

# PENTECOSTAL EVANGEL

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



NUMBERS 374-375.

SPRINGFIELD, MISSOURI.

JANUARY 8, 1921.

## METHODISM AND PENTECOST

Sister McPherson's Own Story of the Wonderful Meeting in Philadelphia, Pa.

To the Assemblies of God, Springfield, Mo., J. W. Welch, Sec'y.

My Dear Brethren:

How your hearts would leap with joy if you could but see the sights we witness daily here in the Mt. Airy Methodist Episcopal Church. The fire is falling. Many, many are being filled with the Holy Spirit, accompanied by the most clear Bible evidences. Among them are ministers and reliable church officials, also the wife of the District Superintendent. Glory to Jesus! The afternoon tarrying meetings have found the body of the church filled and flowing over into the Sabbath-school, during the main part of the service.

Inside the chancel rail nightly there were from eighteen up to twenty-five, and I believe as high as thirty precious ministers and evangelists, among them the renowned Dr. Munhall.

The church has overflowed so that last night hundreds were locked outside. The altars have been filled again and again, altho the chancel rail runs in a circle well across the front of the main body of the church. Everybody is so happy to see a revival. One of the head officials told us yesterday that he had been a member of that church for fourteen years and had not seen six at the altar before. Oh, what hath God wrought!

The healing service last night was perfectly marvelous. I cannot stop to tell you more than to say that the percentage of definite instantaneous results was very noticeable. It seemed that everyone had prayed through. One of these cases I might mention, especially pitiful. One totally blind man who had attended the meetings in C. C. Hancock Memorial Church when we were here before, and who was not able to get through, had never ceased to pray, and his faith grew with his prayers. After I had gone to Atlantic City for a few days' rest following that meeting, this poor blind man heard that I was in Atlantic City and followed me there, hoping there to obtain his heart's de-

sire. It seems that he was led to every hotel in the city but could not find me, and ended up by having to lodge in the jail all night because he was so poor. But in this meeting he found me and our hearts were touched with compassion. Truly he was rewarded. As he was prayed for, the light seemed to come into his eyes. He was a big stout man and like a little child he beheld the lights on the ceiling and on the side walls. He reached out his hands, standing on tip toe, with his eyes lifted up, to grasp them, calling delightedly like a little child. Then he saw the faces of the people and what a change came into his poor face. He even saw colors. Glory to Jesus!

I may say that although we had announced the California campaign for February, we are very seriously considering what seems to be the most definite leading of the Lord to return here at that date, if possible to cancel the California meeting. In returning, we would accept the call to the Siloam M. E. Church, considered so important a church that it is said "if we took Siloam, we took the city."

We are looking for and expect Divine guidance.

The final meetings here were the most marvelous of all. On Saturday night 350 or 400 men of the finest Christian standing, including clergymen of Baptist, Presbyterian, and Episcopal, as well as M. E. of the city and vicinity, met to seek and receive the baptism of the Holy Spirit according to Acts 2:4. Every one present said that they never had seen such a prayer meeting. The power came down in a true Pentecostal way. The slain of the Lord were many. Many received the baptism, speaking an hour at a time in other tongues. We were there till 2 A. M. Sunday morning. Some who did not get through in the church were filled on reaching their homes.

Sunday morning again heaven came down. Meeting could not be closed throughout the entire day. The slain of the Lord lay in the choir loft, at the

altar and between the pews, and many were gloriously filled, with Bible evidence. Evening service, wonderful altar call for sinners, second altar call, and then another for those seeking baptism. As far as we know Pentecost has never seen anything like it before.

Upon learning that for many generations; in fact since the earliest days of Methodism and John Wesley, our families on both sides, were true Methodists (some being preachers and teachers), and our early associations being wrapped up in Methodism, Sunday school, choir and church, the various ministers and District Superintendent, saw that neither our having the Pentecostal Baptism and speaking in tongues, nor our teaching of that and water baptism, made any schism in the body whatever, as far as they were concerned. They felt assured that this was just what the church needed, and that God had brought me back to their open doors with a message that meant revolutionary power to the church.

And in proof of their acceptance of Pentecost and the messengers who brought it, they summoned us to a special service Sunday afternoon, and presented us with an American renewal of church fellowship, and a beautiful certificate upon which were the names of the clergy and officials of the church!

Is it not perfectly wonderful? What a change God hath wrought! How many of our beloved Pentecostal brethren have suffered expulsion and loss of church fellowship because their experience had not been understood or welcomed. We realize that, as dear Brother Tunmore said, when he witnessed one of the first meetings here, that God has indeed given us a blessed ministry among the churches. This evidence, however, touched us very deeply, as to their sincerity, confidence, and love. God grant that it may continue till "His Spirit is poured out upon ALL flesh," and the power of John Wesley's days, and more, restored wherever there is an open door.

(Concluded on Page Three.)

## The Love of Christ and Its Final Test

Ephesians 5:31, 32: "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the Church." The quotation relates to the building of Eve (Gen. 2: 24). What is the "great mystery?" Surely not a man leaving his father and mother and being joined to his wife. There is no mystery in that. The great mystery is that Christ should leave His Father and cleave to His Wife, that He and she should become eternally one.

There is great comfort to my soul in the fact stated that it is the man that cleaves to the woman, and not the woman to the man. It is not my feeble grip of Christ, my weak cleaving to Him but it is His mighty cleaving in a deathless love to me that gives me assurance and joy, and leads me ever and anon to cry out, "O faithful, eternal Lover."

In order to more fully grasp its meaning and worth, we must go back to the garden scene of Genesis 3. There were Adam and his wife. Into the garden the tempter came. He did not go to the man. Why? I gather from 1 Timothy :2 14, that Adam could not be deceived—figure of the Coming One — but he went to the woman. She believed the lie, obeyed, sinned and died, spiritually.

### Eve by Deception, Adam by Affection.

Now comes the great test. What will Adam do? He, with God sees the wife of his adoption, the gift of his God, lying in misery, bondage and death, out of communion and fellowship with God and a yawning gulf separating them for ever.

Being only a living soul unlike the last Adam who was a life-giving spirit, he could not quicken her. Will he cleave to his Father or will he leave his Father and cleave to his wife? "For this cause shall a man leave." So he deliberately, undecieved, yet consumed by his love, left his God that he might cleave to his wife. She fell by deception. He fell by affection. His love for her was so great that he descended to her level and became partaker with her of her sin and death.

What a picture we have here of the last Adam who, without the sin, left His Father that He might reach and cleave to His bride; not cleave to her sin and shame and thus become like her, but that He might impart to her His own life, and lift her to His own level and glory.

Our adorable Lord, in His consuming passion, stooped from heights no finite mind can scale to depths no finite mind can fathom, but

### He "Stooped to Conquer."

Look at this recorded stoop as traced in Philipians 2, this leaving and cleaving of the Christ, and remember it was not only a stoop for time, but, O matchless

Lover, it was for Eternity! Here we are in the "Holy of the Holies," in the very presence of the Shekinah, and we would seek for grace to tread reverently and softly.

"Who being in the form of God thought it not a thing to be held fast, equality with God, but emptied Himself and took the form of a slave" (Phil. 2: 6, 7, R. V.). the original word translated "robbery."

The word translated "form" means "actuality." Was He the very form of God? Then he took the very form of a slave. Here we have the first step in the descent of His long, weary and costly search for His Bride. It is tremendous to contemplate. From very God to very slavery, what an emptying! He who was coequal and coeternal with God of His own voluntary will makes His choice, makes it for Eternity. Will He hold fast His equality with God? If He does He and she are separated for ever. Will His love stand the awful and eternal stoop? His was a love for which if a man offered all he possessed it would be utterly contemned. So for her sake He empties Himself and takes the lowest possible place, the place of a slave. What means it, O my soul?

It is love out-loving itself, yea, it is

"Love that no tongue can teach,  
Love that no heart can reach,  
No love like His."

### The Infinite Stoop.

My Saviour, adored and adorable, hast Thou stooped low enough? Surely Thou hast. No Thou hast not yet bottomed the terrible depths of her fall.

He was "made in the likeness of men." As I trace the humiliating steps of His ignominy, shame, woe and death. I would seek, by God's help, to guard His holy humanity from being misunderstood. "Man's likeness." What does it mean? Does it mean just like me? A thousand times "No." The word likeness is used three times in the New Testament: "Likeness of sinful flesh" (Rom. 8:3), "Likeness of men" (Phil. 2), and, lastly, "Likeness of His death" (Rom. 6: 5).

This last quotation gives me the true meaning of "likeness of men." Note, baptism is said by God to be the likeness of His death. Would anyone suggest that it was His death, or even approaching a sameness of His death? Thus, as baptism cannot by any possible stretch of imagination be made to mean the same thing as His death, no more can His spotless, unstained and untaintable humanity be made the same as mine. In Him there was the great mystery of Godliness, God manifested in flesh, not God and man, but God-man, Immanuel—"God with us," our great Saviour, but also, and at the same time, "our great God" (Titus 2: 13, R. V.). He was the "seed of the woman." Here His humanity and mine part company. Again, He was immaculately conceived, called by God "that

holy thing." As He lay in the manger God's testimony of the little Babe is, "He is Christ the Lord" (Luke 2: 11). "He knew no sin," (2 Cor. 5:21). "Did no sin" (1 Peter 2: 22). "Had no sin" (1 John 3: 5). As holy on the Cross as He was in His life. As holy in His life as He was in the manger, and as holy in the manger as He was in the Godhead. "That holy thing," the incomparable God-man, a humanity which knew no taint of sin, no seed of mortality, taintless and untaintable, sinless and impeccable. The One concerning whom God said, "I have laid hold on One who is mighty," Satan's Conqueror, the Stronger than the strong man, the Prince of Peace, and my Redeemer.

My Savior adored, hast Thou not in the humiliation stoop of incarnation reached her yet? Can she not be linked with Thy perfect humanity and thus be lifted to Thy plane? No. She lies deeper still, further removed yet. No union or oneness possible in incarnation.

And being found in "man's fashion," he was a real Man. Weary, hungry, sad, knowing through His life what poverty meaneth, suffering by His perfect sympathy, suffering for righteousness' sake, suffering as He came in contact with sin and its concomitant evils, the terrible suffering of anticipation, for He was the only Man born with the express object to die; and, last of all, suffering as a sin-bearer on the Cross. Surely in all points, sin apart, He was tempted like as we are (Heb. 4: 15). Note, "sin apart." He never knew the temptation of sin. He only knew the temptation to sin.

### The Deeper Descent.

Being found in man's fashion did not reach her. He must descend lower still if He is to get to her level. Therefore, as man, He emptied Himself and "became obedient unto death, even death on a Cross." At last He reached her. He has got to where she lay. He has taken her guilt curse and shame as His own. He carries it to Calvary, and there, instead of her, He payed the terrible price. She dies in Him. She is buried with Him, quickened with Him, raised with Him, and seated in Him at God's right hand. She died with Him to live with Him in glory (Col. 3:4).

As we trace the terrible descent of the Son of God, and knowing all we know, yet we must say:

"None of the ransomed ever knew  
How deep were those waters crossed,  
Or how dark was the night which the Lord  
passed through  
Ere He found His Church which was  
lost."

Thank God, His love was stronger than death, waters could not quench it, floods could not drown it, Calvary, dark Calvary, could not separate her from it.

But we have not yet seen that love finally tested. Let us still seek for grace to consider Him.

### Final Test of Christ's Love.

"Then cometh the end when He shall have delivered up the kingdom to God,

... and when all things under Him, then shall the Son Himself be subject that God may be all in all" (1 Cor. 15: 24-28). Here we have the eternal subjection of the Son. What does it mean? It is the final test of His love.

