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God Is Soon Going To Speak

By Alice E. Luce

"Our God shall come, and shall not keep silence." Psa. 50:3.

There are many people in the world today who believe that the Second Coming of the Lord Jesus is drawing nigh. But some of these get so taken up with the details of the last days and in arguing points of interpretation with those who do not exactly agree with them, that they lose the brightness and the comfort of the Blessed Hope. Surely it is time that a warning was sounded against too much public discussion of details of interpretation which are not revealed in the Word, and a plea for more plain, unvarnished preaching of the simple truth: "Jesus is coming soon: let us get ready to meet Him!"

Many earnest souls have been frightened away from the study of prophecy, thinking it is such an obscure, difficult subject. Whereas, on the contrary, if prophecy is studied in the Word itself, comparing scripture with scripture, it is found to be "a light that shineth in a dark place," illuminating the believer amid the darkness that is settling down upon the world and the professing church. (2 Pet. 1:19). In many passages of God's Word the coming events are set before us with such simplicity and plainness that a child can understand them: and one such passage is Psalms 50, where in three main divisions we see the classes of people with whom the Saviour will deal when He comes to this earth again, and the results of His return.

God divides all mankind into three classes: the Jews, the Gentiles (i. e. all non-Jewish nations), and the Church of God. 1 Cor. 10:32. These are exactly the three classes mentioned in our Psalm only in a different order. First is mentioned the church, as the Bridegroom will take His Bride to Himself before proceeding to deal with the rest of mankind. Second in order we find the Jews, whose history as the chosen nation of God, will begin again at the close of the church age, that is as soon as the saints have been translated. And thirdly He will deal with the Gentiles, or "the wicked"—those who have refused the offer of Christ as their Saviour, and so are not included in His Church.

This dispensation is described in the margin of 1 Cor. 4:3 as "man's day" and could there be a more accurate description of the age in which we live? Man is doing the talking, the judging,

the planning, the arguing, and the boasting, and God is left out of his reckoning altogether. "These things hast thou done, and I kept silence," says God: and this silence of the Almighty in the affairs of this little planet has lasted for well-nigh two thousand years. This explains why there has been so much injustice and oppression, so much failure to adjust rival claims, so much suffering of the innocent with the guilty. Man has thought and boasted that he could run the world by himself, and God has let him try. The Peace Conferences at The Hague were to be the last word in man's power to adjust the rival claims of nations: "there would never be such an uncivilized thing as war heard of again: every international dispute would be settled by arbitration." And just as these optimistic cries were going forth, the world was plunged into the most sanguinary conflict known to history. Yes! the good old Book said it would be just so. "When they shall say, Peace and safety: then sudden destruction cometh upon them, as travail upon a woman with child: and they shall not escape." (1 Thess. 5:3).

But God is going to speak! "Our God shall come, and shall not keep silence," and then all wrongs will be righted, all claims perfectly adjusted. When God breaks His age-long silence, "the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted." (Isa. 2:11, 17). The pitiful cries of homeless and mutilated little children in Belgium, and the dying groans of thousands of slaughtered Armenians will not go unavenged. When He comes whose right it is to reign, He will take the kingdoms of the whole world into His control, and then every oppressor will be punished, every wrong righted, and the earth filled with righteousness and peace.

1. The saints are to be caught up to Jesus. "He shall call to the heavens above, and to the earth that He may judge His people. Gather My saints together unto Me: those that have made a covenant with Me by sacrifice. And the heavens shall declare His righteousness: for God is Judge Himself." These saints who are to be caught up first of all are those in the covenant, i. e., in Christ Jesus, redeemed by the all-aton-ing sacrifice on Calvary's Cross, and washed in His Precious Blood. None but those in this New Covenant of grace will

hear the mustering shout of the archangel and the trump of God.

Dear reader, the most important question that can be put to you is this: Will you be among those taken up? Not because you are good enough, not because you are a church member, a worker or a preacher, will you see Jesus when He appears in the clouds, and be caught up to meet Him. This Psalm (in harmony with many other passages of scripture) most clearly teaches us that the only ground on which we can expect to be translated is that we are washed in the Blood of Jesus. If you have not yet made sure this vital point, I beseech you before laying down this paper, to accept the free gift of God, even eternal life. Come to the feet of Jesus as a poor, helpless sinner, and with true repentance and simple faith say,

"Just as I am, without one plea,
But that Thy Blood was shed for me,
And that Thou bidst me come to Thee:
O Lamb of God, I COME!"

If you will do this with all your heart, then God will fulfill His promises without any delay, blotting out all your sins, making you a new creature in Christ Jesus, and giving you the witness of the Spirit in your heart that you are a child of God. Do not put it off even for an hour: for any moment Jesus may come, and if you are not washed in His Blood, not found among those who have "made a covenant with Him by sacrifice," you will be left behind to go through the terrible times of suffering and tribulation yet to come upon the earth.

II. The Jews are to be delivered out of tribulation. Immediately after the translation of the saints, God turns to His ancient people Israel, telling them that all their sacrifices of bulls and goats could not satisfy Him without the sincere worship of the heart. "Offer unto God thanksgiving, and pay thy vows unto the Most High: call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me." This "day of trouble" is spoken of in other passages as the great tribulation, and it refers to the persecution of the Jews (and with them of all other believers in the true God) by Antichrist, the coming world-emperor. We are told that he will exalt himself against God, and set himself up to be worshipped; also that he will permit no one to buy or sell except those

who receive his mark in their foreheads and right hands.

But even out of that sevenfold-heated fiery furnace, the Lord will deliver His true and faithful ones. Jerusalem will be surrounded by the armies of Antichrist, gathered at the Battle of Armageddon, but at the critical moment, when the city is being captured, the Lord Jesus will appear from heaven with all His saints following Him on white horses and the invading armies will be destroyed, the Antichrist cast into the lake of fire, and the reign of Christ established on this sin-blighted earth. Zech. 14:1-5; Rev. 19:11-21; Isa. 11:1-9.

III. The wicked are to be turned into hell. "But unto the wicked God saith, What hast thou to do to declare My statutes, or that thou shouldest take My covenant in thy mouth? Seeing thou hatest instruction, and casteth My Words behind thee." These people must have had the reputation of Christians, for they took God's covenant in their mouth, evidently professing to be under the Blood. But God knew that in the secret of their hearts they were casting His Words behind them, neglecting to obey Him, and so He said to them as in Matt. 7:21-23, "I never knew you: depart from Me, ye that work iniquity."

"These things hast thou done," saith the long suffering God, "and I kept silence: thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order be-

fore thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." The creeds of man say, "God is too loving a Father to cast anyone into hell." But the Scripture of Truth, written by the God who cannot lie, says, "The wicked shall be turned into hell, and all the nations that forget God." (Psa. 9:17). "These shall go away into everlasting punishment: but the righteous into life eternal." (Matt. 25:46). So we see that if the suffering of hell is not eternal, neither is the bliss of heaven; for both are described by the same word.

At the close of the Millennium, or the Thousand Years' Reign of Christ on this earth, will take place the events foretold in Rev. 20:7-15. Then will be judged the wicked dead before the great white throne, and everyone whose name is not written in the Book of Life will be cast into the lake of fire. Is YOUR name written there? If you cannot say with joyful certainty that you are washed in the Precious Blood of Jesus and that you know your name is written in heaven, make haste, make haste to flee from the wrath to come! Flee to Jesus, the sinner's only Refuge, that you may be hidden there safely in the day of the Lord's anger, instead of having to call upon the rocks and mountains to cover you. "Come now, and let us reason together saith the Lord: though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool." (Isa. 1:18).

Soul Food For Hungry Saints

An Exposition of the 4th Chapter of Canticles

By Pastor A. G. Ward

In the last verse of the preceding chapter, the Bride calls attention to her Bridegroom in the words, "Behold King Solomon!" Now we have a very beautiful word picture of the Bride presented to us in the first five verses of Chapter 4, and we will do well to remember that He who presents us with the same is none other than He "whose judgment is always right," and "whose testimony is sure."

He begins with the words, "Behold thou are fair, my love, behold thou art fair." Dear tempest-tossed saints, ye who hesitate to claim a place among the bridehood company, because you are so deeply conscious of your creature blackness, hesitate no longer, your loving Lord, your Eternal-Lover-Husband declares that you are fair, and again in verse 7 says, "thou are all fair, my love, there is no spot in thee."

Just here we are reminded of that very wonderful statement which fell from the lips of the Lord Jesus when He was giving one of His farewell messages. He said, "I love you as much as my Father loves me, make your home in my love." (John 15:9). One of the many things that might be said from this text is this, that the Father loved His only begotten Son with "cloudless love," and that is just how our Bridegroom loves us: for He sees us, even now, as we shall

be when grace has put its finishing touch on our lives.

"Thou hast dove's eyes," not hawk's eyes, though they be ever so sharp and keen. Later on we learn of the Bride having the sense of smell developed in her, but that is an entirely different thing from the spirit of criticism (hawk's eyes) which so many people seem to possess. Bridehood saints are not given to criticising one another, for "under their tongue is the law of kindness." The dove speaks to us of purity, simplicity and constancy, a very true type indeed of that company of believers whose inner life is pure, whose outer life is simple and modest, and whose conduct and conversation convince one that they have found a satisfying portion in Jesus, and have no desire for other lovers.

Reference is now made to the bride's hair, and it is said to be like that of the goats, which appear from Mount Gilead. Their hair was long and silken, a result of not being shorn. Long hair on a woman speaks of her being in subjection to man. (I do not mean by this, that man has a right to make her his slave). You will remember that in Old Testament times long hair on a man spoke of his being under a vow. The Nazarite was not allowed to have his hair cut from the time of his birth until his vows were performed. All bridehood saints are in

subjection to their Lord and are under vows to Him who purchased them "with a price far beyond rubies." Many a modern Delilah desires to rob us of our power, and if we will but consent to fall asleep in her lap it will not be long until our locks will be shorn and we shall be as helpless to meet the foe as many another religious body that had almost as much power to begin with as the Pentecostal people had.

In verse 2, the Bride's teeth are mentioned. An old writer has interpreted this to mean our mental powers, for just as our teeth must masticate all food before it enters the body, so our mind or intellect receives, and, so to speak, masticates what is given it. Here we learn that provision has been made for the cleansing of the intellect, and just as the high priest was commanded to lay aside all woolen garments, (woolen being typical of the earthly) before he entered the Holy of Holies. So we need to have our minds cleansed from earthly wisdom if we would enter the holiest of all and understand the profoundest mysteries of God's inspired word. There is far too much loose thinking and carnal reasoning in these days. As a rule, this develops into moral disorder. We need to gird up the loins of our mind. If we will consent to have our intellects cleansed we will soon discover a fertility of thought and clearness of mental perception which is suggested in the words, "Every one bear twins, and none is barren among them."

"Thy lips are like a thread of scarlet." The white scurfy lip speaks to one of leprosy, but there is no trace of that most dreadful of all diseases in the bride. She has experienced the healing power of the Great Physician, and has been delivered from the controlling power of sin. A new nature has been imparted to her. She has become a new creation. Old things have passed away, and a new state of things has been brought into existence in her soul. The result is that her speech is comely. What a dreadful thing to find professing Christians who can bite worse with their tongues than with their teeth! We would do well to give more attention to the words of the Apostle James, "Let every man be slow to speak. If any man among you seem to be religious and bridleth not his tongue but deceiveth his own heart, this man's religion is vain. The tongue is a little member, a fire, a world of iniquity, an unruly evil, and a deadly poison." Why do some Christians talk so incessantly? "Possibly because they cannot think, and it is a relief to them to hear the sound of their own voices. Their minds are like reservoirs with a large leak and a small supply of water. Everything that comes into them runs off at once, and they are always empty." Death and life are in the power of the tongue. The Psalmist said, "I will take heed to my ways that I offend not with my tongue," and he prayed, "Set a watch over my mouth and keep the door of my lips."

"Thy temples are like a piece of pomegranate within thy locks." A pomegranate, when cut, reveals pellucid

seeds, like crystal, tinged with red, typifying the heart adornment of a meek and quiet spirit, so precious to God, resulting in that stamp of modesty on the brow which calls forth the Bridegroom's praise.

