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PENTECOSTAL EVANGEL

A FAMILY AND
MISSIONARY
OFFICIAL ORGAN OF THE ASSOCIATION OF
PENTECOSTAL CHURCHES

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BACK TO PENTECOST

Gifts of Healing.

The gift of healing had been bestowed before Pentecost. The Lord had never sent anyone out to preach the Gospel without also sending him out to heal the sick. The twelve Apostles, and afterwards the seventy, had received this gift during the earthly ministry of Christ, before they received the Baptism of the Spirit, but it continued in exercise as one of the Pentecostal gifts, and largely shaped the early history of the Church. The first case of healing related in the Acts of the Apostles is that of the lame man at the gate of the Temple. The miraculous character of the case could not be disputed, but the event led to the arrest and trial of Peter and John. When liberated, seeing the storm brewing, they met with the whole society for prayer, asking that they might be fitted to face difficulty and preach boldly; and all the company joined in the petition that God would grant them boldness, while He stretched forth His hand to heal, and that signs and wonders might be wrought in the name of Jesus. Thus we observe that the whole Church was engaged in earnest prayer that God would confirm His word spoken by their lips with miraculous works following. It was their desire that men should be compelled to see God's hand in the miracles wrought by them, and thus be led to accept their bold message as undoubtedly of God.

Christ's Commission.

The words of Christ before His Ascension had early led them to expect that various miraculous phenomena were to attend them in their work of evangelizing the world. "Go ye into all the world, and preach the Gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. And these signs shall follow them that believe: in My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover." In harmony with this promise of Christ, the Church offered up its prayer to God, and the prayer was abundantly answered. God stretched out His hand to heal: innumerable

signs and wonders were wrought, and so great was the stir among the people, that the sick were brought out in their beds, and laid in the streets to be healed by the Apostles. From all the country round, sick people were carried into Jerusalem, and all were cured; in consequence, multitudes of men and women were added to the Lord. Opposition was renewed, and again the Apostles were cast into prison.

We cannot too carefully note the character and secret cause of this earliest persecution of the Christian Church. It was because the high priest and the whole band of the religious rulers were filled with envy that they laid hands on the witnesses of Christ. These Jewish ecclesiastics were the accredited teachers and leaders of the people, but now the whole city was running after unauthorized teachers of a new faith. Envy, cruel as the grave, was at work. Not only was public attention being drawn away from them, but public indignation was being roused against them, through their complicity in the execution of Jesus of Nazareth. Their honor and dignity were touched, and they proceeded to the utmost of their power to counteract this new teaching. This was not the honest opposition of men who dissented from the doctrine of the Apostles; it was that of men who felt that their position was at stake in the presence of such rivals as these Galilean teachers.

The Conflict With Judaism.

Under these circumstances Christianity first came into conflict with Judaism in the metropolis of Judaism. It was a conflict which could not have been avoided. For the Church represented such a rapidly aggressive force, that all who came within the range of its influence were bound either to join its ranks or to oppose its further spread. If the Church had been merely a society of men differing in certain religious beliefs from other sects of Judaism, they might have been tolerated; they might gradually have made converts and increased in numbers; but the prevailing order of the religious world would have been undisturbed. But, as it was, Judaism was boldly challenged in its very

metropolis, and the credentials of the new order of Evangelists were so clear and convincing, so abundant and so welcome, that true and humble hearts were ready to join the ranks, regardless of personal sacrifice; their popularity with the common people was so universal that it seemed as if Judaism was falling to pieces in the presence of its new rival. And so it must have done, if it had not been for the determined stand of those religious leaders who were determined at all cost to maintain the *status quo*, which meant a fight for the preservation of their own position and emoluments.

The Conflict with Paganism.

It is equally remarkable that when the conflict with Paganism and Gentile Idolatry afterwards reached its climax at Ephesus, the battle was fought on exactly the same lines.

