



NUMBER 535

SPRINGFIELD, MO., FEBRUARY, 23, 1924

Subscription Price \$1.00  
Canada and Foreign \$1.50

## The Smoke Screen of Modern Criticism

"Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21). Prepared men, having a God-prepared message, for men whom God had prepared to receive it.

Scholars and critics are concerned with the characteristics of the individual writer. They ask the question, "Did Isaiah write the whole of the prophecy by his name?" God is not concerned about the characteristics of His prophets; He is concerned about their character. He chose holy men who were not concerned in putting the appellation of their own names at the end. If they had, the critics would have found fault even still more.

Prophecy came not in old time by the will of man—man's will had nothing to do with it, any more than the will of the flesh has to do with our being born into the kingdom. John tells us that as many as received Christ were given power to become sons of God and they were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Holy men of God were chosen, because God could convey through them, by means of the Holy Spirit, the message that He had for man.

Don't examine the writer, the medium, the channel, but seek yourselves to be examined by the Spirit who gave the message.

The writers had to be tuned by the Spirit, to receive the Spirit's message; and readers of the Word today also have to be tuned, not by scholars but by the Spirit.

Many unlearned men wrest the Scriptures to their own destruction (2 Peter 3:16). Does that mean ignorant men? No, but they are unlearned as far as the things of the Spirit are concerned. Learned as far as the letter, ignorant as far as the Spirit.

The qualification is not head but heart. Children can enter the kingdom. "Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven" (Matt. 18:3). The Spirit of God is able to bring down every reasoning, every high thing that exalteth itself against the knowledge of God, and bring into subjection every thought to the obedience of Christ, to enable us to understand the Word of God. These high imaginations have to be brought into captivity.

Canst thou by searching find out God? And who, by searching can find out the meaning of the Word?

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (2 Peter 1:19). The Holy Spirit anticipated the condition of affairs at the end. The dark place would have a light—the sure word of prophecy. God anticipated that man would seek to becloud that light. And He warns, encourages and says that this light, this prophecy, came through holy men who were moved or inspired by the Holy Spirit.

The critics seek to becloud the light by belittling, criticizing, or detracting from, the writers. They say, "We reject Moses' account of creation." They are not rejecting Moses. They are rejecting the Creator of Moses. They reject the fact that **holy men of God spake as they were moved by the Holy Ghost**. It is the vileness of the serpent who said, "Ye shall be as gods." These critics are criticizing God—the created criticizing the Creator's account of His handiwork. A babe, beginning to talk, criticizing and contradicting its mother's account of how it came into the world, would be wisdom compared to the other. The most precocious child that ever lived is ordinary compared with precocious critics of God's Word.

But they will have it so. Peter shows us that this more sure word of prophecy is a light that shineth in a dark place, but the place is not dark to them. These critics have their own torches, superseding the divine light. A light shining in a dark place! Man prefers his smoking torch to the heavenly light. But the light of their feeble torches will go out and great will be their darkness—a darkness that can be felt.

Their punishment will be all the greater because they have misled others by their torches and because they have obscured the light from heaven by the smoke they have created. They pretend that what they have is a torch, a light, but it is a smoke screen to hide the divine light.

Holy men of God spake as they were moved by the Holy Ghost. It is not a question of differentiating between Amos and Moses, Zephaniah and Jeremiah, or Jonah and John. The length of the message does not determine its inspiration. If God inspired, the quality is high whether it be a long message or short.

## THE COMING FLOOD.

One of the most powerful factors, yea, the most powerful, working in the world today is the Holy Spirit of God, working in the main unseen, but exercising mighty, God-ordained forces. The Word, made life by the Spirit, and the Spirit of Christ, constitute the greatest forces from the other world, reaching this world and operating upon it.

Read the daily paper and see how little this power of the Spirit of God is recognized. Yet it is the most powerful of all powers. That subtle energy, that little-understood power, electric force, which produces the newspaper that supplies the news, is a shadow of the still more mysterious force and still more powerful force, the Holy Spirit of God.

God said of old, "My Spirit shall not always strive with man." The striving Spirit was withdrawn for a time, and the deluge, the flood, came upon the earth. The Spirit-directed man built, under the Spirit's instructions—the Word of God—an ark for the saving of his house.

When again the Spirit of God is removed from the earth, another flood will come upon the earth, a flood of lawlessness, headed by the lawless one. When He who restraineth is removed and the barriers are taken down, then the flood will overwhelm the earth. The Word predicts the nature of this catastrophe (see the epistles to the Thessalonians and the Revelation).

Meantime the Holy Spirit has erected and is maintaining a barrier against this lawlessness, this incoming flood. But certain men are seeking to pull down this barrier. The Holy Spirit will not fight them but allows them to go on with their work of destruction, and He as a grieved One will not resist them, but will remove to other spheres and there strengthen the barrier around those who honor Him, to protect them in a special way from the incoming flood.

The Holy Spirit has His soldiers, He has His army, and occasionally He makes sallies to the enemy's ranks, like Abraham when he went out to rescue Lot. But Abraham did not lodge with the enemy. He brought back Lot and the spoil to the place where they belonged. The enemy was discomfited but not annihilated. Abraham hastened back with Lot; and so the Holy Spirit is not going to convert the enemy, but simply bring conviction to those in the ranks of the enemy who, desiring deliverance, can have the same.

Doubtless Sarah, Abraham's wife, prayed for the success of Abraham. God's people have to pray that the Holy Spirit may do His full redemptive work. Abraham gathered together his trained servants to pursue.

The enemy will send out those three frogs, evil spirits, who are going forth together to inspire the kings of the earth and the wicked to fight against the Lord and His Anointed (Rev. 16:13,14). Oh, that we understood! oh that we could see! oh that we could realize the power, the might, the majesty, the scope, the wide range of operations of the Spirit, the Holy Spirit, the Spirit of the living God now in operation on this earth! We do not understand it, we cannot comprehend it. God has a people whom He has allowed to have a wee touch, to have a slight touch of the operation of the Spirit of God. Their bodies have moved under it, their minds have been illumi-

nated by it, their tongues have been operated by it, and the Spirit in the Word has responded to the Spirit's operation.

The Pentecostal people throughout the world, in spite of their frailties and the human weakness in everyone more or less, are an expression to the world and the religious world, are a tangible proof that there is a Holy Spirit, and that He has deigned to reveal Himself through human channels.

"Yes," the critics say, "we see only the false." Of course. They see what they look for. The old-fashioned way to thresh and winnow wheat is to let the wind blow the chaff away and let the wheat fall into the receptacle provided for it. If you stand in line with the wind to watch, your eyes will be filled with dust and chaff, you will see no wheat, you will be very uncomfortable, and you will condemn the whole thing. Change your position from north to south and let the wind be behind you, be inspired by the Spirit, then you will see the wheat falling and you will rejoice that the same wind is driving away the chaff and the dust.

If you look for the chaff you will get the chaff and you will be covered with the dust and your eyes will be filled with tears—not tears of gratitude, but of disappointment and anger.

Change your position and you will be filled with gratitude for the wheat garnered and the chaff separated. "His fan is in His hand and He shall thoroughly purge His floor." His fan is in His hand and He is separating the wheat and chaff. The Holy Ghost, the fan, is still separating.

In spite of mistakes, in spite of the foolishness, in spite of divisions, in spite of flesh, this outpouring of God's Spirit has become one of the most condescending acts of Almighty God since the day of Pentecost.

The flesh, the divisions, the extravagances, and every other thing that you deprecate, are just a proof that the Spirit has been operating, and the chaff and the dust are being separated from the wheat. If you see only the chaff, you yourself have suffered untold loss.

Thank God for the threshing, for the winnowing, the separating of the chaff from the wheat, and thank God the wheat, the firstfruits, is being garnered into the granary of heaven.

If you misjudge the chaff you misjudge the wheat. John came as a burning and shining light and many rejected him. What did they call him? They said, "He hath a devil." The Son of Man came eating and drinking and they said, "Behold, a gluttonous man and a winebibber."

Yes, John came neither eating nor drinking and they said he had a devil; and Christ came eating and drinking and they said, "Behold a gluttonous man and a winebibber." If you misjudge the actions of the Spirit, you will misjudge Him who sent the Spirit. "But wisdom is justified of her children." God is independent. He invites your co-operation. He is willing for you to have the Spirit. You can refuse or accept to your own eternal loss or gain.

This operation of the Spirit is one of the last operations in the period of grace. It is a prelude to the mightier outpouring which is to usher in the kingdom of God, which will mean the final overthrow of the forces that have been arrayed against the Father, Son and Holy Ghost. The Holy Spirit is mighty, almighty in His operations on the earth today. Honor, submit, yield to the Holy Spirit. Amen.



## Information and a Word as to the Progress of the Central Bible Institute

SPRINGFIELD, MISSOURI

The interest shown by our people in the construction of the Central Bible Institute warrants us in keeping them informed as to its progress. It is the desire of the committee in trust, that the people understand that this is not an enterprise of individual interests, but the work and property of the entire body of the Assemblies of God. The work is being executed and the property held in trust by those who have been elected and sent here for that purpose. Therefore it is our work and responsibility only as we are serving the Lord, and you, His people.

In different ways money has been supplied, which has enabled us to carry on the work thus far on a cash basis; so, as we have said before in this paper, the work so far is not under any indebtedness. The policy adopted in the beginning being that, while the money continued to come in, the work would go on; when the money stopped, the work would stop also.

The building is constructed on a U shape, that is, a front with two adjoining wings extending back. The entire front is called The Administration Building; the east and west wings will serve as dormitories to house the students and faculty. The Chapel adjoins the administration building and is situated in the center of the space between the two dormitory wings. The basement of the Chapel will serve as boiler-room for the steam plant.

With this information, we can explain somewhat where we are in the progress of construction.

The administration building and the west wing are up and under roof. The east wing is nearing completion and will be ready for the roof in a few weeks. There is sufficient material on the ground to finish the east wing and get it under roof. The foundation of the chapel, viz., the boiler-room, is completed, but as yet no work has been done on the chapel proper. As we stand, then, we are about ready for the installing of the plumbing and the heating systems, and for wiring, lathing, and plastering and all interior finishing, including furnishings. This will take quite a little money as yet; and, unless some means is adopted by which money can be available, according to the policy adopted the work will have to be suspended. That would make further expense in reorganizing and taking up the work. Unless means are available we cannot go much further.

### THE CALENDARS

Along with donations sent in, an idea was conceived to construct a Bible School calendar which would run for the school term. This plan incorporated the idea of tearing off the month as it expires, and, using it as a container, enclose fifty cents therein and return, in an envelope supplied with the calendar, to the General Council Office. It is surprising how much has been gathered in this way and this has been a means of regular income when the donations would fall off. We are limited, however, in the ability to get this idea established in large enough numbers to cover the entire field.