The bride's neck is mentioned next, and is compared to the tower that David builded. There are three kinds of necks spoken of in the Bible. 1st. There is the stiff, unyielded neck of the unregenerate. Then there is the bowed neck of legal bondage. It is so difficult to convince some folk that it is their privilege to live entirely under grace. It seems hard for them to part with old legality. Too many of us seem to have the same opinion of our Lord, as the wicked and slothful servant had in the parable of the talents. Beloved reader, God is not nearly so much concerned about the cut of your dress or the style of hat you wear as some would have you believe. Of course he does expect us to dress modestly, as becometh people professing godliness, but let us enjoy our freedom, a freedom which is suggested to us by the upright neck of the bride. "Ye shall know the truth, and the truth shall make you free." If the Son therefore shall make you free, ye shall be free indeed. Stand fast therefore in the liberty wherewith Christ hath made you free, and be not entangled again in the yoke of bondage."

In the 5th verse, the bride's breasts are spoken of. This tells us of her power to provide nourishment for her offspring. She is unlike the little sister referred to in the last chapter of the Song, who is said to have no breasts.

In verse 6, the bride says "Until the day break and the shadows flee away, I will get me to the mountain of myrrh and to the hill of frankincense." Myrrh is a type of suffering, and frankincense speaks to us of prayer. Thus we learn that the bride's life is to be one of suffering and prayer until the bridegroom returns and calls her to the bridal chamber. The ministry of suffering is a very precious one. It is said that the nightingale sings sweetest when its breast is pierced. It is only by our tears that our eyes can be cleansed from the sin dust which mars our vision. The loneliness of our spirits develop in us a sense of the utter necessity of cultivating companionship with the Lord. The clouds may blot out the sunlight, but they help to keep the pastures green. God's subtractions are as much a proof of His love as are His additions. So let us look up through the tears and thank Him for the ministry of sorrow which brings us into deeper fellowship with Himself than we could ever realize if all were smooth sailing.

God would not come in the darkness
If He thought you could bear the light;
But you would not cling to His guiding hand
If the way were always bright,
And you would not learn to walk by faith
Could you always walk by sight.

So He comes in the blinding darkness
And the wind of scorching heat;
'Tis the only way, believe me,

To keep close to His feet.
It is always so easy to wander
When our lives are cool and sweet.

What shall we say of the ministry of prayer? Without a question it is the greatest ministry of all. I would much rather be a good pray-er than a good preacher. I am sure it is true that the great people of the earth today are the people who pray. The greatest thing anyone can do for God and for man is to pray. Some one has said, "Tell me what a man's prayers are, and I will soon tell you the state of his soul."

Prayer is the spiritual pulse. By this the spiritual health may be tested. Prayer is the spiritual weatherglass. By this we know whether it is fair or foul with our hearts. If you will take care of your prayers, nothing shall be very wrong with your soul. How true it is that this is not a praying age. It is an age of great activity, of great movements, but one in which the tendency is very strong to stress the seen and the material and to neglect and discount the unseen and spiritual.

Reader, if you desire notoriety, if you long to be in the limelight, don't choose the prayer ministry, but if you want God to work, and if you desire to satisfy the heart of your heavenly lover, say with the bride, "Until the day break and the shadows flee away I will get me to the mountain of suffering and to the hill of prayer."

That word "until" deserves our special attention. It occurs so often in the Bible. It is found first in the Book "where all great words occur," the Book of Genesis. Then the Psalmist uses it, in Psalms 73:17. Ezekiel has a grand "until" or "till,"—the words are the same in meaning—"Until He come whose right it is" to say so, to reign, to direct, to control, to be boss on this earth again. There are also a number of instances of "till" and "until" in the New Testament, for example in Matthew 2:13: "Until I bring thee word."

Dr. Joseph Parker says, "that is a new scheme of lodgment. How long have I to remain here, and the angel says, 'Until I come back,' but I want to be moving, Sit still. I do not see why I cannot proceed further. Wait until I bring thee word, in thy little business, thy little household environment, thy limited circumstances. Lodge there until I bring thee word. I will not forget thee. God knows the address; He never forgets an address. He never mixes with indiscriminate confusion the dwellings of those who love Him with the dwellings of those who despise Him. Wait until! Oh it is so long. So it is, but the length of waiting is part of the education of the soul."

It occurs again in Luke 24:49. The risen Lord was about to bid farewell to his disciples. He was on the eve of His departure. Listen to his parting words: "And, behold I send the promise of my Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high." Tarry in Jerusalem. How long? Until ye be endued with power from on high. Power

from on high! This is the great need of the Church, not intellectual power, not social or political or financial power, but the dynamite of God. This is the curtain of fire which the Lord has provided for His warrior saints, to enable them to advance against the forces of hell. All our modern contrivances are like a bottle of smoke, like a fizzling fire-cracker, compared with this mighty "flame of the Eternal."

While the fire of God is falling,
And the voice of God is calling,
Brother, get the flame.

The Apostle Paul frequently uses the words "till" and "until." In 1st Cor. 11:26 we read, "Ye do show the Lord's death 'till' He come." In the passage from which these words are selected, we learn that the Lord's supper is not only a commemoration and communion service, but a time of looking forward to the second advent of the One who, though He was rich, for our sakes became poor, that we, through His poverty, might become rich. Though He tarry, wait for Him, for He will surely come, and we shall not be hopelessly disappointed. How long shall we wait? "Till He come." What shall we do while we wait? Occupy.

"There's a King and Captain high, who'll be coming by and by,
And He'll find me hoeing cotton when He comes.

O, the fires of His encampment star the armament on high,
And He'll find me hoeing cotton when He comes.

When He comes,
When He comes,
All the saints shall rise in answer to His drums.

You will hear His legions charging in the thunder of the sky,
And the Heavens shall roll asunder when He comes.

"There's a man they thrust aside who was tortured till He died,
And He'll find me hoeing cotton when He comes.

He was hated and rejected, He was scourged and crucified,
And He'll find me hoeing cotton when He comes.

When He comes,
When He comes,
He'll be ringed by saints and angels when He comes.

They'll be calling out Hosannas to the Man that men denied,
And I'll go up from the cotton,
When He comes."

(To Be Continued.)

AN OPEN LETTER TO THE CLERGY, a very timely message on the importance of the baptism of the Holy Ghost and this Latter Rain Pentecost, written by Elizabeth Sisson, is included in the EXTRA PENTECOSTAL NUMBER of the Evangel just off the press. Get a roll of these papers and send one to every minister you know. Contains other important articles on the Gifts of the Spirit and kindred subjects. Sent postpaid, 100 for \$1.00, or 25 for 25 cents. Every assembly should secure a roll of these papers.

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From the Pentecostal Viewpoint

The Holy Ghost warns us that in the last days perilous times shall come, and from every side comes abundant evidence that we are in these days. Religion was never so popular and never so powerless. A paper from Des Moines, Iowa, announcing the coming together of 8,000 people interested in the Student Volunteer movement, declares, "The spreading of Christianity has become a business on a business basis, and while the evangelical side is still emphasized, it is not predominant." "The missionary must be able to carry to his people not only the gospel, but the better things of modern civilization." The emphasis on these innovations is ours. They are in keeping with a statement which we were informed was recently made by a Methodist Bishop that "politics were now more necessary than revivals."

In Leviticus 19:19 it is written, "Thou shalt not sow thy field with mingled seed." In the great commission, as recorded in Mark 16, the Lord Jesus, when He told His disciples to "go ye into all the world and preach the gospel to every creature," said nothing about making this great evangel secondary to other claims; it was to be the one message, the only seed that was to be sown.

We read, however, "the missionaries who are sent out by this organization are not of the old-fashioned type." Not a bit like the hundred and twenty old-fashioned people who tarried in the upper room for the power. They are to carry the seed of the evangel to be sure, but they are not to make that predominant; they are to carry with them the mingled seed of a corrupt civilization and this must be the predominant feature. The kind of civilization they boast of in Boston, which was shown forth in all its glories during the recent police strike in that city. The "better things of modern civilization" are the present-day substitute for the signs which Jesus promised should follow them that believe. Praise God, however, for a handful of Pentecostal missionaries of a different stamp in different parts of the world who are old-fashioned enough to put the evangelical side uppermost, and though they do not have the millions of dollars of the modern church back of them, they have the power of God.

The Church has now gone into the show business and has outdone the theatrical world in placing on the stage at Madison Square

Garden, New York, the most colossal spectacle that has ever been produced in that city. Last June, the Methodists held a centenary in Columbus, Ohio, and it was

deemed that a pageant drama would be an appropriate feature. John Wesley, the founder of the Methodist body, preached separation from the world, but his followers of today are practicing conformity to the world. So a pageant play entitled the "Wayfarer," was written by one of their preachers and was staged at the Coliseum at Columbus, and for three weeks that theatre, which holds nearly 8,000, could not seat all the crowds that flocked to see this Methodist show.

According to press reports, "At the end of three weeks the Inter-Church World Movement came to the conclusion that the church had produced the season's best seller in the theatre and that the most logical thing was to bring it to New York." And so, with a Broadway cast and a chorus of nearly 5,000, with the largest stage crew ever employed on Broadway, the church is out-worlding the world in catering to the pleasure-loving public. We turn again to the Holy Spirit's warning, "In the last days perilous times . . . for men shall be . . . lovers of pleasure rather than lovers of God; having a form of godliness, but denying the power thereof: FROM SUCH TURN AWAY."

The Days of Decline.

Anyone looking through the papers and magazines of today must be struck with the terrible grip spiritualism is now getting on men everywhere. Not only are the laity interested in this unholy occultism, but we read of the clergy likewise seeking help and inspiration from the modern representatives of the witch of Endor. At a recent Congress of Episcopalian ministers held in Lincoln, England, the subject was freely discussed and some of the clergymen were openly advocating investigation into these occult things, just as if the Word of God contained no warnings against such actions.

Dean Welldon, of Durham, declared, "Spiritualism has come to fill a void in church practice, because of the coldness of the old services." This dean, living close to Sunderland, where God so graciously sent a Pentecostal revival in the Episcopalian Church, of which our brother, A. A. Boddy, has charge, of which revival he must have the fullest knowledge, has rejected what the church really needs, the power of God, and is welcoming spiritualism—the power of the devil—as something to fill the void. Praise God, there is no void in the assemblies where our God, whom heaven and the heaven of heavens cannot contain, has right of way.

Forbidden Fruits.

A correspondent has sent us a newspaper containing an interview with Dr. Russell H. Conwell, the President of the Temple University of Philadelphia, and minister of the largest congregation of Baptists in the United States. He has recently been telling his great congregation of "his personal experiences with visitors from the world beyond." Dr. Conwell has had visits from a familiar spirit, whom he declares is the spirit of his wife. Needless to say, she had no messages from the Lord to bring him, but some messages about some jewelry. No deeply confirmed spiritualist could have made a better case of communication with the dead. All this in view of the many well known scriptures that tell us, "There shall not be found among you . . . a consulter with familiar spirits . . . for all that do these things are an abomination unto the Lord." (Deut. 18:10.)

According to the interviewer this Baptist preacher has now new light on Scripture and he attributes Peter's prison deliverance

to the act of the apostle's dead mother. This is the sort of "light" we will get if we seek those things that are below. He freely admits he has been giving close "attention to spiritual phenomena, particularly has he been interested in the researches of the Society of Psychological Research. He receives regularly the reports of the French society. These he reads in the original." When we find one of the leading and most influential ministers of the Baptist denomination dabbling in this forbidden evil, and reading this literature, in every page of which anyone with any spiritual discernment whatever could scent demon power, we might well question to what an inevitable pit will the sheep that follow be led? We will have more to say about the terrible evil of spiritualism later, the Lord willing.

Our One Hope and Plea.

When apostasy was at its worst in the last days of the Jewish kingdom, and even the book of the law was lost, King Josiah, at an early age, began to seek after the God of David, and the Lord sent a blessed revival upon Israel. Dr. Weddell remarks that whereas men talk about the survival of the fittest, 2 Chronicles records the "revival of the fittest." As the broken-down temple began to be renovated, Hilkiah, the priest, found a book of the Lord given by Moses. When its contents were read and the king learned of the inevitable judgment that was coming, he sought to inquire of the Lord concerning these things. Through the mouth of the prophetess, Huldah, he was told that God would bring great evil upon that place and upon the inhabitants, for they had forsaken Him, but to the King, whose heart was tender, and who had humbled himself before the Lord, there was a gracious message that he would escape the coming wrath that was to be poured out. And in the record of the revival that followed it is stated, "And there was no pass-over like to that kept in Israel from the days of Samuel the prophet."

When, on every hand, we see the great falling away, we can still be encouraged to pray for revival, for the Pentecostal promise of Joel still holds good, "I will pour out My Spirit upon all flesh . . . before the great and the terrible day of the Lord come." Judgment, certain and sure, is coming on this earth and upon its ungodly inhabitants, but, praise God, there is a way of escape for those whose hearts are tender towards the Lord and who will humble themselves before Him.