In order to understand it, let us read together the law of the Hebrew servant as we have it in Exodus 21. There we find that the term of His service was seven years, perfect and complete service. He can then go free, yea, as free as his master. If he brought a wife in with him she can go out with him, but if his master gave him a wife he must go out alone. Then comes the test of his love. If he says, "I love my master, my wife, my children, I will not go out free," then he is taken to the door-post, his ear bored, and he serves for ever.

Our adorable Lord is the great Antitype, My servant, whom I uphold; Mine Elect, in whom My soul delighted" (Isa. 42: 1). These words were applied to Christ when He came up out of the water of baptism in Matthew 3.

The time comes in His service when He has completely fulfilled the Father's will and completely finished His work. When the great purposes of servitude are accomplished He can go free, back into God's form and God's equality. But His bride, what of her? He cannot take her back into God's form or God's equality. She cannot go free. He came in by Himself, His Master gave her to Him. Now comes the great test of all, the final and eternal test. Listen, O my soul, in breathless suspense, listen. Will His love, the love of Christ, stand the test? He speaks: "For her I became a man, a slave. For her I died a malefactor's death. For her I made atonement, her sins I bore, her life I quickened. I lifted her from the lowest depths of shame and Hell itself to the highest heights of my acquired glory. My vast possessions and wealth inherited by Me as man glorified I hold and value for her sake alone, that I may lavish them upon her for ever.

She is life of my life, soul of My soul, joy of My joy, My glory, and My crown. For her I wore the crown of thorns, I endured the fierceness of Thy wrath. Because of her I carry with Me My death scars into everlasting rest, and count them amongst My most precious possessions. No, I love My Master, I love My wife, I will not go free. For her I became a man, a servant, for ever. I have her in My own image, sinless and perfect, and throughout the eternal ages she shall be by My side."

"She and I in that bright glory  
One deep joy shall share,  
Hers to be for ever with me,  
Mine that she is there."

I think you can more sincerely enter the meaning of the apostle when he cried, "The love of Christ constraineth us" (2 Cor. 5: 14). May it so constrain love, a life for a life, a heart for a heart! Then shall we truly sing:

"Oh, Love that will not let me go,  
I rest my weary soul in Thee;  
I give Thee back the life I owe,  
That in Thine ocean depths its flow  
May richer, fuller be."

—J. C. S.



## REGENERATION



It is with regret that I observe the tendency to discontinue the teaching of regeneration. Frequent mention is made of justification as an experience of sins forgiven, and leaving the impression that there is no renovation of the nature at the time of conversion. That is alluded to as sanctification, or a second work of grace. God forbid that we lower the first to make place for the second. There is a distinction between justification and regeneration. Justification is necessary because of guilt; while regeneration is necessary because of the depravity of our nature. If conversion means forgiveness only, then is the convert left with the same nature to buffet and thwart him that he had before forgiveness, and he will on that account soon be in guilt where he was before.

Does not the new birth mean more than pardon? Yes, indeed! First, regeneration is a cleansing. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. Ezek. 36:25. Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost. Titus 3:5. As a garment is cleaned by the washing of water, so is the corruption of nature cleansed by the washing of regeneration. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John 1:9. This verse clearly shows the two-fold work wrought in conversion; namely pardon and cleansing. The conjunction there used is co-ordinate; hence cannot convey the idea of a later time for the last clause than for the first clause.

Second, it means a new heart. A new heart also will I give you, and a new spirit will I put within you. Ezek. 36:26. Therefore, if any man be in Christ he is a new creature: old things are passed away; behold all things are become new. 2 Cor. 5:17. This scripture contradicts the idea that the heart of the regenerate is corrupt. It also plainly indicates that the nature is changed, not in part, but wholly.

Third, it means the eradication of depravity from the soul, and the taking on of spiritual life. That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts, and to be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Eph. 4:22-24. The "old man" is destroyed when we receive the Christ. Knowing this that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. Rom. 6:6. It is evident that we receive Christ in regeneration, for Jesus Christ is in you, except ye be reborn. 2 Cor. 13:5. In Col. 3:5-10 Paul alludes to the unregenerate life as children of disobedience,

walking in such sins as fornication, uncleanness, inordinate affection, evil concupiscence, and idolatry; in anger, wrath, malice, blasphemy, filthy communication out of your mouth. Then he adds, "Lie not to one another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him." Hence in regeneration we are fashioned after the divine image, which should be perfected more and more as we have daily access to the throne of grace.

Fourth, regeneration is holiness begun. Follow after peace with all men, and sanctification without which no man shall see the Lord. Heb. 12:14. R. V. If no one can see the Lord without this sanctification, then it follows that every one who is saved has it begun in him; and this is evident, for—Whosoever is born of God doth not commit sin; for His seed remaineth in Him: and he cannot sin, because he is born of God. 1 John 3:9. This clearly shows that the regenerated soul no longer has the seed of the evil one in him, but the seed of God. This is in harmony with Mr. Wesley who says, "The term sanctified is continually applied by St. Paul to all that were justified." Christian Perfection, p. 52. He and other standard authors taught that in regeneration sanctification was begun. I deplore the laxity of thoroughness in dealing with seekers at the penitent forms. So often they are led to a mere mental acceptance of Christ, calling it "Taking Him by faith," and do not experience any change of heart, wherein they are sanctified by the cleansing blood. With such a beginning to what heights of holiness may they not ascend whose lives are hid with Christ in God.—Pastor D. W. Raines.

### Methodism and Pentecost

(Continued from Page One.)

We wanted you to be the first to know of this lest any enemy tongue or pen should endeavor to place a misconstruction upon this matter. The fact is we preached Pentecost more emphatically, and laid much more stress upon "tongues" than in other campaigns. More also were saved and received the baptism; and this we take to be an unmistakable evidence of the blessing and seal of God upon our work in the churches who open their doors and yearn for the power. We pray that soon the doors may open to others, and this great field which has stood neglected may have our prayers and earnest labor.

Pray for us, and write often with encouragement and advice, and be assured that I am ever loyal and true, to the heavenly vision.

With the Seasons' greetings, Your little sister,—Aimee Semple McPherson.

## The Pentecostal Evangel

Published Every Other Week.

J. T. BODDY, - - - - - Editor.  
 Subscription Price, - \$1.00 per annum  
 Canadian & Foreign Subscriptions, - \$1.25  
 Send International Money Orders, or British  
 P. O. Orders for 7/- Reply Coupons not ac-  
 cepted in U. S. A.

Entered as second-class matter June 25,  
 1918, at the postoffice at Springfield, Mo.,  
 under the Act of March 3, 1879.

Accepted for mailing at special rate of  
 postage provided for in Sec. 1103, Act of  
 October 3, 1917, authorized on July 3, 1918.

THE GOSPEL PUBLISHING HOUSE,  
 J. C. Wilder, Manager.  
 236 West Pacific Street, Springfield, Mo.

### A HAPPY NEW YEAR!

It is not necessary, of course, for us to remind our readers that we have entered upon another New Year, or to assure you all that we wish you every happiness through the continued blessing of the Lord—for we do. But all who know Him, know that He alone can make the coming year the happy and joyous one we wish you.

Our times are in His hands, whether we recognize it or not, and knowing as the Word declares, that the days are evil, we should humbly trust Him to enable us to redeem the time.

And as the years and days go by, and we draw nearer and nearer to the end of the age, let us, whose Hope the Lord is, keep ever before us the fact of His soon return, when, not finding it necessary to reckon time as we do now, we may be able to dispense with calendars.

And as one day with the Lord is as a thousand years, and a thousand years as one day, how gladly should we hail Christ's coming year of Jubilee—that glad New Year of a thousand years duration.

### Positive Goodness.

The conscious absence of all wrong feelings, desires, motives and actions in the life—made possible through grace—is a very blessed, desirable and wholesome moral condition. One with which the majority of Christians would be well contented, but to which very few attain. Yet this experience, necessary and blessed as it is, is but the negative side of salvation, and does not fully satisfy the spiritually aspiring soul that longs intensely to be filled and blessed with that phase of positive goodness promised to those who "hunger and thirst after righteousness," and covet

"A heart in every thought renewed,  
 And full of love divine;  
 Perfect and right, and pure and good;  
 A copy, Lord, of Thine."

### Lovers of Fair Play.

We desire to acknowledge our indebtedness to the editors of one or two of our valuable exchanges, for their very able and voluntary defense of the Pentecostal people

and movement, against some of their severest critics and strongest assailants. Anyone who is a reader of "The Standard Bearer", published by John J. Scruby of Dayton, O., or John M. Pike's "Way of Faith" of Columbia, S. C., will understand what we are referring to.

These are both old reliable publications; not distinctly Pentecostal but advocates of true charity and fair play.

Bro. Scruby, moved by a sense of justice, has for months generously devoted entire issues of his valuable paper to the reports of great Pentecostal revivals under the leadership of Sister Aimee S. McPherson and others held in his home city, Dayton, and elsewhere, followed by other whole issues given to answering the objections and misrepresentations of our maligners. The same is true of Bro. John M. Pike, Editor of the "Way of Faith", though not expressed at so great a length, but with no less certain sound.

We heartily thank these brethren for their kind efforts at seeing justice done to a despised and much maligned people.

The "Standard Bearer" is a publication wherein deep truths, spiritual themes and important issues are ably dealt with. Bro. Scruby is, and has been for years, putting out much spiritual literature in the shape of tracts, booklets, etc.

"The Way of Faith" is a very old independent Holiness paper, strictly pre-millennial in doctrine, strong on divine healing and deeply spiritual; and has been, when under the editorship of Bro. Pike, always very open and friendly in his attitude toward the Pentecostal believers and their experience.

We heartily commend these papers to the Christian public.

"The Standard Bearer" is published monthly at 50c per year. Address, John J. Scruby, 710 Wayne Ave., Dayton, O.

"The Way of Faith" is a weekly. Price \$1.00 per year. Address "Way of Faith," Columbia, S. C.

### Misfits.

It is a very serious and lamentable fact that many earnest, zealous souls, who do not realize how much subtle religious ambition there is wrapped up in their composition, get out of divine order by forcing themselves into a sphere of activity in the Lord's work for which they are in no way adapted. This is due, in many cases, we fear, to the unwise advice and encouragement given by leaders and friends to such novices, to seek unpreparedly a ministry they never were designed to fill.

How many hard bumps are received, and bitter, humiliating experiences passed through by persons, who, having mistaken their calling, undertake something entirely outside of their sphere, yet which they persistently pursue, irrespective of the counsel and warning of those who discern the situation, and in the face of the unfavorable providences with which God confronts them.

These hinder not only themselves, but other souls and the cause of God generally. There may be no lack of earnest zeal and honesty of purpose,

### THE VERY SAME JESUS.

By Adalyn S. Holden.

His strength for all my weakness,  
 His joy when cares oppress,  
 His blessed presence with me  
 Through every wilderness;  
 His faith when shadows deepen,  
 His patience in delay,  
 To help my sad infirmities;  
 His Spirit when I pray.

His peace amid confusion,  
 His power to make me whole,  
 The precious Blood of Jesus  
 For body and for soul.  
 His grace in times of testing,  
 My faith in Him to prove,  
 And over me His banner  
 Of vast, unchanging love

Hallelujah! Hallelujah!  
 Oh, praise His mighty Name!  
 This great, victorious JESUS  
 Is forevermore the same.

but we fear there is not a due appreciation of, and desire for, the wisdom that cometh from above, nor the humble self-depreciation which leads to a complete dependence upon God, who promises to guide the meek in judgment.

How many such misfits there are in the world, whose lives have been rendered comparatively useless by getting out of divine order. Yet some there are, who, though quite incapable, struggle through and up by sheer persistence, seeming to achieve a measure of success, but little compared with what they might have accomplished, had they been rightly adjusted.

But all such misplacements affect detrimentally the interests of God's kingdom. Yet few of His people, including leaders, seem to be much impressed with or greatly concerned about the seriousness of the situation.

