your prayers? You can pray up mission stations, and you can do much to help in the work. To young men I say, "You can go." Will you respond to the Lord's appeal, "Who will go for Me?" When General Garibaldi called to the youth of Italy he said, "All I have to offer you is cold and hunger and thirst; but I say to those who love me, follow me." A greater than Garibaldi is saying to you, "I have nothing to offer you but death and famine and pestilence, nakedness, peril and sword, but if you love Me, follow Me."—Sara Cox.

The difference between a man-made preacher and a God-made preacher is that you have to hire the man-made preacher to preach and you cannot hire the God-made preacher to quit.—Jacob Miller.

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Eleven years ago I passed through Chicago a hopeless cripple. I had tuberculosis of the spine. My sister, who was a nurse, had charge of me. I had six operations, and I had five wounds in my side from which a pint of pus drained out every day. But I got in touch with Jesus, and I am glad that I can testify that He will make the crooked places straight. He certainly made this hopeless cripple straight. And after spending six and a half years in South Africa, I guess you will all agree that I look pretty healthy as I stand before you tonight.—Joseph Blakeney.

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There are some arguments that are unanswerable. Down in Los Angeles where we hold our street meetings, there is a whole crowd of I. W. Y.'s who persistently oppose us in our testimony. A young Dutchman had gotten a glorious case of salvation after living a life of the grossest sin. These I. W. W. men did their best to drown his testimony, but he held his ground, and at last they said, "Go to, Dutchie!" Dutchie promptly "went to," and as he testified he asked this question, "You say there's nuding to this salvation, den if there's nuding to it, vy am I so happy?"—Jack Saunders.

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During this blessed meeting where so many have assembled from all parts of the States and Canada, the Lord has given me a vision of a larger conference, a conference in which every country in the world would be represented. When on the one hand there seems to be the sentiment, "Let us as nations be divided," we on the other hand, as God's Pentecostal people, long to proclaim to the Pentecostal saints in every other land, "Let us, as children of God, be one." I long to see an International Conference in which Americans, British, Dutch, Germans, Russians and people from all other lands shall be represented, and shall unite together in blessed Holy Ghost worship as we brethren have united in this General Council meeting.—Eric Booth Clibborn.

When people spoke to Isaac Newton about his great knowledge, he said: "I am only like a little boy on the seashore picking up pebbles; beyond is the ocean, and I cannot see the other side." So it is with the boundless blessings of Pentecost; but I am glad we can pick up a few pebbles.—J. Narver Gortner.

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In order to get men to enlist in the service of the Lord Jesus Christ, in the warfare against the principalities and powers of hell, they must first be enlightened. Jesus said, "If you know these things, happy are ye if ye do them." You first have to know them. Our imperative duty is to enlighten men everywhere with the needs of the various mission fields. When I was a Baptist minister I frequently made missionary maps, and as I was at work at them I would often bedew them with my tears. Let everything be done to enlighten our people with the needs of the foreign field, and their hearts will be touched, and they will enlist with their prayers, their means and themselves in this high and noble service.—A. P. Collins.

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I was down at a mission in a place near Los Angeles, and gave my testimony, just a little word about Jesus, and a woman went all round that place saying, "I know that's a 'tongues' woman!" I had never said a word about tongues, but somehow or other when you receive the baptism of the Holy Ghost and speak with other tongues, you cannot keep back the praises to Jesus, and this makes folks kind of suspicious that you belong to the "tongues" crowd. The Lord is speaking much to me these days about the words of our lips, and continually reminding me, "Keep thine heart with all diligence, for out of it are the issues of life." It is out of the abundance of the heart that our mouths speak, and we have to see to it that our hearts are kept filled with the love of God, or else that little "unruly member" will begin to cause lots of trouble. My continual prayer is, "Let the words of my mouth and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer." Every morning He is teaching me to put that "unruly member," the tongue, under the scarlet flow, lest I sin with my lips.—Vida Baer.

The Power Of Apostolic Days For You In The Twentieth Century

A Message Given By Elder J. W. Welch at the Holdredge Nebraska Convention

We have no time now for anything but definite realities. Our Sister has just told us that the coming of the Lord draweth nigh; and there is a great response in our hearts.

The Christian experience is a reality—it is a real life to be lived. It is a mistake, however, to feel that self-sufficiency can ever enable us to live it. We feel rather that it is Jesus, who lives the life in us. He brings us under the administration of God's plan, and bids us humble ourselves under the mighty hand of the God who, in due season, will exalt us.

Many have been disturbed and discouraged, because "they" tried to live the life they saw portrayed in the Bible, and failed. The failure was because they tried to live the life without the provision God had made. There is however no failure in God. Neither is there any provision made in the epistles of the church for defeat or failure. We are told that we are to be "more than conquerors, through Him."

Conditions That Prevailed in Beginning of Church History.

There is nothing in the Word of God, that anyone can produce, that gives us to understand there is to be a shadow of difference between the Bible Christian, and the twentieth century Christian. The same Saviour, the same Holy Spirit, the same old time power, is for us today. The hindrances that lie in our path are no greater, nor as great as those which confronted them.

When Jesus departed from this earth, and left His disciples, they faced a very serious, and critical situation. We think sometimes that we are suffering persecution; but 'tis naught to what they faced after the crucifixion. After all the hub-bub, disgrace, and discouragement which had been heralded far and wide, they were told that they must go forth and witness for Jesus.

The Social, Political, and Religious world had all turned against Jesus. They had unanimously declared Him to be a malefactor. Now they were told to go forth, and tell the world, that without that malefactor they could not be saved. In this dire extremity, (dis-pised, hunted, driven, so persecuted that they did scarcely dare to meet together for fear of the Jews), they looked forward with great and anxious longing for the Holy Ghost, the Comforter, the Paraclete, of whom Jesus had spoken saying:

"Ye shall receive power, after the Holy Ghost has come upon you."

These people had never seen the Holy Ghost given. There had never been anything like it in the world. They had nothing for it but the verbal word of the Lord. But O how they resorted to this promise. They went to the upper room in desperate straits, praying desperately. They prayed and continued to pray, and supplicate at the throne of

grace. They agonized, insisted that the promise should be fulfilled. They all prayed, and all prayed all the time, and the thing happened for which they prayed.

When the day of Pentecost was fully come, they were all still there, sitting before Him as insistently as ever. Then a sound as of a rushing wind filled the whole room. "They were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." There are various aspects between:

The Filling, and the Baptism of the Spirit.

It is hard to differentiate between the two, for it is all the work of the one Spirit. Yet it is one thing to be filled, but another thing to be baptized or submerged. Baptism means a filling, but it means even more than that. It means a sub-mergence, and a going under the Holy Spirit.

You might ask me to baptize you with water this afternoon. I tell you to come up here and take this pitcher and drink till you are filled. You drink, and drink, till you can contain no more; but that is not the baptism. When you get down to the river of Pentecost and go beneath the mighty flood tides of the Spirit, your internal capacity is filled, and your whole being is submerged also.

Many Christian workers say: "O I have the Spirit, I have had Him for years." Yes, so did I for many years, but there came a time when He got me—got me under His hand, submerged in His power till He spake for Himself, and my whole being was under His control. There is a difference between the experience where we have the Spirit for our pleasure; and where He has us for His pleasure. Do we pray, "Lord, take me, fill me with Thy Holy Spirit, for Thine own pleasure, and joy?" Or do we pray, "Lord give me the Gift of Thy Spirit, that I may be happy and filled with joy?" Many talk about the leadings of the Holy Spirit, and at the same time they are trying to lead the Lord. There is too much asking the Lord to help us do things, and not enough moving in His operative will, where He permits us to help Him do it.

What a vast difference there is in the two scenes in the life of Peter, **Before**, and **After** receiving the Holy Ghost. **Before**—we see him denying his Lord, shirking the cross, timidly following a long way off. After Pentecost, we see him preaching the Word with a boldness and daring that cut like knives into the hearts of his hearers. We hear the amazed people saying—"What power is this man speaking under? Where did he get such language and authority? In himself he is nothing but an unlearned fisherman."

What was it that made the difference, you ask? Why the first case saw Peter

trying to follow Jesus, in his own strength; the second sees the Holy Ghost Himself handling Peter.

These early Christians were men just like you and I, called from their scenes of labor, whether it was farm, or fishing boat, or the money-changer's desk. They were ordinary people, without special training, or equipment for this work, who had seen Jesus and preferred to follow Him rather than anything else in the world. But something extraordinary had happened within them—their own puny strength with its tryings and failings had gone out, and a new power which equipped and endured for service, had taken its place. It is your privilege to receive this same mighty, dynamic power of the Holy Spirit within your being, equipping and enduing with power from on High, as you go forth into the service of the soon coming King.

Many wonder at the physical manifestations—the wonder would be if we did not have them. (When the very life and Spirit of God comes surging in, the strongest of us are apt to shake and tremble under His mighty power.)

Receiving the Power of the Holy Ghost.

To receive the Holy Spirit you will have to come to a place of lowly humility, utter subjection, and yielding to the will of God, and of the movings of the Holy Ghost. You are discouraged, and feel your lack of power—so did Peter. But cheer up, his feelings and yours are only natural under the circumstances. You need the Power of the Spirit just as he did, and it's for you as freely as it was for him.

As you read God's Word today, you feel that you have fallen far short, and are condemned, as you consider the power with which the early Christians were vested. But, God's Word has power not only to condemn, but to fill the need, and comfort.

For fifteen years of my Christian life, I lived without knowing the Baptism of the Holy Spirit, and the apostolic experience was for me. But now after twenty years of preaching, I can truthfully say there has been as much accomplished through my life in one year as there was in fifteen years before.

How can a farmer plow without a plow. He might get a stick, and try to plow; but he knows that if he is ever going to do creditable and competent work he must needs get a plow. If ever you Christians mean to rise to the power God wants you to have for service, you need the Holy Spirit.

(When I came to the Lord for the Baptism, I put the safety check on, and it worked too. I said: "Lord, I want what you have for me. I don't want anything unreal or superficial. Jesus, I want what John had, what Peter had, what Stephen had, when he gazed into the heavens seeing naught but Jesus, while the stones fell upon his body

like rain. I want that which I see in your Word is provided for your children. And that is just what He gave me—A BIBLE EXPERIENCE.”)

I was alone in my office, with my head upon the chair in prayer. My whole being was stilled before Him. I seemed to be conscious of but one thing—GOD, GOD, GOD, everywhere.

I became conscious of something moving within me, higher, stronger, and fuller. All at once it began to roll over. Strange, unintelligible words came from my lips, words that I had never heard nor seen in print, words that were, in

their origination, apart from my mind altogether. They came welling up from my heart, laden with welling, swelling words of praise to Jesus in a language I did not understand.

He had taken hold. The Blessed Holy Ghost was worshiping God through me for the first time in my experience. Just as He did through the hundred and twenty in Acts 2:4. (I know what it is now to worship God, not only spiritually, but IN THE SPIRIT.) He floods my soul with torrential rivers of praise, and song, and glory. Ask Him to fill you too, this very hour.

A Few More Good Things From The Council

The failure of the church is heart failure.—D. W. Kerr.

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The General Council is just a platform for voluntary, co-operative unity.—J. W. Welch.

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When missionaries come to our church I like to give them an opportunity to tell out all the needs of their fields, and to touch that little hidden spring in the hearts of the people of our congregation. They touch the spring, and out comes the offering.—D. W. Kerr.

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My wife asked the District Superintendent of the Methodist Church what James meant when he referred to the anointing with oil and the prayer of faith for the sick in James 5. He replied, “I think he meant what he said, but I think he was mistaken.”—J. Narver Gortner.

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The law of missions had a beginning. Missions trickled down from heaven on the day of Pentecost. The Holy Spirit is missionary, Jesus Christ is missionary, the Father is missionary. Jesus Christ, when He had finished His missionary trip, sent the Other Missionary down, and He is within us.—D. W. Kerr.

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Some people preach everything but Jesus Christ. Sometimes I read the pulpit notices of the preachers in Los Angeles. One of the recent notices announced this subject: “What a Mouse Thinks of a Woman.” I know very well what a woman thinks of a mouse, but it seems to me that it would have to be a very learned doctor of divinity who could puzzle out what a mouse thinks of a woman. A child recently asked, “What is a doctor of divinity? It must surely be some new disease.” It seems to me that some preachers must have a new mental disease when I read in a pulpit notice that one is going to take for his subject of discourse on the Lord’s day, “Pussy Cat, Pussy Cat, Where Are You At?” The early disciples received power from on high to preach Christ. And they preached Christ, and Him only, in the power of the Holy Ghost sent down from Heaven.—J. Narver Gortner.

(We shall not lose our way as long as we keep in it. Christ is the way.—D. W. Kerr.)

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(I believe in expansion. I believe in the enlargement of the heart. It don’t kill people.—A. P. Collins.)

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There is a sympathetic relationship in the human body, so that when one member suffers all the other members suffer with it. If one part is injured, the brain, the mind, the spirit, at once send notice to all the other members, and every other member contributes its quota of health. Immediately the injury is sustained, a war tax is levied on the other members, and each one puts its little load of health into the corpuscles and sends it along to contribute to the health of the injured member. It is just so in the body of Christ. When any member is injured, the Holy Ghost levies a war tax on every other member to contribute his quota of help to the injured part. The body of Christ is constituted that way, for we have all been baptized into the one body, and we are all made to drink of that one Spirit.—D. W. Kerr.

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Bro. Chawner, a blessed man of God, had a little native girl of eight years of age at his station to whom God gave a wonderful gift of prophecy. Little Miriam, as we called her, was a wonder to all the people, and they would question, “Whence this wisdom?” One of the native boys was told by her, “If you will destroy your tobacco garden, Jesus will baptize you with the Spirit.” He destroyed his tobacco garden, and straightway, at an all-night prayer meeting, Thomas was baptized. One day Miriam had a call from God to be “Bro. Blakeney’s little girl.” It was a call to go out and preach the gospel with me, and she obeyed the call and came down to where I was living with all her earthly possessions tied up in a bundle on her head and with her testament on top. We kept little Miriam, and day by day we would go over the hills together, and that child had a real Spirit ministry. When I made a mistake in the language in my preaching, she would correct me, and helped me to give out the truth more plainly to my Zulu audiences.—Joseph Blakeney.

When I received my Pentecost I was in the Methodist church. Later I was holding a special revival meeting and souls were getting blessed, when somebody rang me up over the phone and said: “I hear that you are running a ‘blind pig’ down at the church.” I replied that we were having good times, and she asked, “Have you got any beer?” I told her that we did not have any beer. “Got any whiskey?” I told her that we did not have any whiskey. “Got any gin?” “No,” I replied. “We have not got any gin, but I tell you what we have got, we have got plenty of the new wine of the Kingdom, and you had better come down and get your fill.”—J. Narver Gortner.

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I was one day hoeing in the garden with one of our native boys, and I said to him, “Solomon, do you know that Jesus is coming soon?” “What, coming back to earth again?” he asked. “Yes, and you want to be ready, don’t you? You know that when your chief comes you put oil on your body and put on your beads, and so, when Jesus comes you need to be all fixed up to meet Him.” That night we heard Solomon praying. His little hut was close to ours and at 12 o’clock we could still hear him praying. At 2 o’clock, when we awakened, we could still hear Solomon praying. I got under conviction then that I should be sleeping when a soul close by me was in real distress. We held on together in prayer until the morning. This went on for a week, and then one night he began to tremble, and very soon he was baptized in the Holy Ghost and was speaking in other tongues. This is a good way to get ready for Jesus.—Joseph Blakeney.

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I have a friend in Dakota who told me about their water supply. They needed water in this place, and the city fathers interviewed an engineer about boring a well. He told them that if he bored down to the first vein, it would cost them so much; but if he bored down to the second vein, it would cost them so much more. They counselled about the matter and decided that they would save money if they got the engineer to bore down to the first vein, and they might have all the water they wanted. The engineer did as they wanted and there was an abundant supply of water for the city, and the city fathers congratulated themselves on their wisdom in saving the city money by having the well-boring job done economically. But a dry spell struck that town not long after that, and the well dried up, and the city fathers had to send for the engineer again. He began to bore down to the second vein, and one day he struck a place where the water shot right up into the air, and the city had all the water they wanted and more than they wanted. You may have had a good experience in the past, but you are getting dried up. Go down and strike the second vein, the Pentecostal vein, and Jesus has promised that from within you shall flow rivers of living water.—J. Narver Gortner.

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Bibles And Books For Evangel Readers

The present issue of the Evangel is a special Bible and Book number. The question has sometimes arisen as to why the Gospel Publishing House has a trading department. The answer is simply this, that the Evangel actually costs more to issue than is actually received from subscriptions, and the profit on the sale of Bibles and books greatly helps to cover this loss.

It has cost the Gospel Publishing House a considerable sum in the past to take care of the different missionary interests. The lists of missionary funds received and distributed that are printed from time to time, represent a good deal of labor in bookkeeping, stenographic and linotype work. According to the recognized standard commercial value of space in papers that have a circulation equal to that of the Evangel, in each issue over one hundred dollars worth of space is devoted to the missionary interests. Friends have kindly helped us out from time to time in taking care of these great interests, but the bulk of this has had to be borne by our trading department.

The General Council is distinctly a missionary organization, and is committed to use all its funds and influence for missions, and every cent of profit on merchandise, after running expenses have been met, is pledged for missionary work. No individual receives any profit on anything sold at the Publishing House, every cent of profit made is ear-marked for God's treasury. That is the difference from buying from an institution like the Publishing House, the interests of which have been safeguarded by the brethren for the work of the Lord alone, and patronizing private enterprises which only go to swell the banking accounts of those who run such enterprises.