Let us be faithful in petitioning the Lord for rain in the time of the latter rain. In the revival of Josiah's day they went back to the blood of the passover, and in these days of dark apostasy the blood of Christ, our Passover, must be our one and only plea. A brother had a vision of the church being caught up to God and saw the saints all enmantled in something of a red hue, and he enquired, "What is that?" The answer came back, "It is the blood, nothing else is needed, nothing less will do." And so, in the soon coming exodus, the blood of Jesus Christ, God's Son, is our only hope and plea.—S. H. F.

TRAMP, TEX.

Have just closed a meeting in this new field; the Lord met with us in a blessed way in convicting, saving and healing power. We have secured lumber to build a new mission; there were 22 saved, a number reclaimed, some seeking the baptism. Praise the Lord.—J. C. Helm, Pastor.

Eternal Revenue Stamps for your letters, 11c book of 120.—Gospel Publishing House, Springfield, Mo.

Questions and Answers

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

781. Who is the "evil spirit" in 1 Sam. 18:10? Who is the "lying spirit" in 1 Kings 22:22?

These are both demon spirits. All evil spirits are demons, and all spirits that tell lies are demons. The Spirit of God never lies.

782. How can it be said that this evil spirit was "from God" as in 1 Sam. 18:10?

God has power over evil spirits and when they get God's authority to do a certain thing it is in that sense "from God." Saul's half demented condition was due to disobedience to God. It was a judgment sent on him by the Lord. It is quite clear to me that many evils that come upon people in the way of torments from Satan are due to God withdrawing His protecting hand, and allowing Satan to afflict them as a judgment from the Lord.

The legion of evil spirits cast out of the demon-possessed man at Gadara went into the swine on the specific permission of Jesus. Paul said he had delivered Hymenaeus and Alexander to Satan. So even in gospel times people have fallen into the hands of Satan as a judgment from God.

783. Should tithes be paid out of hogs when they are killed or sold?

Certainly so. A tithe means ten per cent of our net income, no matter from what source. Wages are all net income. If a man buys a bunch of hogs or cattle and buys feed and fattens them, then when he sells them he should take off of what he gets for them what he paid for them and the cost of the feed bought. What is left is net income and is to be tithed. If he raises the hogs or cattle, then nothing should be deducted unless he buys feed. If a man runs a store, he may first pay for the goods, pay rent, pay clerk hire, etc., and what is left is profit or income. He should not deduct a salary for himself, because the 90 per cent of his profits is his salary.

784. What is meant by letting your yea be yea, and your nay be nay?

Yea means yes, and nay means no. It means that we are not to swear or curse to try to make our answers of yes and no more emphatic. That we are to say yes and no and let it go at that. We are not to swear by the temple nor by heaven, as the Jews were in custom of doing to induce people to believe them.

785. In what sense did Jesus mean in Matt. 19:29 that a man should receive a hundred fold who had left all to follow Him?

In Mark 10:30 the answer is: "In this time, houses, brethren, sisters, mothers, children and lands with persecution; and in the world to come eternal life."

Jesus is speaking mainly to ministers who leave home, mother, wife, children etc., to go out and preach the gospel. Such will have many spiritual children begotten with the gospel. Every true

mother in the church will become a mother to such a young man. All the saints will be his brothers and sisters their houses and lands will be his, in that he is welcome to share with them the comforts of their homes, etc. If these saints are true to God, they will also share their lands with him by giving him part of the products from such lands. How could Jesus have meant less than this? People who are stingy with preachers, who withhold from the true servants of God what the Lord promises them must be a great disappointment to God. They are doing their best to thwart God's purposes, and to make His promises fail. How many are living up to what Jesus promises in the above?

786. Would the General Council give credentials to a preacher who preaches after one is regenerated it is impossible to get away from God or be lost?

If he emphasizes that matter so that the teaching becomes a license to sin, or so as to cause division and strife, it certainly would not. The Council has adopted resolutions condemning such radical teaching.

787. If an assembly asked the General Council to find a pastor for them, would it place such a preacher over them?

The Council, as far as possible, fosters young or small congregations which have never been set in order as a sovereign assembly. It does this mainly by urging evangelists whom God uses to bring into existence such assemblies to stay with his people and keep oversight of them until they can be set in order and have a regular pastor.

The Council does not assume any authority over a sovereign local assembly, and never places a pastor over such. If requested to send a pastor, it would act through its officers just as any individual preacher would act if he had the same request. It would put them in correspondence with such pastors as are known to be available, and let the assembly invite which ever of these pleased them best.

788. Jesus said to the five foolish virgins, "I know you not." Did He ever know them?

I do not know, because the parable does not answer your question. I am inclined to believe the answers means, "I do not recognize you as prepared for this special occasion." The five foolish virgins represent those who profess to be Christians, profess to be looking for the return of Jesus and to be expecting to go into the marriage supper, but are not ready when He comes to catch up the ready ones. The parable implies that they went and got oil, but got ready too late to be let in.

789. Is it right to use ordinary bread at the Lord's Supper instead of unleavened wafers, and to use the juice of berries or other fruit instead of the fruit of the vine? Should one partake where

they use common bread and other juices?

Where possible it seems that we should use unleavened bread and the cup which is the fruit of the vine, just as Jesus did when He instituted the Supper. I am told that in some missionary fields grape juice cannot be had, and that they substitute other fruit juice, such as the berry, etc. Under such circumstances, I do not think the Lord will be displeas'd at such service when it is the best they have or that He will withhold His presence or blessing. But I see no excuse for being careless in such matters when we can have our choice. We should take the safe side and choose unleavened bread and the fruit of the vine.

I am not inclined to sit in judgment on the personal freedom of one to partake or not where the elements don't just suit. Each individual must answer this for himself according to whether he feels he can partake with profit or not. Some might be able to do so while others might not.

790. If God is a Spirit, as you said in a recent answer, how could He create the heavens and the earth or make man in His own image?

I did not say God is a Spirit. The Lord Jesus said this in John 4:24. I merely quoted what Jesus said. To answer this, is to question the truthfulness wisdom and authority of the Son of God.

The trouble with our questioner must arise in a failure to understand what a Spirit is, and in what sense we are made in God's image. He seems to think a spirit could not exercise power. The fact is that in creation the Spirit of God brooded over, was brooding over, or moved upon the face of the waters and is likely the active Agent in direct contact with matter in creation. Jesus cast out devils by the power of the Spirit. God can, through the Spirit, put all His power in operation.

Personality does not consist of a fleshly or material body. Personality consists in the power to think, to feel and to will. God as a Spirit does all of this and more, too, as the scriptures already show. Man is made in God's image in these three respects. Originally man was also made in the moral image of God, but lost this by the fall.

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A CONVOCATION IN HELL

A Protest Against the Anti-Christian Features So Prevalent in the Celebration of Christmas.

(Note:—This article reached the office too late to give it space in previous issues, but it seems so truthful, forcible, original, and timely, that we deem it wise to publish it at this time; for we feel that as God's people professing our loyalty to Christ, we have failed to protest, as we should against these Satanic features, but have, by example and precept, encouraged their perpetuation, plausible and fictitious as they are, all of which is diverting, more and more, the hearts and minds of the people from Christ and the proper commemoration of His birth. And we, as Pentecostal believers, should take a more pronounced stand or separation from the world along these and other lines.—Editor.)

Scene: His Majesty Lucifer, together with many Princes of Darkness, Aides-de-camp, experienced Scouts and Imps, amid thunder, flashes of lightning, fumes of sulphur and brimstone, met in council many years ago to discuss ways and means to overthrow the Prince of Peace and His kingdom.

Yes, the thing had already gone on too far and many souls had already been lost to them forever. Something must be done, and that quickly.

Why, every year all Christendom was turning its eyes to the scene in Bethlehem where the young child lay, as the radiant Star guided the wise men to worship and bring gifts to Him.

During the long months of business they had been successful in dividing men's attention, yet here was a time set apart for a holiday in commemoration of the birth of a Saviour, and men, women and children were wending their way to the churches to worship Him, with their thoughts solemnized and softened at remembrance of that long-ago night when shepherds watched their flocks and the Heavenly host were praising God and saying "Glory to God in the highest. Peace on earth and good will toward men."

The scene was too beautiful and holy not to affect the hearts of men as they bowed in reverence. The story was true and year after year His birth would be commemorated.

What Could Be Done?

The buzz and hum of many voices in Hell was quickly hushed as the meeting was sharply called to order. Satan, king of all evil-doers—the deceiver of mankind—was first spokesman.

"Fellow laborers in the common cause of destruction of human souls; we have often talked over this matter, but no definite plan has yet been devised whereby to eliminate Christ from this season of uplift and betterment of the human race. Hath not Holy Writ declared me the god of this world?"

"True, true, oh, King," came the answer. And the words echoed again and again as they reverberated through the vaults of Hell.

"Then, shall I continue to permit the inhabitants thereof to bow down and worship this Saviour, Jesus? Nay, but I will blind their eyes, that seeing they may not see, and hearing, they may not hear. Long time have I pondered this, but my experience of thousands of years in deceiving the human race stands me in hand now, and so I will unfold my plan.

"It will take a clever scheme to hide the One whose birth is being celebrated but I am now sure I have the solution. Listen intently!

"We must work on the feelings of good will among men at this season and adroitly switch their minds to another subject and arrange so that Jew and Gentile can celebrate as brothers.

"I have planned to introduce a person quite different from the Christ who hung on Calvary's cross. Instead of seriousness and tears I will provide merriment and laughter, which is more to the liking of the natural human heart.

"I will launch a fictitious person of wonderful powers to be as God. He will be able to cover the world in a night, riding in a jolly way behind reindeers, with a well-fed appearance, rollicking laughter, and a big heart full of fun and good will toward men. Little children will be taught to look forward to his mysterious visit down the chimney and for days before Christmas they will be taught to be very good or this great person who sees into their heart will perchance pass their chimney or put switches in their stockings. In this way, my brethren in evil, gradually and with all our combined efforts at this season of the year, we will SUCCEED in eliminating the Christ from men, and the gentle Lord Jesus from the little children's thoughts; and the being of My own creation will fill their vision.

"As men send cards to one another, we will have his jolly picture on the cards. Even in the windows of buildings where men display and advertise their wares, we will have his jolly face, for the world has an adage, 'Laugh and the world laughs with you,' so we must make men laugh and feel happy in this way.

"Oh, we will make a great success and this Jesus will be done away with on his own birthday."

Then with prolonged bursts of applause, chuckles and many "All hails to our King, there's none like him for deception," many voices uttered the burning question—"What name shall we call him?"

Then Satan, with a triumphant look, uttered for the first time in Hell, the now well-known name—"Santa Claus."

The Arch Prince of English-speaking countries then took the floor. "My Lord and Master, we, thy servants are filled with great admiration at thy unparalleled cleverness and may I humbly add a suggestion to this, thy solution of this knotty problem that has so thwarted us all these years? Men will still write CHRISTMAS in their letters and on their cards. I suggest we check out the name Christ and use an unknown quantity mark, 'X' in its stead, thus

making a word of no particular meaning, Xmas.

"Of course, in the Greek this X would mean Christ and that will be our defense in case any take exceptions, but what know the common people of Greek or Latin masses, and we will have entirely swallowed up the Christ of Christmas." Wild applause.

The Prince of so-called Christian Nations then arose and said: "Your majesty, may I but ask what plans you have for the Sunday Schools? Will not the children gather there and hear the story of a Saviour's birth and thus the future men and women of the land have this orthodox belief strongly woven into their being and so be able to withstand the shocks of your many darts?"

"Ah," replied Satan, with a dangerous gleam in his cruel eyes, "that also have I provided for. As we blind the world, we will slowly and delicately convince ourselves within the very habitation of those called 'the friends of His household.' We will whisper to the Sunday School teachers and superintendents that the children must have a happy good time and why not have a Santa Claus right in the heart of orthodoxy itself? This will serve them well who have styled me 'Old Nick,' but now will give me a place in their affections as 'Saint Nicholas.'"

As he sat down pandemonium reigned. Hell had prevailed again over man, and another success for Anti-Christ had been launched.

Reply of Christians.

"Ah, Satan, thus it is written: 'The wise shall understand'; well we see through your plot that the Santa Claus is none other than you, yourself, as Santa, with the "CLAWS" hidden to tear men's souls out at the last for your kingdom. (You will notice that by transposing the "n" in Satan you have Santa).

