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## THE PRUNING OF THE VINE

Alice E. Luce.

After a sojourn in the heart of a great, noisy city, one lovely spring morning I travelled through one of the most beautiful, fertile valleys of northern California. It seemed to me that the country had never been so wonderful before. Wooded hills bounded the horizon on both sides, from whose summits the snow of winter had not yet entirely disappeared; and the valley was carpeted with verdure and beauty of the most entrancing description. It was the week after Easter, and everywhere the miracle of the Resurrection life met the eye. After the silence, darkness and death which had brooded over the fruit orchards through the winter, lo! on every hand the new life was bursting forth in buds, leaves and flowers. The early fruit trees were robed in their garments of snowy blossoms, and the prune orchards were covered with fresh, green leaves. Nothing could be more impressive than the contrast between the smoke, dirt and noise of the great man-made city, and this paradise of peaceful, pure and God-given beauty.

But then came a change. After many miles of gorgeous orchards, beautiful wild flowers and wooded hills, came a succession of vineyards with the vines newly pruned. The other fruit trees had been of shapely form, with gracefully spreading branches; but the vine! It seemed there was nothing left of it after the pruning knife had passed over it. Where were those exquisite leaves and clinging tendrils? Nothing left to show that they had ever existed. Just a brown, bare stump with three or four stunted-looking branches! In many cases you could have put the whole vine—stem and branches—into a gallon jar. Could it be possible that this stunted, barren-looking stump would bear these rich clusters of luscious grapes for which these valleys are famed?

I opened my Bible at John 15, and read the parable as Jesus explained it to His disciples in His heart-to-heart talk with them before His crucifixion. "I am the

True Vine, and My Father is the Husbandman." God Himself had said to the prophet Ezekiel, "What is the vine tree more than any tree, or than a branch which is among the trees of the forest? Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon? Behold it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for any work? Behold, when it was whole, it was meet for no work; how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned?"

Truly there is nothing attractive, impressive or useful about the wood of the grape vine: all the more wonderful and gracious, then, seems the use the Saviour makes of it. He takes it as a type of Himself, and shows us that, humble and unworthy though we are, we are to be joined to Him as each branch is united to the parent stem. His life is to flow through us, even as the sap flows from the root through every branch, twig, and leaf of the vine. The very weakness and helplessness of this tree seems a mute appeal for the care of a gardner; and thus in the spiritual life we are not left without guidance, protection and care. Oh what infinite comfort there is in the words, "My Father is the Husbandman." He knows all about the vine, and will never fail to care for it. Dear to Him as the apple of His eye, watched over by day and by night, and never forsaken are those who by faith have been made branches of the True Vine.

"Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit He purgeth it, that it may bring forth more fruit. Now ye are clean through the Word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in Me; no more can ye, except ye abide in Me. I am the Vine, ye are the branches. He that abideth in Me and I in him, the

same bringeth forth much fruit: for without Me ye can do nothing."

Here we see the secret of the Lord's choice of the grape vine, and the main point of the whole parable. **The vine exists solely to bear fruit.** Other trees may have beauty of form, abundant foliage, useful wood, etc., etc.; but there is nothing of all this in the vine. The one purpose of its existence is the bearing of fruit, and everything that does not conduce to that end, even the graceful branches, twigs and tendrils, have to be pruned away by the ruthless hand of the husbandman. We were made partakers of Christ at our New Birth, united with Him by faith as the branch is united with the vine; and henceforth the one object of our being in this world at all is that we may bring forth fruit unto God.

What is the meaning of the "purging" or pruning, of which Jesus speaks, without which no fruit is brought forth unto perfection? It cannot refer to the cleansing away of sins or evil habits; for the foliage cut away by the pruning knife is the product of the very life of the vine. This is the lesson which the Spirit was burning into my soul as I passed through those newly-pruned vineyards. There may be many things in our lives which are perfectly good in themselves, such as intercourse with friends, reading of books or papers, social and religious functions, which may have to be pruned away if we set ourselves to have God's best.

Sometimes we are surprised and puzzled at God's dealings with us, when He clearly cuts us off from intercourse and helps which at an earlier stage of our Christian life He just as clearly gave us. This is the pruning, and as we gaze into the face of our great Husbandman we seem to hear Him say, "My child, I am preparing you to bring forth fruit; and everything, however sweet and enjoyable, which does not directly lead to that one end, must be laid aside. The time is short; and I would have

(Continued on Page Nine.)

## -:- "THESE SIGNS." -:-

A sign may be defined as a visible manifestation of the invisible God; the means whereby not only the spirits, but the sense of men may apprehend the reality of the Almighty. God has always vouchsafed them, has ever been willing to give them as in Gideon's case, has even offered them as in the case of Ahaz. There has been no age without them. In the dawn of the first age, the invisible things of Him from the creation of the world were clearly seen in order that men might be "without excuse." "And God said, 'Let there be lights in the firmament of heaven to divide the day from the night; and let them be for SIGNS, and for seasons, and for days, and for years!'" The history of the children of Israel was ushered in by a series of signs, which Satan imitated up to a certain limit, as he always does. During seasons of backsliding their lament was, "We see not our signs, there is no more any prophet." And as surely as God returned in power to them and made bare His arm, miracles, signs and wonders demonstrated afresh His presence in their midst. And when the Lord Jesus, in the fulness of times, appeared to do His great work for men on behalf of God, His appeal for their confidence in Him was on the ground of the demonstration of Divine power amongst them, "Though ye believe not Me, believe the works, that ye may know and believe that the Father is in Me and I in Him." Miracles were His Divine credentials. As Jonah was in the whale's belly, so should the Son of Man be in the earth, "For as Jonah was a sign unto the Ninevites, so shall also the Son of Man be to this generation." From His birth to His resurrection, Jesus was the sign of God: the supreme miracle. The close of this age is to have signs. There are to be "signs in the sun," and "great signs . . . from heaven;" and all this manifestation of Divine power is to be consummated by the "sign of the Son of Man in heaven."

Thus the past ages have each had their peculiar and special demonstration of God's might and majesty, and the close of the age—before the ushering in of the "age to come"—when the glory of the Lord shall cover the earth as the waters cover the sea—is to be thrilled with like manifestations. What of this intervening age? Is there any Scriptural warrant for supposing that this period of time, known as the Church age, is to be quite bereft of these God-given signs? **There is no such warrant in the Word of God.** There may be in man's traditions by reason of the excuse man must give for his amazing unbelief. On the contrary rather, the New Testament expressly gives us from the lips of Jesus Himself the assurance that "These signs shall follow them that believe." The period to be covered by these manifestations of Divine power is the time when the Gospel is to be "preached to every creature." The peo-

ple in whose wake the signs shall occur, are not the Apostles only, but "them that believe." The fact is, the words of Jesus are flatly denied today by many of His own people, and substitutes for signs are brought in by unbelief, which are a caricature of His doings. They may be good in their way and the best man can do, but in preferring them to His appointed signs, His people all unconsciously make Him a liar.

Notice the all round applicability of these provisions in Mark 16:15-20 to the needs of mankind. You will find six spheres of operation here, in every one of which man is powerless. There is first the spiritual sphere—v. 16. We are all agreed that Jesus Christ has met all the problems of the spiritual sphere by His "simple Gospel." It is at once granted that the salvation of the spirit and soul is greater than that of the body, but in our ardour for the promise we must not lose sight of the provision made for the body too. The modern church claims that the salvation of the body is her legitimate work; hence her approval of the multitudinous schemes for the betterment of the physical welfare of men, her hospital Sunday collections, her advocacy of drink reform, her many fruitless schemes to bring in God's kingdom while "Man's Day" is in progress. Is the church not acknowledging the claim that Christ's salvation is for soul and body, yet seeking in her way, and not His, to effect it? Recently a great Nonconformist preacher in London said in his morning sermon, "We have made almost incredible advance in the history of healing." He was preaching on Mark 2:9. He further asked, "Have we made progress in mastering the secrets of the Spirit, similar to the advance made in the history of bodily healing?" In soliciting a generous collection for hospitals, he admitted the healing of the body to be an integral part of the Gospel of Jesus Christ. But his claim of the demonstration of it was not in the sign of Mark 16, but in the advance of medical science, purely and simply the works of man. Did he mean that medical science is an advance on Christ's methods, which are detailed here in Mark? Is it possible that, in expounding what is called "the simple Gospel," we have simplified everything out of it, but the purely spiritual part of it, and in doing so have shelved the very accompaniments of the Gospel of Salvation, which were given for the express purpose of impressing the world with the evangel message concerning the unseen, because here in the visible before their eyes were the certificates of Christ's ability to bring man to God? "Whether is easier to say to the sick of the palsy, 'Thy sins be forgiven thee,' or to say, 'Arise and take up thy bed and walk?'" According to Christ men are to know that He can save from sin, because He saves

from sickness, that He can cure the soul, because He does cure the body. To call this fragment of the Gospel the "simple Gospel," is to admit an emancipation. There is no "simple Gospel" of this sort. The GOSPEL is contained in this whole passage, which begins with the chief sphere of man's need and conducts him through all the avenues of his fallen and pitiable state as a ruined man, spirit, soul and body. First of all Christ meets the sinner's **spiritual need**, but it is not the end.

He goes on in his magnificent list of undertakings to do something else—"In My name shall they cast out devils." According to this He is master now through His people of the **Satanic Sphere**. No wonder the Devil has gone about to persuade the people of God that these closing verses of Mark are not authentic. He wishes badly that they were not authentic, and has harnessed the unbelief of God's people to his wish. They can impress the "obsolescence" of these verses better than he can. Asylums and mental homes are Christianity's modern application of these words. They may be so, but they are not Christ's application. Without going into a long assertion of the tremendous power of the devil in many directions over men's minds and bodies, we can affirm, and our readers will agree, that a flood-tide of demonism is on us in these latter days. We need not prove it here. Almost every religious magazine today tells us about it, and we believe it. And the churches, alas, have little power to meet it, because they have laid aside the weapon as obsolete. When Jesus, in the power of the Holy Ghost, went into the synagogue the unclean spirit in that worshipper cried out; because the power of the Holy Ghost was resident in the Lord, who has in His provision of the gifts of the Holy Ghost, given us authority over all the powers of the enemy. But if we disclaim those gifts and deny His signs, and think to beat the enemy by mere doctrinal denial of his rights, he will overcome us. If ever the Church of Christ needed power in the Satanic Sphere, it is today—and TO-MORROW. Instead, however, of welcoming the wonderful outpouring of the Holy Ghost, which is now belting the world, many servants of God, taught in the deeper things of His Spirit, have warned the people of God concerning the baptism in the Holy Ghost with signs following, which God sent to fit His saints for the oncoming combat with the enemy of souls.

There is a third sphere Christ speaks of, "They shall speak with new tongues." In the Garden of Eden man fell first in his intellect before his bodily tastes were gratified. First his mind reasoned contrary to God's permission, and then his body fell an easy prey to the seduction of the enemy also. Is it not in the **intellectual sphere** chiefly that mankind, including the Church, has gone astray. Not in the possession of brains, but in the use of them has the Church been wrong. Look at the confusion of thought, the erroneous teaching, and the babel of arguments,

which exist where the unity of the faith ought to be. Human learning rather than Bible knowledge is the criterion of ability demanded to feed the flock of God. "We have no time for the Bible," said a student of what is reckoned one of the most spiritual and scriptural Nonconformist colleges for training preachers today. It has even come to pass that some leaders of the people of God have no use as well as no time for the Word of God. How has such a state of things come about? By the demand of the world for reasonable teaching and decorous behaviour on the part of the Church, such as will suit their lower level. The Church has been so desirous of winning the world on any terms, that she has forgotten that the Gospel is "to cast down imaginations, that exalt themselves against the knowledge of God, and bring into captivity every thought to the obedience of Christ," and that when her children were most illustrious in God's cause, they were esteemed "drunk" or "mad." Are we to aspire to be similar? Yes, if the effect is from the same cause, the mighty incoming and oncoming of the Holy Ghost.

The gift of tongues in addition to the edification it brings (set forth in 1 Cor. 14, which we pass by now), is calculated to demand from its recipients a humbling of the intellect because of the entire subjection of the mind to the Holy Spirit, while the gift is in operation. The Spirit gives the faculty to the human spirit to commune with God apart from the understanding. 1 Cor. 14:2. This the natural man dislikes exceedingly. The possession of the gift of tongues, while it wonderfully strengthens and establishes the spirituality of the church, also provides for its utter humiliation before the intellectual pride of man. Who will join such a church wherein the mark of the filling of the Spirit is that of an utterance barren to the understanding, though fruitful in the highest degree to the spirit. Acts 2:4. You must stoop low here and become one of the babes that excel the wise and prudent. Tongues would have saved the church from its own wisdom, and preserved the right balance between the spiritual and the intellectual. The triumph of spiritual over intellectual darkness that ensues is worth all the price paid. All our wealth of spiritual truth was left us by men who wrote under the inspiration of that Holy Ghost, who, when He came upon them, moved them to speak with other tongues. Chief writer amongst them is he who thanked God that he spoke with tongues more than they all.

The program of Christ for His Church is not finished here. The next sphere is the **animal sphere**. "They shall take up serpents." Of all the deadly enemies of man amongst the wild creatures, who share his fall, that reptile who is cursed because of Satan's use of him, is the most subtle and the most feared. Over him, as over all this part of creation, the believer is to have power. Stories fly to the pen, and clamour to be told, of the power of this promise to nullify the fierce power of the beast creation,

when God's service and glory demands a miracle of deliverance. Perhaps the coolest faith we have heard of recently is that of the Pentecostal Missionary, tired out and belated in the Indian jungle, waking to find a wild beast sniffing at his body, and rolling over to sleep on the claim that "it was God's business to keep him, not his." Get your own illustration of this. It will be better than any other's.