### A FURTHER PLAN

Along with these methods, and after much prayer and consultation, it was suggested that if some means were adopted which would enable practically every person, including the children, to have a part at least monthly, the way would be clear for the completion of the building for the October term of 1924.

With this idea in mind, we worked out a simple device in the form of a dime container, to hold ten dimes. This, with a personal letter and return envelope as well as a post-card for ordering more containers, have been gotten together to send out. This plan might be called, The "Mite" Plan, or, The Power of the "Mite," or, "Gathering up the Fragments." It is astonishing how much money is spent in carelessly handling small change, and one does not realize how much they permit to get away from them until they begin to check up on the dimes, nickels, and pennies.

You can readily see that if we have a system by which people all over the country are placing dimes in these containers and mailing them in to the General Council Office the aggregate will amount to sufficient for the completion of the work. The plan is nothing more than that of organized and systematic giving of small amounts. The Master's comment on the "widow's mite," that she had given more than they all, would suggest to me the influence of her act on the poor, in encouraging them to give of their penury; if it could be counted, after all these years her testimony has been running and talked about, it would amount to such a sum that would no doubt be staggering in its proportions.

Think of the five-cent pieces that will be spent for chewing gum this summer and of the dimes for soda water and other matters which seem insignificant in themselves. Read, from the national statistician, the aggregate at the close of the year; the amount runs up into the millions.

So we are coming, in the Name of the Lord and in behalf of souls at home and abroad, with these dime containers to ask that these dimes being spent by many in a useless manner be turned into the Lord's treasury; and if everybody will get the vision and cooperate in this effort the result is obvious.

We are prepared to supply you with any number of the containers on request, as they are made here at the Gospel Publishing House. The idea is to fill the container as soon as possible, send it in and begin on the next one, and so on. The more you can do in this way the better it will be, but we count on at least one a month from each person. This means much to many of the faithful saints in parts of the south where every dime must count. How sacred seems the trust as money comes in from some of these dear children of God telling of how they worked and sacrificed to send this money. Be assured, dear saints, that with these thoughts in mind the committee are using every means possible to make each dollar count and all avenues of waste have been eliminated from the very beginning. God has greatly blessed and helped in these things and hundreds of dollars have been saved by careful planning, buying and the co-operation of the workmen with the committee. May the Lord bless as these containers reach you and may you realize that your effort as an individual is greatly appreciated.

Those who have the calendars should feel encouraged to continue their contributions as before as it has been a means of supply when other sources have languished.

In the Name of the Lord Jesus and in behalf of the Bible School Committee, I am, Your brother,

D. H. McDowell, Assistant Chairman.

## The Pentecostal Evangel

Published Weekly (50 issues a year)  
Stanley H. Frodsham, Editor

Publishing Office, 336 West Pacific Street, Springfield, Mo.

Subscription Price, \$1.00 per year. Canada, \$1.50 per year (to pay for extra postage). Two copies to one address, \$2.50. Gt. Britain, 7/-.  
Please send International Money Orders or British P. O. Orders to pay for British subscriptions.  
Price of Bundles, 12 copies, 24 cents; 25 copies, 45 cents; 100 copies, \$1.80.

Entered as second-class matter June 25, 1918, at the post office at Springfield, Mo., under the act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on July 3, 1918.

The Pentecostal Evangel is the official organ of the GENERAL COUNCIL OF THE ASSEMBLIES OF GOD, Springfield, Mo., U. S. A.

J. W. Welch.....Chairman D. H. McDowell.....Assistant Chairman  
J. R. Evans, Secretary

### THE NUMBER OF THIS PAPER IS 535.

Compare this number with the number on the wrapper of your paper, and you can tell when your subscription expires.

### GIVE GOD A CHANCE

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice" (Rom. 12:1).

Men seem to think that when God asks for the life, He wants to rob it; to make it a hard, austere, joyless life. There never was a greater mistake. God wants your life to fill, enrich, anoint, and hand back to you as a sacred trust.

This leaf is from my diary. In my early life I entered into a partnership with a friend in the wholesale ice business. Both of us were young men and we embarked all we had, and considerable more, in the business. For two seasons in succession our ice was swept by winter freshets, and things had come to a serious pass. It seemed very necessary that we should have ice in the winter of which I now speak. The weather became very cold. The ice formed and grew thicker and thicker until it was fit to gather. I remember the joy that came into our hearts one afternoon when there came an order for thousands of tons of ice, which would lift us out of our financial stress. Not long before this, God had led me to see the truth of committal. He showed me that it was His will that I should commit my business to Him and trust Him with it absolutely. As best I knew I had done so. I never dreamed of the testing that was coming, and so I lay down that Saturday night in quietness, but at midnight there came an ominous sound, that of rain. By morning it was pouring in torrents. I looked out upon the river, from my home upon the village hillside. Yellow streaks of water were creeping over the ice, and I knew what that meant. By noon the storm was raging in all its violence, and by afternoon I had come into a great spiritual crisis of my life. That might seem strange—to come into a spiritual crisis over a seemingly trivial matter, but I have learned this: **a matter may be seemingly trivial, but the crisis that turns upon a small matter may be a profound and far-reaching one in our lives,** and so it was with me. For by mid-afternoon that day, I had come face to face with the tremendous fact that down deep in my heart was a spirit of rebellion against God. That rebellion seemed to develop in a suggestion in my heart like this: "You gave all to God. You say you are going to trust God with your business, and this is the way He requites

you. By tomorrow you will come into a place of desperate financial stress." I found my heart growing bitter with the thought that God should take away my business, when I wanted it only for legitimate purposes. Then another voice seemed to speak: "My child, did you mean it when you said that you would trust Me? Can you not trust Me in the dark as well as in the light? Would I do anything, or suffer anything to come into your life, which will not work out for your good?"

And then came another voice, "But it is hard. Why should not God spare your ice? **Why** should He take your business when it is clean and honest, and you want to use it right?" For a moment I did not detect the serpent hiss that was in it, in that word, "why." Still back and forth, with ever increasing intensity, waged one of the greatest spiritual battles of my life. At the end of two hours, by the grace of God, I was able to cry out: "Take the business; take the ice, take everything, only give me the supreme blessing of an absolutely submitted will to Thee." And then came peace. The storm was still beating upon the earth and upon my ice, but it did not seem to make any difference whether it rained or ceased. That night I lay down in perfect peace, but with the rain pouring torrents upon my field of ice, and with every prospect that my business would lie in wreck the next morning. But it did not. By midnight there came another sound, that of wind; and by morning the bitterest blizzard of the year was upon us. By evening the mercury had fallen to the zero point, and in a few days we were harvesting the finest ice we ever had. God did not want my ice, but He did want my yielded will and absolute trust in Him; and when that was settled, He gave back the ice; He blessed the business, and He led me out and into the place He had for me from the beginning—to be a teacher of His Word.—James M. McConkey.

### INTERCESSION

The expression is sometimes heard, "Let us make intercession for——" You cannot make intercession any more than you can make the sun shine. But Jesus can make intercession in us through the Spirit (Rom. 8:26, 27; Heb. 7:25; 9:24). If we will yield ourselves to Him, He will take us through the process necessary to make us intercessors with Him for others.

Intercession is the act of interceding, of mediating, going between, of pleading for another. In interceding with God we must come to Him with due reverence (Psalms 95, 96, 97; Heb. 10:19-22; 12:28), and faith that "the effectual, fervent prayer of a righteous man availeth much" (James 5).

Very often prayer is only for the things or people that we have a personal liking for or interest in. This is an indication that we are not all dead to self. Intercession is something more than asking God just for the things we want. It is unselfish praying in behalf of others. And it is something more than words. It includes supplication, which is earnest beseeching, imploring.

Right here the enemy of our souls, the devil, will try to foil us; for he knows that God will not refuse to answer such prayer; so, if by any means he can shut off our prayer, he will do it. He probably will suggest to the mind, "There is no use in all those tears; you are a fool to cry, and cry, and beg. Why don't you just get down and say, 'Lord, give me this, and do this,' and then believe that it is done?" If you listen to such suggestions, you will soon find



that something is wrong: you are not happy; you are not free; and before long you will want some of God's children to pray earnestly for yourself or your household, for there is trouble of one kind or another, and God is not paying attention to your formal prayers.

What is the matter? Why, you took the advice of the devil instead of yielding to the movings of the Holy Spirit. Then you have to ask God to forgive you. And He does; for He remembers that we are dust. Is He not gracious and merciful to us?

You start over again, and you are sure now that you are not going to let the devil deceive you again; a burden for souls comes upon you, and you may get a vision of hell and of their great danger, and soon you are in travail of soul; it may be for some of your loved ones; or it may be that you do not know for whom it is. It might be for some one in the wilds of Africa. Your agony may become greater, so that even saints who love you do not understand you. Satan may put it into the mind of some one of them to say to you, "Calm yourself; God is not deaf; and there is no need to go through all that agony to get a prayer through; just 'ask, and ye shall receive.'" Even Spirit-baptized people sometimes do this thing, and actually put their hands on God's work. It is right here that you get the worst jabs and knocks. If you listen, you fail again; but if you acknowledge your failure to the heavenly Father and ask His forgiveness, He will restore you and renew the spirit of intercession.

Next time the burden becomes heavier and the agony greater, so great that it seems as if it will take your very life. But if you endure and go through, at last, from the presence of Jesus comes the assurance, "The thing is accomplished." Then the soft, gentle breezes begin to sweep through your soul, and it seems as if the heavens have opened and you are in the presence of Jesus. Then your tears are dried and His virtue seems to flood your poor, tired body—such a refreshing from the presence of the Lord! It is wonderful, "joy unspeakable and full of glory." Then neither the devil nor men can make you believe that God is not in intercessory prayer.

There seems to be no limit to intercessory prayer. It is so big and so great—just like the heart of Jesus and the power of God. It reaches from one corner of the earth to the other; and its depths are as unsearchable as the love of God. It is the great "who-soever-will-may-come" heart of Christ that makes intercession through the Holy Spirit. His life, His death, His resurrection and His glorification are made effective through His ministry of intercession—at the right hand of the Father, and also in His saints on the earth through the Holy Spirit. His great heart of compassion is grieved at the little compassion so many of His saints have for the needs of others. In olden time God was much displeased with some of His people because they gave themselves over to the selfish enjoyment of His good gifts, and they were "NOT GRIEVED FOR THE AFFLICTION OF JOSEPH" (Amos 6). God has been very good to us of the Pentecostal movement—we have just drunk and drunk, and feasted and feasted; and some are never satisfied if they are not doing so all the time and are always on the mountain top. Like Peter, they want to forget the needy down in the valley, and are desirous of staying permanently in the place of personal enjoyment of the heavenly visions. (See Matthew 17.) But the Master came down from the mountain to minister to the oppressed; and He wants us to be His

messengers of mercy while the door is still open. If we are to continue to have fellowship with Him, we must go down with Him, as did Peter, and James, and John, and give ourselves to the ministries which engross His heart, the deliverance of the oppressed; and He said at that time that some kinds can go forth by nothing but by prayer and fasting. That is a prayer battle which hangs on until the thing is accomplished, and lets nothing, not even food, hinder. But when you realize the blessed fellowship of being a worker together with Him, knowing that it is His Spirit within that is making the intercession in accord with what He is making at the right hand of the Father, it will be a delight to you to say:

"Not my will, but Thine, O Lord!  
Not my thoughts, but Thine, O Lord!  
Lead me, guide me, feed me, keep me  
Safe under the shadow of Thy wings."