"No longer will we children of God teach our babes of Santa Claus, but of the Christ Child, Jesus, instead. No longer will we give valuable gifts to one another, but to the Christ whose birth we celebrate.

"Is it not also written: 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' So we will joyfully throw off the deception; and, as the shepherds and wise men brought their sweet gifts to the little Lord Jesus, so we will send our gifts to His children, who as the shepherds and wise men of long ago are taking the tidings of a Saviour born in Bethlehem to those who sit in darkness across the sea and to those of the household of faith who lack and to the poor and outcast. Instead of a feast for ourselves, a joyful fulfillment of His words: 'It is more blessed to give than to receive.'"—Mrs. F. F. Pohlman, Montreal, Canada.

PENTECOSTAL NUMBER OF THE EVANGEL.

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THE ECHO AND REFLECTION OF CHRIST.

"For to me to live is Christ."—Phil. 1:21.

"Nevertheless I live, yet not I, but Christ liveth in me."—Gal. 2:20.

The Church of Jesus Christ should be the echo of His voice, and the reflection of His nature. As Jesus Christ is the revelation and voice and reflection of God, the Father, so the Church should be the manifestation of Jesus Christ in the world. Essential to this, each individual member of the body, being an integral part of the church, must be an embodiment of the truth of the Gospel, else there would be impairment and deformity. This can be only on the following conditions:

1st. We must have the Spirit of Christ. If we have not the Spirit of Christ we are none of His. (Rom. 8:9), hence we must be born of the Spirit (John 3:5). Everyone, therefore, should have the utmost concern to know that he is born again. This can be determined by that infallible rule, the Holy Scriptures. Love and obedience are the inward and outward evidences of this happy condition. Love is a principle and the divine sentiment finds its highest and holiest expression in joyful obedience to all the commandments of our Lord Jesus Christ. He that loveth not knoweth not God, for God is love. He that dwelleth in love dwelleth in God and God in him. 1 John 4:8, 16.

2nd. We must have the mind of Jesus. Let this mind be in you which was also in Christ Jesus. Paul said, "I have the mind of Christ." The things of God knoweth no man, but the Spirit of God. Now we have received the Spirit of God that we might know the things that are freely given to us of God. 1 Cor. 2:10-12. The mind of Jesus is revealed to us in His Word—"My words," said Jesus, "they are spirit and they are life." If ye love me ye will keep my words. John 14:21. The entrance of the word giveth light.

The mind of Jesus was revealed in His life and labors, He made Himself of no reputation, took on Himself the form of a servant, and humbled Himself and became obedient to the limit—death—and we are to walk in His steps. Phil. 2:6-8. Filled with His Spirit, crucified with Him, dead to the world—our words are the echo of His voice and since by our words we shall be justified, and by our words we shall be condemned, for of the abundance of the heart the mouth speaketh, therefore, always speak as in His presence. If man can register his own voice on a machine, may not the vaulted heaven, like a great phonograph, record all our words to be reproduced in the judgment day, the articulation so distinct each one will recognize his own voice. Then remember, we shall give an account of every idle word we speak.

3rd. Our lives should be a reflection of His nature. To this end our lives must be regulated according to His life. We must be partakers of His divine nature. Inorganic, lifeless things grow by accretion, but life is imparted and

growth is the result of vital union with the Source of Life, God. He that hath the Son of God hath life. This is life eternal to know God and Jesus Christ whom He has sent. John 17:3. See to it that this vital union is unbroken as the branch cannot bear fruit except it abide in the vine, neither can we except we abide in Jesus Christ. John 15. How shall we abide? If ye keep my commandments ye shall abide in my love as I have kept my Father's commandments and abide in His love. John 15:10. Only thus can it ever be truly said of any of us. "For to me to live is Christ."

How pertinent, then, the question: Are my words the echo of His voice? Is my life the reflection of His nature? **How solemn.** If so, my life and my conversation will glorify Jesus and give an impetus to every agency ordained of God for the salvation of souls. High mark! Let us press on to it. Amen.—A. P. Collins.

WATCHING FOR OUR LORD.

He shall send Jesus Christ . . . whom the heavens must receive until the times of restitution of all things (Acts 8:20, 21). Heaven is retaining Jesus Christ until the right time, His Father's time, when He shall come forth.

In the meantime there is a sense in which He is separated from His loved ones, those who have gone before and those that remain. The Head is separated from the body, therefore, in a certain sense the Head is not complete and the body is not complete. They must be together.

You may rest assured that He longs to come back, but He is being retained in the heavens that the number of the elect may be made up. The Father is sending forth messengers into the highways and hedges that His house may be filled. Every mansion must have an occupant. No missing tenants. And every tenant to have a mansion. "Reserved in heaven for you."

Even though He tarry, the Spirit of God is emphasizing the coming of Jesus. Why? Because the enemy is doing just the opposite, inspiring men to question, "Where is the promise of His coming?" As the enemy instills doubt and men are preaching in a way to encourage doubt, God is emphasizing the fact of Christ's coming. Though He tarry, wait for Him. Tarrying and delay do not mean indefinite delay.

Blessed are those servants, whom the Lord, when He cometh, shall find watching. What does it mean? That they believe God's Word: that they believe in the return in person of His Son, in spite of every obstacle, in spite of delay, in spite of scoffers and of the seeming permanence of every thing.

God is pleased when His servants watch and expect and wait for His Son, and for the glory of His Son to be revealed in the bodies and lives of those for whom He died. Noah found favor with God. Why? He did that which seemed foolish. He built an ark to escape a flood when there was no outside evidence that there was a flood coming.

And you can find favor with God if you believe God's Word and build an ark. What is this ark? It is Christ formed in you, the hope of glory. The ark outside is finished and you have entered in. You have seen the finished work. It was finished on Calvary. The ark finished, and you enter in, and Christ enters in to you. As He said, "I in them and they in me."

The flood lifted up the ark. The storm will not disturb this ark, but the ark will ride safely upon it. When you see the storm, lift up your heads. The Head of the Church is lifted up already, and we shall be lifted up to be forever with the Lord. "Wherefore comfort one another with these words." Comfort in the midst of doubt. God gives His people comfort when there is unrest all around.

Faith that will please the Lord is that which believes continuously that Christ is coming. "The great day of the Lord is near, it is near and hasteth greatly" (Zeph. 1:14). Then slumber not, but believe, in spite of everything, that God will fulfill His word.

"This same Jesus!" That was nearly 1900 years ago. And He will so come in like manner. There will be no change. "The Ancient of Days," and His day knows no end. Eternal youth stamped upon Him. And those who meet Him will have the same stamp, for they will be forever and forever with their Lord.

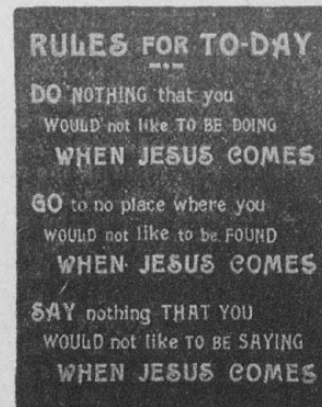
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THE MID-WEST BIBLE SCHOOL OF THE ASSEMBLIES OF GOD.

School Opens March 1st.

On December 30th at Auburn, Nebraska, there was a meeting of the Trustees and Directors of the Mid-West Bible School of the Assemblies of God. The Board was set in order by the election of Bro. J. C. Rediger, as Chairman, Bro. G. W. Hawley as Treasurer, and E. N. Bell as Secretary. Brothers John Goben and Kelly Campbell, of Iowa; H. D. Stanley, of Kansas; J. W. Welch and E. N. Bell, of Missouri, and G. W. Hawley and J. C. Rediger, of Nebraska, were present. Bro. John Holman and J. E. Shaw were represented by letter. Colorado also wrote that it wanted to have a part in the school. A few visitors, not members of the Board, were present.

The Location of the School.

Auburn is in the southeastern corner of Nebraska, close to Iowa and Northern Missouri on the east, and to Kansas on the south, and to Colorado on the west. It is ideally located for a school for the Middle West, especially for the states mentioned. While these states will undertake to buy this building and finance the school, yet the Directors have generously ordered its doors opened to all students of the Assemblies of God from any and every part of the land.

The Building.

The structure is a splendid, three-story, brick building, with a basement, costing \$22,000 to erect, and which would cost to erect now from \$30,000 to \$35,000. The party owning this hotel building wanted to see it used for a Bible School, and because of this desire, has sold it outright to the Trustees, to be held by the General Council of the Assemblies of God, for the sum of \$5,000. It is worth from four to six times this amount. It is steam heated, and almost every room is furnished, except bed linen. The value of the furniture would run up to perhaps \$2,000 or more. The heating plant alone is said to be worth all we are to pay for the whole property.

Need \$9,000 At Once.

As an evidence of good faith on our part we had to pay down on Jan. 1st, just passed, \$1,500. A brother has kindly advanced this for us for 30 days or so, till we can raise the money, so that we could get the deed to the property. We have to put in a new furnace at a cost of \$700, to get a big school range for cooking and make other repairs, which will run to about \$1,500. At least \$500 is needed for coal to run the school this spring. Then \$2,000 is needed to secure and move teachers to the school and take care of them and such things this year. So this \$4,000, with the purchase price of \$5,000, a total of at least \$9,000, will buy this \$30,000 property, repair it and get it ready to open, and take care of the teachers for this spring term of the school. The last \$2,000 of this is already pledged by two well-wishers of the school. Others have already pledged about \$500. So that with \$6,500 more we can clean up the whole

job. Let us get this \$6,500 at once. Poor assemblies cannot be expected to give large sums. The students cannot pay anything on the building. Hence individuals should follow the noble example set by two of our brothers who have given \$1,000 each, the last two thousand spoken of above.

Other denominations are laying millions on the altar for their schools, missions, etc. Some of these teach Higher Criticism and tear the blessed Book to pieces. It will be a shame and a disgrace before God, on our brethren who see and know the truth and who can give for God and His glory, if they don't give liberally to uphold the true Word of God and to help get our young people settled in God and in the truth. A number can give \$1,000 each, more can give \$500 each, still more can give \$100 each. I believe they will see the hand of God in this for which we have prayed for years, that they will hear the call of heaven herein, and will give joyfully at once to God's glory. Reader, ask God about it.



NEW BIBLE SCHOOL, Auburn, Nebraska.

The Plan to Raise It.

The plan of the states primarily concerned is to go afield in behalf of this school with the forces of the District Council of each state. Some states are much stronger than others. Iowa and Nebraska should take the bulk of the \$9,000 to be raised. Each state should do its best between now and February 13th, by which time it is hoped to clean up the whole and begin a convention and follow with the school.

Kansas has appointed Bro. S. H. Patterson, Osborne, Kan., to lead out in gathering funds from Kansas. Bro. J. E. Shaw, of Denmore, trustee, and director, H. D. Stanley, of Topeka, will do what they can also for Kansas.

For Iowa, Bro. John Goben, of Lucas; Bro. Kelly Campbell, of Grant City, and Bro. Eugene Hastie, of Perry, are district officers and will lead their district in the campaign. Others will back them up all that is possible. Amen!

For Nebraska, Bro. J. C. Rediger, of Milford; G. W. Clopine, of North Platte; Henry Hoar, of Franklin, and H. L. Harvey, of Holridge, are the district officers and will do their best.

North Missouri will join Iowa in the campaign, as they work with Iowa. Southern Missouri cannot be counted on, as they are planning for a small school of their own district.

Bro. W. H. Hamilton and others of Colorado, will also taken an interest in

the school. Let all do their best in cash, but where persons desire to give and have not the cash, they may make a pledge to be paid at a date which they may set. Funds may be paid to any of the above, to any of the trustees, or directors, or to E. N. Bell.

Convention Feb. 13th to 22nd.

A rousing Pentecostal Convention was agreed on for all the above states to meet together in Auburn on Friday, Feb. 13th and to close with Sunday, Feb. 22nd. Friday and Saturday, the first two days, will be preliminary, followed by eight days of mighty calling on and looking to God. The school building will be headquarters for entertaining those who come. Let all bring their own covering for beds. Bring or ship any food supplies which you wish to donate to the Convention or to the school in time to reach Auburn, Neb., by Monday, Feb. 16th, 1920. Don't ship in January. Ship to Geo. W. Hawley, Auburn, Nebraska. Let the students also come to the Convention, and stay over to the session.

School to Open March 1st.

The students can get adjusted the last week in February, and the school is to open on Monday, March 1st, for a short term of March and April.