Safeguarding the Pentecostal Public.

There is something very helpful in a good book, and all of us like to have a few spiritual books around us. But we are discovering that a large quantity of books published these days are thoroughly unsound and altogether un-Pentecostal. Before we stock any book at the Gospel Publishing House we first send to the publisher for a copy

and read it through, and we thus safeguard our Evangel family from much unsound literature of the day, for we positively refuse to stock any literature that does not have the ring of the good old gospel. In purchasing any books advertised in this issue of the paper, our readers can know that they are being protected from the so-called religious literature that the devil, as an angel of light, is the main agent in producing. So we also do good to our readers in furnishing them Bibles and other good books.

Preserve this copy of the Evangel.

Don't throw away this copy of the Evangel. It will be useful to you in purchasing Christmas presents. Preserve it as our Winter Catalogue for you. Order early. Some book and Bible houses are very much behind with their orders, and we have not received from them our orders given early in the summer. We heard a commercial man remark, "It is the greatest task in the world to get merchandise to sell these days," and this is in a great measure true of the Bible and book business. We endeavor to carry a stock that will supply the needs of all the Evangel family, but there are times when we run out of books and it takes time to replenish our stocks. To save disappointment, send in your order for books for Christmas now.

Scripture Text Calendars.

We would like an agent in every assembly to sell our Scripture Text Calendars. They sell at 30 cents per copy, but a hundred copies will be sent for \$17.00 postpaid. This means a profit of \$13.00 if the calendars are sold separately. Many like to devote this profit to either their local assembly or to foreign missionary work. The Calendar is one of great beauty this year, every picture being lithographed in four colors, and is one that will please everybody. One man sold by retail 5,000 of these calendars in a season. They are better than ever. Now is the time to buy and sell to your neighbors before they buy from some one else. Order at once, and get busy, and you will reap a reward.

(ECHOES OF THE COUNCIL)

We have no other idea than to think scripturally, to talk scripturally, and to live scripturally.—D. W. Kerr.

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The General Council used to be a battle ground, but praise God, it is now what it ought to be, a Council.—Jacob Miller.

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When the spies went into Canaan and returned, there was a majority and a minority report from that committee. The majority carried their point, but the minority put up a strong protest. By the grace of God I don't mean to be a member of that majority grasshopper committee, but I mean to stand for God with the minority.—D. W. Kerr.

I'm glad I'm a Pentecostal preacher. I would rather be a Pentecostal preacher than a Methodist bishop.—J. Narver Gortner.

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The calling of the General Council and of the whole Pentecostal movement is distinctly missionary. And Jesus Christ, the Great Missionary, is not ashamed to call us brethren. We may seem eccentric to some folks, and they may look down on us and drop us off their visiting lists; but we are getting pretty decent in the eyes of Jesus anyway.—D. W. Kerr.

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A dear old sister lay dying, and those who were attending to her heard her say, "Bring!" Thinking that she wanted some water they brought her a glassful, but that was not what she desired, and she continued to say, "Bring!" They brought her some food, but she did not want the food. They brought her friends, they brought her flowers and many other things, but none of these proved to be what she wanted, and she kept on saying, "Bring!" At last in her dying moments, with the glory of God spreading over her countenance, she said, "Bring forth the royal diadem and crown Him Lord of all!"—J. Narver Gortner.

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There were two little boys in a village in India who saw one of our missionaries riding on a bicycle. All the people gathered round, for they had never seen such a thing as a bicycle before. They questioned, "What has he brought?" Then they came to a conclusion. "It must be the devil!" It had real horns, and a bell; and so they came to the conclusion that the missionary had come to their village riding on the devil. As he preached the gospel they listened intently, especially when he talked about the living God; a God that was a reality, a God who really heard and answered prayer. Those boys thought it was wonderful for the missionary to talk about a real, living God. One of them said, "I'm going over to our god and stay with him all night, and see if he will hear me." All night long he was crying to his god, "Ram! Ram! Ram!" but there was no response. He reported to his friend that there was not anything doing, but said he would give him another chance, but added, "Tonight, if he does not hear, I'll knock his head off." There was a cry all over the village the next day, "Who knocked off the head of our god?" After a few months, in which the matter had been going over and over in his mind, the youth declared, "I'm going to find the white Sahib who rode the devil." He set off and came right to our mission, and the first one he met was the very same missionary who had taught them about the real, living God. The boy asked if he could find Him, and the missionary replied, "You can find Him right now." He did, and today he is one of the best native preachers we have.—Sara Coxie.

Questions and Answers

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

765. Is it wrong to say you have no interest in the world, as long as you have loved ones you want to see saved?

All saved persons should earnestly desire and pray for the salvation of sinners, all the more so their own children. But this desire is not worldly. Moreover we should not carry as a burden on ourselves the matter of our children's salvation. Many parents are terribly burdened and are trying eagerly in their own strength to save their children. Such fleshly efforts will only burden you to death and even stand in the way of the salvation of your children. While it is our duty to pray, we should not trust in our own efforts. Take your hand of anxiety off, commit the children to God, turn the burden of it over to Him, and really trust Him to convict them, control them and save them. Do not worry over your children, run your head off after them and for them, don't yield to their wishes in anything that is wrong, falsely calling such love, and trusting in such compromises to bring them to God. It is God you need to obey, not your children, if you expect God to hear your prayers for them. Love them, pray for them, but commit them to God and obey Him. All will come out well.

766. Is the supper mentioned in John 13:4 the same as the supper spoken of in 12:2?

Some hold quite strongly that it is, and affirm they can prove to any one that the foot-washing was not in connection with the passover or the Lord's supper, but at the supper in Bethany six days before the passover as mentioned in John 12:1-2. The first verse of 13:1, which seems to imply the event of the foot-washing was "before the passover," is used to back up this view.

But as you read on in chapter 13 you find the warning by Jesus that one of them should betray Him and the giving of the sop at supper to Judas (13:21-26) which we know from other scriptures occurred the night of the passover. See Matt. 26:17-25; Mk. 14:12-20. Hence most Bible scholars believe 13:2 and 4 refer to the Lord's supper or to the passover supper on the night of His betrayal. I see room for argument and difference of opinion, but I believe this supper occurred on the night of Christ's betrayal and arrest, and that he washed the disciples' feet the same night. In verse 13:2 the phrase, "supper being ended," would be more correctly rendered from the Greek as "while supper was going on." It is possible that the foot-washing occurred during or in connection with the passover supper. If "supper" in 13:2 and 4 mean the passover, this would be the case. But if they refer to the Lord's supper, then it would occur in connection with this.

767. Is it right for the pastor to administer the sacrament in the church house?

I think so. If it were a common meal, it might not be right; but as it is a sacred ordinance it seems befitting to do so. It is true Jesus had it with His disciples only and in an upper room after the family style of the passover. The foot-washing, when had in connection with the supper, it seems to me, would come more appropriately in the family atmosphere. But the place is not a matter for contention. It is non-essential.

768. Is general rebaptizing, contrary to Heb. 6:1-6, a revival?

General re-baptizing is unscriptural and does not constitute a revival. To "revive" is to bring back to life or to give new life. Nothing can be properly called a "revival" which does not bring life to dead souls. If a person is once saved and has a creditable Christian baptism, it is wholly contrary to scripture to rebaptize him. The only ground on which one can be scripturally rebaptized is that the person was unsaved when first dipped and that such dipping did not constitute scriptural Christian baptism.

In Acts 19 we have the only case of rebaptizing in the New Testament. John's baptism authorized, as Jesus taught, from heaven, was as good as gold until Jesus issued the new order as in Mt. 28:19. After this new order, which cancelled the old order under John, it was contrary to the command of the Son of God to continue John's baptism which was simply unto repentance and not associated with the name of Jesus or of the Father or the Holy Ghost.

769. Do you believe a man has salvation who has been baptized with the Holy Ghost, speaking in other tongues, but who has never been baptized in water and preaches in demonstration of the Spirit and power the necessity for only one baptism, that John's baptism is to decrease and Christ's increase, that Christ has blotted out the hand writing of ordinances, nailing it to the cross, and says he is not sent to baptize, but to preach the gospel?

Anybody baptized and filled with God's Holy Spirit is most certainly saved, unless he has apostasized since. But he is ignorantly disobeying Christ if he honestly believes and preaches as above, and he is very poorly informed in the scriptures, not knowing how to rightly divide the word of truth. Such a person might testify to what God has done for him in regenerating him and then baptizing him with the Holy Ghost, but he should not preach on water baptism since he does not understand the subject, and only preaches his own errors when he does so.

The ordinances which Christ did away with by nailing them to the cross were those of the Old Testament, not those of the New. Christ did this at the time He Himself was nailed to the cross, and it ought to be clear to anybody that

what Christ Himself commanded after His death on the cross and after His resurrection was not done away with by His previous death. Then they were ordinances that were "against us." Baptism in water which the Lord Jesus commanded is not against us, but for us, for our good and benefit.

Now after His resurrection Christ commanded His apostles and followers to baptize (Mt. 28:19). This must be water baptism, for it could not refer to baptism with the Holy Ghost for two reasons: First, because Christ only can baptize with the Spirit, and second because He never told anybody to baptize with the Holy Ghost. That water baptism was different from and in addition to the baptism with the Spirit is clearly shown from the case of Cornelius who after he had received the Holy Ghost was positively commanded to be baptized in water (Acts 10:44-48). If Christ had done away with water baptism at the cross, why did Peter, years after, in the name of his Lord, here demand it? These modern theorists are squarely against the command of Christ, the teachings and practices of the apostles, when they teach against Christian baptism in water. None of us are contending for John's baptism, which was simply unto repentance and only preparatory to the coming of the Lord Jesus. Of course it is done away. John never baptized with the formula Jesus gave; and Jesus never commanded baptism into the name of the Father and of the Son and of the Holy Ghost until after He was raised from the dead and had received all power in heaven and on earth (Mt. 28:18). Even Paul who said he was not sent especially to baptize nevertheless practiced water baptism (1 Cor. 1:14-16; Acts 9:1-6), and though he did not personally baptize very many, yet he had his converts all baptized (Acts 18:8), even the very ones to whom he later wrote he was glad he had not personally baptized them (1 Cor. 1:14-17). So the person inquired about should cease his errors, and fall in line with Christ and the apostles.

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What Is The Evidence Of The Baptism Of The Holy Ghost?

By Aimee Semple McPherson

Jesus said, "If ye love Me, keep My commandments." And among the last recorded commandments of the Lord were: "Receive ye the Holy Ghost." "And behold I send the promise of My Father upon you; tarry in the city of Jerusalem, until ye are endued with power from on high." "Ye shall receive power, after that the Holy Ghost is come upon you."

Seeing that Jesus expressly commanded us to receive the Holy Ghost and made the keeping of His commands a test of our love for Himself, 'tis very important that we know whether we have received this gift or not. Is there then any evidence whereby it is possible to know beyond the shadow of a doubt, the day and hour when the Holy Spirit takes up His abode?

Ask the question of those who lived in Bible days, and the Word of God answers—"Yes, a wonderful, supernatural sign attended His incoming—a wonderful evidence was given."

Ask the question of the world today—"Is there an evidence whereby we may know for a surety when the Comforter has come in?" And though millions may look vague, and be in doubt, many thousands of voices would cry—

"Yes! Yes! The same wondrous, supernatural Bible evidence accompanies the Baptism of the Holy Spirit today, as in the days of the Apostles. Hallelujah! We know there is an evidence, for we have received it, "as they did in the beginning."

WHAT IS THE EVIDENCE?

Is it peace? Is it joy? Is it mountain-top blessings? Is it power to overcome? power to pray? Power to preach? Power to heal the sick in Jesus' name? Is it a vision? Is it hearing a rushing wind, or seeing tongues of fire? Is it receiving one of the gifts of the Spirit? Just what is the Bible evidence by which we may know the moment when we have become the temple of the Holy Spirit, and He has taken up His abode within?

Is It Peace?

No, 'tis more than peace. We have peace through believing. Peace through the knowledge of sins forgiven and burdens rolled away. Being born into the family and brought under the reign of God's dear Son, (who is the Prince of Peace) His peace is given unto us. Peace is an evidence of salvation, and must be had ere one is a candidate for the Holy Ghost.

Is It Joy or Mountain-Top Blessings?

No, though the Spirit brings deeper, truer joy and blessing than ever we knew before, that is not the evidence of the baptism; for we had joy before—joy of sins forgiven. With joy did we draw from the wells of Salvation. Peter, and James and John were on the mountain of blessing and revelation in

greater, fuller sense than we have ever known, yet how foolish they would have been to give such experience as an excuse for refusing to tarry for,—and receive the Holy Ghost.

Were joy, and peace, and blessing the only evidence, one would have need of a scriptural thermometer whereby we might know just when we have received the proper degree of said peace, and blessing. This you realize is not only unscriptural, but absurd and impossible. Jesus gives peace and blessing. Let us not confuse His office work to the new born-again soul with that of the incoming Spirit.

Is It Power to Overcome?

No, we overcome by the blood of the Lamb and by the word of our testimony.

Is It Power to Pray?

You will have greater power in your prayer and intercessory life than ever before, when the Spirit comes in. But, that is not the evidence of the baptism. Jesus teaches His followers to pray, and were we not able to pray till we had received the Holy Spirit, we would never receive the baptism; for we must first cry, "Lord be merciful to me a sinner," and every step of our life leading up, and preparatory to the incoming of the Spirit, must be paved with prayer. Were this the evidence we would need a measuring rod in order to know just how much power we must have in prayer ere we have the baptism—a very dubious, illogical evidence.

Is It Power to Preach? Power to Heal the Sick?

No, before His death, and before the Spirit was yet given, Jesus sent His disciples forth saying, "As ye go preach, cleanse the leper, heal the sick." This they did, and this Elisha did years before. But the curtain had not yet rolled up on the dispensation of the Holy Spirit, and this is not the evidence of the baptism.

Is It a Conscious Walk With God?

No, the obedient believer has that from the moment he put his hand and life into that of the Saviour.

Is It an Anointing of the Spirit Which Causes One to See Visions, Shout, Leap for Joy, or Shake Under the Power?

No, thank God, it is more than an anointing that rests for a certain period and lifts again—more than a passing vision—more than a shout or leap of joy—more than a shaking, such as the Methodists and Quakers used to have; such as Daniel (and others) had when he declared, "I did exceedingly shake and tremble." Samson went out and shook himself. That would be a poor evidence, and easy to imitate.

Is It Hearing a Rushing Wind or Seeing Tongues of Fire?

No, for out of the four times in the Bible where the believers were filled, a only once was the coming of the Spirit

attended with the sound of a rushing wind and tongues of flame. That was on the day of Pentecost—the opening of the dispensation—when He audibly and visibly descended from God out of heaven.

Is It Receiving One of the Gifts of the Spirit? If so, What Gift? Is It Prophecy?

No. There is only one case on record of those who received the Holy Spirit prophesying, and that was in Acts 19:6. Here prophecy was a gift added to the baptism, but was not the evidence.

Is It Healing and Miracles?

No. Healing and miracles is not mentioned in any of the four references describing the way in which believers receive the Spirit. Yet the gift of healing and miracles are among the gifts of the Spirit; many, like the disciples of old, have been marvelously used in healing before receiving the baptism.

Is It the "Gift" of Tongues?

No. Paul says: "Do all speak with tongues? Do all interpret," etc.? He is referring here to the "gift" of tongues, which he has just mentioned while enumerating the gifts in the 12th chapter of 1 Cor. and not to the "speaking in tongues as the Spirit gives utterance," as all of the hundred and twenty, and all of the believers at Ephesus and Caesarea experienced.

Then what is the Bible evidence of the Holy Ghost? In order to answer intelligently and scripturally, let us forget what man has said, forget our own theories, turn to the Word of God and see.

WHAT IT IS.

Let us see how they of Bible times received. How they knew when they had received, and what evidence they had.

Acts 2:4 declares; "They were all filled with the Holy Ghost and began to speak in other tongues as the Spirit gave them utterance."

Here the curtain rolls up on the new Holy Ghost dispensation, or Church Age. We have an account of the wonderful baptism of the hundred and twenty, and are told what evidence accompanied their infilling of the Spirit. "Filled with the Holy Ghost, and began to SPEAK WITH OTHER TONGUES as the Spirit gave them utterance."

Notice the first thing that happened after the Spirit came in, the first evidence He gave of His indwelling was to speak through their lips, (giving utterance Himself), in other tongues—languages they had never learned. (See Acts 2:7).

Now, though you may search the scriptures from Genesis 1 to Acts 1, you will never find an instance where the Spirit spoke through a human being in tongues up to this time. It had been prophesied by Isaiah:

"With stammering lips, and other tongues, will I speak unto this people." Isa. 28:11.

Jesus said: "These signs shall follow . . . They shall speak with new tongues."

But never before had these prophecies been fulfilled. It is doubtful whether any one really knew what they meant, yet the moment the hundred and twenty received the Holy Spirit, that moment did they begin to speak with tongues.

Is it not significant that not only did the company at Jerusalem (on the day of Pentecost), but also the believers at Ephesus and Caesarea speak with tongues the moment that they were filled with the Holy Ghost? See Acts 10:46 and 19:6.

Some thoughtlessly declare that the speaking with tongues was only a sign which came on the day of Pentecost to draw attention to the opening of the new dispensation; or to preach to foreigners on that day who could not otherwise understand the preaching of the Word. A moment's thought, however, will convince you that neither of these statements are true, nor will hold against the weight of later events in Acts 10 and 19.