The majority of misfits are, no doubt, the result of running ahead of the Lord; yet not a few are occasioned by a failure to respond to heaven's call. But, in either case, both the work of the Lord and the one at fault suffer.

Many who assume a ministry of the Word are depending for their success upon their native ability, acquired knowledge and training for such office, but who, through ignoring the divine equipments, and the presence and power of the Spirit, are entering upon a career of failure from God's standpoint. On the other hand there are those, who by taking the opposite extreme, rest in the real or supposed fact of a call from God to service, and think because they have the Holy Spirit they are free to ignore any educational fitness, and so becoming unteachable, they incapacitate themselves for an effective ministry.

That not by might nor by power, but by My Spirit, saith the Lord," and that "without Me ye can do nothing," is ever the truth, and most applicable to us all. And as God alone can properly equip and empower us for any service, both the extremes referred to should be avoided.

And seeking to find our place in Him who hath called us into His kingdom and glory, let us, through grace, fit submissively therein, that He may be glorified in all things.—J. T. B.

## -:- A Farewell Testimony. -:-

It has always seemed to me that the refrain of Psalm 107: "Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men," is just like a great sigh coming from the blessed Holy Ghost. Oh that we would praise Him as we should.

There is only one reason why we folks of earth can give for not praising the Lord. That is that we have no breath. But if we have any breath, there is absolutely no excuse for us not giving Him the glory due to His Name. "Let every thing that hath breath praise the Lord." This means you. And me, too.

Have you ever thought how good it must have been to have been in Jehoshaphat's army of singers, who, when they began to praise and magnify God, saw the Lord set His ambushments against the children of Ammon, Moab and Mount Seir? And what a victory was theirs through praise! I am persuaded, however, that we have a trinity of evil against us far more malignant than these enemies of Judah, but as we praise our God, the Lord will set His ambushments against these insidious and persistent foes, and when the eternal records are unfolded it will be found that we have gotten a greater victory than the one given to Jehoshaphat's appointed choristers.

There is **everything** to praise for and **nothing** to complain about. Up here in Chicago I hear so many people speaking about the "bad" weather. As though anything arranged by our Father could be bad! I like to remind them of the words of a wise old man: "There is no such thing as bad weather, only different kinds of good weather."

I am sure that our dear Lord loves to hear us giving Him thanks always for all things, even when we are misunderstood and suffer hurt, and even when we "are diminished and brought low through oppression, affliction and sorrow." For He hath declared in His unbreakable Word: "There shall no evil happen to the just," and so, to those of us whom God, in His infinite grace, has justified freely from all things, nothing but that which is for our eternal good and that which will work out for us "a far more exceeding and eternal weight of glory" is ever allowed to come into our lives. Praise the Lord. Ten thousand praises to our beloved Jesus!

Are you having what you call a "hard" time? Something come along this week that "hurt" so very much? Do you remember Paul's short cut to Sunshine Corner? Here it is: "Rejoice ever more. Pray without ceasing. In every thing give thanks." So look up, and e'en through your tears, let us sing together:

Nothing really matters since the Lord loves me,  
 And He does, oh yes, He does;  
 No, nothing really matters since the Lord loves me,  
 And He does, **He does.**

As I look back over the past twenty years, and especially since that wonderful day a little over eleven years ago when the Lord, in His fathomless love and grace, baptized me with the blessed Holy Spirit, I have so much to praise the Lord for that I hardly know where to begin.

The precious blood of my Saviour, Jesus Christ, is that for which, above all else, I praise our God. It seems to me that the baptism of the Holy Ghost is a baptism into a tender conscience. How faithful the Holy Ghost is to convict of that in our lives which does not glorify God, of our lack of conformity to Christ, of lapses into lukewarmness, of putting—at any rate temporarily—the things of earth before the things of the Kingdom, of not praying as we should, of not giving sufficient time for quiet reading and meditation of God's Word, of motives that are not one hundred per cent pure, of lightness, of lack of brokenness, of a lack of the spirit of sacrifice that characterized the saints of the first century, and of many other things.

When He, the Spirit of God, convicts, He ever points to the cleansing blood, and as we humble ourselves in the presence of God and confess our many failures and shortcomings, how wonderful is the assurance that the precious blood has once again rendered us all fair and without spot, and that the all-patient Paraclete has us once again in hand for character training, and, in spite of all the faults and failures, He sets us out to make us like Jesus. And, praise God, the day is coming when we shall be like Him. Oh how wonderful!

These past years have been a continuous unveiling of the preciousness and power of the blood of my Lord. I know that there is victory at all times and under all circumstances through the blood. And though all the resources of hell have done their best to discount, to belittle, and to take from the power of the blood of God's spotless Lamb, it will yet be seen that the precious blood will be the cause of the overcoming of the enemy and of the overthrow of all his forces. Throughout all eternity we shall never cease to praise our Lord for all that His Blood has meant to us.

Then, how I praise the Lord for guidance. He always leads "by the right way." Following God's leadings sometimes subjects one to much human criticism, but we have learned that we cannot afford to disobey God or stay behind when the pillar of fire and the cloud lead on. Four years ago the Lord very distinctly led me to come and help in the work of the Gospel Publishing House, and it has been a great joy to serve my Lord and His saints during these years. But now the cloud has moved on. My Lord has given me some small vision of Russia's perishing millions and has caused me to hear the great groan of her people as they are falling by thousands into Christless

graves, and He has intimated that He wants me to help in some way in getting the gospel to them.

I cannot go forth as a flaming evangelist for I have no gift of evangelism that He could utilize, although I know that He could supply such gift were that His will. A party of twenty-six missionaries set sail for Russia last month and they need some folks to stay by the stuff at home and to send out the reinforcements they are praying for. I count it a great privilege, since my Lord has shown me this to be His will, to be an insignificant office worker behind the scenes, for I have learned that it is better to hew wood and draw water in the will of God than to be a mighty potentate, a president or a popular preacher out of His will.

How true are those words: "He goeth before." These past five weeks have been in some respects the most wonderful of my life. It seems as if I had had a new conversion. The things of eternity have become so real, and the things of time, which we once accounted as of great worth, as so valueless. It is the infinite goodness of our Lord that causes Him to stir up our nests once in awhile to throw us more upon Himself.

I could write much of these past five weeks. It seems as if I am thinking Russia, talking Russia, praying Russia, and I might write many pages concerning that dark and desolate land were I not afraid of the editor's blue pencil.

It seems as if I could fill this whole Evangel with praises to God for His infinite goodness on so many lines, but I must remember others. But I do want to testify that "He satisfieth." I feel very sorry for a lot of rich folks I have seen—they are so dissatisfied. They seem to know nothing of real joy or pleasure. My Lord has graciously shown me a secret that I want to share with others. I used to be a great pleasure lover, but I sought pleasure in the wrong place and found nothing but pain. I am still a pleasure seeker, but I rejoice in the knowledge that I have found the source of all true pleasure. "In Thy Presence is fullness of joy, at Thy right hand there are pleasures for ever more." How glorious it is to be allowed the privilege of living in His Presence, and to be able to say like one of old: "I sat under His shadow with great delight, and His fruit was sweet to my taste."

May I share with you my two texts for the New Year. "Be strong . . . and work: for I am with you, saith the Lord of hosts." "From this day will I bless you." (Haggai 2:4, 19.)—Stanley H. Frodsham.

**Editor's Note:** In addition to the foregoing testimony of Brother Frodsham we desire to say, that with the limited knowledge which we have of the Russian work referred to, we believe it to be of the Lord, and the leader, Brother William Fetler to be an earnest, capable and spiritual man of God, who expresses himself as being in full sympathy with the Assemblies of God, and is, we understand, seeking to be baptized in the Holy Ghost, which  
 (Continued on Page Eleven.)

## PAUL'S MISSIONARY METHODS

"God hath chosen thee, that thou shouldest know His will. For thou shalt be His witness." Acts 22:14, 15.

As the Coming of the Lord draws nigh, our hearts go out more and more to the "other sheep", that we may by all means save some of them, and bring them into the Fold before the door is shut. And the more we realize the shortness of the time, the more we long to make the very most of it, to so preach the Gospel in apostolic power that we may see apostolic results. As an humble worker in the great missionary field, there has been a great burden on my heart for months past to learn from our Great Teacher how to more closely pattern my work and methods after His Word, and to reject all plans and ideas that are not His best. To this end I have been studying the life and teachings of Paul, our great model missionary, who has said, "Be ye followers of me, even as I also am of Christ," (1 Cor. 11:1).

The thoughts in this article are not offered by way of criticism, but are the result of much prayerful study of the Acts and the Epistles, to find out what are God's thoughts and God's ways in this vital question of missionary methods. When I first went out as a missionary to India 24 years ago, I accepted without hesitation the methods of the Board under which I was working, and went on laboring for many years along those lines. Then a book was written, whose author's name I cannot now recall, entitled, "Missionary Methods: Paul's or ours?" We missionaries all read it, and thought the writer somewhat visionary and unpractical; but that book first opened my eyes to the diametrical distinction between our methods of working and those of the New Testament.

Nearly eleven years ago the news of the Latter Rain outpouring was brought to that far-away land, and, glory to God! He baptized me out there with the Holy Ghost as in Acts 2:4. Since then I have been realizing more and more that there is such a thing as doing an apostolic work along apostolic lines, and in my recent years of work among the Mexicans, this is what I am striving to attain to. "Not as though I had already attained, either were already made perfect: but I follow after, earnestly longing to work more as Paul worked, not to get drawn back into those denominational methods which have no scriptural warrant, but learning in ever-increasing humility to depend absolutely on the guidance of the Holy Spirit, and let Him work. "They went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following." (Mar. 16:20).

These are some of the lines along which the Lord has been opening up to me the missionary methods of Paul:

Editor's note: This series of articles entitled, "Paul's Missionary Methods", has been written by an experienced missionary with the express purpose of helping our Pentecostal missionaries to get a clear vision of Paul's methods of evangelization. Paul's methods are applicable, however, to every town and community and district in the homeland. The Pentecostal people are peculiarly missionary, and the growth of the Pentecostal Movement is due largely to this missionary spirit. We shall all find these articles profitable, and when Paul's methods are put into practice we can look for apostolic results to follow.

### I. IN RELATION TO THE HOME CHURCH.

"Then pleased it the apostles and elders with the whole church, to send chosen men of their own company." Acts 15:22.

This gives us the inspired picture of the apostolic church, not self-centered, nor taken up all the time with its own affairs, but ever ready to respond to a cry for help, imbued with the true missionary spirit. But what of the missionary who is sent forth?

1. **He received his message, as well as his call, direct from heaven.** Acts 22:14, 15 and 26:16-18; Gal. 1:11-20; 1 Cor. 9:16, 17. How important it is for every Pentecostal missionary to hear from heaven in a very definite way before setting out on a missionary career. Much harm has been done to the work, and reproach caused to the Lord's Name, by ardent young souls running ahead of the Spirit, and hastening to the foreign field before they had definitely proved themselves soul-winners at home, or before they had been trained in the Word. We notice that when the Holy Ghost chose Saul and Barnabus to go forth as missionaries from Antioch, the first Gentile church center, He selected **their very best**. It was not a question of picking out those who could best be spared, or who had not exactly fitted in at home, but the very best ones who had established the church, its leaders and pillars, were called to be its first missionaries. Does not this show us God's standard for those whom He would send as missionaries to the heathen from a Pentecostal church?