All students will receive board, class rooms, a room furnished, except for covering and bed linen. Rooms will be heated and lighted. As far as possible the school will be run on the cost system. The students will not be expected to pay the teachers, but each will be expected to meet the actual cost of his own expenses for food, laundry, books, etc. Further detailed information will be given for the present to prospective students on application to the secretary, E. N. Bell, Springfield, Mo.. After the school opens, such inquiries should be addressed to S. A. Jamieson, Principal, Mid-West Bible School, Auburn, Nebraska. Bro. Jamieson has already been secured as principal, but he will not move to Auburn till the last of February. Courses of study are now being worked out, but are not yet ready.—E. N. BELL, Secretary.

A RUSSIAN CONVERT AND HER MINISTRY.

An interesting story comes from Sister Alma Doering, who, at the present time is working amongst those who have taken refuge from the Russian revolution in Switzerland. She writes of one who has escaped the awful fate of many of her sisters of the nobility of Russia, who are being debased, disgraced, abused and insulted in ways too appalling for description.

Having been invited to an evangelistic meeting, two years ago, she was seized with deep conviction of sin. She sought and found Him, Whom before she, as a Catholic, had dared approach only through the virgin Mary. She found Him more than a Saviour. He became her all satisfying portion, her Elder Brother, the "friend indeed which sticketh closer than a brother," and soon

she learned to know Him as THE ONE who feeds the sparrows and cares for the lilies of the field. Her worldly sisters of the nobility, sheltered in Lausanne, soon noticed the difference in her beaming face, and the absence of her costly jewels, which she sold as a gift to the Lord's work. Her drawing room has since become the birthplace of many a Russian and Polish Catholic, and her bedroom rug is bedewed with tears as she literally travails in holy passion to bring the Gospel to her own people, at first in Switzerland, and later in Russia and Poland.

The story of this sister is similar to that of many of the nobility of Russia. The castle in Ukraine, Russia, of which she was at one time mistress, was invaded, all the treasures of her husband's ancestry looted, the estate taken away, the very boots he wore and his pocket watch taken from this nobleman, and he and his only son sent out into the dark without a roof over their heads.

In the year 1905, there were some revolutionary attempts made in the Ukraine, and from their estate they watched the flames devour the residences of many a peer. At that time the nobleman, actuated by a desire to save the old collection of paintings collected by his ancestors, suddenly decided to send the most valuable of them to Switzerland, together with other family treasures. They had a winter home in Switzerland and were in the habit of returning to Russia for the summer. However, the outbreak of war checked the flow of funds, and many of the valuables have had to be sold.

At her conversion, this lady handed all over to the Lord and vowed that all profits beyond the cost of living should go towards sending the gospel to her bigoted Russian Catholic countrymen. She is stripped of the greater part of her treasures, and when her last franc has to be spent, she simply tells her FATHER to send another purchaser, and with beaming face she will tell you of the sale of some precious bit of china ware, as if to part with this world's goods meant nothing to her.

The most valuable of the paintings and statuary remain, but because of the present financial pressure in Europe, if sold over there, it would mean a great loss, and so it would seem wise that these treasures should be sent to the States. According to experts, if sold to appreciative purchasers, these treasures should realize nearly half a million dollars. Prayer is requested that buyers might be found for these treasures. A tithe of what they are sold for is promised to be designated for missionary work in Africa.

Prayer is also requested for a number of other Catholics who are being awakened by this sister's Christ-like walk, among them Roumanians, Bulgarians, Greeks, Poles, Czecho-Slovaks, French, Belgian and other nationalities that from among these war refugees missionaries may be raised up to return to their own countries with the gospel.

THE MILLENNIUM.

Proclaim ye the Gospel of freedom,
And sound the Glad Tidings of peace;
The down-trodden children of Jacob,
From bondage shall find a release.

For judgment shall run as the waters,
When Jesus, Messiah, shall reign,
And righteousness flow like a river,
Throughout His far-reaching domain.

And then shall the off'ring of Judah
Be pleasant as in former days,
The smoke of the evening oblation,
Shall rise with the psalms of His praise.

The hoary haired sons of the fathers
Shall lift up their voices and sing,
The maidens with timbrels and dances,
Shall gladly proclaim Him their King.

The harp and the high sounding cymbal
Shall send forth their strains on the breeze;

The harp shall ne'er hang on the willows,
While Is-ra-el weeps 'neath the trees.

"The power of the Mighty is broken,
The yoke of the Wicked cast down,
The King of the Ages hath Conquered—
Messiah is wearing the crown.

"The mercies He sware unto David—
His cov'nant with Jesse's offspring—
Hath God, in His kindness, remembered,"
Both Judah and Is-ra-el sing.

The echoing sound of the anthem
Shall tell of a Nation made free;
The sweet solemn call of the trumpet
Shall sound for the great Jubilee.

The Nations shall sing with the Hebrews,
The Isles of the sea with the Jews;
For Is'el shall shout the Glad Tidings,
And Judah proclaim the Good News.

The scepter of righteousness ruleth,
And Equity holdeth her sway;
And gone are the minions of darkness,
Defeated by sons of the Day.

The songs of the prophets of Zion—
The visions of Is-ra-el's seers;
At last are fulfilled in King Jesus,
Who reigns for a thousand glad years.
—William Burton McCafferty.

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22 And the prophet
Is-ra-el, and said unto
himself, and mark, and
for at the return of t

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THE GOSPEL PUBLISHING HOUSE

Springfield, Mo.

MIRACULOUS HEALINGS AT BUFFALO, N. Y.**Thousands Attend Episcopal Church—Police Turn Crowds Away.**

Imagine the scene. A great stately cathedral of the Episcopal church, with its dim religious light, packed with people. The police outside turning hundreds away day after day. What is it all about? To hear some great preacher. To see some national hero? No; but they were gathered just to hear and ask the prayers of a simple and modest man, who has grace to believe that the Bible says what it means and means what it says, and that Jesus Christ is the same yesterday today and forever.

Mr. J. M. Hickson, a lay preacher from England, held services daily recently in Buffalo, N. Y., in which he set forth Christ as Healer, and prayed with thousands of people of every class of life. Towards the end of the week, the whole church, holding 1,000, was reserved for those desiring to be prayed with. It looked as if Satan's workshop was on view, the deformed, cripples, etc.

Having a reserved seat I could watch the crowds. At 9 A. M. there was a great many in the church, and by 10 people were standing in the aisles. One was impressed with the wonderfully quiet, reverent, and orderly spirit manifested by one and all.

After prayer Mr. Hickson spoke, and here are some of the thoughts he gave:

Our Lord has come into His Church as one who is healer. What we have we must hold. Is Christ King in my heart, or the despised and rejected one? Is there anything hindering the working of the Holy Spirit in me? Pride, etc.? Spiritual and physical ills can both be healed. You must yield body and soul to God, who alone can help. Do not look to us for it is not we who is your helper. Look to Jesus. Love the name of Jesus. There is power and healing in that name. "How Sweet the Name of Jesus Sounds in a Believer's Ear." Live close to the man of Galilee. Union is strength. Where one or two are in my Name there I am, and there are more than one or two here. Let us be united. We all have something to be healed of. If in the right spirit not one need go away empty. God will use you as you pray for me. This can be a beautiful and sweet service and let us have it orderly."

Christ believed in the reality of sin and disease. Believing that also, he said that cure could only be effected by repentance. "If Mrs. Eddy was right, Christ was wrong," was his simple thesis.

After the address the children were first prayed with. It was a sad sight to see dozens of children being brought forward by parents or friends, limping, on crutches, or being carried. Quietly Mr. Hickson asked the nature of the disease, and then laid one hand near the part affected, and the other on the head, and prayed for the healing of the individual. Afterwards the adults came forward to the altar. At 1:15 there were still hundreds in the church waiting to be prayed with, so they were asked to come out of the pews and kneel in the aisle, and Mr. Hickson went down the aisle praying shortly and sometimes laying hands on two at a time. By careful computation I calculated that he prayed with between five and six hundred, not ceasing till nearly 3 p. m. Nearly five hours, and then, after lunch, visiting and praying with the bedridden up till late.

Mr. Hickson was very quiet in his methods, and at times his prayers were not audible, but one could catch him saying half aloud, "In the Name of Jesus."

Now as to results. The ministers were somewhat adverse to talking as to the cures. One said, "Christ is the Healer today as much as of old, and whether we see results at once or not the fact is that Christ heals and that God answers prayer." The son of one of the ministers had curvature of the spine in a severe manner, and was prayed for and quickly was made perfectly straight. A woman told the writer that she had not slept in bed for six weeks owing to asthma, but the night after she had been prayed for, she was able to lie down in bed and sleep. Another woman stated that her child of five was unable to walk and would just say a few words. The following day, after the prayer was offered, the child could walk somewhat and was chatting all day. One daily paper claimed that a man had received his sight, but I could not vouch for that. There were many known cases, and probably far more unknown.

I took a supply of Tract No. 42, "Healing for All," printed by the Gospel Publishing House. It was wonderful how eagerly the people took these tracts and asked for them.

Mr. Hickson hopes to visit every state in the Union and hold meetings, and then to India, China, Japan and Russia. Nearly the whole of the clergymen around Buffalo have accepted Divine Healing, not so fully perhaps as we have, but let us thank God that He is awakening a branch of His Church to see a lost truth. Mr. Hickson said that God was restoring that which was lost in the fifth century. Let us pray that they will also see that God wants to restore not one, but the whole nine gifts to His Church.

Thousands are praying for a revival. Pentecost was preceded by Christ healing multitudes. The next outpouring that we are hoping for may yet be preceded by a wave of healing. Buffalo has been stirred, the masses reached, through the simple preaching of Christ as Healer. Let Pentecostal preachers seize this opportunity to preach Divine Healing as never before and thus reach the masses, and I believe conversion and baptisms will follow in due order.—Arthur W. Frodsham, Fredonia, N. Y.

BAPTIZED AND HEALED.

Greetings in the name of our precious Saviour. Just want to tell you how wonderful He is to me. All glory to His name. He saved and baptized me in the wonderful Holy Spirit as in Acts 2:4, when I was 11 years old, a little more than three years ago. Ever since He has blessed me wonderfully. He heals me when I am sick and keeps me every day from sin. My earnest desire is to press on and grow deeper in His love each day that when He comes I may be found faithful and ready to be caught up in the rapture and be forever with the Lord. There are just three of us here who have the baptism, my grandmother, my mother and myself, and as I have no company, only sinners, and they seem not to care for anything from the Lord, I often long for the company of saints. Would be glad to get letters from any of the saints as I get lonesome some times. Please pray for me.—Jewell Thompson, R. 1, Box 20, Horatio, Ark.

SOUTH BEND, IND.

Can report victory in our souls; the Lord is blessing in our little Assembly, the rain is falling, watering the old dry earth. Hallelujah! Sinners are finding their way to the altar seeking for God. Pray that a mighty revival will break out here.—Bro. and Sister Wm. Majors.

TESTIMONY ON HEALING.

During haying time with us in the year 1912, my husband's foot was caught and badly hurt in the baler. When brought into the house, suffering intensely, it was revealed that his toes were flattened out, the instep badly injured, and bone between the joint and the second toe broken and limp, and the flesh of the foot black and blue. He requested that the elders be called to pray for and anoint him. I felt that I did not have faith for a broken bone, and sent for a doctor. He said, I have faith God will heal. So we started to pray, and about ten minutes had elapsed, when he said: "Do you see that, Anna? God has knit that bone together." And He surely had, and had taken away the blackness. "What do we need a doctor for now?" So I phoned him not to come. The men who stood by and saw what the Lord had done, said: "Wonderful Wonderful!" and are still living witnesses of His love and mercy. My husband walked to the road that night and in ten days was again at his work.

I have trusted the Lord for my healing for thirteen years, and He has proved true. I frequently used to have bad burns, but learned to take them to the Lord. At first healings came slowly, but after a time the answers to prayer came almost immediately. Have been healed of several injuries and ailments; once of a very severe sprained ankle.

I had chronic liver trouble for several years, which none of the strong remedies I took seemed to relieve and was laid up in bed, when I decided to call for the mission people to pray for me. I discarded medicines entirely saying: "Here goes, if I die I'll die trusting God," and praise His name, that afternoon I was better; next day better still and the next day healed, and for years did not have any symptoms of the disease. Praise the name of the Lord.—Mrs. Williams, Katy, Texas.

HEALED OF INFLUENZA AND PELLAGRA.

I want to thank and praise God for His mighty healing power, as manifested in our home last winter when our family was suffering from influenza. I was delirious for twelve days, but God wonderfully touched and healed my body and restored my mind. I had had pellagra for about two years; it is now a little over eight months since I was healed and there has been no sign of pellagra and I am enjoying perfect health. To God be all the praise and glory.—Mrs. J. C. Boyle, Evergreen, Ala.