At Ephesus the Word of the Lord prevailed most wonderfully. Paul was teaching that they were no gods which were made with hands; and he dared to fill that city—so devoted to the worship of Diana—with his doctrine. The credentials of his Divine mission were so notable and unparalleled that there was a vast forsaking of the Magical Occultism, so prevalent in Ephesus. Those who were possessed of the secrets of Occultism forsook the practice of their Magical Arts, and wishing such practices to perish, they made a bonfire of their once treasured books.

Then the craftsmen took alarm. They saw a vision of falling trade and abandoned shrines, of unsold images and empty pockets, and soon provoked an unexampled uproar.

In the presence of such evangelism the claims of the prevalent idolatrous systems were completely discredited; the world was being turned upside down, and did not relish the process. But the chief factor in the overturning of the Jesus-rejecting Judaism and of Idolatry was the abundant and evident credential of a Divine mission furnished by the gifts of healing exercised on so wide a scale.

If we compare the earliest experience of the Apostle at Philippi, when first he entered European lands, we see exactly the same principle at work. Paul first

accompanied with the devout Jews at the riverside meeting, where Lydia's heart was won; but no great public storm resulted. Such quiet work might have continued long, and few would have cared to enquire into its character, but when Paul cast out a spirit of divination from a young woman, opposition was aroused. These idolatrous systems, then prevalent throughout the Roman world, were an embodiment of real deviltry. Their magic was not all clever jugglery; that young woman was demon-possessed (a spirit of Python), and by such the idolatrous system flourished. And still behind idolatry there is deviltry. It was because the masters of that girl saw an end of their profits that they raised an uproar, and accused Paul of teaching doctrines unlawful for Romans to receive. Here, therefore, again we find the course of events shaped by the result of a miracle of healing—the casting out of a demon.

Occultism Outdone.

From all this it is clear that the first exponents of the Christian faith felt that they had a mission to men of all religions and of no religion; that they carried the most conspicuous credentials of their mission, fitted to win the adherence of Jews and Gentiles alike; that when they came into contact with open or secret deviltry they showed that a superior power was working with them, and that, though there was something supernatural about much of the Occultism of the day, yet there was something mightier, more gracious and Divine on their side, and that all who wished might become convinced of the fact that God was really speaking through them, and sending abroad the gracious message of Divine mercy and compassion. Christianity gained a hearing and opened a way for itself both at Jerusalem and Ephesus, not by the beauty of its message merely, not by the convincing force of truth alone, but by the evident tokens of a direct mission from the exalted Christ.

If we trace the influence of this same gift of healing through the remainder of the narrative in the Acts, we shall see how momentous and widespread were the results.

Diverse Miracles.

Chapter six records that Stephen—not an apostle—filled with the Holy Ghost, wrought great signs and wonders among the people, and the force of his testimony to Jesus was so powerful that the unbelieving Jews rushed upon him and slew him.

Chapter eight relates how Philip—not an apostle—went down to preach the Gospel in Samaria. This was the beginning of missionary work among other than Jewish people. Philip wrought great miracles; he cast out unclean spirits, and the palsied and the lame were healed. When the people saw this, many of them believed. So great was the impression that even Simon, the chief sorcerer, believed and was baptized.

In chapter nine we read of Aeneas, who had kept his bed eight years, being restored to health at Peter's word. The

result of this was that all who dwelt in Lydda and Sharon saw him, and turned to the Lord. So marvelous was the result of this one miracle of healing.

Similarly in the same chapter we read of Dorcas, so full of good works, being raised from the dead. This became known throughout all Joppa, and led many to believe in the Lord.

When we come to the history of Paul's labors, we read of Elymas, who withstood Paul's word, being smitten with blindness, a miracle of judgment, not of healing; and the Proconsul, who saw this, believed. Elymas represented the powers of deviltry, and in the judgment which fell on him the Proconsul clearly saw the mightier hand of the Almighty working with the Apostle.

Convincing Credentials.