2. **After the "call" of the Holy Ghost, he received the "separation" and ordination of the local church,** who recognized and assented to what God had done., Acts 13:2-4. How blessed it is when the whole assembly is so sensitive to the voice of the Spirit that they can hear him saying, "Separate Me So-and-so", and gladly obey, whatever it may cost them. The called one also will have the witness of the Spirit in his or her own heart, and so will obey the sending forth of the church. Thus there is a double seal on the going forth of the missionary: the secret, inward call of

the Holy Ghost, and the outward, public commission of the local assembly. It is a solemn thing this ordaining and sending forth a worker to the heathen. Many a young missionary has failed spiritually or broken down physically for lack of adequate support from his home church, especially in prayer. No amount of pecuniary aid can ever take the place of definite, regular and continual intercession for the worker, the heathen and the native converts. If we think of the church as a tree, sending forth its branches to bear fruit even to the uttermost parts of the earth, we shall realize more clearly the interdependence of the missionaries and their home assemblies. The branch gets its sap from the parent tree, and can never flourish if severed from it. Also we cannot expect a higher degree of spiritual life in the ends of the branches than there is in the trunk. Thus the measure of the Spirit's power in the home assembly has everything to do with the quality of their missionary's work and witness.

3. **He went from place to place as guided by the Holy Ghost,** Acts 16:9, 10; Rom. 1:9-13 and 15:19-25; Gal. 1:15-24 and 2:1, 2.

4. **He obeyed the checks and restraints of the Spirit,** Acts 16:6, 7. In both these points we see what an urgent need there is of the **anointed ear** to hear aright the voice of the Guide. He has promised to guide the meek, so unless we are meek and lowly in heart we are sure to make great mistakes in the matter of guidance. There seems to be three parts in the Spirit's guidance, all of which will agree when He really calls us.

(a) The inward voice of the Spirit,  
(b) The guidance of the written Word, and

(c) Circumstances, or the shutting of one door, opening another, etc. This also includes the counsel of our friends, as we shall see in the next point.

5. **He was willing to take advice and guidance from those of his home church,** and also from his fellow-missionaries, Gal. 2:6-10; Acts 15:2, 40 and 17:10, 14, 15 and 19:30, 31. How much wasted effort, overlapping of work and friction among the workers would be eliminated if every missionary followed Paul's example in this. He wrote to the Philippians, "Let your yieldingness be known unto all men," (Phil. 4:5 Moule's translation). Dear fellow-missionaries, shall we seek more than ever to let this fruit of the Spirit be manifested in us?

There are just two examples given of Paul's differing from his fellow-workers: his contention with Barnabas (Acts 15:36-40), and his refusal to be deterred from going up to Jerusalem through fear of persecution prophesied (Acts 21:4, 10-14). In the former case the whole church was evidently assured

that Paul was right; and in the second case the very brethren themselves who were holding him back eventually "ceased, saying, The will of the Lord be done". This shows how they realized that they had been mistaken, and confessing it, concurred in Paul's decision. What a precious example this gives us of the Pentecostal way of settling differences: not for the workers to talk against one another, but quietly wait on God for His plan to be unfolded more clearly; and then for those who have been mistaken to confess it openly, and follow wholeheartedly as the Lord guides. If any brother showed himself self-willed and obdurate, as Barnabas did, they quietly let him depart; and it would be well for us to do likewise.

6. He received his support partly from his own labor and partly from the churches of his converts. Acts 18:1-3 and 20:34, 35; Phil. 4:10-18; 2 Cor. 11:7-12; 1 Thess. 2:9. These passages clearly show the spirit in which he labored. While strenuously maintaining the right of the worker to be supported by those to whom he ministers, he often preferred to work with his own hands in order to "cut off occasion" from those who sought an opportunity to accuse him of seeking to enrich himself at the expense of his flock.

We must bear in mind the differing conditions of the various Jewish and Gentile churches of that day. The saints in Jerusalem, decimated and scattered by the fiercest persecutions, seem to have been the very poorest of all, recipients of the bounty of the Gentile assemblies, and entirely unable to support their missionaries. Another point is that when he first went to a new place there was no church there to support him. We read, however, of the churches already founded sending gifts to him when he was breaking up new ground; and this may be taken as a parallel case with that of our home assemblies sending support to their missionaries who go to heathen lands, or who work among poor foreigners in this land. And it seems that this support will always be needed; for Paul's example shows us the missionary always a pioneer. He founds a church, establishes it with deacons and elders, leaves it to support them (which will usually be the utmost they can do), and passes on himself to take the Message where it has never yet been preached.

7. He returned from time to time to rehearse all that God had done, Acts 11:26-28 and 15:3, 4 and 18:20-23 and 20:16 and 21:17-19. This forms a most important link between the home assembly and its daughter churches in the Mission field. As the missionary returns to visit his home land he gains fresh inspiration and power, while at the same time those who support him hear by word of mouth of the details of his work, and are thus able to pray for it more definitely.—Alice E. Luce.

(To be continued.)

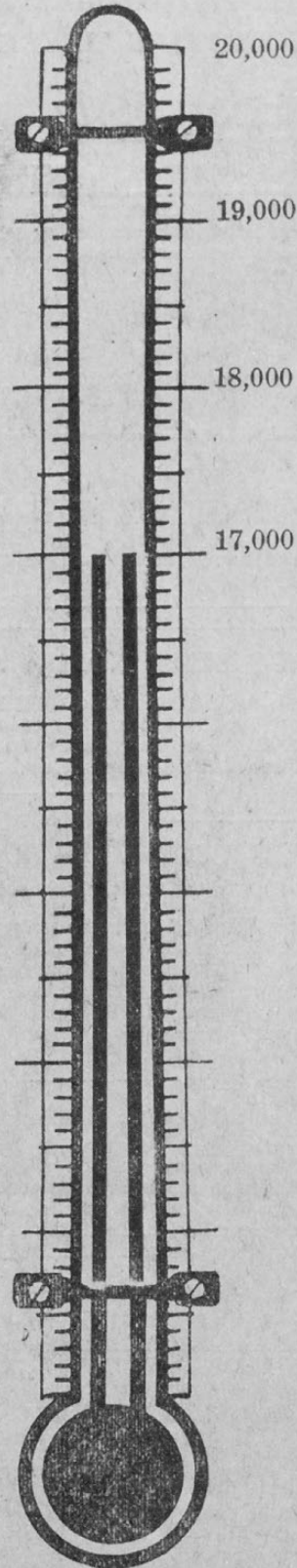
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<p>so that of forty tribe ain of shall be air. o that were id two</p>	<p>34 And the children of Israel did according to all that the LORD commanded Moses: "so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.</p>	<p>The priests.</p> <p>Israel; as the LORD commanded Moses.</p> <p>CHAPTER 3</p>
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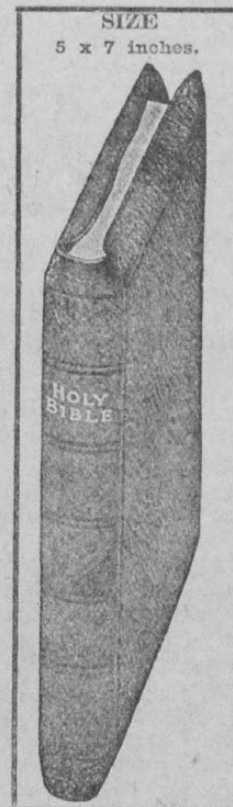
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# QUESTIONS AND ANSWERS

CONDUCTED BY E. N. BELL

931. Some of our sisters say that we as sisters in Christ should not know anything that we do not tell our sisters about. But I know things which, if I should tell them, would cause trouble between some of the sisters and their unsaved husbands. Now because I am a Christian am I bound to tell other sisters in Christ things about their husbands that will cause confusion and trouble?

No, I know lots of things that I don't tell anybody. All of us should have sense enough to keep our mouths shut, unless by opening them we can do some good rather than harm. We can be honest and true, and yet not blab out everything we know.

932. If ordained women preachers are not given the same authority as ordained men to administer baptism and communion, what must the small assemblies in the out of the way places do, which have only a woman preacher? Must they go without baptism in water and without the communion just because they are too poor to send for a man preacher, or will you brethren send a man at your own expense to baptize us, and administer the communion to us?

The General Council does not authorize women to baptize in water, because there is no command or example in the New Testament of a woman doing such a thing. But the General Council does not say she shall not do such a thing. The General Council leaves both the woman and the local congregation free in these matters, but it does not take upon itself responsibility for their doing anything the scriptures do not tell a woman to do. In the United States there are few cases where it would be really necessary for a band of saints to go without baptism or the Lord's Supper or have them administered by a woman. If they have ordained deacons, and this is satisfactory to the congregation, the congregation might order the deacons to attend to these things. If the sister who is preaching is experienced in such matters, and capable of taking care of them, and it is the desire of the assembly and of the candidates that she baptize them, there is no specific law on the part of the General Council which directly forbids it. The fact is the scriptures do not positively say that baptism can only be administered by an ordained preacher. But such is customary and agreeable to all, and it is usually safer to follow the accepted custom in religious matters unless there is some special emergency that demands of us to do otherwise or the scripture directs otherwise. The General Council does not encourage women to baptize and such like; but in foreign countries or where there is a real emergency, and

these things must be left undone or be performed by the woman preacher, the General Council does not forbid the woman doing what is necessary. Women often have to do many things in the church that the men are supposed to do, because the men are neglecting their duty to God. God used Deborah to lead when Borak refused to do it.

933. We had a woman here who directed another woman to get some crackers and wine and take it individually in her home and by herself as the Lord's supper, telling her that her bodily health would be increased thereby. I should be afraid to do this for fear, like Uzzah, I should profane the priest's office. I believe only an ordained minister should administer the Lord's Supper. Now, is it right in the sight of the Lord for individuals to take the Lord's Supper alone in their homes or for them to handle the Lord's Supper, when they are unordained persons?

The scriptures do not say that only an ordained preacher can administer the Lord's Supper. No doubt it is more orderly and the safest thing to do, when possible, to have these ordinances administered by an ordained minister. While I know of some individuals who as individuals take communion in their home, and who think it is all right; but personally I see nothing in the scriptures to justify such a practice, and I believe without some emergency, such as sickness or something of the kind, that such a practice is unscriptural. We read of no individual in the New Testament privately taking the Lord's Supper by himself. In those days the saints had no church houses, and while they often assembled in the homes of private persons, they did so as an assembly or body of believers. I believe that, as a rule, the entire body of believers should come together, as far as possible, and observe the Lord's Supper together. The church fathers tell us immediately after the New Testament days that it was the custom of believers to come together on the Lord's day, and break the bread and partake of the cup together, and at the close of the service to send a portion by the hand of the deacons to those who were sick and had been unable to be present. I would not object to such a custom to-day. But this is quite different from the case described by our questioner. If an individual is sick and feels that he would be benefitted by the Lord's Supper, it could be sent to him from the church, as described by the early church fathers above, or a company of believers could gather at the house of the sick one, and partake of the Lord's Supper together. Let those serve whom the church appoints. There is more liberty in spiritual things among

the saints of the New Testament than there was with the priests under the law.

934. Well, I am opposed to people swearing, and I sometimes call people down for swearing in my presence. Recently a man was cursing in my presence in a store, and the merchant said to me, "If you were to call him down, he would knock you down." Now, should I not call him down anyhow in order to let my light shine as God commanded, and leave the results with the Lord?

It would hardly glorify the Lord to roughly call people down under all circumstances for swearing. There are some cases where we could tenderly speak to them in such a way as to make them ashamed of themselves, or in such a way as to let them see how it grieved us to hear the name of our precious Master taken in vain. We should, under no circumstances, join in with, or express approval of, or act as if we were tickled and enjoyed the swearing. There are plenty of ways to let our light shine without rebuking every man personally whom we hear swear. Perhaps only a few persons would be capable of rebuking to the glory of God and to the shame and benefit of the swearer. When we preach or have a meeting in our charge, or as other opportunities may afford, we should give the word of God on such matters. But it is quite a different thing when a man is in no way under us, and is going about his own business, for us to break in on him and rebuke him. We must show wisdom in such matters, and let our conversation be seasoned with salt.

