

# THE PENTECOSTAL EVANGEL

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## THREE IN ONE

By Pastor J. Narver Gortner,

The doctrine of the Trinity is very clearly set forth in the Word of God. It is not strange that the doctrine should be overlooked by a superficial reader, but it is passing strange that it should be denied by a real student of the Scriptures.

A study of the divine titles as they are used in God's Word will convince any person who is willing to be convinced that, while the Godhead is One so far as nature and essence are concerned, there are in the Godhead a plurality of persons. The genuineness of the passage which tells us that "there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one," (1 Jno. 5:7) may be called into question by critics whose conclusions some among our people may be disposed to accept, but the fact remains that the passage, whether genuine or not, sets forth a truth that other passages, admittedly genuine, undoubtedly corroborate.

God in the Hebrew Scriptures is called EL about 250 times. This title is rendered GOD in our commonly accepted version. It is singular in number and, therefore, is especially significant and forceful in setting forth the doctrine of the unity of the Godhead. Its first appearance is in Gen. 14:18, where it is said that Melchisidek was "the priest of the most high God." The title is generally, as here, connected with some one or more of the divine perfections.

Another title, ELOAH, from AHLAH, to worship, is also singular, and presents God as the one supreme object of worship. Literally rendered, it means, THE ADORABLE ONE. It occurs about 56 times. We find it the first time in Deut. 32:15, where we read that Jeshurun "forsook ELOAH which made him, and lightly esteemed the Rock of his salvation."

ELOHIM is the plural of ELOAH, and, literally rendered, means THE ADORABLE ONES. It is a remarkable fact that this title occurs in the Hebrew

Scriptures about 2,500 times. It looks as though the Holy Spirit in inspiring the writing of the Scriptures purposed to lay particular emphasis upon the fact of the Trinity. This title is found first in Gen. 1:1, the literal rendering of which is, "In the beginning THE ADORABLE ONES created the heaven and the earth." Every student of the Scriptures is familiar with the fact that in God's Word the work of creation is sometimes ascribed to the Father, sometimes to the Son and sometimes to the Holy Spirit, and this fact has helped superficial readers of the Bible to build up an argument against the doctrine of the Trinity. Each of the persons of the Godhead evidently had a part in the great work of creation, as this first verse of the Bible, when literally rendered, clearly sets forth. This ought to explain to the satisfaction of any unprejudiced mind the passages in which the work of creation is ascribed to the different persons of the triune Godhead.

In Gen. 1:26 we have a remarkable passage, "And THE ADORABLE ONES said, Let us make man in our own image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Superficial readers of the Scriptures have often wondered why the Bible represents God as engaging in a soliloquy, and saying, "Let US make man in OUR image," etc. Students familiar with the fact that the divine title rendered GOD in this passage is the plural are immediately led to the conclusion that the three persons of the Godhead held a council and agreed together regarding the creation of Adam who was to become the father of a race designed to people the earth and have dominion over inanimate and animate creation.

In Deut. 6:4, 5, we read, in our English version, "Hear, O Israel, the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart

and with all thy soul, and with all thy might." This is one of the strong passages upon which our friends who deny the doctrine of the Trinity, lay special emphasis. A familiarity with the original Hebrew would show them that, instead of teaching, as it is supposed to teach, that there is only one person in the Godhead, it implies that there is a plurality of persons. This is the literal rendering of the passage in question: "Hear, O Israel, Jehovah our ADORABLE ONES is one Jehovah: and thou shalt love Jehovah thy ADORABLE ONES with all thine heart and with all thy soul, and with all thy might." You will see that the doctrine of the Trinity is very clearly implied in this remarkable passage which has been supposed by certain persons to teach that there is only one person in the Godhead.

Turn to Deut. 7:9. Here we read, literally rendered, "Know therefore that Jehovah thy ADORABLE ONES, He is the ADORABLE ONES, the faithful God, (EL, singular,) which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations." Here again we see that the doctrine of the Trinity as well as the doctrine of the Unity of the Godhead is clearly set forth. There are three Persons in the Godhead, but these Three are One in nature and in essence.

People have told us that it is unreasonable to ask any intelligent person to believe that one is three or that three are one. Unitarians have rejected the doctrine of the Trinity upon the ground that it is a physical impossibility, as they have told us, for one to be three or for three to be one. But they have not been as intelligent as they have tried to make it appear they were.

Take light for example. The scientist tells us that in the sunbeam there are three primary colors, red, yellow and blue. I take a disk and I put these three colors upon it in equal proportions. The colors extend from the circumfer-

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## CHRISTIANS AWAKE!



And Read the Thirteenth Chapter of Revelation.

By Chas. E. Haydon.

According to the best light now gleaming from the prophetic word, the next step in the world's great move, will be the formation of a universal government under which all the governments of earth, tho possibly retaining some individuality, will be federated. The necessity for this federation, as a means to the disarmament of the nations and the permanent peace so much desired, has been pointed out by statesmen for several years past, and even a name, "The United States of the World," has been suggested as a fitting title for it. The only thing now visible between the setting up of this governmental institution, is the necessary degree of depletion of the blood and resources of the nations, to make them anxious for it: then they will welcome it: they will hail it as a saviour: they will be ready to fall down and worship it. Failing as they do, to recognize that Satan, "The murderer from the beginning" is the power behind the throne in all the wars and slaughter now going on in the world, as well as the author of all the selfishness, hatred, and greed leading up to it, they will also fail to recognize that this universal government with its promises of peace and security, is only a change in his tactics and a part of his program.

The thirteenth chapter of Revelation tells us of this government in the following language: Verse one says, "And I stood upon the sand of the sea, and saw a beast rise up out of the sea having seven heads and ten horns, and upon his heads the name of blasphemy."

"A beast": How revolting the name! Yet, in the light of the heavenlies earthly governments are nothing but beasts, and this is one of the worst sort. According to the Greek it is a "Tharion", or wild beast. It rose out of the sea—which in the symbolic language of the scripture represents the world of mankind—their wars and political commotions being the "Winds" and "Strifes" out of which governments usually receive their birth. That it will be a federation of governments is indicated by the seven heads, in which the number seven has more reference to the perfection of the unity than to the number involved. Special mention is made of one head that had formerly been put out of commission by the sword, but which by the terms of this federation is restored back to its former power and dignity. This is a valuable point of identification, since this head seems to so diffuse its policies and influence over the others, that in a subsequent reference to the beast government, this head alone is mentioned.

Verse three closes by saying that the whole world wondered after the beast: very naturally they would, considering as they will, that this government rep-

resents the acme of the world's achievement in statesmanship.

And they worshipped the dragon, says verse four, which gave power unto the beast. Ah! here we have an insight into the true source of the government's power and character. If the government is the hand work of Satan, the worshipping of it would be indirectly worshipping him; a thing he has sought for ever since he offered the kingdoms of this world to Christ if He would fall down and worship him. With a world wide federation will come a feeling of governmental security, and men will unconsciously say, "Who is like unto the beast"? "Who is able to make war with him?" The character of this government will be atheistic. The more security and self sufficiency man feels within himself, the less inclined he is to acknowledge or look to God. Experience shows that prosperity is not as conducive to Christianity as adversity, nor are bright skies as conducive to the worship of God as those blackened with the omens of His wrath. So this government in its feeling of security, will look to its self and probably swear by itself in its affirmations, and "Speak great things", even blaspheming the name of God and His saints. It is plain to see that the greatest obstacle to a government of this kind, would be to have within its confines the true saints of God, who could not be in sympathy with it, and would refuse their worship and approval. Such would at once be branded as disloyal and obstructive, and would become objects of odium and persecution. So we read in verse seven, that power was given to him to make war on the saints and to overcome them. But praise God, we learn from verse eight, that overcoming them did not make them worship him. No, they sealed their covenant with their blood, and verses nine and ten seem to caution that the saints must, like their Lord, go like dumb sheep to the slaughter, without swordly resistance; for, their death is their victory. The loudest word of testimony the Christian has ever been able to speak, is "To love not his life unto death", and we read that they overcame the beast, by the blood of the Lamb and the word of their testimony.

Thus far the prophecy has seemed to deal only with the government or beast and its characteristics; but a government is merely an abstraction personified. To be active, it must have a personal head, an executive, and this must be a perfectly loyal personage, in sympathy with its every shade of policy. In verse eleven, we have just such a personage depicted. Being in perfect accord with the previously described beast, he too, is a "Tharion", a wild beast. His coming up in a lamb-like manner portrays great political shrewdness. He will probably pose as the

champion of "Peace on earth and good will to men", or some other popular slogan for which the war-worn world is sick. Thus, with a single stride, he will come into universal popularity and approval. But as soon as the reins of power are fully in his grasp, he will speak with the voice of a dragon, and begin to exercise the policies and power of the government of which he has been made head. He will institute the worship of the beast—government—as a god, giving it a personification after the fashion of some now used to represent governments. The United States Government, and the government of England, are now personified under the names of Uncle Sam and John Bull, and the likeness of these fictitious personages are so well established, that their pictures are as readily recognized as those of our friends and neighbors. But this two-horned beast-ruler will have an image made of the beast-government, that men may have something more definite before which to worship. Being the embodiment of Satan and Satan's last desperate effort to rule on earth, this beast-ruler will be supplied with great power from the demonical spirit world for the purpose of working his deceptions, even the power to work miracles. So we read that he "maketh fire to come down from heaven on the earth in the sight of men." He will also work another great deceptive miracle. Like the magicians before Pharaoh of Egypt, who were the representatives of Satan in that great struggle of his mind, and who worked miracles in turning the waters of the river to blood, creating a plague of living frogs, and causing their rods to turn to living serpents, so this great representative of Satan will cause the image of the beast-government to actually vivify and speak with the voice of a man, demanding worship of itself and decreeing the death of all who refuse to obey the demand. O! Wonderful deception. Will any one be able to withstand it whose names are not written in the book of life, and who are not fortified with the true word of God? He will also look well to the loyalty of his domain, and institute a system of conscription or loyalty registration, more searching and universal than any now in use by the warring nations, and without the "Mark" or license which this registration confers, none can engage in business or pursue any industrial occupation. Those who are naturally in harmony with the beast and his tyrannical rule, will probably be the ones to receive the mark in their foreheads, the symbol of the intellect, while those not in harmony will receive the mark in their hand, the symbol of servitude: i. e., they will be required to render loyal hand service with mum lips. It is of the greatest concern to the Christian to see even now, the

character of the beast developing, but those who read the daily papers know that in recent months, men have been tarred and feathered, beaten, and discharged from employment, for conscience sake, and in some cases have been forced by mob violence to do in deed what their conscience would not let them do voluntarily, forcing their hand to do the beastly will.

But there is one bright star of hope before the truly consecrated of the Lord at the present time, and that is this: At some point of time between now and the formation of this beast-government which seems so near, the Lord Jesus is coming in the air to catch away His waiting ones to be with Him forever, and so escape the trouble coming on the world. But let no one hastily conclude that this great salvation will be unto all who call themselves Christian. Far from it. Only those whose preparation is complete and fully made: whose interests in the world with its aims, objects, and allurements have all ceased; and who are standing as it were with arms folded and waiting, will be ready to arise and go with Him. Oh Christian! be sure that no earthly weight or tie is fastened to you when the time to rise comes. That such a hope is justified is shown by the prophet Zephaniah saying: "Seek the Lord, all ye meek of the earth, seek righteousness, seek meekness, it may be ye shall be hid in the day of the Lord's anger". Christ also says, "Pray, that ye may be accounted worthy to escape all these things coming upon the world". It is also plain that many even of the household of faith, will be caught unawares and left behind when this glorious rising takes place. Though all were virgins some were foolish and careless about their preparation, and while they were away making the preparation that should have been made beforehand, the marriage supper of the Lamb took place and the door was shut. And so when the Lord comes in the air, to catch away his waiting ones, many will realize for the first time that their preparation is not complete, and will have to go into outer darkness: the darkness of the day of trouble: that day which the prophet Joel says is a "Day of darkness and gloominess, a day of clouds and thick darkness". There, under the tyranny of the beast, the Man of Sin, they will have to seal their covenant with their blood, suffering the destruction of the flesh with all its worldly ties, which they did not voluntarily do in the day when voluntary service was at a premium and of great reward. Here, they will be forced to make the great decision. If they refuse to receive the mark of the beast, they will gain everlasting life but will lose the temporal. For no one will be able to buy or sell who has not the mark of the beast, and his decree is that they shall be killed. But Christ says "Whosoever loseth his life for My sake shall find it". On the other hand, if they receive the mark of the beast, they may save their natural life but will lose the eternal; for again Christ says,

(Continued on Page Eleven.)

## What Must I Do to Be Saved?

I have learned that it is necessary to test very severely everything I believe by the Word of God. Have I not often said, while preaching, that if anyone asked, "What must I do to be saved?" the reply should be, "Nothing"?

Now let this be put to the test. In Acts 16:30 we find the jailer asking the question. He does not get the answer that he need do nothing. Again, in Acts 2:37, we read of the people of Israel, pricked in their heart, enquiring of the apostles, "Men and brethren, What shall we do?" Here again we do not find that they were told to do nothing.

Let us again put it to the test of practical experience. Many of us have had anxious seekers come to us, and the burden of what they all want to know is, "What must I do to be saved?" Many ask this because they have been roused from a state of indifference.

Do we tell such people that the way to be saved is by doing nothing? Would not many be able to tell us that this is just what they have been doing all their lives? And of course they have not found salvation by this negative process.

Take my own case. Up to the age of twenty-six, I was not doing anything to secure the salvation of God for myself. I knew there was available a Saviour and a salvation, but I did nothing to comply with the terms. By thus doing nothing I remained unsaved.

I am in my house. I want to go to South Wales. I understand that the G. W. Railway Company undertake to convey me from Festiniog to Llanely. They will take me all the way. But I must go to their station and trust myself inside the particular train which they guarantee will take me.

We are right when we insist that all who wish to be saved must come to Jesus Christ. He said, "Come unto Me . . . and I will give you rest" (Matt. 11:28). Of some He said, "Ye will not come to Me, that ye might have life" (John 5:40). To come to Him as Saviour, and to submit to Him as Lord, are definite acts of the will.

It may yet be contended that there is nothing to do—only to come to Jesus; only to trust to Him; only to receive Him; only to obey His call. Yes, quite so; that is what I direct attention to. For a proud man who has found his need of salvation, is it nothing to come to a world-rejected Saviour, acknowledging his own worthless and lost state?

"If thou shalt confess with thy mouth the Lord Jesus (or Jesus as Lord) and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. 10:9). Does this agree with the statement that in order to be saved you need do nothing? For a man to fulfill this last named condition of salvation often means taking the gravest step in life, and under some conditions may cost him his all.