It is beyond your conception of mine what God can do through us in this ministry if we will let Him. You cannot make intercession; but Jesus can and will make intercession through you if you will yield yourself to enter into fellowship with Him in His yearnings for human souls. We cannot all be public messengers of the Word; but through this ministry of intercession we all can have a ministry which will reach to the most remote, and otherwise inaccessible, regions of the earth, to people who have not yet heard this glorious fourfold Gospel. If we as a body will get down to business and be willing to pay the price, there will be one of the biggest awakenings the world has ever seen.

Do not think that because you have the Baptism and speak in tongues, God is partial to you, and that all you have to do is to sit around and have a good time—"at ease in Zion." If you do you will be the worst-fooled saint in the great day that is coming. The great reason why you were given this great gift is that others may be brought to Jesus through you—that He, by His Spirit within you, might work through and by you to win others to Himself and, thus, to the kingdom of God. He has said, "Unto whomsoever much is given, of him shall be much required" (Luke 12:48).

Wake up! O Church of God!  
Wake up! O saints of Christ!  
The fields are white, and workers few;  
And souls are dying, left and right.

The following was given through the inspiration of the Spirit at the Assembly of God at 4th and Grand, Dallas, Texas:

"Come, O come to prayer, ye Pentecostal people! Prove Me and try Me, and see if I will not send a revival that will shake the earth! Humble yourselves! Pray! Pray! Pray! and see if I will not give you the heathen for your inheritance! Seek Me! Seek Me! and I will tear down the strongholds of Satan! I will set the captives free! I will bring back that which was driven away! I will commune with thee from above the mercyseat! I will save and baptize! I will go with thee and will keep thee! Though all the powers of darkness should encamp against thee, I will deliver thee! Turn to Me! Call on Me! Seek Me! and I will show My mighty hand!

"PRAY! PRAY! PRAY."

Lizzie M. Sherrill, 4120 Simpson St., Dallas, Tex.

### DISCERNING OF SPIRITS

"When I read your paper I believe the Pentecostal teaching, but when I go to some of the Pentecostal meetings I don't want the experience I see manifested in some of the people." This is a statement that has often been made, and many of us can understand how some would shrink from seeking an experience which the enemy has so often imitated.

A study of the Word of God reveals the fact that Satan tries to imitate everything that God does along the line of the supernatural, but that is no reason why we should reject God's gifts. In the commercial world we do not refuse the real products because of imitations that are foisted upon an unsuspecting public; we do not discard U. S. currency because there are counterfeit bills in circulation. So let us not turn away from the precious gifts of God because Satan has produced the spurious. Did Moses and Aaron become discouraged and refuse to obey God when Jannes and Jambres, the magicians, imitated the supernatural? Not at all. On the contrary, the rod of Aaron swallowed up the rods of the Egyptian sorcerers. And if there is enough power of God in a meeting, when Satan comes in the midst, it will dispel the power of the enemy.

Some people would ignore the devil's work, but the Bible does not do this. It does not hesitate to call things by their right names, and when an evil spirit enters into a person and uses him, it says so. The Word of God is all-inclusive in its scope, and no experience can come to us in our spiritual life that has not its counterpart in the Word. It was written for our instruction, for warning, for reproof, for correction, "that the man of God may be perfect, thoroughly furnished unto all good works," and that the way-faring man, though a fool, may not err therein.

We read in Job that when the sons of God came together, Satan came also in their midst, and that is not an uncommon experience today. Some years ago when the "latter rain" first began to fall, an altar service was in progress at the Stone Church. The Lord was working around the altar, but Satan was working also. The Christian worker who has discernment can distinguish between the false and the true, just as a musician's ear is keen to hear a discordant note. In the back of the room sat a man who had dabbled in spiritualism, and he began to speak in "tongues." The pastor, now of sainted memory, whose ear was ever keen to discern between the false and the true, at once detected the uncanny utterance, and cast out the evil spirit. Immediately the man was delivered and burst forth in praise to God. The atmosphere of the room was completely changed, the hindrance was gone, and the Holy Spirit fell upon waiting souls who burst out spontaneously in new tongues given by the Holy Spirit.

In the twenty-second chapter of 1 Kings we have an example of where "a lying spirit" was in the mouth of all the prophets, "four hundred men" and they gave King Ahab a prophecy that he should go up against the Syrians to battle at Ramoth-Gilead, and that he would be successful. There was just one man, Micaiah, who gave a reverse prophecy, saying that he saw all Israel had lost their master, and for that he was imprisoned.

The Word says that this was a lying spirit that entered into the mouths of these four hundred prophets, and the outcome was that King Ahab was slain in battle because he followed the leading of the false prophecy.

Sometimes the false has a semblance of the true,

and the untaught would be misled. In the sixteenth of Acts we read that as Paul and Silas "went to prayer" a damsel who possessed a spirit of divination met them, and followed them, proclaiming that they were "servants of the Most High God which show us the way of salvation." "Oh," says the onlooker, "that is the voice of the Lord speaking. What she is telling is the truth." It is true, these men were servants of the Most High God, and they were showing to the Philippians the way of salvation. What then was the matter? She brought a reproach upon the work by continually reiterating the statement, and Paul recognized that the spirit was not of God, even though the utterance was true. She was a fortune-teller, and it grieved Paul to be thus advertised. He cast out the evil spirit even though it meant imprisonment for him and Silas. A casual observer might have criticized him, because she spoke the truth, but Paul discerned that the spirit was not of God. Any spirit that would cast reflection on the work of God and bring it into reproach, is not the Holy Spirit.

Just as in the prophetic utterance, so there are three sources for the speaking in tongues; the Holy Spirit, an evil spirit, and the flesh, or the psychical (soul-life).

A Christian worker was holding a meeting in a western state, and when the power of God fell, amongst those who received the Baptism of the Holy Spirit were three young women who were bubbling over from the "rivers of living water" which poured forth from their innermost being. They had intercession for heathen lands and such a burden for souls that they all felt they had a call to the foreign field. To them it was such a new and wonderful experience that they spoke in tongues continuously in the meeting, but to others in the meeting it was disconcerting and confusing. The leader felt it was not edifying and sought the guidance of the Lord how to deal with the matter. As she inquired of Him, He said to her, "Deal with each one separately." She saw that to say anything publicly would grieve them and defeat the object she had in mind. So she took them aside privately and in a spirit of love showed them that their ecstatic indulgences, however exhilarating to them, were not edifying to the congregation, and quoted the Word which says, "If the whole church come together and all speak with tongues and there come in those who are unlearned or unbelievers, will they not say that ye are mad?"

They were teachable and profited by the exhortation and later realized that they were mistaken in thinking they had calls to the foreign field. A burden for souls and for the heathen does not necessarily mean a call to the field, but the spirit of prayer and intercession is one of the marks of a Spirit-filled life.

Today we have in many places a repetition of the Corinthian Church which needed correction. In 1 Cor. 12:7 we read, "But the manifestation of the Spirit is given to every man to profit withal," which means that the manifestation is given to profit the whole company of believers and that no gift of God is given for any private glorification or selfish use. Neander, who is recognized as the father of modern church history, says, "The Corinthians, having turned aside from the plain, practical Christianity, were employing the gifts of the Spirit without regard to church edification, putting the greatest value on their most striking features, and prizing most such as were best calculated to impress the senses. Hence Paul felt constrained to instruct them against confounding a genuine inspiration with fanatical excitement."



The church today needs teaching along these lines; hence God set in the church pastors and teachers that they might instruct the flock and guard them from the onslaught of the evil one, for he comes to the spiritual child of God as an "angel of light." An unteachable spirit is one of the unmistakable signs of harboring a wrong spirit. The Holy Spirit is gentle, and when He resides within He causes the person to be easily entreated. In the spiritual life there is nothing more difficult to deal with than an unteachable spirit.

Aside from the enemy, we learn from the Scriptures and experience that it is not always the Holy Spirit which speaks in the unknown tongue. It is often our own spirit, but the Holy Spirit gives us the utterance. Paul makes this plain when he says, "If I pray in an unknown tongue, **my spirit prayeth.**" He does not say it is the Lord. We have often heard a testimony of praise given first in the unknown tongue and then interpreted. As the interpretation came forth praising God for His blessing, it was very plain that while God was empowering the utterance yet the person himself was giving expression to the praises that welled up in his soul. The same is true in regard to praying.

Simply because a message is given in the unknown tongue, does not necessarily make it the infallible Word of God, though when it is a warning or exhortation, the inspiration to give it often comes from God.

A minister standing at the sacred desk may be giving forth blessed and helpful truths, when suddenly the Spirit of God will come upon him and pour through him a prophetic utterance, and all will realize that God is speaking. He may have been anointed for the entire message but the special utterance by the Spirit of God makes it stand forth as an illumination from God. Even so in the unknown tongue. When the Spirit of God rests upon a person, it is easy to give forth a message in confirmation of the sermon. Then there are times when the Spirit of God comes suddenly upon one and gives a message which is direct from the throne, a trumpet with no uncertain sound.

The Word tells us to "try the spirits," and this is our privilege. Exhortations, warnings, are always blessed when given under the anointing of the Spirit of God, but the use of tongues for guidance or direction, to confirm our interpretation of Scripture or to bring forth a doctrine, is not scriptural, and we have the injunction then to "try the spirits."

There is a middle ground for us to hold in all these matters of spiritual import. Satan would drive us to extremes; if he cannot prevent a movement of God, he will seek to ride it, and make it ridiculous in the eyes of earnest seekers after God, so that they will draw back. If he cannot make us drift into formalism and deadness, **he will seek to drive us into fanaticism and wild-fire, and make our testimony of non-effect.**

A Baptist missionary in India has just received a most precious Baptism in the Holy Spirit while in the "hills" on a vacation. She had seen something of the Pentecostal work while in America several years before but was repulsed by fanaticism, and went back to India with an unsatisfied longing in her soul. As time went on she felt her lack of power and during this last summer traveled from Assam to Landour and spent several months in the Missionary Rest Home in the Mussoorie Hills conducted by Miss Barber and Miss King, and received the glorious gift of the Holy Spirit.

