



The PENTECOSTAL EVANGEL



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A Few Grains From The Editor's Salt Cellar

You can never preserve your temper by keeping it in a family jar.

Innocence is negative virtue but holiness is positive goodness.

How few of those who profess Christ ever make an effort to follow Him wholly!

Our only hope of salvation is in a personal Christ and not in Christianity as a system of religion.

The carnal mind crucified Christ, and we should willingly consent to its crucifixion in us by Christ.

The cause of Christ is greatly hindered by so many in the churches who are orthodox in belief but infidel in practice.

Let God change our disposition and rightly dispose our hearts toward Him, and make any disposition of us he may see fit.

Why do so many ask the Lord to do for them what they never expect Him to do, and pray for help to perform what they never intend to undertake?

Until Christians live such consistent lives as will bring upon them the predicted reproach, they must remain without the promised power and blessing.

We are admonished to do good not only to benefit others, ease our own conscience, or to make the world better, but that God may be glorified. Matt. 5: 16.

You might as well talk about saving a man from drowning while his head was under water as to try to save a man from spiritual death without delivering him from sin.

The world is largely deceived by a seemingly respectable cultured, refined, clean, religious, humanitarian devil, who "would deceive even the elect if possible."

Some one has said that our first parents, through their transgression, gained the knowledge of good without the power to perform it and the knowledge of evil without the power to resist it.

Human morality will save no one, for God's standard demands a morality beyond what the natural is able to produce, but which the salvation of Jesus Christ can make possible.

We are kept by the power of God, not arbitrarily, but through faith on our part. We have no power to keep ourselves, but if we keep in the Keeper—Christ—we will surely be kept.

Flattered and complimented by the unwise optimists of our day, this scarred, devil-deluded, hate-filled, God-defying, pride-intoxicated, blood-soaked, iniquitous old world is coming into its own.

If the church as recognized today, represents the best there is on earth, how can the world be said to be growing better, when the best that is in it is retrograding, as it surely is, and as the Word declared it would?

God's thoughts through us are affected more or less at times by our mental condition; the character and state of our own spirits and our imperfect utterance in voicing them. "We have this treasure in earthen vessels."

All evil is perverted good, and both good and evil, as mere abstract principles are powerless, without some intelligent free moral agent—angel or man—in which they may be embodied and through which they can be expressed.

It is not wise to try to live in our past experiences no matter how rich and real they may have been, and it would be very foolish to undertake to live an experience which we have not yet entered into; therefore, we should, while pressing on for greater things, appreciate, live in, and get the most out of our present experience.

On our march to the better land we come first to Mt. Sinai (the dispensation of the Father) to learn God's requirements; to Mt. Calvary (the dispensation of the Son) for forgiveness for violation of the law of Sinai and for heart cleansing; and to Mt. Zion (the dispensation of the Holy Ghost) for Pentecostal power through the baptism in the Holy Spirit. This represents **Law, Love and Power.**

Nominal Christians of today, like the Pharisees of old, build tombs to the prophets of the past, but stone those who are sent unto them. They admire and eulogize such leaders as Luther, Knox, Wesley and others, for the very virtues they themselves lack, yet never seek to possess.

The full-orbed vision of Jesus is one look back to the death side—the cross, and three looks on the life side:—Up to the throne; into the heart, and out toward His coming. Look back, look up, look in, look out; all at the same time. This is looking unto Jesus.

"Power belongeth unto God." The very power that Satan is exercising in the world, and always has, belongs to God. The power with which man resists God and is now being utilized by him in every sinful way is not his own, but is God-given and can be by God, taken away from both men and devils—and eventually will be—on account of their abuse of it.

It is quite necessary that we should die the scriptural death appointed for us as God's children; for "blessed are the dead who die in the Lord" in the sense here referred to. We hear a great deal these days about the "death route" and endless instructions are given to show us how to die the best and surest way; but in our attempt to follow them we are in danger of getting our eyes too much on the process, and not sufficiently on the Lord and to feel our spiritual pulse too often in order to ascertain our condition.

Now, this is unwise, and it would, no doubt, be better for us to die to our dying, that we may become dead to death when we die.

Jacob Knapp, in his autobiography, relates the following:

"As a vessel was about to sail from this port, the officers made a farewell supper. As the canvas was being spread to the breeze, the captain arose, and, passing the brandy round the board, called on the company to drink to the following utterance: 'Now boys, in twenty days, Liverpool or hell.' They sailed on over the Atlantic for nineteen days. On the twentieth day they struck a rock and the vessel filled, and on that twentieth day they were—not in Liverpool."

More Soul Food For Hungry Saints

A Further Exposition of the 4th Chapter of Canticles

By Pastor A. G. Ward

In our last message we left the Bride on the Mount of Prayer, fully reconciled to her life's work, willing to enter into the sufferings of her Heavenly Bridegroom and satisfied to wait "until the day breaks and the shadows flee away." She is sure that He will return; He has given His word to her that He will come again and receive her unto Himself, and she believes that He is faithful who has promised, but now to her surprise He, in verse 8, invites her to the Mount of Transfiguration in the words, "Come with Me, look from the top."

Bridehood saints are afforded many pleasant surprises by their Heavenly Bridegroom while on their way to the city which lieth foursquare, that city which hath foundations, whose builder and maker is God. It means so much to be privileged to look at things from the top. The size of anything for instance depends largely from what viewpoint we see it. Aviators tell us that our most magnificent and stately buildings look so very small when viewed from the top.

Dear fellow pilgrims, are you almost overwhelmed with your present circumstances, are you tempted to give way to the enemy because of your environments? Kindly suffer this word of exhortation: Respond quickly to the invitation of your Divine Lord and begin to look at things from the top.

That is a wonderful word we find over in 2nd Cor. 12:10, where the Apostle says, "I take pleasure in the utter destitution of strength, in insults, in destitution of the necessities of life, in having nothing, in persecutions, in all sorts of tight places, troubles, trials and conflicts, for when I am weak then am I strong." He rejoiced in all that diminished his creature might, and strengthened his hold on God. Surely he viewed things "from the top."

Perhaps you will recall his words in Romans 5:1-3: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God, and not only so, but we glory (not growl) in tribulations also, etc."

Viewing things from the top enables one to praise God for the severest discipline and the hardest tests that come into the life, because we know that they are all a part of our education. Since these are our school days, when we are afforded an opportunity of preparing for larger and nobler service in the Kingdom age, we should thank God for every new lesson, even though the learning of it entails much suffering. "In this Babel-building world multitudes are rearing monumental mud mansions and furnishing them with highly polished bric-a-brac. They are adorning them

with high-priced, but perishable ornamentation, but if we would abide and have our work stand the Divine analysis, we must build with living stone taken from the quarries of Gethsemane and the rock-cuts of Calvary. We must carve upon the polished walls the glorious history of unimpeachable purity and self-sacrificing service. Then when things temporal shall dissolve in the final fire, our works shall stand approved and our crown shall radiate the rays of an unsetting sun."

In verse 9, the Bridegroom says of the Bride, "Thou hast ravished my heart, my sister, my spouse." Many of us have realized the counterpart of this great truth; we know something of what it means for our hearts to be ravished by our precious Lord Jesus. We have often sung:

"Jesus Christ is made to me, all I need"
or the words of Charles Wesley,

"Thou, oh Christ, art all I want,
More than all in Thee I find."

But to have our glorious Bridegroom say this of us seems past the power of our comprehension. Perhaps few of us realize how deeply in love Jesus is with His Bride. Just here one is reminded of the words of Zephaniah 3:17: "The Lord God in the midst of thee is mighty, He will save, He will rejoice over thee with joy, He will rest (or be silent) in His love, He will joy over thee with singing."

Have you ever tried to imagine what it must mean to hear the Almighty break forth in song? They say the song of the nightingale is charmingly sweet. The shepherds who heard the angels sing on that first Christmas eve must have been almost overcome. The redeemed sons of Adam sometimes sing until one's spirit is well nigh wafted into New Jerusalem; but when our gracious Lord breaks out into singing, it is indeed a rare occasion and calls for the applause of not only angels and arch-angels, but of all creation.

In verse 10 we read, "How fair is thy love, my sister, my spouse. How much better is thy love than wine, and the smell of thine ointments than of spices."

In the first chapter of this "Divine Love Song," the Bride says of the bridegroom, "Thy love is better than wine." Wine stands for the richest of earth's luxuries, and the Bride no doubt means us to understand that the love of her Divine Lover as realized by her is more satisfying than the best that the world could offer; but to have our Lord bear testimony to the same concerning the love of the bride for Him is truly wonderful. If our love is so satisfying to the heart of our Lord, why do not we love Him more? We are so afraid of being called effeminate, or sentimental. I fear some of us are not nearly so dead

to the opinions of others as we think we are. What does it matter whether folk understand us or not? Our chief concern in this life is to satisfy the heart of Him who, "though He was rich, for our sakes became poor, that we through His poverty might become rich."

"The smell of thine ointments is sweeter than all spices." Oh, Hallelujah, there is no dead fly in this ointment; no smell of Egypt on the bride. "This is that." The remnant of the holy oil has been poured upon her. She has received the anointing that abideth, and is able to create an atmosphere wherever she goes that speaks to men of Heaven and causes them to feel the reality of things eternal. "The smell of her garments is like the smell of Lebanon."

"A garden inclosed is my sister, my spouse, a spring shut up, a fountain sealed." Here we have a further description of the Bride. Once she may have been open to questionable things, to other lovers, or erroneous doctrines, but now she is a garden inclosed; she has entered into an eternal covenant with her Lord; she is all for Him and not for another. She not only avoids sin, but the very appearance of evil, and while she may not always be able to fully explain truth to others, yet she possesses a spiritual instinct which generally enables her to distinguish between truth and false teaching.

The bride walks circumspectly, she is no novelty hunter, chasing after new things, nor does she throw her doors open to all the vagaries that are abroad. She cares but little whether loose thinking people charge her with narrowness or not. Her mission on earth is not to please those who are opposed to practical holiness, and who reject the Spirit of God, but she seeks to walk worthy of the vocation wherewith she has been called.

In verse 13, the fruitfulness of the bride is mentioned. I fear that far too many people in our day are satisfied with leaves. Jesus one day cursed a fig tree, not because it was leafless, but because it was barren or fruitless. In John 15:8 we read, "Herein is my Father glorified that ye bear much fruit." Dear reader, give more attention to this question of fruit, and cease to be concerned as to your appearance in the eyes of the people. If you can be pleasing in the eyes of Him who employs you it will be sufficient.

But we now learn that in the estimation of our Heavenly Bridegroom, whose thoughts are so much higher than ours, there is one thing more to be desired than even fruit, and so the next characteristic of the Lord's garden, and the one that is emphasized in seven-fold variety and fulness, is fragrance. "All these spices express the idea of sweetness, of the devotion of love, of the inexpressible atmosphere of heavenliness."

The aloe was a bitter spice, and it tells of the sweetness of bitter things. The myrrh was used to embalm the dead, and it tells of death to something. It is the sweetness which has come to the heart after it has died the deeper death, I believe, as some one has said, there are a multitude of things which are not sinful, nevertheless our attachment to them prevents our greatest fulness of the Holy Spirit, and our amplest co-operation with God. Therefore, infinite wisdom takes us in hand and arranges to lead us through deep interior crucifixion to our fine parts, our lofty reason, our brightest hopes, our cherished affections, our religious views, our dearest friendship, our fervent zeal, our spiritual impetuosity, our natural culture, our creeds and churchisms, our successes, our religious experiences, our spiritual comforts, the crucifixion goes on 'til we are dead and detached from all creatures, all saints, all thoughts, all hopes, all plans, all tender heart yearnings, all preferences, dead to all troubles, all sorrows, all disappointments, equally dead to all praise or blame, success or failure, dead to all desire but for Himself."

"The frankincense was a fragrance that came from the touch of fire. It was the burning powder that rose in clouds of sweetness from the bosom of the flames." Beloved reader, will you not allow God to so press His being into yours that yours shall become more and more an expression of His, and that there may flow out from your life a sweetness that will refresh the hearts and lives of weary tempest-tossed pilgrims, a sweetness that will bring from the lips of our Isaac the testimony. "The smell of my bride is as the smell of a field which the Lord hath blessed." "Therefore God give thee of the dew of Heaven and the fatness of the earth, and plenty of corn and wine."

In the closing verse of this chapter, the bride speaks and says, "Awake oh north wind and come thou south, blow upon my garden, that the spices thereof may flow out." This is a further acknowledgment of her dependence upon her Lord. She is powerless to send forth the sweetness that she possesses without aid from Him. She prays for the north wind. Courageous soul, it means so much for the cold blustery north wind to beat upon our garden. Often it appears to work destruction. We pray for more perfect conformity to the likeness of our living Lord, little dreaming that the north wind will be the answer to our cry. We are more indebted to the ministry of sorrow, misunderstanding and pain, than we often realize. Think of the great loss to the entire church had the north winds not blown over the life of the Apostle Paul, or such men as Rutherford, Wesley, Fletcher and a host of others.

The bride now extends to her Eternal Lord, an invitation to come into His garden, and eat His pleasant fruits. Are we doing likewise? Our Bridegroom is hungry. We possess the power to satisfy His hunger. If we will but swing our heart's door widely open and invite Him to have unbounded liberty in our lives

to make such demands upon us as He may choose to make, if we will surrender every faculty of our mind, every fibre of our being, and every power of our redeemed spirit to Him I am sure He will soon respond to the invitation, and as in Chapter 5:1, we will hear Him saying, "I am come into my garden." "Into my garden"—What a delightful thing it is to realize that we are His garden. What deep soul rest is ours when we no longer feel the responsibility of looking after ourselves, no further need for us to plan, for "if we will look after His business He will make ours His care."

He, the Great Divine Gardener, will give the most careful attention to even the tenderest shoot. We can now sing from our hearts:

I worship Thee, sweet will of God,
And all Thy ways adore
And every day I live I seem
To love Thee more and more.

Ill that God blesses is my good
And unblest good is ill;
And all is right that seems most wrong
If it be His sweet will.

When trials and obstacles seem
Like prison walls to me,
I do the little I can do
And leave the rest to Thee.

I have no cares, Oh blessed will
For all my cares are Thine
I live in triumph, Lord,
For Thou hast made Thy triumphs
mine.

A LESSON ON GIVING.