Passing on for a moment to chapter twenty-eight, we find that when Paul shook the deadly viper from his hand and took no harm, the attention of the people was attracted; then the father of Publius, the chief man of the island, was healed of fever and dysentery; and when this became known the rest of the sick on that barbarian island came to him and were cured.

But in Paul's history the more general statements respecting the miracles he wrought are exceedingly significant. In chapter fourteen we read that Paul tarried a considerable time at Iconium, and the Lord bare witness to the word of His grace, granting signs and wonders to be wrought by his hands. The word of God's grace was confirmed by the work of God's power. The two go together, and apparently were never meant to be separated. It is exactly a fulfilment of Christ's words: "These signs shall follow them that believe." The Lord worked with them, not simply in giving help in the utterance of the word, but in giving emphatic testimony through the miracles wrought, that the word spoken was His own message to the people. And when at Jerusalem Paul rehearsed what signs and wonders God had wrought by him among the Gentiles, he put the matter in such a way as to convince us that such had been their constant regular experience of the helping and confirming hand of God.

All these records prove how important was the influence of the miracles of healing and the like in arousing the attention of the world, and compelling men to either accept the doctrine of God or turn aside to the most determined opposition from selfish and interested motives. The history of the Church would have been far different if such manifestations of Divine power had not attended the ministry of the Word.

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GREAT VISITATION AT OTTAWA.

God has favored Ottawa with a visitation of His personal presence and power that has caused us at times to stand dumb in wonder and adoration, and again to sing aloud in overflowing joy, the praises of His name. Evangelist A. H. Argue, with his son and daughter, Zelma and Watson, have been with us in a campaign to bring the Lord, and His outpouring of the latter rain, before the people of this, the capital city of Canada. Each step of faith has been honored of God, and His word confirmed with mighty signs.

The work in Ottawa, as in many other places had undergone a time of severe trial and testing. Circumstances arose that caused the Assembly to be without a permanent hall for nearly a year, and it was with great difficulty that the assembly was kept together. A theatre was used for Sunday, and the week night services held in cottages. However, on the first of June we secured a permanent hall which was ideal in every respect. The work from this on gradually picked up. For some months there has been a spirit of prayer and intercession upon the people, such as always precedes a true revival. Many had the conviction that it was the will of God to manifest His power on the line of healing. Thanksgiving day was spent in fasting and prayer by the assembly, and the saints tarried from 9 o'clock in the morning to 10 o'clock at night in prayer. Later, two meetings were set aside for the praying for the sick, which resulted in several definite cases of healing, indicating clearly the line on which the Spirit of God was leading.

The campaign ran Oct. 27 to Nov. 14, and from the first meeting God's mighty power was in the place, saving, healing, and baptizing. After the meetings had run about three days it became more evident to us all that Divine healing was God's special message for this city, His thought for us at this time. The results justified the new venture, and brought the greatest visitation of God's power that Ottawa ever witnessed. Every day was crowded with signs and wonders, and it would take a large volume to give a detailed account of what happened. Although most of the attention was given to praying for the sick, yet souls were being saved and baptized daily, as many as six receiving the baptism in one day. One afternoon four received the baptism sitting in their seats, while the sick were being prayed for. The interest so increased that it was considered necessary to put on an extra afternoon meeting every day.

A young girl 16 years of age was carried in, who had spinal meningitis when a baby two months old, and never had had any use of her limbs. All her life they had hung limp and useless, without warmth or feeling. As soon as prayer was offered, the life and feeling came, and she was able to move her feet for the first time. This was on Tuesday afternoon; and as we watched her day after day until Sunday, every hour brought improvement. First she was able to move her feet, then stood up, leaning on a chair, and by Sunday she was able to walk, stooping over and supporting her limbs with her hands, making the complete circle around the large hall alone. As she did so, strong men at the back of the hall broke and cried like children, in fact, nearly all in the hall were weeping.