There is no salvation without submission and obedience. He is the Author of eternal salvation unto all them that obey Him (Heb. 5:9). He is the Way to the Father, and there is no other (John 14:6). I must come to Jesus the Lord to avail myself of the way. I have nothing to do in the providing of the way, but I have something definite to do to avail myself of it.

The need of a Saviour endures through life in this world of sin. In order to be continually saved, it must be the habit of our life to be constantly coming to God by Jesus Christ. "He is able also to save them to the uttermost (or end) that come unto God by Him" (Heb. 7:25). Note, it is not "those that once came," but "them . . . that come."

Let none fear that I incline to let go the completeness, and perfection, and sufficiency of the atonement of Christ; His advocacy and intercession; but I make no apology for earnestly contending that God has laid down distinct conditions of salvation, such as coming to Christ, receiving Him, confessing, obeying, trusting Him. I am not faithfully representing the truth of the Gospel if I do not make this plain to the man who asks, "What must I do to be saved?"

Some one may suggest, we know that it may cost a man a great deal to live the life of a follower of Christ, but may we not correctly say that it costs a man nothing to become a Christian at the start? I do not think this is open dealing. When a man turns to God, if he is a sensible man, it is natural, and also right, for him to face the cost, not only of the start, but of the whole journey.

If I were told that there were many claims on all members of a friendly society, but that anyone could become a member without any premium, would I be foolish enough to join, without counting the cost of continuance in the society?

To close with a reference to personal experience, I would say that we are far more likely to catch men if we plainly let them know that every one who comes by Jesus Christ enters on a fight. As I read in the Gospels how Jesus presents the things which His followers must expect, I am impressed with the difference between the way He puts the facts before us, and the way the popular preacher puts them. Yet He invited all to come.

Reader, will you come: will you be a man, such as God originally intended man to be? Are you seeking an inactive, easy-chair, nothing-to-do salvation? If so, I am not out to direct you. But if you want to aim for a goal worthy of your existence, as created in the image of God, let me introduce you to the Captain of our salvation, Who will make a man of you. You will find it more blessed to be in the thickest fight with Him, than to be in the most coveted place of the world without Him.—D. Treharne in the Morning Star.

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J. T. BODDY, - - - - Editor.

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### MYSTERY.

We are surrounded by mysteries on  
every hand, where all the fundamental  
laws and forces of nature are silent and  
unseen; hidden and unknown.

Hitherto undiscovered forces are be-  
ing brought to light from time to time,  
which remain as little understood as  
those previously revealed.

We see effects produced and rightly  
conclude that back of them there must  
be a cause; but the cause itself remains  
a mystery. Outward manifestations re-  
veal the fact of an inner cause, but  
nothing as to the real nature of that  
cause. We readily recognize a distinc-  
tion between these forces by their phe-  
nomna, and are able to classify and  
name them, but that is about as far as  
the wisest can go.

Though we are unable to comprehend  
and explain them, mysteries are not  
myths. In fact, in every department of  
life we are dependent upon them, and  
we would be very unwise to refuse the  
benefits and blessings they convey to us  
until we were able to determine their  
nature and their source.

We know a thousand things we do not  
understand and become experimentally  
familiar with many mysteries of which  
we remain mentally in comparative ig-  
norance, and in some cases, wholly so.

To illustrate: We are fully conscious  
of our own existence (unless we be  
Christian Scientists,) and yet how little  
we apprehend of the mystery of life and  
being, and although knowing ourselves  
through self-consciousness, as no one  
else can know us, so limited is the  
knowledge of our three-fold being that  
we remain ever a profound mystery to  
ourselves.

External to ourselves we recognize,  
among the many other things, light,  
heat, electricity, gravitation, vegetation,  
etc.; forces with which we are very fa-

miliar, but practically in the dark con-  
cerning what they are.

Now, if this is true in the natural  
realm, why should men stumble over the  
fact of mystery in the realm of the  
Spiritual, with its corresponding forces,  
which are even more real, and confound  
a proper belief in the mysterious with  
mysticism?

Is what is termed the supernatural  
any less real than that which we call the  
natural? And if there are mysteries in  
the natural, why not to a greater extent  
in the supernatural?

Does not the Word of God declare that  
"Great is the mystery of godliness"?  
And know you not that our eternal des-  
tiny hinges on our belief in and experi-  
mental knowledge of a mystery—the  
mystery of mysteries—God Himself?  
"For this is life eternal to know Thee,  
the only true God, and Jesus Christ  
whom He hath sent." (John 17:3). And  
upon the consciousness of the mystery  
of Christ within, depends our hope of  
glory. A profound mystery indeed, but  
a glorious possibility; and it is only  
through this acquaintanceship with God  
that we can come into the promised  
knowledge of the mysteries of the king-  
dom—"things hidden from the wise and  
prudent, but revealed unto babes."

In the moral realm there is not only  
the mystery of godliness, but there is  
also the mystery of iniquity. The mys-  
tery of good and the mystery of evil.

God, the creator of all good, is the  
sustainer of all life, and life (natural  
or spiritual), is a wonderful mystery,  
God is not the author of evil or of death.  
These emanate from Satan. But life,  
death and evil, are all indefinable mys-  
teries.

Concerning life we have, through ex-  
perience and observation, considerable  
knowledge, but as to death, though  
somewhat outwardly familiar with it  
here, we have as yet no experimental  
knowledge of it. With evil, experimen-  
tally and otherwise, we have become  
quite well acquainted, yet are unable to  
define it.

We read in 1 Tim. 3:16, "Without  
controversy great is the mystery of god-  
liness: God was manifest in the flesh,"  
etc. Herein we have the mystery of the  
incarnation through the miraculous  
birth of Jesus Christ; later the mystery  
of the atonement through His death on  
the cross, and the mystery of His res-  
urrection, and afterward the mystery of  
His ascension.

There is also the mystery of the union  
of the human with the divine through  
the regenerating and transforming pow-  
er of the Holy Spirit, whereby we are  
made one with Christ—He in us and we  
in Him,—bringing us into fellowship  
with the invisible, eternal and incom-  
prehensible source of all things; the One  
whom we apprehend and know,—not by  
reason—but by revelation.

This relationship God mercifully  
causes us to know through impressing  
Himself upon our inner consciousness.  
As the scripture puts it, His Spirit wit-  
nesses with our Spirits that we are His  
children.

Thank God for the seen things, but

### A PERFECT DAY.

There's a song we hear them singing;  
'Tis a song called "Perfect Day."  
But I'm waiting for the dawning  
Of that one not far away.

'Twill be fraught with peace and glory,—  
Christ, Himself, will bring it in—  
And 'twill never know a sunset,  
Nor the tragedy of sin.

When at Christ's grand coronation  
(That great day of joy and bliss,)  
Nature changed—all dressed in splendor—  
Will bend low that day to kiss.

All the world will haste to welcome  
That blest hour, when, free from pain,  
They unite with choirs angelic  
In a grand triumphant strain.

Perfect day, with Jesus reigning,  
And the whole world wrapped in peace,  
Soon is coming, as He promised,  
Bringing all a sweet release.

Perfect day, oh, hasten onward  
With thy promised rest at last,  
When our blessed coming Bridegroom  
Shall all evil powers o'ercast.  
—Ethel Boothby.

more for the unseen things which are  
eternal.

If we would know more about the mi-  
nor mysteries, let us become better ac-  
quainted with the Supreme Mystery of  
the universe, God, Himself, and we will  
not be mystified by the mysterious.

J. T. BODDY.

Many good, Christian people today are  
chafing under the harness, as it were.  
They want their circumstances changed,  
because the tests are too great and se-  
vere. If we are going through with the  
Lord to the overcomer's life, which is  
necessary, He will not change our cir-  
cumstances to suit us, but He will  
change us if permitted, to suit the cir-  
cumstances.—A. Weaver.

As the reports pour into headquarters  
from every source, revealing the mighty  
world-wide hunger for God, through the  
tender wooings of the Holy Spirit, the  
hearts of those in whom the Spirit is  
now dwelling are a-throb in response to  
this great Godward pull. But this, we  
feel, should awaken a still greater in-  
terest, and lead to more definite and  
practical action on the part of all Pen-  
tecostal people who claim to be inter-  
ested in the work of the Lord.

Is your heart overflowing with the life  
God meant you to pass on to others?  
Are you keeping your finger on the pulse  
of this progressive move, which we are  
endeavoring to advance through the  
Evangel, which we believe to be the main  
artery of communication in Pentecost  
today?

You cannot afford to miss keeping in  
touch with the waves of revival fires  
that are sweeping the country. We are  
revising our mailing list; the names of  
those whose subscriptions have expired  
will be taken off the list. The current  
number is 378-379. If your wrapper  
bears a number below this, you should  
renew at once. Do not wait to be noti-  
fied.

J. C. WILDER, Mgr.

## BACK TO PENTECOST

Prophecy, Tongues, and Visions.

The Pentecostal promise also mentioned prophecy as one of the tokens of the Spirit's outpouring: "Your sons and your daughters shall prophesy." And closely connected with this throughout the history of the Church was the tongues. These rise into special prominence in the record of the Spirit's operations. While Cornelius and his friends listened to Peter, the Holy Ghost fell on them. That these men were really baptized with the Holy Ghost was proved to the satisfaction of all, because at once they spake with tongues and prophesied, as did the disciples on the Day of Pentecost. On this very account Peter judged them to have received the gift of the Holy Ghost, though such a thing was directly contrary to his own anticipation.

At Ephesus Paul found certain disciples and noticed as a peculiarity that they did not possess any gifts of the Spirit. He therefore asked, "Did ye receive the Holy Ghost when ye believed?" They answered, "No." He therefore laid his hands on them and they received the Holy Ghost; and at once they began to prophesy and speak with tongues.

Many other incidental references serve to show how frequent was prophecy in all the churches of that day. In chapter 11 we learn that prophets from Jerusalem predicted a famine, and their prophecy was duly fulfilled. In chapter 13 we learn the names of the prophets who resided at Antioch. After Paul's conference with the Church at Jerusalem (chapter 15), two prophets were sent down to Antioch—Silas and Judas—to communicate the result of the conference and to encourage the brethren. In chapter 21 it is noted that Philip, the evangelist, had four daughters, who prophesied. Then we find Agabus prophesying concerning Paul's bonds; and we are told that in every city the Holy Ghost witnessed that bonds and afflictions awaited the Apostle, which manifestly implies that in the generality of churches there were prophets.

### Visions.

We have seen that the promise was: "Your young men shall see visions, and your old men shall dream dreams"; and we have only to look through the Acts to learn how Divine guidance and encouragement were vouchsafed by means of visions and dreams. While Saul of Tarsus was praying and fasting, immediately after the vision granted on the way to Damascus, he was comforted by another vision; he saw a man coming in and laying his hands on him that he might receive his sight and be filled with the Holy Ghost. At the same time Ananias was directed by a vision to go to Saul and comfort him. So that Saul on the one hand was led to expect Ananias, and on the other, Ananias was

led to go to Saul without any other leading than that of a vision.

Subsequently it was through a vision that Paul was led to commence his work in Europe, when his own judgment would have led him to continue his labors in Asia. Afterwards the Apostle was encouraged to continue his work at Corinth by means of a vision (chapter 18), and again at Jerusalem (chapter 23), and when in peril of shipwreck (chapter 27) he was assured of deliverance.

### Testimony of the Epistles.

Moreover, it is abundantly evident that the list of distinct references to such supernatural phenomena in the Acts is far from exhausting their actual occurrence in the churches. It may be urged that the narrative of the Acts is occupied mainly with the experiences of Apostles, and that such narratives throw little light upon the experiences of ordinary believers.

But when we come to study of the Epistles, we find a flood of light thrown upon the history contained in the Acts. For instance, in the account of Paul's labors at Corinth, furnished in the Acts, we have no reference whatever to miraculous phenomena: but when we read the Epistles to that Church we find that the whole Church had witnessed miraculous works wrought by the Apostles: "Truly the signs of an Apostle were wrought among you in all patience, by signs and wonders and mighty works." Yet there is no allusion to this in the Acts.

But still further, on reading the Epistles, we discover that the whole Church was in possession of varied miraculous gifts. Paul testifies of them: "Ye come behind in no gift" (1 Cor. 1:7), signifying that they were not behind the rest of the churches in the possession of Pentecostal gifts. Further still, a large part of the first Epistle is occupied with minute directions about the regulation and use of the gifts of prophecy and tongues. And the significance of this is vastly increased when we notice that this very Epistle is addressed not to the Church at Corinth only, but that it was designed to become a kind of circular letter to all the churches of the day, and was written to "all that call upon the name of the Lord Jesus Christ in every place." The Apostle, therefore, designed through the Corinthian Church to address all believers, and he must, therefore, have thought that directions concerning the regulation of Pentecostal gifts would be of general value everywhere.

Once more; in these Epistles Paul not only recognizes the presence of these gifts in the churches, but he earnestly exhorts believers to seek for more numerous gifts, and especially the greater and more edifying gifts, such as prophe-

cy. After his disquisition on love in chapter 13, he continues: "Follow after love, yet desire earnestly spiritual gifts, but rather that ye may prophesy." This verse clearly proves that they are mistaken who teach that love was meant to supersede the gifts of the Spirit, for both gifts and love were to be sought after. Again: "I would have you all speak with tongues, but rather that ye should prophesy." Similar exhortations are then summed up in these words: "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order."

It becomes obvious, therefore, that such gifts could not have been uncommon amongst the churches at that time, but rather their normal experience; and the Apostle encourages to the utmost the desire of the saints to become possessed of more gifts, and especially of the more edifying ones. Nor should we forget that these passages, bearing upon the exercise of these gifts, clearly prove that they were not bestowed upon the maturer saints as such, but upon the whole circle of believers.

Now let us mark the significance of all this. The record of the Acts makes no allusion to these facts, yet we find that the whole Church in common with the rest of the churches was in possession of the Pentecostal gifts. This argument may be extended and confirmed by anyone who will compare the various Epistles with the record in the Acts.

Such is the meaning of Pentecost, as illustrated in the history of the New Testament churches. The saints of those days came into possession of gifts and graces unprecedented in the history of the world. These records teach what pure Christianity was designed to be, though there is abundant evidence that such gifts did not shine forth with equal clearness and beauty in all the members of the Church. All were liable to follow selfish and unenlightened inclinations, but they only fell into that snare when they were not at the time under the full power of saving truth. They were straitened in themselves, not in the grace of God.