To those who say the outward sign of speaking in tongues was only for the day of Pentecost, and was never to follow again, I would like to ask a question: Suppose I say, "Well, Jesus was visibly baptized with water at the beginning of His ministry, and this ordinance need never be observed again. Would you not reply, 'You are mistaken; we have on record where many more were baptized all through the scriptures.' (Water baptism, "you declare," is an outward sign of an inward work.) Well, we too have Bible proof that many more were baptized with the Holy Spirit years after that first day of Pentecost, and that the speaking in tongues, which is also "an outward sign of the inward work," accompanied His incoming. As for its being merely a means of reaching foreigners, read Acts 10 and 19, and you will find there were no foreigners there to reach. Besides outside of the day of Pentecost, we never had another record of the Spirit's utterance in tongues being used to preach to foreigners. Paul declares, "He that speaketh in an unknown tongue, speaketh not unto men, but unto God." 1 Cor. 14:2.

The supposition that the wonderful sign of speaking with tongues was discarded by God, and died away almost as soon as born, is unscriptural, and has no foundation in God's word. Though many have thought that God soon changed His method of baptizing believers with the Spirit, and upon reconsideration decided that the speaking with tongues was unnecessary, the Word teaches exactly to the contrary. And we ourselves add our testimony to the fact, that even to this day He who said, "I am the Lord, I change not, in Me is no shadow of turning," still baptizes in the old-fashioned way, and all who receive the gift of the Spirit as on the day of Pentecost, still speak with other tongues.

In Acts 8:18 we have every reason to believe that the people of Samaria spake with tongues when filled with the Spirit, and that this is what shrewd Simon the sorcerer saw; for eight years after Pentecost in Acts 10:46, we read that—

"While Peter yet spake these words the Holy Ghost fell upon all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues and magnify God."

Had there been any doubt as to this being the accepted Bible evidence during the past eight years since Pentecost, would these prejudiced Jews of the circumcision have credited the fact that the Gentiles (whom they had regarded as dogs) had received the Holy Spirit? Yet the Bible gives "the speaking with tongues" as the sole reason for their knowledge that the Spirit had been received.

Later, in Acts 11:15-18, when Peter is called to task before his brethren in Jerusalem for going in unto, and preaching unto the Gentiles, we find that the moment he explained saying, "The Holy Ghost fell on them as on us at the beginning," his hearers "held their peace and glorified God." Nothing more could be said; for the house of Cornelius had had the Bible evidence of the Bible baptism—"they spake with tongues." All had to say with Peter, "Who am I that I can withstand God?"

Evidently there was not a question in the minds of these people (who had been in Holy Ghost revival meetings for eight years) that the speaking with tongues was conclusive evidence that the Gentiles had been baptized with the Holy Ghost and fire. Notice also, that there were no foreigners in Cornelius' household to be convinced—no logical explanation for these other tongues, except that they were a necessary appendage to the baptism, and went with it like a stamp on a letter.

In Acts 19:2-6 we find the Apostle Paul who was not only saved and baptized with the Spirit, speaking with tongues (1 Cor. 14:18) but also out preaching the message of Pentecost and laying hands on the hungry Ephesians that they too might receive the gift. Here is the record:

"And when Paul had laid his hands upon them, the Holy Ghost came upon them, and they spake with tongues and prophesied."

Here again, years after Pentecost, in a place where there were no foreigners to need a miracle of languages performed in order to reach them, and no human explanation for it outside of its connection with the baptism, the miraculous sign of speaking with tongues attended the incoming of the Spirit.

In none of these references is the "gift" of tongues mentioned, but the "Speaking as the Spirit gave utterance." This is entirely different, and all who receive the Holy Ghost received the sign of the seal and spoke in tongues.

All through the ages of backslidden apostasy, when men have had a form of Godliness and denied the power thereof, there have been a few who have had this experience. Today the numbers are augmented to many thousands. We live in the days of which the prophet Joel spake, saying:

"And it shall come to pass in the last days, said God, I will pour out my Spirit upon all flesh."

Yes, thousands are receiving the baptism with the Spirit, and all who receive Him today speak with other tongues, just as did the early believers in Bible days. All who are receiving have a definite knowledge of the day, place, and hour when He came in to abide and can put their finger upon chapter and verse of the open Bible and say:

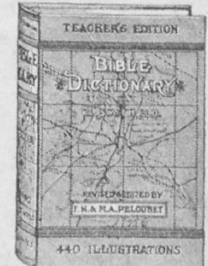
"There, I received just like Peter and James and John; just like Mary and Martha; just like the people of Ephesus and Caesarea."

Brother, sister, you cannot afford to do without this gift of the Holy Spirit. He is waiting to flood your heart with glory, and fill your lamp with oil. Let Him come in to fill, prepare, and adorn you to meet your Lord and Saviour Jesus Christ; for He is coming soon.

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The Jewish Sabbath Abolished

By D. M. Canright

(The author of this article kept the Jewish Sabbath for twenty-eight years, till he became satisfied it was abolished. Here is an epitome of what convinced him.)

If Adam, or the Patriarchs before Moses, kept the Sabbath, it is not so stated in the Bible. Whether a Sabbath had been kept before or not, it is evident that a new day was given to the Jews at the exodus. The Sabbath is first mentioned in Ex. 16:23, over twenty-five hundred years after creation. God then made known the Sabbath, and gave it to the Jews only. Proof: "Thou camest down also upon Mount Sinai, * * * and madest known unto them thy Holy Sabbath." Neh. 9:13, 14. "I gave them my Sabbaths, to be a sign between me and them." Ezek. 20:12. The Sabbath, then, was given to the Jews only. Hence it is properly called the Jewish Sabbath. It was a sign between God and Israel. Hence it could not have been for others. Their deliverance from Egypt was commemorated by the Sabbath. Proof: "Remember that thou wast a servant in the land of Egypt, * * * therefore the Lord thy God commandeth thee to keep the Sabbath." Deut. 5:15.

I. The requirements concerning the Sabbath show that it was not meant for all the world:

1. It must be kept from sunset to sunset. Lev. 23:32. But in the extreme North there are months together when the sun is not seen. It is all night. There they cannot obey this law. When they go around the earth they cannot do it, for they have to add or drop a day.

2. Gentiles dwelling among them must keep it. Ex. 20:10. But Sabbatarians cannot now obey this law and compel Gentiles to keep the Sabbath.

3. No fire must be built on the Sabbath. Ex. 35:3. Sabbatarians break this law every Sabbath. They would freeze to death if they did not.

4. They must neither bake nor boil on the Sabbath. Ex. 16:23. Sabbatarians do both, so break the Sabbath.

5. Sabbath-breakers must be stoned. Ex. 31:15. They cannot do this now. This shows that the Sabbath was not designed for all the world.

II. The Sabbath, with all Jewish holy days, was to be abolished.

"I will also cause all her mirth to cease, her feast days, her new moons, and her Sabbaths." Hosea 2:11. Plain enough. Paul says the Sabbath, with all these days, was abolished at the cross. Col. 2:14. "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days." Col. 2:16. Plain enough, if men care to see. Paul warned the Galatians against keeping any of the holy days of the old law. "Ye observe days, and months, and times and years. I am afraid of you. * * * Tell me, ye that desire to be under the law," etc. Gal. 4:10, 11, 21. This includes the Sabbath, with all Jewish holy seasons

of the law. Again: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." Rom. 14:5. "Every day" must include the Sabbath. No Sabbatarian would use language like this. Plainly Paul's idea was that the Sabbath was abolished.

That Col. 2:16 includes the weekly Sabbaths is proved by these facts:

1. Time and again in the Old Testament the weekly Sabbath is associated with new moons, feast days, meats, etc., just as Paul here gives it. See Lev. 23: Num. 28; 1 Chron. 23:30, 31; 2 Chron. 2:4; 8:13, 31:3; Neh. 10:33; Ezek. 45:17; 46:1-11; Hosea 2:11, and Col. 2:16.

2. If Paul had meant to name the weekly Sabbaths, he must have used just the words he did, "Sabbath days," for that is the only term that is ever used for the weekly Sabbaths. See the following, where exactly the same term means the weekly Sabbath: Ex. 31:13, "My Sabbaths;" Lev. 19:8; 23:38, "The Sabbaths of the Lord;" Isa. 56:4; Ezek. 20:12, 13; Luke 4:31, "The Sabbath days;" Luke 6:9; Acts 17:2, and Col. 2:16.

3. In the Greek precisely the same word and form of word, *sabbaton*, is repeatedly applied to the weekly Sabbath. See Matt. 28:1; Luke 4:16, etc.

4. The word Sabbath occurs sixty times in the New Testament. In fifty-nine times out of the sixty, it is freely admitted by all Sabbatarians that the weekly Sabbath is meant; but in the sixtieth case, where exactly the same word is used both in Greek and English, they say it must mean some other day.

5. "Feast days and new moons" include all the other holy days of the Jews; hence, "The Sabbath day" must mean the weekly Sabbaths.

6. In the original Greek the word *sabbaton* here used by Paul is never applied to the annual Sabbaths, except to just one, Lev. 23:32, which would not be "Sabbath days," plural.

The Sabbath was a shadow or type of Christ. So Paul directly says: "The Sabbath days; which are shadows of things to come, but the body is of Christ." Col. 2:16, 17. Then it must have ended at the cross. See also Heb. 4:1-9.

III. We do not keep the Seventh-Day under the Gospel, because we are under a "new covenant."

Heb. 8:6-13, "a new and living way," Heb. 10:20, and "are not under the law." Rom. 6:14. Nothing is binding on us Gentile Christians merely because it was once commanded in the Old Testament. There God commanded them to offer sacrifices, circumcise their sons, keep the Passover, the new moons, the Pentecost, etc. We do none of these now. Why not? Because not required in the New Testament. So the Sabbath being commanded in the Old Testament is no proof that we must also keep it

under the New. Turning to the New Testament, we find no command to keep the seventh day. Jesus never said, Keep it. Paul never said so, nor did James or John or any apostle. There is no blessing promised for observing it, no penalty for breaking it. There is a total silence as to any requirement concerning it for Christians. The duty enjoined in each of the other ten commandments is plainly commanded in the New Testament. Thus: First commandment, Acts 14:15; second, 1 John 5:21; third, James 5:12; fifth, Eph. 6:1; sixth, seventh, eighth, ninth and tenth, Rom. 13:9. But where is the seventh day enjoined? Nowhere in the Gospel. The omission cannot be accidental, but designed. Why is this, if the old Sabbath is still binding?

Jesus kept the Passover, Pentecost, new moons, and all Jewish days as well as the Sabbath, so no argument can be drawn from His observing it. Jesus said that man was superior to the Sabbath and that he was Lord of it. Mark 2:27, 28. After the resurrection, there is not recorded a single meeting of Christians on the seventh day, except as they met with Jews in Jewish worship. Here are all the cases where the Sabbath is mentioned: Acts 13:14, 27, 42-45; 15:21; 16:13; 17:2; 18:4; Col. 2:16. When Christians met by themselves, it was not on the Sabbath, but on the first day of the week. Acts 20:7. Every time Paul went to meeting on the Sabbath, it was to preach to the Jews. So he circumcised Timothy on account of the Jews. Acts 16:3. Those who still held to the Sabbath were to be treated as weak brethren. Rom. 14:1-5.

The law, of which the Sabbath was a part, was fulfilled at the cross. Thus the keeping of the law was decided to be "a yoke upon the necks of the disciples," Acts 15:10; "Ye are not under the law," Rom. 6:14; "Ye also are become dead to the law," Rom. 7:4; "We are delivered from the law," verse 6; "Christ is the end of the law," Rom. 10:4; "The ministration of death written and engraven on stone * * * is done away," 2 Cor. 3:7-11; "The law was our schoolmaster to bring us to Christ. * * * We are no longer under a schoolmaster," Gal. 3:24, 25; the law was nailed to the cross," Col. 2:14-16; "there is made of necessity a change also of the law," Heb. 7:12; "The law made nothing perfect," verse 19; "The law was a shadow of good things to come," Heb. 10:1. So the law does not bind the seventh day upon us.

(Continued on Page Eighteen)

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THE UPLIFTED CHRIST.

"And I, if I be lifted up from the earth, will draw all men unto Me." These were the words of Jesus Himself.

And He was lifted up—by wicked hands, by the cruel soldiers. The cross was first laid flat, then raised to a slanting position, and then on up until it was vertical. A cross, pointing to heaven, its foot in the earth, linking heaven to earth and earth to heaven! And the cross-pieces, stretched out, embracing the whole world!

"And I, if I be lifted up from the earth, will draw all men unto Me." He draws to heaven. He was lifted up that He might lift you up. "That where I am, there ye may be also." (John 14:3).

Christ was lifted up by cruel hands. He can now be lifted up by loving hands. In a hostile community you may have this privilege. He says, "And I, if I be lifted up from the earth, will draw." It is as much as if He says, "You do the lifting, and I will do the drawing, and I will draw all classes of men,—the thief, the penitent man, the murderer, the Joseph of Arimathea and the devout women." He drew all classes at His death, and He draws all classes now.

(The Magnet has never lost its power. That Magnet defies the laws of gravitation. It counteracts the downward pull of hell.)

David knew this and said, "He brought me up also out of an horrible pit, out of the miry clay." It is difficult to draw out from clay, the suction is so great. But the Psalmist testified, "He drew me out, and set my feet upon a rock, and established my goings, and He hath put a new song in my mouth, even praise unto our God." The groans from the pit supplanted by songs on the Rock!

"And I, if I be lifted up from the earth, will draw all men unto Me." Where from? From the haunts of debauchery, from the gambling dens, from the race courses, from the dance halls, from hospitals, from asylums, from palaces, from hovels, from wigwams; all men from all places. Where to? To "My Father's house," to the many mansions. There is a mansion for every hovel and for every den of iniquity. The magnetic power of Jesus Christ can draw men from dens of vice and fit them for mansions of glory.

The Master says, "I have chosen you,

and ordained you, that ye should go and bring forth fruit." "Feed my sheep." "Other sheep I have, which are not of this fold: them also I must bring." "I will draw." And He draws through His people. Andrew first findeth his own brother Simon, and he brought him to Jesus. He draws through His people, through His Word, and through His Spirit.

The colossal blunder of hell was to lift Him up on the cross. That was the vantage ground, that was the mound of victory over hell and all the forces therein.

"And I, if I be lifted up from the earth will draw all men unto Me." How could He do this? Because His Father Himself was drawing through Him. "No man can come to Me, except the Father, which hath sent Me, draw him. "My Father worketh hitherto, and I work." The Father is drawing, and the Holy Spirit is also wooing. The Trinity at work for the salvation of man in His three-fold nature!

Oh the privilege of being associated with the lifted-up One. Angels desire not only to enquire into this, but to be partakers also. But they can only minister to those who do the preaching, and to those who are the heirs of salvation; they can go only so far as they are permitted. It is the privilege of the blood-bought ones to preach about what they have experienced. The one who has tasted can recommend this salvation and say to others, "Oh, taste and see that the Lord is good." Recommend Him who was crucified.

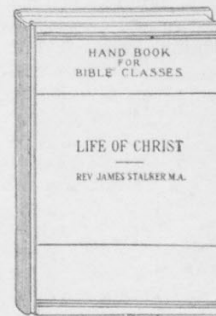
God wants helpers these days. "And I wondered that there was no intercessor!" "Who will go for us?" Where are the reapers? "Could ye not watch with Me one hour?" God wants helpers; He wants help; and He asks you to pray for help. Pray for the thrusting forth of laborers into His harvest. The time is short, the harvest is nearly ripe. Eleventh hour workers are needed for eleventh hour emergency, a mighty train of workers for a mighty work in a mighty harvest. Amen.

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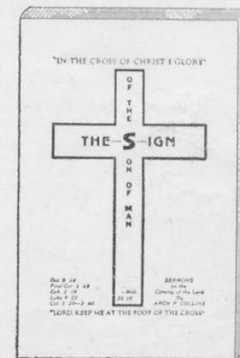
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(A Few More Wisps of Wheat)

By Sarah Haggard Payne

I am sending you a bundle of fresh wisps gleaned on my way to Lewiston, Idaho, and since coming here. I left Los Angeles June 26th and found my first wisp on the train through peculiar circumstances. The dining car waiter brought me my breakfast, two eggs, two slices of toast and two small cups of coffee, and charged me a dollar. I said to him: "Are you a Christian?" He replied, "No, Madam; why do you ask?" I said, "A Christian would not charge me such a price for my breakfast." He looked confused, tried to blame the railroad company, but I checked him, saying, "Be truthful, now." He had to admit he had over-charged me for a tip.

I went without my dinner, and he later came to ask me if I would have supper, and said that as I was a Christian he would do better. But the dear Lord provided my supper through a lady passenger and he took notice of it. I pray that God will find him. I was preaching Christ and His love all through the car.

Our sleeping car porter became interested to know more about my Christ. And, behold, the second morning he gave his heart to God. Pray to God that he may prove faithful.

At Oakland I went down to the Red Cross Canteen and sang, "I fell in love with the Nazarene," and "Sharon's Rose," and I believe I gleaned another wisp there, a fine singer. He came to me when I had finished singing, and said he would give up his foolish, gay songs, and give his voice to Jesus. Pray that he may.

Then I preached all round the depot and God started a fire, and when I left it was at white heat for Jesus. There were a lot of soldier boys waiting for their trains. They enjoyed the singing and treated me to ice cream. The dear soldier boy holding the cone said, "Lady, please hurry up with your singing, this is melting on me, and its cold."