EXTENSION WORK.

At the last meeting of the General Council in Chicago, the brethren approved a resolution by Bro. W. H. Pope, of Broken Arrow, Okla., to encourage approved evangelists to launch out in the unevangelized fields of the great Northwest. This is not to help weak assemblies or to preach in old fields where Pentecost has been preached, but to carry this great gospel to new fields which never heard it. Many of them have no gospel of any kind. Some towns have no church of any sort. These are the places to be reached.

Bro. Pope is interested in this work, and those who desire to help him financially or by prayer in this effort should address him as above.

Bro. W. C. Peirce and wife, who have been helping Bro. Kerr at Cleveland, O., also feel led to enter upon this work in these destitute fields. They are approved missionaries. Those wishing to encourage them by prayer or offerings can address them at 1536 Ellis Street, San Francisco, Calif.

A DAY'S WORK FOR JESUS IN CENTRAL AFRICA.

It was a glorious day in June as the congregation of swarthy, half-clad natives emerged from the chapel, after the morning service, satisfaction and happiness seemed to be written on almost every black face. Some finding the mere fact of being alive on such a day sufficient cause for rejoicing, while others possessed another and deeper reason—that of knowing Christ as their Saviour and Redeemer. The little children romped and skipped about in much the same care-free manner as white children.

Every bird, every forest tree and flower seemed to be rendering a song of praise to its Creator. Small wonder is it that we, as we start off on an afternoon's round of visits to out-lying villages, found ourselves carried away by the same spirit of thanksgiving which filled David's heart, when he wrote: "Bless the Lord, oh my soul, and all that is within me, bless His holy name." A party of some twenty Christians, including two bright little lads of 10 and 12 years, accompanied us and what a happy day we all spent rejoicing in our Lord and telling others of His goodness.

After traveling five miles, everyone walking except myself, who was being carried in my "machella" by four faithful lads, we arrived at a village called Shinibi. We were at once conducted by our old evangelist, who had preceded us, to an open space in the center of the village. We were attracted by a group of several persons, including a witch doctor, bending over a little girl who was seriously ill. Poor child, she knew not Christ as her Healer, so placed all her hope for recovery in a charmed herb which she tightly hugged to her little naked body. How our hearts yearned to pray for her and point her to the Divine Healer. But her father, the witch doctor, and her other relatives seemed to resent any interference. So after silently committing her to God we walked a few steps farther and gathering the Christians together, commenced the meeting.

It was not long before the village folks, attracted by the singing, started to gather around. Now a number of Luban matrons, each with an infant in arms, shyly advance from among a cluster of banana trees, then some of the village ancients and aristocrats approach with slow step and dignified bearing and join the company of children and young ladies already seated at our feet and hungrily drinking in every word. And then, praise God for this, with a flutter of skins, which partly comprised his professional garb, and a rattle of strings of charms arranged around his neck, chest and arms, the witch doctor seats himself just before us. His face and those of many others sitting around us were interesting studies, for as the different speakers addressed the meeting one could almost read on their open countenances the revolution of thought taking place within those black, woolly heads.

The young convert, Kalamoni, gave a helpful little testimony telling how one of our old evangelists came to his country and told them the words of Jesus and His love for sinners," and how he and others of his country fellows wanted to know more of these "wonderful words," so they left their homes and followed him here, a journey of 12 days, and then, best of all, how he had found the Lord and was now rejoicing in Him. The old evangelist "Shalumba," a Blean ex-slave, then gave a good message, after which my husband and others spoke and the meeting closed with a hymn.

During the service I was very much interested in a native man of fine physique, who came in late with gun in hand, having

evidently just returned from the chase, and sat down close to me. As soon as the meeting closed he came forward, requesting prayer for an old-standing complaint, and informed us in the presence of the doctor that his charms had failed to heal him. As we prayed for him in the name of Jesus, I noticed a strange look, partly reverent and part incredulous, come over the witch doctor's face. But he bowed his head silently and then went off and brought his little sick daughter to be prayed for. The man who requested prayer now took off the charms which had cost him several francs of hard earned money and consigned them to the flames. Oh hallelujah! How our hearts rejoiced to witness such a victory for King Jesus. After encouraging them further and greeting all, we moved on to another part of the same village.

Then we again went past palms and bananas and forest trees, boring our way through the tall dry grass, which closely bordered the wriggly, narrow paths, across muddy streams and boggy places over which my husband was carried "piggy-back" fashion and I in my "machella." After proceeding about a mile in this typically Central African style of travel, we came to what seemed to be another important center of the village and there decided to conduct our second meeting.

What a precious time we had as we told forth the glad message and sang Luban hymns to the eager, interested crowd which congregated around us. Readers, no doubt you would be struck with the peculiar character of these services. No one could class them as orthodox or straight-faced. If any of the listeners are impressed or surprised at a certain remark, or to him new truth brought out by one of the speakers, why he just expresses his appreciation or surprise, as occasion may suggest, while he thinks of it.

If others have important questions to ask dealing with spiritual matters they think it the correct thing to interrogate during the service. Of course this only refers to the unconverted and ignorant heathen. The regular church attendants behave themselves with decorum and reverence.

Thus you get a glimpse of how the Lord gives us blessed opportunities for sowing the good seed in darkest Africa, but here as elsewhere, there are not always immediate results. So He keeps us praying and trusting till we see first the blade, then the ear and then the full ripe corn. He knows the harvest time must come for we are here in obedience to His command, "Go ye forth into all the world," and are resting in His precious promise, "Lo I am with you always," and as we are sure of His presence, because of His faithful promise, we are looking for an abundant harvest.

Beloved, let us pray for such a reaping time in all heathen lands as the world has as yet never experienced. "They that sow in tears shall reap in joy. Though he goeth on his way weeping, bearing forth the seed, he shall come again with joy, bringing his sheaves with Him." Psa. 126:5, 6.—Hettie Burton.

P. S.—Since writing this, the hunter, referred to above, paid us a visit and testified to the fact that he and the witch doctor's daughter are both healed. Praise God for answered prayer.

I have resigned my pastorate at Malvern and have located at Ozark, Ark. Will take field work this coming year; any assembly desiring my ministry in revival work or Bible teaching, please address, E. R. Fitzgerald, Box 275, Ozark, Ark.

SOME HELPFUL BOOKS.

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GOSPEL PUBLISHING HOUSE,
Springfield, Mo.

The Vancouver Pentecostal Assembly, formerly of corner of Columbia and Hastings streets, Vancouver, B. C., has moved to their new hall, 303 Hastings street, west, where all communications can be addressed.

FREE Gospel Drop Tickets for distribution. Apply Brother Charles Burton, Warren, 93 Melrose St., Springfield, Mass.

Would like to hear from Pentecostal carpenters, electricians or plumbers who would move here. Wages \$10.00 per day of 8 hours. Would like to get enough here to start a prayer meeting. This is a good place to open up a work.—R. W. Hoskins, Box 661, Eastland, Texas.

—The Missionary Department—

This Department Furnishes a Point of Contact Between the Home and Foreign Fields. Missionary Offerings Should Be Sent by Check, Express or Money Order to J. Roswell Flower, Missionary Treasurer, 336 W. Pacific St., Springfield, Mo.

SEVEN REASONS WHY YOU SHOULD SEND YOUR OFFERINGS FOR THE FOREIGN FIELD THROUGH THE MISSIONARY DEPARTMENT.

1. Every dollar received for missions goes to the foreign field, without deducting a cent for exchange, postage or clerical work. The Missionary Department of the General Council is the only large distributing center in the world, that we know of, that absolutely adheres to this principle.

2. The Missionary Department, through its constant touch with the field, is in an excellent position to know the needs of the field, and therefore can intelligently distribute undesignated missionary offerings. It is desirable that offerings be sent in undesignated.

3. When an offering is definitely assigned to any particular missionary, whether in the fellowship of the Council or not, that offering is forwarded to the missionary just as designated.

4. When an offering is designated for any particular missionary, the Missionary Department accompanies the offering with a slip of paper containing the full name and address of the donor with the request that the offering be acknowledged directly to the donor. Sometimes the missionaries are so busy that they do not have the time to do this extra letter writing in acknowledgement of funds, but donors can be assured that their names are known to the missionaries to whom they have sent their offerings.

5. When short letters accompany offerings designated for missionaries, the Missionary Department encloses these letters in with the offering when it is forwarded to the field.

6. The Missionary Department is aware of the best means of forwarding offerings to all parts of the world, and offerings are sent out in the safest way that is known.

7. The Missionary Department has an extensive system of checking missionary offerings received whereby every donor can see that his offering has not only been received but forwarded to the field. A further checking system has been developed which guarantees that the money will not be lost in transit, and assures the missionary that his interests are being well taken care of.

Support of Missionary Department.

All the expenses of conducting the Missionary Department, such as necessary clerical work, correspondence, postage, stationery and other office expenses are met by the voluntary "free-will" offerings of the Pentecostal people who appreciate the opportunity and privilege of maintaining this Missionary Department for their own benefit and that of the missionaries.

All offerings should be sent by Postal or Express money order, bank draft or personal check. A personal check, with the purpose of the offering written plainly on the face thereof, serves as an excellent receipt to the donor. Send all offerings to

J. ROSWELL FLOWER,
Missionary Treasurer.

MISSIONARY GLEANINGS.

Bro. and Sister E. L. Griest report a year of blessing in Caracas, Venezuela, S. America. They are looking for the Lord to open a new door for them in the near future and are praying definitely that God will give them "rain in the time of the latter rain" in that desert land, for as yet only a few have received.

Brother and Sister A. Munroe, who have had an active part in the Vancouver Trinity Pentecostal Assembly, B. C., are expected to sail for Yokohama, Japan, to join Brother and Sister Juergensen, about January 10th. Our prayers are going with our dear brother and sister that God will bless them and make them a blessing.

Carrie P. Anderson, writing from South China, says, "We yearn to see the power of God manifested in our midst that the early church had after Pentecost. We yearn for a mighty outpouring of the Holy Spirit. Please continue to pray that God may work out His own will and purpose in every life for His own great name's sake."

Brother E. D. Personous, writing from Liberia, West Africa, says, "Truly the need is great out here and there are so few to help at this time. It would be a good thing if some of the young men who are anxious to preach would just realize the need out here and instead of trying to hold some small flock in the home land where there are so many, just pull up stakes and come over and help us. There is plenty of room and to spare."

Elizabeth A. Brown, of Jerusalem, has been taking a much-needed rest of six weeks at Cairo, Egypt. She was accompanied by a helper, who was wonderfully baptized in the Holy Ghost when Brother Post laid hands upon her. She reports, "The spirit of the work is fine here in Egypt. We have a precious body of young men here giving their lives for the spread of the Gospel among their own people, under dear Bro. Post's direction."

Miss Lillian Denney writes from India, "Brother Kelly is now with us and taking over charge of the station. The Lord set His special seal on his work here by giving him a bright Nepali boy the first day he was here. The boy, having no home or relatives, had followed some Nepali soldiers down from Abbatnabad. Brother Kelly, being at the train to give out gospels and preach to the Nepalese, got the boy, who is with us and seems happy and contented. We expect soon to have the work started in Lucknow, D. V."

Brother E. N. Davis, of North China, asks special prayer for his wife who has been down with influenza and is now suffering much with her lungs.

God's blessing is still resting on the Mexican work at Dallas, Texas, under Brother R. F. Baker. Since last report one Mexican lady has received the baptism and another saved. Praise the Lord.

Mattie Ledbetter writes from China: "God is blessing in our work. We have had a slow but steady, healthy growth. Thirteen have been saved since we opened the work May 1st and several more are seeking the Lord now, asking for baptism."

Solomon Feliciano writes of special blessing in Porto Rico. Twelve souls have come to Jesus this month and one has received the precious promise of the Spirit according to Acts 2:4. Brother Feliciano is sick and asks for the prayers of the saints for his recovery.

Brother Lloyd G. Creamer, of North China praises God that God has delivered Him in great love and mercy from his sickness, and he is again able to see after his work. "The meetings are well attended and from seven to ten have been to the altar each night seeking the Lord, so we are encouraged and are asking for showers of the 'Latter Rain.'"

Adah M. Winger praises God for the six months of rest and fellowship she has enjoyed since returning home from Venezuela. She writes: "These months have been most blessed and most of all, God has proved Himself again the Mighty Healer. Much prayer was offered for my speedy recovery, both on the field and in the home land, and God answered prayer. He has miraculously healed my body and put new life and vigor into my whole being. Bless His name!" Sister Winger hopes to return to her field of labor next summer, D. V.