To proceed, "And if they drink any deadly thing it shall not hurt them." This does not, of course, mean that believers may enjoy immunity from the consequences of their folly and carelessness, but it points plainly to the deliverance the believer may have, who, in the exercise of his calling as a witness of His Gospel, either accidentally imbibes poison, or has it secretly administered to him by his enemies, as is the case today with Hindu converts. There is what we might call the **providential sphere**, that region where we seem to be often the sport of circumstances, and yet at the same time the darling of God, and where men plot to get the Daniel of the hour into the lions' den, and the God of the lions reverses the order of this, and the plotters find themselves there instead. In this sphere a Peter sleeps up to the hour of his execution and slips the chains when God's clock strikes. Here according to Romans 8:28.

"All that He blesses is our good  
And unblessed good is ill,  
And all is right that seems most wrong  
If it be His sweet will."

In the region where men seem to do as they will with us, but faith nullifies all the process and progress of their spite, and comes out more than conqueror through Him that loved us, in that region Christ assures us no one can by might or strategy prevent us from serving our generation by the will of God. There a believer may be immortal till his work is done, and doing the will of God may abide for the "age to come." What a magnificent provision for an hour like this, when already the shadow of the Anti-Christ is creeping over us, when no man may buy or sell, save he who has the mark or the name of the beast, or the number of his name.

And last, but not least, in the list of these six spheres in which man in himself is helpless, there comes that of the **physical sphere**. "They shall lay hands on the sick and they shall recover." They did so in the early history of the Gospel and they have been doing so since, and it is being done today. Never since the days when Peter's shadow found the street like a long hospital ward, and left it throbbing with life and health, has there been such a manifestation of Divine Healing as in the last fifty years. Perhaps one of the most striking witnesses to the victory of Christ in the physical sphere in healing the bodies of men, is to be found in the recently published book by a rector in the Church of England, who for forty

years has been preaching and proving Divine Healing. In the preface of the book written by a doctor of science the following is found: "When the Lord Jesus called unto Him His twelve disciples, 'He gave them power (or authority) against unclean spirits to cast them out, and to heal all manner of sickness and all manner of disease' (Matt. 10:1). The Lord had already set the example. He had gone about 'preaching the Gospel of the Kingdom, and healing every sickness and every disease among the people,' (Matt. 9:35). He coupled the healing of the disease with the Gospel of the Kingdom. When men put asunder what God has joined together, the life of the Church is greatly weakened. . . . It would be incredible, if it were not true, that many men love darkness rather than light. The unbelieving and learned teachers of 'religion' of those days 'were filled with indignation' at the manifestation of God's mercy and power in healing the sick. . . . Nearly two thousand years have passed. The sick are still with us. But many would be healed in body and would receive a new spiritual life, if the Church, in obedience to the command of the angel, were to declare that Jesus Christ is the same yesterday, and today, and for ever, and that He has both the power and the will to heal those who go to Him in simple faith." On laying down this truly wonderful record of healings, including many "incurable" cases, one is justified in saying that if any medical man by dint of his skill had succeeded equally with his patients, his name would rank first and foremost in court and cottage as the greatest man of his times, and he would have made his fortune ten times over.

We heard it said during the late war that men, whom the latest weapons of civilization were crippling for life, would have to be healed through the touch of Christ's hands through His believing disciples' ministry. We give two recent reported cases. A soldier, bent permanently over through the hip muscles having been torn out by a shell, was instantly straightened. Another young man in irons, in a hopeless condition through war's cruel ravages on a once strong frame, as soon as the oil touched him was made whole, and loosing his irons, like the man at the gate Beautiful, "leaped and walked." Perhaps the best certificate of the latter's healing was in the withdrawal of his pension by the authorities. Healing is God's provision for the needs of men, which He secured through His bloody cross. In the sphere of the spiritual, in the Satanic sphere, in the intellectual sphere, in the animal sphere, in the providential sphere, and in the physical sphere He can make you victor where you are broken and undone, and use you to rescue other slaves. These are His chosen signs to demonstrate the fact that He is in heaven in the place of power. Mark tells us in closing this last section of his account of the life and death and resurrection of this Servant of Jehovah, that "After He had spoken

(Continued on Page Five.)

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used.

### OUR SELVES.

Truly we are fearfully and wonder-  
fully made, and any attempt to analyze  
or define what we really are, leads to  
much speculation, exaggerated and mis-  
leading statements.

Knowledge of our inner selves in the  
natural, is limited to a great extent to  
our conscious experiences through the  
senses. This knowledge, however ex-  
tended and reliable, is only partial, and  
always will be till "that which is in part  
shall be done away and we shall know  
even as we are known."

God alone knoweth us, and only as  
He, through His word and by His Spirit,  
reveals ourselves to ourselves, do we be-  
gin to know ourselves as we ought to.

The word informs us that man is a  
three-fold being, composed of spirit,  
soul, and body, and our own conscious-  
ness of self acquiesces to this classifica-  
tion. We are also dual beings, possess-  
ing a physical and spiritual or immater-  
ial nature—the outer and the inner man.  
There are two phases of the latter, soul  
and spirit, both spiritual or immaterial,  
and distinct from each other, but insepa-  
rable and ever existing; while the body  
is mortal and perishable.

The real ego or self is the inner man,  
the physical being the outward expres-  
sion of the invisible and imperishable  
self, which needs be brought into har-  
mony with God the Creator and live  
with Him forever, or be banished for-  
ever from His presence.

There is much confusion in the minds  
of most as to what constitutes our true  
self, real entity or personality.

We must possess a duality of being,  
for we can commune with ourselves,  
talk to and dictate to ourselves; accuse  
or excuse ourselves, according to our

conception of things. As children of  
God we seem to feel the necessity of  
suppressing, subduing and centuring  
self and feel the necessity of dying to  
it. But who or what is it that is taking  
sides against self but self itself? So we  
have one phase of self arranged against  
another phase.

Some one will suggest that that is the  
new nature in us; but we did this to  
some extent when we were not yet par-  
takers of the divine nature, and still  
sinners. Did we not see and approve  
the good and condemn the wrong in our  
selves, while yet captives to sin? Is  
this not shown by Paul, who, in referring  
to the relation of the Gentiles to the  
law, states in Rom. 2:15, that the law  
was written on the hearts of the Gen-  
tiles, their conscience also bearing wit-  
ness, and their thoughts the meanwhile  
accusing or excusing themselves? And  
this duality of self is constitutional in  
us, saved or unsaved. And while unre-  
generate man is dead in trespasses and  
sins, totally depraved, he is not neces-  
sarily totally corrupted. Fallen man is  
a savable being, capable of hearing and  
responding to the appeals of the gospel,  
of becoming convicted of sin through  
his conscience and of having a desire  
awakened in his heart to be saved and  
made right with God. This is in every  
man, otherwise he would not be respon-  
sible.

What is it within him then that de-  
cides and acts, when God appeals and  
says whosoever will and if any man will,  
etc.? What is it or who is it that wills?  
Do we realize what favored beings we  
are and what a mighty power there is  
committed to us, enabling us to judge  
and decide? Prove all things, etc., is  
not only a privilege but a command to  
examine our destiny and judge ourselves.  
Think of it!

Now if we discount, denounce and  
condemn self indiscriminately, what  
have we left of our humanity?

Let us be careful lest we carry our  
self censure too far, lest we take undue  
liberties with God's property, which we  
are. Do we not need wisdom from on  
high, that we neither excuse or accuse  
ourselves beyond what we should? And  
how are we to judge? By simply saying  
amen to God's verdict. So if there is no  
self to co-operate with God, what is  
there to be saved?

We hear it said that self must be  
killed, crucified and put out of busi-  
ness entirely. Now, if we meant this  
absolutely and unqualifiedly as we often  
hear it put, could you kindly inform us  
what is making this assertion and pro-  
nouncing this verdict, but ourself?

No, my friend, it is not the death of  
self we are to contend for, but the death  
to self; and your true self must co-  
operate with God in bringing this about.

The crucifixion of self is not the anni-  
hilation of self, for salvation is the  
preservation and not the extinction of  
being. When God condescends to come  
to dwell in this earthly house of this  
tabernacle, His and ours, he does not  
displace our personality by His own,  
dispossess us, or crowd us out of our  
own dwelling.

**"AND WHEN THE SUN WAS GOING  
DOWN, AN HORROR OF GREAT  
DARKNESS FELL UPON HIM."**

(Genesis 15:12)

My Sun has set:—  
And as the shadows deepen,  
Visions of the past  
Come o'er my weary soul.  
But as I "look", a Figure—White  
Appears in the darkness of the night;  
JESUS.

Hope gives way to fear:—  
The way ahead seems drear  
The birds of song have taken wing,  
My voice has lost its power to sing.  
But as I "look", the Figure—White  
Stands out so clear against the night,  
JESUS.

My own "familiar" friends have failed:—  
My freighted ships of blessing—sailed,  
The glory of the past—grows dim,  
The prize long sought—I've failed to win.  
But as I "look", the Figure—White  
Keeps close beside me—all the night,  
JESUS.

That sun that set, shall rise again,  
And "balm" there'll be for every pain,  
The blackness of the blackest night  
Is but the way to morning light.  
For as I "look" the "Figure—White"  
Reveals the words—"Eternal Life",  
'Tis JESUS.

"What of the Night?—The Morning  
Cometh!"

"Thy Sun shall no more go Down."

On Train—Kobe to Okayama—Apr. 18, 1921.  
At Sunset.

—W. J. Taylor.

Perhaps one of the strongest passages  
in scripture referring to the self life is  
Paul's testimony, which should also be  
ours, found in Gal. 2:20, where he  
declares:

"I am—or have been—crucified with  
Christ; nevertheless I live; yet not I, but  
Christ liveth in me; and the life which  
I now live in the flesh I live by the faith  
of the Son of God, who loved me, and  
gave Himself for me."

Is Paul here preserved or annihilated?  
Notice where he says, "yet not I but  
Christ liveth in me," that five times the  
"me" and "I" are mentioned.

On account of the impaired condition  
of our humanity as the result of the fall,  
every faculty and power of man has  
become faulty, abased, and debased;  
and because this is recognized and an  
effort at correction made, there is a  
tendency on the part of many to discount  
and suppress certain qualities of our  
being, almost to the extent of the en-  
tire disuse thereof, and as a result we  
become unbalanced and improperly de-  
veloped.

"Satan gets no more advantage over  
us than we allow him."

**THE ANNUAL MEETING OF THE  
NORTHWEST DISTRICT COUNCIL**  
which covers the states of Washington,  
Oregon and Idaho, will be held at the  
Mission Hall, 943½ Tacoma Ave., Taco-  
ma, Wash., June 23-26.

It is desired that all ministers and  
workers interested, whether now asso-  
ciated in the Council or not, shall plan  
to be present.—Frank Gray, Chairman,  
2625 So. I St., Tacoma, Wash.

### A PLEA FOR OUR MISSIONARIES

By Evang. Frank Linblad

The impression seems to prevail with many that missionaries are a species of the human race vastly differing from all others. But they are mistaken. Missionaries are human, just like the rest of us. They have mothers and fathers, sisters and brothers, friends and relatives, such as other people have. They have emotions and feelings like other human beings and they long for their friends and the comforts of home with a longing that is made exceedingly keen by the privations and sufferings that they endure.

Their bodies are just like ours. They are subject to cold as well as heat, with this difference, that generally the means for meeting unfavorable weather conditions is withheld from them. In the hot summer time, they have no resorts to flee to, no cool waves or purling brooks to find relief in. There is no running away; they must remain and endure.

They often long for decent food; for potatoes, a piece of fresh meat with a little brown gravy, just like mother used to fix it, an occasional glass of milk, or just a piece of plain white bread, even though there be no butter on it; but in most cases must do without, not only because the purse is bare, but more often for the reason that these things are not to be had at any price.

They long for a decent home, but all too often must put up with a dirt or brick floor, mud walls, beds that are anything but comfortable, roofs that are not roofs, thatched ceilings which harbor spiders and other insects of all descriptions—many poisonous—; living for years in buildings which are not even fit for our live stock, for the reason that none other are to be had or because the funds necessary for the rental or the building of something better are not forthcoming.

All too often they must drink water that we would not put before a cow or a horse; water of many colors, shades and smells, and that in some instances has been the burial place of not only animals but even human beings. Sometimes their only available water supply is some muddy, murky river that is the bathing place of thousands, the home of as many more and on whose surface many a corpse has floated to sea. Little wonder that typhoid and allied fevers are yearly taking their grim toll from the ranks.

Revolted as some of these things are, they are not to be compared to that great loneliness, the longing for Christian fellowship, which fellowship is so needful and which is so often denied them. We in the homeland at times taste a measure of this, but we can easily remedy it by quickly finding a few of the Lord's own. But how about the missionaries who must spend weeks, months and even years, miles and miles away from anything with a white face, hearing no civilized voice save their own, not even

hearing a prayer by another in their own tongue for long periods of time.

Not only this, but they must almost unceasingly contend with demons and hellish pressure upon their souls, with such intensity that we at home very seldom sample, and for the most part know nothing about. It is not pleasant to labor and strive when heaven seems like brass, when one's prayers seem to choke in the throat and the pressure becomes so heavy that even breathing is painful; when almost visible black clouds roll over the soul and threaten to crush out everything that is left. It is not to be wondered at that one or two go insane, but rather that not more of them do?