En route to Portland, I gleaned a tall soldier boy, bound for Siberia for five years service, after having just finished a five-year term for his country. He promised to write me on his arrival. I will send him a Bible. Please pray for him that God may bring him into the fullness of salvation.

I talked to many young soldier boys. A number looked quite serious, and promised to read their Bibles. I want the readers of the Evangel to pray for them each Thursday. I like to give every Thursday to prayer. I call it my "Ishi Day." There is wonderful power in prayer.

Our trip along the Sacramento river canyon was wonderful. For a way the water would be so smooth, so beautiful, that it made me think of the River of Life. Then it would tumble through a narrow gorge, passing over great rocks, and it would sparkle and glisten, and be all tinted with many colors. I told those near me that it was a type of our lives.

The rough places in our lives made us shine and sparkle for Jesus; that is, if we rejoice in our trials and persecutions for Jesus' sake, and this brings us joy uncontrollable, and full of glory; while the smooth water represents the peace that passeth understanding.

Many lovely waterfalls, large and small, flowed into the river, and I thought of the heathen coming in from all sides to join us in our journey to heaven and God. The most beautiful waterfalls were at Shasta Springs. Here everybody tumbles out to get a drink of mineral water, gushing down the mountain side.

Coming up the valley, Mount Shasta kept in view, rearing its proud head to an altitude of 14,444 feet; but the close view from the train cannot be described in words, it's so grand. The snow, dazzling in the bright sunshine, so pure and white, made me think of Jesus' blood, and how pure it made my heart. I had to tell my travelling companions about it. I tried to tell them how Jesus cleanses us with His blood, seals us with His Spirit, and settles us as firm as those great mountains.

My first appearing, after arriving at Lewiston, was at the mission; and there I found my first wisp, a young woman. She has had a remarkable experience. She fell as slain at a meeting I held a few evenings after, and demonstrated with her hands the very things I was teaching in Ezekiel 10:10. She also has a call to the Islands of the Sea as a missionary.

My next wisp was a brother of the lady I have been with most of the time I have been in Idaho. He was a hard one to catch, but in Jesus' name I threw out my line and caught him; and he is the strongest wisp I have ever caught. Here is one of his remarks, "What ground I gain I will hold." He will never go back. Oh this gleaned wisps for Jesus, how I do enjoy the work! Oh, let us all be wisp gleaners. Our Husbandman will repay a hundred fold to His gleaners.

My next wisp was a dear Norwegian girl. She turned her eyes, so large and blue, up to God with such a perfect admiration for her Lord. She is now seeking for her baptism. Pray she may receive. I am bating my line for another fish, but the folks here do not believe I can catch this one, but God can catch anyone. Hallelujah!

I must tell you about my trip to the Indian Agency. I sang for over seventy-five students. The Catholic teachers turned their students over to us, and Catholic and Protestant children's voices blended in the singing of "I Fell in Love With the Nazarene." They learned the chorus in a very little while. They liked the song, "Keep Step, My Brother," and begged me to sing it again and I did. I shook hands with nearly every boy and girl as they filed out of the great auditorium, and prayed God's blessing upon them.

I found another wisp at the depot, a young girl who heard me sing at the Presbyterian church there. I found she was motherless, and she asked me to be her friend, and I promised.

I am writing this way to encourage many who miss working for Jesus, because no great work comes their way. They slight the little things, and miss their reward. A wisp-gatherer must put up with the leavings that the great reapers leave in their haste. Boaz rewarded Ruth for gathering wisps. Jesus will reward His Ruths for gathering wisps also. Pray for all these new wisps.

Some great writers will probably think these "wisp" articles of light character, but there are two things that make them light. I fill them with prayer and love, and that lightens them so that they reach the hearts of sufferers and the Throne of God, and they come back with great blessing to the hungry and starving children of God. I bid you all a loving farewell. Will be back by and by.—Ruth, the Gleaner.

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THE SOON-COMING OF CHRIST.

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

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

"He that shall come will come, and not tarry." That is the Word of God. Man's word is just the opposite. "Where is the promise of His coming?" they say. "We cannot see it in the world, all things continue as they were." They look at the world and not at the Word.

Yet the Word confirms part of what they say. "All things continue as they were." Jesus says they will continue as they were. As it was in the days of Noah and Lot, so shall it be in the days of the coming of the Son of man. They were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, "and knew not until the flood came, and took them all away; so shall the coming of the Son of man be."

The worldly man looks at the world, the Christian looks at what Jesus says. The worldly man looks through the wrong end of the telescope, but the Christian takes the telescope, cleans the glass, looks through it the right way, and things that are afar off are brought nigh. He says, "Now is our salvation nearer than when we believed."

"For yet a little while, and He that shall come will come, and will not tarry." "It shall surely come, it will not tarry" (Hab. 2:3). A little while! Surely come! The Lord give patience. You have heard of the patience of Job. That was for temporal blessings. How much more will He give His children patience for spiritual blessings? You have need of patience as you wait for His Son, "whom the heavens must receive until the times of the restitution of all things." The heavens are receiving and retaining Him until His retinue is complete.

No wonder that they cry out, "Who is this King of Glory?" Why open the gates so wide? Because the Head is returning with His body. Oh, how vast that body! All the saints of all the ages, of all lands, of all nations, of every tribe! The ranks of heaven augmented! Hell has enlarged itself. Heaven enlarges and excels herself as the King of Glory enters triumphant, the mighty Conqueror, leading the prophets, the patriarchs, the martyrs, the apostles,—a godly company, a multitude which no man can number! It is the day of

His espousal, the day of the gladness of His heart.

The Father welcomes Him, and the Son introduces His own, saying, "Father, those Thou gavest Me I have kept, and none of them is lost." "The glory that Thou gavest Me I have given them." And when all things shall be subdued unto Him, then shall the Son also be subject unto Him that put all things under Him, that God may be all in all throughout eternity.

Therefore possess your souls in patience.

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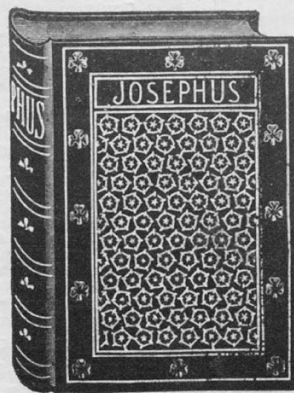
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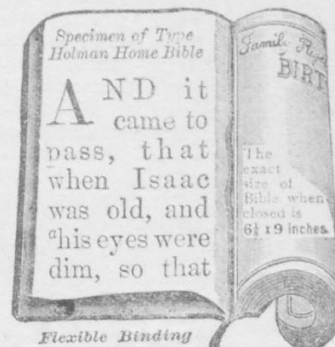
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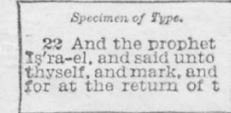
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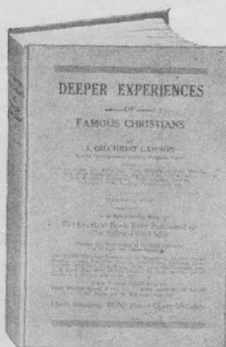
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WONDERFULLY HEALED.

This Spring we were having cottage meetings here, and a lady by the name of Mrs. Carter came to our meeting to hear the singing. She was soon convicted for the baptism with the Holy Ghost. She had been afflicted ever since she was 16 years old. She is 28 now. She was afraid she would shout when she received the Holy Ghost, but she held on waiting on the Lord and finally quit eating and sleeping, until one night she asked wife and me to pray with her after the service was over. So wife called on the Lord to have His way with her, shout or no shout. So she got up and started to leave the house where she could pray to suit herself. But she fell under the power of God before she got out of the house, and was in a trance for about one hour and a half. The Lord showed her heaven and she saw them shouting. She asked the Lord to let her shout and her tongue was tied. So she waked to find she could not talk. She went 24 hours without speaking a word, until we were almost ready to close the next night's service, when she began to speak in other tongues. She promised the Lord she would do His will. Then she began to call on the Lord to heal her body, for since she was 16 years old, she had been operated on 10 times, and they just gave her one year more to live. So we prayed with her, and the Lord blessed her; but she still suffered some. I advised her to write Sister Eiter for an anointed handkerchief. She did so, and when it came she came to my house for it to be applied. Three of us prayed for her; the power of God so came upon her that she was helpless, like a drunk person, for about two hours. This was about two months ago, and from then till now she has not suffered a pain. Before this time she had not been without pain for 12 years. Praise the Lord! God is wonderfully using her. She is trusting the dear Lord for everything. I wish all the doubting Thomases could talk with her.—T. R. O'Bryan, Hopkinsville, Ky.

"HE LEADETH ME."

(Psa. 23)

He leadeth me—my Shepherd King—
I shall not want for any thing;
He loves me, and He leads me by
The silent streams that flow so nigh.

Refrain—

He leadeth me each passing day
In righteousness,—the Narrow Way;
Yea, for His Name's sake He doth lead,—
And doth supply my every need

He leadeth me in pastures green,
Restoreth me when weak with pain,
He maketh me to lie at rest
When low the sun sinks in the west.

"He leadeth me," these words shall be
My strength in all adversity,
Yea, tho the valley dark I tread,
I know my Shepherd walks ahead.

"He leadeth me," Why should I fear,
With such a Shepherd ever near?
No foe shall turn me from my God,
He guides me with His staff and rod.

He leadeth me, and I can see
A table spread with good for me;
The viands of His grace divine,
Though foes stand near, are surely mine.

He leadeth me, and on my head,
The oil of gladness He doth shed;
My vessel filled, doth overflow
With joys divine where e'er I go.

His goodness, mercy and His grace
Shall follow me from place to place,
And when the heav'nly Fold I see,
I'll dwell with Him eternally.

—Wm. Burton McCafferty.

Note:—The lines above were written at the General Council held in the Stone Church in Chicago, Sept. 1919, while Brother Ellis Banta was giving a morning lesson from the 23rd Psalm.—W. B. McC.

TESTIMONY.

I want to praise God for my healing. I promised God if He would heal me I would give Him the glory. I had a terrible sore mouth. My teeth came loose and were so sore. Sometimes the flesh in my mouth would swell so. It was so painful and unbearable at times day and night. I asked prayers and had hands laid on me in the name of Jesus, and by His stripes was healed. I praise God through Jesus for His healing power.—Sadie E. Finley.

ELECTRA, TEXAS.

God is working in our midst here. There have been a number of souls saved and reclaimed, others seeking God. There seems to be a revival spirit prevailing among the saints. We are believing the Lord for a great revival beginning next Saturday, Oct. 11th. Let all pray with us for the success of this meeting.—James Medley.

HOXIE, ARK.

The Lord still smiles upon us in this place. Just closed a series of meetings in which eleven received the Baptism of the Spirit. The power of God was upon the very first service. Bro. and Sister Depriest and Sister Underwood assisted in the meetings.—F. L. Doyle, Pastor.

COUCH, MO.

We are having good meetings here. Altar filled and the power of God is falling. Brother and Sister Eli Depriest in charge of meetings.—Mrs. C. C. McMakin.

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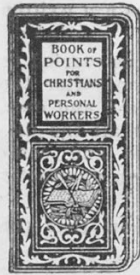
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WHAT IS THE ESSENTIAL PREPARATION FOR THE RAPTURE?

Mrs. Bertha Pinkham Dixon.

"Fear not little flock, for it is your Father's good pleasure to give you the kingdom." Comforting words are these, addressed to believers in Jesus, and often have they brought comfort and cheer to small local assemblies of God's children, who, for the sake of truth and righteousness, have suffered persecution and ostracism.

Although certain portions of Scripture are often given us by the Holy Spirit for personal and present comfort, we need to remember also their wider application and original purpose.

There is sometimes a tendency among Christians, who have suffered for some phase of truth or experience, to believe that they are God's favored few, and that they and those of like experience or convictions are to have a special place in Christ's kingdom, or that they alone are prepared for the rapture, or, in other words, they only are the bride of Christ. The fact that fresh endowments of the Spirit are so often accompanied with a special revelation of the soon coming of the Lord might naturally lead to this thought, but those who have deep spiritual insight and experience are sometimes tempted with a subtle form of spiritual pride, resulting from an excessive and over exaltation of certain truths, which undue stress is, in reality, a form of fanaticism.

It has been freely taught that certain special experiences, subsequent to the new birth are essential to the rapture or to a place in the Bride of Christ. For this reason it is important that we understand what the Scriptures teach on this subject, that we may be ready for the coming of the Lord, and that we may know how to lead others to such a preparation.

That these experiences have a bearing upon fitness for heaven and its rewards is true. "Without holiness no man shall see the Lord." "In whom also after that ye believed ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory," Eph. 1:14, 15.

When we come to added light, we must walk in it, for only as we "walk in the light as He is in the light" does the blood of Jesus cleanse us from all sin, 1 Jno. 1:9. Therefore, walking in the light whether it means one definite experience or another, is essential to perfect justification and therefore to a preparation for the rapture.

Secondly, it is only natural that those who press on to deeper relations with God should become better established in Him, and consequently better and more surely fitted for the kingdom of God. In these two senses, then, do these advanced experiences bear upon the fitness of the individual. But the Scripture saith: "He that believeth on the Lord Jesus Christ shall be saved." Therefore we know that all true believers in Jesus

will be saved, even though they may never have advanced into or even heard of other blessings.

The question is, if they are saved, will they also be a part of the Bride? If they are prepared for death, are they also prepared for the rapture? Of whom does the Bride consist?

The thought that a special, called-out company compose the Bride, or raptured ones, seems to be based almost wholly upon the parable of the ten virgins. It is claimed that the foolish virgins refer to Christians, who, not having been baptized with the Holy Ghost, will be left behind to go through the tribulation, but will later be received by the Lord not as His bride, but as attendants of the bride. That the expression "I know you not" means in the bride relationship merely.

This might be accepted, if well-supported and not fully contradicted by other Scripture. "The foundation of God standeth sure having this seal, the Lord knoweth them that are His." Could the Lord say to one of His own blood-bought children fully justified in His sight, "I know you not?"

That the foolish virgins refer to back-slidden Christians, whose lamps were going out, prepared neither for death nor the rapture must be the conclusion, as we look further into the subject. Concerning the rapture Paul says: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent (precede) them which are asleep." And the dead in Christ shall rise first, and then we which are alive and remain shall be caught up," 1 Thes. 4:16, 17. Then must not this include all those who are alive in Christ, as well as the dead in Christ, that is, all people saved up to date?

In Eph. 5:23, 28, 29, 32, we read, "For the husband is head of the wife, even as Christ is head of the church." "So ought men to love their wives as their own bodies. For no man ever yet hated his own flesh, but nourisheth it, even as the Lord the church, for we are members of His flesh and of His bones." "This is a great mystery: but I speak concerning Christ and the church." In Eph. 1:22, 23, we have these words: "the church, which is His body."

From these Scriptures we note three things: First, that the first resurrection includes all who are in Christ at His coming, whether dead or alive. Second, that the church is represented as the wife or bride of Christ. Third, that the church is also His body. Hence, if the church includes all true believers in Jesus, so also does the bride, so also does the body, and so also does the rapture.

If we accept these statements of Scripture, we shall be safeguarded against the thought that certain sects, or those having certain experiences comprise the "little flock" whom Jesus tells to "fear not;" or that they comprise

some special company worthy of the Lord's especial favor. We should bear in mind the fact that a deeper revelation of truth, or a deeper experience of that truth, does not necessarily mean or involve an exclusive right to the inheritance of that truth. For instance, one might receive a revelation of heaven and its glory. It comes, perhaps, with great blessing to the soul. But will that soul inherit heaven's joys, because of this revelation, any more surely than another who is saved and enters heaven not having had such a revelation?

That there are to be differing rewards in heaven according to faithfulness here, there can be no doubt. But who is to judge this here? Who can say that we are to have such and such special places? When the mother of Zebedee's children came with her two sons, asking that they might "sit the one on Thy right hand and the other on Thy left in Thy kingdom," Jesus said, "To sit on My right hand and on My left is not Mine to give, but it shall be given to them for whom it is prepared of My Father," Mt. 20:21-23.

Paul said there was given him a thorn in the flesh, the messenger of Satan to buffet him lest he should be exalted above measure by his revelations, and he calls himself "less than the least of all saints."

When there arose a reasoning among the disciples as to which of them should be greatest, Jesus took a child and set him by Him, and said, "Whosoever shall receive this child in My name, receiveth Me. . . for He that is least among you, the same shall be great," Lu. 9:46-48. And when the disciples were rejoicing over the works they were enabled to perform, Jesus said to them, "Notwithstanding in this rejoice not, that the spirits are subject unto you, but rather rejoice, because your names are written in heaven," Lu. 10:20.

(And the Word of God has carried us to the climax in Revelation, after the tribulation, after the rapture, and even after the millenium; after all the discussions concerning places and companies in heaven, and shown us exactly who compose the bride.

"Come hither, I will show thee the bride, the Lamb's wife."

Then follows a description of her beautiful home, and those who dwell there are "they whose names are written in the Lamb's book of life." See Rev. 9:21-27.

This, then, is the essential preparation for the rapture, to know that our names are written in heaven.) Every soul has his name written there who dwells under the cleansing Blood of Jesus, and is thus fully justified in His sight. All believers should "go on unto perfection" and "be filled with the Spirit," never resisting the wooings of the spirit to a deeper acquaintance with God, and never discouraging those who seek to come under His special refreshings.