935. Is it scriptural for the pastor of an assembly to get up and say I want Bro. Soandso to speak in tongues and the interpreter to interpret the same?

No, I see no such procedure anywhere in the scripture. People should not speak in tongues at the command of men, but should be prompted by the Holy Ghost. If anyone is speaking or delivering a message, or preaching the gospel, and the Holy Spirit desires to reveal something by prompting someone to speak in tongues and someone to interpret the same, or to prophesy, giving light at that point in the message, then this is scriptural, and it would be scriptural for the speaker of the regular message to stop for the promptings of the Holy Ghost to be brought forth. Of course this custom can be taken advantage of by men pushing themselves in and speaking in tongues without a special prompting of the Holy Ghost. An assembly filled with the Holy Ghost and thoroughly instructed in the word on these lines, should be able to tell when things are getting out of Divine order in either one of these ways; that is, by someone calling on people to speak in tongues, or by someone of his own accord thrusting himself into the middle of a message, contrary to the promptings of the Holy Ghost.

#### DO YOU WANT TO FARM?

Any one wishing to take up farming please communicate with me. I have some good agricultural land.—W. J. Blasingame, Everton, Arkansas.

**MISSION NOTES FROM INDIA.**

Mrs. Lillian Denney writes that the house at Lucknow is filling up and God is blessing. Miss Rodabaugh has joined her in the work and also Miss Herskonon.

Chupra, the station formerly occupied by Miss Edith Baugh has been turned over to Mrs. Violetta Schoonmaker and Miss Sara Coxé and they are planning to take over the work early in the Spring.

Brother Eobt. Cook and wife report that the Lord has sent them reinforcements, Brother Ernest Smith and Doris Clarke Smith having joined the work in South India. The coming of these young people has been in direct answer to prayer.

Brother Peter J. Kelly, who has joined the Tibetan Mission in Darjeeling, North India, has returned the last remittance sent him and the money is available for other mission work. We pray God's blessing on his work at this station.

Brother Thomas Stoddart, who has been in America for about a year, is now setting his face to return to India. He sailed about the first of January for England and will soon return to the field of his choice. May God's blessing go with him.

Miss Christine B. Heron needs a change very much. She has given her best years for India, about twenty-one years in all. It is now seven years since she had her last furlough. Offerings for this purpose will be gladly forwarded to her.

Miss C. Swinfen Eady reports that the Bible School in Bangalore is now settled in its new quarters at 8 Davis Road, Richard's Town, Bangalore, and that the new term of school has begun. Prayer is asked that the Lord's thought may be fulfilled.

W. H. Clifford reports that the work at Mankapur is increasing all around. "We hope soon to be able to report that the reaping has started. The meetings held have been well attended. We are very happy here in Mankapur, and God is blessing.

In a Mela in northern India, recently, Brother Harvey reported that 1192 Gospels were sold and 2760 tracts given away. The gathering this year was the largest for twenty years, for this time of year. A wonderful opportunity was presented for preaching the Gospel among the pilgrims.

A very blessed Conference was held in India in November. The full report has not yet been received, but the names of the officers for the coming year are W. K. Norton, Chairman, Herbert H. Cox, Vice-Chairman and Niels P. Thomsen, Secretary. There are blessed prospects for the future of the work in India.

Sister Susan B. Chester has felt definitely led to take over the mission station of Miss J. Porter of Pondicherry, in the latter's absence in the homeland on furlough. In this province of two hundred thousand, it is said that there are no other messengers of the true full Gospel. Sister Chester covets the prayers of God's children for herself and the work.

Miss C. B. Heron writes that there is special need of securing the present station at Saharanpur for God. The owners have offered it for sale at a greatly reduced price, provided the missionaries can make the purpose. It will be sold and the missionaries have the first chance. If they cannot buy it they will find themselves out on the street for there is no other place that they can secure. The property will cost about \$20,000.00. Pray that this amount will be forthcoming at once. It is a very small amount with God and this property would make a fine headquarters for the work in India.

There is a great need for mission stations in India at the present time. The missionaries on the field say they need new workers, but they need stations far more on which to place the workers when they come. Stations cost money. They must be provided. It is not consistent to bend all our energies in the sending out of missionaries without providing them means to secure a station where they can settle down to do useful work for God.

**VOICES FROM THE ORIENT.**

Bro. and Sister A. V. Cook sailed from Seattle, Wash., for China, on Dec. 10th. They are going to Tientsin, N. China.

Brother Turner of Shanghai has been very ill, also his daughter Alfretha. The last report was that he is now on the way to recovery. Praise the Lord.

Miss Etta M. Hinckley announces that she expected to sail for America from China on October 23rd. She has been working with the Door of Hope in Shanghai.

Miss Alice E. Evans has received an opening for work at Miyang, Honan Province, North China. After a very interesting journey, she reached her destination and is enthused with the prospects for service. We hope to hear further of God's leadings and blessing at this place.

Mrs. Clara Jaycock Wynes writes from Mongolia. "God is blessing in our midst. To my surprise I find we are surrounded with the Chinese people and only a few Mongols, but sometimes the Mongols come from quite a distance to our meetings. We have Chinese and Mongols in and out the compound all day long, giving us opportunities to sing, play and preach the Gospel.

W. W. Simpson writes from Kansu Province, Western China. "We are in the midst of a continuous revival in spite of all opposition. I have travelled since March 1st, 1800 miles on horse back and will make another 500 before settling down to Bible School work. I wish I could convey a correct impression of the work and the tremendous possibilities before us, but find it simply impossible. Five new stations have been opened recently and three more workers have been taken on."

A famine is now raging in North China according to many recent letters. Sister Ingeborg Norli writes from Shansi, "Soon conditions will be terrible. Please pray for us that in this difficulty many souls may be saved. The Chinese have been praying to their idols for forty days to give rain, but without result. Only the Lord can take us through this winter.

Brother W. R. Williamson writes from Waitsap, South China. "The country here is in a very unsettled condition. All boats have stopped running and communications to a great extent have been cut off. We heard that there will not be any boats running to Waitsap until after Chinese New Year, which is in February, which means to us that we will not be able to get provisions during that time. However none of these things disturb the inward peace."

**VICTORY AMONG THE MEXICANS.**

H. C. Ball writes from San Antonio, Tex., "I am glad to be able to report victory in the work here among the Mexicans. Friday afternoon, our afternoon of prayer and Bible teaching, a Mexican woman received a glorious baptism of the Spirit. Last night she gave a ringing testimony for the Lord. Last night nine Mexican babies were dedicated to the Lord by prayer, their parents expressing their intention to direct their little feet from infancy in the paths of the Lord. It was a most impressive service! At the altar service another Mexican woman received the baptism of the Spirit. We had ninety-one pupils present in the Sunday School and five teachers. A few more that came in late made it at least 100 present. The Lord seems to be blessing in a marked way here."

**NOTES FROM MISCELLANEOUS FIELDS.**

Ero. J. H. Chenoweth writes, "We had a glorious Sunday last week. At both altar calls the altar was crowded there being sixty to seventy seeking God, not to mention thirty boys. Five made professions and one received the Spirit. Manifestations were many and varied; laughing, crying, singing, dancing, tongues, clapping of hands, shaking, praising and even 'rolling' were among some of them. God is good and merciful."

Sister Hansen at Peking has been conducting an amateur hospital for some weeks. All the workers with the exception of Sister Hansen, have been ill, five down at one time. Sister Hansen has been on the go for weeks, from one sick bed to another. Brother Hansen took sick shortly after the close of the District Council in North China. He is now better but is still in bed, so please pray for his delivery and the complete delivery of all the missionaries at this station.

Old Sunday School papers and cards will be appreciated in the work at Trinidad, E. W. I. Send to Mrs. J. R. Jamieson, 9 Carlos St., Woodbrook Land, Trinidad, B. W. I.

Akron, Ohio, assembly reports that the total offering in cash and pledges for the year 1921 amounted to \$7,686.15. It is expected that the offering will increase to \$10,000 before the year closes. Let us sing the Doxology.

Ero. G. H. Schmidt writes, "Here in this town (in Poland) we have just had a Pentecostal convention and the Lord has given a wonderful victory. A new revival is on among the Pentecostal people for which we have been praying for a long time."

Miss Yuma G. Malick is on her way to Shwifat, Lebanon, Beirut, Syria, to undertake missionary work for God. Probably by this time she has arrived. She writes, "I am going where the seat of the Antichrist is, and need your prayers very much."

God is blessing in the raising of funds for the mortgage on the Chicago Missionary Rest Home. The Treasurer now has about \$1000.00 for this purpose. If you have made a pledge, please send it in to the Missionary Treasurer at once. The mortgage is to be met in January.

The Pentecostal Brethren in Sweden are doing some interesting missionary work. A recent letter states that seven missionaries sailed last Spring for Argentina, South America, and twelve workers are now in France studying the language in anticipation of going to the French Congo to take up missionary work. These are some of the best Pentecostal workers of Sweden.

A Children's Home has been opened in Juneau, Alaska, by Brother and Sister C. C. Personous and God has added his blessing to the undertaking. Recently the little assembly in Juneau gave a missionary offering of \$15.00 to be sent to Brother Schmidt in Russia. Brother Personous states that the building can be bought for \$1250.00 now and he feels the Lord would have them buy the building for the work, as it is centrally located and ideal for their purpose.

The natives gathered on the beach "like ants", as someone expressed it and kept splendid order during the baptismal service conducted by Brother J. R. Jamieson at Huletown, St. James, Barbadoes, in which eighteen precious souls were buried with Christ. Sister Ruth Pemberton and Clara Siemens have been doing good work at this station. Sister Siemens has been undergoing a very severe test in her body, but God is giving the victory. Pray for these young women that God will sustain them amid trying surroundings.

**NOTICE CONCERNING REPORTS.**

On account of the great number of reports of the work from the different fields, all may be subject to change or abbreviation, as it is not possible to publish them in full, as a rule.—Editor.

**SALEM, MO.**

We have a Sunday School three weeks old, and it seems as though it is going to be a success. It is really wonderful how the little folks are getting interested. Pray for us that God may bless the work here, that souls may be saved.—Virgil T. Shores.

**EDMONTON, ALBERTA, CANADA.**

The mission is growing here, as the Lord has blessed our Pastor's efforts in this city, and I feel the work is in its infancy. The Lord wonderfully healed me of epilepsy here over a year ago, and He is doing wonderful things here for His people. I realize the time is short.—John Kennedy.

**BUNKER, MO.**

We just closed a seven weeks' meeting with good interest. Bro. S. L. Johnson of Advance, Mo., was with us the last three weeks. Bro. John Bryan, Bro. Silas Biffle and Bro. John T. Wilson were with us for a few days. Several were saved and some baptized in the Holy Spirit.—Pastor W. G. Workman.

**COFFEYVILLE, KANSAS.**

We have purchased a building and have made the first payment on it. I want to thank all the saints who helped us to make this payment; we will not forget your love and kindness. Any preacher in fellowship with the General Council will be made welcome. Pray that God will give us a downpour of His Spirit.—Pastor J. A. McPhall.

**REPORT FROM HOUSTON, TEXAS.**

We are glad to report that in one week's meeting in Meridian, Miss., which closed Nov. 20th, God gave us twenty-five souls and there were many wonderful healings. On Nov. 29 and 30 we had meeting in the Assembly of God Church in Hattiesburg, Miss. Twenty-eight were saved, and many healed.

Have just arrived home from Mobile, Alabama. Was there last Friday, Saturday and Sunday at the Assembly of God Church where we had a real out-pouring of the Spirit; about 26 being really saved, besides a number who raised hands for prayer, and many claimed healing. One man who had been deaf in one ear for 25 years was instantly healed. Praise the Lord, Your brother in Christ, Raymond T. Richey.