### AN ENCOURAGING WORD CONCERNING THE GENERAL COUNCIL.

"I wish to state clearly here, we have found our General Council just the mutual cooperative body we looked for. We have not been disappointed; cooperation has not been one-sided. You have cooperated fully with us, relieving us of untold responsibilities. Not only have you stood by us in a financial way, regularly sending the monthly allowance, but the moral support in the homeland, through the Evangel, and a hundred and one other ways, continually stirring up missionary interest through the General Council, and Missionary Conferences, then by fair play to all missionaries, gaining the full confidence of Assemblies and individuals who have done more in contributing money for foreign missions than ever they did before."—C. W. Doney, Cairo, Egypt.

"When we ask for more communion with God are we willing to part with all that hinders? Let us take heed that our ways agree with our words when we come to the mercy seat."

## PAUL'S MISSIONARY METHODS

We have looked at the relationship of the missionary to his home church, and also to the heathen among whom he goes to preach the Gospel. Let us now trace the methods of Paul, the great missionary,

### III. IN RELATION TO THE CHURCHES OF HIS CONVERTS.

"That which cometh upon me daily, the care of all the churches", 2 Cor. 11:28.

When our blessed Lord commissioned His disciples to go and make converts in all the nations and baptize them in the Name of Father, Son, and Holy Ghost, He added, "teaching them to observe all things whatsoever I have commanded you", (Matt. 28:20). This shows us that the work of the missionary is by no means ended when he has made disciples and baptized them. Then begins the important task of teaching them, of feeding and tending the lambs of the flock, that they may grow up and become strong. We shall see in the experience of Paul what are the scriptural methods of dealing with these newly-converted heathen, the first assemblies formed in a formerly Christless land.

1. He was to them as a father or a nursing mother, 1 Cor. 4:14, 15; Gal. —4:19; 1 Thess. 2:7-11. What a glimpse these verses give us into the great heart of the missionary, as he yearned over his beloved children in the Lord, striving in prayer for them night and day, that they might be established in the faith and walk worthily of their high calling. Do we really know what it means to travail in birth for those who are our spiritual children, not only at the time of their new birth, but also afterwards, that Christ may be formed in them and manifest Himself through them to others? If we did, would they not grow up faster, and cause us less sorrow and anxiety?

2. His aim was to found in every place a self-supporting, self-governing and self-propagating church, Acts 13:43-49 and 14:3, 21-23 and 16:4, 5 and 20:28; 1 Thess. 1:6-8. As we study these passages prayerfully, we shall see how quickly he trained his converts to become independent of his presence, to stand by themselves and become missionaries in their turn. They made many mistakes, doubtless, as our converts do in these days, but that fact never seems to have caused Paul to change his method, or to cease to delegate to the churches themselves the care of all local matters. There were widows and orphans to be cared for, and all the inevitable "serving of tables"; but this was entrusted to the deacons and elders of each local church, while the missionary remained free to give himself continually to prayer and to the ministry of the Word, Acts 6:1-6 and 14:23 and 20:35; 1 Tim. 5:3, 9, 16; Tit. 1:5 and 3:13, 14.

Cases have been frequently cited of

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.

this plan's having failed. Certain missionaries have trained the churches of their converts to be self-supporting and then self-governing (note the **order**), and they have eventually become lifted up with pride and failed to succeed in their task. There are three thoughts that come to me along this line. Firstly, in most of these cases the converts were not Pentecostal, and had never received the Baptism of the Holy Ghost, hence they were manifestly unable to attempt such a task. Secondly, in cases where the Pentecostal churches thus formed may have failed at first, they will doubtless learn by that very failure, and become humbler and wiser in future. Thirdly, I feel as if I would rather work along scriptural lines, even if it did appear to fail, than make a brilliant success with methods that were man-made and not God-given.

Owing to lack of space, I will not here enter more fully into the subject of training the infant church, teaching them tithing, the duty of supporting their own pastor, etc. Poor as the people of India are, I believe we could see in that country a self-supporting native church very rapidly manifested, because once saved and filled with the Spirit, they will show more self-sacrifice than other oriental peoples. Among one of the aboriginal tribes out there (the poorest of the poor), every Christian housewife keeps an earthen pot beside her mud stove, which is "the Lord's pot". Twice daily she cooks the course rice for the family, and each time she takes out a handful and puts it into the Lord's pot. These pots of rice or grain flour are taken to the meeting house every Sunday and offered to the Lord, and out of them the pastor is supported. There is no assembly too poor to support its leader, if each member really does his or her share.

3. Persecutions and sufferings were no sign to him that he was out of the will of God, Acts 13:50-52 and 14:22 and 20:22-24 and 21:10-14; 1 Cor. 4:9-13 and 16:8, 9; 2 Cor. 6:4-10 and 11:23-28.

4. However, when persecuted and forbidden to preach longer in one place, he passed on to another, Acts 13:50, 51

and 14:5, 6, 19, 20 and 16:34-40 and 17:8-10, 13-15, 32, 33 and 18:6 and 19:9; 2 Cor. 10:13-16.

5. He concentrated his efforts on large centers (e. g., Antioch in Syria, the mother of the Gentile churches; Corinth, the great commercial city of Greece; and Ephesus, the capital of Roman Asia), Acts 11:25, 26 and 18:9-11 and 19:10, 26 and 20:31.

6. He worked harmoniously with others, whatever their nationality, Acts 11:25, 26 and 13:1, 3, 13 and 15:34, 35, 40 and 16:3 and 17:15 and 18:2, 3, 5 and 19:22 and 20:4, 17-19, 31, 37, 38; 2 Cor. 8:23 and 12:18. This is one of the main secrets of our influence in the mission field, especially among the converts, who come into closer contact with us than the heathen do. If they see any lack of love and harmony in the Spirit, any friction among the workers, they will in their hearts have no more use for our message, and we shall have negatived by our lives the message of our lips. Methinks the blessed Comforter is more grieved by this than by anything else, and that Jesus on the Throne still weeps when He sees His representatives in heathen lands manifesting such a caricature, such a mis-representation of His life of love and forbearance. Dear reader, shall we not (you and I), leaving all the others with God, make up our minds that from henceforth we will endeavor to keep the unity of the Spirit in the bond of peace? Whatever the provocation, the rasping of our nerves due to unhealthy climates, overworked bodies or insufficient food, let us resolve that we will let nothing break the bond of love which binds us to our brethren in Christ. As Abram said to Lot, in the presence of the heathen Canaanites, "Let there be no strife, I pray thee, between me and thee... for we are brethren," (Gen. 13:8).

7. We do not read of his making any distinction whatever founded merely on race or nationality. My humble opinion is that if we Pentecostal missionaries worked entirely along this line we should avoid a great deal of the trouble that has occurred in many of the denominational churches. Many say that these young assemblies need foreign supervision for a long time. Possibly so, but that is not because we are foreigners, but because we are older in the faith, and have experienced more of the Spirit's guidance than they have. If we guard our relationship with them as always of love and leading—not driving—not as being lords over God's heritage, but being ensamples to the flock, we shall find them very slow to disregard our counsel, when we offer it in the spirit of meekness. The babes in Christ always need the help of those who are older and more spiritual; but let us make our greater experience, or spirituality, or capacity for supervision, the criterion, and not our nationality. And when the Lord raises up spiritually qualified lead-

ers in the native churches themselves, what a joy it will be to us to be subject to them, and to let them take the lead as the Spirit Himself shall guide them.

8. In matters of dispute he appealed to his home church for guidance and counsel, Acts 15:1, 2, 22-31 and 16:4. This kept the link and the fellowship ever fresh and living between the home assembly and its daughter churches in the mission field. Thus we see that there was a system of **voluntary co-operation**, not only between individuals, but also between all the churches. When a great revival began in Antioch, the church at Jerusalem sent Barnabas to help them (and he went when he was sent). The work continued to grow, and one day Barnabas thought, "I realize that this is getting beyond me. Some of the wealthy, educated classes are becoming interested. I believe if Saul would come, he would be able to instruct them better than I can." So off he went to Tarsus saying, "Brother Saul, will you not come over to Antioch, and help me in the work?" And immediately Saul went.

Later on, the false teachers came with their erroneous doctrines. Barnabas and Saul withstood them manfully, but in spite of all their efforts many of the converts were led astray. So they said, "Let us go back to the mother church at Jerusalem, and consult them." And the result was great peace and blessing in all the Gentile churches.

I can picture the church in Smyrna having some local difficulties, and sending a message to Ephesus, saying, "Brethren, you have been in the Faith longer than we have, and you have many deacons and elders. Can you not send one of them over to help us in our time of need?" How gladly would Ephesus respond to the appeal, and how precious would be this added link of prayer and fellowship between the two churches. It would not tend to make Ephesus get lifted up, either. She would feel more and more her responsibility to set a good example to the churches, which had received the Light through her, and would more and more develop that mother-love, that longsuffering and forbearance which is an essential part of the true missionary spirit.

How blessed it will be when we Pentecostal missionaries become so absolutely yielded to the Spirit of God, that we shall realize our interdependence in the Body of Christ. Then we shall gladly and spontaneously obey those who have the rule over us and submit ourselves, (Heb. 13:17). Why did God put that verse in the Bible if He never intended to put anybody to rule over us? It sounds as if HE put them there, and so He will certainly call us to account if we do not obey them. We shall also learn to submit ourselves one to another in the fear of God, and to be clothed with humility. This will have more effect than anything else on the churches we establish among the heathen. Having learned from us the spirit of yieldingness and obedience, they will manifest a like spirit in their turn; and we shall find apostolic churches spring-

ing up and bearing much fruit, because they were founded on apostolic lines. May it be so increasingly in every part of the mission field, to the glory of our blessed Lord! Alice E. Luce.

### THREE IN ONE

(Continued from Page One.)

ence to the center, each ending with a point at the center of the disk. Now let us whirl the disk very rapidly. What do we see? The red is invisible. The yellow is invisible. The blue is invisible. The disk appears to be made of burnished silver. The three primary colors are so blended that they produce whiteness. Each of the three primary colors of the sunbeam is essential to the well-being of man in this world. Scientists tell us that from the red in the sunbeam we get our heat, that the yellow furnishes us with illumination, and that the blue effects the chemical changes in living organisms. If it were not for the red we should all freeze to death, if it were not for the yellow we could not see one another, for the light would not be diffused throughout space, and if it were not for the blue we should all shrivel and die. So we see that as the sunbeam comes to us from the great solar luminary which is the center of the system to which our planet belongs, there are three in one and the one is three. Science was not as fully developed at the time the Bible was written as it is developed today, and men were not able at that time to analyze the sunbeam, but God who had made the sun and all the worlds that revolve around it, knew just what elements constituted light, and His Holy Spirit inspired the Apostle to pen these words the real significance of which the Apostle himself did not fully comprehend, "GOD IS LIGHT and in Him is no darkness at all" (1 John 1:5).

Each of the primary colors of the sunbeam has its distinctive work, its special mission, and each needs the others that the sunbeam may be a perfect sunbeam and may accomplish the purpose God has designed it shall accomplish. Each of the Persons who constitute the Godhead, Father, Son, and Holy Spirit, has His distinctive work in connection with the great plan of human redemption and divine administration, but as each of the elements of the sunbeam is dependent upon each of the others and as the three elements are in perfect harmony with each other and together constitute a perfect whole, so the three Persons of the Godhead are in perfect unison, and work together in such perfect harmony in the accomplishment of the divine purpose, that it may well be said that the Three are One.

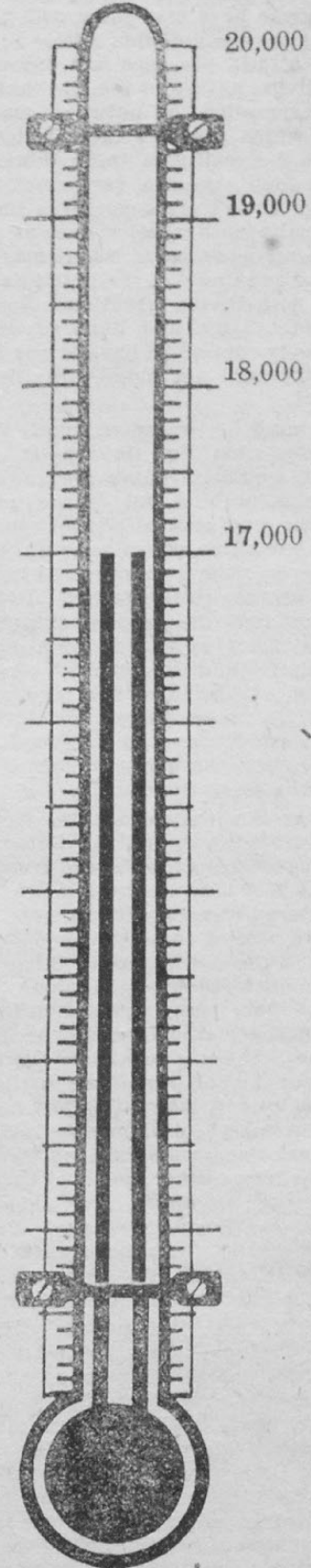
And in the same sense in which the Three are One our blessed Lord would have His people one, for did He not pray "that they all may be one as thou, Father, art in Me and I in Thee, that they also may be one in us: that the world may believe that thou hast sent Me" (John 17:21).

God hasten the day when the unity of God's people shall be as perfect as is the unity of the Godhead!

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## Concerning Manifestations.

As time has advanced since the Latter Rain of the Spirit began to fall, some fourteen years or more ago, there has come the need of a further and better understanding of those peculiar physical manifestations that result from the presence in us of the energy of the Spirit. None who have been filled with the Holy Ghost have any doubts left as to the reality of HIS presence and power, or of the divine nature of the life that surges for expression in outward manifestation which involves the physical; but while the reality of these things is beyond doubt, there is very much remaining for us to learn concerning them, and especially as to whether such as we have in ourselves or see in others may or may not be genuinely of the Spirit and in accord with Divine intention. None of us is unteachable and none of us would willingly consent to have in our life that which would not meet with Divine approval.

It must be agreed to by all that any manifestation that is wholly of the Spirit, would introduce the unusual. If there is nothing out of the ordinary, nothing but what might be expected of the natural, no attention would be given to the Spirit and there would be no reason for the manifestation. It is quite evident that the purpose of such manifestations is to attract the attention to the Spirit and His evident power and control. Thus it is to be expected that when HE moves us, we will develop peculiar conditions and unusual things will result; the nature of which will be discernable as His work.

Thus far, the matter has been clear to us from the beginning. Some difficulties have arisen, however, growing out of the fact that we were inclined to attribute all unusual attitudes and actions on the part of those who had been baptized in the Spirit and filled, to the dictation of the Divine Spirit alone; to learn later that many such manifestations would not measure up to the standard of the Scriptures or satisfy the discernment of the Spirit in others of the saints. In the case of many, this has induced a fear of all physical manifestations and unusual demonstrations, until they are opposed to seeing such or associating with those in whom these appear. This has placed them practically outside the realm of faith in the supernatural as being possible in this present life; and left them to formalism and fading light.