Are the missionaries enduring these things because of some sentence having been passed upon them for crimes committed? No! They have willingly chosen not only to go, but to remain, not for filthy lucre's sake or to earn high honors or favors from men, but in order to reach a dying people with a living gospel. They are paying and have paid a great price, far greater than most people can ever imagine, very often making the supreme sacrifice, giving their very lives in order that the Gospel may come to those who, in many instances, do not appreciate it.

These efforts, the suffering and privations of years, would be absolutely unavailing if the missionary was not backed up by the support of the people of the homeland. The missionary needs the necessary funds to enable him to procure palatable, digestible and nourishing food, warm and comfortable clothing, decent houses to live in, and other necessities of life which we at home have and which we are so accustomed to as to hardly value or notice.

They need our sympathy and encouragement. It helps considerably to know that back across the water there are those who remember them, who love, who pray and who sympathize.

But most of all they need our prayers. If the success of the work depended upon the praying of the missionary alone, then not much would be accomplished. The pressure is so great that there is constant need of united prayer to puncture the darkness and bring victory. We cannot all go to their assistance, but we can all pray, truly bombarding the throne of grace in their behalf. Then they will feel it and know it and appreciate it and be encouraged to press on in the face of every difficulty.

How would it be if more of those in the homeland would regularly write to those absent ones, say once a month or even more often? These letters surely would be appreciated and would gladden and cheer many hearts. Those blessed letters from the homeland are often read and re-read for weeks.

The Lord's coming draweth nigh, and as our hearts are yearning for His soon-appearing, we can hasten it by earnestly making intercession and by sacrificing systematically that His work in the heathen lands may make rapid strides, and that all men might hear the glorious message of salvation.

### "These Signs."

Continued from Page Three. )

unto them, He was received up into heaven and sat on the right hand of God. And they went forth and preached everywhere, the Lord working with them and confirming the Word with signs following." So that He has gone to fill a seventh sphere, that of heaven itself, and the proof that He is in the heavens is found in His power being manifested in these directions on earth, where man is a victim to his own sin. Does it strike the sincere follower of Jesus that by denying His Lord the right to work these signs today, he is denying Him the very credentials which belong to Him; and that he is robbing himself of the evidences of Christ's Lordship, that would cure all his powerlessness, and make him a shining light in this world of darkness?

In all these spheres of man's need on earth, the believer may have power to prevail, because Christ is in the place of power in heaven. That which made the first disciples of Jesus mighty in all these spheres may be yours today. "This Jesus hath God raised up . . . therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear."

"Have you ever heard the story  
How the Lord before He died  
Laid His blessed hands in healing  
Upon all who to Him cried,  
How the sick and all afflicted  
He rejoicing sent away?  
This He came to do, beloved,  
And He's just the same today."

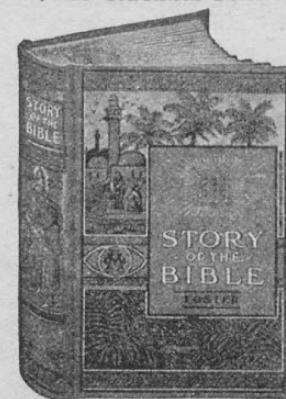
—"Things New and Old."

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## -:- The Supreme Being. -:-

What is the Attitude Toward the Human Race?

By C. H. Fountain.

In the ensuing articles I shall not, by any means, take the conventional—and only acceptable view today—of the Fatherhood of God. That, broadly speaking, presents Him as a kind of indulgent Superhuman, or

### As a Sentimental Dotard,

whose only attitude is Love, interpreted in human terms. But such indiscriminate soothsaying is false alike to Scripture and the facts of life and history. Today, as in the days of the prophets, the only acceptable text is, "Ye shall have peace—no evil shall befall you," and the result is ever increasing lawlessness. But no good purpose can ever be served by shutting our eyes to facts. On the contrary, such blind stupidity may lead to eternal death. Our business is not to present God as we think He ought to be, but—so far as is humanly possible—as He is.

The mere shutting of our eyes to all the tragedy of life will not alter it in the least degree, or cause it to vanish "like the baseless fabric of a vision faded." It is a hard fact—and God allows it all.

More than that, He has Himself caused much of it. And this I shall try to prove by the unanswerable argument of prophecy. We must not attribute to God acts which are purely human, neither may we attribute to man acts which prophecy proves to have been God's. Skeptics, looking only at the tragedy of life, and with only a vague belief in a Supreme Being, regard Him as a harsh, vindictive tyrant. Modern preachers, on the other hand, for the most part, present Him as a weakly, indulgent Father, who smiles upon all His creatures, and will eventually overlook all their little errors. And the inevitable result of all this abolition of the salutary fear of God, by which He has imposed His restraints upon men, is that the world is steadily progressing toward the state of lawlessness which characterized it in the days that were before the Flood." My object, therefore, will be to press the facts of life and the teaching of Scripture to their logical and legitimate conclusion, and to show that the love of God is expressed in mercy to the repentant sinner, and love in its highest degree to the saint, though even this must not be conceived of in terms of human indulgence, since we know perfectly well that He sometimes allows His choicest saints to suffer great hardships and tribulation in this world. And His mercy to sinners does not annul the claims of righteousness. Therefore, in spite of His Fatherhood, there remains for the impenitent nothing but "a certain fearful looking for of judgment."

"Unto them that obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." "Behold," says the Apostle,

"the goodness and the severity of God."  
We must behold both.

Like almost every other great truth, this of a Divine Fatherhood and a universal Brotherhood has been so distorted that, instead of conveying to the minds of those who hear it the Scriptural meaning of the phrase, the majority receive an impression altogether at variance with the teaching of the Bible. This is undoubtedly the work of the great enemy of souls, who is always on the alert to cause the "unlearned and unstable to wrest the Scriptures unto their own destruction." For there is something eminently pleasing and acceptable to the modern mind in a perverted view of the Fatherhood of God. The theory generally taught and widely accepted is that God, being the Father of all men, cannot act in an unfatherly manner towards them, and that there is, therefore, nothing to fear from the threats and warnings of Scripture with regard to the ungodly. It is, of course, true that God is, in a broad and generic sense, the Father of all created beings, but that He will abrogate His claim to be the moral Governor of the universe and the ruler of all mankind, is an entire perversion of Scripture. Our Lord and His apostles clearly taught that only in a narrower and more restricted sense can we claim God as our Father. To them He was the Father only of such as believe, those who are twice-born, born in a natural sense and born again from above. To the religious Jews of His time, our Lord's scathing words were: "Ye are of your father the Devil," and the Apostle says: "We were by nature children of wrath, even as others." The doctrine of the universal Fatherhood of God is due chiefly to its plausibility, and to magnify out of all proper perspective the apostolic teaching that God is Love. If the reason for this were not perfectly obvious, it would appear strange that one or two short sentences in the Bible should be so seized upon to the exclusion of all else. But the reason is not far to seek. It is that men who might otherwise have paid heed to the warnings of the Bible, have seized with avidity on a doctrine which seems to

### Offer a Loop-hole of Escape

from the consequences of their sin—namely, that God, being Love, cannot possibly treat any of His creatures with severity. But that is not the teaching of the Bible; indeed, it is the direct opposite. There is not a word in Scripture to suggest, for example, that for the Satanic host there will ever be forgiveness, either in this age or the ages to come. Quite the reverse. But God is, nevertheless, their father, inasmuch as they are His creatures.

The great truth that God is Love was

never intended by Him who revealed it, to overshadow, and still less to contradict and deny, any other part of His teaching. And yet, the impression increasingly given by the modern pulpit is that God is a weak sentimentalist, who may perchance have uttered "great swelling words" of warning, but who has not the smallest intention of carrying His threats into effect. It is the old insinuation of the Evil One again: "Yea, hath God said? . . . Ye shall not surely die."

Such a view is as illogical as it is presumptuous, for it bases its belief on the authority and inspiration of our Lord's words, and yet denies the solemn warnings which form by far the larger part of His discourses. By what process of reasoning are His words with regard to the love of God held to be authoritative, while His solemn utterances with reference to Hell and Judgment carry no weight? Because, we are told, they do not appeal to our common sense or to our idea of what we conceive God ought to be. But does the condition of the world as we know it commend itself to our conception of what a world ought to be under the governance of a Divine Father who is all love? By no means; and he who preaches the love of God to the exclusion of His other attributes, proclaims a delusion.

This is responsible for much of the unbelief so rampant today; for the man of the world knows, as he surveys this "groaning creation," that all the facts of life are against such a belief. He has seen almost the whole world engaged in deadly combat; millions of men and all the resources of civilization being used for the sole object of destroying each other, and all they possess; small peoples almost exterminated; the whole earth filled with violence; and every conceivable barbarity, vileness and crime perpetrated on a scale hitherto unprecedented. And apart from this, he sees everywhere want, starvation, squalor, suffering, disease and death; appalling accidents and great cataclysms of nature; and he asks: "Why does God allow all this vileness, brutality, misery and destitution to exist?"

The man of the world asks the question in vain; and the average Christian can find no satisfactory answer. But the very fact that these things exist is proof that the love of God is something very far removed from the teaching of modern theology. Whatever our Lord meant by love, He certainly did not portray God as a weak and indulgent Father, but as one whose love does not obscure the claims of justice, and whose mercy and forbearance are not without limit. As our finite minds cannot comprehend the Infinite, we cannot possibly know why God permits so much evil to exist. We can only surmise that, as with individuals, so with nations, the vast proportion of all their suffering is due to the inexorable working out of the great moral law: "Whatsoever a man soweth, that shall he also reap." But it must also be conceded that destruction on a vast scale is often due to convulsions of nature and the fury of the

elements, over which none but God has ultimate control. In some cases it may be that "His judgments are in the earth, that the inhabitants thereof may learn righteousness"; in others we can only see immense destructive forces at work, sweeping away myriads of human beings without apparent reason. Why these happenings are permitted, we cannot tell; but they seem strangely at variance with our conception of love. It may be that the forces of evil, the prince of the power of the air and his demon hosts, exercise a far more potent influence in this world than we imagine; and that God is, for His own wise purpose, standing aloof to a certain extent from this earth, and is allowing sin to

#### Run Its Deadly Course,

so that its dire effects upon those who condemn the counsel of the Most High may be witnessed by, and be an eternal object lesson to, the angelic hosts of heaven. But though with our puny intellects and finite vision we cannot possibly pierce the veil of the Infinite; the Christian can, nevertheless, rest assured, upon the unalterable testimony of Scripture, that "like as a father pitieth his children, so the Lord pitieth them that fear Him." To them only does He give the right to be called the children of God. For, says the Scripture, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." And "as many as are led by the Spirit of God, they are the sons of God," but "they which are the children of the flesh, these are not the children of God."

But in spite of this emphatic testimony, the fashion of this world is to regard all mankind as children of God, and, in consequence, the most extraordinary ideas seem to prevail among those who ought to have more spiritual discernment, as to what constitutes true Christian brotherhood. And the Fatherhood of God, as held and defined by the modern pulpit generally, is as far removed from the teaching of the Bible as the poles are asunder.

For it ignores all the evidence of the judgments of God in this world, and all the warnings of Scripture as to His final dealings with sinners in the next. The authority of Scripture has on no subject been more completely denied or ignored than on this. The Bible says: "God is love," and as love in our vocabulary generally stands for sentimental indulgence, kindness, gentleness, and blindness to faults carried to the utmost limit, it is assumed that this also represents the love of God. Every utterance of Scripture which contradicts such a view is calmly ignored. The Bible today is chiefly used as a text-book for comfortable homilies, and "Ye shall have peace," "No evil shall befall you," "Everyone . . . is good in the sight of the Lord, and He delighteth in them," and so on.

God's love is compared to a mother's, millions of times magnified; inexpressible, incomprehensible; and

#### The Possibility of Any Alternative

is scarcely ever suggested. There is a sense, of course, in which the love of God is something beyond all human

thought or comprehension; but, to express the attitude of the Deity to the human race in terms of sentimental indulgence, is to give the lie to the whole Bible. Nowhere in Scripture can we find such a view upheld. Everywhere, on the contrary, we find a totally different view. But today, more than ever, the Bible is ignored. When its teaching meets with the approval of the modern mind, it is made much of. When it does not, it is ignored as completely as if it did not exist. But the mere fact that sinners do not approve of God's ways, and do not like His utterances, does not in the least degree affect them, and cannot by any possibility alter them.

We smile at the ostrich for hiding its head in the sand, under the impression, presumably, that unseen danger does not exist, or that being unable to see the enemy, it is itself unseen. But it is the highest wisdom compared with the folly of men who deliberately shut their eyes, not only to the solemn words of the Bible, but also to the facts of history and of daily life. "This they willingly are ignorant of," says Peter. That is a summing up of the entire matter. They are willingly ignorant. They do not wish to hear anything that would disturb their minds, or cause misgivings as to the future, or upset their entire scheme of life. Deep down in their hearts they may occasionally have some uneasy foreboding that all is not well with them, but the modern pulpit effectually dispels such incipient anxiety by its oft-repeated assurances, reiterated in a thousand different ways: "God is Love, therefore no evil shall befall you; the Lord delighteth in you, and ye shall have peace."