Two wealthy Christians, a lawyer and a merchant, joined a party that was going around the world. Before they started, their minister earnestly asked them to observe and remember any unusual and interesting things that they might see in the missionary countries through which the party was to travel. The men promised—carelessly, perhaps—to do so.

In Korea, one day, they saw in a field by the side of the road a boy pulling a rude plow, while an old man held the plow handles and directed it. The lawyer was amused, and took a snapshot of the scene.

"That's a curious picture! I suppose they are very poor," he said to the missionary who was interpreter and guide to the party.

"Yes," was the quiet reply. "That is the family of Chi Noui. When the church was being built they were eager to give something to it, but they had no money; so they sold their only ox and gave the money to the church. This spring they are pulling the plow themselves."

The lawyer and the business man by his side were silent for some moments. Then the business man said, "That must have been a real sacrifice."

"They did not call it that," said the missionary. "They thought it was fortunate that they had an ox to sell."

The lawyer and the business man had not much to say. But when they reach-

ed home the lawyer took that picture to his minister and told him the story.

"I want to double my pledge to the church," he said. "And give me some plow work to do, please. I have never known what sacrifice for the church meant. A converted heathen taught me. I am ashamed to say I have never yet given anything to my church that cost me any thing."

How much does the average modern church member ever sacrifice for his religion? How many that call themselves Christians ever sold the ox and then harnessed themselves to the plow?—Trust.

A WORD IN SEASON TO HIM THAT IS WEARY.

God has blind warriors, He has silent warriors and He has noisy warriors. There is a marching round and a shouting before Jericho goes down. The children of Israel were a derision to the people of Jericho. Priests with rams' horns to take a walled city!

The walls did not go down the first round, nor the second time, nor the sixth time round on the seventh day. But in God's appointed time the walls fell down flat. The shout of victory was given at the crucial moment. Silent provision, secret prayer, and then the shout of victory!

Don't despise the day of small things. The little flock marching, shouting, singing, with the priests in front! The victory was assured.

God could prepare a worm to thresh a mountain. God is not even confined to the Pentecostal people for a revival. A Samaritan woman brought a revival to a city, and the disciples were left outside. "And many of the Samaritans of that city believed on Him for the saying of the woman, which testified, 'He told me all that ever I did.'"

God can raise up a Samaritan woman in many a place to be His missionary, the disciples for the time, being put in the background.

God hears and answers prayer, and His ear is ever open to the cry of His people. Cry, and cry, and CRY in faith.

"He must needs go through Samaria." Needs brings the Saviour. You, like the woman, will leave your water pot, for you will have Him. A well of water springing up into everlasting life! Out of your innermost being, rivers of living water! Rivers abundant and satisfying for the most thirsty soul!

Don't be dismayed over seeming delay. Christ walked to Samaria. But He arrived at the right time to meet the right person with the right message, and the whole city of Sychar was blessed.

Christ sees the need today, and when your need is greatest, He will come and do all that you require. You have pled, you have cried, and you have planned. The answer is on the way. It is on the way for your own heart, your own family, and your own community. It shall not tarry.

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J. T. BODDY, - - - - - Editor
STANLEY H. FRODSHAM, Office Editor
E. N. BELL - - - - - Manager

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THE CHRISTIAN'S RELATION TO WORLD REFORM.

"There is a way that seemeth right unto man, but the end thereof are the ways of death." Prov. 14:12.

There are two things in the world, which if not rightly estimated, may be very misleading. They are the seeming good, and the lesser good. By the first, the great majority of souls are wholly deceived, while the second is always overestimated by the natural man, and when we would be wisely critical concerning some supposedly good things which are presented to us for our acceptance, we are often confronted with something like his: "Why, it's a good thing, is it not? Or at least there is some good in it."

This is the claim made for most of the teaching and practice in popular religious circles. Yes, there is some good in it, no doubt—good of its kind; but not the eternal kind. Good, as far as it goes, but much of it will only go as far as the grave. We are advised not to be overly scrupulous, and often have the following old, inapplicable illustration used to reveal to us how we may "take the precious from the vile:"

"When we sit down to a meal where fish is served, we eat only the fish and discard the bones;" pointing a moral to the effect that we should choose only the good, and reject the harmful, or erroneous. This, of course, we ought to do; but very few of those giving this advice have the divine wisdom and discernment to enable them to profit by its lesson. Very few possess the power to properly discriminate between things that differ, and "prove all things and hold fast that which is good," and are often unconsciously imbibing the evil and calling it good. There is a strong tendency with most people to overlook and excuse the evil in a thing because of the percentage of good there may be in it.

Some may, at their spiritual meals, be able to select only the good and discard that which is injurious, but how about the fellow who is taking your leavings, and relishing that which you have rejected? Anything purporting to come from the Lord's table ought to be healthful and vitalizing, but there is much that is handed out to a needy world today that is worse than bones. (for they have served some good purpose), which is little better than moral garbage, and

If we should shun the shade of wrong—
And it is right we should—
Our guard should also be as strong
Against the seeming good.

Good things themselves are only good
When held in estimation
Where they are rightly understood
And kept in true relation.

And wisely kept where they belong
They benefit us truly;
But work as surely for the wrong
When prized by us unduly.

The greater doth the less contain
That we may nothing lose,
But all of lesser good retain,
When we the highest choose.

In refusing to be satisfied with anything short of the best in divine things, we are frequently charged with being unwilling to see any good in anything, or any one. Not so; but we see more good in something else, and all good in Someone else,—Christ, the source of all good. There is a cheap kind of goodness on the market that is only self-righteousness; and you know what value the Lord puts upon this, when He compares it to filthy rags. But some would rather be clothed in these filthy rags, and feed on moral garbage, than to be clothed in the robes of Christ's righteousness and feed on the bread of life.

The average Christian does not know how to properly estimate, appreciate and appropriate any legitimate thing. We must "see light in God's light" and value things as He does, in order to do this.

In the face of the appeals made to the Christian today to join hands with the world in pushing its noisy reforms (most of which, whether secular or religious, are Satan-inspired), what course should we pursue? "Render unto Caesar the things that are Caesar's," but, let Caesar look after his own. He is going to run his own affairs, anyway, he always has; and you can never help matters by trying to assist the world in its undertaking to do the impossible—that is, make itself better according to God's standard.

Christ never designed nor commissioned His church to take the place of a legislative body, or become a police force in the world to keep it in order. If an individual, corporation, state or nation claim to be Christian, they are in duty bound to take on the whole yoke of Christ; and no nation has, or ever can do this. And if the supposedly best thing in the world,—the so-called church—is in a state of decline, how can the world be made better by the efforts of a backslidden Christendom?

We would not, however, question the motives of many earnest, though mistaken leaders, who are honestly trying to better conditions in the world, but whose best efforts will only result in patch work. This is the best that humanity can do, and we are commanded to "fret not ourselves because of evil-doers;" therefore, we should not become censorious in our criticisms of men and conditions; for this age, in spirit and practice will never be any different, in

the main. While reforms may serve as temporary plasters upon the moral ulcers of the world, they can never reach the seat of the trouble, to effect a permanent cure; for

Moral ulcers sap the nations,
Eating out their very life—
Cancerous spots, whose depredations
Yield not to the legal knife.

The world may be satisfied with patch work, and is always at liberty to try its own remedies, but the child of God should not be unequally yoked with unbelievers, and backsliders in their apparently worthy efforts for the self-betterment of the world; for, though "in the world, we are not of it," or should not be, and should be deaf to its appeals, no matter how plausible the inducements, for they are all misleading, and the methods employed, as a rule, unscriptural. We often hear this question propounded as an objection to our plea for scriptural separation, "Would you let the world go to the devil, then?" No, certainly not; we don't have to, it is there already. See 1st John 5:19: "The whole world lieth in the evil one." He is called by Jesus, "The prince of this world." In Eph. 2:2 he is styled "The prince of the power of the air," and in 2 Cor. 4:4, he is termed "The god of this world," who will yet succeed in establishing his rule upon the earth more completely through his tool, the Antichrist—the devil incarnate—who, coming in his own name, as Jesus said he would, will be received and welcomed by the world, both secular and religious, as the great "Super-man," for whom they are waiting; while the true children of God are eagerly looking for the GOD MAN, the real Christ, who alone can overthrow and destroy the power of the devil manifest through the "man of sin," the "son of perdition," by the brightness of His coming, (2 Thess. 2:2-8); while Satan, the unacknowledged god of this world, can only be disposed of by being chained up in the bottomless pit for a thousand years.

Thus the only permanent remedy for the existing state of things is Christ Himself. His Kingdom, invisible or visible, cannot exist apart from His presence. For the salvation of the individual, is "Christ within, the hope of glory." And the hope of this old, sin-wrecked world is the personal coming of Jesus into it, to cast out all that doth offend, and to set up His own rule and reign of universal peace, as He declared He would. Turn to Him, live for Him, and look for Him. He is coming soon.

As the only known solution
Of the problems of life;
The destroyer of pollution,
And the vanquisher of strife.

—J. T. B.

The present circumstance, which presses so hard against you, if surrendered to Christ, is the best shaped tool in the Father's hand to chisel you for eternity. Trust Him then. Do not push away the instrument lest you lose also its work.

Questions and Answers

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

791. Can a man who uses tobacco and has not the baptism in the Spirit be a real Bible deacon?

No, for he must hold "the faith in a pure conscience" (1 Tim. 3:9). I do not see how a man who has heard the full gospel preached can have a "pure conscience" and live as his fleshly appetite dictates. Moreover, the scriptures require of deacons that they be of "honest report, full of the Holy Ghost and wisdom" (Acts 6:3). Deacons, such as you describe, are not of the best report, they are not showing wisdom in walking on such a low plane, and they are not "full of the Holy Ghost." If your Assembly has men who fill the bill, why not elect them to act as deacons, and send the old lot to the mourners' bench till they get qualified?

792. Is it scriptural to submerge or dip the candidate three times under the water for baptism?

No, for Paul says, "One baptism," which is "one dip," "one immersion," in the Greek. Why have three dippings when Paul says "one"? See Eph. 4:5. Yet if one is dipped three times, that ought to be enough, if he is a true believer and it was done in good faith as unto the Lord. I don't think a fourth dip is necessary.

793. At the last Passover Jesus used sop and bread. Why not set the table, and have bread and sop, as they did?

You might just as reasonably ask why not have roast lamb also, as they had. They were taking a full meal when they did this. These things were not brought over into the Lord's supper, which was instituted at the close of the Passover meal. The Christian ordinance is clearly not a full meal, as was the Passover, for Paul especially enjoins if any Christian is "hungry, let him eat at home," before coming to the Lord's table.

794. Is it right for the disciples of Jesus to wash each other's feet as Jesus did in John 13? We now have a preacher who is opposed to this custom and it has caused some little confusion.

Jesus said, "I have given you an example that ye should do as I have done." Most of our Pentecostal saints take this as sufficient authority that the Lord would have them do exactly the same thing. I, myself, have many times joined the saints in washing each other's feet, and the presence, glory, and blessing of the Lord nearly always rest on the saints as they do it.

But others hold that the "example" Jesus showed was not merely in the exact deed, but mainly in what it meant, in the spirit of humility taught and in the various lowly services we should be willing to perform for others. Certainly the deed itself will be of little worth unless we also have the spirit of it.

The General Council has never drawn any line on this subject. It accepts and

worships with those who wash feet and with those who think the Lord meant to teach us to do all sorts of humble and lowly service. There should be no strife or division among us over this matter.

795. What scripture have we for saying a person must be fully cleansed before they can receive the Pentecostal baptism with the Spirit? Or does the baptism with the Spirit complete the cleansing?

Jesus said of the disciples before Pentecost: "He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean." He also said, "Now (already) ye are clean," John 13:10 and 15:3. So we have the direct testimony of Jesus that these disciples were already cleansed before His death. After His death and resurrection they drew closer to Him, believed in Him more fully as the divine Saviour, and became absolutely devoted to Him and His cause, so that when He said, "Tarry until," they instantly obeyed, went to the upper room, rejoiced and prayed, and tarried in "one accord" till the Spirit fell. Anybody who will do this will receive the Spirit as they did.

The Spirit is the Spirit of Holiness, and as such after He is received, if we let Him lead, He will lead us into deeper holiness, causing us to grow up in holiness. But it is the blood that cleanses, the Spirit is only the agent to apply the blood of Christ. We are washed in the blood by the Spirit. He does this mainly before we receive the baptism. After the baptism it should be more of a growth in holiness under and through the power of the Spirit. Holiness in this sense is not completed before we receive the Spirit, nor at the time we receive Him, but may go on a long time. It may be regarded as practically complete when our spiritual growth is matured. This is called perfection, and perfection means full grown spiritual manhood in the Lord. It does not mean the person cannot err, cannot make mistakes, cannot miss the mark. But such maturity in the Lord is a practical guarantee against being led into sin of any kind. The Bible does not teach a sinning religion nor that any one experience makes sin physically impossible. It ought to be unthinkable, or morally impossible, to every child of God.

796. Is the great battle of Armageddon fought at the beginning of the millennium or at the close of it?

It will be fought just before the beginning of the millennium, at the close of the great tribulation. The proper order is given in Rev., chapter 19, with the first three verses of chapter 20: (1) The Bride at the marriage supper of the Lamb in heaven, 1-10; (2) The coming of the Lord, 11-16; (3) The battle of Armageddon, 17-21; (4) The millennium with Satan chained in the bottomless pit, 1-3.

797. Will there be any sin during the millennium?

Satan is now in open rebellion to God, and is leading all sinners and all the forces of evil in their rebellion against Christ. This leader will be captured at the battle of Armageddon and chained in the pit and this open rebellion completely overthrown. All organized sin, in saloons, houses of ill-fame, gambling and every form of political corruption will be overthrown, and outwardly righteousness will reign and the earth will blossom as the rose during the millennium. Satan and all forms of vice which now tempt men, will be removed, and souls can easily get to God and be saved. But, on the other hand, they can live outwardly good lives, obey all the external laws of the Lord Jesus, and still in their souls not love the Lord or have a changed heart. The Lord will endure this for a while, but of those days it is said, "There shall no more be an infant of days, nor an old man that hath not fulfilled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." (Isa. 65:20).