With some, it has been difficult to learn the lesson that not all manifestations that are well intended and found in the life of a Spirit-filled person, are wholly of THE SPIRIT; and that there is the possibility of such being contrary to the intention of the Divine Spirit. This lack has been largely due to a fear to question, and a dread of the necessity of studying carefully into the matter and learning to discriminate between manifestations as to their nature and value.

One is not anxious to step into the place of judgment concerning conduct on the part of others, especially in matters of this nature. There is a fear that one may be mistaken and therefore their judgment the hindrance to be avoided. However, since it has developed that there are many of these manifestations among us that do not edify any one, or in any way further the cause they are supposed to support, it is necessary that we look for a solution of the problem resulting from their presence.

The first fact that confronts us, as we look further into the matter, is that the HOLY SPIRIT is VERY GOD, and as such His work is perfect. He who has had so great a part in the creative work, as well as the redemptive work of Deity, cannot be considered as at fault in what He does. From this standpoint, it is clear that where He works unhindered, His work, whether it appears in physical manifestations or any other possible thing, will be perfect and altogether proper. This will apply to the minutest detail of a transaction that HE ALONE directs.

The second thing to be seen is that there is a place given to the Human in the Divine plan for manifestations of the Spirit. Here is found the source of all imperfections that may appear, and to which must be attributed all unprofitable or improper manifestations. If the channel through which the Holy Ghost is operating were perfect—as a channel—then the manifestations would all be perfect and distinctly proper, and to the extent that the human is under the dominion of the Spirit and thus made fit, the work is easily discernable as of the Spirit. Where the human or natural is not wholly under the dominion of the Spirit, there is very apt to be a sad mixture in the nature of the manifestations. One may be conscious of the pulsating energy of the Spirit and feel it moving to manifestations, but unless the mind is wholly diverted from one's self and centered in the Lord HIMSELF, or in other words, given over to the dominion of the Spirit, a yielding to action under the energy of the Spirit may result in a twisted, distorted and improper manifestation. Thus it is to be seen that it is more proper to yield the whole being to God when conscious of the Spirit's power upon us, than to yield to an inclination to manifestations. This yielding to move before having properly yielded to Divine control is a common thing with some, as is clearly proven by results.

The safe and wise thing on the part of any who would allow the Spirit to manifest His power through them, is to restrain all desire to move until they have no desire to do anything, but are so yielded to HIM that they are wholly under His control. If He then shall move them, the physical manifestation will be all HE intends it to be. Thus

one is likely to learn that it may not be the Divine intention to develop outward manifestations at all, even though there is a conscious moving of the energy of the Spirit; but that in many instances the intention is to discipline the human agency in the matter of obedience and intelligent co-operation. As one waits to be certain that they are not moving in response to a desire on their part or an inclination to practice some usual or unusual manifestation that comes to mind, they come to understand that such attitude and even a restraint upon one's self does not hinder or grieve the Spirit, but makes way for a better and more proper thing to happen.

The supposition that all unseemly and improper manifestations are the result of the presence of some foreign spirit or of a wrong condition of heart or life is not correct. No Spirit-filled, humble saint will intentionally divert the energy of the Spirit from its proper and intended purpose, nor has any such person any foreign or evil spirit controlling them. These questionable manifestations take place under conditions of intense spiritual influence, and where there is little or no possibility of interference by other influences. No, the trouble is not another Spirit or wrong condition of heart or life. The heart that has been filled with the Spirit has first been cleansed by the blood, and the consecration reached ere the filling occurs is sufficient to warrant the contention that the person is not liable to either Satanic control, or intentional self-exaltation. The truth lies in the fact that through lack of understanding and discipline in these SPIRITUAL REALITIES, one has unwittingly diverted the energy of the Spirit. If such an one could carefully watch their condition and notice the result in themselves of yielding to untimely or improper outward manifestations, they would notice a depression of spirit and frequently a sense of something wrong or lack of satisfaction which would be contrary to what might be expected from being used as an instrument in the control of the Spirit. It is natural to suppose that a consciousness of blessing and extreme fervor will result from Divine control and manipulation. Where one has mistaken the Divine intention and has yielded to the contrary thing, there is often the feeling of shame and depression instead.

A careful watch upon ourselves becomes increasingly profitable. We must not allow ourselves to become afraid of manifestations, or to shrink from being an instrument in HIS hands to be used as He may please. Better make the mistake of moving too quickly at times than to refuse to move at all. Nothing is more displeasing to God than disobedience, when it is willful. On the other hand, to be at our best and to honor Him most, we must learn to avoid action of any kind independent of Him, or in which we ourselves have too great a part. We could help each other wonderfully had we sufficient confidence among us to warrant a brotherly care and oversight one of another.

I am firmly convinced that it is not



scolding or discrediting one of another that will help us to a better condition, but more simple and practical teaching. No one is to be blamed for doing their best up to the point where they see that it is not THE best. Then it is ours to study to show ourselves approved. We have a perfect right to watch ourselves and everything that develops in our life, with the thought in mind of being at our very best for God and our life and experience such as will help others.

In conclusion, let me emphasize this

## SISTER McPHERSON AT MOUNT AIRY M. E. CHURCH, PHILADELPHIA.

From "The Eastern Methodist."

By Rev. S. W. Gehrett.

The revival meetings conducted by Mrs. McPherson in the Mount Airy Church, J. W. Tindall, pastor, have been wonderfully blessed of God.

Mrs. McPherson's evening address held her audience spellbound. She grips her hearers from start to finish; preaches the Gospel, the real thing, no fads, no sensationalism. The fundamental doctrines of Methodism are emphasized. The Bible is held up as the Book of books. The Deity of Jesus Christ, His power to save, power of the blood to cleanse, the baptism of the Holy Ghost are all clearly presented; and conviction of sin, conversion of sinners and sanctification of believers naturally follows.

For eight days the Chrisaians have been moved as never before. The unconverted have come to the altar in great numbers; at times there were three rows of penitents, in front of the altar, within the altar, and also the front pews. With penitential tears streaming down their faces, they have called upon the Lord for pardon of sin and, blessed be God, they have not called in vain. Many persons have professed conversion; backsliders have been reclaimed, and many have received the baptism of the Holy Spirit. Roman Catholics, Jews and Italians have professed conversion. There was singing and praying and shouting as the power of God descended upon the people.

The "Tarry Until" meetings on Tuesday and Friday afternoons were of marked spiritual power. Ministers and others were prostrated as the unction fell mightily upon them. A man said: "I am a Christian (those who know him will vouch for that statement), I believe in this, I want it, but I don't approve of this method of getting it." He had no sooner uttered these words when he fell to the floor, under the power of the Spirit, and began to praise God.

There were marvelous manifestations of God's presence and power in the Saturday evening meetings for men only. There were about 125 present December 11th. It was a time of heart searching, spiritual refreshing and a number received baptism. December 18th more than 350 men, preachers and lawyers, professors and merchants, manufacturers, men in various walks of life, with one accord, were in one place, seeking the baptism of the Holy Spirit. Strong men wept and praised God as the Holy Ghost came upon them. Men were prostrated all over the room. It was a meeting long to be remembered. Mrs. McPherson said: "In all my experience I have never witnessed such a demonstration of the power of God." A very intelligent man said: "Dr. Gehrett, this is none other than the power of God, I am going to get down on my knees and pray."

Strong men said, "This is wonderful." "This is Pentecostal power," "This is what they had on the day of Pentecost," "This is the old-time religion."

thought: Only as we are so yielded to the Spirit that our human or natural facilities are brought under HIS dominion, to be wrought upon and used by HIM, can we expect the outward manifestations to be proper, timely, perfect. And then further: When we learn thus to lie in HIS hands, yielded, free from desire, free from restraint, free from self-consciousness, then HE can make our every look and movement speak of HIS power and GLORY.

—J. W. WELCH.

A man with his wife, daughter and her betrothed attended this service. The mother and daughter went into another room, where some of the wives were holding a meeting; the wife and daughter received the baptism. The husband went into the room, and he also was baptized. Soon after the young man entered the room and the baptism of power came upon him. What a splendid preparation for the young man and the bride-to-be, as they go to Africa as missionaries. At this meeting an assistant professor in the University of Pennsylvania received the baptism of the Holy Spirit.

One healing service was held for the sick, the lame and the deaf. Many said they were benefited; some declared they were definitely healed and went away walking without canes, braces and crutches, praising God as they went.

Many persons professed conversion before the healing service and at a late hour, after the service, fifteen more persons came to the altar seeking pardon of sin. A Roman Catholic and his wife were converted and expressed a desire to join Mount Airy Church. "But you live so far from here." "Yes, but we were converted here, and here is where we will join."

The first two persons, members of Mount Airy Church, to receive the baptism of the Holy Spirit are members of the "Tithers' Association," thus verifying the scripture:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Sunday, December 19th, the closing day, was one of wonderful manifestations of the presence and power of God. The sermons, morning and evening, were impressive, convincing, and were preached with power. Many were converted, many received the baptism of the Holy Spirit. At the evening service there were three rows of seekers, and as conversions took place others came forward to receive pardon of sin. Two policemen were among the first to come forward, praying for the forgiveness of their sins. They said: "We don't want to make a spectacle in our uniforms, but we do want the Lord." Many persons were turned away, unable to gain admittance. Standing room was at a premium. It was truly a great day and a great victory for the Lord.

Mrs. McPherson preaches the Gospel in the power and demonstration of the Spirit. She combines faith and love and she has a spiritual understanding of God's word. She captures her audience by her manner, and reflects the Spirit of Christ in all that she does; is very earnest, does not spare herself, is untiring in her efforts to save sinners; emphasizes the Methodist doctrines, quotes frequently from John Wesley, and as she is a Methodist, why not?"

## The Creator and the Creature.

To be securely poised in the highest flights of our immense capacities, without any sense of weariness, or any chance of a reaction! Who can think out for himself the realities of a life like this?

Yet what is all this compared with one short hour of the magnificence of celestial love? O! to turn our whole souls upon God, and to have them thus expanded and glorified; to have our affections multiplied and magnified a thousand fold; and then girded up and strengthened by immortality; to bear the beauty of God to be unveiled before us, and to be rapt by it into a sublime amazement which has no similitude on earth; to be carried away by the inebriating torrents of love, and yet be firm in the most steadfast adoration; to have passionate desire, yet without tumult or disturbance; to have the most bewildering intensity along with an unearthly calmness; to lose ourselves in God, and then find ourselves there more our own than ever; to love rapturously and to be loved again still more rapturously; and then for our love to grow more rapturous still, and again the return of our love outstripping what we gave, and then for as to love yet more and more rapturously, and again, and again, to have it returned, and still the great waters of God's love to flow over us, and overwhelm us, until the vehemence of our impassioned peace, and the daring vigor of our yearning adoration reach beyond the sight of our most venturesome imagining.—What is all this but to live a life of the most intelligent, entrancing ecstasy, and yet not be shriveled by the fiery heat? There have been times on earth when we have caught our hearts loving God, and there was a flash of light, and then a tear, and after that we lay down to rest. O, happy that we were. Worlds could not purchase from us the memory of those moments. And yet when we think of heaven, we may own that we know not yet what manner of thing it is to love the Lord our God.—Faber.

### DUNSMUIR, CAL.

The dear Lord has been adding to our number many precious souls, until we have gathered together a fine little Assembly, for which we praise Him.

We dedicated our new church to the Lord, who richly blessed us on that occasion, Pastor R. J. Craig, our District Chairman, officiating, assisted by District Evangelist R. H. Davis; after which Bro. Davis conducted a two weeks' revival campaign and God wonderfully blessed his ministry among us. We are expecting Evangelist C. J. Rheferd of Chicago, to open special meetings about January 1st.

We have the only Assembly north of Chico, Cal., to the Oregon line.

We came here over two years ago at the call of the Lord, and struck the town with a sick wife, a ten dollar bill and the flu on every side; but, notwithstanding the tests and trials and persecutions, the Lord gave us precious souls, a new church building, and a fine four-roomed parsonage. The prospects never were better for a real red hot revival than now. Praise Him.—M. T. Draper and wife.

# QUESTIONS AND ANSWERS

CONDUCTED BY E. N. BELL

944. Is it right for men to make a likeness of the Lord of glory? We find the picture of our Saviour, whom we know not after the flesh, on calendars, the same as the world puts horses and dogs on theirs.

The scriptures clearly prohibit man from making an image to represent the Infinite God, and worshipping it. I do not think there is any attempt in the pictures of Christ to picture Him as the Lord of Glory, or in other words, to represent the Deity side of Christ. They are only intended as ideal pictures of the man, Christ Jesus.

945. What kingdom did Jesus mean in Matt. 8:12 in speaking of the children being cast into outer darkness?

The previous verse calls it the kingdom of heaven. The Jews were the chosen people, and the natural inheritors of the kingdom of the Messiah; but Jesus here shows them that while many Gentiles shall be saved and brought into the kingdom and sit down with Abraham, Isaac and Jacob in that kingdom, that many of the Jews, by rejecting Jesus Christ, would miss that kingdom and be cast out into outer darkness.

946. Can a sinner that never has been born of God blaspheme against the Holy Ghost?

Jesus told the Pharisees that they were of their father, the devil. It is not likely that they had ever been born of God. Yet they are the very ones that Jesus warned against blaspheming the Holy Ghost. It would therefore seem possible that a sinner could blaspheme the Holy Ghost. But what is it to blaspheme the Holy Ghost? It is wilfully and knowingly to attribute a work which the speaker knows to be a supernatural work of God to the power of the devil.

947. Was any one saved by water baptism in the apostles' day? Can a preacher to-day be filled with the Holy Ghost, and say that water baptism is not for the remission of sins?

No, no one in the days of the apostles was ever made a child of God by water baptism. Yes, one can be filled with the Holy Ghost, and yet say things both scriptural and unscriptural. Most people, even after they are filled with the Holy Spirit, are not at times so completely controlled by the Spirit as to keep them from making mistakes in teaching. In one sense baptism is not for remission of sins, and in another sense it is unto "the remission of sins." Or, "in reference to the remission of sins," as the passage may be rendered. Water baptism does not change the heart, does not make one a new creature in Christ, nor does it cleanse the heart; but it is a symbolic

washing away of sins, or a purifying of the body.