We do well to approach a subject of such tremendous importance with a profound sense of our utter inadequacy to deal with or to comprehend it in all its bearings; but we may, at least, in simple reliance upon

#### The Plain Declaration of Scripture,

try to ascertain what God Himself has to say about it in His Word. And first, we should reject altogether the teachings of any man, or body of men, however eminent, learned, pompous, dogmatic or highly esteemed, if that teaching ignores or contradicts the Word of God. Rejection or denial of that Word is the basis of all heresy. It is possible, no doubt, to find support for almost any error from some isolated text; but no error can endure the searching testimony of the whole of Scripture. And nowhere in Scripture can we find anything to support the prevalent idea that the love of God means unqualified indulgence toward His creatures. Such an idea can only be obtained from a text like "God is Love," interpreted in human terms. But to interpret such a phrase in terms of our human vocabulary, ignoring at the same time all the teaching of Scripture and the facts of daily life and history, is to do violence to all the rules of evidence and logic. Why then is it done? Simply because behind it all is the master-mind of Satan, lulling men to sleep by causing them to ignore and reject everything which does not fit in

with their theory of what the love of God is. That is his chief purpose, to "blind the minds of the unbelieving."

To that end he persuades men—especially religious teachers—to believe that the Old Testament conception of God is a very unworthy one; that the severe judgments therein recorded are a calumny upon the Creator, and that although the New Testament has traces of the same barbarity, and says some very unpleasant things concerning the fate of the ungodly, even attributing such statements to the Lord Himself, these are only the unfortunate survivals of the old, half-pagan idea of God, and may all be brushed aside with indulgent contempt, because we are assured that God is Love, and a God who is not merely kind and loving, but Love itself.

#### Could Not Possibly Do or Say

the things attributed to Him. But how it comes about that our Lord's words concerning the love of God are true, while His solemn warnings with regard to judgment and hell are false, we are not told. We are supposed to leave it to a few experts to tell us what may, or may not, be accepted as authentic, and the former grows steadily less. This is, naturally, highly acceptable to the ungodly, who do not wish to hear anything about punishment for sin, or an unpleasant eternal destiny; or, indeed, anything that would disturb their equanimity or act as a check upon their indulgence of self-will.

The bestial passions and inherent wickedness of man are only kept in restraint by the strong arm of the law; and the salutary fear of God—a primal instinct of humanity—is intended by the Creator to be a restraining force against the perpetration of evil.

When God is cast out, every evil flourishes, and the more His inflexible righteousness is brushed aside and His indulgence exalted, so much the more will lawlessness abound. The self-willed child knows that a weakly, indulgent parent may threaten, but will not punish him; every excuse will be made for him, and all his offences will be condoned. There is no parental fear before his eyes, and he goes from bad to worse.

Many today would have us believe that God is such a parent, and the result is ever-increasing contempt for His laws and indifference to His warnings. "Because sentence is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." But His long-suffering must not be mistaken for weak indulgence. He never spares the rod when in His judgment the time has come for chastisement, and many nations have had to learn that His rod is a heavy one. He does not spare correction, either to saint or sinner.

#### When Correction Is Needed:

but to both it has in it the Eternal Wisdom, seeking to bring the one to repentance and the other to greater perfection. But we may not, as unrepentant sinners, shelter ourselves behind the Fatherhood of God. Scripturally, He is the Father only of such as believe, and do His commandments.

(Continued on Page Nine.)

## A Pentecostal Business Man.

"The Lord giveth wisdom: out of His mouth cometh knowledge and understanding." Prov. 2:6.

"Let thy garments be always white, and thy head lack no ointment." Eccle. 9:8.

The book of Proverbs is full of wise counsels, instructions, and directions in brief form for busy business men. In it we hear the cry of wisdom in the busy centers of commercial activities: in the market places, the sales rooms, and Boards of Exchange. Wisdom comes as Counsellor, Advisor, and Instructor, Re-prover and Promisor to both Employer and Employee. Proverbs is the Business Guide for the varied spheres in which Pentecostal business men move in their daily routine of "things done under the sun", and by which they may achieve success in every legitimate enterprise.

In the book of Ecclesiastes we come face to face with things which engage the time and energies of men who move on the natural plane, and who, in all the different lines of human activity and labour under the sun, find no satisfaction, only unrest, vanity and vexation of spirit. But the words of the text are like a note in a major key which suddenly breaks the minor strains, or like the glint of a sunbeam in a dreary and cloudy day. "Let thy garments be always white, and thy head lack no ointment." It penetrates the various departments of business activities "under the sun", whether social, domestic, business, or religious life and relationships. The words of the text are like the frame which holds the picture. The portrait upon which we gaze, so beautifully emplaced within the symbolism of the "garments" which are always white, and the "head" lacking no oil, is that of a true Pentecostal business man.

As he moves about among his fellows we observe that he is **thoughtful** and **recollected**. His conduct is **poised** and **steadied** by a controlling sense of appreciation for the **rights** of others. While he moves within his own sphere he touches others without jar or jostle. Every movement speaks of his thoughtfulness of others' rights. He is courteous. Being unconscious of his own importance, he makes a just appraisalment of his neighbor's; and esteeming others better than himself, he is the better qualified to serve both his superiors and inferiors. Being a servant of all, he is obliging; his time, ability, and energy are at the call of the needy, whether rich or poor, high or low, learned or ignorant. Being always ready to serve the need of his fellowmen, without hire in the social realm, he commands the highest price for his services in the business world. The Pentecostal business man never overreaches nor overrides the laws governing business relations. His keen sense of law and order disposes him to conduct himself in a

manner as between man and man. This we may conceive is a partial delineation of the character of a Pentecostal business man.

Again we see the Pentecostal business man as he appears in the sphere of commercial activities. He is **prompt**, because he is always **ready**; he is ready because he is resourceful in the qualities of **initiative** and **executive**. He acts at times under the impulse of business instinct, or intuition; then again as a result of careful, critical and deliberative examination of all the data which enter into a business proposition. He is **apt**. He rarely if ever miscalculates; and, as a consequence, he takes his measurements of time, place, and the relative fitness of things, with precision and accuracy. Being prompt, he is of course, **punctual**. His engagements are held as a sacred trust. If other duties require his attention they are held in subjection to the main business. A tick of the clock holds for him the importunity to prepare for the duties of the hour, and so he gives due attention to duties which belong to other realms of his busy life. Being scrupulously economical as to his time, he is highly efficient as to service. Being exact and truthful with himself, he is truthful with others. The various pigments with which others may at times colour their representations of goods in the barter of trade, are, in the words of a Pentecostal business man, noticeably absent when he "talks business". Shoddy, with him, goes for shoddy, nickel and silver alloy go for that, and gold is passed in for gold. There is with him no shading off from the truth. He buys the truth and sells it not, because he is prompt, punctual, and truthful. Being all that, he is in demand. He never "puts up a bluff" to gain his end; he comes legitimately and rightfully to promotion on the basis of intrinsic merit because he has worth. Because of what he is to his employer now, he is headed for higher positions of trust and wider spheres of usefulness, and heavier burdens of responsibilities. He is faithful in that which is least, hence he becomes ruler over much.

Then again, we see the Pentecostal business man attentive to his duties in the domestic circle. He is no less thoughtful, recollected, and poised in his conduct toward those who depend on him as the "Bread Winner". He is not any less prompt, punctual, apt, accurate and truthful in the discharge of obligations which grow out of the family relation than he is in the social or business world. Having a family of his own to love and cherish, he is faithful as the "head of the house". He anticipates the need and provides for his own, especially those of his own house. His love "for the old folks at home" has grown more tender since he began the training of his own offspring. The silver locks of his father and mother are stroked back with a gentler hand, and even though he has domestic obligations and burdens of his own, yet in making an inventory of his time and resources, and of the demands which his more im-

mediate obligations require, he finds himself with a large surplus of affection and consideration for his parents.

In his religious life, the Pentecostal business man is pure hearted, whole hearted, earnest and faithful. He knows no neutral attitude on any question. He is decided and clean cut in his convictions and never swerves from the truth of the gospel. He is loyal to his pastor, and the congregation, its testimonies, and its ministries. The same characteristics which mark him in his social, business, and domestic relations, are in evidence in his religious calling. He is prompt and punctual, courteous and obliging, tender and affectionate, affable and sober, devoted and self-sacrificing. The Pentecostal business man is filled with the Spirit. He is a man of vision, action, and determination. Moreover, he is humble and of a broken and contrite heart, always ready to confess his faults. Being conscious of his weaknesses he is less exacting upon others. He recognizes that in order to do his task well among "the things done under the sun", he must pray for that Wisdom which cometh from "above the sun". He is, therefore, "swift to hear, slow to speak, slow to wrath". His ear is tuned to the voice of Wisdom crying without, as she uttereth her voice in the streets, as she crieth in the chief places of concourse, in the openings of the gates, and in the city as she uttereth her words. He is conscious of the utter insufficiency of his own resources as he goes to battle with the problems confronting him in the centers of commerce, in the social realm, in the domestic fold, and in the church. He, therefore, turns at the reproof of Wisdom, to the fear of the Lord which is the beginning of wisdom. He recognizes that all his own wisdom, power and righteousness, when mobilized against the demands and duties of the daily round of toil and labour under the sun, must end in failure and defeat, unless he is girded with power from above the sun. The Pentecostal business man, therefore, responds to the call of the "heavenly vision"; he sets himself to the task of a learner at the feet of his Master, listening while Wisdom speaks, "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." Upon such a beneficiary the Lord will pour His Spirit in such fullness that it can be said of him, his garments are always white, and his head lacks no ointment. For such is the equipment for life and for service in all the varied spheres and all the diversified forms of human toil and labour under the sun.

There is a notion abroad in the world, and it is quite generally accepted by men in all walks of life, that one must not, on the one hand, take too much of

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## The Supreme Being.

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As Creator, He is also the Father of Satan and his hosts, but there is no word in the Scriptures suggestive of forgiveness, or anything but eternal punishment for them. What then is the love of God? It would be easier to say what it is not. But one thing is perfectly certain—it is not weakly indulgence or condonation of sin. No doctrine during the last thirty years has done so much harm as the unqualified proclamation of the love of God, for it may be so distorted as to become a lie fraught with incalculable power for evil. Many people, who never think of looking at the Bible for themselves, might well imagine how they live or die, God is all-merciful, and everything will be put right in heaven, whither apparently all are going. They never hear a word about punishment for sin.

"Hell" is not a word for polite ears, but it may perhaps be vaguely hinted at as a suitable place for the vilest criminals; although, generally speaking, modern theology has abolished it even for such. They never hear that except they become a "new creation;" they cannot enter the kingdom of heaven. All they ever hear is a reiteration of the indulgent Fatherhood of God, who delighteth in them, and provides everything necessary for their well-being.

A vast amount of indiscriminate nonsense is given forth from the pulpit on themes like this, and the hard-headed man of the world, who knows that all around him there is starvation and squalor, misery and destitution, pestilence and catastrophe, regards it as mere pulpit talk; the platitudes of the profession. And whatever the explanation of these evils may be—and they are all, of course,

### Susceptible of Explanation

on the ground of broken law—he is right as to fact.

But what saith the Scripture? Does the Bible as a whole portray a God who may be compared to an indulgent earthly father? Such a father would not, if he could prevent it, allow his children ever to be unhappy. Their pathway would be strewn with roses. No illness or disease, no accident or suffering of any kind would ever touch them. Every wish would be gratified; every unpleasantness banished. The cold blasts of penury and misfortune, blighted hopes, unsatisfied desires, pain and sorrow, destitution and misery would be unknown. No tear, no unhappiness, no heartache, would ever mar their life. Their lot would be perfect. Such may be the life of the angels, but no man in his senses would say that God deals thus with the human race. And the disturbing factor is sin. Nowhere in Scripture do we find that He smiles on sin or delights in sinners, and the history of the world affords ample evidence of the fact. So then, although God is undoubtedly Love, else He would not have declared Himself to be so; yet He has many other attributes, and to elevate this one to the exclusion of all others, simply because it seems to afford a loop-hole of escape from the conse-

quences of sin, is to dwell in a fool's paradise.

But today men are living more than ever in that fool's paradise. They make a mock at sin. They ignore all the warnings of God, and the fast-gathering storm clouds of impending judgment, as completely as they did before the Flood, and by far the greater part of all the religious teaching of today encourages them to do so. So, we are told, will it be to the very end. They will not endure sound doctrine. They do not now. Very few voices are ever raised in warning—very few declare the whole counsel of God. Only words of

### Flattery and Condonation of Sin

find acceptance with the giddy multitude. "There is no fear of God before their eyes." Naturally, because they seldom, if ever, hear a word about it. Yet the whole Bible is full of warning to sinners; full of God's judgments on sin, and overflowing with evidence that whatever He threatened He also performed, unless repentance enabled Him to exercise the Divine prerogative of mercy. Whatever the love of God may be, we may be certain that there is in it no indulgence or condonation of unrepented sin. It cannot possibly be compared with the infinite variety of passion, emotion, and sentiment, which, in human speech, is comprehended in that word. For almost all human love has in it some element of sin, as viewed from the austere standpoint of the awful holiness of God, in that it condones the faults of those who are loved. Human love may be blind. Divine love cannot be. For above it stands the Eternal Righteousness. And the whole testimony of Scripture, supported by the records of history and the facts of life, proves that although God is long-suffering and plenteous in mercy, yet there is a limit to His endurance, and there comes a time when, for unrepentant sinners, the day of mercy ends, and the judgment begins. So will it be to the end, for our Lord Himself, the highest expression of Divine Love, declared that He will one day put away mercy, and, clothed in all the panoply of heaven, will sit in judgment on the human race. It is, therefore, folly and presumption to translate the love of God into terms of human indulgence, and those who preach doctrines of easy tolerance toward sin, to which all Scripture gives the lie, are guilty of the blood of those who, by their unfaithfulness, are being lulled into a false security which may lead to their eternal ruin.

(To be continued.)

## The Pruning of the Vine.

(Continued from Page One.)

your days ever more and more entirely consecrated unto Me, that My Spirit may have more perfect control of you. He will supply every moment the life of Jesus, like the sap in the branches of the vine, and bring forth through you the "fruit", "more fruit", "much fruit" and "abiding fruit", that He may be "glorified".