**SPECIAL NOTICE.**

Many subscriptions to the Evangel have expired with Jan. 1, 1921. Please renew at once. By doing so we will be saved considerable expense by not having to notify each one personally. Most of our subscribers know about when their subscription expires, so don't wait to be notified before sending your renewal.

**REPORT FROM VANCOUVER, CAN.**

The revival tide is constantly rising in Vancouver. It is estimated that over one hundred souls have been swept into Pentecost during the present effort.

Though the situation in the natural was quite discouraging at the beginning our great prayer-answering God has again broken down impossible barriers and brought glory to His worthy name.

A series of special Pentecostal revival campaigns will begin here, D. V., January 2, 1921; the first being conducted by Evangelist J. D. Sanders of Los Angeles, Cal., who has just closed a successful campaign in Winnipeg, Man., and Lethbridge of this district.

A large theater has been secured for the Sunday services, 3 and 7:30 P. M. The other services will be held in the hall at corner of Hastings and Columbia Sts.

We expect, during the year, to announce other divinely-called and Spirit-filled revivalists to this much neglected Northwestern field.

Our Bro. Robert Gillespie, the former pastor, feeling led to launch out in a fuller measure in God for lost souls is also starting a series of evangelistic campaigns, the first of which will be opened in Bellingham, Wash.

He desires the prayers of the Evangel family as he proceeds on his way to England, Scotland and Wales.—C. Orvil Benham, Pastor.

**DETROIT, MICHIGAN, CONVENTION.**

"The blessing of the Lord which maketh rich" was manifestly ours during the Sixth Annual Convention held in the chapel of the Detroit Pentecostal Assembly from October 28th to November 7th, 1920.

One stream of glory and power divine flowed from the beginning and permeated all. The messages were heart searching and incentives to a deeper preparation for the times we are living in and for the soon coming of our beloved Lord. We praised God for sending those who in this age of heresy and subtle delusion preached the pure gospel.

Rev. J. N. Gortner of Cleveland, Ohio, our home missionary Bro. J. R. Evans of Cleveland, Ohio, Rev. L. V. Roberts of Indianapolis, Ind., Rev. W. E. Ople of Fresno, California, and others brought messages freighted with the power of God. Hearts were stirred as the missionary phase was dwelt upon by those from different pagan lands.

All were deeply touched as our Sister Adah Winger gave her farewell message prior to leaving for the dark neglected neighbor-land, South America. The prayers and co-operation of the assembly are with her as she goes forth to the land of her adoption.

Bro. and Sister V. G. Plymire of Tibet, and Jos. K. Blakeney of the Congo, fanned to a flame the missionary zeal which has ever had a large place in the Detroit work.

We praised God for sending to us our beloved sister Jennie E. Kirkland of Bettiah, India, who in a most touching way portrayed to us the deep needs of dark India. About two years ago Miss Kirkland opened a new station at Bettiah, India, and the blessing of the Lord has been upon the work. Recently they have been able to open an out-post from which the written Word is being sent up into the closed lands of Nepal. The work is enlarging all the time and we can say "It is truly wonderful what the Lord has done."

The chapel sadly failed to seat the crowds which gathered and all felt more keenly the need of a new building and more than \$1800.00 was raised and pledged for the new chapel, in addition to the liberal missionary offering of over \$800.00, and all the general expenses having been met. Praise God. Harmony prevailed among workers and saints and a number were saved and baptized.—Ella Ryan, Miss. Sec.

**DOUGLAS, ARIZONA.**

I wish to sound a note of praise for our King of Kings and Lord of Lords for honoring His word in Douglas. We just closed four revival services, with Brother and Sister Hale of San Antonio, in charge. The word went forth in power and demonstration of the Holy Spirit. The Lord gave us good weather, the attendance and interest were very good, people were interested in Pentecost, some were saved and baptized with the Holy Spirit, and some received healing for their afflicted bodies. Sunday, December 12, the last day of the revival, we had baptismal service; the power of God was falling and the saints uplifted in the Spirit. We are very much encouraged to go on and be a voice for our God, believing God will continue to work in our midst by saving, healing and filling His believers with the Spirit. Pray for us.—Pastor John Eiting.

**NEW ENGLAND DISTRICT COUNCIL OF THE ASSEMBLIES OF GOD.**

The Council will hold their first Annual Council Meeting at the Pentecostal Church, 1138 Windsor Ave., Hartford, Conn., commencing January 14th, continuing over the 16th. Sunday the 16th is to be a Pentecostal Rally Day. For information regarding accommodations, etc., address Pastor N. G. Nielson, 123 Grandview Terrace, Hartford, Conn.

**CONVENTION AT SPRINGFIELD, MASS.**

The Apostolic Pentecostal Assembly of Springfield, Mass.—H. B. Finch, Pastor,—will hold their Third Annual Convention at 660 Main St., beginning Thursday evening, Jan. 27, 1921, at 7:45, and continuing over Friday, Saturday and Sunday. Services at 3 and 7:45 P. M. Special workers expected. Pentecostal workers feeling led to come will be taken care of by the saints.

Please pray for these services, and the work here. Address all communications to Leslie H. White, Sec'y, 25 Hobson St., Springfield, Mass.

**FIFTH ANNUAL CONVENTION AT BINGHAMTON, N. Y.**

The Pentecostal Assembly of God will hold two services daily and three on Sunday, beginning Jan. 14-23, 1921.

Elder T. K. Leonard, principal of Bible school in Findlay, Ohio, and John Warton, Missionary to Persia, will be with us and other workers.

Come! We are expecting sinners to be saved, sick bodies healed and believers baptized with the Holy Ghost, saints re-filled and the gifts of the Spirit manifested.

For information write to John Kellner, Pastor, 34 Tayntor Ave.

**PENTECOSTAL CONVENTION.**

To be held at Indianapolis, Ind., in TOMLINSON HALL, March 6-27. This is one of the largest and best known halls in the city, having a seating capacity of nearly 3500; is centrally located, being within three blocks of every car line in the city, and only five blocks from the Union Depot, and three blocks from the Interurban Station.

Services will be held three times daily: 10 A. M., 2:30 and 7:30 P. M.

Rooms and board will be supplied all invited ministers and workers. We will arrange good restaurants as cheaply as possible, and do our best for all others. This Convention will be in full fellowship with the "General Council of the Assemblies of God", Springfield, Mo. Chairman E. N. Bell will take part in the meetings and share with the pastor the oversight of the services. Other speakers will be announced later. All are invited to come, and to come praying and expecting a mighty outpouring from God.

Special missionary offerings will be taken, and distributed through the General Council Missionary Treasurer.

Offerings toward the expenses of this meeting may be brought by those coming, or sent in to the pastor, and will be greatly appreciated.

For further information write Pastor L. V. Roberts, 2026 Roosevelt Ave., Indianapolis, Ind.

**REPORT OF ALABAMA MEETING IN EL BETHEL ASSEMBLY NEAR ARITON, ALABAMA.**

Our Sixth Annual District Council for Alabama, Florida and Georgia, convened and closed last week, and I am enthused in saying that it was one of the best Council's I was ever in. The Spirit of God was upon it in a signal way from the very beginning. Really it seemed more like a revival feast than it did a business meeting. Invariably the business sessions were interrupted with the Spirit moving upon someone in song, then the entire assembly joining in. The manifestation generally climaxed with all standing with uplifted hands praising God with one accord.

In spite of the bad weather that lasted almost through the meeting, we had the best representation that we have ever had at these meetings. We had many new converts, with a number from other Pentecostal bodies, which soon realized they were most welcome with us. Before some of these brethren from other Pentecostal bodies were baptized, they were supplied for papers with us. And many of them testified that it was the best they ever attended.

A joyful event in the Convention was the Ordination and License Committee and recommended twenty new appointments for license, twelve for ordination, and seven licenses to be renewed. These appointments and hearty endorsement, we believe that their presence on the part of the Master.

The entertainment of the Council was well done by the El Bethel Assembly and community; and a complimentary vote of thanks was given them by the Council.

Bro. D. J. Bu Bose presented the Council a most pathetic scene when he marched the nineteen orphans, in his and his wife's charge, to the rostrum. They sang together a few selections. Following a liberal offering was taken for them.

Several hundred dollars was pledged in missionary offerings for the ensuing year by the Council.

Some very important business matters were attended to by the Council, and some substantial progress was made in the way of system and co-operation. The brethren all seemed to realize more fully our relationship and responsibility to each other, which of course brought about a greater unity than ever before enjoyed among us as a Council.

The evangelistic feature was a grand success, and a blessing to all. The attendance at these services was large, the house being crowded, with many standing. The interest was good, quite a number sought the Lord for salvation, and several received the baptism of the Holy Ghost.

In conclusion will say, that I believe we all left the Council with more love for each other, and greater inspiration, and determination for the Lord and His cause than ever before. The Lord be glorified for it all.—Evang. L. Wooten, Chairman.

**NORTHWESTERN CONVENTIONS.**

Through the arrangements of Bro. Frank Gray and the brethren in his section we are to have a series of short conventions in the Northwest. The object of these conventions will be to join hands with the local brethren in their efforts to set a higher standard for Pentecost, to uplift the local work, and to increase missionary interest. Chairman E. N. Bell, Frank Gray Chairman of the District Council, and other brethren are expected to join with the local pastors in these conventions as follows:

- Assembly of God, Gooding, Idaho.
- Peter Davies, Pastor, Jan. 2nd.
- Assembly of God, Boise, Idaho.
- W. H. Pope, Pastor, Jan. 4-9.
- Assembly of God, Spokane, Wash., 722 First Ave., R. S. Rasmussen, Pastor, Jan. 11-16.
- Assembly of God, Everett, Wash., Jan 18-23
- Assembly of God, Tacoma, Wash., 943 1/2 Tacoma Ave., Frank Gray Pastor, Jan. 25-30
- Assembly of God, Olympia, Wash.
- J. S. Secrist, Pastor, Jan. 31-Feb. 1
- Assembly of God, Portland, Ore., 246 1/2 First St., Feb. 2-6
- Various points in California, Feb. 6-18
- Assembly of God, Denver, Colo., W. H. Boyles, Pastor, Feb. 20-27

**REQUESTS FOR PRAYER.**

Have been ill in bed for four years. Please pray for me.—Duncan Sinclair, Hamilton, N. Dak.

Pray that I may soon have an opportunity to attend some Pentecostal meetings and receive what God has got for me.—Mrs. B. F. E., Boyer, Iowa.

Pray that my husband, who has gone off into sin, may be brought to the Lord and restored to his family. Also that God may strengthen my faith.—Sister of Baltimore.

Pray God may have His way with me.—Mrs. J. M. C., Warren.

Please pray for my brother-in-law J. R., that he may be saved and return to my sister. He has no one to pray for him who is enlightened but his wife. Pray for me also; I am not saved.—R. R., McAlister.

Safe delivery at childbirth of my daughter in Mexico.—An Anxious Mother.

Please pray these may be delivered from demon power.—M. F. K., M. K. and L. S.—A. C., San Francisco.

Please continue to pray for my health—asthma; am so much better of that, heart trouble and general health. Also that my daughter may be delivered from chronic constipation; and pray for all of our souls.—O. R., Coalinga.

Sometime ago I asked prayer that my children might be healed of something like whooping cough, and the Lord completely healed them. Please pray baby may be healed of risings in her head.—I. B., Woodville.

Please pray that the Lord may have His way with me, and that I may soon have the experience of being baptized in the Holy Spirit. I have had wonderful anointings, but never have spoken in tongues; but I do believe it to be the initial sign.—Pastor A. H. W., New Castle.

Pray God will send a revival with shower of Latter Rain to Benton, Ark.—Mrs. J. E. E.

Pray for a sister away in the back woods where she cannot come to church; and for a mighty revival here; and for a preacher to feed this flock.—Mrs. M. M. M., Nimmons, Ark.

Pray God to send the right man or woman to start a work here.—Jeannette Bunyard, Meridian, Miss., R. 3.