We should seek the "residue of the oil," lest in the darkness of tribulation's

shadow we be found without sufficient grace to stand the tests.

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels," Rev. 3:5.

BANDA, U. P. INDIA.

Greetings in the precious name of Jesus. "Jehovah reigneth, let the earth rejoice; for He is our God and we are the people of His pasture, and the sheep of His hand." In these days it is truly good to have such promises and exhortations to rest on for we certainly feel the forces of hell opposing, and yet in the midst of the battle, realizing our own insufficiency and weakness, we know that He is our God and His name does not mean defeat. Hallelujah! The first year on the field surely has its trials. Our hearts are longing to be out in the work for the Master, but the language is hindering from doing that. We have stayed in the mountains all summer for the sake of the language, but expect to make a tour with a tent in the fall, D. V. Pray for us that a Bible woman and an evangelist filled with the Spirit may be sent to us, also a horse and conveyance. Pray much for India. Anything of eternal weight is only accomplished through prayer.—Ellen and Niels P. Thomsen.

CAPE PALMAS, LIBERIA, W. AFRICA.

"Praise the Lord for he is good, and his mercy endureth forever!" The Lord has verified His word to us again on healing. On July 17th Miss Kirsch and I were taken down with fever. We were both very sick and had nobody at this station to pray for us except our native evangelist and his wife. Neither of us were able to write a letter to the other missionaries, asking them to come. So we were utterly dependent in every way upon the Lord, and He didn't fail us. As these native people anointed us with oil and prayed for us, the Lord answered and we began to amend from that very hour. Glory to God forever. We are expecting two of the new missionaries to join us in the work here. Our school has enlarged these past few weeks which makes the work much heavier. We earnestly covet your prayers for an outpouring of the Spirit upon these boys and girls entrusted to our care. Yours in the bonds of the Gospel.—Bernice D. Pottorff.

DOTHAN, ALA.

I desire to say that I have made my headquarters at Dothan, Ala., for the winter. It seems to be impressed on the minds of some that I have silenced myself from the evangelistic services. I am staying here with my family so as to send my children to school, but will continue to run tent meetings as the weather permits, and the Lord leads. I intend to build a dwelling house here on the Dothan camp ground, and repair tabernacle while here in winter quarters. I desire the prayers and co-operation of the saints and of all whom may be interested in the Southeast Alabama camp-meeting.—Z. W. Bullock.

"Oh the joy to see Thee reigning—
Thee, mine own beloved Lord!
Every tongue Thy name confessing,
Worship, honour, glory, blessing
Brought to Thee with one accord!
Thee, my Master and my Friend,
Vindicated and enthroned:
Unto earth's remotest end
Glorified, adored and owned!"

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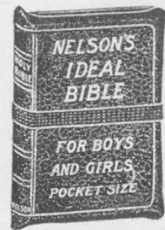
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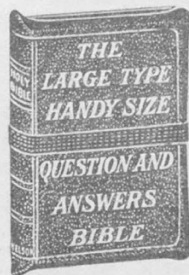
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the army. And he said, what
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and he overthroweth the
transgressor.
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it, I shall be slain in the
uth of strange women is
he that is abhorred of

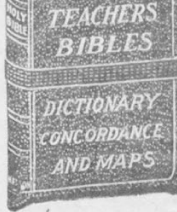
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6 Eat thou not t
that hath an evil e
thou his dainty me
7 For as he think
is he: Eat and dri
thee: but his heart
8 The morsel whic

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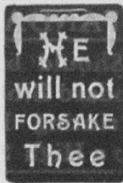
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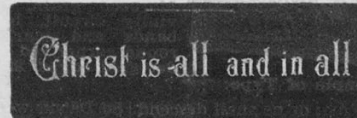
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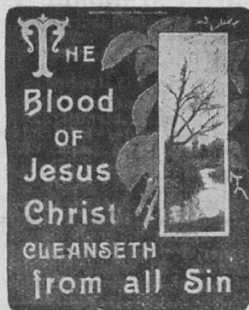


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- 2544. In God We Trust.
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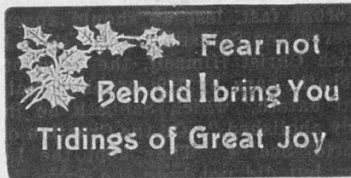
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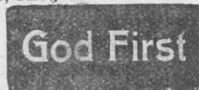
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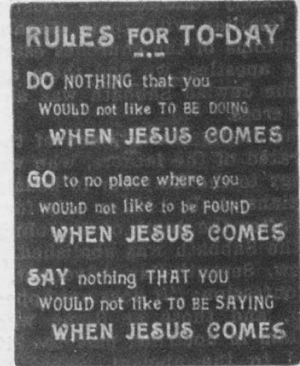
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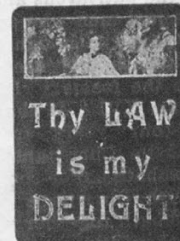
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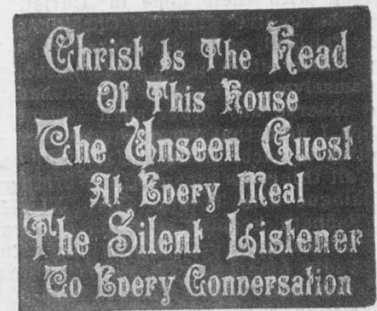
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THE SABBATH ABOLISHED.

(Continued from page eight.)

All the apostles and first converts to Christianity were Jews, raised to keep the Sabbath, and, hence, naturally would have favored its continuance. Yet the great fact stands out clear that the Christian church from the very beginning has not observed the seventh day, but has kept the first day. This stupendous fact can only be accounted for upon the supposition that this change was made by divine authority.

IV. The Testimony of the Apostolic Fathers.

Turning to the apostolic fathers, who immediately followed the apostles and were familiar with their teaching and the customs of the churches established by the apostles, we find them agreeing that the Jewish Sabbath was abolished at the cross.

Thus Justin Martyr, one of the most celebrated of the fathers, who wrote an *Apology* to the Emperor in behalf of all Christians, A. D. 140, or only forty-four years after the death of St. John, shows that the Sabbath was abolished. Elder Andrew, Seventh-Day Adventist, makes this confession: "It does not appear that Justin, and those at Rome who held with him in doctrine, paid the slightest regard to the ancient Sabbath. He speaks of it as abolished, and treats it with contempt." *Complete Testimony of the Fathers*, page 33. Of Gentile Christians, Justin says: "The Gentiles, who have believed on him, and have repented of the sins which they have committed, they shall receive the inheritance along with the patriarchs and the prophets, and the just men who are descended from Jacob, even although they neither keep the Sabbath, nor are circumcised, nor observe the feasts." *Dialogue with Trypho*, Chap. XVI. At that time, then, only forty-four years from the last apostle, Gentile Christians did not observe the Sabbath. For some time some of the Jewish Christians continued to keep the Sabbath together with the Sunday. But they were regarded as weak brethren to be borne with, if they did not urge others to keep it also. Of them Justin says: "But if some, through weakmindedness, wish to observe such institutions as were given by Moses, along with their hope in Christ, yet choose to live with the Christians and the faithful, as I said before, not inducing them either to be circumcised, like themselves, or to keep the Sabbath, or to observe any other such ceremonies, then I hold that we ought to join ourselves to such, and associate with them in all things as kinsmen and brethren." *Dialogue with Trypho*, Chap. XLVII.

Sabbath keeping was only tolerated as a weakness. Of Justin, the *Encyclopedia Americana* says: "One of the earliest and most learned writers of the Christian church." Schaff-Herzog *Encyclopedia* says: "Justin professes to present the system of doctrine held by all Christians." This, then, was what Christians generally held a few years after the apostles. The Jewish Sabbath was abolished—was not observed by Christians.

Barnabas, A. D. 150: Though not the work of the Apostle Barnabas, yet it was written by a Christian about A. D. 120. Andrew says: "He presently asserts the abolition of the Sabbath." *Testimony of the Fathers*, page 22. Here are his words: "Incense is a vain abomination unto me, and your new moons and Sabbaths I cannot endure. He has therefore abolished these things." *Epistle of Barnabas*, Chap II.

Tertullian, A. D. 200, or within 104 years of the last apostle, was one of the most notable of the Fathers. His writings are numerous. No one denies that he wrote them at that time. He was well acquainted with the practice of the church, and was orthodox in faith. Over and over he argues the abolition of the Jewish Sabbath. Elder Andrews confesses this thus: "Tertullian cites Hosea 2:11 and Isa. 1:13 to prove that the Sabbath is now abrogated." "He denies that the Sabbath is still to be observed; classes it with circumcision; declares that Adam was 'inobservant of the Sabbath,'" etc. *Testimony of the Fathers*, pages 72, 73, 75. Tertullian says of Christians in his day: "We solemnize the day after Saturday in contradistinction to those who call this day their Sabbath." *Apology*, Sec. 16. Again: "We neither accord with the Jews in their peculiarities in regard to food, nor in their sacred days." *Apology*, Sec. 21. Again: "The old law is demonstrated as having been consummated at its specified times (at the cross); so also the observance of the Sabbath is demonstrated to have been temporary." *Answer to the Jews*, Chap. IV. Tertullian lived right there, and knew what Christians believed and what they did. He says the Saviour abolished the Sabbath, and that Christians did not keep it. Didn't he know? He agrees with Justin Martyr.

Victorinus, about A. D. 300, was bishop of Petau, Germany. Elder Andrews says: "He believed that the Sabbath was abolished by the Saviour." "Let the parascève (the sixth day) become a rigorous fast, lest we should appear to observe any Sabbath with the Jews, which Christ Himself, the Lord of the Sabbath, says by His prophet that 'his soul hateth,' which Sabbath he in his body abolished." On the *Creation of the World*, Sec. 4. They kept the Lord's Day, but did not keep the Sabbath, for Jesus had abolished it. See how all these Christian ministers in those early times agree that they do not keep the Sabbath, because it had been abolished. Did they know, or didn't they?

A. D. 324, Eusebius bishop of Caesarea, Palestine, the city where Paul dwelt two years, wrote a history of the church. Of the patriarchs he says: "They did not, therefore, regard circumcision, nor observe the Sabbath; neither do we." *Eccl. History*, page 26. He shows that keeping the Jewish Sabbath was considered a heresy. Of a Jewish sects of disciples he says: "These are properly called Ebionites by the ancients as those who cherish low and mean opinions of Christ. * * * With them the observance of the law was altogether necessary. * * *

They also observe the Sabbath and other discipline of the Jews just like them, but on the other hand, they also celebrate the Lord's Day very much like us." *Eccl. History*, pages 112, 113. This shows how keeping Saturday was regarded by the early church. It was a heresy.

Here we have the testimony of five of the best known of the apostolic fathers who lived right there, and well knew what the apostles taught and what the early church practiced. All agree that the Sabbath was abolished. This was long before Constantine; long before the time when Adventists say the Pope changed the Sabbath to Sunday in the fourth century. The Sabbath was observed a while by Jewish Christians, but was denounced by all others. Thus "Johnson's New Universal Cyclopedia, Art. Sabbath," says: "For a time the Jewish converts observed both the seventh day * * * and the first day. * * * Within a century after the death of the last of the apostles * * * the Jewish Sabbath was denounced, together with circumcision and other Jewish and anti-Christian practices."

So the Schaff Herzog *Encyclopedia*, Art. Sunday, says: "The Jewish Christians ceased to observe the Sabbath after the destruction of Jerusalem (A. D. 70). The Ebionites and Nazarites kept up the habit even longer." Again, the Ebionites "observed the Jewish and Christian Sabbaths." *Ruter's Church History*, page 29. Neander says: "Churches consisting of Jewish converts, although they received the festival of Sunday, retained that also of the Sabbath for three centuries." Page 186. Mosheim says: "The seventh day of the week was also observed, not by the Christians in general, but by such churches only as were principally composed of Jewish converts. *Eccl. History*, Book I, Cent. 1, Part II, Chap. IV, Sec. 4.

The learned Gillfillan, who devoted years of research to the subject, says: "The fathers of the first three centuries believed that the Jewish Sabbath-day had been set aside." *The Sabbath*, page 377.

In the light of these facts, what shall we say to the assertion of the Seventh-Day Adventists, that the Sabbath was kept by the Christian church for hundreds of years till changed by the Pope, A. D. 364? Even Elder Andrews unwittingly confesses that the Sabbath was not kept in the early church. Thus, his *History of the Sabbath*, page 308, he says: "The reasons offered by the early fathers for neglecting the observance of the Sabbath, show conclusively that they had no special light on the subject by reason of living in the first centuries, which we, in this latter age, do now possess." What a confession that is from the ablest historian the Seventh Day ever had! He admits that "the early fathers" "in the first centuries" neglected "the observance of the Sabbath." What further need have we for witnesses?—From a tract published by Fleming H. Revell, New York.

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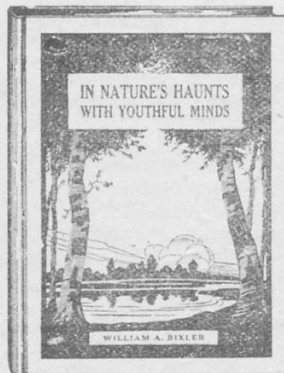


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A COMMENT ON A BUSINESS MAN'S OBSERVATION.

In Matt. 24 Jesus has said: "Because iniquity shall abound, the love of (the) many shall wax cold." And in many other places in the inspired Word, the same truth is brought out, until we finally reach the Book of Revelation where Jesus gives us a picture of the Church in the last days in its last stage; a lukewarm profession without the clothing of His power, blind to the truth as it is in Jesus. For the last decade the Pentecostal people have preached that this condition exists in the nominal churches of the present day, and have earnestly exhorted men of every denomination to seek the Lord for the Spirit-filled life. But many have called us pessimistic and have said that there was a high tide of spirituality flowing in the churches of today. But read the words of W. H. S. of Waco, Texas, who is not a believer in Pentecost in the strictest sense of the word. In the Christian Herald he says:

"I have been a Christian all of my life—brought up by parents who maintained the family altar, led me to Sunday School and kept me throughout

preaching hour; and when I became a man and started a home, I followed the example of my parents and maintained a family altar in my home. I have been faithful to the Sunday School, and also to the Church in all its departments, and at all times have been close up to my pastor. Have filled almost every place in the church to which a layman is eligible. What I would like to have you discuss, is the fact that the church at present is very far from that which the Bible teaches it ought to be, as I understand it. Galations 5:22-24 says that the fruit of the religious life is "love, joy, peace, long-suffering, gentleness, goodness, faithfulness and meekness." My observations have been that the majority will drive a sharp bargain, that they have not kept God's laws, except when convenient, that their greatest ambition is to lay up money on earth, that they love themselves, and that an effective and vital home religion has been relegated to the haunts of the octopus and the dens of the troglodyte.

"John 12:32 says: 'And I, if I be lifted up from the earth, I will draw all men unto me.' My observation is, that this is not being done, at the present time.

My contention is that the teachers of the church are not stressing to their people the 33rd verse of the 5th chapter of Deuteronomy, to 'walk in all the ways the Lord commanded, that ye may live, and that it may be well with you, and that ye may prolong your days in the land ye shall possess.' I also contend that it is not stressed that the people should not have other gods; that they should remember the Sabbath day to keep it holy; that the children do not honour father and mother; that the Church does not stress the discontinuance of covetousness. If I am wrong, I would like to be set right by other business laymen who enjoy an experimental salvation, and are spending their money and energies actively at work in the church today."

Now this brother of Waco says, "If he is wrong he wants to be set right." But alas! What he has observed is only too true. But while it is sad, yet it is not surprising to those who diligently read the scriptures by the light of the Holy Spirit.

He says, "The church at present is far from that which the Bible says it ought to be." Compare this statement with 2 Thess. 2:3, "That day (day of the Lord) shall not come, except there come a falling away first," also the words of Jesus in Luke 18:8, "Nevertheless when the Son of man cometh, shall He find faith on the earth?"

Mr. W. H. S. has looked for the fruits of the Spirit, spoken of in Gal. 5:22-24, and has found them not. But finds, as he has said, "Covetousness," men ready to "drive a sharp bargain," law-breakers that "they love themselves," etc. This condition is in direct fulfillment of 2 Tim. Ch. 3; Paul's prophecy of the last days: "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud," etc., etc. Our Waco brother says the children "do not honor father and mother." Yes Paul also says in the last days they will be "disobedient to parents." These are the professors of religion, not sinners, who make no profession. They are those "having a form of godliness," but at the same time "denying the power thereof," from such we are warned to "turn away."

The brother of Waco has seen things as they truly are, and as God said they would be "in the last days." But this brother is not alone in his observations. Many in the last twelve or fourteen years have seen the same thing, and have obeyed the warning of the prophet and apostle, and have "turned away" from such cold, empty professions, and have cried unto God for the baptism with the Spirit, and the result is that thousands are now filled with the Spirit of God as He filled the one hundred and twenty on the Day of Pentecost.

God grant that men everywhere will awake to the conditions of the religious world today, and throw off the sham and hypocrisy, and seek the "power from on high."

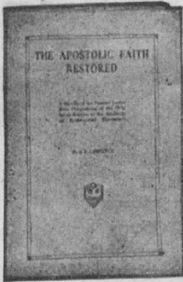
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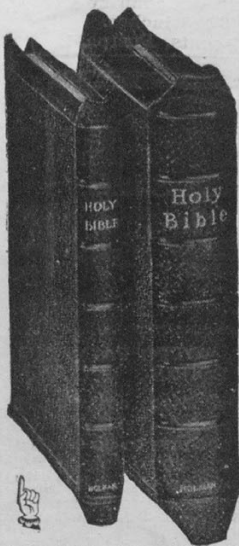
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A darkness gross now covers all;
The earth and those therein,
And settles deep, like an awful pall,
Upon the hearts of men.