Another young woman, who had been in the hospital five weeks and had undergone seven operations in her knee, was taken out of the hospital in a plaster paris cast. She was assisted to the service by friends, limping along, leaning on a crutch. After prayer she asked the sisters to remove the bandages from her knee, and realized perfect healing. She left the crutch, which now hangs on the wall of the mission, and walked home a mile and a half. She received the baptism, and has returned several times and given testimony that her healing is complete. A lady from Toronto with an affliction in her feet, and a running sore on her knee from which she has suffered for over a year, was healed and the sore dried up almost instantly.

A woman with tuberculosis of the face.

(Continued on Page 3, Col. 3)

Some Simple Thoughts Concerning Pentecost.

We often hear the suggestion, in connection with the need of the Church: "Back to Pentecost!" But in reality, we only need to look back to the Pentecost of The Acts in order to see just the kind of experience the people received on that day, the peculiar manifestations of the Spirit, and the results that followed; then we need to "face about" and shout, "Forward to Pentecost!" and proceed in the Scriptural way to prepare ourselves and tarry until we are "endued with power from on high," and receive an experience of the Baptism of the Holy Ghost that measures up to that which was poured out on that day and received by those who waited with prayer and praise before the Lord.

The fact that a person lives a holy life and enjoys the witness of the Spirit to his acceptance with God and even has a measure of the Holy Spirit that illuminates and thrills the entire being, is no evidence in itself that the person has the Pentecostal Baptism of the Spirit, for John the Baptist, though filled with the Holy Ghost from his birth, acknowledged to Jesus, "I have need to be baptized of Thee," and the disciples, who were commanded to tarry, and actually received the Baptism at Pentecost, had been told that their names were written in heaven, and that "they were clean through the Word," and Jesus had testified to the Father that "they are not of the world, even as I am not of the world," and they themselves could testify to Jesus face to face, "We have left ALL to follow Thee," and yet they waited, under command from Jesus, from seven to ten days in Jerusalem to be baptized with the Holy Ghost in the fulness of the measure for this dispensation.

We, who are designated Pentecostal people, are pronounced by many as fanatical and narrow because we contend that all who receive the Pentecostal Baptism will "speak in other tongues" as the first evidence of that fact; but why should we thus be judged? The Baptism of the Holy Ghost is a subject that all gospel preachers discourse upon in their ministry, and we have never heard a sermon on the subject yet, but that the preacher made one of his points to be the evidence of the Baptism, or how we might know that we had received the experience; but what is the use or wisdom of giving evidences that are not even mentioned in connection with the account given in The Acts, and at the same time absolutely ignore or openly oppose "the speaking in other tongues," when the New Testament record states plainly that when they were filled with the Holy Ghost, "they ALL began to speak with other tongues as the Spirit gave them utterance"?

The Apostle Peter had to fall into a

trance and have a vision from heaven repeated three times before he could even consider going to "one of another nation," and the Jewish brethren that accompanied him to the house of Cornelius were astonished because the gift of the Holy Ghost was poured out upon the Gentiles, but they were convinced beyond any doubt that it was really true, "for they heard them speak with other tongues, and magnify God," and if ALL the apostles and those that were with them spoke in other tongues on the day of Pentecost as the first evidence of the Baptism of the Spirit, and the same sign was the convincing evidence to the prejudiced minds of the Jews, why isn't it Scriptural to contend for the same sign today? And when a person refuses to accept this evidence as being Scriptural, doesn't it prove that his or her mind is more prejudiced even than the minds of the Jews were that saw Cornelius and believed?

We admit that every child of God has a measure of the Spirit from the time he is born into the Kingdom, and we even grant that there is a fulness of the Spirit similar to what John the Baptist and Zacharias enjoyed in their day, but there is absolutely no Scriptural ground upon which a person can claim the Pentecostal Baptism of the Spirit, as it was received on the day of Pentecost, unless it is evidenced first of all by speaking in other tongues as the Spirit gives utterance, for without that evidence, no experience could be identified with that received by the hundred and twenty on that day.