Blessed victory is reported from Guatemala, Cen. Amer., by Brother C. A. Hines, who says, "There has never been so much interest in the Gospel as now. This has always been a hard place, but the power of God is breaking through and souls are finding the Saviour in all the stations. Last week a brother received the baptism in the Holy Spirit. Several others seem to be very near it and are seeking very earnestly. The Lord is putting it on our hearts to advance into hitherto unoccupied territory. We will appreciate your prayers in this move."

Bertha Milligan, Canton, China, writes: "We have just closed a few days special meetings at the Big East Gate. The time was mostly spent in prayer, but the Lord gave us a harvest on Sunday. At the close of the evening preaching service, many held up their hands for prayer, and it seemed that most of the congregation were determined to go into the prayer room. As they went in and knelt down, for perhaps the first time in their lives, to worship the true God, those who could not get in stood in the doorway and looked on. It means so much for the Chinese to take the first step of throwing their idols away. The next, to believe that Jesus is the Saviour, third to accept Him; and then the idea of living a clean life is altogether new to them. It is hard to imagine the dreadful darkness, sin and misery that China is accustomed to."

Pray for Brother Harland F. Lawler and wife who have gone to a new station in the interior of China, that God will wonderfully meet them and give them souls for their hire.

Forrest G. Barker writes from Peru that God is blessing. He is progressing nicely with the language. Most of their meetings are now being held in the open air as they can reach more people in this way.

Bro. John A. Preston reports that he has removed from Calexico to Riverside, Calif. He has reopened the Mexican mission which had been closed, and is living in the mission. The Mexican workers from Calexico hope to join him later.

All the missionaries report that they are barely getting enough for their actual needs, that two dollars are now needed where one dollar used to be sufficient. All we can do is to pray more for them and then give until it hurts and then keep giving until it quits hurting.

"Miss McLeod is on her way to America, so the powers of darkness press rather hard sometimes, as I have no missionary in the station to stand with me. For this reason, I feel a special need that some intercessors at home take me on their hearts. I am glad to give testimony to the keeping power of Jesus' blood."—Anna Helmbrecht.

Katherine M. Kirsch reports that God is working in Liberia, W. Africa. "We visited a heathen town and my, the people really seemed hungry for the Word. We prayed for a boy's healing and the power of God came on him and the people believed and said it was God. But they say, 'Now perhaps Missionaries will not come again for two or three months—we need a teacher.' Sometimes men come from quite a distance, way back in the interior, and when we speak to them about Jesus, they say, 'We have never heard.' Oh that the light of Calvary may stream into the remotest corners of the earth that all may hear about this wonderful Saviour and get saved. Please pray for us."

High in the Mountains, at a little native village, 15 or 20 miles from Montserrat, B. W. I., where it seemed that they would reach the clouds, as they climbed up, Misses Ruth Pemberton and Clara Siemens spent a profitable three weeks recently. They report that they received more joy and had more blessing in ministering to these dear mountain people than in almost any other place they have been. The mission station is very small and crude, having been made from rough poles and boards from the mountains, the insects having eaten the lumber until the whole building has been weakened. When the wind was high it seemed like they would be blown down the mountain, the building was so frail and unsteady. They are praying and believing God for a new mission very soon, which will not only be safe, but will be large enough to accommodate the many needy souls who try to crowd into the tiny room. When the Christians got happy they just danced up and down and the floor creaked and bent in and out and the missionaries simply held their breath at times and prayed the Lord to keep them for they expected they would break through the single, badly-insect-eaten boards. But in spite of everything the power of the Spirit was strong and many precious souls were gathered in, and there has been a real cleaning up in many lives.

The Mexican work along the border is very worthy and deserves to be supported by God's people. Only moneys that are actually designated for "Mexican work" are available for this work. Our missionaries are not permitted to establish missionary work in old Mexico. For the time being, we must practically confine all our labor to work on the border, getting the Mexicans saved and filled with the Spirit, and then when they are established, send them across the border to work in their own country. This work should be well supported.

Brother and Sister Anglin, of China, are very much in need of a furlough. Brother Anglin has recently had a breakdown and ought to come home at once. Any offerings sent in for his return to the U. S. A. will be forwarded to him for that purpose. Pray for our brother and do what the Lord puts on your heart to do.

NOTICE TO CANADIANS.

High exchange between Canada and the United States has prevented many individuals as well as Pentecostal Assemblies from sending their missionary offerings through the Missionary Department. The Canadian Government has also complicated the matter by refusing to longer issue Canadian money orders for payment in the United States. We would suggest that those who desire to send their offerings through this Department, go to their banks and purchase New York Drafts. This is the most satisfactory way to send money to the United States at the present time.

We also find that it is advantageous to send offerings through the Missionary Department in spite of the high rate of exchange between the two countries. For instance, supposing it is desired to send \$100 to India. The exchange between Canada and the United States would amount to about \$8.50. Deduct this from the offering, sending only \$91.50. For this \$91.50 we can purchase as much, if not more, in English currency than you can in Canada if you were to use the entire \$100. Therefore it is an advantage to continue to send your missionary offerings through the Missionary Department, deducting the amount of exchange from the total of the offering. We report this for the encouragement of the Pentecostal saints in Canada.

J. ROSWELL FLOWER, Treas.

After many weary months of waiting, the way has at last opened for Brother and Sister H. H. Cox to leave England for India. They expect to arrive in Bombay about the middle of January. It is important that much prayer be offered at this time for Brother and Sister Cox and Sister Violetta Schoonmaker, as important decisions for the future ministry of these missionaries will be made immediately upon the arrival of the Cox party. Brother Cox's address in India will be G. P. O., Bombay, India, until further notice.

If all goes well, the party for the French Sudan will have left New York on the steamer Boutry before this paper is in the hands of its subscribers. Much to her delight, Sister Sarah Mitchell has received permission from the captain to go along with the party, the captain agreeing to drop her off at Cape Palmas, Liberia. Pray much for these dear missionaries that God will give them a safe journey, as the ship they are going over on is a small vessel with no accommodations for passengers. The captain has given permission to the party to occupy the only state rooms there are on the vessel.

Bro. and Sister F. O. Schroder report that the work is prospering in Shansi, N. China. Several of late have been saved and baptized and a few have received the baptism in the Holy Spirit.

Alfred G. Lewer, who is on the borders of Tibet, requests the prayers of the Evangel readers for his work. He says, "God is blessing us and we see the cloud of blessing as large as a man's hand."

D. S. Mahaffey and wife who, together with Paul Andreassen, are on their way to India, drop a word of greeting just as they are passing through the Mediterranean Sea. They report they feel much encouraged in the Lord.

Alice E. Evans has begun her study of the language at a language school in Peking, N. China. Expenses are high and she asks the prayers of the Evangel family in her behalf and in behalf of all the missionaries in China.

Brother and Sister H. E. Hansen, of China, now in the homeland, write, "We have had good reports from the work in Peking. Praise God, the fire is burning. A captain in the Metropolitan police force was lately converted, also a detective; a barber was healed of hemorrhage and was converted, and some six or eight others were converted and immersed. One of our first converts and who had the baptism in the Holy Ghost and later on backslid, has been reclaimed and is again working in the vineyard for the Master. At the present time he is selling Gospel portions." Brother Hansen reports that they are expecting to set sail for Peking about March 11th if the Lord opens the way.

Bro. A. H. Post and his workers are battling against awful odds in Egypt. The whole country is in a state of unrest, and recently there was a serious uprising resulting in loss of life and much property. However, the work continues to grow steadily and God's blessing is upon it. A new station was opened recently in which many precious souls have been saved, and now comes the report that some fifteen have received the baptism in the Spirit according to Acts 2:4, and this gracious work is spreading to other surrounding places. A revival spirit is also on some of the older missions. Three mission houses are in prospect. By outside help these can be completed for \$3,500 or \$4,000. These Mission houses are greatly needed and will largely increase the usefulness of the missions and save much rent.

Lillie E. Doll writes of great activity in her work in India. "Some more children have come and as rapidly as I can accept them and take care of them I am glad to take in these poor waifs. The needs are many and we constantly need to look to the Lord to guide us to whom we shall take in. One is touched at seeing the change in these little one in a few short months. We may be obliged to open a school for the mission children, which means extra expense and a teacher. We are about to go to a far station in the jungle portion of Southern Basti tomorrow. Here we are opening an outpost in an interesting manner for the call has come through a Brahmin man who has been asking for two years for a work in his village. No missionary has heretofore been there and we trust the Lord may bless in this open door and effectual."

Reports From the Field

PARIS, ARK.

Am now helping Pastor R. F. Smith at Sugar Grove and God is blessing; some getting through almost every service, and I feel like I was in a clover patch up to my eyes. Glory. Dear saints, remember this place in prayer; I am new in the evangelistic work, so pray that God will give me souls for my labors.—C. E. Shields.

DAVIS CITY, IOWA.

The authorities have closed our church indefinitely on account of the coal famine. Glad to say we had Bro. Kelly Campbell, of Grant City, Mo., and Elder John Goben with us in a revival effort; they were a blessing to us while here, but our meeting only lasted one week and then came the order to close. One came to the altar and was reclaimed by the Lord. Sisters Lydia and Rebecca Rediger, from Milford, Neb., were also with us, and Sister Lydia gave us a stirring appeal for India. She is expecting to sail shortly for that needy field. The saints and those in attendance responded with an offering which will go to help her on her way. We extend a welcome to all missionaries in the home land to visit Davis City. We don't promise a big offering, but will do what we can.—Pastor Wm. Burton McCafferty.

FROM THE COLORADO PLAINS.

I thank God Jesus is just as near and dear out here forty miles from an Assembly as He was back among the saints in Oklahoma. We certainly miss the sweet fellowship; occasionally we see a letter from someone we have known somewhere, and it rejoices our hearts to know they are still pressing on with Jesus. This is a hard field in some respects; the plains are thinly settled and the people are not very prosperous yet. I think, though, this country affords splendid opportunities for the young preacher (I mean one young enough to be physically able to endure the hardships), who is filled with the Holy Ghost and faith. We are on the "firing line" for Jesus, and are looking for Him soon. Would be glad to hear personally from any of our old friends. God bless you, one and all. Pray for us that we may win souls for Jesus.—Mrs. Bernice Ferguson, Olney Springs, Colo.

SOUTH TEXAS CONVENTION.

The South Texas Convention is called for Houston, Texas, Jan. 20th, 1920, and will be held in the West End Church, Cor. Patterson St. and Ell Ave. This Convention will be devoted to Bible teaching morning, afternoon and night, and will be a blessing to all those who attend. We urge all ministers and workers to come, if possible. For further information write Pastor E. N. Richey, 4304 Ell Ave., Houston, Texas.

NOTICE OF DISTRICT COUNCIL MEETING.

The West Alabama, Mississippi and East Louisiana District Council of the Assembly of God will be held at Biloxi, Mississippi, beginning January 20th, 1920.

Let all the ministers of the Council and those seeking unity come and be there at the beginning of the Council.

Let all the Churches send delegates. Foreign Missions will be one of the leading themes of this Council.

There will be a Revival in connection with the Council.

For further information, write, Elder W. E. Jessup, Chairman, Biloxi, Mississippi. In love.—J. E. Spence.

PLEASANT MT. SCHOOLHOUSE, Twelve Miles North of Stuart, Okla.

Have just closed a week's meetings, Bro. E. M. Adams and wife were with us. The Lord met with us in a wonderful way; the power fell at almost every service, and the saints were built up, for which we give God the praise. Evangel readers, pray much for this place.—Lou Hartline, Box 44, Stuart, Okla.

FORT WORTH, TEX.

I am glad to report victory through Jesus today. This has been a blessed week with us. Bro. Greenman was with us a few days and God honored his preaching on the old Gospel lines; his messages were plain and simple. Several were saved, and some eight or ten baptized in the Spirit as in Acts 2:4. One man, as he started to leave the building, was struck down by the power of God and lay for about two hours, but came through speaking in tongues. Well, these are good days, and we are looking for greater things. It seems to me God wants to come to us in greater power than ever before as described in Isa. 60:1-4; also Joel describes an early and latter rain, so I am looking for a great outpouring of the Spirit, Hallelujah!—W. W. Hall.

FERRY, IA.

The work here still continues, after eleven years of fighting the good fight of faith, going through the valleys and over the mountains; and has been kept free from all issues and strange doctrines, under the leadership of Pastor R. E. Fitzgerald.