Oh, that we might in our services and in our lives so magnify Jesus and show to the world that the incoming Holy Ghost does transform and give us power over sin and over the works of the flesh! If this could be accomplished, there would be a great ingathering for God. Many in the churches are reaching out for God, but the mixed experiences, the overzealous efforts of some, and the inconsistent lives of many professors in Pentecost have repulsed the honest seeker after God.—Latter Rain Evangel.

### WE HAVE TURNED EVERY ONE TO HIS OWN WAY

Noah . . . planted a vineyard; and he drank of the wine and was drunken.

Abraham . . . said unto Sarah his wife, . . . "Say, I pray thee, thou art my sister: that it may be well with me for thy sake."

Isaac said unto Jacob, . . . "Art thou my very son Esau?" And he said, "I am."

Moses . . . "spake in advisedly with his lips."

"The men took of their victuals, and asked not counsel at the mouth of the Lord. And Joshua made peace with them."

"David did that which was right in the eyes of the Lord, and turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah the Hittite."

"These all . . . obtained a good report through faith." "Being justified freely by his grace through the redemption that is in Christ Jesus." "The Lord hath laid on him the iniquity of us all."

"Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways."

### SOUND ADVICE FOR WRITERS, PREACHERS, AND TEACHERS

"EVERY WORD (Hebrew, "saying," or, "statement") OF GOD IS PURE (literally, "purified"): He is a shield to them that put their trust in Him (and that is a poor quality of trust that cannot rely upon God to say things in the best way, putting in what is necessary, and leaving out what is unprofitable). **ADD THOU NOT UNTO HIS WORDS, LEST HE REPROVE THEE, AND THOU BE FOUND A LIAR**" (Prov. 30:5,6).

"The words of the Lord are **pure** words; as silver tried (i. e., refined) in a furnace of earth, **PURIFIED SEVEN TIMES**" (Psalm 12:6).

What consummate folly, then, for a creature to put into God's statements what His infinite, refining judgment has left out, or to leave out anything that has passed that seven-fold test of His discriminating wisdom.

"A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter" (Prov. 11:13).

"A man strikes me with a sword and inflicts a wound. Suppose, instead of binding up the wound, I am showing it to everybody; and after it has been bound up, I am taking off the bandage constantly and examining the depth of the wound, and making it fester; is there a person in the world who would not call me foolish? However, such a foolish person is he who, by dwelling upon little injuries or insults, causes them to agitate and influence his mind. How much better were it, to put a bandage on the wound and never look to it again! We should endeavor to forget injuries, and **bury them in love.**"—Sel.

**DAILY PORTION FROM THE KING'S BOUNTY**

MRS. A. R. FLOWER

**Sunday:** "While I live will I praise the Lord: I will sing praises unto my God while I have any being" (Psa. 146:2)

"It is a law of the inner life that when we repeat an act often enough it becomes habitual; it comes to be a law of our nature, and then back of it is the settled and established character of which it is the expression. For example, we begin to deny ourselves the disposition of 'fret and murmur and to say instead, 'Praise the Lord.' After a while it becomes natural and it is easier to say that than to flash out the word of petulance or the look of anger. Then this settles down into a character of joyfulness and thankfulness and becomes transcribed upon our very countenance, and our whole being and bearing speak of the joy of the Lord. So of any other spiritual exercise, the act induces the habit and the habit establishes the character."—Dr. A. B. Simpson.

"Fill Thou my life, O Lord my God,  
In every part with praise,  
That my whole being may proclaim  
Thy being and Thy ways.

"Not for the lip of praise alone,  
Nor e'en the praising heart,  
I ask, but for a life made up  
Of praise in every part."

**Monday:** "For from of old men have not heard, nor perceived by the ear, neither hath the eye seen a God besides Thee, who worketh for him that waiteth for Him" (Isa. 64:4 R. V.).

"Waiting continually will be met and rewarded by God Himself working continually. We are coming to the end of our meditations. Would that you and I might learn one lesson: God must, God will work continually. He ever does work continually, but the experience of it is hindered by unbelief. But He who by His Spirit teaches you to wait continually, will bring you to experience also how, as the Everlasting One, His work is never-ceasing. In the love and the life and the work of God there can be no break, no interruption."

**Tuesday:** "The just shall come out of trouble" (Prov. 12:13).

Dost think He hath forgotten thee?

Only believe;

A richer place He plans for thee,

Only believe;

This bitter hour of testing sore  
Prepares thee for that triumph hour.

Rest then in God—His plan is sure,

Only believe.

**Wednesday:** "God forbid that I should sin against the Lord in ceasing to pray for you" (1 Sam. 12:23).

Have we been faithful to our forefront volunteers? Have I? Have you? Could they send us a wireless this afternoon would it not most likely be these immortal words of William Cary's, "I will go down, but remember that you must hold the ropes."

**Thursday:** "Drink waters out of thine own cistern, and running waters out of thine own well" (Prov. 5:15).

It is always easier to depend on someone else's water supply than to dig down and strike a supply for one's self. It means surrender, effort, and perseverance oftentimes; very often it means blasting through the flinty rock when we must let God use His heavenly dynamite to clear the channel for the living water to flow. But oh the blessed satisfaction, the usefulness, the eternal reward for those who press through to the Fountainhead of refreshing, thus assuring for themselves an inexhaustible supply that shall ever flow out to others.

**Friday:** "I have heard of thee by the hearing of the ear: but now mine eye seeth thee" (Job 42:5).

"O Christ, in Thee my soul hath found,  
And found in Thee alone  
The peace, the joy, I sought so long,  
The bliss till now unknown.

"I sighed for rest and happiness;  
I yearned for them, not Thee;  
But while I passed my Saviour by,  
His love laid hold on me.

"Now none but Christ can satisfy:  
None other name for me;  
There's love, and life, and lasting joy,  
Lord Jesus, found in Thee."

**Saturday:** "Cometh up from the wilderness, leaning upon her beloved" (S. S. 8:5).

He it was—thy Lord divine—who led thee down, who led thee through, and who leadeth thee up. Thou couldst not know the fullest sweetness of His deliverance hadst thou not known His grace and sufficiency in that barren wilderness. And the joy thou are singing is not for deliverance, but for knowing thy Beloved One in a fresh reality and communion.

**DID NOT COME THAT WAY**

A little girl in America, when she was asked by the church Committee as to her knowledge of Jesus Christ, and was asked to recite her experience, said: "I do not know if I have any 'experience.' All I know is that Jesus said, 'Come unto Me,' and I came, and He said, 'I will give you rest,' and He gave me rest." One of the older men said: "But my dear, you do not seem to know much about the Slough of Despond." She dropped a courtesy and said: "Please sir, I did not come that way." There is a way to get to the true knowledge of God without going through the Slough of Despond. We have only to ask on our knees for divine guidance, and the Inspirer of the Word shall become the Interpreter of the Word, and then indeed shall our feet walk safely and not stumble.—From *The Bible and Spiritual Criticism*. For sale by the Gospel Publishing House. Price, \$1.10.

**WAITING ON GOD**

There is a growing conviction in the Pentecostal ranks everywhere of the need of a greater outpouring of the Spirit. A larger endowment of power is the cry on every hand. This cry is the voice of God. We have stopped too soon in our search after God and that equipment for service provided for us in the Gift of the Holy Spirit. More is promised than has been realized in the experience of a large percentage of God's saints. "Tarry ye . . . until," should still be our motive. There is an abundance of the Latter Rain outpouring for us.

Let us ask freely and expectantly, never stopping short of that full endowment of power promised.

Waiting on God will solve much of the difficulty, and prove to be the remedy for much of the lack and shortage found on every hand. We are called to walk in the Spirit, to pray in the Spirit, to serve in the Spirit. Many, after receiving the Spirit, have failed to go on, have settled down in the natural. This fact has wrought havoc everywhere, and is largely responsible for so much of the shortage seen on every hand.

It is fatal to fail to go on with God. So much of effort for God can be mechanical largely, both in our prayer life and along other lines of service.

It is wonderful what God has wrought in this Latter Rain outpouring thus far, and should give us a great incentive to go on. Nothing in the world, in the way of real aggressiveness for God, is to be compared to what we see in Pentecost, but it would be a great mistake to stop where we are.

Our gracious Lord is seeking to find those upon whom He can put His power in a mighty way. Waiting on God can give Him the opportunity to impart Himself to us in a greater measure.

In Isaiah 40:29-31, we read that power is given to the faint; to those that have no might, strength is increased. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles." (Margin says, "change their strength").

The real thought is not to be made stronger in ourselves, but to be empowered in the power and might of God. In other words, lifted up by the power of the Spirit—taken into a deeper place in God. We do not "mount up with wings as eagles" by our own power and might, but by the power of the Spirit; and we are drawn closer, deeper, into that relationship with God where He, by His own power, can lay hold upon us, raising us up into a place of power and strength in Himself.

Our waiting on God then serves as an opportunity for Him to raise us up, upon a higher plane in the Spirit, a deeper place in Himself. The obedience to the command given by the prophet Hosea, in Hosea 12:6, "Wait on thy God continually," would prove, in the hands of God, a means of causing us to mount up continually. It is getting under the lifting power of the Spirit. This can be an ever deepening experience, realized in our daily life, if we wait on God persever-

(Continued on Page 14)



## "I Am the Lord That Healeth Thee"

### HEALING THROUGH HANDKERCHIEFS

Many are being healed through anointed handkerchiefs sent out in Jesus' name according to Acts 19:11, 12. We will give a few extracts from letters received:

From a brother in Chicago who sent for a handkerchief reply came: "I feel better and my eyes are almost well. I feel your prayers. This is twice God has healed me in this way."

Another, from a sister in California, "I am praising God for His wonderful power. I had chronic bronchial trouble. I applied the handkerchief in Jesus' name, and God began to work immediately. I believe God will finish what he has begun. To Him be all the glory!"

A sister in Minnesota writes, "I want to thank God for healing me of hemorrhages and rheumatism." She had the witness, before the handkerchief came, that she was being prayed for; and when it came she was soundly healed. That night the little boy, nine years old, had the toothache. She placed the handkerchief on his cheek, he went to sleep at once and was perfectly delivered.

Oh He is a wonderful Saviour.

Another writes, "Mother had severe pain in her back. When the handkerchiefs came, she just took hold of one. The pain eased. We put it on her body in Jesus' name and she was healed. My husband is improving and I am sending for a handkerchief for myself. I never fail to praise God and tell my neighbors of His wonderful healing power."

From another, "I fell and hurt my side; but praise God I am healed through applying the handkerchief in Jesus' name. When I wrote to you my husband was out of work; we had no money and very little to eat. Now he has work and every one is doing well. I want you to pray that I may receive the Holy Spirit."

Another, "I am praising God for his goodness to me. I sent for a handkerchief and before I received it I knew God had touched my body. I felt such relief (I had rheumatism). I placed the handkerchief on my body, believing God would completely heal me, and He did. I had the symptoms for awhile, but I would plead the blood and they would leave. Use this to His glory."