948. If when speaking in tongues I say, Go to such a place, is such direction of the Lord?

I think I have seen such directions that were really of the Lord, and I am quite as sure that I have seen others that were not of the Lord. Which is of the Lord, and which is not, may be determined by other connecting circumstances and corroborations from the Lord. Something will depend on whether the speaker in tongues or the interpreter in tongues has already proven themselves to be actually controlled by the Holy Ghost in such utterances or interpretations. If they have, the presumption is in favor of its being from the Lord. If they have not, there is no assurance that it is of the Lord, and it should be tested out first before obeying it. Then such messages are more likely to be of the Lord if they come from the proper person, who is not given to extremes, and without being sought for. When a body of people get together and concentrate on a certain thing, and expect to hear from the Lord only in a certain way, their own minds may have something to do with the answer which they give. All such messages should be held before the Lord until God gives us an internal conviction, which we believe of the Holy Ghost, that God has really spoken to us, such conviction that we would obey if we had no external message. In such case, if the internal conviction leads us in a scriptural way, and to do scriptural things, and is strongly corroborated by the providences of God and the conviction of other Holy Ghost filled people, who love us and wish us to obey God, then there is a very strong presumption that the matter is of the Lord. On the other hand, if an external message comes through some person in this way, and all these corroborations and all of this internal conviction is absent, after we have honestly and quietly waited before the Lord, then the matter is very likely not of the Lord, and I would not follow any such message without such conviction.

949. What is the Mystery that Paul speaks of in Rom. 16:25?

This is the mystery of the gospel and of the Church. That men were to be justified by faith in Jesus Christ was not originally understood; and that God would break down the middle wall of partition between Jew and Gentile and incorporate them both into the one body, the Church, was a mystery hid until revealed through the Spirit in the New Testament days.

## A CALL FOR MORE PRAYER.

Every epoch of special blessing or prosperity in all history of the church has been preceded by a spirit of earnest prayer.

Prayer is the key note to success in any phase of gospel work. Nothing that pertains to the interests of Jesus and His work among men could be effective without it.

Without the "prayer of faith" to reach Heaven's supply of grace and power, no system of teaching or service could be of any avail in carrying out the purpose of Jesus on earth. As we are rallying the forces of King Immanuel, in these days of "preparation," there is special need that we emphasize the importance of prayer. Good preaching, singing and pleasing programs for public services so far fill the eye and take our attention that there seems at times to be a neglect of that spirit of deep devotion and determined prayer that should back all of our efforts everywhere, making our service so effective and powerful, that the presence and operations of God's Spirit among us will move as a mighty flood from above.

As badly as we need workers today to go forth "rightly dividing the Word," we need pray-ers more, that the presence of God may attend the Word already given out.

The true burden of preaching and teaching will be attended by an equal burden of prayer. If God moves you to preach or teach He will move you to pray. The depth of earnestness in preaching is measured by our prayers. A man of little prayer will, of course, be a light, "chaffy," ineffective preacher. A man who is preaching from a love of praise of men or from any motive but the true one, will find it hard and burdensome to pray and hold on to God for the full power of Pentecost upon his ministry.

1. We need to ask God today that He will put a special spirit of intercession on the whole body of believers, as becometh the time in which we live. If we believed that Jesus were about ready to catch away His bride and pour His wrath upon the nations, would we not have more of an interest in calling upon God mightily to save all who would be saved, and to prepare His own for translation? We cannot be classed as anything but "foolish virgins," no matter what we profess, if we are in fact asleep and not giving the attention to the things of Jesus that He demands of His own.

2. We should pray for more efficient workers to go forth to the ends of the earth with the great gospel message. Surely the time is ripe for evangelization as never before, and if God has put an open door before us, we will be held responsible if we do not enter it. God will be pleased if we pray in accordance to the command of His Son, who said, "Pray ye the Lord of the harvest that He will send forth laborers into His harvest," for "The harvest truly is plentiful, but the laborers are few.—Sel.

## Tithes in the New Testament

The word tithes means a tenth, and there are many people who say they are paying tithes when they never come anywhere near the tenth of their income.

The place for tithes to be deposited is in the "store house." Mal. 3:10. But some say, Why go to the Old Testament for your proof text? We are under grace and not under law. All right, turn to the seventh chapter of Hebrews; here we find the apostle describing the two covenants, law and grace; and two priesthoods, Levitical and Everlasting, the Aaronic and that of Melchisedec. And he shows us that tithes were under both orders, the order of Aaron and the order of Melchisedec. The Aaronic order has ceased but the Melchisedec order has never ceased and never will. Therefore tithes are perpetuated under that everlasting priesthood.

Moreover we find that the law paid tithes to grace. Levi (law) paid tithes in Abraham (gospel) to Melchisedec (grace) verse 9:10. Abraham stands for the "covenant of promise" which is the gospel and was given 430 years before the law, (Gal.3:17), and under this covenant of the gospel, this everlasting covenant, we find the doctrine of tithes. And it is only since Jesus came that this covenant oath has begun to be fulfilled; and it will never be completely and finally fulfilled until all the families of the earth are blessed in Abraham and his Seed, which is Christ. (Gal. 3:8-9.)

So we see Abraham, of the covenant of promise which the law cannot disannul or make void, paying tithes. If then tithes were paid under the Abrahamic covenant, why say that it is disannulled? And Levi was "yet in the loins of his father," and the action of Abraham was counted as the action of Levi who was the father of the Levitical priesthood. So here we see tithes paying was instituted under the gospel of grace and paid to a priesthood of grace, Melchisedec, and that the law was compelled to pay tithes to grace. Is this not clear? Why then say that tithes paying puts us under law? It puts law under us,—the moon is under our feet, (Rev. 12:1.)

Under what covenant are we now living? The Abrahamic covenant; for the fulfillment of that covenant is salvation from sin, baptism in the spirit and the millennial glory of the Lord; for only in this way can "all families" or nations of the earth be blessed. Here then is where tithes are first found; and as this covenant is in force today, so also is tithes paying.

Under what priesthood are we now living? The Melchisedec priesthood. When did it begin? It had no beginning. When did it end? It had no end. Did Melchisedec receive tithes? He did. We will not attempt to say who Melchisedec was, but we say that his priesthood has never changed. Therefore as he received tithes, so we say tithes are still received through that priesthood.

"But there He, RECEIVETH them of whom it is witnessed that He LIVETH." (Heb. 7:8.) You will notice the use of the words "receiveth" and "liveth" in the present tense although centuries have passed away. This proves that tithes paying is not in the past tense as though it passed away with those men who died, but the use of the present tense shows it is still in order.

Brother, it is Jesus our high priest who "receiveth" the tithes; for He is the living one with an unchanged priesthood. Now we see Paul's argument, two priesthoods,—Levitical and Melchisedec,—and tithes un-

der both. One has passed away and one will never pass away. One received tithes and is dead, the other receiveth tithes and "liveth." Also that tithes began under the Abrahamic covenant of the gospel of faith, and was paid first to an unchanged priesthood which the law could not disannul. Moreover, the law was so much inferior to grace that it was compelled to pay tithes (in Abraham) to grace. Hallelujah.

Brethren, what a privilege to take a dime out of every dollar and pay it to God. Why, if there was no New Testament Scripture on the subject at all I would pay tithes; for it does my soul good to help the cause of God along, and see the smile on the face of that dear old soldier of the cross who is laboring for Jesus so faithfully.—Wm. Burton McCafferty in the "Pentecostal Messenger."

## THE BAPTISM OF THE HOLY GHOST.

This glorious experience, now enjoyed by so many of God's children, is pre-eminently scriptural. It is typified very accurately in 2nd Chronicles the 5th chapter from the 11th to the 14th verses, where 120 sanctified priests (the same number that were present in the Upper Room on the Day of Pentecost) dressed in white linen, raised their voices with one accord, and the cloud of God's glory filled the place until the priests were not able to minister—a perfect type of Pentecost. It is clearly prophesied in Joel, 2nd chapter, 23rd to 29th verses. It was clearly preached by John the Baptist (Matt. 3:11) and repeated promised by Jesus Christ. (St. John 7:37-39; 14:16-18). Yea, the Disciples were commanded not to leave Jerusalem until they should receive Him. The promise was fulfilled to the Jews in Acts 2, and to the Gentiles Acts 10:45, 46; also Acts 19:6. It was experienced by the different churches, (Eph. 1:13, 14; 4:30; 1 Cor. 1:17; 3:16, 17; 12:13), and referred to over and over in the epistles, and was to continue till the end of time, as stated in Acts 2:39. Thus we have it typified in the law, prophesied in the prophecies, promised in the Gospels, fulfilled in the Acts of the Apostles, recorded in the epistles, experienced by the churches, and promised to "all that are afar off, even as many as the Lord our God shall call."

This mighty Baptism was originally accompanied by the speaking in other tongues as the Spirit gave utterance. God has only one Baptism for His people. It is the same Baptism that MORE THAN A HUNDRED THOUSAND PEOPLE HAVE RECEIVED IN THE LAST FEW YEARS, accompanied with the same evidence. Who art thou that thou shouldst withstand God? We believe the speaking in tongues to be the Bible evidence of the Baptism of the Holy Ghost. No one can truthfully say they have received the Baptism according to God's Word without speaking in tongues.—R. E. McAlister.

## PLEASE WRITE BEFORE COMING.

All missionaries and evangelists who contemplate coming to Tulsa, Okla., to the "Assembly of God" church, will please write the pastor or some of the elders to ascertain if the way is open for them to hold services.—E. F. Cunningham, Pastor, R. R. 6, Box 280, Tulsa, Okla.



MID-WEST BIBLE SCHOOL.

S. A. Jamieson, Principal,  
Auburn, Nebraska.

This school is under the supervision of the General Council of the Assemblies of God.

All moneys subscribed, or offerings for the School, should be sent to the Treasurer, Geo. W. Hawley, Auburn, Nebraska.

## CHRISTIANS AWAKE!

(Continued from Page Three.)

"Whosoever saveth his life shall lose it". And in Revelation 14:9 we read, "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. That many will prove loyal to God under this ordeal, and be saved so, as by fire, seems also evident, for John, after viewing the sealing of the elect, which was definite and numerable, saw a great multitude, which no man could number, of all nations and kindreds and people and tongues. And, being asked who they were and unable to answer, was told by one of the elders that stood by, "These are they which came out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb". These stood before the throne of God and the Lamb, clothed in white, with palms in their hands. We also learn from verse 15, that they serve God day and night in His temple, and that He that sitteth upon the throne shall dwell among them.

All of this is indeed glorious, but far more glorious is the "Prize of the high calling in Christ Jesus", the "Grant to sit with Him in His throne", ruling the nations with a rod of iron, and being pillars in the temple of God, which is reserved for the "overcomers", those "Priests and kings unto God", whose service was voluntary and eager, and needed not the coercion of the eleventh hour to ripen it to fruition.

## PIANO NEEDED.

The Mid-West Bible School, at Auburn, Neb., is very much in need of a good piano, as there is a large number of students desiring to take piano lessons. Anyone wishing to help the school, please correspond with Prin. S. A. Jamieson, 1301 19th St., Auburn, Neb.



All offerings for Foreign Missions and for the expense of conducting the Missionary Department, should be sent by Check, Draft, Express or Postal Money Order, made payable to J. Roswell Flower, Treasurer, 336 West Pacific Street, Springfield, Mo., U. S. A.

### SPECIAL NOTICE.

The sad news has just reached us of the death of our dear sister, Huldah Needham, who, with her husband, Harold K. Needham, was making a trip over the mission fields as authorized representatives of the General Council of the Assemblies of God, and the much loved and fully trusted friend of the missionaries.

The news came by cable which very briefly stated the fact that Sister Needham died of Pneumonia at Benares, India. The message was dated Jan. 24th, and reached us here as we were preparing to close the forms of the Evangel for this issue.

The news of our sister's going to be with the Lord has given us all a severe shock, and has grieved us most sorely. Our cry to God is to help her husband and her parents and other relatives, to bear up under the bereavement and to look to HIM for consolation and comfort.

A letter from her father, Dr. G. N. Eldridge, received only a few days ago, informed us of an imperative need that the Needhams should come home at once. The nature of the need was not given, but we were asked to place before the people the matter of helping to finance their return. The appeal was written and in the hands of the printer for this issue of the paper. Dear Bro. Needham will most surely need financial help now and it is strongly urged that there be a quick and liberal response in the way of contributions to his expenses. Send the money to the Missionary Department of the Council, designated for that purpose.

If more than enough is sent in, it will be added to the general missionary funds and will go to the missionaries on the field.

J. W. WELCH, Sec'y.

We have just received a letter from Bro. W. C. Hoover, who, with his wife, spent 31 years as a missionary to Chill, South America, 20 years in connection with the M. E. church, and 11 years in independent Pentecostal work. Bro. Hoover reports the death of his wife on Jan. 7th in the City of Chicago, Ill., and advises that he expects to return to Valparaiso, Chill, late in the year. Pray for him.

Bro. and Sister Alex, Lindsay have arrived in Dhond, Poona Dist., India, and expect to stay with Bro. Albert Norton, who has been quite feeble for some time. "The happiest incident of our trip into England and Scotland was that my sister and one of her friends received a glorious baptism in the Holy Ghost. They had never been to a Pentecostal meeting before, but came with us and continued waiting on God until the power fell."

### TRIP TO THE VILLAGES OF EGYPT.

C. W. Doney.

We have just returned from a most blessed and profitable trip to some of the six thousand villages of Egypt, where a number of our Mission Stations are located.

First, we met in Convention at Maghagha with Bro. and Sister Post, several of our native workers and many of the brethren. The Convention continued for three days, and was a means of much blessing to all who attended.

At the close of the Convention we held a conference with the workers and delegates from the different Missions and elected a representative for the Protestant Church Court, with which we are being identified and incorporated. This gives Government recognition and protection. More unity was manifested in this conference than any we have attended in Egypt, and God clearly led in the choice of our representative who had to be an Egyptian. He is one of our native pastors.

Then Bro. and Sister Post, Mrs. Doney and I went on to the villages, where great crowds of men, women and children not only filled our Missions, but followed us from morning till night.

In one meeting a message in tongues was given, with the interpretation. The brother who gave the message did not understand English at all, but he finished his message by saying, "JESUS IS COMING." I inquired of him, and also of others, and all said he did not know our language, but often spoke it in messages in the Spirit.

At one village the Mayor entertained us royally. We also had the Sunday services in his home. A good portion of the village folk attended. We stood on his front porch and preached. There were people in the rooms behind, at our side, on the great porch, and all around the yard. Oh, they looked so hungry for "The Bread of Life!"

The Mayor spoke and said, "We want a Sunday School in our village, and a day school for our boys and girls, and we are ready to provide a school and pay the teacher if you will only send one; and we want you to send some one to take charge of the Sunday School."

He came with us to the Canal, with the principal men of the village, where he provided us a carriage at his own expense to take us to the train some miles away. We made some of the trips between villages on donkey back.

What Egypt needs now is more missionaries, and native workers, and a Bible Training School. Our hearts and hands are more than full. I feel twenty-five missionaries should come, if God will send them. We also need fifty more native workers, but we find difficulty in supporting the ones we have. Oh, for a self-supporting native ministry.