From this we see that people shall live a long life during the millennium, that children shall not die in infancy; but if a person has not turned to God and been saved by the time he is 100 years old, God will destroy him. This shows there will be some sinners in those days. Then in Rev. 20:7-10 we are told that when Satan is loosed at the end of the millennium there will be many people who have yielded outward obedience to the Lord when Satan was not at hand to tempt them, whose hearts can still be stirred up by Satan against the Lord. We read how their revolt will come to an end: "And fire came down from God out of heaven, and destroyed them. And the devil that deceived them was cast into the lake of fire, and shall be tormented day and night for ever and ever." This shows they did not all get saved during the millennium.

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The Only True God

The most inconsistent and contradictory statements are reaching this desk from the pens of various persons. One writes me, saying, "Bro. Bell, you don't understand us. We believe the Deity of Jesus is the Father and the Humanity of Jesus is the Son of God." In answer I would say, if this were true, then to worship the Son of God would be to worship that which is only Human. Moreover, scripture clearly contradicts this; for Paul says, "His Son, Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power according to the Spirit of holiness." (Rom. 1:3, 4). Here Paul contrasts the divine Son of God with the fleshly Son of David. Paul says according to the flesh Christ is the Son of David, but this brother says according to the flesh He is the Son of God. Which is right?

Another writes, "Jesus Christ is the only true God."

In answer I would say, this, like all serious error, has in it some truth, because insofar as Jesus is God at all, He is of course the true God, and not the false. The real error in this is their application of it to their false contention that Jesus is the only person of the Godhead. With them it means Jesus is the only person who is God, whereas, in fact, the Father is God, the Son is God, and the Holy Ghost is God.

We Believe in the True Deity of Jesus.

The General Council, with the Christian Alliance and all other real Evangelical Christians, believe strongly in the Deity of Jesus Christ. The Council has said, "Since the Father has delivered all judgment to the Son it is not only the EXPRESS DUTY of all things in heaven and in earth to bow the knee, but it is an UNSPEAKABLE JOY in the Holy Ghost to ascribe unto the Son all the attributes of Deity, and to give Him all the honor and the glory contained in all the names and titles of the Godhead, except those which express relationship, and thus honor the Son even as we honor the Father."—Fundamentals of the General Council.

From this quotation passed by the General Council, it will be seen that, except the terms Father, Son, and Holy Spirit, which express relationship and are therefore not interchangeable—that every name and title in the Bible expressing Deity may be correctly applied to Christ our Lord as well as to the Father. We thus exalt Jesus Christ with true Deity and honor Him equally with the Father. Yet despite this clear declaration as to the real and true Deity of Jesus, some ignorantly (or willfully) assert that we do not teach that Jesus Christ our Lord is truly God. You can see from the above that the General Council has always stood and still stands for the true Deity of the Son of God and has never asked any one not to believe in it. I also still believe in the real and true Deity of Jesus Christ as much as I ever did.

But this is all vastly different from the erroneous teaching that the Son of God is only Human or that Christ only is God. Many have imbibed with their "Jesus only" doctrine the contention that the Godhead consists of only one Person and that this Person is Jesus Christ. They say He is the Father, He is the Son (true He is this), He is the Holy Ghost, hence that Jesus is the name of the Father and of the Son and of the Holy Ghost. If Jesus were the Father, (but He is not) if He were the Holy Ghost, (but He is not) then of course His name would be the name of the Trinity. But this is not so. Neither in heaven nor in earth have we yet found a father and his son who are one and the same person. Even Solomon would have to admit a "new thing under the sun," if this new doctrine were true.

"This is the True God."

The expression in 1 John 5:20, "This is the true God" was once quoted by me as referring to Jesus, and while my present interpretation of this passage is different from what it was then, yet I still believe in the real and true Deity of Jesus Christ. So it is merely a matter of correct interpretation. When I first quoted it I found it in a list of references by Dr. Torrey as referring to Christ and I so applied it without much thought and without any special study of the text in the original Greek. While believing there are plenty of texts proving the Deity of the Son of God, I nevertheless, upon more thorough study, have two good reasons to assign why I believe this expression in John was meant to refer to the Father rather than the Son. Note that even in the English translation the word "even" is in Italics. The translators have specially explained to us that they put in these words in Italics to help out what they thought was the best sense, and openly declare that they are not in the original Greek or Hebrew. Now leave out "even," because not in the original Greek, and the text sounds quite different.

The Original Greek Reads:

"And we know that the Son of God hath come and hath given us understanding in order that we may know the True One; and we are in the True One in His Son Jesus Christ. This is the True God and eternal life."

Take this as it stands in the Greek and it is clear as a bell. The passage states: (1) That the Son of God has come and given us an understanding. What for? (2) That we may know the True One. Now the scriptures uniformly teach that Christ came to make known and reveal the Father, the True One. Why take it otherwise here? Jesus says, No one can know the Father except as the Son reveals Him to us. Then this passage itself speaks of two persons, one coming and doing something to reveal another one to us; it says one of these is "the Son of God" and the other "the True One." Who could the second person be, the True One, except

the Father? The third fact disclosed by this passage is (3) That "we are in the True One in His Son Jesus Christ." Now the Son is shown to be Jesus Christ. What does the "His" refer to, whose Son? Jesus is not the Son of Himself, hence the "His" can only refer back to the True One, and means the Son of the True One. So the True One must be God the Father, because Christ is the Son of God; yea, the only begotten Son of the Father. Moreover, the phrase, "in the True One in His Son," could be still more accurately translated, "In the True One in the Son of Himself." The "Himself" undoubtedly refers to the Father, the True One.

This is all strictly in accordance with scripture, that we are in the Father by being in His Son Jesus Christ. This is the only way to get into the Father, and none outside of Christ are in the Father. He that hath the Son hath the Father also. "Whosoever confesseth that Jesus is the Son of God, God dwelleth in him and he in God." (1 John 4:15). This interpretation of 1 John 5:20 just fits the rest of the epistle. Now, who is this True One? The passage answers: (4) "This is the True God." What is it to know and to be in this True God? (5) Eternal life. Now when put in the nominative case, "the True One" is "Ho alethinos" in the Greek, and "the true God" is "Ho alethinos Theos" and Theos (God) is added evidently to show who this True One is whose Son is Jesus Christ, and in whom we are by being in His Son.

John Seventeen Three Agrees.

Now the same John who said in 1 John 5:20 we are "in the True One in His Son Jesus Christ; this is the True God and eternal life," also recorded the words of Jesus in John 17:3: "And this is eternal life, that they might know Thee, the only True God, and Jesus Christ whom Thou hast sent."

It is eternal life to know the Father, but we can know Him only through the Son. He gives us eternal life only through the Son. To be in Him is eternal life, but we get in Him by getting in His Son. So it is eternal life to know the Father and the Son. John is saturated with these words and thoughts of Jesus. It is my firm conviction that John means the same in 5:20 as Jesus does in 17:3. Note the similar expressions: "To know Thee;" "That we might know Him;" "The True One;" "the only true God." "This is the True God;" "the only True God." There can be no dispute over what Jesus meant. We know absolutely that He here calls the Father "the only True God." Hence Jesus backs up my interpretation that when John says in 5:20, "This is the True God and eternal life," he was teaching the same thing that Jesus did. For the two above reasons I believe John calls the Father the True God.

The Father the Only True God.

I know of no passage within the ~~hds~~ of the Bible where Jesus is clearly called "The Only True God." Of course Jesus is God, and if God, He is True God, and not false. But I want to EMPHASIZE

what so many people seem to be forgetting these days, and that is that the scripture does positively call the Father "The Only True God," and that these words were spoken by Him who came to teach us about God, and by Him who spoke as man never spake. Of course, Jesus did not mean by this to exclude the Son from Deity. He is magnifying the Father.

Leave "Only" Where God Puts It.

We are not discussing the Deity of Jesus Christ. We believe in that. But some say, "Jesus only is God" or "Jesus Christ only is God." These statements are false, because they shut out the Father and the Holy Ghost as God. I could not say, "The Father only is God," for this would shut out the Son and the Spirit as God. But what I want to emphasize is that we cannot go astray in following the example of Jesus. Paul once said to the Corinthians, "Forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church." So those who are zealous in the use of the little word "only," might take a lesson in its use from Jesus. I ask in all sincerity and love, Why put it where Jesus never put it, by saying, "Jesus Christ is the only God," or "Jesus Christ is the Only True God" and such like? Even though there be some truth in it, why thus over-emphasize what is not specially said in the Word? Where is the passage in all God's Book that ever once uses "only" with the name of Jesus our blessed Saviour, in any of the senses that some use it? On the mount they saw "no man" save "Jesus only." But this is modified by "no man." It means the other two men, Moses and Elijah, were gone. The comparison is wholly with men, not at all as to God. Why use "only" as God never uses it?

Why do even worse, TAKE IT AWAY from where the Son of God put it, namely by the name of His Father? He said, "FATHER, the hour is come; glorify Thy Son, that Thy Son may also glorify Thee; as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him; and this is eternal life, that they might know Thee the ONLY TRUE GOD." (John 17:1-3). Jesus calls the Father here the "ONLY" True God. Why take it away from where Jesus put it, and put it where Jesus never put it? Why not let it stay where He put it? Is it not safe to do so? It ought to suit every true child of God who is loyal to God's Word better where we find it in that Book than any other place under heaven. If we are zealous in the use of the word "only" as applied to the True God, let us be zealous in keeping it where God has it in the Book. Why not so?

No well informed Christian contends there are two Gods or that Jesus is not God. The scripture calls the Father God, the Spirit God, and the Lord Jesus God, and of course it means the True God; but God never told us HOW this can be and still not be three Gods. He says, "These three are one," but He never tried to explain it. He only revealed it. It rests not on our understanding of it, but on the veracity and revela-

tion of God. It is addressed to Faith, not to Understanding. Since God never tried to explain how Father, Son and Holy Spirit constitute only one God, my readers certainly will not expect me to do it. It is utter folly and the height of presumption to undertake to explain the mystery as to the Mode of the Being of God. Let us simply believe God, and be satisfied and happy.

Nothing Strange.

Without thinking what a lie it is, men often say, "I will not believe what I don't understand." We all believe the grass grows, but the biggest scientist even, much less ourselves, cannot tell how it grows. We all believe in Life, but no scientist knows what life is. We all believe in electricity, but not even Edison can tell what it is. So on with practically all of the real fundamentals. Everybody accepts them on the testimony of all men, but nobody really understands them. One only advertises his ignorance to say he believes in only what he understands. Well, God is more worthy of credence than all men. He says there is the Father, the Son and the Holy Ghost, and these three are One. Yes, these three Persons are one God. I don't know how, but I believe it. Hallelujah!—E. N. B.

OUR LAST RESORT, OR FIRST?

Some people pray only when they can do nothing else. It is well to pray then. But there is a better time to pray than that. Dr. Herbert W. Bieber, of Cynwyd, in a recent sermon spoke of the common expression, "If you can do nothing else, you can pray," and went on to say, "But I believe we ought to say, 'If you pray you can do anything else.'" If this is so, then prayer ought to be our first resort, as well as our last. "In the beginning, God," ought to be as true of our every activity as of the creation of the universe. To begin everything by praying means that God will carry our work through. It is better to have prayer as our joyous assurance than as our forlorn hope.—S. S. Times.

WHAT IS THE BEST AND MOST interesting church history? This is a question that many want answered. The best we know of is, "A Concise History of the Church," by A. E. Knight. It deals with church history from the apostolic era to the establishment of the Reformation. This is a very interesting book, gathering everything essential and leaving out everything non-essential. It is thoroughly evangelical. It can be obtained for \$2.00 postpaid from the Gospel Publishing House.

"HE IS NOT ASHAMED TO CALL THEM BRETHREN" is the title of a picture that appeared in the Evangel of Oct. 18th, showing the Lord bringing many sons to glory from all nationalities. One brother was so taken with this picture that he had us print 500 for him on art boards and he is putting them up in public places. We have a few of these over, and can sell that at 5 cents each, or 30 cents a dozen postpaid.

A WORD ABOUT FAMILY AFFAIRS.

I am satisfied that the time has come for us to attempt a closer relation between the various Assemblies who are truly Pentecostal and the Council, the central body of the fellowship. There are many matters of common interest that come to our attention here at Springfield, that we would be glad to speak about if we could visit all the Assemblies. Since we cannot come to you in person, it will be the next best thing to write to you in the paper and also by special letters to be read in the Assembly so that all may hear and have part in discussing among you the suggestions offered to help each assembly.

We are desirous of getting in touch with all truly Pentecostal Assemblies—all who are holding to the same blessed truths we all believed when we came into Pentecost—whether the assembly has in any way taken steps to come into the Council or not. A large number of Assemblies have taken the step of declaring themselves associated with and a part of the General Council, but we know there are very many others that are just as much of us, as to experience and belief, as are these that have taken such action. We are just as much interested in these last named Assemblies as any others, and our hearts are open in readiness to fellowship all Saints, and we are anxious to do our part in creating and maintaining satisfactory grounds of unity.

Special Request.

Will some one from each Assembly kindly send the Chairman a word of greeting from the assembly in reply to this appeal and furnish us the name and address of the Secretary or other member of the assembly to whom we can write letters intended for the assembly? If you have a settled pastor, give us his address. If you have a regular clerk, give us his address. If you have settled local elders or deacons, give us their address. If you have none of these, give us the address of any leading brother who is settled and to whom we can at any time address a letter to be read to the assembly. Also give us the name and address of your assembly. We desire to make a calendar of all the assemblies, and we want the name of your assembly on it.

J. W. WELCH.

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From The Pentecostal Viewpoint

Looking Unto Jesus. There is an exhortation from our God in Isaiah 42 to which we need to give the most earnest heed. "Behold My servant, whom I uphold, Mine elect, in whom My soul delighteth." That this refers to our Lord Jesus Christ is obvious from Matthew's quotation of this passage, (Matt 12:18). To behold is to keep continually in sight, and, in this case, to be ever looking unto Jesus. Man was lost by a look, for when "the woman saw that the tree was good for food, and pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat." We are likewise saved by a look at this One in whom the soul of our God delighteth, the One He calls, "My servant." It is He, our Jehovah-Jesus, who gives the comprehensive invitation, "Look unto Me and be ye saved all the ends of the earth."

Later on in this chapter we read, "Who is blind but My servant? . . . Who is blind as he that is perfect, and blind as the Lord's servant?" It cannot be that it is sinning, disobedient Israel, upon whom God had to pour the fury of His anger, who is here described as perfect, but it must be this same servant, whom we have been exhorted to behold, of whom God says, "I have put My Spirit upon Him."