Another from a mother whose son was demon-possessed, "I thank you for your prayers for my son; after the first few days he seemed worse, but now he is more kind and is better. I do thank you and ask for prayers for myself."

"From a sister in New York, "I received the handkerchief a few days ago; but I didn't need it; for after I had sent the letter to you, God wonderfully touched my afflicted limb and completely healed it. Praise His name! My backslidden husband, for whom I requested prayer, was reclaimed two days after I sent out the request. Isa. 65:24, "Before they call. I will answer."

Dear Brother Trotter: Only God will ever know the excruciating pain I was suffering from a ruptured external hemorrhoid, when the handkerchief arrived from Portland. I laid the handkerchief on my body at once. O, such joy! In a short time I fell asleep, slept soundly all night and awoke in the morning with NO PAIN. I have suffered for 20 years, doctoring with many physicians and methods with no relief, but I can say I have no more trouble since you dear ones prayed to Jesus to heal me of these terrible diseases. Glory to His worthy Name! If you feel this testimony will help others to be healed, you may use it to the glory of God; and may God HEAL ALL WHO READ. Pray that I may be baptized in the Holy Spirit, Amen.—Mrs. M. E. Dent, Miles City, Mont., Pine Hills Route.

Write us for anointed handkerchief or for prayer. Many are being definitely healed all the time. Kindly enclose stamps for return answer.—Will C. Trotter, pastor, Pentecostal Assembly, 212 East 30 St., Portland, Oregon.

### BABY HEALED

I promised God that if He would heal my baby I would testify to it in the Evangel. Praise be to His name. He did heal it. I was saved four years ago. Three months after that I was taken with a severe case of flu which developed into tuberculosis. My husband was not saved at that time, so he called a doctor, who treated me for nine weeks without helping me; then he gave the case up saying that he could do nothing for me. I had not spoken above a whisper for four weeks and had become very weak. Brother Holloway from Alabama and Brother Ed Brown prayed for me and God healed me and gave me back my voice as clear as ever. I have been talking ever since. Praise God. He is wonderful. I just can't praise Him enough for His goodness to us; He heals our children when they are sick. Two months ago he healed me of appendicitis. We are living where there are no holiness people and we desire the prayers of God's children that we will ever stay humbly at His feet and that we will be strengthened in faith.—Mrs. J. A. Wallrock, Poplarville, Miss. Route A.

### WORTH FIFTY CENTS A MONTH

I am thinking that the 50 cents a month (for the Bible School, through the calendar) pays me in your prayers; for my health has been better this winter.—M. C.

### CARD OF THANKS

I wish to give thanks for the prayers of the saints for my recovery, which God has so miraculously wrought; and now we are looking forward to a great Easter revival, April 12-27, at my Tabernacle. I hope to see many ministers and workers and saints with us.—Mrs. Woodworth-Etter.

### NERVES HEALED

I can't thank the Lord enough for hearing and answering my prayers. I have suffered almost a nervous breakdown since Christmas. I could hardly stay out of bed through the day and when night would come I would have such pains through my body I couldn't sleep. My husband wanted to have a doctor for me, but I said, "The Lord can heal me as He has done hundreds of others, if I will believe on Him." My lungs were burning as if they had fire in them. I kept talking to God about them and the next day they were better, although they still burned some. I had to go to town on business and while there the devil got after me and told me I had better get something for my nerves. So I went to the drug store and the druggist gave me a bottle of small pills. Then I began to think of what the Lord had done for me and what He was doing for others, so I said, "Lord, I know You can heal me of this nervousness, so I give myself to You." I have never opened the pills yet and my nerves are settled and I sleep well at night. I have not had any more pains, bless His dear name. I ask the prayers of all the saints that I may continue in the faith of our Lord Jesus Christ, who died that we might live.—Mrs. Susie Warner, R. 2, Box 122, Ranger, Texas.

Dora P. McKee, Rincon Road, Tucson, Arizona would like to have some one write to her who has been healed of tuberculosis of the lungs.

### DIVINE HEALING HYMN

"Ought not this woman . . . whom Satan hath bound, to be loosed?"—Luke 13:16.

Come let us praise our Saviour dear,  
Who for our rescue did appear

In the distressing hour;  
The chains of sin and dark disease  
He breaks, and from their thralldom frees  
And scatters Satan's power.

We know 'tis not the Father's will  
That sin should have dominion still  
O'er any blood-bought soul,  
But dare we say that sickness' cords  
Are Satan's bonds, and not the Lord's,  
And pray to be made whole?

Hear what the Saviour said, and meant,  
When that poor woman, worn and bent,  
Was loosed by His decree;  
'Twas not the Lord's, but Satan's hands  
That kept her in such cruel bands;  
She "ought" to be set free.

O suffering ones! who meekly bear  
The tempter's yoke, and scarcely dare  
To hope for health anew,  
Lift up your heads, 'tis not too late,  
Ask Him who made that woman straight  
To do as much for you.

He bought your pardon on the tree,  
From sin and pain He sets you free,  
Why should you bear the same?  
Oh! learn the lesson He would teach,  
And see new life within your reach,  
And take it in His name.

T. Price.





Brothers Creamer and Kvamme, of Tientsin, N. China, write: "We enter the new year with fresh courage and confidence in Him, knowing that He is faithful who promised and will also do that which He has promised. The work is His and the government is on His shoulders. We desire more than ever to let go and let God.

"It also causes us to rejoice because of the forward steps taken at home in the increase of the force at Springfield. It makes us feel that greater things are to be accomplished in the work of the Lord.

We are much encouraged in our work and for some time the meetings have been well attended with a real interest, especially among the young men. While we are greatly encouraged, the question of establishing our work in permanent quarters is facing us. Pray much for us."

#### A THANKFUL HEART

Sister Chapman, of Travancore, India, writes: "Your letter of Nov. 5 to hand, and I for one want to thank you for your loving spirit of fellowship and hearty co-operation. It is good to know that we have another to stand by us and to uphold by faith and prayer, and to share our burdens and suffer with us in our trials. Praise to our God. He has given us faithful helpers at home and we do appreciate it. I sometimes feel that we are not half thankful enough for all the labor loved ones at home are bestowing upon us.

"Yes, we have some hard battles to fight, things come suddenly and unexpectedly that try our hearts to the very core, and we often long for some strong one at hand to counsel and advise, but long before a letter could reach you, the matter has passed and we have had to fly to the never failing Friend who is always at hand for succor and strength. Praise His name."

#### FROM PERU

Brother Hulburt writes:

"We are at the close of the week of prayer and have all been refreshed by these meetings. We have joined forces with the Methodist church and with the Salvation Army, holding service by turn in the three places. Our assembly was packed to the door two nights, and it has been a surprise to the neighborhood to see so many Christians meet together in our hall for prayer. Both the Methodist and Salvation Army pastors are fine Christian men.

Politically, things have taken such shape here that all evangelical missionaries have got to stand together and present one solid front to the enemy, for we may be interfered with at any moment.

God willing Brother Barker will be leaving for California the last of the month. We will miss their fellowship but they feel they are going in the will of the Lord.

Next month we will be left here alone to "hold the fort." Please pray for our success during this year. We are both well and in good trim. Personally, I feel better now than I have for the last two years."

#### ENCOURAGING NEWS

Brother Martin Kvamme writes from North China: "We feel very much encouraged because of the condition of the work here, every meeting is well attended, and the people are really beginning to listen to the Gospel. You may know we are pleased with our out stations; many more people are coming to the meetings that we can accommodate, and they are hungry to hear about our Blessed Redeemer. It is our great desire to see a real Pentecostal assembly established in this great city of over one million inhabitants; surely it is God's will; and we are all working the best we can toward that end. Pray for us."

#### REVIVAL SHOWERS

Brother Walter H. Clifford tells of the blessing of the Lord during the holiday season: "You will be glad to know that we have been having a little taste of revival showers in our midst during the past Christmas season. We held a number of special meetings in Gonda among the railway people there. Fourteen came to the altar seeking Salvation, and many of these were young people. One boy about nine years old came, with his mother, at the close of the Sunday night service, crying bitterly. When we asked what was the matter, the mother said, "Tell Mr. Clifford." So the boy between his sobs said, "I've been abusing and I'll go to hell." I asked him to come and kneel down at the altar and tell Jesus about it, and He would forgive. So we knelt down together on one of the mats at the side of a billiard table (Our meetings have to be held in an Institute in Gonda, as we have no church there). He told the Lord he had been abusing, and asked for forgiveness in Jesus' Name. Praise God for the work of the Holy Spirit in the heart of a child. The truth was so real to him that the next night when his parents wanted to take him to a dance, to dance the old year out and the new year in, the boy refused to go.

We held watch-night service in Gonda also, seventeen gathering to wait upon the Lord for a revival, and for a wave of salvation to sweep over the world. As the old year went and the new year came in we partook of the Lord's Supper together. It was indeed a blessed time with Him, who giveth fulness of joy. One brother said that the year before he had been drunken and had spent part of the night under a Tamarind tree; but, thank God, he had found salvation, and this was the happiest Old Year's Night he had ever spent.

We ask you to hold up the work in Mankapur and Gonda before the Throne in prayer, that these lives that have been touched by the Holy Spirit may follow on to know the Lord in all His fulness.

#### NEW ARRIVAL

Word has just been received from Mongolia, North China, of the safe arrival of a daughter, Clara Letetia, to the home of Brother and Sister Thomas Hindle on January 3, 1924. Mother and babe both doing fine. Praise the Lord.

#### BLESSED RESULTS

Brother Niels Sorensen tells of the blessing of God on the work in Argentina: The old year has gone, and we, as most people, look forward with great expectation to the present year, that is, should Jesus tarry. This year has not been a failure; the Lord has been wonderfully good to us. This has been a hard field, but the Lord is softening it up, praise His Name. Last year we baptized twenty-six in water; Sunday five more; and, God willing, we are to have another service in about two weeks.

Summer was very late in coming this year, but at the present time it is very hot. These are busy days. Now, we have eight services each week, in our own hall seven, and one on the park or public square, just half a block from the Catholic Church. The Lord's blessing is still upon us, praise His Name. Also, our building is going up and has to be looked after. All the frames for windows and doors are in and the walls are nearly half way up. It will be our turn to move in as soon as it is completed; but we regret very much that we are not able to get up a dwelling for Brother and Sister Wortman. Please pray that the Lord will send in means to get that one up before long. Surely the Lord will work all things out for His own honor and glory. We feel that we must have the glory of our God upon us, and He will also establish the work of our hands.