Beloved pray for us, the whole field is white and ripe unto the harvest. "Jesus is coming soon."

Apostolic Assembly,  
Shubra, Cairo, Egypt.

We are just in receipt of the sad news of the death of the beloved wife of Bro. R. E. McAlister, of Ottawa, Canada, leaving a daughter and a son. Pray much for Bro. McAlister in this time of his bereavement.

### REPORT OF THE INDIA CONFERENCE, ASSEMBLIES OF GOD.

Convened in Saharanpur, Nov. 3-14, 1920.

This office is just in receipt of the Minutes of the annual meeting of the Indian missionaries for counsel and fellowship which was held in the Assemblies of God Mission House, Saharanpur. It is indeed gratifying to note the spirit of love and unity which prevailed. Further report will be published in our next issue.

### USKA BAZAR, INDIA.

"A few days ago we were in a Mohomedan village where the people listened very attentively to the Gospel story. Sitting on a bed in the open was a middle-aged Mohomedan who asked many questions about us, and the story of Jesus. When we were about to leave he came to us and said, 'Why do you not come to my village, and tell this to the people there; they have never heard?'"

"Then again yesterday we were in a near-by village talking with some women. One of our Bible women was telling them that no works of their could save them, only by believing in Jesus, the Son of God, could they obtain salvation. An old woman in the crowd, who had listened most attentively, interrupted the speaker, and holding out her hands, with tears in her eyes, said, 'I never heard that before, I never heard that Name before, no one ever told me.'"—Ethel M. King.

### BETTIAH, INDIA.

"You will be glad to know the Lord is beginning to give us the first drops of the showers for which we have prayed—the fruit for which we have longed. This week we are having to put up three temporary houses on the new land as the real buildings are slow in coming, and there are now ten begging us to take them out from the Roman Catholic settlement in which they live, and give them some where, any place, they say, so they can be Christians! They are giving up much, are quite willing to move into straw and mud houses, which are the best we can offer them; glad to take any work we can give them, and eager to publicly follow the Lord in baptism. Praise His name! There has never been a time when so many outside inquirers have come to the preaching services at the Mission. Our hearts are rejoicing, and we are asking Him daily that we shall not in any way fail Him. Will be glad for your prayers."—M. Marguerite Flint.

### FYZABAD, INDIA.

"For some time thieves have been breaking into houses all around us. Last Saturday about midnight we were awakened and heard a man calling to our watchman from the road to leave our house and come out to him to show him where certain people lived. Our watchman understood the trick; he knew there were other men there who wanted to get him away so they could break into our house and rob us. The man came into the veranda where our watchman was to talk with him; I then ordered him to go away quickly and he left. The next morning the Lord gave my wife Psa. 91 as our protection, so we have no fear to go to sleep, knowing we are under the shadow of the Almighty. There are times when we have a chance to prove the faithfulness of our God."—B. and E. A. Dean, Fyzabad.

### NOTICE TO CANADIAN FRIENDS.

Canadian friends who have been reluctant to send offerings across the line on account of adverse exchange conditions, can send their offerings to Brother R. E. McAlister, Treasurer of the District Council of Canada, 411 Bank St., Ottawa, Ontario, Canada. Brother McAlister is working in co-operation with the Missionary Department and will be glad to send all Canadian offerings to the foreign field on the same basis as the Missionary Treasurer of the General Council.

**THE BEST FOR JESUS ON THE MISSIONARY FIELD.**

A. W. Orwig, Los Angeles.

Why should He not have the best? Did not God, the Father, give His very best for our salvation? Yes, the brightest jewel of heaven was sacrificed for sinful men. And why should we hesitate a moment to give the best of our loved ones when divinely called to any service?

Years ago Hindu mothers sometimes threw an infant babe into the river Ganges as a gift to the gods or to appease their wrath. One mother thus cast to destruction a fine little boy, but kept back a weak and puny girl. An English officer said to her, "If you must give one, surely you should have given the inferior one, the weakling girl." Rather indignantly the woman answered, "Do you think I would give my god anything but the best?" How such a great sacrifice should put to shame many professed Christians who dole out the most insignificant offering to the cause of God! Some who lustily sing, "All for Jesus," insult Him by giving nothing or only the most trifling gift.

Upon asking an old friend and brother in the Lord how he felt on giving his daughter, mentally and spiritually beyond the average, for the foreign missionary field, he replied that he and his wife would very greatly enjoy having her with them, but were willing to give her up because it was for so glorious a work. They had made foreign missions a study in their home until all the members of the family were deeply interested in the same, and then God called one of the choicest ones to enter upon a work so very dear to her heart.

If we are not willing to give our best to God, in whatever that may consist, how can we expect Him to give us His best? From many considerations, the foreign missionary field needs the best in mental and spiritual equipment. Not only a family, but also a church should be willing to part with its best members for so grand a cause, especially when such persons have special qualifications for any particular sphere of labor, and when the call of God is truly upon them. A certain church committee, seeking candidates for the foreign missionary work, declare that they desired the best possible material. Some members of that church replied that the bright and godly young men and women could not be possibly spared. The committee's answer was that those who could not be spared were the very ones they must have, adding, "God's work demands the best." How easily God could have raised up others to take their places in the home church. Oh, how selfishness and unbelief often spiritually enfeeble the individual and the church!

It is indeed cheering to know that many truly consecrated young persons are responding to the voice from on high to engage in foreign missionary work, knowing that various privations may be their lot. They need to be willing to suffer "bonds and afflictions," like the undaunted Apostle Paul, and for Jesus' sake not to "count life dear" unto themselves.

While none should have the vain feeling of being among "the best," all should possess the spirit which humbly but ardently cries, "anything and anywhere for Jesus."

**TRANSVAAL, SOUTH AFRICA.**

"The dear readers of the Evangel will remember that I have asked prayer, and now I want you all to thank and praise the Lord with me. He blessed us with a sweet little baby boy on the 19th of October. Although he was very ill, God has restored him, and we ask the prayers of God's faithful children for his complete healing. Don't forget us here in Africa, away from our dear ones, but pray that Father will do a mighty work through us in saving many souls for His kingdom, and that He will soon provide for a conveyance, as it is very hard for my husband to walk these long distances on foot. May God send out more laborers is our prayer."—Sis. D. H. Booyesen.

**MINCHOW, KANSU, CHINA.**

"During September we held a most glorious convention at Le Chuan. Nine saved, eight baptized in the Holy Ghost, fifteen immersed in water, was the total for three days! Souls, who the first day refused to have anything to do with Jesus, were brought to their knees and baptized in the Holy Ghost before the end of the third day. Hallelujah!!! The cold denominational churches here marvel at the zeal of our Tsa Pu-ie converts, because they walk over six miles to our Sunday services and six miles back in one day to worship the true God. Only a Spirit-filled Christian will do that week after week. Praise God for Pentecost!!! At our altar services we often have over sixty dear saints seeking God, not counting our thirty odd boys. We think forty or more a small congregation, but the churches here think ten a very good crowd. The people come where the fire falls.

"We have just closed our fall convention; wish I could tell you all that happened, but as Pastor W. W. Simpson says, 'It was simply indescribable.' Time and again as the Spirit came upon the seekers the message came, 'Jesus is coming soon.' Messages also exhorting us to preach the true Gospel at new stations, prepare the bride and thrust forth native workers for harvest. During this convention definitely led us to set aside five women for His service. We began to keep count of those baptized into the Kingdom, they ran into the dozens, but how many dozens I could not state. Souls were to be seen slain under the mighty power of God everywhere one looked. One could close his eyes most any time, and upon opening them see twenty or more under the power. As far as I know all nine gifts of the Spirit were in real operation at some time during this feast.

"Sinners came to the altar and wept their way to God, backsliders were most wonderfully restored; folks who had sought the Spirit for years were satisfied almost immediately when they reached the altar; the sick were gloriously healed; the Body of Christ edified, and best of all, Jesus was glorified. Hallelujah! We had the joy of immersing over fifty dear saints in the river, almost all of whom had received the Spirit.

"God used all classes of Christians in this convention to do His work and to get messages to His people as well as outsiders. Old and young; rich or poor; male or female; preacher or layman; foreigner or native—all were one in the sight of God and He used all of them to His glory. Praise His name forever!"—Pastor J. H. Chenoweth.

**LI KIANG FU, S. W. CHINA.**

Sister Ada R. Buckwalter writes of a three months' trip from which they have just returned. "We went to a place called Lan Ping and stayed there two weeks. No herald of the cross had ever been there, not even a book-seller. We had crowds at the meetings and plenty of visitors.

"At La Chi Ing we were a great curiosity, as they had never seen white women before. We were tired, foot-sore and hungry, but as is the Chinese custom, they came at once in crowds to see us; we had scarcely time to eat. We had lovely meetings while there, and a number confessed Christ. One family brought their ancestral tablet and all their false things for us to burn and they are so happy. It did us good to hear them pray. From this time on we will not worship idols, oh, Jesus, forgive our sins, and wash our hearts spotlessly clean.' It has been such a refreshing to my soul, after a year of dry studying, to be able to speak to the people."

"Bro. Hansen has been very low; is still in bed, but the Mighty Healer has been with us, and he is on the recovery list. David Feng was married Dec. 6th; his wife is a beautiful Christian girl, filled with the Spirit. She will be a good worker with David."—Mrs. H. E. Hansen, Peking.

**BETHEL HOME, NINGPO, CHINA.**

"I am just recovering from an attack of fever. Was so weak Sunday at the beginning of the mission service I could scarcely pump the organ, but just drawing from Him, the source of Life, I was strengthened to go through the service. After standing amid the throngs passing our house, returning from a theatrical performance in a heathen temple, preaching and passing out tracts for more than an hour, I returned stronger than I began, and my whole being was aglow with His life. Truly our meat is to do His will."—Nettie D. Nichols, Bethel Home, Ningpo.

(Note:—Sister Nichols tells of two new babies just added to their home, one a baby of fifteen months—mother dead—starved, kicked, and finally bound up in a mat and thrown out by the father on the mountain side to die; kept alive by prayer of a Christian neighbor, rescued and brought in to be trained for God. We would be so glad to publish all these interesting letters, if space permitted.)

**FAT SHAN, CHINA.**

"We are having the greatest time in prayer I think I have ever known. The power and glory come down upon us till it seems too much for earthly beings to live in. Such intercession He gives for lost souls for this wicked city of nearly a million souls, for an outpouring of His Spirit on all China and the world, and for the calling and equipping of more workers! Last night, oh, I'll not try to describe it, but God spoke to our souls, spoke in thunder tones that JESUS IS COMING SOON! We felt as if He was right present, tongue cannot describe it; such melting love! He showed us He would give us many souls, Hallelujah! and many other precious things. Day by day He is giving us such a Spirit of prayer as this till we are lifted up, and feel as if we could run through a troop and leap over a wall."—Mattie Ledbetter.

**JAPAN.**

"It is now over a year since we arrived in this dark land to live among a people without hope and without God. With one year's experience we can truly say that we are not sorry that we left home, friends and loved ones in exchange for a land whose people and customs we did not know. God has been a real God to us, and has never failed us, but has given us, as He promised, an hundred fold with persecutions. We realize as never before that every missionary must have an Intercessor."—J. W. and Mrs. Juergensen, Tokyo.

**LIBERIA, AFRICA.**

Mrs. Wm. H. Johnson sends some very interesting pictures of the new saw mill at work on logs as big around as two or three men; on one of these logs we counted seventeen men drawing it into the mission yard, and there were any number of these logs strewn about. Sister Johnson quotes from a letter from Sister Ethel Bingeman, telling of her trip from the coast into the interior. "We started in a canoe Wednesday about 2 A. M. The moon was not shining, but it was light a bit. The first thing we shot into the bank, and then got caught on a sand bar. Our canoe sprung an awful leak and the water just shot in. They carried us out of the canoe and we walked back to Mooney's landing. We started out again at 3:39 A. M. on foot this time. After the first half mile I began to feel just fine, and walked along as if my feet were hind's feet. Oh, the Lord did so wonderfully undertake for us that day. We got in about 6 P. M. Miss Sanstrom, who joined me at Monrovia, stood the trip fine. She is small and the carriers gladly carried her all the way. As we neared the mission the children came running up, threw their arms around our necks and gave us such a welcome. We have been very fortunate since here in having fresh meat. We had two deer and a hippopotamus within a week. I feel the need of prayer so much these days."

Mrs. F. L. Hogan and daughter Eunice sailed Jan. 8th for Peru.



#### 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.

#### DENSMORE, KAN.

We are in revival here in a school house. God is with us; seven at altar last night seeking God. Pray for us.—Amos R. Farley and wife.

#### QUANAH, TEXAS.

A number have been saved and filled with the Spirit and sick bodies healed. Many more are seeking the Lord. We ask the saints to pray for this place. Any of the saints passing through are invited to stop.—Pastor W. R. Farris.

#### FAGAN, KY.

We have just closed our holiday meeting, it being the most marked and blessed of the Lord we ever had. Backsliders were reclaimed and the church wonderfully strengthened, so we can say with one acclaim, "Come Lord Jesus, even so come now. Amen!"—W. T. Robbins, Pastor.

#### SOUR LAKE, TEXAS.

We are having glorious times; God is blessing in this part of the vineyard. Bro. A. D. Lindsey, from Oklahoma, has been with us ten days and five wept their way to victory. We feel much encouraged; during the past 2½ months not a week has passed but some souls have gotten through to God. Our assembly is much larger, our Sunday School progressing. We feel grateful in our hearts to our King for His goodness to us. Brethren pray for us.—J. W. May, Pastor.

#### KAUFMAN COUNTY, TEXAS.

We have just closed a good meeting about fifteen miles from Kaufman. One night we asked a brother to dismiss the meeting. (This brother received the Baptism in this same meeting.) Instead of dismissing us in English, God caused him to shake under His mighty power, and spoke through him in tongues. Conviction came down upon sinners, and five more came to the altar with tears streaming down their faces, crying to God to have mercy and save them. God did answer, and the meeting started all over again. In all eighteen were saved and nine received the Baptism. One woman received the Baptism in the Holy Ghost while making bread; one woman was marvelously healed.—J. W. Ferrell, wife and workers.

#### 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.

#### BLOOMINGTON, IND.

Wife and I just closed the meeting with Bro. Jos. M. Campbell, at Howe Street church. There were 55 conversions, besides a number of reclamations and reconsecrations. Thirty prayed for at healing service and about 12 instantly healed to the glory of God. Several seeking the baptism and more power for service. One night, when the conviction was high, a man more than fifty years of age jumped to his feet and began to clap his hands and then, with tears streaming down both cheeks, he made his way down the aisle. Before he got to the front he fell on his knees as Saviour. Pray for us.—Evang. A. C. [Name] 16 Bellevue Ave.