If piety and holiness and even special honor from the Lord could justify the claim to the Baptism of the Spirit, surely Mary, the mother of Jesus, could have claimed the blessing, for we are told of her, that even at her salutation, when she entered the house of Zacharias, "Elizabeth was filled with the Holy Ghost," and Mary shouted and said, "My soul doth magnify the Lord, . . . from henceforth all generations shall call me blessed, for He that is mighty hath done to me great things," but in the face of all those wonderful experiences, Mary, the mother of Jesus, was one of that waiting company in the upper room at Jerusalem, that received the Baptism of the Holy Ghost, and "began to speak with other tongues as the Spirit gave utterance."

Peter's sermon on the day of Pentecost, following the outpouring of the Holy Spirit, is pronounced by all as the greatest among sermons; and in that sermon, he said that the promise that day fulfilled to them in the Baptism of the Spirit was to ALL, "even as many as the Lord our God shall call," and why not everybody who believes that Peter spake with authority, just stop their arguing about the matter and

tarry and pray and praise God until they receive the Baptism with the same evidence and manifestation that accompanied the fulfillment of the promise on that day? If it is for ALL, as Peter said, there is no reason for any one to be without it, if they will meet the conditions upon which it is promised, and when the evidence of "speaking in other tongues as the Spirit gives utterance" accompanies the filling, every doubt of its genuineness is removed, and every question of its Scripturalness is dispelled, and the recipient can say with confidence, "This is that."—Apostolic Evangel.

GREAT VISITATION AT OTTAWA.

(Continued from Page 2.)

across the bridge of her nose, in appearance like a bad burn about four inches long and an inch or more wide, had suffered for nearly nine years; she had just returned from England, having been there for medical treatment; burning and grafting new flesh had been tried without success. She received almost instant relief from pain, when prayer was offered, and the sore from that on gradually healed.

Another woman, a stranger like most of the others, was healed of neuritis, and of leakage of the heart, and received her baptism sitting in her seat. She brought her daughter out, who also received her baptism. She then brought her mother for healing and while being prayed for, she not only was healed, but received the baptism of the Holy Ghost.

Several were healed while sitting in their seats, before prayer was offered for them. One man who came in for the first time rather skeptical, had an affliction in his feet. When the invitation was given to come forward for prayer, he said to himself, "If there's anything in this, God could heal me here in my seat." Immediately God's power struck him and he was instantly healed.

Two Roman Catholic women brought a baby with a large lump on its back. They returned two days later stating that the lump had disappeared and that the backbone was normal for the first time in its life, although it was over four years old.

Space forbids further detailed accounts of miracles of healing. People came in crowds every day, and fresh testimonies to healing were in evidence continually.

Brother Argue expressed his conviction that it was the greatest visitation of God's healing power that he had ever witnessed. He threw his whole soul into the services, and his physical strength was taxed to the very limit, in preaching and praying for the sick. His daughter Zelma, and son Watson, who both play slide trombones, were a great asset in the campaign. Young Bro. Argue takes charge of the musical part of the services, and both give occasional messages, inspiring to both the young, and the older ones. The trio of evangelists have indeed been warmly appreciated, and we hope it will be in the Lord's will for them to be sent again, before long, to us.—Ottawa Pentecostal Assembly, 411 Bank St., R. E. McAllister, Pastor.

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JESUS SAID,

"Verily, verily, I say unto you,
He that believeth on Me, the works
that I do shall he do also; and
greater works than these shall he
do, because I go unto My Father"
(John 14:12).

The noted George White-
field, in his sermon on
A New Creature. regeneration, has very
correctly stated that this
expression, new creature, is not to be
explained as though it were a physical
or individual change made in us, or as
though we were to be reduced to our
own primitive nothingness, and then
formed anew by the "new birth."