#### FOR CENTRAL BIBLE SCHOOL

Shweifat, Lebanon, Syria, Jan. 7, 1924

I am inclosing \$2.00 from our Sunday school children. It is their firstfruit offering, and they agreed to send it to help build the Central Bible School. . . I wish we could have done as King Hiram did when Solomon built the temple in Jerusalem. But we are praying that our mite, though a very small timber from the cedars of Lebanon, may behold God's marvelous glory in the Central Bible School. . . The Lord continues to bless in the work here. Christmas Eve a dear young woman received the Baptism in the Spirit. Others are seeking. We had a blessed watch-night service, and special prayer meetings all last week, through which the Lord has been working in a few hearts.—Yumna G. Malick.

WOOD RIVER, ILL.—My daughter Zelma and I are here and God is giving a most wonderful meeting. Already about 80 souls have been saved and a number baptized. The crowds are large, in fact the new church is usually packed full. A. H. Argue.

#### NOTICE

This is to advise all interested that Brother William E. Opie, of Fresno, Calif., who was a minister of the General Council of the "Assemblies of God" for a number of years, is no longer on our ministerial list.

This notice is being published upon request of the brethren of the "Southern California District."

OPEN FOR CALLS FOR EVANGELISTIC WORK.—I have been a member of Brother Lovely King's assembly. Anyone wishing a recommendation may write to him at 1036 Douglas St., Madison, Ill. I am in full sympathy with the General Council of the Assemblies of God at Springfield, Mo.—Melvin M. Brewer, West Eminence, Mo.

## REPORTS FROM THE FIELD

### TO THOSE WHO WRITE

Please write reports separate from other matters of business; write on one side of the sheet only; if typewriter is used, do not write lines close together; if possible, furnish copy which will not have to be rewritten before it goes to the printer. Extra work means extra expense to the publishing house as well as added burden to already overtaxed workers. Thank you.

**PICHER, OKLA.**—The Spencer Evangelistic Party has just closed a series of meetings here. The past 4 weeks have truly been a blessed time in the Lord. Our building couldn't possibly accommodate the crowds. About 75 were saved and 11 were Baptized in the Holy Spirit according to Acts 2:4. There were many wonderful healings such as deafness, cancer, kidney trouble and other inward troubles. Brother Spencer organized a Young People's Band for us so that we now have a fine band of Young People pressing on for God. The people of Picher were much stirred and manifested great interest in the meetings. We would like to have Brother and Sister Spencer back in the summer for a tent meeting if God so leads. We desire the prayers of the Evangel family.—Robert Nichlos.

**GRIDLEY, CALIF.**—We are praising the Lord for victory in Gridley. We came here last August, and on account of my run-down condition we intended not to start any meetings until I had recuperated. But the people began to insist on our giving them at least one meeting each week, which we consented to do. Then through the months of November and December we conducted Bible school, which was surely blessed of the Lord. Quite a number of the people of the various churches enrolled. A few weeks ago special meetings were started at the United Brethren church. We joined in with all our forces and the second week of the meeting the pastor, the evangelist and many of the members declared themselves for the full gospel. Hallelujah! The pastor is to go to Los Angeles the fourth, where he and his sick wife expect to attend the McPherson meetings. Pray that she will be healed and that both will get the wonderful Baptism in the Holy Spirit. I can heartily recommend the evangelist, Brother Ed. Field, of the Baptist denomination as a wonderful speaker, and expounder of the fundamentals of the gospel. Such a sweet spirit was in the meetings, not once did Brother Field knock anybody's religion; but the way he worked on sin was not slow. Quite a number were saved and many are tarrying for the in-filling of the Spirit as in Acts 2:4. I am sending you one new subscription to the Evangel.—Evangelist Ralph H. Davis, 1130 Cedar St.

### NORTH LITTLE ROCK, ARK.—

We are glad to report victory through Him that loved us and washed us in His own precious blood. We have had the oversight of the Assembly here for 3 months. The Lord began to answer prayer in the very first meetings, gave means to repair the church to the amount of \$65.00 for a bone-dry roof; but still it rains right in; a shower fell last night and one was saved and one received the Baptism in the Spirit according to the pattern, making 18 since the rain started falling in December. Fourteen have received the Latter Rain experience during January. The Lord has also done some wonderful healing this winter. We covet the prayers of the Evangel family for the work here.—T. T. Carmical, pastor.

### DO HOME MISSIONS PAY?

**SHERBURN, MINN.**—The hearts of many people in Sherburn, Minn. and vicinity are made glad for the great blessing received during our revival campaign and missionary convention during January. A goodly number were saved, and about 25 received the Baptism according to Acts 2:4. The ministry of our dear Sister Frey was mightily blessed of the Lord, and we wish to say to any pastor who desires the help of a really competent, Spirit-filled evangelist he could make no mistake in securing Sister Frey. She is an untiring worker, and a real builder. The missionary messages of Brother and Sister Kelly were a great blessing to our people as well as the ministry of our dear Brother Welch. Our offering for Missions, in cash and pledges for the coming year, ran over a thousand dollars. This is just a new work, less than a year old at the time of this writing, in a new field which had never heard this precious full gospel message, "and the end is not yet, praise the Lord."—Willard H. Pope.

### GREAT REVIVAL AT McALESTER, OKLA.

If this meeting should close today, it would go down in history as "GREAT," but we have two more weeks yet. We began turning people away the third night. Hundreds could not gain entrance. Aisles and vestibule were filled with interested listeners, who stood through the entire service.

The healing line started that night and has continued ever since. No cessation in candidates and the Lord keeps wonderfully healing. Just this morning we looked at the X-ray picture of a bone cancer on Sister Mathis's arm, from Dow, Okla., who was given up by the physicians, but was saved and healed the third night of the meeting. Since then her husband has been saved.

Brother McDermitt came here from Blocker, Okla. He was shot through the leg a year ago and has suffered pain ever since until he was prayed for, then

he threw away his cane and walks without pain and sleeps like a baby.

A sister born with her right arm stiff and helpless, and deaf in one ear from the time she was 11 years old, now a woman with a family, was prayed for; and you should hear her testify to her healing of both arm and ear, and see her swing her arm and raise it above her head. No wonder she is happy.

If we should publish the testimonies of those already healed in this meeting it would take several "Revival Flames" to hold them. Great numbers are coming for salvation. 24 sought the Lord for salvation Sunday night, and there was no more space for seekers, as the altar was packed and people were filling every available space. The building is far too small and the meeting is the talk of the town.

Just a word, one sister from Denison, Texas came and was healed. As she was leaving the city, waiting in the rest room at the depot, she testified to her healing, and they had a prayer meeting.—Earl W. Clark.

### CANADIAN EASTERN DISTRICT BIBLE CONFERENCE, Montreal, Quebec, Canada

During the past month, ending February 3, Brother and Sister D. W. Kerr of Cleveland, Ohio, and Brother W. C. Peirce and Brother S. Raymond Fostekew, of Medina, Ohio, conducted a most profitable Bible Conference and Evangelistic Campaign in the Pentecostal Church, 81 Drummond Street, Montreal.

Brother and Sister Kerr, and Brother Peirce are well known Bible teachers in Pentecostal ranks, having opened the Central Bible Institute of the Assemblies of God, under the Executive Presbytery School Committee at Springfield, Mo., also the Southern California Bible School, at Los Angeles, in co-operation with Brother Harold K. Needham, its founder. Both of these schools are growing and prospering, sending out trained workers into the Master's harvest field, Brother Fostekew being one of this number.

Many of those who desire a working knowledge of the Bible find it altogether impossible to take time necessary to obtain a regular Bible School training. So to meet the need of this class, these workers have started to hold intensive Bible Conferences, remaining for a few weeks or a month in one locality, giving the young pastors and others workers in that district an opportunity to get a little better insight into the Word of God. The local Assemblies in which these Conferences are held also receive a great uplift from the teaching.

I might say for our own Assembly here in Montreal, that, though our people are well grounded in the Word, yet the past month's study of the Word was an invaluable aid in strengthening the faith of all of the saints, in establishing those who lately came to the faith, and in assisting young workers who came in to the school.

Brother Kerr taught two classes daily, one on Dispensational truth, using his Chart of the Ages, and the other on the subject, "God's Method of Dealing with



Sin—the Gospel.” Brother Peirce gave a Panoramic View of the Bible (The Historical Books of both the Old and the New Testaments), and an intensive study in the Book of Revelation. Sister Kerr gave an intensely interesting series of talks to “Personal Workers,” her thirty-eight years of experience in dealing with souls fitting her admirably for this line of teaching.

The brethren furnished the students, and all others who desired them, with Outline Notes on all subjects on which lectures were given, which will enable those who have missed any lectures, to continue the study of the Word at subsequent times.

There was an average attendance of about 75 in the afternoon classes while from 175 to 250 attended the evening classes, which convened just prior to the evangelistic service each evening. The students and all of us who attend these classes wish to express our hearty appreciation for this unparalleled opportunity of getting a deeper knowledge of the precious Word of God. Any District or Assembly which can avail itself of the service of this group of teachers in a like Bible Conference will greatly benefit thereby.

Brother Fostekew's ministry in the Evangelistic services was also greatly appreciated. His deliberate, yet forceful presentation of the Gospel truth, under the unction of the Spirit brought many to the feet of the Master. I do not know just how many were saved, but I would think two score would not be too high an estimate. Numbers also received the Baptism in the Spirit, and the Lord was present to heal on many occasions. Our Assembly is in a state of continual Revival and this added boost just brings us into a still higher state for which we do surely praise God.

Brother Fostekew is at present in charge of the Assembly at Medina, Ohio, but we trust the Lord will soon thrust him out into the evangelistic field, to which his ministry is so well adapted.

Our people love good Gospel music, and Brother Peirce's leading of the singing, together with his solos, have brought the message of the Gospel with an irresistible appeal to the hearts of saints and sinners. We shall never forget the inspiring “Hallelujah Chorus” which our Brother taught us. This was given by the Holy Spirit to a group of His people in England some time ago, and wherever it is sung, the Spirit invariably seems to lift us into the very heavenlies.

The past month's services were brought to a fitting climax by a three-day Missionary Convention, February 1 to 3. Brother and Sister Otto Keller from British East Africa, and Miss Lettie Ward from Fat Shan, South China, were the specially invited missionaries. All of the services from the first intercessory prayer meeting on the opening day, until the closing evangelistic service on Sunday evening were filled with the power and the Spirit of Missions.

On Saturday evening after a missionary address by Sister Ward, a most impressive water baptismal service was held, in which the French and Italian Pen-

tecostal Missions joined. There were thirteen English, sixteen French and four Italian Christians immersed. Many spoke of the fact that this meeting seemed to aptly prefigure the time when

“Every tongue and race shall extol God's grace,

When the saints are marching in.”

How hearts were thrilled as the dear Italian saints, about eighty in number, sang the praises of Jesus in their native tongue. One French sister who was baptized was totally blind in one eye and partially blind in the other. She said she believed God would heal her as she was immersed; and, true to God's promise, “According to your faith be it unto you,” she said she could see out of the eye which had been totally blind, and better than before out of the other eye.