#### SA.

God lives. [Name] works. [Name] working at the Glad Tidings Assembly and Bible Training School. At the Monday night meeting conducted exclusively by the students several were saved, and one received the Baptism. During the past few nights some fifteen have been out for salvation, while three have come through to the Baptism. A steady flow of the Spirit prevails. Magnificent audiences greet us every night. Several hundred remained in the watch-night service to see the old year out and greet the new year upon bended knees, in renewed consecration. The power of God is present to heal. A happy body of students are working industriously in the Bible School. Two meetings a week are conducted by them in the Auditorium. Excellent courses, practical nightly street meetings, alternating prayer and platform ministry bespeak splendidly equipped pastors, evangelists and missionary graduates from this School.

A revival campaign is now on at our new Glad Tidings Hall, 372 - 10th St., Oakland, with Evang. Wm. F. Kirkpatrick. God is working.—Pastor Robt. J. Craig.

#### MEETING OF THE NEW ENGLAND COUNCIL.

The second meeting of the New England District Council of the Assemblies of God was held Jan. 14-15-16 at the new chapel of Bethany Mission, Hartford, Conn., N. G. Nielson, Pastor. The Council met in accordance with a previous arrangement made at Springfield, Mass., Aug. 28th, 1920, at which time it was formed in pursuance of a call issued by Chairman John Cox.

In his opening address Bro. Cox dwelt at some length on the necessity of a closer co-operation among the local assemblies in stimulating missionary effort and in safeguarding the work against the encroachment of erroneous teachers.

The entire conference was characterized by a blessed spirit of unity, especially in the evening meetings, which were largely attended by young baptized people. The Hartford work is beginning to reach the churches, one Methodist minister being already an earnest seeker, and strongly recommending Pentecost to his people. Applications for ordination were considered and passed upon according to the requirements of the executive body at Springfield, Mo.

Two applicants were ordained during the conference, one as a missionary to India, and the other as pastor's assistant. The offices of Chairman and Secretary-Treasurer were filled for the year 1921.

John Cox, Chairman, Springfield, Mass.  
R. H. Norton, Sec., 669 Tremont St., Boston.

#### A RIPE FIELD.

Late in November I went to visit some new assemblies in Reynolds Co., Mo., opened up by some of our young ministers, and I found they had done some real work for God.

I found that Bro. W. G. Workman had just started a meeting in a Union Church, the first Pentecostal meeting in town. From there to Bee Fork Assembly; we came to a little shack where we were told the preacher lived, and just then we saw Bro. Biffle's head protrude through an opening in the wall. I went in and took a survey of the home; I had heard of missionary homes in foreign lands, but this was my first one to visit.

Bro. and Sis. Biffle told me they had shown the picture of this place to some of their acquaintances, and told them it was a missionary home, and they expressed their sympathy for their dear ones that had to live in such a place in order to get the Gospel to the heathen. They then told them it was in their home land, that they were the missionaries and that it was because they loved the homeland heathen that they were making this sacrifice. But we must tell the rest of the story; we found a church full of people, hungry for the truth. God blessed, we set the assembly in order with about thirty-five members. They are building a parsonage for their pastor's family, to take the place of the shack they now occupy.

Thence, accompanied by Bro. and Sis. Biffle, we set sail in lumber wagon for Oates, Mo., some fifteen miles away. There being no roads, traveling was very unpleasant, but God kept us sweet in our souls, while being bruised in body. Here is another little band with hungry hearts.

On Monday on to Boss, Mo.—sixteen miles—in a hack; it was raining and very cold, no cover on the hack, but we kept our spirits up and enjoyed it fine. At Crossville, where next we stopped, we had four services and saw four receive the Baptism according to the pattern. All three of these assemblies were set in order.

Tuesday we came back to Bunker, our starting point, the meeting there having gained considerable interest, some ten or twelve having received the Holy Spirit and a goodly number saved. This winds up our tour of the ripest field of labor for the Lord that I know of in the district. They need more laborers in this field. Please pray for the dear ones here.—Chairman John T. Wilson, office 830 West Lynn St., Springfield, Mo.

#### OAK GROVE ASSEMBLY, LOGANSPORT, LOUISIANA.

After the District Council was over Bro. R. W. May, my wife and myself, continued the meeting for two weeks, during which time Bro. W. T. Baldrich, of Houston, Tex., came and joined us in the effort.

Truly we have been brought face to face with Psa. 86:5, "For thou, Lord, art good, and ready to forgive, and plenteous in mercy unto all them that call upon Thee." The Lord met with us in power and great glory to save and heal and baptize in the Holy Ghost.—Evang. F. E. Webb and wife.

#### MINISTER WANTED.

If any brother, on fire for God, and in full fellowship with the General Council, is looking for a field where there is a Pentecostal Church in which to worship and a few saints, to form the nucleus of an Assembly, will communicate with me I may be able to render needed assistance.—J. Narver Gortner, 1412 East 57th St., Cleveland, Ohio.

#### FRIENDS CAN SUBSCRIBE IN ENGLAND

Friends in Wales and Monmouth, England, desiring to renew, or subscribe for the Pentecostal Evangel, may communicate with Bro. H. Crook, 4 Tynewydd Road, Pontnewydd, near Newport, Monmouth, England, who has just sent in four renewals and four subscriptions for the paper, and is kindly offering to handle renewals and subscriptions for the convenience of friends in those parts.

We trust that this may stir up others both at home and abroad, to take a similar interest in the spread of the paper.

**THE NEW YORK CONVENTION.**

D. H. McDowell.

According to this time it shall be said of Jacob and of Israel, WHAT HATH GOD WROUGHT? Num. 23:23.

Concerning the convention that came to a close Dec. 12th it is difficult to find a text that is more appropriate than the one quoted above. We look back to those days with the question uppermost in our minds, "What hath God wrought"? Perhaps when the clouds lift, and the darkness of this world's night of sin has fled before the golden glow of the eternal morning, that we will see fully and all that God did in the New York convention of 1920.

The old difficulty still stood and stared those in the face with apparent defiance, who's duty it was to prepare to accommodate the crowds that were expected to attend the meetings, viz., inadequate seating capacity, so that the opening night which was Friday, Dec. 3rd, saw Glad Tidings Assembly packed to the limit. This was repeated again on Saturday evening, and had it not been for the foresight of faith and confidence in God, it would have been impossible to have accomplished anything because of the congestion in these small quarters, but larger quarters had been secured for the remaining services; so on Sunday morning, Dec. 5th, we moved into the Harlem Casino at 116th St., and the opening service proved to us that the cloud that hovered over the tabernacle at 42nd St., had moved also and was now resting over this hall, consecrating and sanctifying it for His purpose for the week. It is needless to say that we all felt perfectly at home here, not because of the hall, but because of the Cloud by day and the Fire by night. Amen.

Before the week ended this place proved to be too small and God Himself seemed to be pressing His people forward in a bold step of faith to claim great things for God, that the coming year, should Jesus tarry, would find New York with a place large enough and worthy of the cause of Pentecost.

There is very little one would want to say about the workers owing to the fact that we are all conscious of our need and utter helplessness in ourselves. With the sense of helplessness of all it seemed that no one who was called upon to minister seemed out of place, for it was evident to the hearts of all that the Spirit of the Lord rested upon them, and we can truly say with thankfulness of heart that there was not one message during the whole convention which was dry or barren of results. God's holy oil was upon the ministering priests. Praise Him.

Our hearts were gladdened when word came that Sister McPherson expected to pay us a visit on her return from Montreal, Canada, and accordingly we were refreshed and blessed by her message and presence on Tuesday evening. We were sorry that other engagements called her to move on.

Pastor Andrew L. Frazer, of Chicago, known to most of us and loved by all, came also, and remained throughout the week, and although he has been passing through severe testing in his body, God wonderfully helped him and made his message a blessing and inspiration to us all.

Space will not permit special mention of all the workers present. God's power and blessing rested continually on every phase of the service.

Some of our beloved missionaries, both returned and outgoing, blessed us with their presence and messages. The missionary day on Wednesday was a day of blessing; the offering for the day was over \$1700.00 in cash, as well as a little profitable missionary work that was done apart from the meetings which will mean much for the mission fields. It was in every sense of the word a real missionary day. Thank God.

The Divine healing services on Tuesday and Friday were well published so that the room was filled each afternoon. Blind eyes opened in the name of Jesus, deaf ears were unstopped, lame and cripples walked and danced and praised God, and various diseases were healed, reports of which have come in since the convention

closed. These things gave us heart to believe that God is reaching forth to help us and do more for us in the name of Jesus than ever before, and while there were some who did not get healed, we thank God for the real work done and for the miracles which we often longed to see with our eyes, but until this time, had never seen.

The altar services at each meeting were crowded with seekers, hungry for God, and many received the Baptism of the Holy Spirit as in the second chapter of Acts. There was not an evening service we believe, but some one found their way to the Lord Jesus for salvation. Amen.

The closing Sunday proved to us that larger quarters must be obtained for the New York work. Quarters that will not only accommodate the work itself, but which will provide a receiving home for our missionaries going to and returning from the field. This is a most crying need, and is an investment in cash that is going to turn some one a real eternal interest and blessing. On this closing day this consecrated company made cash and pledge offering of over \$14,000.00 toward a new building. This gladdened our hearts and we feel that God Himself is going to undertake this matter. May every one who reads these lines lift their heart to God in the name of Jesus that this year the right building shall be secured and the work finished so that New York City may have a place sanctified to God for the testimony of Jesus in full Pentecostal light for these last days. Thus you also shall share in this the best and most powerful convention we have yet held in New York City. Amen.

**EASTER REVIVAL CAMPAIGN.**

Come and hear the Indian Evangelist (Watt Walker), at the Woodworth-Etter Tabernacle, 2114 Miller St., Indianapolis, Ind., March 19th to April 3rd, or longer as the Lord leads. Other ministers expected. Come and bring your sick friends and relatives with you. See what God is doing for others. He will do the same for you.

Last month we advertised a meeting that we expected to commence on Dec. 25th and last until Jan. 2nd, but upon the arrival of Brother Thos. B. O'Reilly on the 18th of December the revival started next day (Sunday) and continued until Jan. 9th, lasting three weeks instead of one week as announced.

The meetings proved to be a success from the start, a large number of people being saved, 25 being baptized in water, and about 20 received the Baptism of the Holy Ghost.

The saints were also blessed and built up in the most Holy Faith by the teaching brought forth by this man of God.

There were several wonderful healings, during the meetings, but space will permit us to give but one.

This sister came to the meeting from St. Louis, Mo., walking in and up on the platform on crutches, the arteries of her leg being drawn up so that she could only put the toe of her shoe upon the ground, her injury being caused from childbirth two or three months before. The doctors had done all they could for her and said she would be a cripple for life. The prayer of faith was offered, and Sister Etter laid hands upon her; those arteries were loosed and she walked back and forth upon the platform with her heels on the floor.

She walked home without her crutches, and was back to the meeting on the following Wednesday night, and testified that she was healed, and is praising and magnifying God for His goodness to her.

On the 31st of December we had a watch night meeting and during the time of the change from the old year to the new, the power of God fell in such a mighty way that nearly all the saints in the tabernacle were dancing in the Spirit, and shouting and praising God with all their hearts.

The above shows a very little of what God is doing at the Woodworth-Etter Tabernacle, so come to the next revival; come praying, and believing you are going to receive great things from God and He will not let you go home disappointed.—J. S. Saunders.

**BOOK WANTED.**

Anyone having a copy or copies of a book of poems entitled, "The Spirit of The Age," by John T. Boddy, which they care to part with, we would be pleased if you would communicate with J. T. Boddy, 336 W. Pacific St., Springfield, Mo., as the edition has been exhausted.

**THE FULL GOSPEL (PENTECOSTAL) CHURCH, YOUNGSTOWN, OHIO.**

South Hillman Ave., will hold a mid-winter convention February 2-15. Evangelist T. K. Leonard, of Findlay, Ohio, will have charge of the evangelistic services, assisted by Pastor V. S. Mumbulo, who will lead the singing. Thursday will be healing day. Services every night except Saturday. —Paul C. Bucher, pastor, 605 Glenwood Av.

**McPHERSON CAMPAIGN IN ST. LOUIS, MISSOURI.**

Big revival campaign from April 24th to May 15th, inclusive, to be conducted by AIMEE SEMPLE McPHERSON, in the MOOLAH TEMPLE, 3821 Lindell Bldg. This beautiful temple has been secured at a cost of twenty-six hundred and twenty dollars. At Union Station take Market or LaCade car going west; transfer to Vandeventer car going north, get off at Lindell Bldg., walk one-half block east. For further information write Pastor R. Elmer Baker, 2711 So. 7th St., St. Louis, Mo.

**Special Offer.**

To Our Friends and Subscribers:

We are glad in our hearts for every subscriber to the Evangel, which, many agree, is the best Pentecostal paper printed, and to those not subscribing we are addressing you, together with our present subscribers to whom we feel the paper has been a real blessing and we are desirous that others may become interested in the circulation of this good paper.

We have decided to make a Special Offer of one of our 1921 Scripture Text Calendars as long as our present stock lasts, free with \$1.00 for one year's subscription to the Pentecostal Evangel. All we ask you to do is to show your copy of the Evangel to some friend who does not take it, and ask for his subscription, telling him about the calendar. Send the subscription to us with the \$1.00, (Canada and foreign \$1.25), and we will send them the Calendar free of all charges and the Evangel for one year. Be sure to state in your letter: "A New Subscriber—send us the Calendar."

Are you watching the Thermometer in the Evangel? Let us put it over the top.

Now hurry up and get in on this offer.

Yours,  
GOSPEL PUBLISHING HOUSE,  
J. C. Wilder, Manager.

**MISSIONARY CONTRIBUTIONS**

From Jan 1 to Jan 20, Inclusive.

(This does not include offerings for expenses of Missionary Department.)