The branch, meanwhile, has only to

abide. Not by striving and struggling, not by taking the knife into our own hands, is the pruning accomplished or the fruit brought forth. The Husbandman attends to it all, if we as branches simply abide in the vine. Does not this mean a quiet, restful communion with Jesus, allowing nothing to come between our souls and Him? The little babe who is capable of doing nothing else can abide in its cradle. And as we thus remain in quiet, patient union with our Lord, filled with Him and surrounded by His presence, the Holy Spirit will bring forth in our daily lives His own cluster of luscious grapes: love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness and self-control. One of God's hidden saints in the Middle Ages wrote:—

Thou sayest, Fit me, fashion me for Thee.  
Stretch forth thing empty hands and be  
thou still.

O restless soul, thou dost but hinder Me  
By valiant purpose and by restless will.  
Behold the summer flowers beneath the  
sun:

In silence his great glory they behold;  
And sweetly thus his mighty work is  
done,

And, resting in his gladness, they unfold.  
So are the sweetness and the joy divine  
Thine, O beloved, and the work is Mine.

There seem to be two things specially mentioned as the results of the pruning; and they are always characteristic of a life that is separated unto the bearing of abundant fruit: (1) Intercession, and (2) Brotherly Love. "If ye abide in Me, and My Words abide in you, ye shall ask what ye will, and it shall be done unto you. As the Father hath loved Me, so have I loved you: continue ye in My love. Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My Name, He may give it you. These things I command you that ye love one another." There is nothing which the enemy is opposing more than the development of these two results in our lives. He will try all the time to keep us occupied, even in good works, in attending meetings or in conversing with saints—anything to keep us from going aside into His secret place of intercession. And if we are not abiding in Christ, but have wandered into our own plans and ways, we shall miss the pruning of the Husbandman, and the fruit His soul yearns for will not be brought forth.

In the same way Satan is continually bringing before us the faults and imperfections of our fellow-Christians, trying to bring in divisions, especially in the secret thoughts. Beloved, shall we not seek more than ever to be obedient to the Husbandman as His hand shall prune us? Let us welcome the cutting off of all that is not His best for us, and so abide in Christ in constant communion, that His life may flow through us in unhindered fulness, and a life of abounding fruitfulness be the result.

# QUESTIONS AND ANSWERS

CONDUCTED BY E. N. BELL

**1027.** I see many young people that have been baptized in the Holy Spirit keep company with unbelievers, and often marry them. If this is all right, please explain 2 Cor. 6:14, 15, 16, 17. But if otherwise, don't you think that not only the Assemblies of God, but all the Pentecostal people should take a more firm stand on this and let the young folks know what the scriptures say along this line?

I believe it is a fatal mistake for saved boys and girls to have courtship with unsaved boys and girls. It often leads to marriage with such, and indeed this is the natural result. Such yoking up with unbelievers is strictly contrary to scripture. The Word says, "Be not unequally yoked together with unbelievers. The Spirit-filled saint is a temple of God, and the unsaved person is ruled over by Satan. And these two bodies which come together have nothing in common. The Spirit of Christ in one is absolutely opposed to the spirit of Satan in the other. Many divorces come out of such union. The scriptures should be lovingly, gently, but firmly held up along this line. They should not be used as a club to wallop the young people over the heads with, as if you were an enemy to them; but, in loving warning and teaching to show them the danger of such a course and to point out the better way to them.

**1028.** Please explain Matt. 16:28, "There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom."

The very next verse, which is the first verse of the next chapter, begins immediately to explain this. The chapters often break right into the middle of a subject, showing that the men who made the chapter divisions often made them at a very improper place. The division of the Bible into chapters and verses is not a part of inspiration and was not done until more than a thousand years after the days of the apostles. It is a most excellent method for reference, but often hinders in the sense, because of the unfortunate points at which the divisions are sometimes made. This prophecy by Jesus referred to James, John and Peter, who saw Jesus transfigured before them. Turn also to Peter's explanation of this transfiguration in 2 Pet. 1:16-18, where he says, "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of His majesty." He speaks of the voice that He heard on this occasion from glory commending the Son and says, "This voice we heard when we were with Him in the holy mount."

**1029.** Please explain Heb. 4:10:

"For he that is entered into his rest, he also hath ceased from his own works, as God did from His."

This means that the man who has entered fully into the true rest that is in Christ Jesus, and who is trusting alone in Christ and His merits, has ceased from all self-struggles to save himself. There are many believers who have not entered fully into this, and are in a large measure strangers to the deep soul rest and peace and satisfaction that is possible for a child of God who is entirely separated unto the Lord, and whose self-life is crucified, and who lives alone in Christ, and who rejoices that Christ alone in him is the hope of glory. If you haven't got it, go after it till you get it.

**1030.** Is it right for the elders of an assembly to use the tithes in the building of a tabernacle?

The elders under peculiar circumstances may have so spent the tithes in all good faith, and the congregation may have desired them so to do. If such is the case they have meant no wrong. Still, this is not the proper nor scriptural ideal. The standard for all of us to strive towards is that the tithes should go exclusively for the support of the gospel. Up to the needs of the pastor the tithes should go to the pastor. After his needs are supplied they should go to either home or foreign missionaries, or to evangelists who are doing missionary work in destitute places. The pastor has the first claim upon the tithes, and it is not right to divert them to any other person or to any other work until his needs have been fully supplied. On the other hand, for a pastor of a large church where there would be \$100 or 200 per week coming in in tithes would certainly do wrong to take all this money for his personal use. Instead, he should call in assistants, or missionaries, and enlarge the borders of his operations, and see that the money was used righteously for the largest possible spread of the gospel. A pastor and his family are certainly entitled to as good a support as a mechanic or a railroad man. Here in Springfield we have built our church, I think, entirely on free-will offerings over and above our tithes. Personally I give all of my tithes to the support of the home church.

**1031.** Please explain 1 Cor. 14:34-35. Why did Paul say it was a shame for women to speak in the church?

Corinth was a very wicked city, and it was not customary for decent women to take part in public matters. The few women who did so were counted by the nation as adventurers and fast characters. Under these circumstances for a woman to take part in the public discussions when the whole church was

come together in one place was to be suspected of being a loose or immoral character. Hence it would be a shame for a woman to do such a thing, when it would bring reproach upon the cause of Christ and be the loss of her own reputation. Wherever such conditions prevail today the same would be true. Where such conditions and such customs do not prevail, then the advice of the apostle is not applicable. But neither in the apostolic days nor for many centuries to come were women allowed to be elders or bishops, or to serve at the altar. They had deaconesses, possibly, in the apostolic days, and most assuredly they had them soon after apostolic days, but these deaconesses were never allowed to administer the ordinances or to serve at the altar. How far the changed conditions of the modern world will justify changes as to women officers is a matter not agreed on by all. Personally I see no objection according to the customs in America why they should not testify for Christ or preach the gospel. It might be permissible for them to administer the ordinances when absolutely necessary, but there is no scriptural warrant for a woman to do so or to act as a ruler in the church.

#### HE SENT HIS WORD AND HEALED THEM

I was suddenly taken with a grip cold, which left me with a severe heart trouble. I kept trusting God, but the healing was delayed. Every Thursday we have healing meeting in the church. I felt I could hardly get there, and then felt unable to stay, but God held me. Our pastor preached on the redemption of the body through the atonement, and while drinking in the Word I was healed and went home rejoicing that we have everything in Jesus Christ for body, soul and spirit. I had been healed many times through prayer, but this time the preaching of the Word did it. I am now receiving daily His divine health.—A Sister in Christ.

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## A Pentecostal Business Man.

(Continued from Page Eight.)

Christ into his social, domestic, or business affairs, nor, on the other hand, must he take too much business into his religious life. But our text declares that a fully rounded out, symmetrical and properly proportioned service, whether in the home, or society; or on the busy thoroughfares, and commercial centers; whether at the accountant's desk, or on the board of exchange; or in the places of barter, buying and selling and getting gain; that in all these places of business activities, a Pentecostal business man can adorn himself and his calling; and that those about him can see in his actions, his habits, and character, the fashioning of his outward life, which, as a garment that is always white, reveals the secret of a heaven born life lived in dependence upon the sacrificial Lamb, and the power of the Holy Spirit. "Let thy garments be always white, and thy head lack no ointment."—D. W. Kerr.

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Size 40 x 60 in good condition. Write Z. N. Tatum, McLand, Okla.

## AT LAST A Pentecostal Sunday School Paper,

### "Our Pentecostal BOYS and GIRLS"

There is no longer a need for Pentecostal Sunday Schools to use a denominational paper for their Young People.

Beginning with July we will begin the publication of a Pentecostal Sunday School Paper for Boys and Girls. It will be spiritual and free from objectionable matter. It will be full of interest. A part of each paper will be devoted to Pentecostal missionary work in foreign lands. The paper will meet the needs of all our Pentecostal Boys and Girls. It is a four-page paper, the pages being same size as the Pentecostal Evangel. We want your order. It is your paper. Single subscriptions 60¢ per year. In clubs of five or more to one address 50¢ per year, or 12½¢ per quarter. Send for sample copy.

GOSPEL PUBLISHING HOUSE,  
Springfield, Mo.

**PERSHING, OKLA.**—God is beginning to break through, seventeen have been converted, altar full of seekers, including some church members. One Methodist lady sick for six years was healed instantly three weeks ago. Could not walk any distance or do her work. She now walks about six blocks twice a day to meeting, does all her own work, and is increasing in flesh. She testified to her complete healing before a large crowd on Sunday night. To God be all the glory.—Jackson Vanover and wife.

### CAMP MEETING AT ROCKY FORD, OKLA.

(10 miles southeast of Cement, Okla.)  
Beginning August 7th. Spring water and plenty of fruit. Everybody invited. T. S. Huffness, R. 2, Cement, Okla.

### PENTECOSTAL CAMP MEETING AT BYESVILLE, OHIO. Aug. 19 to Sept. 4, 1921.

Bro. A. G. Ward, Bro. D. H. McDowell, Bro. J. W. Taylor, missionary from Africa, and Sister Jennie Kirkland, missionary from India, and others will assist in the services. For particulars write J. Clark Soules, Pastor, 202 Meek Ave., Byesville, Ohio.

### REVIVAL AT HECLA, S. DAK. June 19 to July 10.

In a large Gospel tent, seating 1200 people. The Cherokee Indian Evangelist Watt Walker and party in charge.  
This is a new field where the full Gospel has never been proclaimed, and much depends on this meeting for the future of the work in this territory. Much prayer is requested to this end.—Pastor Ed. Eliason.

### CAMP MEETING AT DES MOINES, IOWA.

Mrs. M. B. Woodworth-Etter is to conduct an old time revival at Des Moines, Iowa, June 18 to July 10, in Chautauqua Park, end of West Ninth St. car line. Autos follow Forrest Ave. (Camp Dodge Route) to West 16th St., then north to Park.  
Those desiring tents please give three days notice. Bring bedding and toilet articles. Meals at reasonable prices. Address Joseph A. Darner, 1439 - 32nd St., Des Moines, Ia.

### SECOND ANNUAL PENTECOSTAL CAMP-MEETING.

Eastern District Council, Assemblies of God  
July 29th to Aug. 21st inclusive.

We have again secured from Brother William Anderson the use of his grove, which is one of the finest locations (near Philadelphia, Pa.), and best situated for our needs that we know of anywhere. These are private grounds, fenced in, giving us complete control of the situation.

Because of the successful meeting last year we are looking forward in faith and hope that this will be the best camp meeting yet. Detailed information ready May 1st. Apply early for accommodations, and plan to spend your vacation with us. Above all, pray we may see the greatest outpouring of the Spirit, and miracles of healing yet witnessed.

Communicate with the Secretary, for further information.—D. H. McDowell, 1608 Monsey Ave., Scranton, Pa.



### 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.

### PENTECOSTAL BIBLE SCHOOLS.

For the benefit of those enquiring with regard to Pentecostal Bible Schools, we herewith give a list of the same, so far as we have knowledge, but desire to say that the Mid-West Bible School, Auburn, Neb., is the only one of these owned and operating directly under the auspices of General Council of the Assemblies of God:

Mid-West Bible School, 1301 - 19th St., Auburn, Neb., S. A. Jamieson, Prin.

Bethel Bible School, 61 - 4th Ave., Newark, N. J., Frank M. Boyd, Prin.

Southern California Bible School, 5036 Echo St., Los Angeles, Calif., D. W. Kerr, Supt.

Glad Tidings Assembly and Bible Training School, 1536 Ellis St., San Francisco, Calif., R. J. Craig, Prin.

Rochester Bible Training School (Ellis), 161 East Ave., Rochester, N. Y., Miss S. A. Duncan, Prin.

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Gospel Publishing House, Springfield, Mo.	

### REVIVAL AT LEVITA, CORYELL CO., TEXAS.

Beginning June 10 and continuing as long as the Lord leads. The little band of saints will be glad of help that many may be saved, healed and baptized with the Holy Ghost. A good place for any who may care to camp. Everybody welcome. Mrs. Jessie Russell.

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#### POLITICAL CRISIS IN INDIA.

The missionaries in India are now facing a great political crisis. A Mr. Gandhi agitated a non-conformity program which now threatens to blossom into a full-fledged revolution. The missionaries are holding themselves in readiness to flee if necessary. None of them are taking any part in the situation, but if they are hurt it will be as innocent bystanders. The Indian Gandhists are boasting that the white people will be driven out of India in the very near future. Following are a few extracts from letters. The names of the missionaries and the places from which the letters have been written are withheld for certain reasons:

"We need your prayers. It is a very serious matter to be a foreign missionary in these perilous times. The whole country is seething with rebellion against the British rule, and the cry is 'India for the Indians'. We have uprisings here almost every day and blood is being shed in various parts of the country. The only ray of hope is the coming of our blessed Lord, and we ask you to pray that grace may be given to us to occupy till He comes."