Recently our Sister Ebner was healed of what she believed to be a cancer on her face which had been there for two years, but now there is no sign of it at all. All praise be to our great Physician.

On Thanksgiving Day a thank offering of \$25.00 was taken over and above tithes, to represent our gratitude to the Lord for His temporal blessings to us, and for saving us doctor bills, tobacco expense, etc. This, with tithes, was sent to the work of the Lord in the new Bible school at Auburn, Neb.

Any workers, saints or strangers who love the truth and are passing this way, are invited to meet with us at Third and Lucinda streets.—Eugene N. Hastie.

MARYLAND AND WEST VIRGINIA DISTRICT COUNCIL.

Third Annual convention of the Maryland and West Virginia District Council will be held at the North Cumberland Assembly, corner Lee and Wallace streets, Cumberland, Maryland, January 22-30, and longer as the Lord may lead. Meals served on the free-will offering plan. Those who desire lodging please write Pastor Walter C. Long 137 Walnut Street, Cumberland, Maryland.

For further information, please write O. P. Brann, Chairman, Westernport, Maryland, Box 612.

We covet your prayers.—O. P. B.

CONVENTION AT YOUNGSTOWN, OHIO.

The Annual Pentecostal Convention of the Full Gospel Church of Youngstown, O., will be held, D. V., from Jan. 15th to 25th inclusive, in the church, 2833 Hillman St. All Pentecostal friends are invited. Pastor J. R. Kline, of Detroit, Mich., and Pastor John Waggoner, of Warren, Ohio, will be special workers. Meeting every evening, also afternoon meetings.

For particulars address G. E. Smith, Pastor, 42 West Hylda St., Youngstown, O.

Bro. T. D. Thompson writes that he has resigned as pastor of Overton Assembly and has returned to Grand Saline, Tex.

MONETTE, ARK.

I ask the prayers of the dear saints as I have resigned the pastorate here and feel the Lord is calling me to go out into new fields to carry the good news to other dear souls who have never heard the old-time Gospel. Also pray that the Lord will open the way so my wife may go with me. We have had our baptism in the Holy Spirit ten years, and been preaching the Gospel ever since.

I have seen the Lord do mighty works in healing, seen Him open blind eyes, and the sick get out of bed and go, bless His name. He has delivered my wife in child bearing; we have three children to whom we have never given any teas, or any kind of dope. On my way to the Essex, Mo., camp meeting I had to lay over at Campbell, Mo., and while waiting for the train the Lord laid it on my heart to visit a sister whose husband was unsaved. I found her in bed sick with appendicitis; the people said she would have to have an operation. She said, "Bro. Williamson, the Lord has sent you; I want you to pray for me." Before I prayed for her, her husband went out, but after prayer she got up and he came in as though afraid, and said, "Are you going to walk?" She said, "Yes, I am healed." He is now a believer, his home is open and he is reading the Word and is a candidate for the baptism of the Holy Ghost.

There was a man here at Monette taken very sick; some of the saints were called in, and then they sent for me. When I got there it seemed he was dead; did not know anything. We all got down before God and before we got up he was healed. He put on his clothes, ate his supper and went to meeting. He was living at a boarding house among unbelievers, including a doctor and his wife and others, who were witnesses of this thing. I am glad Jesus says in His Word, "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." I ask your earnest prayers.—Evang. Chas. Williamson, Box 336, Monette, Ark.

MUNCIE, IND.

Bro. Sam Hall has been holding good meetings here; nine souls saved and saints drawn closer together.—Geo. W. Potter.

I have resigned as assistant pastor at Talco and am open for calls. Anyone desiring a meeting may address, Elder C. R. Gray, Abilene, Tex.

1920 CALENDAR 1920



The Scripture Text Calendar for 1920, lithographed in 4 colors, is a marvel of beauty. A text for every day and a beautiful picture for every month.

Price, 30c each; 5 for \$1.25; 12 copies \$2.75; 25 copies \$5.25; 50 copies \$10.00.

This Calendar can be gotten in English, Norwegian, Swedish or German.

Gospel Publishing House, Springfield, Mo.
SPRINGFIELD, MO.

MONTERRAT, B. W. I.

We four American missionaries arrived here two months ago, and began special meetings at our Happy Hill Assembly. God was with us from the start and souls were saved, baptized and healed. At the end of three weeks we had a baptismal service, when twenty followed our Lord into the water. One lady who has been attending our meetings for ten years was under such conviction one night, that she screamed out in agony, threw her hands over her head and rushed to the altar. Many young boys and girls, ranging in age from ten to fifteen have been saved since the baptismal service as well as several older ones.

Our next series of meetings was at Harris Village Assembly, about ten miles east, over the mountains. Again the Lord met us and many turned to God from idols to serve the living God! Many are preparing for baptismal service next Sunday.

These two assemblies have native pastors and are live, growing assemblies, composed largely of young people; a large majority have received the Holy Spirit as on the day of Pentecost.

We have another assembly at Long Ground at the southeast, a part of the island where there are no churches. This work was started about six years ago, the Spirit sending several sisters there from our Happy Hill assembly and later a brother and his wife. Meetings were held in the open air, and much personal work was done, no buildings being available. Five years ago we got poles from the mountain and built a small place to hold meetings in, but at present writing it is about ready to fall to pieces on account of the various insects which are so troublesome here in eating up the mountain lumber. Since coming here this time we had special meetings there on Sunday all day and also two week nights; on Sunday eight were saved, among them an old man over seventy. God also touched his arm, which he had not been able to lift for three months, so that he could put it above his head. One young girl was demon possessed; the evil spirit threw her around the platform and on the floor, but after a battle, the Lord rebuked it and the next night she was at the meeting praising the Lord. The Lord would grip people in the audience, causing them to cry out and come forward, seeking God.

We have a fair-sized assembly, nearly all baptized with the Spirit, but we are in great need of a small chapel. The other night while there, we had a thunder storm and a heavy wind, and I thought the old building would fall upon us. Now we are asking the Lord to send us \$500.00 to build a chapel and a two-room house for our worker. This amount will buy the material and we will do the work ourselves with the help of the natives. This is an urgent need. Sisters Siemens and Pemberton, who are with us from the U. S., are going to this assembly for a week's meetings; they will have to stop in a native house, and you people in the homeland cannot understand what that means; but they see diamonds in the rough that can be quarried for God. Will you not help us build a chapel to polish them in?

The Missionary Treasurer will gladly forward funds to help build this church for the Lord.—J. R. Jamieson.

SILVER TEXT MOTTOES.

These mottos are embellished with floral designs. Lettering in large type, silver letters. On white art cards.

Size 6x8. Corded. 6 cents.

Texts.

- 4010. Be Found Faithful.
- 4020. Be of Good Courage.

A BLESSED OPPORTUNITY.

Here is a blessed opportunity for one of God's stewards to loan sufficient money to Brother Edgar Steinberg, of China, to purchase a mission station, which is greatly needed. Brother Steinberg is not asking for gifts, merely a loan which will be paid back to the lender. Note what he says in a recent letter to the Missionary Department: "The original rent of this place (which we have been occupying for the last five years) was \$50 to \$60 per month, but we have these years, by the Lord's grace, only been asked to pay \$25. We have frequently been told that other properties in this city only half as large as ours, the buildings not so good, and in a poorer situation, rent for the same price we have been paying for our place. We do praise God for that. But, for a little more than a year, reliable information has been coming to us that the place is liable at any time to be changing hands, and if it does, there is no doubt we will be asked to pay \$50 to \$60 per month, where we are now only paying \$25. We believe God is just as able to pay the \$50 as \$25, but we have lately been feeling very definitely that the Lord would be pleased to have us buy the place, and thus we would be saving the monthly rent, and would feel more free to make any needed changes, without fearing we might, after having invested the money, be forced to move out. The location of the place is splendid for the work of the Lord. It is situated back one block from the main business street of the city, and men are constantly passing to and fro. We are also only one minute's walk from the largest market-place in the city, where one can, any time of the day, get a crowd to hear the gospel and buy gospels. So we should feel quite disappointed if at any time we should have to leave the place and possibly move to some part of the city where the location is not so good."

Brother Steinberg wants some brother who will give the interest on \$5,000.00 to the Lord for ten years. He can purchase the building for that price, and if someone will loan him \$5,000.00 without interest for that length of time, he can give good security for the money and repay the loan at the rate of \$500.00 per year. If anyone's heart is touched by the Lord in this matter, let them communicate with the Missionary Treasurer, J. Roswell Flower, 336 W. Pacific St., Springfield, Mo., and full information will be forthcoming.

"Perils by sea" are reported by Brother and Sister Doney and Sister Salyer, who write us from Triest, Italy, en route to Cairo, Egypt. "After passing through the Straits of Messina, we ran into a violent and most dangerous storm. It seemed the boat could never stand the awful strain. One of the landing ladders was smashed to shivers, dishes, etc., broken to pieces. We were told one poor woman fainted away for hours. Moans and groans could be heard around us throughout the night. The Lord kept us awake much of the night praying His protection for the ship, and not let that ungodly company of men and women sink into the depths of hell, but give them another chance. He heard and answered prayer. A plot was discovered in time and prevented. The crew were to mutiny and run the ship into Fiume and surrender it, laden with all its provisions and merchandise, to the rebel leader there. Then we had to pass through long stretches of mine fields, but thank God, we finally finished the first lap of our journey."

Send 25c for large sample package of tracts. Gospel Publishing House, Springfield, Mo.

Gospel Publishing House, Springfield, Mo.

ART VELVET MOTTOES.



CONTENTMENT SERIES

This splendid series expressive of the Lord's care for his flock has an embossed design of lambs grazing. Very effective. Art velvet. Corded. Size, 4x6 inches 10 cents. Texts: No. 5020. Fear not, little flock. No. 5021. He careth for you.

CHRISTIAN COUNSEL SERIES.

Practical counsel and exhortation that the Christian is ever in need of. Texts in white on red, brown and green art velvet.

Size 4 x 6 inches. 10 cents each. Corded.

Texts.

- No. 5035. Draw nigh to God.
- No. 5036. Abide in me.



ANEMONE SERIES

A choice design showing a dainty bouquet of anemone flowers beautifully tinted by hand. A warm welcome is anticipated for this Text in ivory-white letters.



Size 6x7 1/4 inches. Corded. Price, 15 Cents.

Texts.

- No. 5110--Incline your heart unto the Lord.

No. 5111—Watch ye, stand fast in the faith.

THE LORD OUR SUFFICIENCY SERIES

Two encouraging texts in large white letters with pretty design of water-lilies in natural colors. Red, green and brown velvet background. Corded.



Size, 6 1/2 x 12 inches. Price 30 cents. Texts.

- No. 5315—Cast Thy Burden Upon the Lord.
- No. 5316—I Am the Lord that Healeth Thee.

CHRIST'S PASSION SERIES

An especially attractive motto that every one wants. Has 5 x 7 panel in colors or sepia showing Christ in Gethsemane. Panel is ornamental with spray of passion flowers. One of our very best designs. Corded.

Size, 10 x 13 inches. Price, 40 cents.



Texts.

- No. 5515—Not my will but thine be done.
- No. 5516—Even Christ pleased not Himself.

THE GOSPEL PUBLISHING HOUSE, SPRINGFIELD, MO.

MISSIONARY CONTRIBUTIONS

From December 16th to 31st, Inclusive. (This list does not include offerings for expenses of Missionary Department.) \$252.00: Pentecostal Church, Cleveland, O.

\$4.70: J. L. P., Rosboro, Ark. \$4.35: J. M. H., Dry Creek, La. \$4.23: F. L. L., Houston, Tex. \$4.00: Rev. C. S. T., Elizabeth, N. J.; R. C., Blanche, Mo.; Miss L. P. R., Winchendon, Mass.; Mrs. H. G., Newport, Ky.; J. W. H., Marvell, Ark.; M. J. G., Quinlan, Tex.; Assembly, Corsicana, Tex.; Mrs. E. A., Omaha, Nebr.

REQUESTS FOR PRAYER.

I requested prayer for healing of a previous trouble, and God has mightily answered. Am now requesting prayer that I may be filled with the Spirit according to Acts 2:4.—Mrs. A. H., Dexter, Mo. Pray conviction upon one who stole a suit case, and cause him to return it to the owner.—G. W. S., Wray, Ga.

CALIFORNIA POPPY SERIES.

A pleasing design showing California poppies in natural colors, Highly embossed. Texts in ivory-white letters on velvet boards.



Size, 6x9 inches. Corded. Price, 25 cents. TEXT:

No. Aa-5215 1/2—His banner over me was love.