It is only a moral re-creation, and
means, as he goes on to say, that we
must be so altered, as to the qualities
and tempers of our minds and dispo-
sitions, that we must forget what man-
ner of persons we once were.

Our souls, though still the same in
essence, are yet so purged, purified and
cleansed from all their natural dross,
filth and leprosy of sin, by the blessed
influence of the Holy Spirit, that we
may be properly said to be made anew.

A TIME OF FAMINE.

"Behold the days come, saith the Lord
God, that I will send a famine not of
bread . . . but of hearing the words of
the Lord." (Amos 8:11).

In many parts of the world, as a re-
sult of the recent great war, there is a
great scarcity of material bread, even
to the point of famine in some places,
but everywhere the price has been
greatly advanced; but the "Bread of
Life," the Word of God, can still be had
without money and without price; and
as the supply is inexhaustible, and as
available as ever, the religious world
ought to be well fed with spiritual
bread, considering the numerous chan-
nels claiming to dispense the precious
Word of Life.

God also makes this appeal in Isaiah
55:2, "Wherefore do ye spend your
money for that which is not bread? and
your labor for that which satisfieth not?

Hearken diligently unto me and eat
that which is good, and let your soul
delight itself in fatness."

But men will not eat if they have
no appetite in the natural; neither will
they eat and inwardly digest the bread
of heaven, if they have no hunger or
relish for it.

Is it not a remarkable fact that
there never were so many copies of the
Word of God published in such a variety
of languages, with so many agencies for
the distribution of the same, as in our
day. And never before were there so
many Bible Schools, Seminaries, etc., or
so many immensely large bible classes
found in the different denominations.
Nor were there ever so many religious
books, periodicals and papers in circula-
tion as at the present time. Much of
this literature is instructive and edify-
ing, and some of it quite scripturally
spiritual.

Neither at any time in the history of
Christendom were such enormous sums
of money raised for the promotion of
all kinds of religious enterprises,
through such extensive co-operation for
the professed spread of the truth; yet in
the face of all this is it not deplorably
true that there is yet a famine of the
Word in the land? And that while there
never was so much light there never
was so little life among both teachers
and people who profess to believe and
feed upon the Word. It is truly a case
of starving in the midst of plenty. And
notwithstanding all the efforts referred
to, the rankest errors prevail, and are
being propagated most successfully, aid-
ed largely by the countenance and en-
couragement given them by preachers
and teachers in popular churches and
theological institutions.

Strange combinations and contradic-
tions exist everywhere, producing an
almost complete rejection of the funda-
mental truths of Christianity by the
many on the one hand, and a closer
clinging on the part of the minority to
the Word of God and the way of life
marked out therein.

Nor has there been at any time such
an effort on the part of the less spiritual
to popularize Christianity. This can
only be accomplished by the introduc-
tion of elements foreign and detrimen-
tal thereto, and men and movements
must always lose out spiritually by such
attempts; and although some of them
seem to flourish outwardly through
"being rich and increased in goods and
needing nothing,"—as they think—they
yet have "only a name to live but are
dead."

These may have obtained what they
sought, but what is it worth? Listen to
God's verdict, "Woe unto you when
all men speak well of you"—in other
words, when you become popular. But
the majority of religionists run with
their arms wide open to welcome the
woe. Again, "How can ye believe when
you receive honor one of another and
not that honor which cometh from God
only?"

Men dishonor God when they seek
and receive honor from men. They get
what they are after but miss the honor

that cometh from God. What a foolish
choice!

Modern Christianity is but a shell,
the kernal having been eaten out by
worldliness, higher criticism, rational-
ism and other isms, leaving the shell
full of worm holes, through which every
false thing may find entrance.

How alluring and deceptive appear-
ances are, and how can we escape being
carried by the force of the current of
popular religious opinion (which should
never be entertained for a minute) out
of the narrow way of life and righteous-
ness? Only by knowing God and His
salvation experimentally, and having a
God-created appetite and relish for the
true bread that cometh down from
heaven.