Blind to Earth's Glories.

We read in one place that the eyes of the Lord run to and fro throughout the whole earth, to shew Himself strong in the behalf of them whose heart is perfect toward Him. You ask, "How can you reconcile these scriptures? In what sense was God's perfect servant blind?" You remember the scene where Satan took Jesus up into an exceeding high mountain to show Him all the kingdoms of this world and the glory of them, offering to give Him all these if He would but worship him. Jesus chose to be absolutely blind to earth's glories and attractions. There was no "lust of the eye" in the last Adam, to respond to temptation, as there was in our first parents; and Christ, with His declaration to Satan, "It is written,"—was more than a conqueror over the enemy of souls. He of whom John wrote, "His eyes were as a flame of fire," chose to be blind to all the attractions of world, flesh and devil.

Watchful Waiting.

During the recent great world war, Gt. Britain was everywhere guarded against aeroplane invasion, and all along the coast a cordon of watchers remained at their posts night and day listening for the whirr and noise of the approaching aeroplanes in the distance. It was found that a Zeppelin could be heard many miles farther by a blind man than one with all his faculties, and so these "watchers" along the coast were blind men, whose sense of hearing was correspondingly acute. And today it is the man whose eyes are blind to the world's attractions, whose ears are correspondingly acute to hear the tramp of Antichrist's advancing army, who is able to sound a note of alarm to the Church of Christ.

Modern Babel Building.

As we enter the New Year we find pulpit and press filled with optimistic utterances, foretelling glories commercial, glories intellectual, glories political, and glories ecclesiastical; the glories of a reconstructed

civilization. One can almost hear the echo of the voices on Shinar's plain, "Go to, let us make brick and burn them thoroughly." Something of their own manufacture, in contrast to the living stones our God is putting into spiritual house! And plenty of slime for mortar! But it is no longer, "Go to, let us make us a city," but "Let us make us a world to our liking, with nations, churches and society all leagued together." And they are setting to work to reconstruct a world that lies in the lap of the wicked one, a world that is ripening for sure, certain and speedy judgment. And the devil smiles.

But it is written, "As He is, so are we in this world. Of His disciples Jesus said, "They are not of the world, even as I am not of the world." Blind to its glitter and its glory! The moths that are attracted by its lurid glare will only get their wings singed.

Saved to Serve.

On a letter recently received from Canada we noticed a seal gotten out by a certain hospital, on which was a portrait of the Prince of Wales, with the simple legend underneath, "I serve." A good motto for kings and priests. Jesus came to minister, and not to be ministered unto, and He willingly undertook to do the most menial service, even washing the disciples' feet. What an example to us, that we, by love, should serve one another. The trouble is we all want to be on top, and very few are content with the lowest place. But James exhorts us, "Be not many masters." Of Gideon's army we read, "every man in his own place." Each one perfectly contented with the humble part assigned to him, of God, leaving the leadership entirely with the man of God's appointment. It is said that Sir Henry Irving, the actor, once declared, "The greatest difficulty I have is to get anyone to play a small part well." But Jehovah's perfect servant took the lowest place on earth, and so God hath highly exalted Him and has given Him the highest place in heaven. Let us not then be taken up with the reconstruction schemes of a worldly church but let us be content to serve the Lord in the small place of God's appointment. For it is written: "His servants shall serve Him: and they shall see His face, . . . and they shall reign for ever and ever."

The Golden Calf.

Those whose eyes are wide open to world glories are seeing great possibilities in every direction. Profiteers on every hand are doing their best to gain the whole world, and are thereby losing their own souls. In transcribing an article of Bro. Boddy's, one of our stenographers made a mistake in the word "garbage" and wrote it "grabage," and thereby invented a word which describes the age in which we live in a very apt way. For the world it is an age of "grab." We are told that the way they capture monkeys is to get a coconut and make a small hole at the top, just large enough for Sir Monkey to put his hand in, and then they put some attractive fruit inside the coconut. The monkey will put in his hand to grab the fruit, but he soon discovers that he cannot get his full fist out of the nut. But instead of loosing his hold of the fruit, he firmly holds on, and is thereby easily caught. Thus men are being snared everywhere with the devil's glittering golden fruit. Thrice blessed is the man who is blind to his bait.

Honoring the Lord.

But to the child of God this is a time of loosening up, a give-age rather than a grab-age. The first Pentecostal believers sold their possessions and goods and parted them to all men. They followed the counsel of the Lord to lay up their treasures in heaven, and when, a few years later, Jerusalem was encompassed by the armies of Rome, their treasures were laid up in a place where no Roman vandal could get hold of them. It is no occupation for the Pentecostal folks of the 20th Century to be gathering up treasures for the soon coming Antichrist.

There are three sacrifices in the New Testament, which have been aptly called, "the sacrifice of our persons (Rom. 12:1), the sacrifice of our praise (Heb. 13:15), and the sacrifices of our purses," (Heb. 13:16). And we are exhorted not to forget the last sacrifice, with which the Lord is well pleased.

During the past two years it was the privilege of the writer to send out to our Pentecostal missionaries the sums that came in for them, but every month there was a heart ache as he sent out the monthly checks, for he knew that in very many cases not one-half the amount needed was being sent to them in order to enable them to do any real aggressive work for the Master on their respective fields. Why? Someone was withholding more than is meet. Alas, it tendeth to poverty and leanness of soul and spiritual anemia! If, however, in this New Year, every one of the Evangel family will give in a really Pentecostal way, there will be no difficulty in having a hundred per cent increase in our missionary department as we have had these past three years, and it will be a year of fatness of soul to everyone who participates.—S. H. F.

HOLIDAY FEAST OF TABERNACLES. Woodworth-Etter Tabernacle, Indianapolis, Ind.

The Holy Spirit revealed Himself at this convention in a truly remarkable way; the manifestations of His mighty power surpassing our unexpressed hopes. The co-operation of the saints from far and near, backed by fervent prayer in the Holy Ghost, brought down an immeasurable outpouring of the Spirit. As on previous occasions here, scores were saved, healed and baptized with the Holy Ghost and fire, speaking in other tongues.

Both coasts, several states and Canadian provinces, were represented. Bro. and Sister Hanson, missionaries from China, were greatly blessed of the Lord in the services. A number of Spirit-filled ministers were present, among them Evang. Watt Walker, the Cherokee Evangelist, a representative of the red race, who was filled with the Spirit and gave forth the truth with such power and unction that many were led to the Lord.

Mrs. Etter, as heretofore, was greatly used of the Lord in cases of healing, and the presence of the Lord was much in evidence in all the services. There was much freedom in singing, and dancing, joined in by small children in the power of the Spirit. The aged and infirm leaped as an hart, as they were extricated from the power of the enemy.

Many messages were given in tongues and interpreted. A woman from So. Indiana, who had been a drug fiend for years, suffering from stomach trouble and chronic cough, was saved, healed and baptized in the Holy Spirit after being prayer for. Divers other diseases disappeared under the hand of Jesus, the Great Physician.—Florence Hall.

SONGS IN THE NIGHT.

Sometimes in the depths of my slumbers,
A voice to my sleeping soul calls,
And bids me awake and I rouse me,
And over my spirit there falls
An awe, for I realize fully,
'Tis God in His infinite might,
Has deigned by His Spirit to call me
And give me sweet songs in the night.

At times it's the song of redemption,
Of Christ crucified on the tree,
The blood streaming down from the nail-
wounds,
A fountain of cleansing for me.
And up from my innermost being
Comes rolling in waves of delight,
A song of sweet praise for His mercy,—
O wonderful songs in the night!

Again it's the song of the rapture,
That hour when the trumpet shall sound,
The Bride who has waited and trusted,
Shall rise to His side with a bound;
Caught up by the power of the Spirit
An earnest of glory divine,
Presented to Jesus, the Bridegroom,
In bridal array, pure and fine.

And there at the great marriage supper,
The Lamb and the Bride shall be one;
The work of the Spirit completed,
A new song in heaven begun.
Thus the Spirit within us adores Him,
Brings His glorious vision to light,
And with melody touching our heart-strings
Reveals Him in songs of the night.
—Lillian Wells.

AN ELECTROCUTED BOY.

"Oh how great is Thy goodness which
Thou hast laid up for them that fear Thee;
which Thou hast wrought for them that
trust in Thee before the sons of men."
(Psalm 31:19).

This text had a significant fulfillment
about the middle of August, 1917. A son
of Charles Morton, of Verona, Pennsylvania,
a lad of about ten years, seeing a bird's
nest in a large tree not far from his
father's home, decided to investigate. He
climbed the tree, boy fashion, not observ-
ing that an electric wire, powerfully charg-
ed passed through the tree. This wire sup-
plied power to the heavy machinery in a
coal mine a short distance away.

When about thirty-six feet from the
ground, the little fellow inadvertently
touched this wire. Instantly he dropped,
falling heavily to the ground below.
Neighbors promptly removed him to his
father's house and a great crowd gathered.
Two physicians were summoned and the
father notified, but the notice out of con-
sideration for the father's feelings, merely
stated that he was "needed at home."

Mr. Morton worked in the Pennsylvania
Railroad shops and it being but one hour
for the day's work to be completed, it was
thought wise to remain until the closing
time, which he did.

When he was nearing his home he met
one of the physicians who frankly said,
"Your little boy was electrocuted and
there is positively no hope for him."

The father entered the home, saw the
crowd and also saw his boy lying on his
back unconscious, discolored and disfigured.

The other physician looked on sympa-
thetically, but was helpless to aid in what
seemed certain death. The father took in
the situation and knelt by the side of his
unconscious boy and prayed. He then
took a small vial of oil from his pocket and
anointed his son and claimed his healing.
Then he picked up the lad and carried him
upstairs to his room and put him to bed.
In removing the underwear from the body,

the skin in several places adhered to it and
peeled off, leaving raw flesh exposed. The
child's neck was seriously burned and a
place as large as the boy's hand directly
over the heart seemed ominous. It was
said by one intelligent person that at least
10,000 volts had passed through the lad's
body.

The physician, deeply moved at the faith
of the father, rendered invaluable aid, ap-
plying sterilized bandages and appropriate
treatment where the flesh had burned and
continued to do so as long as necessary.
The lad became conscious. God gave him
a good appetite, and he rapidly improved.

He was in a fair way to recovery when
suddenly an artery in his neck burst! The
blood shot directly out in a stream. The
mother wrung her hands and screamed as
if in despair.

The father turned to the boy, but he said,
"Never mind me, papa; look after mother.
I'm all right."

The father knelt in prayer, claimed de-
liverance, while other members of the
family phoned for the doctor. Before the
doctor arrived, the blood had stanchied. No
hand was placed upon the ruptured vessel
or the lad himself.

Some days later, a vein at the spot
where the collar button had touched the
wire gave some alarm. The blood spurted
forth freely. The father knelt as before
and the flow of blood ceased, by God's in-
tervention.

After some weeks of careful nursing, the
boy was permitted to go out of doors and
mingle with his playmates as before the
accident. He bears the marks of his ac-
cident on his body in several places, but
the face is free from disfiguration.

This was of interest to the physician,
who noted the prayer of the father and said,
"I will watch this case with interest be-
cause of your prayer about the boy's
face."

The father replied, "What did I pray
for?"

"You asked that there should be no scar
on your son's face."

"I did not notice that," replied the
father, "but if I prayed that way, God will
surely answer that way."

And He did. Dr. James H. Love, 622
Front Street, Verona, Pa., will verify the
fact of this supernatural recovery.—Se-
lected.

**MISSIONARY WORK AMONG THE MEX-
ICANS.**

The Lord gave us a good time yesterday.
He enabled us to give some Christmas gifts
to about fifty children and thirty men and
women. We trust it may be the means of
bringing salvation to many, for His glory.—
R. F. Baker and Wife, Dallas, Tex.

WICHITA FALLS SCHOOL, TEXAS.

We have about ninety pupils, two good
teachers, school self-supporting under the
supervision of the Pastor. We wanted the
thing to prove up before we announced it.
Not all the facilities we need yet, but
making improvements as we can. You can
tell the saints the school is O. K.—A. P.
Collins.

EARLE, ARK.

Have just closed a fourteen days' meet-
ing with Pastor W. H. Copeland here. Gen-
erally speaking the saints were in good con-
dition with victory in their souls. God sent
the revival that touched men's hearts and
brought them into His kingdom. Twenty-
four were saved from sin and twenty-three
were filled with the Holy Ghost and spake
in tongues and glorified God.—Evang. J. H.
Lane.

A TESTIMONY.

I want to praise God for the instant
healing of my little four-year-old boy, who
was scalded by hot fat on both little
arms. I had been rendering some fat and
had just poured it into cups to cool and
harden, then left the kitchen; he came rush-
ing in for a drink of water, and quickly
grabbed the cup of hot fat. It poured
over both arms from shoulders down, his
arms were bare as sleeves were short. He
couldn't cry, just screamed; his ears and
face turned a deathly white, his arms a
purplish red. I quickly called to a dear
sister who was in the house at the time,
and we prayed; she laid hands on him and
in fifteen minutes or less, he was out
playing as though nothing had ever hap-
pened. His rosy cheeks returned and his
arms were just as before. All praise and
honor and glory be to Him.—H. D. G.

MELBOURNE, MO.

We held a tent meeting of ten weeks in
the fall when seventeen were saved and
fourteen baptized as in Acts 2:4. Since that
time people have been getting saved and
filled with the Spirit, and our numbers in-
creased to twenty-four. Praise the Lord.
Pray for us.—Evang. Guss Nigh and Wife.



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multitude, and to his dis-
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1 Paul, a prisoner of Jē- rather bes
sus Christ, and Tim-ō-thy such an oi
our brother, unto Phi-lē- aged, an
mon our dearly beloved, prisoner of
and fellowlabourer, ^{ver. 9,}
Eph. 3:1; 4:1; 2 Tim. 1:8; Phil. 2:25 10 I besee

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THE OUT-POURING OF THE SPIRIT ON THE QUAKER CHURCH IN INDIA.