"These are awful days in India, when the powers of all hell seem to be let loose. It keeps me walking the compounds at night as a guard with a big bamboo stick in hand ready to defend my trust. I suppose I am talking a mystery to you, but it is a mighty real thing to us here, among this mob of anti-Christian people called Aryas, or the new reform of Hinduism. When it is absolutely necessary to lay down to sleep, I just trust myself and all on the compound to God our Keeper."

"The political situation is anything but pleasing. Two days have been set aside this week as 'hartal' by Gandhi and his men, in which the entire country was forbidden to eat or do any work. Yesterday we succeeded in getting six wagons of brick through to the new land, but they were held up three times enroute in the city, and commanded to return. Meetings are being held all through the district, speakers exhorting the village and townsmen to throw the 'white devils and pigs' out of the land, and free themselves from the yoke of bondage! Still the Lord is seeking out hungry ones."

"Conditions are very serious at present in India. Great mass meetings are being held and non-conformity to the government is the cry everywhere. Many boast that there will not be a white man, woman or child left alive in India by the end of the year. A great crowd of men with knives and swords went past our door screaming and yelling a few days ago. We do not know what to do. Pray that God's will may be done. If He wants my life laid down for India, I say 'Amen' to His blessed will, but I cannot consent to have my little girls or myself fall into the hands of vile, evil, lustful men. Pray that we shall not be so disgraced."

#### THE MAY REPORT.

Just before going to press, the Missionary Treasurer added up the receipts for the month of May and found that he received just about half the amount received during April. This is a great shock to us, for the April funds were far too small to meet the needs of the missionaries, and this month they will receive even less. Take this matter on your hearts and pray mightily to God to undertake for the missionaries and supply their needs.

Mary W. Chapman arrived in Seattle from India on April 20th, for a much needed furlough.

Miss C. E. Heron is on her way to America for a furlough. Her friends can address her in care of F. M. Moffat, Esq., 4 High Park Blvd., Toronto, Ontario, Canada.

Perhaps there would be one among the readers of the Evangel who would take the support or part support of our new worker which amounts to \$30.00 a month.—J. W. & Mrs. Juergensen, Japan.

The work of rebuilding the Chapra Mission station has been turned over to Brother Herbert H. Cox. The heat at present is terrific and Bro. Cox needs special prayer for strength as he undertakes this important work.

Workers needed in Egypt. A number of missionaries agree in urging that new workers be sent to Egypt. There is need for a man and wife who are in co-operative fellowship with the General Council and who are strong in the Word of God and able to learn the language.

Miss Edith Priest announces that she made a mistake in her knowledge of the will of God for her, and now finds that the Lord does not want her to go to Egypt. She has returned all money given to her with the exception of \$15.00, which was given in small sums. The latter amount she forwarded to the Missionary Treasurer to be forwarded for the work in Egypt.

Ethel L. Bingham writes from Liberia that at Easter time the missionaries and native workers gathered together their missionary offerings which totaled \$74.50. This money has been forwarded to the Missionary Treasurer to be divided between China famine relief work and the Russian work. It is always an encouragement to see the sacrifice of the native churches when the burden of missions presses on their hearts.

Mrs. Flora L. Hogan writes from Macate, Peru, "Life is so primitive here. Women go about the streets spinning with two sticks. Not a thing on wheels here except a home made child's wagon. Yesterday a dear old woman convert brought us a few potatoes tied up in a dirty rag. She used to be a bad character, but is so changed, and her son was saved two weeks ago. You should see her farm, tipped up at an angle of 45 degrees on the mountain-side. The plowing is done with oxen and a crooked stick with an iron point."

#### CONGRATULATIONS.

Announcement is made that a daughter has been born to Brother and Sister Wynn of Mongolia, North China. The new missionary arrived at 2:30 P. M., April 18th.

On March 17th, Bro. Herbert S. Maltby and Miss Lillie E. Doll were married at Basti, U. P., India. Brother and Sister Maltby will continue on in the work at Basti, and are trusting for a larger work spiritually and for a good ingathering of souls.

#### THE LORD BLESSING IN MEXICO.

Fermin Escarcega, Jr., and George E. Blaisdell both write of the blessed results received from a trip in Mexico. They state they found hungry people everywhere and received many invitations to come and stay. Brother Escarcega writes he has been having two services daily in Tacupeto and the interest is great. He feels they are on the verge of a genuine revival in the province of Sonora.

Miss Marie Stephany writes from North China, "The Lord continues to work here and we are pressing out to reach others. We are expecting to open two new outstations this spring. In one of these villages the people have been asking us to open a chapel for some time but we have not had the means and the workers. These doors are only opened by much prayer and so all in the homeland can have a share with us by much prayer that the needs may be supplied."

#### ANOTHER FAMINE THREATENED.

It is reported that the rain fall has been so slight in North China that the ground is dry to a depth of three feet. Unless rain comes soon, there will be another famine which will reach over another year. There will be need for untiring relief work for many months even though rain should be received in sufficient quantities to save the crops.

An offering has been received from the Pentecostal saints in Porto Rico for the China famine relief fund amounting to \$14.20. The Porto Ricans are not a wealthy people but the greater need of the poor people in North China appealed to their hearts and so they have responded with an offering for the famine sufferers.

San Antonio, Texas: We had a glorious day yesterday. The new church was consecrated, not dedicated, for it is not all paid for yet. Fifteen obeyed the Lord in water baptism. This is the first time we had ever had baptism indoors; the Mexicans gave free vent to their feelings, and the shouting was not a little. The revival started last night.

I have noticed in our Mexican work along the border wherever we build a mission station the work remains and grows; but in other places where no station was built, even though they may have had a very good assembly, to-day there is nothing. We need and must have chapels in every missionary station, and for every missionary.—H. C. Ball.

#### GIVING IN SOUTH CHINA.

The Gospel has the same effect on the mission field that it has at home. Every praying Christian is a giving Christian. Brother Williamson writes from South China that after partaking of the Lord's Supper last Easter, the Christians were told about the famine in North China and an opportunity given them to give an offering to the Lord. Without any urging, every Christian came forward and put down ten or twenty cents, generally saying as they did so, "The heavenly Father bless them." These Christians are all very poor and ten cents looks very big to them, but when the sum was counted up they had contributed \$5.00 towards the famine relief work. They have also contributed this year \$90.00 for the support of the men who attend to the mission school.

Mrs. Estella A. Bernauer and daughter have returned home from Japan and are now with her parents at Batavia, N. Y.

Miss Katherine Kirsch announces her safe arrival in Newark from Liberia. She is stopping at 61 Fourth St., Newark, N. J.

Brother Harold K. Needham has just about completed his work in visiting Pentecostal mission stations in Japan, China, India, Egypt and Palestine. He is expected home during the first ten days in June.

W. W. Simpson writes, "I hope to reach Shanghai about April 20th to get my Gospel wagon, tent, etc., and to bring them up for us to use in the work in Kansu and Shensi. If you know of anyone who has a cornet or trombone to give for the tent work I shall be very glad to get it."

Miss Mattie Ledbetter writes from South China, "I am now out in a distant village, Miss Leonard and some Chinese workers. We have three ponies and we go out daily preaching to hundreds of perishing souls and scattering tracts and Gospels. God is giving us much intercession and we believe the seed we are sowing will bring forth fruit."

C. C. Personous writes that the missionaries in Alaska have been undergoing special trial. Sister Costigan was taken down with membranous croup in which she nearly choked to death. Then Sister Personous was attacked but deliverance was given to both in the name of Jesus. Then the baby was taken down with symptoms of pneumonia and croup. In answer to prayer he was delivered. The Lord is blessing in the work in Alaska.

Lillian Trasher writes from Egypt, "I now have 159 children. We keep growing little by little, and God sends in our needs day by day. But He never forgets. We are very much in need of a new building for boys. Faheema, one of my very first girls, has had a call from God to go and work among the women in Cairo. So she has gone to help Sister Salyer. It was very hard to give her up, although I was delighted that God was beginning to use some of my children in His work."

Almyra Aston writes from Basti, North India, "We had a big day Sunday. Eight were baptized in water, three of whom were our workers who had formerly been sprinkled. Mrs. Paul, my Bible woman, came up out of the water shouting and leaping and clapping her hands. We had a letter this week from Miss King of Uska, and two of their workers have just recently received the Pentecostal Baptism. We praise the Lord for the drops of blessing but we are looking for the former and latter rain to be poured out abundantly."

#### PENTECOST IN BULGARIA

I want to report our joyful news. In Burgas, Bulgaria, the Lord baptized with the Holy Spirit about fourteen souls. We have about twenty candidates for baptism with water, and about a thousand Bulgarians and Russians were there and were much interested. On Easter, May 1, 1921, the Lord baptized three souls in the city of Sleevev and the Lord saved some souls in the city of Plovdiv where I had meetings. There I baptized four souls in the river in the name of the Father, and of the Son and of the Holy Ghost. This was my first baptismal service in Bulgaria. In the city of Kazanlik the Lord baptized five souls. I visited Varna the second time and the Lord baptized one sister and saved several. I baptized four in the river, a very wonderful baptismal service. After two weeks I will go with my family to Varna which is a port city on the Black Sea, and there are many Russian refugees there. In Bulgaria we now have Pentecostal people in five different cities, Purgas, Sleevev, Stara-zagora, Kazanlik and Varna. I have baptized 34 souls, and Jesus has baptized 30 souls in the Holy Ghost. Pray for us.—J. E. Varonaeff.

#### MISSION STATION PROGRESSING.

Brother A. H. Post writes from Egypt, "We are glad to report some advance in the building of an humble mission house in the upper country, amidst real tests. At this writing we have all the walls almost completed, but we may need to put on a temporary roof so as to use it for the summer. It will take some \$350.00 more to put in the doors and windows and roof. When the time comes we can put on the second story. Of this I will report later."

John E. Norton announces that he and his wife expect to return to America in the very near future for a much needed rest.

Ero. A. Munroe writes of God's blessing in Japan. "We went to the river last Sunday for baptismal service and God met us in a special way. Last night's meeting was truly wonderful. The Christians that were baptized on Sunday were struck down by the power of God, some of them hanging on to the altar, it came so suddenly. It was a real touch from God's Holy Spirit. We ask your prayers for the Christians as they are suffering from great persecution."

#### THE MISSIONARY REST HOME.

The Missionary Rest Home in Chicago is proving a tremendous blessing to the missionaries. There are always a little company of them there enjoying the hospitality of the home. Some of them have no other home on earth.

The Lord is also protecting the home from harm. Recently the enemy tried to destroy the home by fire. Miss Myers of South China was in the attic praying when she discovered a fire on the roof, started from a spark from the chimney. One corner was burned off the roof but the building was saved. This is the second time the home has been saved from fire. The first time fire started in the basement and was discovered by the matron, Miss Droegmiller.

We can only send funds for the home which are designated for that purpose. Do not forget the home and its needs when you send in your missionary offering.

#### NORTH BERGEN, N. J.

During the recent trouble between students of the Beulah Heights Bible School, North Bergen, N. J., and certain members of the Board of Trustees, the statement was published that the General Council of the Assemblies of God would never accept any students who took part in the affair until they returned and made it right with the trustees. In view of the foregoing statement, we beg to make the statement that the General Council has never been called upon to take any part in this matter, and at the Eastern District Council in Scranton, Pa., this year, it was unanimously decided to take a strictly neutral attitude toward the whole affair. If any applications are received by the Council for foreign missionary work, each application will be examined purely on its own merits.

George M. Kelley writes from South China, "At one of our stations there is an overflow of seekers after the message, the true Gospel, so much so that we have to divide the children and grownups, having the children's meetings first and the meeting down on the ground floor for the men and grown women. The children are too many for the teachers we have. The opportunity is unequalled. In fact there is a steady increase and interest in all our stations. In Sainam we were surprised to find that in many places the people have cleaned out all of their idols and are now ready for the true God. How we do need wisdom for this present emergency. There is a certain business place in this city run by three brothers, and they, because of hearing the Word preached, have cleaned all the idols out of their shop and when any customers ask them to deduct something from the price of the goods they reply, 'We are unable to deduct anything for we are attendants at the church and have only one price'. There are others who have acted in this way clearing their houses of idols, so we see that God is working."

W. W. Simpson writes that he has gone to Honan Province, N. China to assist in famine relief work for the summer.

E. F. Baker writes from Dallas, "In order to reach the hedges and byways, we need very much a car for Mexican work. Such a car will cost \$600.00."

Alice C. Wood writes that there is a good work among the Italians in Buenos Aires, Argentina, South America. There are some good native workers among them and they have three branch works, one of which is in Mendoza. The pastor is now visiting his home assembly in Chicago, Ill.

Niels C. Sorensen writes from Norway, "I have been in Christiana about a month. Large crowds every evening. Large halls always filled to uttermost capacity. Souls are being saved, backsliders come back, sick are healed and the saints praise the slain Lamb with loud voices. Hallelujah!"

C. F. Juergensen writes from Japan, "Several weeks ago one of the Christians went back to his home in the country. He wrote telling us how he was witnessing for the Lord to all around him. On Sunday we were surprised to see him back with his father. The father seeing the change in his son, came to hear about the Lord. He gave his heart to Jesus and desires to be baptized. We expect to baptize him tomorrow."