"Blessed are they that hunger and
thirst after righteousness for they shall
be filled," is God's promise.

J. T. Boddy.

Don't try so hard to get another man
to walk in your light. Walk in it your-
self and you will be too busy and happy
to notice all that your neighbor is
doing.—Ex.

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in the Southwestern territory, will ap-
ply to Western Clergy Bureau, at Chi-
cago. Those in the Southeast to At-
lanta, Ga., and those in the East to New
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run out Dec. 31st. All these should
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uary and February are good till same
dates next year. These should examine
date punched in back of their books,
and not apply until about two weeks
before their book expires in 1921. Of
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get another at once by proper applica-
tion the same as the first one, and to
be sent to the same bureau where you
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territory.

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dained, are not to apply for rates un-
less they give their full time to the
ministry the same as if not married.
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the ministry. Any other information
needed will be gladly furnished.

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Address Delivered by Bro. A. G. Ward at the Pentecostal Convention, White Ave. Pentecostal Church, Cleveland, O.

(Continued from Last Issue.)

I notice that we must die in order to live and walk with God. Let us read John 12:24. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." We do not like to die. In the natural folk do not like to die, it is about the last thing you can get anybody to talk about. They would rather talk about anything else than dying. Of course after we become believers it is different. A Welsh woman was dying. Her pastor came and bent over her and said, "Sister are you sinking?" She did not answer. He bent a little lower and said, "Sister, are you sinking?" Then she raised herself and said, "Sinking, Sinking, if I had been on the sand I might be sinking, but thank God I am on the Rock of Ages and there is no sinking here." Perhaps I have told you how just a few hours before Lady Powerscourt died a friend came into her presence and Lady Powerscourt greeted her with these words: "Is it not splendid, is it not splendid? The doctor has been here and tells me I have only twenty-four more hours to live. Is it not splendid?" But without Christ of course folk do not like to think about dying. And what is true in the natural, when it comes to dying to our old self. But if you wish to walk with God as Enoch, and enjoy intimate fellowship with him, I say again, it will be necessary for you to die.

I notice that this walk also means separation, 2 Cor. 6:14-18. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Dr. Dale used to advise his congregation to either memorize or underscore all the different Scriptures in the Bible that they never thought of putting into practice, and I think if some were going to follow Dr. Dale's advice it might be well for them to start with this one:—"Come out from among them and be ye separate."

Oh, Beloved! God is calling us to a separated life and if you wish to walk with Him you will have to respond to the

call, for God has decided that we cannot walk with Him and walk with the world at the same time. Shall we separate ourselves unto God afresh? You say, "We have separated ourselves." Very good, I believe you; but do you not sense that God is calling you to a deeper separation? I do not believe that I am a dreamer, nor a vain idealist, but I sense in my soul that God is calling us to separate ourselves again in order that we may enter into deeper and more intimate fellowship with Himself. I do not mean that we are to separate from one another, please do not think that I mean that, but I mean that there is a call to a greater separation from things which possibly are not even sinful, things which may be lawful and legitimate, but things which, if held on to might hinder a more intimate acquaintanceship with our Lord, such as is possible for us to enjoy.

Let me say also that this walk will bring affliction and persecution to you. Is that welcome news? Are you ready to embrace that word, or is there something in your heart that shrinks from it? Walking with God always brings persecution and often great affliction. It was so in the case of Moses, Heb. 11:24-27. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible." Hallelujah! Yes, walking with God brings affliction but it also brings to us a clarified vision and delivers us from our nearsightedness. The majority of people are nearsighted, they can only see what is just before them. But walking with God, while it brings affliction it brings to us also a clarified vision and delivers us from nearsightedness. You read in 2 Timothy 3:12, "Yea, and all that will live godly in Christ Jesus shall suffer persecution"—this old world is no friend to grace. If you choose to walk with God you may be sure that your decision means a declaration of war on sin and on the devil, and you will stir hell and bring opposition that you perhaps have never expected. But God will see you through and you will find that it pays. "For godliness is profitable unto all things having the promise of the life that now is and of that which is to come." Hallelujah! Do you believe it? "It pays to serve Jesus, I speak from my heart."