A meeting was arranged in the bungalow, where about six Indians met with us for worship. We had great unity with all, in their hunger after God. Although we did not understand a word that was said, yet we understood in spirit, for their longings after God were our longings too. All who had difficulties came to see us in the afternoons, when they opened their heart to us. We felt greatly helped in reaching the inquirers. An Indian Christian, who had come from Sohagpur, was able to interpret for us. This same brother was of much help to us in the meetings which followed. No one had greater difficulties than himself, and he was wonderfully reached. Most of the inquirers wanted us to prescribe a system for them, whereby they could come into a ceaseless communion with God. We referred them to the experience of the early Christians on the day of Pentecost, when He who had been with them was now revealed in them. Our Indian brethren felt that this was the experience they lacked, and became concerned to seek the Lord for it. One evening while we were all waiting upon God, the Holy Spirit came upon us even as at Pentecost, manifesting His presence in speaking through some of us in "tongues," and giving to us the "interpretation." After this meeting we felt it right to open the old bungalow meeting house, when all could meet together and share the blessing. It was wonderful how the Lord worked amongst us. Sinners were convicted of their sins, till they confessed all, and mighty was the presence of the Lord in our midst. Those who confessed their sins and turned to the Lord afterwards received the Holy Spirit.

The Blessing Spreading.

From Itarsi the blessing spread to all the other Friends' stations in the Central Provinces. Two other missionary societies, hearing of the outpouring of the Spirit amongst Friends, sent to Itarsi for some to visit them. Four Indians felt concerned to take the journey, the Lord Himself confirming the message with "signs following." Our stay at Itarsi covered a little over three weeks. It was a time never to be forgotten. The meetings used to last between three and four hours, after which men and boys would retire into the fields and jungles, and spend most of the night in prayer. They know now the meaning of silent waiting upon God and obeying His voice as He moves them in the ministry. They can speak not only from what they have heard, but from an inward experience of Christ, and His immediate inspiration within their hearts. The message entrusted to Friends is being worked into the lives of Friends in India, and declared in the demonstration and power of the Holy Ghost even as in the early days of our Society. This is by no means a passing revival. Hindus are being reached and turned to Christ, nominal Christians are being roused to seek God, and all of us are being renewed in heart and mind in the refreshings which come from the presence of the Lord.

We are now at Landour in the Himalayas studying the language. Urdu is a beautiful language and not difficult. We have meetings at missions and fashionable hill resorts, and souls are being saved. Saturday evenings we have meetings exclusively for Indians. These meetings are attended by educated Indians who are spending their holidays on the hills. A deep work is going on within them. Pray for India that she may come to see and acknowledge the Light who has arisen in her midst, even within their own hearts, and for us that

we might follow that same Light within, all the way.—Hugh Maclean.

The Half-Yearly Meeting.

"I want to give you an impression of the wonderful meeting for worship we had at the Six Months Meeting ('Shashmahi Sabha'). There were representatives from the different monthly meetings present as well as the bulk of Itarsi congregation. After opening devotions, an Indian member from Seoni Malwa gave a very powerful address on "Out of Him shall flow rivers of living water." The meeting then went on with occasional bursts of prayer interspersed with addresses from some of the young men. Later on "Tongues" began to be uttered and at different times four Indian members gave utterance. Two of these utterances were alike in that they both began praying and as their fervour increased they left off coherent utterance and finished in prayer in a strange language. Another Friend had a spell of speaking which was interpreted and struck me as not being so facile as before, and this interpretation was in part a prophecy in regard to work in Bhopal State. Something akin to denunciation of our lack in going our duty towards that State was uttered. During the outburst of prayer that followed, one of the Indian members became strangely excited and jumped to his feet and declared that it had been revealed to him by the Spirit that he was to be a companion to _____ in his work in the Bhopal State. One brother uttered some threatening sentences which, while uttered under the stress of the emotion, I could not feel was in keeping with the Spirit of Christ. An Indian worker gave a very beautiful and touching address on "The love of Christ constraineth us." This stirred the meeting profoundly. The closing prayer by another Indian Friend was extraordinary, ending in some strange utterances which, while not understood by us, were in many ways sweeter than any of the other "Tongues." My own feeling was that while these tongues continue, perhaps smaller meetings are the better, although the spiritual power in this meeting was most wonderful."—Francis Kilbey.

The Power Spreads.

I was simply amazed, and almost frightened, by the evidences of God's working in the Church, and that not only as something accomplished, but as going on all the time. The "working" has spread from station to station, and we are seeing signs of it now in Sehore in a great increase in the spirit of prayer. As yet it has not reached us in its fulness, but the Church is praying for it and looking for it.

At first many of us were a bit skeptical and afraid that it was going to be merely a sort of emotional effervescence, and I am rather inclined to distrust "emotional" religion; but one would indeed have to be blind not to see whence has come this marvelous awakening.

What Will Be the Outcome?

What will be the outcome of it all? One can only wait and see; but to quote the expressions used in a letter to me from an Indian worker, who, though an exceptional man, was always most skeptical and incredulous as to the possibilities of the Indian Church: "Great blessings continue, though in more order." "The Church is in preparation for work." And in this worker himself his self-consciousness and timidity—where indeed had they gone to? His deep friendship with one or two of the men teachers, formerly so jealous and aloof, (always a great trouble to us this has been, this constant jealousy between the "evangelistic" and "educational" workers) how had it come about?

In their case, as in that of many, many others, as they themselves would express it, "The Holy Spirit has gripped me," and as someone else put it, "He does not let one go again!"—C. Gertrude Pearman.—The Friend.

BEE FORK, Near Centerville, Mo.

Last spring, Brothers Will and Oscar Mooney moved to this community where there was no Pentecostal work at all. They began to pray the Lord to send some one to preach the full gospel, and in answer to prayer, the Lord led us here last fall.

We began the meeting Sept. 4th. It was a hard pull the first month, as these people never heard it preached in this wise before. But about the fifth week the Lord began to pour out His Spirit as on the day of Pentecost, and folks got saved and filled with the Holy Ghost and spake in tongues, Hallelujah! On Thanksgiving we had an all-day's service with dinner on the ground. In the afternoon we gave a missionary talk and took an offering of \$36.00 for the missionaries, for which we praise God.

The Lord continues to bless and Christmas day we had services, took sacrament, and had foot washing; truly the Lord confirmed His Word where He said, "If you know these things, happy are ye if ye do them." After foot-washing the power began to fall, and the saints began to shout and dance and praise God. The next night after service was almost over a girl of fourteen years gave two messages in tongues, and the interpretation came, pleading with some one to come to God. One man in the congregation came to the altar and wept his way through to Calvary. Sunday, the last day of the meeting, we had a baptismal service, and the services closed at night with fine interest and the altar full.

About forty have been saved, forty-six received the baptism of the Holy Ghost as in Acts 2:4, twenty were baptized in water. To God be all the glory. Any good, clean minister, filled with the Spirit, and in fellowship with the Council, feeling led to come this way, we are sure God will bless your labors. Pray for us, your co-laborers in Christ.—Silas Biffle and John Bryan.

LETONA, ARK.

Glad to report victory through Jesus Christ. Sister Nora Jurney was with us for a few services. The Lord blessed the word to our hearts, the saints were helped, and God wonderfully saved two and baptized them as in Acts 2:4. We earnestly covet your prayers.—P. D. Rutherford.

RUSSELLVILLE, ARK.

The Pentecostal Rally held in December was indeed all the name implies. It was both a rally and Pentecostal clear through. People came from many sections, from up and down the railroad, and many miles back in the mountains. God wonderfully met us, from the first service to the last, the power of God was present to save, to baptize and to heal. The meeting closed in a blaze of glory, a full altar, and seekers scattered through the congregation. Quite a number were saved and baptized, about nine received the gift of the Holy Ghost and fifteen saved. Blessed unity prevailed throughout the entire meeting. Bro. Fitzgerald was with us and at his best in giving out the Word.

We are pushing the cause of missions; during December we raised \$257.75 for missions, cared for the convention, evangelist and pastor, and there are "beans in the pot yet."

We are planning another rally Feb. 26-29. —Fred Lohmann, pastor.

ENCOURAGING REPORT OF MEXICAN WORK.

I am thankful to say that we are proving the good old Gospel to be the power of God unto salvation for these poor, dark Mexicans, just as it is for the white people. Ever since we were obliged to leave Mexico, Sister Murcutt and I have been working in and around Los Angeles, and in this one county we have about 60,000 Spanish-speaking people, a floating population, here today and gone tomorrow, moving about wherever they can get work. There are always, however, a large number in the city, and we have a little Assembly there of about 60 or so who have been saved and baptized in the Holy Spirit, and who are working for the salvation of other souls.

This past year we have seen some very wonderful conversions, and also the healing of diseases of long standing and incurable by human means. One Roman Catholic family has been mightily blessed, three members saved and receiving the Baptism of the Spirit, and one or two others are saved, I believe. The opposition of the priests has been terrible, and at one time it seemed as if the mother's faith had failed, and she went back to Rome—but we prayed and prayed, and in 48 hours she sent for us, and with much penitence returned to the Lord and gave up the Romish church for ever.

As I entered the house she said to me, "Oh, sister, I was like Peter walking on the water, when he saw the waves boisterous, and my faith had almost failed; but Jesus has stretched out His hand and picked me up." I wish you could hear that dear woman's testimony of what the Lord did for her. When her eldest daughter was saved it was a great "sign" to her, for she told me she was an absolutely changed girl, quite a new nature. Then she persuaded the mother to come to the Mission, and she was there when the daughter received the Baptism of the Holy Spirit, and lay under the power for 6 hours, praying for her family, pleading with them to come to Jesus, not to put it off, preaching and interpreting, etc.; she would point straight to those in the room, with her eyes tight shut, (and she never saw any of them come in, for she had been down under the power before they entered) and beg them to come to Jesus, or tell them the Lord was able to heal them, etc, etc. There was one man there with pneumonia, and the Spirit took her hand, pointed straight at him, and said, "Brother, look to Jesus, He will heal you," and he was healed then and there.

Well, the next day this girl's mother talked against it all, and said it was hypnotism, nothing else. Then she fell downstairs and cut her forehead very severely; it was so bad that she was unconscious for a time. The following Sunday she came back to the Mission so humbled, and testified that she was now going to turn to Jesus. She said, "I have sinned very deeply and criticised the work of God; and so He punished me just in the very place where I had thought the bad thoughts" (pointing to the wounds on her forehead). She was gloriously saved that night, and soon afterwards received the Baptism of the Holy Spirit. Two younger daughters have also been saved and baptized in the Spirit, and I want to ask your special prayers that the father and two brothers also may be saved.

We have still five who are seeking the Baptism of the Holy Spirit—two men and three women—and there are unsaved members of every family for whom they ask prayer that they may be brought to Jesus. —Alice E. Luce, Long Beach, Cal.

JACKSONVILLE, FLA.

We came to Jacksonville, Fla., in January of last year, and God, according to His sure word of promise, has confirmed our move at His direction and command, for which we give Him all the glory.

It has been wonderful how God has provided for us and blessed the work. Praise Him for His faithfulness. The saints in general were blessed and edified, healings were frequent and quite a number have been baptized with the Holy Ghost, speaking in other tongues and prophesying. We would make special mention of God's work among the Syrian people here. In the early summer we visited their little meeting place (Presbyterian) and found them in a low spiritual condition, but very earnest, simple people, and we were made to weep for joy when we asked them how many of them wanted to be baptized with the Holy Ghost and nearly every hand went up in response. Later, when we visited them, we asked how many had been baptized with the Holy Ghost and almost every one testified that they had received. Praise God! They visited our mission and one Sunday afternoon when the first one of them was baptized with the Holy Ghost, speaking in tongues as the Spirit gave utterance, and at the same time another one of them was wonderfully saved and wrought upon by the Spirit, her face revealing such a transformation that it brought conviction and tears to others as she told of her vision of Jesus in a most striking manner, and later she also was baptized with the Holy Ghost, speaking in tongues. We asked some of them how many of them had received the Holy Ghost in this way and one of the brethren said about fifty. Some, we understand, have sold out their business interests and intend going to the old country to tell the news and get others into this ark of safety before Jesus comes.

We have had the pleasure of having with us lately Bro. J. J. Ashcroft and wife, Bro. I. J. Bolton and wife, Sister Mary Walker and Sister Mary R. Rahter. They brought down their large tent and have just closed a successful campaign here, the Lord saving, healing and baptizing with the Holy Ghost those who called upon Him. We don't know just how many. The last service was attended with much interest, all the seats in the large tent were taken and the people stood all around it when the curtains were raised. The people are anxious that we continue these meetings in the tent, and we are trying now to secure a very large tent. We have offered all our household goods for one and the party who has this tent agrees to take our furniture, etc., if we pay him \$150.00 additional. This is a large tent, with all electrical fixtures, etc., and would cost, new, \$2,500.00 Let those who know God pray about this.—W. F. McDade, Wife and Sister.

HUNTINGTON, W. VA.

Evang. J. T. Williams and myself have just closed a meeting at Olive Hill, Ky. Thirty souls were saved and three received the Holy Ghost as in Acts 2:4. The whole country is stirred, people coming a distance of eight miles to the meeting. The saints are going to build a new church. Two of the best merchants of the city came into Pentecost. We just finished a new church building at Chinnville, Ky., costing \$3,000; one also to be built this spring at Prestonsburg, Ky. This surely is a good field of labor for the Gospel. Expect to open up a good work here in Huntington soon, Bro. Williams is mightily used of God.—Elder H. W. Walls.

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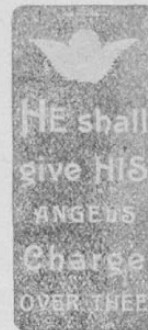
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DECEMBER A GOOD MONTH.

Last month was a good month for missions, as you will see by referring to the Report of Missionary Disbursements on another page, \$7,772.87 was given for missions. But note carefully how this was distributed. It will be seen that some single missionaries received \$50.00, while families received from \$80.00 to \$100.00. Out of this the missionary must pay house rent, mission rent and a multitude of other expenses. When it is considered that \$1.00 U. S. currency only goes as far now as 50 cents used to go, and in many cases it will not go that far, on account of the increased cost of everything in foreign lands, it is easily evident to all that we ought to do even better this month and the balance of the year. At least \$10,000 is needed right now, each month, in order that merely the common needs of the missionaries may be met, without providing anything further for them in the way of extras. Let us do it. God is helping us and missionary interest is on the increase, but there is vast room for improvement. The Lord is laying the burden on the hearts of the Evangel family, and we praise Him for it.

J. ROSWELL FLOWER,
Missy Treas.

MISSIONARY GLEANINGS.

Forrest G. Barker writes, "This is a big, needy field, and we are thankful to be here." Brother and Sister Barker and Brother Hurlburt are working in the mountains of Peru, S. America.