Brother H. C. Ball writes concerning the Mexican work, "On our return trip from the Council in Ft. Worth, we visited the new mission in Evansville, Texas, a small mining camp. We found some twenty-five saved Mexicans, hungry for the baptism of the Spirit. The third night two were baptized in the Spirit, the next day one woman received the baptism of the Spirit in her home, and the last night four received the baptism. Since our arrival at home, they have written us that four more have received the baptism of the Spirit. Praise God, the work is going on!"

Bro. J. L. Lugo writes from Porto Rico, "I am praising the dear Lord for what He is doing. The work is growing. A good number have been saved lately. I've just returned from the town of Lajas where I baptized ten according to the Lord's command in Matt. 28:19. I also performed a marriage for a couple that had lived together for twenty years. They were considered the best members of the Roman Catholic Church and were not married. The man has been suffering with stomach trouble for thirty-four years. The Lord saved and healed him and now he is rejoicing and praising God for healing and salvation."

Tommy Anderson writes from Bolivia, "Bolivia is considered the most uncivilized and neglected country in South America. Just think, we are the only Pentecostal missionaries here. Brother J. R. Hurlburt is helping us in the Spanish grammar. Since I wrote last, our house was stoned and two shots fired from a revolver, but no one got hit. We are persecuted very much and always despised and ridiculed in the streets, but in all these things praise God. During the holy (?) week we were advised by the authorities to go to Cochabamba as the people would get drunk and are very fanatical. We went and after we returned we learned that the priest had planned for some men to break into the house and kill us. This is the third time they have plotted to kill us but so far they have failed. During the holy week all took part in the Catholic procession, president, governors, police force, headed by the bishop. Scores of priests and thousands of women dressed in black, carrying in a coffin a life-size image of Jesus Christ and an image of the Virgin Mary. Music was furnished by a military band and a regiment of 350 soldiers with loaded rifles completed the parade. This is real Romanism. No wonder the people fear the priests."



**PURDY, MO.**—Have had a real good meeting; eight saved and reclaimed, and four received the Baptism. There is great interest.—Ben King and wife.

**BONDA, W. VA.**—Have just completed a new church and people are getting saved and baptized in every meeting. Please pray. Mrs. G. E. B.

**CARROLTON, ILL.**—Just closed a three weeks' meeting. Interest was good, some were saved, many sick prayed for. Pray for us.—F. W. Jewell, Pastor.

**REND, ILL.**—This is a very wicked town, and the battle has been very hard, but four have been saved within the past two weeks. Many are under conviction but would not come to Jesus. Pray God may lead us.—L. Samuel Wagler.

**CHAPPELL, NEB.**—The work is growing nicely; have taken out the partitions so the Mission now seats 350 people, and some Sunday nights we have not sufficient seating room. We have from 90 to 150 at our prayer meetings, and God is working in a wonderful way. Pray God will give us a greater meeting than we have yet seen.—Irl J. Walker, Pastor.

**KISSIMMEE, FLA.**—Our souls have been made to rejoice during the past several weeks for the full gospel messages and songs of Bro. and Sis. W. F. McDade who came with their tent after closing a successful revival at Orlando. Souls have been saved, believers Baptized and the sick healed. The saints have purchased a large grove, with shade and fruit trees, and expect to erect a church. We believe God is with us. All God's people who come in the love of the Spirit will be welcomed.—Freda R. Bass, Sec.

**FT. SMITH, ARK.**—We want to say for the glory of God that we are getting on our feet again. The last big snow caved in the roof of our tabernacle; since then we have had no place to worship except in homes. We have now purchased a new tent, put in the seats from the tabernacle and are just fixed up fine, with a large platform filled with singers and workers, a carpet of green grass, interest increasing every service, and a movement now on foot for a nice new brick church to be commenced soon. We are all encouraged at the outlook. Would like to get in touch with some good evangelist as soon as possible. Any minister in fellowship with the General Council will be made welcome. Tent located at North 13th and S., on Van Buren car line. Pray for us.—Chas. E. Kay, 2003 No. 10th St.

**AUKLAND, NEW ZEALAND**—Just one year ago to-day we took over the hall we now occupy as an Assembly of God. It has been a year of trials and blessings, but our hearts go out in thankfulness and praise to the Lord for His faithfulness both spiritually and temporally, and we have indeed proved His words even in the darkest hours, "I will never leave thee nor forsake thee." Souls have been saved and last month a sister received the baptism of the Holy Spirit; others are seeking.

We commenced a Sunday School with less than a half dozen children, God has blessed so we now have nearly 40 on the roll.—A. E. Jacobson and F. A. Archer.

**KIME, MO.**—Just closed a six weeks' meeting; 14 saved and renewed, several seeking the Baptism, 14 baptized in water. Bro. Harry Martin was with us a few days. Pray for this new field.—Evang. Marvin Hartz and wife.

**PUXICO, MO.**—Since March 1st we have been serving as pastor of this assembly; and truly the Lord has been with us in the way of digging up a few gold wedges, in a manner that even Achan with all the rest are rejoicing over it, and every one seems to be feeling the on-coming of a mighty victory. I can hear the sound of it from the tree-tops. Surely it is coming.

In the last few days the victory has been very real in our regular services, the saints crying, laughing, and shouting as the Power of the Lord came down like rain upon us. We are looking forward and rejoicing most over that which is going to happen, HALLELUJAH!—H. E. Waddle.

**EAU CLAIRE, WIS.**—We have just closed a three weeks' campaign at Eau Claire, Wisconsin, where the services were held in a large dancing academy, with Watt Walker, the Cherokee Indian evangelist, in charge. There were many conditions which were against us, but God was for us and gave glorious victory. Quite a number were soundly converted, and at one service there were eighteen who made their way to the upper-room for salvation. Bro. Walker's messages, ever so full of the Word of God, went home to hearts and many were stirred as they heard and saw the wonderful things being done in these last days. Many sick were healed and believers made hungry for the baptism of the Holy Spirit. A hall was rented and the meetings continued under the leadership of C. M. Hanson and Albert Moseid, Evangelists.—Arthur F. Berg.

#### CALDWELL BIBLE SCHOOL.

The Kansas District Bible School, at Caldwell, was a wonderful blessing to all who attended because of the sweet spirit of unity and victory which prevailed from the first meeting to the last. The four hours each day of Bible teaching by Bro. Bell were very edifying and instructive. The total enrollment from Northwestern, Central, Southern and Southeastern Kansas and Northern Oklahoma was fifty-four.

The evangelistic services in the evening were very well attended, and at the divine healing services standing room was at a premium. The power of God was mightily manifested as the brethren prayed for the sick, and God healed the believing ones. One man who had been deaf for a long time came back next day declaring God was healing him, for he was hearing so much better since he was prayed for. Bro. J. H. James and Bro. S. H. Patterson were in charge of the evening services. The last Sunday evening God blessed Bro. E. N. Bell in giving out the blessed truth of the baptism of the Holy Ghost. When the altar call was given hungry hearts crowded their way through the press to seek God, both for salvation and the Baptism. It was a blessed sight to see an altar full of hungry souls calling on God with such earnestness. During the ten days eight were saved, one received the baptism of the Holy Ghost, several healed and about a dozen were seeking the Baptism. All who attended returned home saying in their hearts, "It was good for us to have been there."—S. H. Patterson, Chairman, Osborne, Kan.

**COFFEYVILLE, KAN.**—We don't have to talk of what they used to have, for we have it today here, and it all came through prayer. Let us pray, pray, pray, and then keep on praying.—John A. McPhail, Pastor.

**THEONDALE, TEX.**—We are still expecting great works here. We are working against great odds, and the enemy's forces are working, too, but "Greater is He that is in you than he that is in the world." Praise God! Pray.—Lee Sheppard.

**PORTLAND, ORE.**—It is sweet to feel His presence with you through these awful days of lethargy and lukewarmness. The Lord called for a special effort put forth for lost and dying souls. He sent Evang. Mae E. Frey, of New Jersey, to be with us for a few days. The Lord blessed her and used her while here.

The Lord also sent Elder C. H. Mason, of Memphis, Tenn. He is a dear man of God and we hope to have him with us again. We covet the prayers of the Evangel Family for our camp meeting. The time is so short, and we feel to urge all who can to get people into the Ark (Jesus) and get believers rooted and grounded in the Truth.—Will C. Trotter, Pastor.

**MONTANA** is one vast mission field. It's magnificent mountains are full of selair, copper and iron, but the people seem to be utterly unmindful of their need of Jesus Christ. We held meetings in Phillipsburg at St. Paul's M. E. Church, where we preached salvation and Pentecost to a group of discouraged, depressed church members. The Lord, true to His promise, broke through one night, and pastor and people gathered at the altar in good old Methodist style, a thing that had not happened in many a year in that place.

It was impossible to reach the miners and cow boys without going where they congregated. This we did. We were given permission by the proprietor of an old, run-down saloon to speak to the men while they smoked, played poker and drank near-beer. We were glad for the opportunity. They listened with most respectful attention. These men had not been inside of a church for twenty and thirty years, so they told me, while a number of young fellows between the ages of eighteen and twenty-one confessed that they had never been inside of a church or Sunday School. One old man of 83 said, "Lady, I was born in hell, have lived in hell all my life, and expect to go to hell when I leave this world."

Truly the harvest is great, souls are perishing without God. We longed to stay on and give the Gospel, but had to hasten to other appointments.—Mae Eleanor Frey, Evangelist.

#### THE BIG ST. LOUIS MEETING.

God has wonderfully answered prayer in sending a great revival to the city of St. Louis. The campaign conducted by Sister Aimee Semple McPherson opened in the Moolah Temple April 24th with a very large attendance. The altar was filled at this first service and also at every service during the entire three weeks of the campaign. The city has been stirred from center to circumference. Though this building seats about 3000 it soon became too small and thousands were turned away. During the last week of the campaign God opened the way to secure the Coliseum which has a seating capacity of about 15000, this too became too small and many were turned away. The multitudes listened attentively to the powerful messages given by Sister McPherson and thousands came forward in answer to the altar calls. God stretched forth his hand and miracles were wrought in the precious name of Jesus. The lame were made to walk, the blind to see, the deaf to hear and the dumb to speak. Many ministers and Christian workers came to help us fight the battle against sin. Truly the Lord gave us a great victory. We believe the revival fires will continue to burn until the coming of Him who loved us and washed us from our sins in his own blood.—R. Elmer Baker, Pastor.

PENTECOSTAL CAMP MEETING AND FIFTEENTH ANNUAL CONVENTION FOR OHIO.

Will be held at Findlay, Ohio, in West Park, in a large tent on the Gospel School Campus, June 16th to July 4th, inclusive, with Evang. A. H. Argue, son Watson and daughter Zelma, of Winnepeg, and other special workers. Council and missionary days June 28th and 29th. We are preparing to lodge and board hundreds in the Gospel School buildings and dormitories at low prices. Cots furnished for those bringing their own bedding. Toilet supplies and a few small tents furnished if ordered in time. Boarding supplies furnished cheaply on the grounds and board served on cafeteria style at low prices. The Park is in the city limits on the street car line and Dixie Highway. Write early for furnished rooms, beds, etc. T. K. Leonard, Chairman, Arthur Taylor, Secretary.

CONVENTION AT ENDICOTT, N. Y.

The First Pentecostal Assembly of God, Washington Ave., opposite Lyric Theater, Endicott, N. Y., will hold a Convention, D. V., June 16th to 19th, inclusive. Provision will be made for all who come. Expenses met by free will offerings. Evang. S. R. Waldron, of Bradley Peach, N. J., will be the evangelist in charge, assisted by Pastor John Knox Kellner, of Binghamton, and others. Endicott is about 7 miles from Binghamton, on the Erie R. R. We are praying for a mighty downpour of Latter Rain at this place. We need it. For further information write Mrs. F. L. Garrison, Pastor, 141 Monroe St., Endicott, N. Y.

MORRIS, OKLA., CAMP MEETING.

Beginning July 10, for 10 days or longer. Evang. C. A. Lasater of Ft. Smith, will be with us. Run on free will offering plan. Morris is on the Frisco R. R. 33 miles west of Muskogee. Come seeking God for anything you need. S. W. Mursell.

NOTICE TO THE SOUTHERN MISSOURI DISTRICT.

The minutes of the Southern Missouri District Council, held in St. Louis, Mo., April the 19-23, are off the press and ready for distribution. You may obtain them from the chairman, J. H. Law, 2017 S. Joplin St., Joplin, Mo., at \$4.50 per hundred, \$2.25 for fifty, etc. Send in your order at once and distribute in your assembly. Single copies may be had at 5 cents each.—J. H. Law, Chairman.

SOUTHERN MISSOURI DISTRICT COUNCIL CAMP MEETINGS.

Advance, Mo.

The tenth annual camp meeting of the Assembly of God for South East Missouri will be held at ADVANCE, MO., July 22-31, 1921. This meeting will be held in a beautiful ten acre park near the edge of town. There is much shade and we will have full possession of the park during this meeting. Advance is situated on the Frisco railroad, about twenty-five miles west of Cape Girardeau, Mo.

Elder E. N. Bell, Chairman of the General Council of The Assemblies of God, from Springfield, Mo., will have charge of the daily Bible teaching services. We expect a large attendance of other ministers and evangelists and a live evangelistic message to go forth every night.

Ministers may be licensed and ordained at this meeting. Meals on the free will offering plan. Tents on the ground for rent. Rooms may be had for those who desire them. Do not fail to bring your own bedding and toilet articles.

Come prepared to do something for Jesus and to receive the good things He has for you. For further information, write Pastor S. L. Johnson, Advance, Mo., or Evang. W. G. Workman, Bunker, Mo. J. H. Law, Chairman.