The Lord was mightily present from the opening moments of the Sunday morning service, at which time Brother Peirce gave the missionary address. At the close of the message about two hundred and fifty young men and women, and others also who were well along in years, stood and formed a great circle around the entire auditorium, clasping hands in a bond of consecration to give themselves to His service at home or abroad whenever He should call. This most impressive sight stirred our hearts as, with hands uplifted, and tears streaming from nearly every eye, they sang:

“Speak, my Lord, Speak to me,  
Speak and I'll be quick to answer Thee,  
Speak, my Lord, Speak to me,  
Speak, and I will answer, ‘Lord, send me.’”

Of those who thus volunteered for service, about thirty-five did so for the first time. I am sure that God spoke definitely to many at this service and during the entire convention. Only eternity will disclose how many thousand will be saved as a result of this consecration. God give us young men who will dare to leave all and follow the Master even to foreign lands!

The presence of the Lord hovered over the Church all day, and in the afternoon service, as Sister Keller and Sister Ward brought us their messages, there was scarcely a dry eye in the house; and after Brother Keller told us of the great sacrifices the African natives are willing to make, even walking 21 miles carrying a load of sixty pounds on their head to earn twenty-five cents, and then giving it all to the Mission for the work of God, our hearts could no longer forbear, and, with eagerness, our people came forward and laid a missionary offering totaling \$365.00 at the Master's feet. Our people give regularly to Home and Foreign Missions, and this is an extra offering above what they regularly give.

We truly praise God for the seasons of refreshing we have had together during the past month, and trust that God may grant us the privilege of having this blessed band of workers with us again at some time when the Lord shall direct.—Pastor C. E. Baker, 79 Drummond St., Montreal, Quebec.

## “THE BIBLE AND SPIRITUAL CRITICISM.”

By Arthur T. Pierson

The contents of this book were originally given as a series of lectures in Exeter Hall, London, in 1904, the Centenary year of the British and Foreign Bible Society. Dr. Pierson was a thorough and true student of the Bible and, consequently, a staunch defender of it as the Word of God. This book is intended, not, as so many books are, as a substitute for the Bible, but as a real aid to “searching the Scriptures.” The following is taken from the first chapter: “What is ‘Spiritual’ criticism? It involves (1) the recognition of a spiritual and supernatural element in the Book of God; and (2) implies the necessity of the ‘spiritual man’ to perceive, discern, and apprehend the spiritual element in the Book. . . . Truth demands the verifying faculty. Christ says: ‘The light of the body is the eye,’ not because the eye gives the body light, but because the eye is the vehicle or organ by which light is transmitted to the body and becomes useful to the body. All the light in the universe would not do a man any good if he had no organ of vision; and all the light of truth can practically avail nothing to him who has no spiritual vision.”

From chapter two we quote this: “We now give some practical rules for the study of the Word of God, which, as we have said, have been put into practice, and found to be most helpful:

“The first is the law of **FIRST MENTION**. The Late Benjamin Wills Newton, a most devout student of Scripture, says:

“‘I find in Scripture a principle of interpretation which I believe, if conscientiously adopted, will serve as an un-failing guide as to the mind of God as contained therein. The first mention of a thing, the very first words of any subject of which the Holy Spirit is going to treat, is the keystone of the whole matter.’

“Thus the first mention of a thing generally gives character to most posterior occurrences of the same thing. Since there is but one Speaker throughout, **He knows from the beginning what He is going to say, and can so shape His utterances as to forecast at the very outset what is to follow. . . .** We have applied this in hundreds of instances in the Word of God and never knew it yet to fail.

“A second law is that of **FULL MENTION**. It is very natural that, if there be one Speaker behind the various books in the Word of God, He should, **once for all, somewhere, declare to us His full mind** upon any subject vital to our spiritual life, that the scattered fragments shall once for all be gathered together with an exhaustive statement of His mind with regard to that particular thing.

“It is a most significant fact, that, in the Word of God, we find scores and hundreds of instances of this. These two thoughts make the book worth its price—\$1.10. It may be had from the Gospel Publishing House, Springfield, Mo.

**WAITING ON GOD**

(Continued from Page 8)

ingly. We are thus made conscious that the Holy Spirit is laying hold of us, drawing us more and more into Himself. This will prove a means of great encouragement in our seeking and waiting, for we should combine a seeking, with a waiting attitude.

Many times a spirit of prayer will come upon us; at other times there will be little of the Spirit's moving in prayer. Our best praying is done by the help of the Spirit. In Rom. 8:26, we read, "The Spirit helpeth our infirmities; for we know not what to pray for as we ought; but the Spirit himself maketh intercession . . . for the saints according to the will of God."

We see by this scripture that we are without knowledge,—weak, impotent—"We know not what to pray for as we ought." At our best we are utterly helpless along this line.

"We know not"—"The Spirit helpeth." Many times we attempt to pray without the help of the Spirit, AND FAIL.

It is like trying to push our prayers through, praying mechanically, and we are so often disappointed at the results. It is our privilege to wait in perfect stillness before the Lord, until the Spirit moves upon us, inspiring our petitions. We thus become conscious that our prayers are floating on wings, floating up to the throne of God, pushed through, by the power of the Spirit. This is better than our weak, puny effort to push our own prayers through. "The Spirit helpeth." True prayer, or the highest order of prayer is the Spirit-inwrought prayer.

God can develop us in our prayer life, so that we can pray the inwrought prayer of the Spirit. All our praying should be on this order. We are living in the dispensation of the Spirit, a better dispensation than Elijah, or the Old Testament prophets lived in. Let us not be surpassed by the Old Testament saints in our prayer life.

Many times in waiting before the Lord, we can hinder by attempting to pray when we should wait for the Spirit's moving before much prayer is offered. The Spirit will teach and inspire us along this line. If we wait upon God perseveringly, we will break through, or He will break through to us, for it is "all of grace."

Then daily continuing our seasons of waiting, we more and more break through, or meet God during our period of tarrying.

Thus, the inflow of the Spirit increases, the anointing power of the Spirit's deepening daily.

There is no stopping place. One who learns to break through, should never fail to daily have seasons of waiting on God. It would be a tragedy to fail God here.

Intercessory prayer will come by waiting on God. When we learn to experience some of the wonders of intercessory prayer, we will understand better the awfulness of failing to wait on God. By our intercessions in the power of the Spirit, we soon learn to realize the

sad consequences of failing to let God develop us along these lines.

Souls can be prayed through on various lines by this means, that never would be prayed through if we fail God here. Victories can be won by this means that never could be won in any other way. In eternity we shall meet precious souls who were prayed out of heathen darkness by our intercession in the power of the Spirit. Think of the evil consequences of failing God on these lines. Without the daily waiting and tarrying before God, we miss much of the help of the Spirit in prayer.

If we wait until the Spirit moves upon us, then something is accomplished by our praying. If we pray without the help of the Spirit, little is done. We can learn to be always in that place in the Spirit where there will be the constant moving and operation of the Spirit within us, moving us to prayer, and service along other lines. Thus we learn to live and walk in the Spirit. There should be a deepening inflow of the Spirit as we tarry each day. We can be made conscious of this blessed fact.

One might ask, "Are we not to pray only as we feel the moving of the Spirit?" Yes, pray. We do not pray too much, but in our seasons of waiting in silence, we often can hinder by attempting to pray without a spirit of prayer. We can learn to get the mind of God as we wait before Him in stillness. The activities of our own thoughts oftentimes hinder God. "Be still and know that I am God."

Also, there may be times when we will get up from our knees disappointed at the apparent result of our season of waiting; but a few hours afterward there will be a wondrous uplift. It might be the following day before we reap the result of our previous day's waiting. Always remember that the Lord has to

battle His way through powers of darkness and evil forces to reach us. It is not always this way, but should it prove to be so at times, there is no cause for discouragement. It is never in vain to wait on God.

Prophecy, also, can be given as a result of our waiting upon God. This can be made edifying in our private worship, and to the other members of the body in general.

Healing for the body can be experienced by this means—waiting on God. Many difficult cases, hard to reach by the ordinary means, could be reached by waiting on God until the Spirit moves freely in our mortal bodies, ministering the resurrection life of Christ.

Power to live the overcoming life can be developed within us if we learn to wait upon God. We can live the overcoming life only in the power of the Spirit.

One who is shallow in the Spirit cannot be a full overcomer. As we deepen in the Spirit, the power to live in constant victory will be ours.

We are made partakers of the divine nature in a deeper sense as we wait upon the Lord. The anointing of the Spirit, daily increasing upon us, makes possible the impartation of the divine nature. Our conformity to Christ is marred and hindered by our failure to wait on God. Can we afford to neglect this? Infinitely more than can be expressed can be realized in our experience, if we learn to wait on God.

"They shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint."

Let us prove God along this line and thus experience the gracious fulfillment of this wonderful promise.

Vernon C. Wetmore.

**EASTER POST CARDS AND FOLDERS**

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## Forthcoming Meetings

### SEDALIA, MO., REVIVAL CAMPAIGN.—

Evangelist A. Watson Argue and party will conduct a revival campaign at the Assembly of God Tabernacle, from March 9 to 23 inclusive.—R. Elmer Baker, Pastor.

### GRAND RAPIDS, MICH.—Evang. John H.

Bostrom will conduct a revival campaign in the Upper Room Assembly, 253 Monroe Ave., beginning January 29, and continuing through the month of February. We are looking to the Lord for a feast of good things.—Rollin M. Severance, Pastor, Apt. 903, Y. M. C. A., Grand Rapids, Mich.

**TULSA, OKLA.—**Evangelists Earl W. and Beula O. Clark of Indianapolis, will open a revival campaign, Sunday, March 2, in the large Tulsa Tabernacle, seating 6,500, with a choir of 400 voices and 90 personal workers and 60 ushers, where Ritchey conducted his two meetings in that city. The Clark's covet the prayers of the Evangel readers for this great campaign for lost souls. Plan to attend.

**GREAT FALLS, MONTANA.—**Evangelist A. Watson Argue and party will conduct an evangelistic campaign in the large Palace Theater at Great Falls, Mont., in May, D. V. Several churches will co-operate. Plan to attend. Watch for more definite announcement later.—Max A. X. Clark, pastor pro tem, R. 317, Y. M. C. A. Bldg., Great Falls, Mont.

### REVIVAL MEETING IN DETROIT

Beginning Sunday, February 17, the Argue Evangelistic Family will conduct a Revival Campaign in Berea Tabernacle, S. E. Corner of Fourth and Forrest Avenues, Detroit, Mich., to continue for several weeks or as long as God shall lead. Evangelist A. H. Argue, who has been specially used in praying for the sick, A. Watson Argue, his son, styled the 19-year-old Boy Evangelist and musician, who has been drawing large crowds in recent campaigns, also his son, Wilbur J. Argue, pianist and cornetist; and his daughter, Zelma E. Argue, evangelist and musician, compose the party. We ask the prayers of the Evangel family for this campaign.—The Pentecostal Assembly of Detroit, J. R. Kline, Pastor.