A light ye are, who abound in grace,
To those in the bogs of sin.
Then trim your lamps, that their lights may trace,
A path for the souls of men.)

Ordained are all who live for Him,
To bear the heav'nly light;
Then let it not grow faint and dim,
In this, earth's darkest night.

For none but those with life divine,
Are dwelling in the light;
To you, men look; then rise and shine,
And guide their steps aright.
—The "Piney Woods Evangelist.")

SEALED.

Seal them, to the man with the ink-horn,
he cried;
Seal them for Me the crucified.
Seal them to go to the ends of the earth,
Where of the gospel there's a great dearth.

Seal them to go with Me to the cross,
Seal them to go for Me for the lost.
Seal them with My Almighty breath,
To rescue men from sin and death.

Sealed by the Man from above,
Sealed with the bond of love,
Sealed to be numbered with the Bride,
When He shall come at eventide.

The above was given instantly in a Bible class at Beulah Heights Training School through Pastor E. L. Whitcomb, when the power fell and one of the students received a call to Africa.—E. L. W.

THE LIGHT FROM HEAVEN.

This is only a dream, but it has made such a deep impression upon my heart and mind, I feel that it would be to the glory of God to tell it.

I dreamed that I visited a Methodist church at night to worship God with them, and as they began service, there appeared a small sprout that came up through the floor in front of the pulpit, having the appearance of a tender bulrush about two feet high. The preacher and members began to look at it in great wonder, saying unto me, "What meaneth this?"

I at once stepped up to the sprout, as if I understood all about it, and lifted a very small cap off from the top, and there sprang from it a very brilliant light, that seemed to dazzle the entire audience. People that had not heretofore been coming to church began flocking in, saying, "What is this light that shines so brightly?" Every one in this town saw it.

By this time the first audience was weeping with uplifted hands, saying, "Tell us, brother, if you can, what this means." And I was yet standing by the little sprout, holding its little cap in my hand, and I began to preach unto them, saying, "This is the Light of the Holy Ghost. For God sent not His Son into the world to con-

demn the world; but that the world through Him might be saved. And this is the condemnation, that light is come into the world, and men loved darkness rather than the light; because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deed should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

Then they cried out, saying, "Is it possible that we are not believing on the Son of God?"

I further expounded unto them the words of Jesus. "Nevertheless I tell you the truth, it is expedient for you that I go away. For if I go not away, the Comforter will not come unto you. But if I depart I will send Him unto you. And

when He is come He will reprove the world of sin, and of righteousness, and of judgment; of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. Howbeit when He the Spirit of truth is come, He will guide you into all truth." (John 16:7-13).

Dear saints of God, pray for us. We are here in a new field, among Methodists and Baptist people, preaching this glorious gospel. Some are seeing the light, and are seeking for the Holy Spirit, both Methodists and Baptists. Praise be unto our God. We are expecting a great revival in the near future. The Lord is already working here. But we are praying and expecting great things from Him who has promised.—N. R. Lewis, Kemp, Texas.

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and Old Mexico.**

As we look back from the beginning of the Mexican Pentecostal work, begun in 1913-14 and see God's loving hand every step of the way, we are constrained to give thanks to God. Many times we could not understand certain developments, certain persecutions and mistakes; but now, praise God, it is easy to see that He was directing the movement, for many souls have been saved, and victory is His.

The Lord has most wonderfully blessed the Mexican work in Texas the past three years. From Kingsville and Houston the glad tidings have gone all over the state. At present we have mission stations in Houston, Dallas, San Antonio and El Paso, the principal Mexican centers in Texas, and in a dozen or more smaller places. The Kingsville church is the mother church of two congregations in Texas and two in Mexico. From that assembly have gone forth five preachers, and there are indications that more may be called.

The Kingsville tabernacle is entirely paid for now, while the congregation is very small and weak, due to the three years drouth, it gives evidence that soon another revival may sweep the town as was witnessed in 1915-16. The Kingsville tabernacle is a neat affair, capable of seating 150 or more, also in connection has a tiny parsonage with three small rooms.

There are two other tabernacles in the mission work in Texas and one in Pirtleville, Arizona. The tabernacle in Rosenberg, Texas, was built at a cost of \$300.00 or more, the entire sum being raised by the Mexican assembly without help from the outside.

Several years ago the American assembly of Bridgeport became interested in the salvation of the Mexicans of their little city. Bro. Frank House did all he could for them, and several of our workers visited the city. In the month of April of this year we visited the town, and the

Lord wonderfully visited us with a sweeping revival, 14 being baptized in the Holy Spirit in six days. The most of these had been members of the Mexican Independent Church, and practically all the congregation, including the pastor, Bro. T. Lopez, came into the Pentecostal light, bringing in the church building with them. The building is adequate for the work there. Bridgeport is a mining town, forty miles northwest of Ft. Worth.

We have printed the second edition of "Himnos de Gloria," our Spanish song book, at a cost of \$550.00. It is filling a long felt need, and is being used by several of the churches here in Texas, also some in the Christian Missionary Alliance of Porto Rico. The book contains 242 hymns and 16 choruses for use in testimony services. The first edition of this song book was printed in 1915 at a cost of \$100.00, containing 125 hymns. We praise God for this second edition. We are praying and believing for an edition of this book with notes. We realize that it will be a big undertaking, yet considering that we have no Pentecostal song book in Spanish with notes, and that it will have a large circulation in 22 countries, even among some of the more spiritual of the churches, we believe it is one of our greatest needs at present; one that all should earnestly pray for.

The San Antonio assembly is in a healthy condition. The best part of our assembly there is the group of young men and women. They are the life of the mission, and are splendid examples for the older ones. Several of these young men have been called to the ministry, and are preparing to give their lives to God in His ministry. At present the assembly has no hall for meetings, and worships in private homes in different parts of the city. We bought a lot in a fine location in the Mexican district for our work, and trust to soon complete paying for it, in order to erect a tabernacle for the annual convention to be held there in November. The location is good, being far from any other

church or mission, surrounded by some 10,000 Mexicans untouched by the gospel.

The Spanish Pentecostal monthly, "La Luz Apostolica," has now been issued three years. It began with about 40 subscribers in Texas, had four pages and the subscription price was 35 cents, now 50 cents. The paper now visits 16 countries and 11 states. We are printing 900 copies each month with 8 pages on good white paper, same size as the Evangel. We have about 400 paid subscribers, and as the printing of each edition costs \$30.00, some \$3.00 or \$4.00 extra for mailing, the subscriptions will soon pay half of the expenses. We send hundreds of papers free to our other Spanish missionaries each month. The paper grows with the work, and is hindered from a greater circulation by the illiteracy of the Spanish people, also their extreme poverty.

Our annual convention is proving itself a great blessing to the Mexican people. They come to the convention with all their difficulties, questions, etc., and there they get spiritual food, Bible instruction, advice on ways and means, just the things they need most. The convention in San Antonio in November, will be our third one, and we are expecting present as many as we can handle there this year. We now have about 500 Spirit baptized Mexicans in Texas, 18 ordained workers in the state, and 6 candidates for the ministry. There is also one student missionary, Miss Emily Kuhn, in San Antonio. The last convention was a time of blessed revival, 12 being baptized in the Holy Spirit, and we are praying that many more will find the Lord at this convention.

Bro. Francisco Olazabal, a Methodist minister, now baptized with the Spirit and formerly Bro. Craig's mission helper, is now located in El Paso, Texas. He is a very capable worker, and the Lord is blessing his ministry. Another Methodist preacher, from Almagordo, New Mexico, has received the fullness of the Spirit in the El Paso mission, and will be with us in the future. Bro. Olazabal hopes to be able to assist young preachers in the study of the Word, and we feel sure he will be used mightily of God for this purpose. El Paso and San Antonio are the principal Mexican centers in Texas.

We have not printed many tracts the past year for the lack of funds. One that we printed was a translation of "Who We Are and What We Believe," prepared for the Missouri District Council. We at present have no more tracts whatsoever on the Baptism of the Spirit or Divine Healing in Spanish, and would request your prayers to God to remedy this need.

A good work has sprung up in New Mexico and Colorado. There are two stations in New Mexico. Bro. Garcia is pastor at Raton and Bro. Padilla, of Corrumpa. An idea can be had of the self-sacrificing spirit of many of our Mexican workers when I state that Bro. Padilla lives 20 miles from a railroad, has 14 children, works during the week and preaches on Sundays and in the week as much as he can. Surely God will richly reward such servants in glory. Bro. Sandoval preaches in Alcreek, Colo., and has baptized several in water this year.

In Arizona the work has had more to hinder its growth than in Texas, New Mexico or Colorado. In Texas thus far we have had no new-issue whatsoever, but not so in Arizona. And it seems that after they have entered and split up an assembly that they and the outsiders become so hardened to the gospel appeal as to not be touched. We only have in Arizona one mission, in Pirtleville. Bro. Floyd Howard is in charge. He is a good, capable worker. Bro. Howard also

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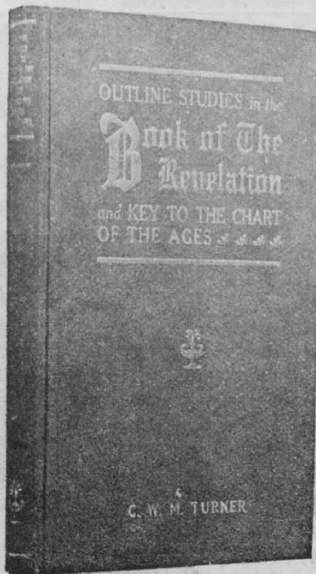
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works among the Mexicans in Bisbee and Douglas in Arizona and in Agua Prieta, Sonora, Mexico.

While the Mexican laws are adverse for missionary work, yet remarkable results have followed our efforts there. In Tamaulipas State we have two assemblies, these having been raised up in the past two years by Miguel Guillen. I was in Villa Nueva three days in May, during that time 12 were saved, three baptized in the Holy Spirit, and 14 were baptized in the river. We have two active workers in that state, Miguel Guillen in Las Rositas, and Felipe Milstead in Villa Nueva. A mission was also founded in Burgos, Tamp. by Bro. Loreto Garza, and several are believers, but he was forced to come out on account of the political condition of the country. On a whole we can say that a real spirit of revival and deep conviction has been manifested in that state.

The work in Sonora is not as prosperous as it should be. One of our best workers backslid and other trouble swept the country. Bro. Blaisdell is a faithful worker, also Bro. Lopez, a deacon in the Valle de Tacupeto.

Several true workers have established stations in Guanajuato and Jalisco states, and at present are passing through great persecutions. In Valle de Santiago, Gua., the brethren have been stoned several times, and in Tuxpan, Jal., the building in which they hold services was damaged in an attempt to dynamite it. Yet, praise God, many have been saved, and the true ones are standing firm. Persecution can never destroy the faith of Jesus.

Mexico is in a pitiful condition, torn by revolutions and internal strife, having never known much of the teaching of the Bible, held under the tyrant thumb of Roman Catholicism, in ignorance and superstition. Most certainly we should do all in our power to give her the gospel in Pentecostal power and purity, praying continually that the Word may have free course among her 16,000,000 inhabitants. We have in all Old Mexico about five active workers.

Pray the Lord of the harvest to thrust forth many laborers into Mexico, for surely the harvest there is ripe, the fields are white, waiting for those that the Master has called to say: "Here am I, send me." Will you go?

The question has been asked us: "Do the Mexicans make good Christians?" We find them, as a general rule, very faithful when truly converted, and young men and women that were converted three and four years ago are stronger in the Lord every day. We find less backsliding among them than among the Americans.

Editorial Note:—Will the donors who are willing for their offerings to go to this blessed work along the border, specially say it is for the MEXICAN WORK. This good work will suffer badly if you do not do so, since the understanding is that no money sent the Missionary Treasurer for Foreign Missions is to go to this Mexican work this side the border.

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When unto Him we pray, "Thy will be done?"
Why learn to "bend and kiss the rod" in woe?
On just and unjust shines His blessed sun.

"Thy will be done." Is there no other way
Than crying out of sorrow, thus to pray?
God's daily gifts outweigh the heaviest loss;
The crown is ours as surely as the cross.

If aught we know, we know that joy reigns there;
Then let us, as we pray the Christ-taught prayer,
Lift up our hearts in joy at blessings given:
Thy will be done on earth, as it is done in Heaven.

—Selected.

PERU TO HAVE PENTECOSTAL WITNESSES.

Bro. F. G. Barker and family arrived safely this week and are now with me. I do thank the dear Lord for sending them. We are at present spending the time getting ready for our journey down to Peru. We are booked to sail from here for Callo next Monday, September 29. We are going directly to Lima, the capital, and stop there until we get our bearings and leading in the Lord as to where He would have us locate. We have a conviction, however, that we will remain in Lima and open a mission there. Our new address will be General Delivery, Lima, Peru, South America.

Bro. and Sister Barker are eager to get down to the language study and I believe that we will soon get down to hard work in an endeavor to accomplish something definite for God.—J. R. Hurlburt.

OCONEE, ILL.

We wish to sound a note of praise for the wonderful way in which God visited us in Oak Valley church. The saints invited us to come over and hold a revival for them. The new issue had scattered the flock; but thanks be unto God who giveth us the victory through our Lord Jesus Christ, after expounding the Word and waiting on Him, the saints were edified and now the true light is shining. Deep conviction was upon the people from the first meeting. Hands were raised for prayer all over the mission. Several decided to let Jesus have His way with them. Let all the saints pray for Oconee. Any one passing through and holding fellowship with the General Council will be truly welcome.—Evang. Fred Leeper and Wife.

COFFEYVILLE, KANS.

Pray for us here. God is blessing. Saving souls and many at the altar every night. Sinners falling under the power of God. Six were baptized or buried with our Lord yesterday according to Matt. 28:19. One came out of the water speaking in tongues. All glory to God. A number of others are to be baptized Sunday.—Pastor J. A. McPhail.

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BLEBO STATION, CAPE PALMAS, LIBERIA, W. AFRICA.

Truly God has worked very wonderfully in making ways when there seemed no way, bringing us to Liberia at this time when traveling is so difficult. Our party of six arrived here safely the 18th of June, after a most beautiful voyage, and our hearts are overflowing with praise and gratitude to God for His goodness, and that He would count us worthy to be messengers for Him in dark Africa.

Two of our party, Bros. Johnson and Personeus, left Garraway for the "bush" July the 12th. We four ladies came up about two weeks later. A great caravan of carriers came for us, four men for each to "tote" hammock, and many men, women and boys to carry our loads. Our trunks and boxes have to be unpacked and made into loads from twenty-five to sixty pounds, and are "toted" inland on the heads of the natives.

We are all at Blebo Station, but in a week or so two will go to Nynabo, D. V., and when the other party of missionaries arrive, whom we are expecting to leave America this fall, we will branch out farther. One station where there is a good bamboo house, is at present with no missionary. How we would like to divide ourselves up if we could! The need is very great and the field so open here, but the laborers so few. Men are needed, strong Spirit-filled men. Oh, that God would lay the burden of Liberia upon some strong hearts!

The mission boys of Blebo know God in a real way. Different times we have awakened in the night and heard one or more of them praying, and sometimes singing. The older ones delight in going to town to hold meetings. Two of them, young men

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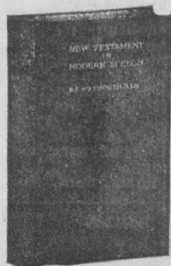
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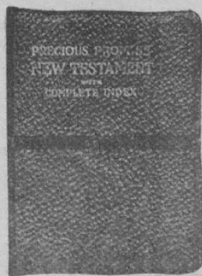
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about twenty-one or twenty-two years of age, are real powers with God. They have been in the mission since they were small boys. It certainly pays to labor for Christ in heathen lands!

We had only been here a few days when the king of Blebo and some of the chief people came to call on us. They wanted to know our ages, so we told them to guess. Miss Nygaard they said was two hundred years old; I was one hundred and the other ladies sixty and forty, and Mr. Personeus one hundred and eighty years. You can imagine we had a good laugh!

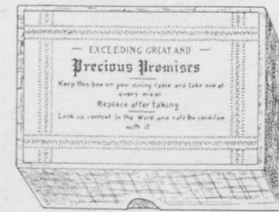
During Mr. Johnson's absence from Blebo, while home on a furlough, the heathen people had received into their towns a new "ju ju." Two coast men brought it here, and this same "ju ju" is being spread throughout the country. It is an outrage, a money-making scheme! The "ju ju" is called Kophe and is supposed to be very powerful. Any one owning a Kophe "ju ju" is protected from all evil, witchcraft, etc. If one of the members of the family dies it finds the witch who has killed him; or oftentimes the Kophe says that the dead person himself was a witch and therefore he was killed by Kophe. Many deaths are claimed to be by Kophe and the families must pay the Kophe "ju ju" maker for killing the witch, the poor superstitious people handing over their money or the equivalent—three dollars. The price of the "ju ju" is about five dollars. Many not owning a "ju ju" have charms blessed by the Kophe.