Crane, Mo.

The second annual camp meeting of the Assembly of God for South West Missouri will be held at CRANE, MO., August 19-28, 1921.

Elder J. R. Flower, Missionary Secretary-Treasurer of The General Council of The Assemblies of God, will have charge of the daily Bible teaching services. We expect many other good ministers and evangelists, workers, etc., to be in attendance. Evangelistic services every night. Ministers may be licensed and ordained at this meeting.

Meals on the free will offering plan. Tents for rent on the ground at reasonable prices. Rooms may be had by those who desire them. Be sure and bring your own bedding and toilet articles. For further information, write Pastor J. S. Eaton, Crane, Mo., or W. W. Childers, Yellville, Ark. J. H. Law, Chairman.

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5 And the light shineth in darkness; and the darkness comprehended it not. kind, i.e. He can unto his own things, and

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Ministry of John Baptist. (See vs. 29-34. Cf. Mt. 3. 1-17; Mk. 1. 1-11; Lk. 3. 1-23.)

6 There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

8 He was not that Light, but

ple received him not. m Or, authority. n Faith. John 3.15,16,18,36. (Gen.3.20; Heb.11.39.) o Flesh. John 3.6. (John 1. 13; Jude 23.) p 1 Tim.3.16.

10 which were born, not the will of the flesh the will of man, but of God The incarnation. (Cf. Mt. Lk. 1. 30-35; Rom. 1. 3 14 And the Word was flesh, and dwelt among us, beheld his glory, the glory: only begotten of the Father grace and truth.

1 Gr. Logos (Aram. Memra, used in the Targums, or Heb. paraphrases, f The Greek term means, (1) a thought or concept; (2) the expression or utterance of that thought. As a designation of Christ, therefore, Logos is peculiarly fitting.

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\$11.27: W. L. T., Advance, Mo.  
\$10.56: Pent'l Assembly, New Baltimore, Mich.  
\$10.00: Mrs. S. L., Whittier, Calif.; S. S. of First Pent'l Assembly, Spokane, Wash.; Mrs. W. H. H., Brooklyn, N. Y.; A friend; J. A., Mansfield, Ohio; Assembly, Grand Prairie, Texas; J. P., Fortuna, Calif.; A. J. B. H., Ione, Ark.; W. J. W., Carthage, Ark.; A friend, Baldwin, N. Dak.; M. E. & Mrs. G. W., Dodgeville, Ohio; A. A., Lynbrook, N. Y.; M. S., Loch Arbour, N. J.; H. A. G., Jennings, Md.; Mrs. J. D., Huron, Ohio; W. L. W., Los Angeles, Cal.  
\$8.50: Elk St. Mission, Eureka Springs, Ark.  
\$8.19: R. W. C., Cheshire, England.  
\$8.00: B. D., Fayetteville, Ark.; D. P. & J. W. H., Coffee Springs, Ala.; Ft. Smith, Ark.; S. S., Fort Worth, Texas; Mr. & Mrs. D. R. U., Pottsboro, Texas; A. N. H. & wife, Madison, Wis.  
\$7.80: R. E. S., Woodland, Calif.  
\$7.59: Glad Tidings Assembly, Oakland, Calif.  
\$7.50: W. J. T., Davis, Calif.  
\$7.39: Assembly, Gulfport, Miss.  
\$7.35: Ruby Assembly & S. S., Weskan, Kans.  
\$7.00: Assembly, Malvern, Ark.; J. F. S., Clifton, Texas; A. E., Belmar, N. J.  
\$6.00: C. B., Manakin, Va.; A. F., Kingsville, Texas; Mrs. W. B. R., Culpeper, Va.; Mrs. L. A. S., Louisville, Ky.; Assembly & S. S., Mulberry, Ark.; Mrs. A. E., Akron, Ohio; E. S., Caddo, Texas.  
\$5.25: E. T. B., Newport, Texas.  
\$5.00: A friend in North Ga.; Mrs. S. T. D., Goliad, Texas; Mrs. T. S., Goliad, Texas; M. P., Old Orchard, Me.; Mr. A. M., Old Orchard, Me.; Mrs. L. C. M., Clayton, Mo.; Mrs. H. E. G., Galveston, Texas; Mrs. W. R. F., Eustis, Fla.; From Ostrander, Ohio; W. H., Perks, Ill.; H. L. S., Maynard, Ark.; Mrs. G. E. P., Santa Ana, Calif.; C. S. F., Humble, Texas; E. L., Denver, Colo.; A friend; Mrs. J. N. J., Central Park, N. Y.; H. C., Central Park, N. Y.; F. I. T., Elba, Ala.; Mrs. F. B., Brooklyn, N. Y.; C. J. S., Los Angeles, Calif.; M. J. W., Govan, Wash.; A friend.  
\$4.50: Assembly, Kilsyth, W. Va.; W. M. S., Archbold, Ohio.  
\$4.00: Mrs. L. M. C., Woodland, Calif.; Mrs. F. C., Witherbee, N. Y.; L. E. F., Camden, N. J.; W. L. S., Port Lavaca, Texas; Mrs. C. F., Osborn, Kans.  
\$3.78: A. J., Sparks, Okla.  
\$3.50: J. P., Hornbeck, La.  
\$3.34: S. S., Hornbeck, La.  
\$3.00: Mr. & Mrs. H. N., Petrel, N. Dak.;

Mrs. L. W., Central Park, N. Y., Mrs. T. W. W., Broken Bow, Okla.; W. B., Bridgeport, Conn.; Mrs. M. A. P., Fort Worth, Texas; A. L. S., Los Angeles, Calif.; Mrs. J. S. E., Albany, Texas; R. M. W., Los Angeles, Calif.  
\$2.00: Mrs. I. McG., East Canton, Ohio; C. P., Loyalty, Mo.; A. N., Seattle, Wash.; D. G. H., Gulfport, Miss.; W. V. K., Birch Tree, Mo.  
\$1.75: S. W. N., Columbus, Ga.  
\$1.60: C. R., Moreland, Ark.  
\$1.50: Mrs. J. C. H., De Valls Bluff, Ark.; E. J. K., Zionville, Pa.; Mrs. J. G., Colorado Springs, Colo.; Mrs. Meredith's S. S. class, Monette, Ark.  
\$1.10: W. M. S., Anguilla, Miss.  
\$1.00: P. S., Westernport, Md.; A. W., New York, N. Y.; Mrs. M. D. P., Fort Worth, Texas; Mrs. C. E. S., Henderson, Ky.; McKinley Assembly, Lancaster, Minn.; W. G. S., Hornbeck, La.; J. W. H., Stockton, Kans.; Mrs. J. W., Corning, Calif.; D. A. J., Baden, N. C.; E. A. W., Crump, Tenn.; Assembly, Cincinnati, Ohio.  
\$.75: Sums less than \$1.00.  
Total, less \$195.00, amounts given directly to missionaries by assemblies, ..\$3425.01  
Amount previously reported, .....\$3228.43  
Total to date, .....\$6653.44

**REQUESTS FOR PRAYER.**

Pray my faith may not fail, and for the lifting of a financial burden. Mrs. H. G., Chicago;  
Pray God may restore my eyesight, so I may read His blessed word. S. K. C., High Bridge;  
Pray for our Sunday School. Mrs. M. M. M., Nimmons.  
Please pray we may be able to pay our debts and move to a suitable place where we can attend a Pentecostal church and Sunday School. Mrs. A. G., Frederick.  
Pray for my sister and my unsaved relatives; also that God will help us financially. G. S., Oil Trough, Ark.  
Pray I may have more light and more faith. T. T. W., Marion.  
Pray husband may be put back to work. Mrs. C. E. S., Afton.  
Pray my son may get work soon, so he can support his family. Mrs. L. H. R., Westbrook.  
Pray for the deliverance of a demon possessed girl, whom the devil has cast into the fire and terribly disfigured for life. She is about 15 years old. Also for the salvation of the father, the mother and the girl. The request is made by the father, J. M., Selma, Ala.  
A sister for whom I once worked has written the doctors say she has but six months to live. She and her daughter say they will open their homes for Pentecostal services, and have invited me to come. My unsaved husband bitterly opposes and will not provide the means for me to go. God called me there last summer, but I waited; He has renewed the call. The burden is on me. Please pray. Mrs. S. A. S., Wawanesa.  
**Please pray the following may be healed:**  
From bad heart and nervous condition. Mrs. H. G., Chicago; From eye and ear trouble. Mrs. L. H. R., Westbrook; For both soul and body for W. C. P., Silvester City. J. M. S. From piles, and sister from snuff habit. Reader. From the itch. McK. G., Embry; My daughter of headaches and stomach trouble, my husband from tobacco habit, and I may have an easy delivery at childbirth and be healed of piles and stomach trouble. Mrs. J. M. M., Kentucky. For a Pentecostal sister whom the doctor says cannot stand childbirth. Also for an afflicted, homeless old lady. A Peliever, Picardy; For my wife of nervous prostration, change of life and complications. T. H. C., Texas; For myself. G. U., Great Bend.  
**Please pray for the salvation of my husband and family.** Mrs. J. M. M., Kentucky.  
**Pray these may go deeper into God and be kept in His will:** R. C. E., Havana; My family. M. V. M., Monette; T. H. C., Tex.; Mrs. C. E. S., Afton.  
**Pray these may be baptized in the Holy Spirit:** Mrs. L. H. R., Westbrook; J. B., Chicago; My husband, M. V. M., Monette; Bro. and Sis. W., Sis. F., Bro. and Sis. T., Sis. S., Mother, wife and I; E. R. H., Como; Seven of my family. C. J. S., Los Angeles.  
**Pray God may save souls in this community, strengthen believers, anoint the workers, and hold the saints steady in unity.** Cleveland, Okla., J. M. O.; Lancaster, Pa., Sr. B.  
**FIELDS OPEN FOR WORKERS.**  
Pray God may send workers through Minnesota. It is ripe for some large meetings. Hungry folks everywhere. Pastor John A. Westman, 1102 East 24th St., Minneapolis, Minn.  
Kissimmee, Fla. Write Freda R. Bass, Sec.

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**PRAY FOR THIS PORTO RICAN SISTER.**

Six of my family have died of tuberculosis. Last March I received the Baptism of the Holy Spirit, God touched my body, and I began to recover my health. One day soon after I went to pray for a sick uncle; he was healed, but when I entered my home I vomited blood in great quantities, and apparently died. Two sisters in the faith, my mother and daughters prayed for half an hour and sang songs as if I were really dead, and indeed I felt as if my spirit was no longer in my body. The neighbors came and believed me to be dead. But glory to God, there is nothing impossible to Him. I came again to life for His glory and honor.  
I am now suffering a terrible cough; my only work is to praise the Lord, to read the Bible and papers.  
Longing as I am for complete health for soul and body, I ask that the Evangel Family pray for me.  
Your sister in the Lord's vineyard,  
Josefa Cantres, Santurce, Porto Rico.

**OUR GOD ANSWERS PRAYER, HALLELUJAH!**

It may cheer your heart to know that your humble brother in Jesus has cut loose from the Evangelical Association and cast his lot with the Lord's despised few. What a privilege! Not only has this been done, but we have also a small band who have come with us. We believe in the Pentecostal teaching and experience, and we are tarrying for the Baptism in the Holy Ghost. We will have to work in the German language for some time to come, and are temporarily in with the Pentecostal Mission in New Castle, Pa.  
Kindly remember us in prayer, and we will do the same for you. We are not as yet organized as a congregation, but as the Lord leads we will follow. Your brother, A. H. Wendt, Pastor, New Castle, Pa.

I want to thank you for your prayers. Several months ago I asked your prayer for confinement. Now we have a sweet little baby boy born March 8th. He is two months old and has never taken a dose of medicine. The Lord has been our physician all the way through. Praise Him for all things.—Mrs. Agnes Golden, Frederick, Ok.

For three years we have prayed for Jesus to baptize Bro. Bishop in the Holy Spirit. He received his baptism April 14th, 1921. Praise the Lord.—Mrs. L. M. Bishop, Savannah, Ga.

**PASTORS AND EVANGELISTS OPEN FOR CALLS.**

Evang. Jas. M. Medley, Alba, Tex.  
Evang. John W. Loper, 1791 Locust Ave., Long Beach, Cal.  
Pastor C. B. Webster, 188 So. Fifth St., Columbus, Ohio.

**PENTECOSTAL CAMP-MEETING REVIVAL IN PORTLAND, ORE.**

Beginning (D. V.) July 3 to Sept. 4, 1921.  
The ninth annual Campmeeting of the Pentecostal Assembly—112 First St., Cor. Washington, Portland, Ore., will convene on the recently purchased permanent grounds, 65th Ave. and 50th to 52nd Sts., within 25 minutes ride of the center of the city. Take Woodstock car to 50th St., and walk to end of the street. This nine acre wooded tract has all modern improvements, and perfect camping facilities. Old fashioned Holy Ghost services, no hobbies. Everything free, absolutely no collections. We trust the Lord to supply all our needs. "FAITH IS THE VICTORY." The pastor will be glad to answer all inquiries. Pastor Will C. Trotter, 212 East 80th St., Portland, Ore.

**CANADIAN CAMPMEETING AT ARNPRIOR, ONT.**

Pentecostal Campmeeting for Eastern Canada, June 26th to July 10th, D. V. Pastor L. V. Roberts, of Indianapolis, and a host of local workers will be present. We welcome foreign missionaries to attend, especially our Canadian missionaries. Meals provided on the free will offering plan. A mighty time is expected from the Lord. Watch Pentecostal Evangel for further particulars, or write Pastor G. A. Chambers, Box 477, Arnprior, Ont.