H. E. Hansen and wife expect to return to China March 11th. He writes, "We have now one full fare through to Peking. We have our berths secured, praise Jesus. Please pray for us that the Lord will send in the other full fare, which is \$300.00." Friends of Bro. Hansen can address him at 1823 6th St., Berkley, Calif.

Bro. Geo. C. Slager writes that they have been praying much about purchasing the property where the mission is located in Central China. Upon inquiry, he found that he could purchase the property and a small piece of land for a garden at about \$1,000.00. The owner has offered to sell on Brother Slager's own terms, and Brother Slager is trusting the Lord to meet them and supply their need on this line.

Sister Fannie M. Van Dyke, who is laboring in the Hebron work at Caracas, Venezuela, reports, "Souls are being saved and there is a real hunger in the hearts of many for the full baptism in the Spirit. The Lord has been laying the foundation for some time, working upon the hearts of the people in confessions and restitutions, making way that the Spirit might work. The need of the full baptism in the Spirit is constantly held before the people."

By request of the Assembly at Alliston, Ontario, we announce the going forth to China of Miss Louella M. Morrison. She sailed for South China on November 27th on the "Empress of Russia," in company with Miss Maw, Miss Finch and Miss Kenning. Prayer is asked for Miss Morrison as she takes up her new work for God in China.

Sister Susan R. Chester writes, "I have now commenced to go to the villages where some tell me they are hearing for the first time of Jesus and His love. I also saw some in a field the other day who had heard but were anxious to hear more. How glad they were to hear us sing in Tamil 'What a Wonderful Saviour,' etc. I anticipate a glorious time giving out the Gospel message this cool season if our Lord tarries."

The Vancouver, B. C. Assembly request that the following notice be published: "Bro. and Sister A. Munroe, missionaries to Tokyo, Japan, from the Vancouver Pentecostal Assembly, Vancouver, B. C., have sailed on the 10th of January. We all praise God for opening up the way, whereby they could secure passage, when everything seemed closed, and they have gone with our prayers. Any mail will be forwarded on to them if sent to their home address, 2316 Triumph St., Vancouver, B. C., Canada." Brother and Sister Munroe expect to join Brother Juergensen's work in Japan.

A revival among the Mexicans is reported by Francisco Olazabal, a Mexican preacher at El Paso, Texas. "The tent meetings we had in the old tent that Brother Eldridge gave us in Los Angeles, were just the beginning of a great revival that God has given us in this city, in which many souls were saved. Others were healed and ten baptized with the Holy Spirit. Of those, seven were baptized in a single day when the power of the Spirit fell as a mighty shower over the seekers. I believe that if we had had workers to help out, we would have seen greater results, but I did not have any help at the altar with the seekers."

The superstition and idolatry of the heathen in India is manifested in many ways. Sister Marguerite Flint writes, "Have just come from a bit of camp work. I went with the Indian workers to a Mela about fourteen miles from Bettiah, where many thousands of Hindoos gathered for four days and nights on a great meadow to worship a stone monument. It was quite evident to me that some Englishman had erected the monument about forty or fifty years ago, perhaps longer—a plain, stone monument with the head of a tiger on top—but Indian superstition has made it a god. The Hindoos say it sprang from the ground of its own accord and they come each year to worship it. We camped in ox carts, gave out the Word to all who could read and would accept it, and taught from early morning long into the night. God was with us in much blessing, and we are trusting Him for the harvest."

"We are in the Midst of a wonderful revival," reports Sister S. Anna Bush, of Peking, China. "Souls are being saved and baptized in the Holy Ghost, speaking in other tongues as the Spirit gives utterance. In about ten days, eleven received the Spirit, and many were saved.—I think about thirty. Each night people come in from the street to hear what is going on, get under conviction, get down and are saved. My Bible woman was the first one to get the baptism, then the others followed. Oh, I am so glad that God has poured out His Spirit among our dear Chinese. I have long prayed for this time."

Brother and Sister B. S. Moore report a gracious working of the Lord in Japan. "We have recently returned from a trip in the country where we saw the power of God manifested in baptizing and healing power. The power of God came upon an old woman and she just bounced across the floor like a ball, on her knees. She stopped by my side and as I laid hands on her she fell over on the floor speaking in other tongues. She was also healed of some trouble in her back from which she was suffering. Pentecost is progressing at all points. Here in Yokohama the Lord is blessing and saving souls. The power of God comes upon a number in each meeting; open air work is fine also."

A Martyr in Swaziland, S. Africa, is reported by Brother Norman Burley. "Our native evangelist, George, after being threatened several times in one district, was again preaching the Gospel among the heathen there recently when a man, full of drink, suddenly jumped up and struck him on the head with a heavy knobbed stick. He fell to the ground unconscious. The people immediately attacked his assailant, and he also was severely wounded. They managed to get George to his home, but after lingering a few days, he passed over to be with His Lord and ours, about sunrise. So entered the first Swazi martyr, truly martyred for Jesus' sake. Pray that the Lord of the harvest will raise up others to take George's place."

Bro. W. R. Williamson reports a continuation of the good work going on in Wait-sap, South China. "Since writing last, two more souls have found their way to the foot of the Cross and were baptized. As our baptismal services are getting to be more frequent of late, the people seem to be getting awakened to the fact that the Gospel is precious and something not to be slighted. The old man that tends to the idols has been baptized and has forsaken his job which makes the people to think hard and wonder. The officer that we prayed for who was so ill, is so much better that he comes to the mission now to talk about the Gospel. He says when he is here his heart is at rest. He wants to be baptized. Two other soldiers who have seen God's marvelous hand in touching their chief want to be baptized with him. One remarked to me that he had traveled in many places and in different missions and had heard the Gospel, but it never touched his heart till he came here. He would say over so many times, 'Truly Jesus doctrine is wonderful.'" Brother Williamson tells of another case of a man who had been attending the mission, but had been overlooked until it was found that the man had been praying privately for two months and was teaching two others to pray and trying to lead them to Christ. He says that they surely did praise God that night they found out how God was working in this man's heart.

ZION ORPHAN'S HOME, ARMENIA.

Bro. Harold Needham, of Los Angeles, writes that he and Bro. J. C. Turnbull, the two ministers of the Council that were on the board of the Zion Orphan's Home of Armenia, have been reluctantly compelled to resign from that board, as they cannot longer consistently endorse the policy of the Directors of that institution. There is no Pentecostal work in Armenia. The only Pentecostal missionary we know of laboring in the near east is Miss A. Elizabeth Brown, Jerusalem, Palestine. Miss Brown is doing some relief work and funds sent in for that purpose will be forwarded to her.

How the prayers of those at home help the missionaries is graphically told by Sister Lavada R. Leonard, of South China. "Many a time when our hearts would fail us, being pressed almost out of measure and beyond our strength to endure, then a sudden wave of glory sweeps over our souls and we feel our hands are being lifted up by the prayers of the saints in the homeland, and new strength and courage are given to us to push ahead regardless of the bombardment from the enemy's line and the shells falling about us on every side. Keep on praying and shout the shout of victory with us for the foe is being hard pressed and we feel that soon there is to be a break in the lines and a mighty battle won for the Lord."

Work on the Mongolian border is described by Brother Thos. Hindle of Kalgan, N. China, in a recent letter. "Our work is growing. Sister Jacobsen has opened a station thirty miles north of here among the Mongols. We have sent a Chinese pastor thirty miles south of here to a Chinese village that asked us for help. Here we have mixed audiences, part Mongol and part Chinese. This means that we must often use two languages in one meeting. First express a thought in one language and then express the same thought in the other. This is quite a difficult task, but God is helping us. Though I am now in my 50th year, God is helping me to read and speak the Chinese language. As the Chinese advance and cultivate the land, the Mongols move farther north, just as the North American Indians retreated before the advance of the white man. Next year there will be few, if any Mongols here. Please pray for us."

A blessed report comes from Porto Rico. "Now concerning the work here, I must shout a big 'hallelujah' and praise God for all that He is doing for us. I visited Arecibo last week and the work there is prospering. The Lord has given us a new hall and we are trusting God for its rent of \$7.00 a month. Brother Aguedo Collazo is proving fine in the work. He is a real man of faith and has stood firm for two years. I visited the other station, Islote, where Bro. Collazo and wife have labored for a year and a half and the work is growing most blessedly. The hall is too small for the congregation and we are praying for a larger place. Several souls have been saved and many sick ones healed in Jesus' name. I was also over to the station in Albonito under the charge of our native preacher, Bro. Justino Rodriguez, and it is on fire for God. Two souls have been lately saved and if you would hear them testifying you would think they were preachers. They are certainly happy. Down here in our new station one young Presbyterian married man was saved the other night and he testified that he had felt more joy and happiness in five nights he had attended

our meetings than in twenty years in the Presbyterian church. Salvation makes us happy. Everything looks bright."—Frank D. Ortiz, Jr.

W. W. Simpson has a good report from Kansu Prov., China. "The work still goes on in mighty power. We have held four conventions during the past month in which about thirty have received the Spirit, forty were baptized, many of the saints revived, several backsliders restored, and some outsiders brought into the fold. I have now covered the entire field since my arrival May first, last, besides visiting six new places. The four assemblies formed last year have been revived and strengthened and three new ones formed. In four other places there are Spirit-baptized saints, but not sufficient to form assemblies yet. Altogether there are about 235 Spirit-filled saints in the Assemblies of God in Kansu. There are about fifteen young men who are coming to the Bible School to open Nov. 17, to prepare for the Lord's work. Some have had considerable study and experience already, so will be ready to help in the campaign next year, when we hope to be able to make a drive on the big cities of Kansu."

CONCERNING ENDORSEMENT OF PROSPECTIVE MISSIONARIES.

The Missionary Department has great responsibility resting upon it concerning the endorsement of new missionaries. Our people are demanding that when the Council gives endorsement to a missionary that they can be assured by that endorsement that the missionary has the proper qualifications for making good on the mission field. The Missionary Committee feels this responsibility before God, and consequently have been conscientious in recommending that some applicants remain at home and that others postpone their going to the field until a later date. It has not been pleasant to give this advice, but we are sure that it has been done in the fear of the Lord and with the full knowledge that the advice, if followed, will work out for the best interests of both the prospective missionary and the foreign field.

Prospective missionaries should not make all preparations to leave for the field and then apply for endorsement. Such are liable to disappointment. Plenty of time should be allowed for the Missionary Committee to thoroughly examine into the merits of each application, so that they will not be hurried nor be compelled to give an immature verdict. The Missionary Department asks the co-operation of all prospective missionaries according to the above.

DISTRIBUTION OF DECEMBER MISSIONARY FUNDS.

Macy Boddy, Liberia.....	\$ 50.00
Bro. and Sis. Chawner, S. Africa....	25.00
Ruth Erickson, Liberia.....	103.00
Jessie Eustace, Liberia.....	20.00
Wm. H. Johnson, Liberia.....	95.00
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Katherine Kirsch, Liberia.....	50.00
Clyde Miller, B. E. Africa.....	12.00
Sarah Mitchell, Liberia.....	100.00
J. M. Perkins, Liberia.....	70.00
Sophia Nygaard, Liberia.....	15.00
Edgar Personous, Liberia.....	50.00
Bernice Pottorff, Liberia.....	50.00
Bernice Pottorff, for fare home.....	135.00
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Alice Evans, China.....	50.00
Clinton Finch, China.....	50.00
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R. S. Jamieson and wife, China.....	80.00
Ivan Kauffman, China.....	50.00
Grace Kenning, China.....	40.00
Geo. M. Kelley and wife, China.....	104.66
Geo. M. Kelley, Bldg. Fund.....	113.00
Harland F. Lawler & wife, China..	80.00
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Mattie Ledbetter, China.....	50.00
Lavada Leonard, China.....	100.00
Willa B. Lowther, China.....	50.00
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Drucie Malott, China.....	25.00
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S. Feliciano and wife, Porto Rico...	60.00
Pearl Hewitt, Hawaii.....	40.00
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Miss Maggie McCaslin, Texas.....	10.00
Francisco Olazabal.....	100.00
M. M. Pinson, Ariz.....	12.00
John Preston, Calif.....	20.00

Total distributions for month of December\$7772.87

Reports From the Field

CHICAGO, ILL.

We are still alive at the old North Ave. Mission (2836 West North Ave.), and would be glad to see any ministers going through.—Mrs. C. Grunhow.

CAINESVILLE, MO.

We have been here three months, also held a tent meeting three miles in the country. God is blessing, the power of God is falling. Pray for us.—Evang. Chas. E. Long and Wife.

GOOSE CREEK, TEXAS.

Just closed a revival service and Bible School lasting ten days. Ten were converted and five received the Holy Ghost with the signs following. Pastor J. L. Hardwick in charge, assisted by J. C. Wilder, and a band of splendid Spirit-filled saints. We praise God for His blessings.—J. C. Wilder.

CHICKASHA, OKLA.

The Lord is still in our midst. Since the revival closed one more has been saved, the saints are growing deeper with the Lord. We had watch-night service, the sacrament and foot-washing, and the Lord wonderfully blessed. Pray the work will move on in a wonderful way; we long to see more saved and filled with the Spirit.—Pastor Oscar Jones.

EAST ST. LOUIS, ILLINOIS.

Just closed a convention in this place. God met us. This is a new assembly which we set in order. Bro. and Sister DePreist are with them in a revival following the convention. The Assembly is located at 514 Ohio Ave., and will gladly welcome any of the brethren in this great co-operative fellowship.—H. E. Bowley and E. L. Banta.

AUSTIN, TEX.

Praise the dear Lord! He has done wonderful things for us. God has given Bro. Van Merrill as pastor and our work is progressing rapidly. Our Sunday School is also doing well with two teachers and thirty-nine scholars. God has also given us a children's home; we have thirteen children at present, from different places. We want your prayers that all may be run to the glory of God.—Mrs. Annie Johnson.

MOREHOUSE, MO.

We are so glad we can still report victory through the blood of Jesus our Saviour. The meeting closed after a battle of four weeks. In spite of opposition the dear Lord saved and reclaimed fifteen precious souls, and baptized nine with the Holy Ghost, according to Acts 2:4. We ask the prayers of the Evangel Family that we will stay humble and true to God and will know His will and stay in it.—Harry B. Martin and Wife.

FRANKLIN, NEB.