Pray for our little Sunday School here in the mountains, and for me, the superintendent, the only Pentecostal person here, that God will endue me with power from on high, and that He may be glorified. Also that my husband may be healed and receive the Baptism.—Mrs. H. F., Calistoga.

I have been sick 26 months; I have plenty of friends but very few spiritual ones. Please pray I may be spiritually renewed and healed. A good spiritual letter would do me good.—Mrs. Maggie Epprow, Broken Bow, Okla.

Pray for unsaved brother and sister and sick father; for my bodily affliction, and that I may find employment.—M. M., Brooklyn, N. Y.

I want to praise God for the healing of my baby last night of a bad kidney trouble that would soon have been fatal if relief had not come.—L. McC., Kilsythe, W. Va.

Please pray that God may help us build our new church.—C. E. S., Mantana, Ark.

I have seen reports of men and women who would be willing to go any place (to preach the Word), but how is it they never seem to see the needy fields of the West, where thousands are drifting away to an endless eternity without salvation? Pray for us and the work here.—C. J. Nordstrom, Canwood, Sask., Can.

Pray God may go before me as I travel through South Dakota, and open the hearts of the people to receive the truth of Pentecost.—A. A. E., Brooklyn.

Sometime ago I requested prayer for locomotor ataxia and a wart of cancerous growth. Well, praise His name, the wart has broken into particles and the pieces are coming out by the roots. The other trouble is some better. Please keep upholding me in your prayers till I get completely delivered.—A. E., Bryan.

Pray God may pour out His Spirit on my husband, my son and my Sunday School class, that they may see and understand the real Baptism of the Holy Ghost.—Mrs. H. F. M., Marion.

Please pray my husband may get right with God and be delivered from the use of tobacco.—A. P.

I am going where there are no Pentecostal people; please pray for me.—T. A., Port Richmond.

Please pray I may receive the Baptism, that God may be merciful to my unsaved husband and children; that my niece may not marry an unsaved man, and that God will send a Pentecostal preacher here soon, for I am the only Pentecostal believer near here.—Mrs. J. E. J., Teyah.

Pray God to undertake for our backslidden children.—A. F., Garden Grove.

Pray that God may send some Pentecostal people to Deming, N. Mex.—Mrs. C. M. I.

Please pray wife and I may be saved and Baptized in the Holy Spirit, and that He may call us into the work.—C. A. S., Cumberland.

Pray God may get glory out of my life, and a friend may obey God.—J. M., Russellville.

Please pray for my healing, that I may have a strong body and free, clear, active mind to do service for my blessed Lord.—T. T. W., Marion.

Pray the Lord to be with me at childbirth, and that my husband and I may receive the Eaptism before that time.—Mrs. A. G., Frederick.

Pray my little daughter and I may bring the light to some poor soul in this dark country.—Mrs. M. Y., Alpha.

Some of the worst sinners in the country raised their hands last night for prayer. Please pray for us here.—G. W. S., Prairieville.

Worldly pleasures have crept in on our work here. Please pray that God will show us that we cannot go home to Jesus and carry any of the world with us. Also please pray that my daughter who once knew the Lord, may come back to Him.—Mrs. B. H., San Marcos.

Pray the power of God may shake Hazel, Okla., and men and women be saved and baptized in the Holy Ghost.—Evang. Aggie James.

Please pray that my son may be reclaimed.—Mrs. M. C. P., St. Boswell.

Please pray for the healing of the following: From a weak chest.—Mrs. J. E. T., Johannesburg, So. Africa. Am very ill, in bed four years.—D. S., Hamilton. Of kidney trouble.—Mrs. H. F. M., Marion. A sister.—A. F., Garden Grove. From a cough.—P. P., Trinidad. Mentally, morally and physically every whit whole; also my daughter from a pain in her side.—Mrs. R. D. R., My daughter from tuberculosis.—F. H., Asherville. Of my body, and that I may be an overcomer.—M. M. D. A sister from internal trouble and severe headaches.—Mrs. S., Grass Valley. From bleeding from the nose.—M. E. S., Abilene. A baby from scrofula.—Mrs. M. M. M., Nimmons. From a touch of tuberculosis.—Mrs. R. S., Nimmons. My two children of bed-wetting.—Mrs. O. G., Sidon. From a weak back and severe cough.—A subscriber, Spadra. For my body.—Mrs. B. H. From double rupture.—Mrs. L. J. Y., Dixie. Severe pain in head, eyes and throat.—Mrs. W. R. J., Purvis. My eyes which are falling fast.—Mrs. W. T. W., Valley Jet. Baby of whooping cough; boy of whooping cough.—A. H., Ft. Kitner. My husband and a relative.—A sister. My granddaughter, whom we fear is losing her eyesight; my grandson from running ears; my husband from rupture and rheumatism.—L. A. S., Sharon Springs.

Please pray for the Salvation of the following: My husband.—Mrs. O. G., Sidon. My husband.—Van Buren, Ark. My husband.—Mrs. J. H., Alba. My loved ones.—B. H., Emmet. Two parents.—A. H., Ft. Kitner. My husband.—Mrs. R. S., Nimmons.

Please pray that the following may receive the Baptism in the Holy Spirit: J. W. F., Newark, N. J. R. M. E., Emporia. Husband and I, Mrs. I. J. Y., Dixie. Husband and I, Mrs. M. E., Bernice. An oldest son, A. H., Ft. Kitner. L. L. J., Anderson. Mrs. R. S., Nimmons.

Please pray that the following may go Deeper into God: My husband and I—A. F., Garden Grove. Mrs. L. M. B., Savannah. Mrs. C. H., West Plains. L. A. S., Sharon Springs. J. G., Mt. Airy. P. W., Winnons. Wife and I—G. M., Mt. Air, N. Mex.

Please pray for the following Work and Workers: Elizabeth, Ark.—J. V. U. Des Moines, Iowa.—A. M. L., Odom, Ga. Densmore, Kan.—A. R. F., Centralia, Wash.—E. G.

**TESTIMONY.**

Sometime ago we wrote to the saints of God to pray for us that we might receive the fullness of God. We were seeking the Baptism of the Holy Ghost, and thank God, it came! Hallelujah! We are having a hard pull just now. The devil is just continually fussing at us, but you know we just say Hallelujah, and praise God just the same. We still ask the saints to pray for us, and for this neighborhood. Pray for an outpouring of the Holy Ghost here at this place, and for our two sons Oliver and Orral that they may be saved. We have to preach Pentecost now and tell the people what it did for us it will do for them. Last July we both attended a Pentecostal meeting, and we thank God that just now He blesses us every day.—Rev. Jas. E. Lee and wife, Tennessee City, R. 2, Tenn.

MISSIONARY CONTRIBUTIONS

From December 11 to December 31, inclusive. (This does not include offerings for expenses of Missionary Department.)

- \$1,644.71: Pent'l Church, Cleveland, Ohio.
\$1,180.00: Assembly, Winnipeg, Man., Can.
\$845.00: Glad Tidings Assembly, New York, N. Y.
\$685.00: Trinity Pent'l Assembly, Toronto, Ont., Can.
\$509.75: Bethel Temple, Los Angeles, Cal.
\$470.00: Pent'l Church, Akron, Ohio.
\$300.00: Mr. and Mrs. L. L. Caywood, N. Y.
\$262.00: Assembly, Tulsa, Okla.
\$246.00: Assembly, Detroit, Mich.
\$200.00: Assembly, Cincinnati, Ohio.
\$190.00: Thomas Ave. Mission, Fresno, Cal.
\$175.00: Bostrom Brothers, Chicago, Ill.
\$132.20: Assembly, Tacoma, Wash.
\$125.00: Assembly, Byesville, Ohio.
\$120.00: Pent'l Church, Scranton, Pa.
\$103.00: Pent'l S. S., Russellville, Ark.
\$100.00: Assembly and S. S., Sioux City, Ia.
\$100.00: H. M. B. Braddock, Pa.; Edmonton and Lethbridge, Alta., Assemblies.
\$83.00: Mr. and Mrs. E. M. R., Blackie, Alta., Canada.
\$81.84: Pent'l Gospel Mission, Pittsburg, Pa.
\$73.31: Pent'l Assembly, Vancouver, B. C.
\$55.50: Upper Room Mission, San Jose, Cal.
\$50.82: Assembly, Springfield, Mo.
\$50.00: Assembly, Fernwood, Pa.; Assembly, Cincinnati, Ohio; Lighthouse Assembly, Brooklyn, N. Y.; Mrs. W. F. K., Chicago.
\$47.29: Pent'l Mission, Youngstown, Ohio.
\$47.00: J. J. M., Port Colborne, Ont., Can.
\$45.00: Mrs. A. E. Long Beach, Calif.
\$43.06: C. J. S., Los Angeles, Calif.
\$40.00: F. H., Pomona, Calif.; Assembly, Kingsburg, Calif.; Assembly, Tottenville, N. Y.; Assembly, Lancaster, Pa.; German Mission, Chicago, Ill.
\$38.41: Assembly, Denver, Colo.
\$38.00: S. S., Lonaconing, Md.
\$35.50: Bethany Chapel, Springfield, Mass.
\$35.00: Assembly, Mishawaka, Ind.; R. W., Cleveland, Ohio; Assembly, Reedley, Cal.
\$34.50: German Assembly, Brooklyn and West New York, N. Y.
\$34.00: Pent'l Mission, Detroit, Mich.
\$30.00: Mrs. E. G. C., E. Providence, R. I.; Bethel Gospel Mission, Pasadena, Calif.
\$29.35: Assembly, Asbury Park, N. J.
\$26.00: Mrs. W. J. C., Palmer, Mich.; Bethany Pent'l Church, Springfield, Mass.; J. G., Calgary, Alta., Can.
\$25.00: Assembly, Wichita, Kans.; M. H., Puxico, Mo.; A. S., Grafton, W. Va.; Mr. and Mrs. E. E., Sullivan, Mo.; "In His Name," H. C. H. and wife, Earle, Ark.; D. M. C., Denver, Colo.; W. B. E., Pacific Grove, Calif.; J. T., Pittsburg, Pa.; Assembly, Owego, N. Y.
\$23.00: F. F. and family, Portland, Ore.; Assembly, Colorado Springs, Colo.
\$22.51: S. S., Winton, Calif.
\$22.20: Assembly, Wesson, Ark.
\$21.90: Assembly, Holdrege, Nebr.
\$21.84: Pent'l Assembly and S. S., Auburn, Nebr.
\$20.66: C. B., Centerville, Mich.
\$20.10: Puget St. Assembly, Olympia, Wash.
\$20.00: M. G. S., Osgood, Ind.; E. B., Drumwright, Okla.; H. P. C., Norwalk, Ohio; B. and E. S. S., Kalispell, Mont.; Mrs. G. C. T., Los Angeles, Calif.; A. M., Utica, Ill.; Mrs. J. C. McR., Smithville, Tex.; J. H., Coalhurst, Alta., Canada; R. J. and C. McL., Conneaut, Ohio; Mr. and Mrs. H. J. G., St. Louis, Mo.; Mrs. M. L. B., McComb, Miss.; J. C., Malvern, Ark.
\$19.00: S. S. at Fourth and Grand, Dallas, Texas.
\$18.20: Mrs. Robt. Anderson's Dime Helpers, Lemmon, S. Dak.
\$17.70: Assembly, Kansas City, Kans.
\$17.56: South Cumberland Assembly, Cumberland, Md.
\$17.00: D. C., Fostoria, Ohio; J. M. H., Dry Creek, La.
\$16.10: Upper Room Assembly, San Diego, Calif.
\$15.00: Assembly, Dayton, Ore.; Mrs. A. L. M., Seattle, Wash.; A. L. S., Oakland, Calif.; M. S., Schuler, Okla.; A. A., Lynbrook, N. Y.; Assembly, Florida, Ala.; I. H. Poplar Bluff, Mo.; Mission, Juneau, Alaska.
\$14.00: Mrs. J. W. C., Dunsmuir, Calif.
\$12.50: S. S., Collinsville, Okla.
\$12.30: Mrs. E. D., South Plainfield, N. J.
\$12.10: S. S. (Primary), \$2.00; Inter., \$5.10; Bro. Matson, \$5.00, Chappell, Nebr.
\$12.00: M. S., Schuler, Okla.
\$11.00: Full Gospel Mission S. S., Minneapolis, Minn.
\$10.81: W. W. L., Burlison, Texas.
\$10.35: A. H., Davenport, Okla.
\$10.00: A. A., Owasso, Okla.; A. K., Richmond, Ind.; A. J., Topeka, Kans.; R. W. H., Toledo, Ohio; J. W. W., Springfield, Mo.; Mrs. R. E. B., Dresser Junction, Wis.; W. L. W., Los Angeles, Calif.; A. P., San Mateo, Calif.; W. A. S., Appleton City, Mo.; W. E. L., Buffalo, Ark.; Mrs. J. W. B., Laurens, Iowa; J. A. O., Sister