Last Saturday Mr. Johnson went to town to "drive" the "ju ju." The Blebo people were anxious to be rid of it, but afraid to do anything themselves, believing some terrible evil would befall them if they interfered. We all went to town with Mr. Johnson to watch the palaver. He ordered that all must bring their "ju jus" and charms. None dared to bring them with their own hands, but our mission boys went into the different huts, the owner pointing out the "ju jus" and charms, and the boys bringing them. Blebo is made up of several towns, so it took sometime to collect all. Many curious things were brought and laid on the ground at our feet—sticks, stones, dirt, bottles, bones and bullock tails, etc. The "ju jus" were mostly on a chain with a whistle attached. After several hours all were collected, gathered up in a large bur-lap bag, even the dirt swept up, the load given to one of the two men who had introduced it here, and he was made to carry it out of town.

The people of Soraka, a town about two hours walk from here, are very anxious that we go there to hold meetings, so we hope to do so before long. They will put up a booth to hold services in and will give us huts in which to sleep, also feed and cook for us—palm butter and rice. We have held meetings thus when over a hundred have been entertained. God has always set His seal on such meetings, manifesting His power in a marked way.

God wonderfully answered prayer in the healing of a heathen woman a day or two ago. She was in a critical condition. One of the other ladies and myself were with her in her poor heathen hut for several hours doing what we could, but we knew unless God undertook she would not live. We got news in the evening that she was not expected to live until morning. At evening prayers we requested prayer, stating her condition. Oh, how the boys prayed, and real victory was felt. The next morning they sent to tell us that the crisis was passed and the woman was better. Truly Jesus Christ is the same yesterday, today and forever!—Maie M. Eddy.

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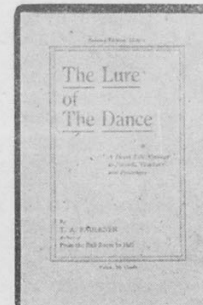


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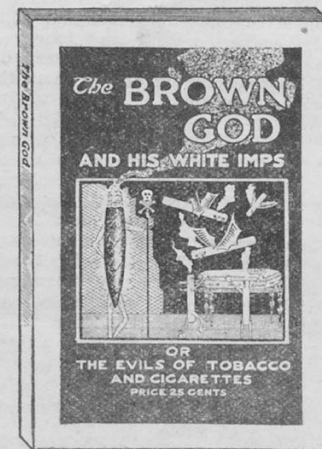
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Sister Woodworth Etter has for the past number of weeks held a wonderful Pentecostal revival campaign at Muncie, Ind. Thousands of people attended these meetings. It is estimated that the average evening audience numbered from one to two thousand people.

People attended in large numbers. The old people remembered her by her large campaign held in Muncie some thirty years ago in which scores of people were healed and wonderfully saved. These old converts were very eager to see their spiritual mother again, and again hear from her lips the old story of the cross. They came from miles around and told in this campaign of the wonderful works of God in her meeting then. They listened for the first time to the latter day truth that Jesus is about to come again and take His people away; that God is now filling His people as He did on the day of Pentecost with the same signs following; devils being cast out; people speaking in new tongues; and the sick healed. God gave her great inspiration and liberty in giving the message. Her voice was strong and could be heard for blocks. People said it sounded just as it did thirty years ago. The messages came forth with power, and conviction, and a hunger for deep things of God followed.

One night an old grey-haired man who was an infidel was at the meeting. He had just lately buried a son. His attitude was that if there was a God in heaven and had put his son in hell he did not wish to worship Him. During the services the power struck him and he came to the front and began to praise the Lord in a wonderful way. A lady, who was a Baptist was also in the audience. The power fell on her in the meeting. She ran forward, and around the altar praising and giving glory to God.

A Jew, who was a merchant in the city, and who was a backslider, came and surrendered his life, his business, and all to Jesus. God honored his sacrifice, met him in a wonderful way, poured out of His Spirit and baptized him and his wife in the Holy Ghost, and they were among the number who lay under the power in the meeting one night. During the campaign he opened up his store and helped to supply the saints who were helping conduct the meeting, with food. He lost about forty

dollars each week in his business in order to attend. For many years he has worn double glasses. His eyeball had been split with a hot glass. After he was prayed for healing in the meeting, he never wore glasses again. He wishes to sell out his business and he and his wife go right out into the Lord's work.

God poured out His Spirit in a wonderful way upon the children. They fell at the altar and cried, and prayed, and cried out to God with their baby voices for pardon, and forgiveness of sin, and the power fell, and they lay prostrate at the altar. The blood of Jesus was applied to their souls, and the joy in their faces spoke of peace and joy within. Some of them had wonderful visions and many danced under the power.

One night a spiritualist medium came to the altar, got converted, got up praising the Lord and told the people spiritualism was of the devil.

The Lord blessed soul and body in this wonderful campaign. People were taken off their crutches who had walked on them for years, and many diseases of various kinds were healed by the wonderful power of God.

A woman who had a large tumor on her back came to the meeting. Sister Etter prayed for her and the tumor left that night. The next night she was back to the meeting and testified to her healing. There was no sign of the tumor there.

A boy, about eleven years old, who had been deaf and dumb since infancy, received hearing and began to talk after prayer was offered for him in the meeting.

A man was brought to the meeting almost blind. The doctor said there was no hope for his eyes. He was not able to work. He was not able to distinguish anyone on the platform when he was brought up for prayer. After he was prayed for he could distinguish people out in the audience from the platform. The next morning he went to work and worked all day, and came to meeting that night and testified to what the Lord had done. All traces of eye trouble were gone.

The last Sunday of the campaign was a remarkable day. God poured out His Spirit in a wonderful way. So many fell under the power, and four received the baptism of the Holy Ghost.

God is blessing in a wonderful way the work in Indianapolis. People are receiving the baptism of the Holy Spirit, souls are being saved, and wonderful healings are taking place.—Lillian Hardister.

(The following books by Sister Etter can be gotten from the Gospel Publishing House, Springfield, Mo.: "Signs and Wonders," which gives the story of Sister Etter's life of ministry, \$1.65 post-paid; "Holy Ghost Sermons," a book of Sister Etter's latest messages, 54 cents post paid; "Questions and Answers on Divine Healing," 15 cents post paid.)

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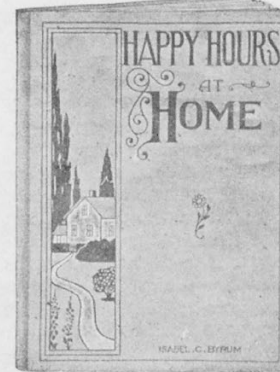
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We are having special meetings here with Brother and Sister Frank, of Denver, Colo., and other workers with us. Conviction resting on several and some are getting the baptism of the Holy Ghost according to Acts 2:4. Pray for us here that we may be what God wants and expects us to be.—Albert W. Gottwald.

HUMBLE, TEX.

We have opened up a mission here. We have had an eight-days' meeting. Brother Deshago did the preaching. One soul saved, more seeking the Lord for a deeper experience. Hold us up in prayer to the Lord.—Lillie Weeks.

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CHAPTER 23.

THEN spake Jēsus to the multitude, and to his disciples,

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—The Missionary Department—

This Department Furnishes a Point of Contact Between the Home and Foreign Fields. Missionary Offerings Should Be Sent by Check, Express or Money Order to J. Roswell Flower, Missionary Treasurer, 336 W. Pacific St., Springfield, Mo.

GREETINGS FROM THE NEW TREASURER.

It is with a sense of great need of help from God and charity on the part of the brethren, that the new Missionary Treasurer takes up his duties on behalf of the missionaries, which duties have been so ably performed by our dear Brother Frodsham during the past few years. However, "my help cometh from the Lord," and you "helping together by prayer", we trust that in some measure at least we shall be able to carry on the great missionary work of the General Council.

The foreign missionary interests of the Council are no longer a small thing. The writer remembers when, during the first year of the Council, ten thousand dollars was considered a great thing, and how much joy was felt when the missionary report was made at the Chicago Council in 1915. But, as the spirit of co-operative fellowship and voluntary unity developed and a new sense of our privileges for extending the kingdom of God in the regions beyond was engendered within us, these offerings increased with leaps and bounds until in six years they have gone over sixty thousand dollars for the past year, as reported in the last number of the Pentecostal Evangel.

In the old days it was a small matter for the Publishing House to carry this missionary feature of the work. A few missionary offerings were received each day and were acknowledged by card. At the end of the month a part of a day was set apart for forwarding these funds to the field. There were some miscellaneous designations and a few who received regular offerings. This work was not considered a great burden. However, as the great war came on and the influence of the Council was extended through all mission fields, this work demanded more time and attention—many letters had to be written, passports had to be secured, problems arose on the field which demanded the time and attention of the missionary secretary. It was found that the Publishing House was carrying a big load, these pressing problems required much of the time of three persons employed in the Publishing House. The Council forces on the field had also grown to about two hundred missionaries, all of whom demanded the time and attention of the Missionary Secretary, and the Publishing House had the financial burden.

This brought a crisis in our missionary work which was solved at our recent Council meeting by the establishment of a distinctive Missionary Department, under the supervision of the Executive Presbytery, as announced in the last Evangel. Brother Frodsham was re-

tained on the Missionary Committee where his knowledge of foreign field conditions would be helpful, and a new secretary and treasurer was appointed.

The establishment of this new department has brought a new problem. The Council has always followed a policy of sending one hundred per cent of all offerings to the field. This meant that every dollar received was forwarded intact, with no deductions for expenses of postage, money order, stationery, labor, etc. This expense has always been borne by the Publishing House. Now that the new department has been instituted and separated from the Publishing House, how shall it be financed? It was decided that inasmuch as God has blessed the dollar-for-dollar policy, that this policy should be strictly adhered to in the future. Every dollar you send in for missions will go for missions just as it always has in the past.

But the Missionary Department has to be financed. There is a need for office equipment, stationery, postage, etc.; needs for house rent and support for the Treasurer and his family. These needs must be met if the Missionary Department is to be effective in its forward move for God during the coming year. And a way has been suggested. The brethren at the Council recommended that all individuals or assemblies taking up and forwarding offerings for the foreign field, should take up additional offerings for the Missionary Department expenses. These funds are needed at once. The Missionary Department must be safeguarded in its work and these offerings will make possible both the establishing and maintaining of this department in its forward work for God.

And now brethren, pray for us. "A great door and effectual is opened unto us." Let us go in and possess the land.

J. Roswell Flower,

Missionary Sec. & Treas.

Note: Brother Flower has been too modest in the above to let our readers know of his personal needs for himself and family. His department, being just established, is entirely without funds to run on. Then his family is not yet moved to Springfield. He should have at least \$100.00 to rent a house and move with. Then he has a wife and four small children. Hence he will need at once living expenses for a family of six. So let every lover of missions send at once all it pleases God for him to send, to Brother Flower for the expenses of the Missionary Department and for his living expenses. Brother Frodsham will get his support from the Publishing House, and all those who have helped Brother Frod-

sham by sending in help to the Missionary Expense Fund can now help Brother Flower in the same. Let us all help some at once on this urgent need.

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

When you make your missionary offering, don't forget that there are three things to be considered:

1. The whole foreign field.
2. Mexican work along the border.
3. Expenses of the Missionary Department.

You have the privilege of making your offering cover either one or all of the above, and will have the satisfaction of knowing that your money is used exactly as designated.

MISSIONARY REST HOME.

A number of missionaries who attended the Missionary Conference and General Council meeting at Chicago stayed over at the Missionary Rest Home at Evanston, Ill., and already the home is proving to be a great boon to tired missionaries.

Owing to the Home being very large it has to be heated by two furnaces, and lots of coal will be required this winter. If you have gotten your own supply of winter fuel in, don't forget that the missionaries will also need to be kept warm.

Supplies of fruit and vegetables can be sent to the Matron, Miss Esther Siegrist, 531 Judson Ave., Evanston, Ill. Send her a card if you send her any shipment. Your check to help in the matter of the coal supply should be sent to the Missionary Department, (J. R. Flower, Sec.), 336 W. Pacific St., Springfield, Mo.

BELMONT, NILGIRIS, S. INDIA.

As you see, I am in South India. The Lord showed me to take this house for the hot season for a Rest Home for missionaries, and it has been such a blessed time. The Lord sent up many of His tired children, and has given us some wonderful times. One was very, very ill; twice she went down to the gates of death, and in answer to prayer the Lord raised her up again. One missionary was baptized in the Holy Spirit, and a Bible woman was also baptized and went away full of joy in the Lord. She is working among the Tamil people. To another the Lord gave the gift of tongues and interpretation, and to another the gift of prophecy, and all have been strengthened and refreshed in the Lord, and we do praise Him for all He has done.

About the immediate future I am not quite clear, but now that Miss Lynne and Miss Easton are moving the Bible School from Madhupur to Bangalore, the Lord seems to be showing that He would have me work in South India.—Constance Swinfen Eady.

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THE NEW RECEIVING HOME AT SAINAM, S. CHINA
Recently Erected by Bro. Geo. Kelley. A Further \$1,000 Still Required. Let's Finish the Job.

RETURNING TO CAIRO, EGYPT.

After long months of waiting and praying the door has opened for our return to Egypt. Miss Hattie Salyer, who labored with Mrs. Doney and I in Cairo, will return with us, and together we will take up the work so near and dear to our hearts.

Many prayers have gone up to the Lord of the Harvest in behalf of the work in Egypt, and many tears have been shed, but thank God, He has answered prayer.

Bro. Post and our native workers have been holding the fort and pressing the battle, and they report signal victory in the Name of the Lord.

On our return our first responsibility will be to secure a suitable, sanitary mission home to carry on the work. This will mean extra expense and labor. We are sure however, that the saints in the home-land do not desire us to continue in the old, unsanitary quarters where so many missionaries nearly died with fevers, including Mrs. Doney and myself. This old building was condemned by the doctor during my sickness as a pest house, filled with fever germs, and disease germs of different kinds. But God has the right place for us, and we ask all to join with us in prayer that we may be directed to it.

Above all we need intercessory prayer, continually going up to God that His grace and blessing will rest upon us, and the work as never before. These are strenuous times, the closing days of this gospel age. What is done for Christ, and men in darkness lost, must be done quickly. The day of grace is almost gone, and the awful days of tribulation will soon break upon this ungodly world.

We sail from New York on November 5th, on the S. S. France. Our address till then will be, 454 West 42nd St., New York City. After sailing our address will be, "Apostolic Assembly, Cairo, Egypt.

May God bless you all, and be with you till we meet again.—C. W. Doney.

A CRY FROM LIBERIA.

Sister Johnson writes us that news has come that her husband, Bro. Wm. H. Johnson, has been very sick in Liberia. Miss Macey Boddy writes how she wished some of the calloused people at home could have witnessed that scene in dark Africa. Bro. Johnson lying there in a mud hut, burning with fever, but thinking not of himself but of the dying millions around him.

Sister Boddy continues, "Oh that the hearts of some strong men might be moved upon. I say with Mr. Johnson,

"Why don't they come?"

"As we entered his room we felt the Lord's presence and real victory. He went off from his delirium into interceding for Africa. 'We are here for this people, and we should not selfishly think of our own ease and comfort. Dark, dark Africa, why don't they come? They are so long, so long, but they don't know. They can't see how they are groping, groping and dying; stretching out their hands, but there is no one to tell them. Oh, why don't they come?'"

"It was very touching to the new missionaries to hear our native Christians pray that his life might be spared, and then the chief men of the heathen town came to the Mission to see him and they too begged God 'make his sick finish and not let him die.' The people are ripe for the gospel, and many come begging for a missionary to come and teach their people God-way."

ARKANSAS DISTRICT COUNCIL.

The District Council of the State of Arkansas will meet in North Little Rock, Wednesday night, Nov. 12, 1919, and continue until the business of the session is finished. Those who attend will take the Pike avenue car at the north end of the free bridge and go to the end of the line, which is about 3 blocks from the church. All are urged to be present at the beginning, as important committees are to be chosen, and men of mature minds, experience and conservation is desired. We further urge that every assembly in the state send a report to Bro. Fayette Romines, Hartford, Ark., between now and the date of meeting, that we may have a knowledge of our home field and its needs.—W. Jethro Walthall, Chairman.

CONVENTION AT DETROIT, MICH.

The 6th Annual Convention of the Pentecostal Assembly of Detroit, Mich., will be held in the chapel, corner National Ave. and Brainard Sts., Nov. 6th to 16th inclusive. We expect to have with us Elder J. W. Welch, Chairman of the General Council; Elder John Cox, of Wilmington, Del.; Miss Sarah Cox, missionary to India; Evangelist Geo. E. Smith, of Youngstown, Ohio. Other missionaries and workers also will likely be present. November 12th and 15th will be recognized as District Council Days. All ministers and workers of the district are invited to come together for mutual counsel. We will do our best to assist visitors in finding rooms, and there are restaurants near by. We will be responsible only for invited workers. For further information address the pastor, J. R. Kline, 365 Brainard St., or the Secretary, Mrs. Ella Ryan, 385 Belvidere Ave., Detroit, Mich.

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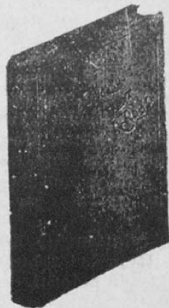
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Reports From the Field

SAN DIEGO, CALIF.

Had real good meeting Sunday P. M. Bro. Preston and band of workers were with us on their way from tent meetings in Riverside and San Bernadino to Calexico. —Elder W. F. Harlow.

PORTLAND, OREG.