God is wonderfully blessing us here; we are building a new bungalow parsonage, the business men have given freely and we expect to have it completed Feb. 1st. The Methodist Episcopal, the Congregational churches and the Assembly of God are holding union meetings during the coal strike. All three churches have received great inspiration; we have some hungry souls who want the baptism. Pray for them. God is in our midst.—Evang. Henry Hoar.

OKLAHOMA.

We had a blessed time with the Lord through the holidays. I am in charge of two assemblies; spent Christmas with the saints at Polk Creek. The services were fine. New Year's day we had a good time at Hame, Okla., where the saints were refreshed. Then passing by Polk Creek we had services in our new church, with dedication. In the evening we administered the ordinances and had foot washing. The Lord was with us in a convincing way. Pray much that He may have His way with us.—B. David.

MARION, KY.

In the year 1919 I took up the work of distributing Pentecostal literature at Marion, there being no Pentecostal people here except myself, and God has wonderfully blessed me in this work. There are a few souls hungry for more light, especially is this true among the dear colored people. In the beginning I was only a believer, not a baptized man, but thanks be to our God for sending a little band of Spirit-filled people to Lola to hold a camp meeting in which God wonderfully poured out His Spirit upon me, and filled me with the Holy Ghost as in Acts 2:4. Pray for me that I may be used for His glory more and more to the end.—T. T. White.

BE SURE AND SEND FOR A ROLL of the Extra Pentecostal Number of the Evangel. Sister Sisson's strong article, "An Open Letter to the Clergy should be distributed far and near. Other important articles are in this number too.

Price, 25 for 25c; 100 for \$1.00, postpaid. Gospel Publishing House, Springfield, Mo.

ALTA, IOWA.

We had a series of meetings here during November in the Congregation of God church. God wonderfully met with us; seven or eight baptized in the Spirit, one saved and one baptized in water. Bro. Goben is there now in convention. Pray for this new field, where Pentecost is not well known.—Evang. Henry Hoar.

SOUTHWEST COUNTRY.

We find a blessed little band here at Douglas, Ariz., who have all come into the faith since last spring. We are looking for a great harvest of precious souls after the holidays when we expect to begin special revival services.

We are now visiting my mother and brothers out on their ranch. Here we find some who have received the fullness of the Spirit. Have just closed a week's revival in the little school house nearby where the Lord wonderfully met us. Almost everyone in the house was brought to their knees seeking God's grace in the first altar call. A number were saved, and some who had grown cold took fresh courage and the Lord met them in a real refreshing.

Last Sunday we visited Moose Spur school and had the privilege of bringing the gospel to some who had not attended a gospel service for years; the Lord was with us. Will the saints remember this southland when they come before God? It is very needy.—Fred Eiting.

MORRIS, OKLA.

We have just closed a six weeks' meeting. Bro. E. M. Jones and wife, Sister Rosa Herd and Bro. Frank Meyer were with us throughout the meeting. Twenty-four were saved and reclaimed, thirteen baptized with the Holy Ghost as in Acts 2:4. Two men received the Baptism who had been seeking nearly three years. We had an all-day meeting Christmas Day, and the Lord wonderfully blessed. The people at Morris never witnessed such a meeting as that Christmas night, and Sunday, Jan. 4th, seventeen were baptized in water. Monday a number of the folks left for Fort Smith to attend the Bible School. Let all the saints pray for us here.—S. A. Murrell.

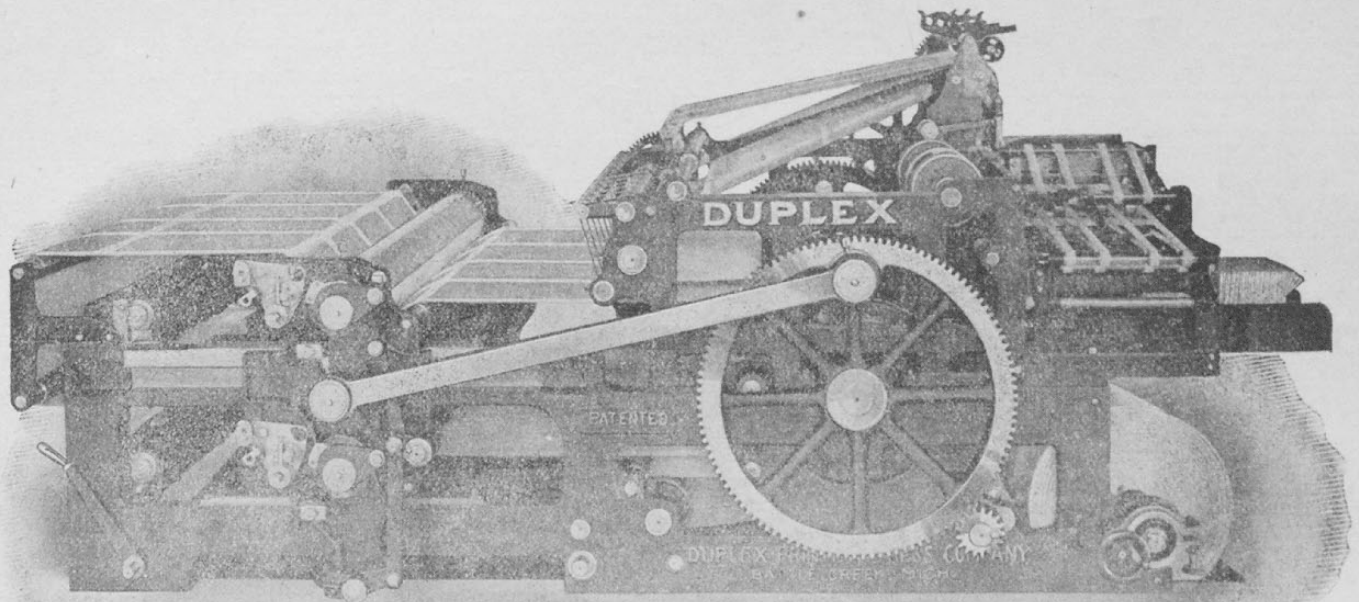
LANCASTER, PA.

The Lord blessed our convention Dec. 16 to 21. Pastor T. K. Leonard, of Findlay, O., was much used of God, his messages being the very thing needful for the saints. Bro. and Sister Plymire, returned missionaries from China, gave thrilling messages of God's care and protection in China. Sister Dirkson, enroute to India, was much used of God, as also was Sister Phipps, who is also a prospective missionary to India. Pentecost is getting a foothold in this haughty city, and the Lord is mightily blessing us, souls are being saved, sick bodies healed, and believers baptized in the Holy Ghost, praise His precious name.

One Pentecostal brother bought the old Methodist church, parsonage and large house next door, costing \$14,500.00, so we are here to stay till Jesus comes, Hallelujah. This brother has also bought another church eight miles from the city, both for Pentecost. Another brother bought a new Oakland six auto, and it was dedicated to the Lord and His service. So we are pressing the battle to the gates and ask you to continue to pray for us.—Albert J. Jenkins and Wife.

GRANITE CITY, ILL.

We are having one of the most powerful revivals that has ever been known in the history of the Pentecostal work in this town. It has been going on just a little over one week, but on the very first night God let His power down and saved souls, and every night since, hungry, seeking hearts are saved and baptized in the Holy Ghost and healed. Bro. W. F. Kirkpatrick and wife are doing the preaching, but it doesn't seem that much preaching is needed. Some very precious holiness people, who, up until very lately, have been hard persecutors of "this way," have been marvelously baptized in the Spirit. Another elderly brother who has been a good Christian for many years, and who has been seeking his baptism for eight years, received it last night. For six months we have been praying that God would visit us in this way, and now I never saw Him work so smoothly in my life as in these meetings. The power of God falls like rain, and "the slain of the Lord are many," and among them strong, husky men. The blessed Spirit demonstrates His presence in a variety of remarkable ways. I have had to stand against Satan, and his evil work both in doctrine and practice the last few months before this mighty pouring out of the Spirit came, so it pays to stand up for God's truth among them who would come this straight, clean way. All these people who have been baptized in the Spirit are elderly people with a good Christian experience to start with. We have a nice mission, "The Assembly of God Tabernacle," in the best location in the city. God has all the glory.—Carl M. O'Guin, Pastor.



The above cut shows a Duplex Press, the kind that we are greatly in need of at the Gospel Publishing House. On the press that we are now using it takes us from three to four days to print the Evangel, after which it takes two days to fold it, then the time of two girls for two days to stitch it, and then a day and a half's further work to trim the same. If we had the above press, the Evangel would be printed, folded, trimmed and ready to mail in less than five hours. The cost of this Duplex Press, erected on our floor will be about \$7,000.00. It will save us at least \$1,000.00 each year in labor, which \$1,000.00 will go right into the work of the Lord. Will all of the Evangel family please take this need on their hearts.

This is the most pressing need before us. We are looking definitely to God for this. Send all offerings for this to the Gospel Publishing House, and say it is for the Press. We will do the rest. These offerings will be acknowledged in the Evangel, so that all can see exactly what is coming in.
E. N. BELL, Mgr.

HAVANA, ARK.

The meeting here was really good; seven received the Baptism as in Acts 2:4 up to the 20th, and Bro. Jacob Miller and wife were still continuing the meeting. I came on to Havana and began the meeting with Pastor L. L. Riley. From the first service God set His seal on the meeting; a number of souls have been reclaimed and one saved, and the Assembly strengthened, new zeal has been imparted and new vows made. Bro. Riley is one of the best yoke-fellows it has been my lot to work with, and I praise God for sending me to Havana. The Assembly at Havana has engaged me to teach Bible School, beginning Aug. 2nd.—Evang. W. C. Aytes, Lambert, Ark.

POTEAU, OKLA.

About six months ago God, in His wisdom, saw fit to send Bro. T. L. Odom, of Louisiana, up here to a little band of Pentecostal workers. Bro. Odom started the fire burning and the result is about twenty-five with the Baptism of the Holy Ghost and others seeking. We have completed a church and Bro. Bruce David, our pastor, of Howe, Okla., dedicated it to the Lord last Sunday. The name of the church is Polk Creek Pentecostal Mission, about two miles north of Poteau. The power of God fell wonderfully over the entire audience as in Acts 2:4. Praise the Lord for His wonderful gospel. Pray this little Assembly may gather in sheaves for the Master.—A Member.

If the sister signing herself "A Child of God," from Dennis, Kan., will send us her name, we will be glad to counsel her personally.

COMMERCE, TEXAS.

Brother J. M. Kerr, of Paris, Texas, has just closed a week's holiday meeting which was a great success in many ways. The dear Lord wonderfully honored the precious Word in lifting up the church and saving seven dear souls and baptizing one with the Holy Ghost. We are glad to say that never did we spend a better time during our Lord's birthday than we did this Christmas. There was perfect unity among God's children and during the eight days there was not even a jar, no broken fellowship, but love covered all. The dear saints all learned to love Brother and Sister Kerr very much. Some wonderful lessons were taught us and we all feel stronger and more determined to go on to the end.

Brother Kerr goes from here to Ervin, Okla., where he intends to hold a meeting for Brother Glover. We ask the saints to pray for him there and pray for our assembly here that God may keep building the work.—H. Birmingham.

FEBRUARY FEAST AT NEWARK, N. J.

Bethel Pentecostal Assembly, Fourth and Dickerson streets, Newark, N. J., February 27-29, inclusive. Three meetings daily: 10:30 A. M., 2:30 and 7:30 P. M. For accommodations, write to Pastor Ernest S. Williams, 61 - 4th St., Newark, N. J.

CALDWELL, KANSAS.

Have just closed a good meeting in this new field. The dear Lord met us in a wonderful way; thirteen receiving the baptism as in Acts 2:4, and the whole community stirred. Pray for this place.

We came on by Ringwood, where we held a meeting in the Spring, and found the saints going on with God, and the dear Lord added two more to their number as we came by. One was one of the ring-leaders among the scoffers and mockers. Pray for us that we may be a blessing to others. God bless the Evangel family.—Evang. Jacob Miller and Wife.

REVIVAL CAMPAIGN IN WINNIPEG, CANADA.

The Winnipeg Pentecostal Revival Campaign, conducted by Evangelist Aimee Semple McPherson, will be held, D. V., from Feb. 15 to March 14, at the Pentecostal Assembly of God, William Ave. and Jung St. This will be the most tremendous Pentecostal effort attempted in this city. We urge the co-operation of all saints. Anointed workers invited from far and near.—Pastor C. O. Benham.

USE PENTECOSTAL STATIONERY.

Letter Heads, 30c per 100; envelopes, 40c per 100. Gospel Pub. House, Springfield, Mo.

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GOSPEL PUBLISHING HOUSE, Springfield, Mo.

The Evangel Prayer Band

Praise God for marvelously healing a 16-year-old girl.—Mrs. E. J. S., Atlanta, Tex.

God has answered prayer and let us come down here; please pray Him to help us bring the message to our old school-mates and friends in Louisiana.—W. G. T. and Wife, Atlanta.

I am 70 years old, have spent most of my life in the Methodist church, but I like this way so much better. Please pray that my family and I may receive the baptism of the Holy Ghost with the Bible evidence.—J. M. A., Webster, Tex.

Pray that a loved one may settle a difficulty without bloodshed.—B. E.

I have wandered from God; please pray that I may be restored to His favor.—H. C. D., Newcastle, Pa.

Pray my husband may not take my Evangel from the postoffice and destroy it.—Mrs. E. S. V., Delta, O.

Pray for the safe delivery at child-birth of a sister who believes God, but who has no saint upon whom to call for help.—Mrs. O. E. G., Henryetta, Okla.

Please pray to God for an unspoken request.—Pastor C. N. H.

That a sister and I may be used in the salvation of souls.—H. L. S.

Pray my sister may be delivered from Christian Science.—Mrs. W. J. S., Mocan, Mo.

Please pray I may be healed of nervousness and sleeplessness, for the salvation of my soul, and for daughter's baptism with the Holy Spirit. Also that some Pentecostal worker may come to this community that will live what is preached by the Pentecostal people.—An Anxious Reader.

Please pray God may bring about unity and love among His saints here that they may become a power for God in the community.—Mrs. N. S. R., Jacksonville, Fla.

Have recently been reclaimed and called to the ministry. Please pray that wife and I may receive the baptism of the Holy Spirit and made ready for His service.—R. A. M., Purdy, Ia.

Pray that my entire family may be made ready for Jesus when He comes.—Mrs. J. W. McC., Aberdeen, Miss.