- \$660.13: Highway Mission Tabernacle, Philadelphia, Pa.
- \$325.00: Assembly, Framingham, Mass.
- \$305.00: Assembly, Detroit, Mich.
- \$192.00: Mr. & Mrs. T. G., Van Nuys, Calif.
- \$185.00: "J. L. M.", Brinkman, Okla.
- \$176.50: A. D. S., Dublin, Ireland.
- \$148.07: Mrs. J. R., D. Huron, Ohio.
- \$112.50: Assembly, Dayton, Ohio.
- \$110.00: Bethel Gospel Mission, New York, N. Y.; Pent'l Assembly, Wilkes-Barre, Pa.
- \$100.00: B. J. W., Santa Ana, Calif.; J. O., San Jose, Calif.; \$20.00 each (O. F.; E. J. D.; K. S. D.; A friend); L. M. C., Hoy, La.; Apostolic Faith Mission, New London, Conn.; Pent'l Assembly, Scranton, Pa.
- \$93.32: Williston, N. Dak.
- \$80.00: E. S., New London, Conn.
- \$75.11: Pent'l Mission, Pittsburg, Pa.
- \$70.00: L. M. C., Hoy, La.; West End Settlement S. S., Rock Island, Ill.; Upper Room Mission, San Jose, Calif.
- \$65.00: Apostolic Faith Assembly, East Boston, Mass.; Assembly & S. S., Tulsa, Okla.
- \$64.99: Vineland & St. Catherine's Assemblies, Ontario.
- \$62.46: Assembly & S. S., Alexandria, Va.
- \$61.00: South Cumberland Assembly, Cumberland, Md.
- \$50.00: J. B., Alma, Wis.
- \$47.11: Assembly & S. S., Auburn, Nebr.
- \$45.00: C. S. B., Alpha, Wash.
- \$44.00: M. & M. L. E., Fort Worth, Texas; Grace Tabernacle Church, Syracuse, N. Y.
- \$43.00: German Mission, Brooklyn & West New York, N. J.
- \$42.35: Vineland & St. Catherine's Assemblies, Ontario.
- \$41.50: Assembly, Duluth, Minn.
- \$41.00: Assembly at Fourth and Grand, Dallas, Texas.
- \$40.00: Mrs. A. M. W., Katy, Texas.
- \$38.00: Bethany Pent'l Assembly, Springfield, Mass.
- \$37.50: First Baptist S. S., Butler, N. J.
- \$37.00: R. M. J., Hagerstown, Md.
- \$36.10: G. B., Stigler, Okla.
- \$36.00: Bethany Pent'l Assembly, Springfield, Mass.
- \$35.10: Assembly, Creal Springs, Ill.
- \$35.00: W. J. K., Cambria, Wis.; Pent'l Assembly, Mishawaka, Ind.; L. P., Minot, N. Dak.
- \$34.95: Assembly, Shaft, Md.
- \$33.00: Southern California Bible School, Los Angeles, Calif.
- \$32.91: Pent'l S. S., Woodston, Kans.
- \$30.00: Dr. C. C. S., Barham, La.; Pent'l Assembly, Saskatoon, Sask.; Mrs. G. L., Corothersville, Ind.; Mr. & Mrs. H. L., Aurora, Ill.
- \$28.00: Park Hall Assembly, Asbury Park, N. J.
- \$25.00: Mrs. C. H., East Toledo, Ohio; Assembly, Grand Prairie, Texas; C. S. P., Chicago, Ill.
- \$24.00: Mr. & Mrs. H. G. L., Orlando, Fla.
- \$23.45: Collinsville S. S., Owasso, Okla.
- \$22.50: Assembly, Hoxie, Ark.
- \$22.05: Full Gospel Assembly, Alexandria, Minn.
- \$22.00: M. H., Puxico, Mo.; Bethany Pent'l Assembly, Hartford, Conn.
- \$21.95: Fourth & Grand S. S., Dallas, Texas.
- \$21.83: Tithes, Williston, N. Dak.
- \$21.74: A. H., Davenport, Okla.
- \$20.58: Assembly, Tahlequah, Okla.
- \$20.50: Assembly, St. Louis, Mo.
- \$20.00: "S. E."; C. S. P., Chicago, Ill.; Mrs. C. L. L., Bemidji, Minn.; Assembly, Corning, N. Y.; A. A. B., Poughkeepsie, N. Y.; A. McG., Philadelphia, Pa.; G. E. K., Cincinnati, Ohio; A. C., Shirley, Mont.; F. F. & family, Portland, Ore.; Mrs. L. B., Denair, Calif.; S. S., Walla Walla, Wash.
- \$19.00: C. M., Brooklyn, N. Y.
- \$18.50: Mrs. L. A., Martinsville, Ind.
- \$17.50: S. S., Vera, Texas.
- \$17.08: Pent'l Assembly, Spokane, Wash.
- \$16.72: McKinley Assembly, Lancaster, Minn.
- \$16.20: Upper Room Assembly, San Diego, Calif.
- \$16.05: South Side Assembly of God, San Antonio, Texas.
- \$16.00: Assembly, Breedlove, W. Va.
- \$15.95: Pent'l Assembly, Gooding, Idaho.
- \$15.50: From Evansville property.
- \$15.00: Pent'l S. S., Osborne, Kans.; A. J., Topeka, Kans.; N. L. H., Owego, N. Y.; Assembly, Dayton, Ore.; Assembly, Salinas, Calif.; Mrs. J. A. J., Girard, Pa.
- \$14.90: Assembly of God Tabernacle, Granite City, Ill.
- \$14.50: A. T. U., Great Bend, Kans.
- \$14.18: A. V. H., Bayard, W. Va.
- \$14.00: O. W. E., Russellville, Ark.; Mrs. M. B., Homestead, Pa.; G. W. C., North Platte, Nebr.
- \$13.50: S. S. of First Pent'l Assembly, Spokane, Wash.
- \$13.00: Assembly, Live Oak, Calif.; Assem-

- bly, Puxico, Mo.; L. G., Fort Worth, Tex.
- \$12.65: Assembly, Union City, Ind.
- \$12.50: Pent'l Church, Fagan, Ky.
- \$12.25: Assembly, N. Little Rock, Ark.
- \$12.00: E. D. S., Warsaw, Ind.
- \$11.95: Mrs. L. C. C., Electra, Texas
- \$11.00: W. H. C., Earle, Ark.; I. M., Lockhart, Ala.
- \$10.15: H. P. G., Bridgeton, N. J.
- \$10.10: J. H. F., Kansas City, Kans.
- \$10.00: Mrs. S. W. N., Greenfield, Mo.; C. & M. B., Chicago, Ill.; R. N. & wife, Galena, Kans.; J. W. H., Coffee Springs, Ala.; C. B. E., Lovelady, Texas; M. J., San Francisco, Calif.; A. A., Lynbrook, N. Y.; L. D. P., Gracemont, Okla.; C. H. M., Gore, Okla.; R. E. B., Dresser Junction, Wis.; Mrs. W. H. W., Wantagh, L. I., N. Y.; T. K., Percy, Ill.; H. E. B., Jasonville, Ind.; Mrs. J. M. P., Grand Ledge, Mich.; Mrs. W. B. R., Culpeper, Va.; Mr. & Mrs. V. S., Grave, La.; H. R. W., Canton, Ohio; L. B. A., Loveland, Colo.; Assembly, Muscatine, Iowa; L. G., Newark, N. J.; Church, Warrior, Ala.; Lebanon Pent'l Assembly, Paterson, N. J.; "S. E."; Tithes, Manes, Mo.; Pent'l S. S., Aitkin, Minn.; W. L. W., Los Angeles, Calif.; G. A. R., Rosebud, Mo.; A. A., Lynbrook, N. Y.; G. R., Indianapolis, Ind.
- \$9.75: Assembly, Clear Lake, Wis.; J. M. P., Rocky Ford, Colo.
- \$9.60: Assembly, Crellin, Md.
- \$9.56: Assembly of God S. S., Colorado Springs, Colo.
- \$9.50: Clear Lake Assembly, Versailles, Ky.
- \$9.05: Assembly, Wichita Falls, Texas.
- \$9.00: J. L. P., Rosboro, Ark.; Mrs. R. B. D., Chesterton, Ind.
- \$8.90: Assembly, Crane, Mo.
- \$8.81: Assembly, Fayetteville, Ark.
- \$8.40: Assembly, Bridgeport, Texas.
- \$8.00: Mrs. F. T. Y., Bloomington, Kans.; Pent'l Mission, Chester, Ill.; W. H.; Thayer, Mo.; W. H. H., Los Angeles, Calif.; A. A., Staples, Minn.; E. H. J., Granville Summit, Pa.; Mrs. C. B. G., Fort Smith, Ark.
- \$7.81: "Happy Harvesters", Fort Worth, Tex.
- \$7.65: Assembly & S. S., Canalou, Mo.
- \$7.50: Saints at International Falls, Minn.; W. J. T., Davis, Calif.
- \$7.00: A. L. Q., Payson, Okla.; Assembly, Holdrege, Nebr.; Assembly, Pendleton, Ore.; Mrs. D. S., White Pigeon, Mich.; M. S., Schuiter, Okla.
- \$6.75: Full Gospel Mission S. S., Minneapolis, Minn.
- \$6.65: S. S., Macomb, Mo.
- \$6.50: Mrs. F. D., Cresterton, Ind.; L. K., Smackover, Ark.
- \$6.25: Full Gospel Assembly & S. S., Ainsworth, Nebr.
- \$6.00: San Gabriel Mission, Austin, Texas; Assembly, Raton, N. Mex.; Assembly, Stanton, Mo.; Pleasant Hill Assembly, Mt. Ayr, Iowa.
- \$5.50: Mrs. W. J. E., Two Harbors, Minn.; Mrs. A. O. A., Hollister, Calif.; Pent'l S. S., Dunsmuir, Calif.
- \$5.00: Mr. & Mrs. S. D., Shirley, Mont.; C. E. S., Kirkland, Wash.; F. I. T., Elba, Ala.; A friend in North Ga.; A sister, Binghamton, N. Y.; Mrs. E. E. H., Rio, Wis.; Mrs. G. T., El Dorado Springs, Mo.; Mrs. J. H. S., El Dorado Springs, Mo.; Assembly, Greenwood, Ark.; Mrs. A. R., Milwaukee, Wis.; W. W. C. & wife, Yellville, Ark.; Assembly at Crossville near Bunker, Mo.; J. O. S., Anguilla, Miss.; Mrs. L. C. M., Clayton, Mo.; K. F. B., Colorado Springs, Colo.; G. R., Indianapolis, Ind.; Mrs. L. G., Helena, Ohio; Miss C., Central Park, L.L., N.Y.; Mrs. J. N. J., Central Park, L.L., N.Y.; J. G., Chicago; J. E. R., Waterloo, Ky.; Mrs. M. McR., Booneville, Ark.; F. T., Lowell, Ariz.; Mrs. S. T. D., Goliad, Texas; Mrs. J. L. S., Ramsey, Ill.; Mrs. J. T. H., Los Angeles, Calif.; C. B., Manakin, Va.; J. W., Warren, Ohio; Mrs. D. W. J., Argonia, Kans.; A. B., Newark, N. J.; A. L. S., Oakland, Calif.; A. L. B., Pomona, Calif.; Mrs. A. A. V., Cambridge, Ohio; Mrs. C. P., East St. Louis, Ill.; P. J., West Plains, Mo.; Mrs. H. C. E., Bessemer, Ala.; F. S., New Orleans, La.; G. H. M., Quinland, Okla.; Mrs. M. W., Stewart's Point, Calif.; C. S. T., Elizabeth, N. J.
- \$4.66: Assembly, Knoxville, Iowa.
- \$4.20: Assembly, Mercer, Mo.
- \$4.06: S. K. B. & wife, Black Rock, Ark.
- \$4.00: Mrs. T. C. J. & mother, Strum, Wis.; W. L. S., Port Lavaca, Texas; Mrs. S., Goliad, Texas; J. C. G., Huttig, Ark.; Mrs. E. M., Meridian, Calif.; Assembly, Yellville, Ark.; S. S., Chaffee, Mo.; S. E. F., Camden, N. J.
- \$3.65: M. G. S., Osgood, Ind.
- \$3.54: Bernice S. S., Russellville, Ark.
- \$3.50: J. P., Hornbeck, La.; R. D. R., Coal- inga, Calif.
- \$3.35: F. A. W., East Kildonan, Winnipeg, Manitoba.
- \$3.30: W. T. G., Cottonwood, Ala.
- \$3.25: S. S. Summerfield, La.
- \$3.20: Assembly, Parma, Mo.

- \$3.00: M. L. B., Louisville, Ky.; "Sister C."; O. J., Chickasha, Okla.; Mrs. A. E. S., Inglewood, Calif.; S. B. F., Piney Flats, Tenn.; C. R. J., Malden, Mo.; Mrs. A. E., Akron, Ohio.
- \$2.75: E. S., Caddo, Texas.
- \$2.71: Assembly, Sour Lake, Texas.
- \$2.60: Tage S. S., Bowie, Texas.
- \$2.50: R. D. R., Coal- inga, Calif.; T. L., Bridgeport, Texas; D. D., Woodville, Texas; Mr & Mrs. C. I. S., Los Angeles, Calif.
- \$2.25: N. E., Prescott, Ark.
- \$2.22: Mrs. A. M. W., Katy, Texas.
- 2.00: J. P., Edgemont, Ark.; C. W., Elba, Ala.; J. H. L., Joplin, Mo.; Mrs. S. C. H., Jesup, Georgia; J. E. L., Chicago, Illinois; C. A. W., Sparks, Oklahoma; Mrs. J. L. B., Elfridge, Ariz.; E. E., New York, N. Y.; Mrs. Doyle's S. S. class, Monette, Ark.; E. B., Booneville, Ark.; C. L., Joliet, Ill.; W. W., Canalou, Mo.
- \$1.75: Assembly, Caldwell, Texas.
- \$1.55: Assembly & S. S., London, Ark.
- \$1.50: O. W. H., Wendover, Utah.
- \$1.43: Assembly, Everton, Ark.
- \$1.30: J. G. Booneville, Ark.
- \$1.00: A. P. C., Fort Worth, Texas; Mrs. T. J. F., Fargo, N. Dak.; M. P., Ottumwa, Iowa; C. B. N., Chillicothe, Mo.; F. D. H., San Antonio, Texas; Mrs. C. S., Lakeside, Ohio; M. P., Ottumwa, Iowa; Mrs. T. E. H., Houston, Texas; C. P., Plad, Mo.; R. W. K., Rogers, Ark.; Mrs. J. G., Lucas, Iowa; Mrs. C. E. S., Henderson, Ky.; Mrs. F. M. H., Quinlan, Texas; Mrs. J. B. H., Maderia, Calif.; Mrs. T. A. H., Sampson, Ala.; Mrs. J. S. G., Ozark, Ala.

\$ .10: Sums less than \$1.00.

Total, less \$544.10, amounts given direct to missionaries by assemblies, ..... \$6035.68

**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

**PENTECOSTAL CONVENTION.**

To be held at Indianapolis, Ind., in TOM-LINSON 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 3 blocks from 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.

**WANTED—A GOOD SHOE REPAIRER.**

Must be a competent workman and a Christian. Write or phone B. H. Phillips, Box 123, Stilwell, Okla.

**CHANGE OF ADDRESS.**

Evangel. James M. Murray, Direct, Texas, from Bennington, Okla.