We want to praise God for the way He is blessing here in the Glad Tidings hall. The power has been falling all week. Some have been baptized in the Holy Ghost and fire and backsliders redeemed and sinners saved. Sick are being healed. One woman healed of cancer. We praise God for the spirit of prayer on the saints. We are looking for greater results. Pray for us.—Mr. and Mrs. S. B. Finley.

CRISFIELD, KANSAS.

On September 20th I left home for Crisfield, Kans., and began a meeting. The battle was on for fifteen days and God wonderfully anointed me for the preaching of His Word. Souls became convicted and God began to demonstrate His power. Souls kept falling prostrate under the power, eleven found God in pardon and cleansing, and two received the baptism as in Acts 2:4.—W. C. Aytes, Woodston, Kan.

MULBERRY, ARK.

We just closed a few nights' meetings here. Brother and Sister Stephenson stopped with us on their way home, from Wednesday to Sunday, and held meetings every night. There were two saved and four received the baptism as in Acts 2:4. We had a good meeting. We expect Bro. and Sister Stephenson back with us soon. We expect to have a wonderful meeting with them during the holidays. We would be glad to have any saint who could come to help us. God has raised up a good work in this place. —Mrs. Anna Hartman.

VOICES FROM BABYLON

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That which makes Christianity real is not propaganda but persons. God must have a personality; Jesus must be a real individual. Christians are only those "in Christ," in identity of nature, conduct, aim and future destiny. The proof of this is shown in the personal life that cannot be imitated without possession of this personality.

This book tells how this relationship is achieved and maintained. It is brief but simple and wonderfully lucid and helpful.

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REDFORD, IND.

Wife and I came here the 24th of September and found the field ripe and God has begun to work in a marvelous way. We are expecting great things at this place. Keep praying for us.—C. B. Huston and Wife.

PARIS, ARK.

We just closed a meeting here. Twenty-three baptized with the Holy Ghost as in Acts 2:4. We took the Lord's supper, about seventy-five saints present. We set the church in order with thirty-two members. B. L. Smith, L. L. Riley and others assisted in the meeting. We have bought a nice piece of ground for a church and are praying for means to build. Will all the saints remember us in your prayers.—C. E. Shields.

JOPLIN, MO.

The blessed Lord still remembers us by being present with us, by sending floods of glory sweeping over our souls, encouraging weaker members to go through with Him also saving sinners and church members. Seven or more have followed the Lord in baptism since my last report. More yet to be baptized. The saints are truly loving their pastor in deed and in truth. They gave him a shower last night and the Lord opened up heaven, overflowing many of us with exceeding joy. Glory be to God. We would like to have a special revival if some brother will come our way who is in full fellowship with the General Council and has no side issues.—D. K. Murphy, Pastor, Gen. Del., Joplin, Mo.

CLEVELAND, OHIO.

The sixth annual convention of the Pentecostal Church proved to be the best convention the church has ever held. Perfect harmony between workers and people prevailed throughout the entire convention days. The messages of Bros. Gortner, Ward, Kerr and others were in the power of the Spirit. Also the messages of the missionaries were heart-burning messages, and God mightily blessed them, and used them in setting the hearts of the people on fire with holy zeal for the missionary cause. On the afternoon of the 12th, the last day of the convention, the attendants, with shoutings and praises to God, laid at the feet of Jesus the greatest offering in the history of the church, amounting to \$7,916.60 for missions, besides convention expenses to the amount of \$729.69—a total of \$8,646.29.

Several hundred dollars pledged without signatures attached, which probably will be paid, was not counted in the above figures. We give all praise to our God, who has done the "Exceeding abundantly above all we thought or asked."—James Leonard, Treas.

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CODELL, KANS.

We spent a blessed week at Codell, Had some good meetings. We are trying to rent a hall to open meetings in Hiawatha. Pray for us here. We are at last glad to be out in the work and are willing to work anywhere He wants us. Pray that God will keep His hand over us.—M. B. Long and family, Willis, Kansas.

AN EVANGELIST'S REPORT.

After the District Council at Puxico, Mo., I went to Mill Creek, Mo., and stayed a few days for a meeting. God met us there and saved a few and filled some with the Holy Spirit.

After this meeting I went to Dexter, Mo. Bro. and Sister Sims came and gave assistance, the latter doing most of the preaching. Some souls were saved and some received the Holy Ghost.

I then began a battle at Marquard, Mo., that lasted four weeks. The Holy Ghost was present in mighty convicting power and the whole town and surrounding territory were stirred as never before. In spite of opposition, God gave victory and a good number of people were saved and some filled with the Holy Ghost. We also buried several in water baptism.

I spent sixteen days in a meeting at Sturgis, Miss. The meeting was held in an arbor and the weather was unfavorable, but the little band of saints were strengthened, and some professed salvation.

Bro. W. G. Workman, of Essex, Mo., and I then began another battle against the kingdom of Satan at Earle, Ark., at the request of Bro. W. H. Copeland. The first night three were saved and one received the Holy Ghost. The next night two received the Holy Ghost. After a short while Bro. Jacob Miller arrived and God blessed his ministry. For ten nights in succession there was not a single service but what some one got to God. In ten days ten or twelve were saved and seventeen received the Holy Ghost.

Our next meeting will be at Oakton, Ky. (D. V.) Pray for me.—J. H. Law.

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OPENING OF THE BALTIMORE MISSIONARY REST HOME.

I would give your readers a brief account of the dedication of the "Baltimore Missionary Rest Home" in that city on Sabbath, Oct. 5th. The Home had long been prayed for, and now it was my happy privilege to see it opened for the Lord and His missionaries. The spacious drawing rooms were filled and Mrs. M. C. Jones testified how the Lord for many years had laid the desire to minister to foreign missionaries on her heart. He had now answered all her prayers and given them the Home.

She was followed by Mrs. Rahter (Harrisburg, Pa.), Mrs. E. M. Whittemore (New York), and others, and songs of worship and adoration filled the place.

The house is an old Colonial building, spacious drawing rooms and dining hall, twenty-three guest chambers and every convenience. The grounds are extensive, gigantic forest trees, fruit orchards, berries, large garden, hen houses that have held a thousand fowls, garage for five cars and large stables. Already interested parties have begun to stock the place, two pigs, two sheep, fowls, and they are looking to the Lord to send a cow, for which there is abundance of pasture.

All this is a gift from God for our weary missionaries. Let us take heart of grace and believe for more in this and every other direction, for "God is great in Zion," and the day of great believers is going to make manifest the greatness of Him who answers the prayers of faith. Anyone desiring information concerning the Home and desiring to visit it should address Mrs. M. C. Jones, Rogers Ave., Mt. Washington, Baltimore, Md.—Elizabeth Sisson.

HARRINGTON, WASH.

We have just closed a camp-meeting here, the second one this summer. The ten-days' camp-meeting in June left the people so hungry they wanted another, and although it is a wheat country and harvest was not over, we had a two-weeks' camp-meeting. The power fell from the first service and never let up till the close. About thirty-five received the baptism with the Holy Ghost, among them the pastor of the Methodist church at Ritzville and his wife and daughter. There were a number of real marked cases of salvation, also several called to preach. We baptized thirty-four in water and more to follow. Brother R. D. Strayfeler, pastor at Seattle, was with us and several young workers from Seattle, also Brother Archie McDonald and wife from Bellingham, who are on their way to China. The meeting closed with about twenty-five still seeking the baptism. Pray for them.—J. S. McConnell.

COLLINSVILLE, OKLA.

Have returned from a six-weeks' evangelistic trip. I first went to Enola, Ark., where Pentecost was scarcely known. At first the people did not know what to make of full gospel teaching, but they soon found out I was their friend. Several saved and two received the baptism as in Acts 2:4. They are all stirred and putting in their money and building a church house. They intend to dedicate their church to the Assemblies of God when we return in November for another revival. We also stopped at N. Little Rock for about a week, and the Lord wonderfully blessed us there. At Mulberry some were saved and others received the baptism in the old time way, Acts 2:4. The interest is good here and the saints desire us to come back for a meeting during the holidays.—J. F. and Emma Stephens.

VANCOUVER PENTECOSTAL MISSION.

Revival services will be held during November. Two strong evangelists have been engaged and others are expected to assist during the meetings. Visitors passing through will receive welcome. We are looking for great things. Pray for us. For further information write Pastor Robert Gillespie, 235 12th Avenue West, Vancouver, B. C.

PENTECOSTAL BIBLE CONVENTION AT WICHITA FALLS, TEXAS.

There will be a Pentecostal Bible Convention held in our new church on the corner of Fifth and Broad Sts., Wichita Falls, Texas, beginning November 1st, and continuing as long as the Lord may lead. All are welcome and we especially urge all of the ministers of the state to be present and help break the bread of life to the thousands who are here in the oil fields who have not yet learned to love our Saviour. We expect to be prepared at that time to put on a big drive through the oil fields, scattering tracts and holding open air meetings at the various settlements throughout the field. Come and see the oil fields and speak a word for Jesus.

A. P. Collins will have charge of the Bible Class and F. A. Hale, of San Antonio, who is our State Chairman, will be present to help in the different meetings, with E. N. Richey, of Houston and Raymond Richey, of the United Prayer and Worker's League; and E. R. Fitzgerald, of Malvern, Ark., will be here with many others who have promised to come. J. Frank House, of Bridgeport, Texas, will have charge of the singing.—E. L. Newby, Pastor.

WEST VIRGINIA CONVENTION.

The Annual Convention of the Pentecostal Assembly, Grafton, W. Va., will be held Nov. 27th to Dec. 7th at Beach St., west side. Evangelists and missionaries expected. Come and join with us in this time of refreshing from the presence of the Lord. For any information, write Pastor A. A. Deline, 352 Warder Ave., Grafton, W. Va.

A CITY WIDE PENTECOSTAL EVANGELISTIC CAMPAIGN will be conducted by Evangelist Aimee Semple McPherson at AKRON, OHIO, NOVEMBER 7 to 17, at the ARMORY BUILDING, corner of High and Quarry Sts. Special invitation is extended to all Pentecostal assemblies of Ohio, Indiana and Michigan. For particulars address Pastor C. A. McKinney, 20 East Cedar Street, Akron, Ohio.

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. Other prominent Pentecostal workers, pastors, missionaries, and evangelists will be present. For further information, address, James E. Feidler, 1652 Ashburton Street, Baltimore, Maryland."

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I am ready for evangelist work in Washington, Oregon and Idaho. I am in fellowship with the General Council and have 30 years experience in gospel work.—Address me, Miss Carrie E. Ellis, care Frank Gray, 2536 South I St., S. Tacoma, Wash.

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Calvary, Lone Calvary.
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Rest Awhile.
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The Scripture Text Calendar for 1920, beautifully lithographed in four colors, is a marvel of beauty. The above cut does not do justice to the beauty of the calendar, but we have some announcements, printed in colors that will convey a better idea of the value of this excellent production. Send for samples of these colors. The picture on each page of calendar is in four colors. These may be had in English, Norwegian, Swedish, German and Japanese languages.

We have already received our 1920 stock and we shall be glad if a number of our readers will act as agents for us. The prices of the calendars are as follows: Single copies, 30 cents; five copies, \$1.25; 12 copies, \$2.75; 25 copies, \$5.25; 50 copies, \$10.00; 100 copies, \$17.00. Gospel Publishing House, Springfield, Mo.

The Evangel Prayer Band

Pray for our Assembly—J. H. E., Sparkman, Ark.

Please pray that a soul will be saved immediately whom I have been heavily burdened for for several years, and that I may know God's will concerning several things, and may be filled with more of the Holy Spirit.—M. F. J., Marion, N. Car.

Pray that a daughter of a holiness preacher may be healed of a stubborn case of tonsillitis and a trouble in her side caused by an after-effect of the flu.

I ask prayer for my unsave husband who is just now willing to see his need of a Saviour, and really wants to be saved, though he has been fighting conviction for four years.—Mrs. W. J. C., Omaha, Nebr.

Pray for me that God will completely heal me of heart trouble, nervousness and all natural afflictions and that He will get the glory out of my life, also pray that my husband will receive the baptism.—Mrs. L. S., Poplar Bluff, Mo.

I ask the prayers for the work at Corsicana. God is blessing here at present.—M. A.

Please pray earnestly for a man afflicted with anemia, has no use of hands or feet, saved recently, but not following very close. Also for his only son, addicted to drink.—Mrs. J. G., Toronto, Canada.

Pray that I may be healed of a gathering in my ear, and an inflamed eye.—S. M., Alger, Ohio.

Pray that I may soon receive the gift of the blessed Holy Spirit.—Mrs. E. G., Denver, Colo.

Please pray that the Lord will lead, guide and give me employment where I can serve Him, and give me strength and grace. I am frail and nervous.—Evangel Subscriber.

I have neuralgia in my left jaw, and it is rising. Please pray that our dear Lord will heal me.—M. V. B., Duer, Colo.

Pray for me that I may receive the Holy Ghost, also remember my family that we may be true Christians.—Mrs. N. S., Mildmay, Canada.

Pray for myself, wife and child that we may be healed and that God will direct us where to move and bless the meetings in our home.—A. W., Hopewell Jct., N. Y.

Pray for me that I may grow stronger in faith, deeper and higher in the Lord, that I may be in the center of His will and used

of Him for His glory.—T. T. W., Marion, Ky.

I ask the prayers that God will baptize me with the Holy Ghost.—J. H. B., Arlington, Tex.

I ask the prayers for myself and for this place, as they have locked the church on us. We have no church or place at present to hold meetings.—O. James, Sparks, Okla.

Will all the saints earnestly pray for a poor girl afflicted with brain fatigue of the worst sort, that God may come soon and lift that terrible pressure on the brain and make her happy in Him. The girl is afflicted with intense fear all the time, and threatens suicide. Pray also for her dear mother that she may receive her baptism soon, and that she may be given strength to endure.—S. M. D., Chicago, Ill.

I ask the prayers of the saints for our Assembly here in Camden, N. J., that His Spirit be poured out.—S. E. F.

Please pray for a sister who has allowed hatred to come in her heart against some of God's people, and now her mind is becoming affected, and she needs healing very badly.—A reader.

I desire the prayers that God may remove hindrances and prosper me in my work and make me strong in Him.—Mrs. N. B. N., Dallas, Tex.

Pray that God will send some one to this place.—L. E. Fletcher, Washington, Ind.

Pray that we may stay in the will of the Lord.—K. L., Sparks, Okla.

Please earnestly pray for the healing of my head, and also for the healing of a friend.—Mrs. J. W., Welty, Okla.

Pray that the Lord will send some Spirit-filled person to hold meetings here, and also pray for three orphan children.—Mrs. W. J. C., Que., Can.

Pray for me that I may go to a Bible school.—G. U., Gt. Bend, Kans.

I request the prayers that I may stand true, and my husband and three boys will be saved and baptized with the Holy Ghost.—Mrs. W. McF., Eleajon, Calif.

Pray earnestly for me that I may be healed of a complication of diseases. Have been sick all my life and growing worse. Pray that I may receive good health and that husband and I may get more on fire for God and that husband will obey his call.—A sister and subscriber.

West Cairo, Mo.; Bro. D., Sour Lake, Tex.; W. J. R., Cumberland, Md.; Friend, Minn.; Mrs. W. J. C., Omaha, Nebr.; Friend, No. Georgia; R. J. C., Knoxville, Ia.; W. E. V., Marathon, N. Y.; C. A. B., Woodston, Kans.; E. A. B., Havelock, N. D.; T. G., Outlook, Wn.; E. P. San Mateo, Calif.; J. L., Sparks, Okla.; M. G., Rumney Depot, N. H.

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Total Oct. 7th to Oct. 20th, inclusive\$2830.54

Previously reported in October.... \$63.63

Total to date\$3694.17

NOTICE TO ASSEMBLIES.

I have resigned my pastorate at the Upper Room Mission, San Jose, Calif., and will be open for calls to the pastoral work in any place where an aggressive leader is desired. Have had twenty years' experience as pastor of churches before I received my baptism. Wife is a musician and we have nothing to prevent our going anywhere as "we be but two." We refer (without permission) to Bros. J. W. Welch and Robert J. Craig, who know of our work and usefulness.—C. H. Woolley, 409 C Street, Grants Pass, Oreg.

WANTED PASTOR.

Our place will be opened for a pastor the first of the year. A sister preacher preferred. This assembly is poor, yet they have supported myself and wife nicely since last March. Will any good man or woman interested write me.—D. B. Summer, Pastor Assembly, Orlando, Fla.

PREACHER WANTED.

We ask the prayers especially for the church at this place. We thank God for Bro. Birmingham, the pastor at Commerce, Tex. He is with us every other Sunday, and we invite any preacher that is clear on the Word and in good standing with the General Council to visit us.—R. L. Merrill, Box 332, Ladonia, Tex.

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From October 7th to October 20th, Inclusive. \$300.00: Highway Mission Tabernacle, Philadelphia, Pa.

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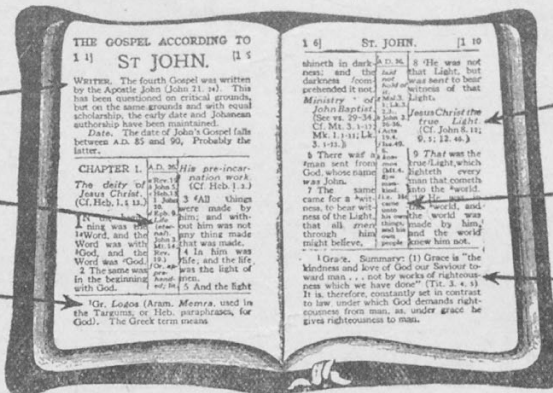


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