- Bay, Wis.; M. J., San Francisco, Calif.; H. B., Wesson, Ark.; O. W. L., New Castle, Pa.; M. E. W., Brunswick, Mo.; Mrs. E. V. C., Patterson, Calif.; Mrs. M. L. & B. L., Portland, Ore.; Mrs. S. L., Whittier, Calif.; Full Gospel Assembly, Crosby, Minn.; S. H. F., Chicago, Ill.; From Kansas; J. L. E., Stigler, Okla.; Assembly, Flint, Mich.; R. G. & M. L. F., Proffitt, Texas; Mrs. C. J. E., Atlanta, Mo.; H. J. S., New Castle, Pa.; Mrs. S. K., Bartlesville, Okla.; A Friend in North Georgia; M. F. M., Los Angeles, Calif.; Mrs. J. P. B., Pawtucket, R. I.; Mrs. J. R. D., Huron, Ohio; Mrs. A. A., Detroit, Mich.; Mrs. S. O. P., Grand River, Iowa; N. J., Morrilton, Ark.; Mr. and Mrs. A. N. H., Madison, Wisc.; Woodworth-Etter Tabernacle S. S., Indianapolis, Ind.; Mr. and Mrs. D. R. U., Pottsboro, Tex.; C. J. A., Kingsville, Texas; Mrs. L. C. K., Muskegon, Mich.
\$9.80: Holiness Church, Warrior, Ala.
\$9.55: Assembly, Wichita Falls, Texas.
\$9.50: J. G. G., Stigler, Okla.; Mrs. D. E. H., Boulder, Colo.
\$9.38: Clear Creek Assemblies of God, Versailles, Ky.
\$9.25: J. M. P., Rocky Ford, Colo.
\$9.05: Assembly, Douglas, Ariz.
\$9.00: Assembly, Salinas, Calif.; Elk St. Assembly, Eureka Springs, Ark.
\$8.85: Assembly and S. S., Bridgeport, Tex.
\$8.68: McKinley Assembly, Lancaster, Minn.
\$8.60: S. B., Davisburg, Mich.
\$8.40: Pent'l Assembly, Saskatoon, Sask.
\$8.10: Assembly and S. S., Monette, Ark.
\$8.00: L. G., Fort Worth, Texas; C. K., Bergen, Norway.
\$7.50: W. J. T., Davis, Calif.; C. B., Manakin, Va.; W. J. T., Davis, Calif.
\$7.45: Mrs. H. F., Callistoga, Calif.
\$7.25: Pleasant Hill Assembly, Mt. Ayr, Iowa.
\$7.00: L. E. O., Mt. Vernon, Wash.; W. P. B., Coffee Springs, Ala.; Mrs. D. J. S., Osborne, Kans.; Mrs. R. B., Franklin, Nebr.; Mrs. R. W. C., Huttig, Ark.; Mexican Mission, San Antonio, Texas.
\$6.86: P. K. O., Sunnyside, Wash.
\$6.63: Assembly, Stanton, Mo.
\$6.50: M. E., Aitkin, Minn.; Assembly, Havana, Ark.
\$6.07: Assembly, Salt Lake City, Utah.
\$6.00: Mrs. A. R., Grand Rapids, Mich.; From Savannah, Ga.
\$5.85: Pent'l Assembly, Scranton, Kans.
\$5.50: J. A. J., Crosby, N. Dak.; Assembly, Davis City, Iowa; Assembly and S. S., Arcadia, Kans.
\$5.40: Assembly, Ainsworth, Nebr.
\$5.25: Mrs. M. E. and F. C., Upper Macopin, N. J.
\$5.00: E. B., Slate Run, Pa.; M. F., Fitchburg, Mass.; M. E. S., Fitchburg, Mass.; Assembly, Muscatine, Iowa; W. S., Appleton City, Mo.; Assembly, Knoxville, Iowa; H. H. V., Leslie, Ark.; Mrs. C. C. McA., Dallas, Texas; Mrs. J. C. R., Dallas, Texas; E. H., New London, Conn.; Assembly of God Tabernacle, Sioux City, Iowa; Mrs. W. H. W., Wantagh, N. Y.; Mrs. F. B., Brooklyn, N. Y.; Mrs. C. P. E., St. Louis, Ill.; S. S., McCurtain, Okla.; Mrs. M. A. P., Fort Worth, Tex.; H. T. P., Fort Wayne, Ind.; Mr. and Mrs. F. C. W., Sioux City, Iowa; Mrs. C. H., Perry, Ia.; Mrs. E. S. B., Marengo, Ohio; L. H., Keota, Okla.; E. M. J., Broken Arrow, Okla.; C. S. T., Elizabeth, N. J.; Mrs. M. F., Trenton, Mo.; Mrs. E. K., Trenton, Mo.; M. H., Leslie, Mo.
\$4.40: F. R., McRoberts, Ky.
\$4.33: C. W., Florence, Ala.
\$4.25: Brick Church, Rosebud, Mo.
\$4.01: Mr. and Mrs. F. L., Plymouth, Ind.
\$4.00: W. L. S., Port Lavaca, Texas; Mrs. F. J. S., Newburgh, N. Y.; Landing Assembly, Anguilla, Miss.; Mrs. E. K., Litchfield, Nebr.; M. L., Winters, Calif.; S. S., Eureka Springs, Ark.; Mrs. S. E. O., Indianapolis, Ind.; L. M., Crichton, Ala.; D. E. O'N., San Gabriel, Calif.; Z. B., La Belle, Mo.
\$3.70: F. H., Asheville, Mo.
\$3.50: N. E., Prescott, Ark.; "Sister C."
\$3.40: T. D. T., Grand Saline, Texas.
\$3.37: O. R., Coalinga, Calif.
\$3.10: O. B., New Castle, Texas.
\$3.00: Mrs. A. E., Akron, Ohio; H. E., Commerce, Texas; S. H., Thicket, Texas; Mrs. A. S. K., Warsaw, Ind.; O. J., Chickasha, Okla.; Mrs. C. T. D., Donaldson, Ind.; A. A., Staples, Minn.; H. E. W., Malden, Mo.; M. V. B., Granada, Colo.; C. P., Loyalty, Mo.; Tage, S. S., Bowie, Texas; From Lynden, Wash.; G. M. A. and wife, Long Pine, Nebr.; S. E. F., Camden, N. J.
\$2.80: Mrs. R. D. R., Coalinga, Calif.
\$2.70: S. S., Hornbeck, La.
\$2.64: R. M. B., Emporia, Kans.
\$2.50: Mr. and Mrs. H. A. G., Wasco, Calif.; Assembly, Corsicana, Texas.
\$2.30: Mrs. M. E. T., Plymouth, Ind.
\$2.25: Assembly, Graceville, Fla.
\$2.15: Assembly, Caldwell, Texas.
\$2.00: Saints at Chesterton Ind.; Mrs. J. B. S., Quinlan, Texas; N. A. T. N., Phoenix,

- Ariz.; L. A., Auburn, Nebr.; Mrs. J. L. M., Whitt, Texas; L. A. R., Crestville, Fla.
\$1.90: Mrs. M. V. B., Duer, Colo.
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\$1.60: J. Z. M., Stigler, Okla.
\$1.50: Mrs. H. B., Coal Springs, S. Dak.; Mrs. G. V. R., Duboistown, Pa.; J. D., Elyria, Ohio.
\$1.49: Assembly, Everton, Ark.
\$1.15: Mrs. E. A., Austell, Ga.
\$1.05: L. R. H., Springhill, La.
\$1.00: Mrs. F. B., Youngstown, Ohio; "Sister C."; J. A. D., Des Moines, Iowa; Mrs. C. E. S., Henderson, Ky.; T. T. W., Marion, Ky.; C. W. L. P., Mt. Hope, W. Va.; S. J. M., Mesquite, Texas; S. J., Leon, Iowa; Mrs. E. E., Thornfield, Mo.; W. M. M., Eureka Springs, Ark.; Z. T. DeP., Senath, Mo.; Mrs. H. G., Noonon, N. Dak.; A. E. C., Muskogee, Okla.; From Malvern, Ark.; Mrs. A. O. B., Glasford, Ill.
\$2.12: Sums less than \$1.00.
Total less \$2,729.21, amounts given direct to missionaries by assemblies ..... \$ 82
Amount previously reported.....

Total to date ..... \$

EVANGELIST WANTED, Write A. E. Kinnaman, Turkey Fo

PASTOR WANTED. Pray God will send us a man on God.—Mrs. V. O. Bryant, Grand Pra

BELLINGHAM, WASH. Soul-saving campaign opens J 1920, in Assembly of God Hall, e by Bro. Robt. Gillespie, the Scotc gelist.—W. Frank Bogart, Pastor.

BRO. FRED LOHMANN OPEN FO Please announce that I will gyo pastorate at Russellville, Ark., 1921, and will again be open fo evangelistic calls.—Evang. Fred Lohmann.

BRO. H. W. WALLS OPEN FOR SOUTH. Please announce that wife and I are open for engagements for meetings anywhere in the South this winter.—Evangelist H. W. Walls, Houston, Tex., Gen. Del.

TEN DAYS' TARRY MEETING, MORRIS, OKLAHOMA. Beginning Dec. 22nd. Everybody welcome. Come praying, expecting a good time in the Lord. Don't bring any new doctrine; bring your Bibles. We would like a few days' Bible School here this winter. Pray for us.—S. A. Murrell.

BRO E. C. ERICKSON OUT IN FIELD. We desire to give notice that we have resigned our pastorate in Duluth, Minn., feeling that the Lord would have us go out in the evangelistic work, as there are many open doors here in the Northwest for the full gospel. Remember us in your prayers. Future address, Colfax, Wis.—E. C. Erickson.

EVANGELIST ROBERT GILLESPIE Evangelist Robert Gillespie, late Pastor of Assemblies of God Mission, Vancouver, B. C., Canada, is now devoting all his time to evangelistic work. Starting Jan. 2nd revival services will be held at South Bellingham, Wash., and he will visit other Pentecostal centers in Washington. Will also visit Western Canada to Toronto by way of Chicago, Detroit, etc., before leaving for an evangelistic campaign in Scotland, England, Ireland and Wales. His home address is 60 Castlefield Ave., N. Toronto, Ont., Canada.

SPECIAL SECOND COMING NUMBER OF THE EVANGEL.

Clara Fuehring, 1324 E. Ohio St., Indianapolis, Ind., writes: "I wish to call your attention to the fact that your paper (the Special Pentecostal Number, with article, Startling Signs of the Times on the first page) is bringing many souls to Christ. And as to the Holiness people, the paper has brought Jesus' coming nearer than some thought. And sinners are mightily awakened."

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