### KANSAS DISTRICT BIBLE CONFERENCE

February 15 to March 2, at the Assembly of God Church, 7th & Riverview, Kansas City Kans. Brother and Sister D. W. Kerr in charge of Bible conference, assisted by Brother and Sister W. C. Peirce and other workers. We expect all the Kansas District preachers and workers to come to this conference, that we may "study to shew ourselves approved unto God, workmen that need not to be ashamed." Let each assembly take an offering for the pastor's expenses. Entertainment will be furnished free to all ministers, and accredited workers. This Bible conference is for all the saints. We will have a list of rooms at reasonable rates. For further information write to Fred Vogler, Wakarusa, Kans., Chairman Kansas District.

### EASTERN DISTRICT COUNCIL

The Eighth Annual Council meeting of the Eastern District of the Assemblies of God will convene this year, March 4 to 6 inclusive, in the First Pentecostal Church of Lancaster, Pa., situated on the corner of Locust and Lime Sts. The first day of the Council will be entirely devoted to prayer, seeking the Lord for a real old-time anointing and refreshing. So, in order that this day may be a success and helpful to all, we suggest that as many of the delegates as can, come to Lancaster on the third, so as to open the Council with a good, representative body present. Ministers and delegates from all assemblies in this district are cordially invited and urged to be present, that this may be the best Council held in the Eastern District.

(Signed) Joseph Tunmore, Chairman,  
Earnest Williams, Treasurer,  
Edwin C. Sikes, Secretary.

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### COLORADO MID-WINTER CONVENTION—

To be held in our Assembly Hall, 317 S. Victoria Ave., one-half block north of Union Depot, Pueblo, Colo., beginning Thursday evening, February 29, and to continue over Sunday. We are expecting to begin a series of revival meetings February 15. Our State Evangelist, Brother Irl J. Walker, will be in charge. Brother Walker is a first-class evangelist, and has had some blessed and successful meetings in the west. The power is already falling in our meetings. Recently several have been saved and some have received their Baptism in the Spirit. We are praying for and expecting great things from God. It is our intention to

begin a chain prayer one week before the meeting starts. In this someone will be praying every hour of the twenty-four and it will be kept up until God answers by fire. We ask that the saints everywhere will join with us in this as much as you can find time for; then look for results in our final reports. We expect most of the ministers of this state and invite all who can come to be with us. Ministers and special workers will be cared for in the homes of the local saints. No railroad fare can be furnished. For further information write Pastor N. R. Nichols, 1308 Van Buren St., Pueblo, Colo.—District Chairman.

### TO THE MINISTERS AND ASSEMBLIES OF GOD OF SOUTHERN MISSOURI DISTRICT COUNCIL

We greet you in the name of Jesus Christ, our Lord and Master.

The Tenth Annual District Council of the Assemblies of God in Southern Missouri will convene with the Assembly at Thayer, Mo., March 4, 1924. The date of this council was changed by the District Presbyters. Thayer is about 100 miles south of Springfield, Mo., on the main line of the Frisco. The Assembly at Thayer will furnish beds and meals free. For additional information write to Pastor Marvin Hartz, Thayer, Mo.

We advise that all the ministers of this district begin now to make their preparations to attend this council. We appeal to the Assemblies to elect and send delegates to this council, and see that your pastor's expense to and from this council is met.

Those expecting to be ordained or licensed at this council will please write to me (for an application blank, and after filling it out have it endorsed by your pastor or assembly or some council minister and return it to me. Let the ministers announce this in their meetings.

We advise that the licensed ministers of the district renew their Fellowship Certificate by the time the council meets or at the council. This does not apply to ordained ministers. Ordained ministers renew at Springfield, Mo., to Elder J. W. Welch; licensed ministers renew to their district chairman.

Beloved in the Lord, let us pray that the will of the Lord will be worked out in this district council, and that His wisdom will be given to guide us in every matter that may come before us, and above all things, that fervent love will cover and prevail over every difference that may arise, and that we may with one heart and voice show forth His glory and praise in the face of Jesus Christ, our blessed Lord and loving Master. Amen.

Don't forget the date of this council—March 4 to 9, 1924.

J. E. Spence, Chairman.

### CONTRIBUTIONS FOR FOREIGN MISSIONS

From February 1 to 7 inclusive

(This does not include offerings for expenses of Foreign Missions Dept.)

- \$175.00: Bethel Temple Los Angeles Calif
- 170.00: Md & W Va District
- 125.00: Assembly Gravity Pa
- 117.91: Assembly Granite City Ill
- 105.00: German Assembly Elizabeth N J
- 100.00: A F Parlier Calif; Anon Dayton Ohio; Pent'l Taber New Castle Pa
- 72.50: Highway Mission Taber Philadelphia Pa
- 40.00: Peoples Taber S S Fort Collins Colo; Assembly East Akron Ohio
- 35.00: Full Gospel Assembly Santa Ana Calif
- 34.00: Mr & Mrs H L Brooklyn N Y
- 32.85: S S Springfield Mo
- 32.82: Assembly East St Louis Ill
- 30.58: Assembly Wellston Okl a
- 30.00: W L T Advance Mo; Mrs E D T Santa Rosa Calif; Assembly Hattiesburg Miss
- 25.00: Pent'l Church Asbury Park N J; Assembly Two Harbors Minn; Buena Vista S S Miami Fla; L G W Des Moines Ia
- 24.75: Full Gospel Assembly Washington D C
- 24.00: Full Gospel Mission Caruthers Calif
- 23.00: Assembly Union City Ind
- 21.19: Assembly Wright City Okla
- 20.50: Full Gospel Church Baltimore Md
- 20.00: Assembly Perry Ia; R E V Ozark Ala; P M A Watscka Ill; G S Chicago Ill
- 19.19: Assembly Sunnyside Wash
- 19.00: A J M Portland Ore
- 18.30: Assembly & S S Spokane Wash
- 17.00: Christian Assembly Cincinnati Ohio; C F W Crosby Minn
- 16.70: Assembly Okmulgee Okla
- 16.00: Mrs C S B Chittanooga N Y
- 15.50: C B Marion Ill
- 15.00: H B Coalhurst Alta; Assembly Saratoga Tex; Mrs S B Iron Mountain Mich; Z E A Woodrider Ill; C M R Elkton Mich; D E B Walton Ky
- 13.32: Assembly & S S Joplin Mo
- 13.00: Second Creek Assembly Caldwell Tex
- 12.88: Glad Tidings Hall San Antonio Tex
- 12.50: Assembly Jester Tex
- 12.00: S S Lattintown N Y; Assembly Grand Prairie Tex; Mrs P A W Branchville N J; L G Los Angeles Calif
- 11.40: S S Broken Arrow Okla

- 11.03: Pent'l Mission Trinidad Colo
- 10.00: F A D Los Angeles Calif; Assembly Avant Okla; A Friend in Ga; Young People's Class Broken Arrow Okla; W H E Harrah Wash; C E J Caruthersville Mo; C V H Indiana Pa; R A F Kountze Tex; G D Bethalto Ill

- 9.00: Worrells N T
- 8.50: J P Hornbeck La
- 8.40: Mr & Mrs S M N Commerce Tex
- 8.35: J P Hornbeck La
- 8.23: S S Fort Smith Ark
- 8.10: Assembly Chetopa Kans
- 8.00: L A D Chester Ill
- 7.90: South Side S S Wichita Falls Texas
- 7.55: Assembly Hartford Ark
- 7.50: Assembly North Little Rock Ark
- 7.40: Elk St Assembly Eureka Springs Ark
- 7.00: A T U Great Bend Kans; Assembly Sayles Pa; Mr & Mrs C K San Francisco Calif; Mrs L M T Parsons Kans
- 6.80: Assembly Westwego La
- 6.75: Assembly Webster Kans
- 6.50: Assembly Pleasant Hill Ia
- 6.25: Full Gospel Mission Shelby Mich
- 6.17: Assembly Sedalia Mo
- 6.00: Assembly New Castle Tex; Assembly Savannah Okla; Assembly Breedlove W Va; Mrs T A Tupper Creek B C; M J H Stanton Mo; P B League Jasonville Ind; C H B Oswego Ill; R H O Springfield Ill
- 5:60: J L P Roseboro Ark
- 5.48: Assembly Thayer Mo
- 5.00: Mrs A D Camp Point Ill; Mrs O S Oshkosh Wis; Mrs M G Berkeley Calif; S S Overton Tex; Assembly Fort Morgan Colo; R H S Dublin Tex; K R Reading Pa; S S Oswego Kans; V K Marion Ohio; Mrs H B Galena Kans; L K B Galesburg Ill; Mrs A A Staples Minn; R D H Comfrey Minn; Mrs J H S El Dorado Springs Mo; B B B Orange N J; C S Mount Vernon Ill; Mrs C F L Aleppo Pa; Mr & Mrs H C C Portland Ore; M R J Florala Ala; Assembly Pittsburg Kans
- 4.50: Mrs A E S Inglewood Calif
- 4.35: S S Picher Okla
- 4.25: Full Gospel Mission Michigan City Ind
- 4.00: Mrs I A Ledbetter Tex; E B S Elton La; Mrs J F Royal Oak Mich; Assembly Yoakum Texas
- 3.95: Assembly Miami Okla
- 3.70: C G W Athens Ala
- 3.50: M P Hornbeck La; B H C Oswego Kans
- 3.25: Assembly Madison Ill
- 3.00: S M T West Canaan N H; R E G De Valls Bluff Ark; E M Y Port Arthur Tex; L M S Auburn Me; S & C H Angleton Tex; Assembly Eagle Bend Minn; S S Buckley Wash; Mrs E D MacGregor Man
- 2.80: Norris Schoolhouse Hugo Okla
- 2.65: C M R Stigler Okla
- 2.50: Assembly Tallapoosa Mo; Assembly Peaceful Bend Mo
- 2.45: S A F Harrisburg Pa
- 2.44: A F K Ithaca NY
- 2.41: Mrs J T R Lodgepole Nebr
- 2.00: Mrs M W Jeannette Pa; Assembly La Junta Colo; Bethel Assembly Puxico Mo; S C H Jesup Ga; Mrs L H W Huntington Park Calif; E C P Huancaya Peru; Mrs M J N Los Angeles Calif; Mr & Mrs G G Dayton Tex; W M H Wesson Ark; Mrs G A S Rahway N J; Pent'l Faith Mission Hillsdale Mich; Mr & Mrs I M G Sioux City Ia; Mrs B F La Junta Colo
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- 1.70: High Chapel Noxapater Miss
- 1.16: M G Huron S Dak
- 1.10: Mrs J L M Crockett Tex
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