Pray the Lord will send in the right party to hold a meeting soon; that my husband and I may be kept filled with the Spirit and our family saved.—Mrs. V. H., Dixie, Okla.

About a year ago I asked prayer for the healing of my niece. I saw her the other day and she is well and hearty. Praise God. Pray for the healing of a valuable horse, for I believe it will help me win my family.—M. V.

That God may give me special leading to the place where He wants me to go.—C. W. Monette, Ark.

Special prayer asked for Bro. C. for healing of cancer and salvation of his soul.—L. M. C., Hoy, La.

Two unspoken requests.—S. S., Martinsburg, W. Va.

Pray these may receive the Baptism:

Mrs. E. H., Ft. Worth, Tex.; W. M. E., Alton, Mo.; Mrs. R. J. A., Balsam Lake, Wis.; E. W. London, Oxford, Kan.; a reader, Ardmore, Okla.; Sister P., San Francisco, Calif.; two sisters.

Pray God may save these:

My husband, Mrs. A. B., Waltersboro, S. C.; my boy in France, Mrs. W. F. B., Hale Center, Tex.; my backslidden husband, Mrs. S. W. H., Sapulpa, Okla.; many souls in Leslie, Ark., H. H. V.; my two boys reclaimed, S. E. R., Coweta, Okla.; a man, unknown; my family, E. H., Alex, Okla.; a widow and 7 children, Mrs. E. J. S., Atlanta, Tex.

These desire prayer for healing:

My little daughter—chills, W. B. K., Gatesville, Tex.; strength to stand by faith, Mrs. G. W., Franklin Pce., O.; husband's hearing restored, Mrs. W. M. E., Alton, Mo.; Mrs. A. B., Waltersboro, S. C.; from effects of an operation, left almost helpless, Mrs. B. McC., Asher, Okla.; from rheumatism, Mrs. Ward, W. Hartford, Ark.; my son-in-law, mind and bladder trouble, a sister with consumption and crippled brother, F. L., McGehee, Ark.; eczema in the feet, a reader, Ardmore, Okla.; two sisters, a reader, from paralysis, H. H. V., Leslie, Ark.; mother-in-law from chronic cough, H. H. V., Leslie, Ark.; complete healing, S. E. R., Coweta, Okla.; my wife and 7-year-old boy who believe in healing, and that He may send us where He wants us to go, J. E. A., Grandview, Tex.; a widow from snakebite, E. H., Alex, Okla.; a baptized man, injured by machinery, afflicted with paralysis and deafness, J. S., Tulsa, Okla.

These desire a deeper place in God:

W. W. W. and wife, Hartford, Ark.; A. H., Quay, N. M.; Mrs. M. G., Prescott, Ark.; L. O'N., Emory Miss.; our assembly, Humphrey, Ark.

NOTICES.

Bro. Walter Higgins, of Puzico, Mo., informs us that he is now open for evangelistic calls. He has recently suffered a great bereavement in the loss of his wife who went to be with her Lord Dec. 16th last. Any desiring Bro. Higgins' services write him at above address.

Have resigned my pastorate at Koshkonong, and am ready to correspond with anyone in need of a pastor.—H. A. Donaldson, West Plains, Mo.

Any settled Pentecostal preacher and wife desiring to farm in a community where there is no Pentecostal church, but where much work is needed, to get the real truth before a people, please write (Miss) Carrie Ray, R. 3, Eupora, Miss.

Will anyone knowing the whereabouts of John W. Jackson or Lou Jackson please send address to 1127 East Elm St., Jefferson City, Mo.

I have recently moved from Dexter, Mo., to Fredericktown, Mo. I expect to continue in evangelistic work and any one writing me in regard to holding meetings or otherwise, may address me at above address.—Evang. J. H. Lane.

Just a few lines to let people know how wonderfully God has answered the request sent in a few weeks ago for a pastor. Our church would welcome any true Pentecostal preacher passing through here.—C. F., 318 South St., Stockton, Kan.

SIGNS MADE.

Anyone desiring signs made, or lettering of any kind, please send diagram or idea of what you want, together with material to make it on, or amount to cover material, and I will make such sign for the glory of God and when it is delivered to you, if satisfactory, an offering will be accepted.—W. F. McDade, 16 E. Union St., Jacksonville, Fla.

MISSIONARY CONTRIBUTIONS

From January 1st to 13th, inclusive.

(This list does not include offerings for expense of conducting Missionary Department.)

\$200.00: Mrs. H. J. M., Macksburg, Iowa.
 \$105.00: A Sister in Iowa.
 \$100.00: Pent'l Church, Scranton, Pa.; (Also \$100.00 for February and March); Pent'l Assembly, Pittsburg, Pa.; Mr. & Mrs. J. E. T., Greta, Neb.; draft returned; Assembly, Framingham, Mass.; Mr. and Mrs. A. A., Milford, Neb.
 \$75.00: J. B. & J. W. U., Great Bend, Neb.
 \$65.00: S. S. W., Payson, Okla.
 \$55.00: Assembly, Tacoma, Wash.; Mrs. K. U., Eureka Springs, Ark.
 \$52.12: Pent'l Gospel Mission, Pittsburg, Pa.
 \$50.00: Last Side Pent'l As., Detroit, Mich.; L. M. C., Hoy, La.; Mr. E. S. Z., Monroeville, Ind.
 \$41.37: Assembly, St. Louis, Mo.
 \$40.00: Eliz. S., New London, Conn.
 \$37.55: Assembly, Wellston, Okla.
 \$37.15: Assembly, Kansas City, Kans.
 \$37.00: First Russian Pent'l As., New York City.
 \$30.00: J. L. F. and family, Harpersville, Texas.
 \$29.00: Assembly, Sayles, Pa.
 \$28.50: Pent'l S. S., Woodston, Kans.
 \$27.00: Assembly, Eureka Springs, Ark.
 \$25.00: Mrs. M. K., Los Angeles, Calif.; M. J., Lake Huntington, N. Y.; Assembly, Detroit, Mich.; A. F., Kingsville, Tex.; J. E. D., Corydon, Iowa; Assembly, Grand Prairie, Texas; Mrs. C. L. L., Bemidji, Minn.; Mrs. E. O. L., Eaton, Ohio; E. W. O., Tallahassee, Fla.; German Full Gospel Mission, Chicago, Ill.; The Lighthouse Assembly, Brooklyn, N. Y.
 \$20.00: Joint Meeting—W. L. Woods As. & Ebenezer Mission & S. S., Los Angeles, Calif.; M. M. T., Paris, Ark.; S. N. J., Anderson, Okla.; Assembly, Pasadena, Tex.; Mrs. F. S., Coalhurst, Alta.; M. C. H. & wife, Keenesburg, Colo.; R. M. B., Cleveland, Ohio; Assembly & S. S., Galena, Kans.; Assembly, Wichita Falls, Tex.; J. J. M., Port Colborne, Ont.
 \$19.77: Assembly, Shaft, Md.
 \$18.89: Sunday School, Lonaconing, Md.
 \$17.51: W. B. K., Ainsworth, Neb.
 \$17.20: Assembly, Asbury Park, N. J.
 \$16.75: J. A. W., London, Ark.
 \$16.50: Assembly, Lancaster, Pa.
 \$16.00: Ger. As. of God, Elizabeth, N. J.; Bear Hill Assembly, Jennings, Md.
 \$15.00: Assembly, Three Rivers, Mich.; Farmers Milk Mission, Carmel, N. Y.; Collinsville Assembly, Owassa, Okla.; H. L., Paris, Ark.
 \$13.50: Victor Assembly, Eagle Rock, Mo.

\$13.42: L. E. K., New York, N. Y.
 \$12.50: E. G. B., Terra, Okla.; J. E., Douglas, Ariz.
 \$12.00: Mr. and Mrs. D. M. B., Bellingham, Wash.; Miss D. M. & Mother, Franklin, Neb.
 \$11.75: Bethany Pent'l As., Springfield, Mass.
 \$11.40: Assembly, San Antonio, Texas.
 \$11.05: H. H., Tulare, Calif.; Assembly, Jenny Lind, Ark.
 \$10.60: W. H. C., Earle, Ark.
 \$10.50: Assembly, Golden Gate, Ill.
 \$10.00: Mrs. D. W. L., Pasadena, Cal.; Mrs. M. B., Riverside, Calif.; J. R., Ottawa, Ont.; Dr. C. C. S., Barham, La. (\$5 from Hornbeck S. S.); F. & H. F., Portland, Ore.; Assembly, Muscatine, Ia.; Assembly, Endicott, N. Y.; Bee Fork As., Centerville, Mo.; L. C., Malvern, Ark.; Unknown, Toledo, O.; S. S., Auburn, Neb.; Mr. and Mrs. J. E. McC., Grand River, Iowa; E. S., Chicago, Ill.; R. E. B., Dresser Jct., Wis.; W. G. S., Japan, Mo.; Nole Church, Dyas, Ala.; A. A. Lynbrook, N. Y.; Bee Fork Assembly, Centerville, Mo.; M. L. McC., Gilbert, Ia.
 \$9.50: L. L., Pangburn, Ark.
 \$8.00: Mrs. M. Q., Rumney Depot, N. H.; Mrs. M. G. S., Osgood, Ind.; A. T. U., Dallas, Tex.; Mr. and Mrs. F. A. W., Springfield, Mass.
 \$7.30: Mrs. B. W., Perry, Ia.
 \$7.00: Assembly, Clear Lake, Wisc.
 \$6.70: Mrs. J. W., Golden City, Mo.
 \$6.35: S. S., Summerfield, La.
 \$6.25: Assembly S. S., Puzico, Mo.
 \$6.10: Mrs. M. L. G., Van Buren, Ark.
 \$6.00: M. G. H., Delta, Colo.; L. M. C., Woodland, Calif.; Assembly, Kellerton, Ia.
 \$5.65: Assembly, Sour Lake, Tex.
 \$5.35: Assembly and pastor, Tindall, Mo.
 \$5.34: Assembly, Couch, Mo.
 \$5.25: Assembly, Gore, Okla.
 \$5.15: San Gabriel Church, Austin, Tex.
 \$5.00: Mrs. J. F. H., Houston, Tex.; Mrs. M. W., Stewart Point, Cal.; Assembly, Montette, Ark.; Mrs. E. D., Newton, Ala.; Mrs. E. E., Granger, Wash.; Mrs. C. S., San Francisco, Cal.; Mrs. J. H. S., El Dorado Springs, Mo.; Miss H. W., Paterson, N. J.; Mrs. L. G., Helena, Ohio; Mrs. A. K. R., Jeanette, Pa.; M. E. B., Butler, Pa.; G. R., Indianapolis, Ind.; Mrs. E. K., Litchfield, Neb.; Mrs. J. W. G., Danford Lake, Quebec; R. W. K., Rogers, Ark.; Mrs. S. M. B., Stormville, N. Y.; Pent'l As. of God, Salt Lake City, Utah; M. A. W., Springfield, Mass.; Mrs. H. E., Tottenville, N. Y.; P. K. P., Eldora, Ia.
 \$4.70: Mrs. M. T., Luling, Tex.
 \$4.63: Assembly, Stanton, Mo.
 \$4.00: C. L., Joliet, Ill.; L. A. D., Chester, Ill.; H. A. D., West Plains, Mo.; Sweetwater, S. S., Port Lavaca, Tex.; J. L. K., Chandler, Okla.
 \$3.75: Assembly, S. S., Jacksboro, Tex.
 \$3.50: F. D. H., San Antonio, Tex.; C. B., Benton, Ill.
 \$3.25: B. S., Clear Lake, Wisc.; Assembly, Avert, Mo.; Tage Assembly, Bowie, Tex.
 \$3.00: Miss J. P., Hornbeck, La.; A Missouri Friend; C. G., Chicago, Ill.; C. W., Montette, Ark.; Mrs. G. A., Zelzah, Cal.; Choateau Ave., Pent'l Mission, St. Louis, Mo.; D. R., Sullivan, Mo.
 \$2.95: Mr. and Mrs. J., Long Beach, Calif.
 \$2.68: G. D., Winnipeg, Man.
 \$2.50: Mrs. L. C. M., Clayton, Mo.
 \$2.46: S. S., Assembly, Pilot Point, Tex.
 \$2.12: Assembly & S. S., Canalou, Mo.
 \$2.11: Assembly, West Plains, Mo.
 \$2.10: Mrs. A. W., Florida, Ala.
 \$2.00: L. B., Baker, Fla.; Mrs. B. K., Strong's Prairie, Wisc.; Mrs. S. C. H., Jessup, Ga.; M. B., Westerlo, N. Y.; Mr. and Mrs. T. B., Sullivan, Mo.; J. B., San Francisco, Cal.; W. F. R., Rusk, Texas; Mrs. A. E. S., Inglewood, Cal.; Mrs. A. E., Akron, O.; Mr. and Mrs. J., Long Beach, Cal.; Mrs. J. B. N., St. Joseph, Mo.; C. B., Manakin, Va.; Mrs. K. F., McAlester, Okla.; Pent'l S. S., Kitzmiller, Md.; S. B. F., Piney Flats, Tenn.; G. S. L., Lodi, Calif.; R. M. B., Emporia, Kans.
 \$1.50: W. B., Bridgeport, Conn.
 \$1.28: S. B., Bloomfield, Mo.
 \$1.25: C. S., De Witt, Mo.
 \$1.08: E. S., Prince Rupert, B. C.
 \$1.00: N. A. T. N., Phoenix, Ariz.; Mrs. P. B., Sherman, Tex.; W. P. L., Camden, Ark.; J. C. G., Camden, Ark.; C. S., Lassater, Tex.; Assembly, Humphrey, Ark.; J. A. J., Crosby, N. Dak.; B. L., Reform, Ala.; Mrs. J. P. H., Auburn, Neb.; T. T. W., Marion, Ky.; A. P. C., Ft. Worth, Tex.; sale of silverware, Mrs. M. E. T., Plymouth, Ind.; D. S., Lamont, Okla.; G. M. S., Joplin, Mo.
 \$3.12: Sums less than \$1.00, E. H., Asher-ville, Mo.; J. J. H., Proffitt, Tex.; Mrs. J. S., Tulsa, Okla.; Mrs. E. S. L., Northfield, Minn.; G. S. P., Dover, Ark.
 Total for 13 days in January.....\$3,041.50
 Less Amounts reported, but not passing through this office..... 49.77
 Total actually received.....\$2,991.73