Then I notice this in concluding, that walking with God not only brings affliction and persecution, but it brings pro-

motion and joy, Psalm 75:6 and 7. "For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: He putteth down one, and setteth up another." God has reserved the right to promote people, to promote His people, and He does not lose our address nor get us confused with others. If promotion is coming to you, believe it, in due time it will come. All God asks of us is faithfulness, and to just do what He told Joseph to do when He sent him down into Egypt. He said, "Go down into Egypt and stay there until I bring the word." That is all. Are you able to do that? Can you stay where God has put you and wait for promotion? A great many people grow impatient and when they feel that God is not going to promote them they try to get somebody else to do it. It pays to wait for God. His time is always best, and believe me, His clock is never behind time. It may seem to you that it is slow and your impatient spirit may try to convince you that it has stopped altogether, but if you can wait God will send you word in due time. Let us read Heb. 11:4, 5. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." Of course God has the power to promote folk and He promoted Enoch when it was time. But before Enoch was promoted he had this testimony that he pleased God, and before any of us receive promotion from Heaven, we will have to get the same testimony. God's testimony is worth a barrel full of the people's testimony concerning you. I only know of one way to get God's testimony, and that is by living according to the Bible. You do not need to wait for any further revelation; you do not need to expect any revelation or have any dream in order to have this discovered to you. If you will set yourself to live according to this Book,—and thank God that it is blessedly possible,—for Jesus Christ has gone to a great expense and has made ample provision whereby we may live a victorious life, a life that will be pleasing to Him as was Enoch's life, and if you will live according to the Word of God, you can count on it that God will be pleased with you. What do you think will be the necessary qualifications for going up in the rapture? I do not theorize on this matter, but believe that this Scripture throws some light on the subject: "Enoch was translated but before his translation he had this testimony that he pleased God." It does seem as if translation day was fast approaching. I would not be surprised if we were among that generation of men who shall not taste death.

"What joy, what delight, should we go without dying;
No sickness, no sadness, no dread and no crying;

Caught up through the clouds with our Lord into glory.
When Jesus receives His own."

I say I would not be surprised if some of us now present should have a whirlwind ride to glory like the Prophet had, but I am sure that in order to be ready for translation day, and be able to respond to the pull upward, it will be necessary for us to live here every day, not by spells, but all the way along this life, a life that will please God. O Hallelujah, This is possible!

Just one more Scripture ere I close, Heb. 12:1, 2. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy

that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Why have I read this? Because it bears on the point that, if you desire to live to please God and be ready for translation, you must now make Jesus Christ the center of reference in your life, in every matter, small or great; and if you will do this, I am sure when He comes He will not leave you behind. Hallelujah! Are you willing for this from this day on, so that in all questions, small and great, you will not take your own way, but will consult Him and His Word, and seek to discover His will in the matter, and not rely on your likes or dislikes, your wishes or your good feeling, but obey all of His teaching? If you do you will never regret it and when He comes He will find you ready, and take you unto Himself.

:-: A More Excellent Way. :-:

1 Cor. 12:31 to 13:13.

This more excellent way is the way of love. "And now abideth, faith, hope, love, but the greatest of these is love."

The gifts are good, all of them, their operations are wonderful, and the Lord gave them for a holy purpose. None should speak lightly of, nor underestimate them. The gift of tongues has its place, blessedly used in prayer and praise and prophecy, but without love it is as a sounding brass or a tinkling cymbal. Tongues, yes, but with love. No reference is made here to tongues as a sign of the baptism in the Spirit, but it is the gift, Paul is writing about.

Prophecy, a gift so precious, foretelling things to come and telling things for God—wonderfully used of the Lord to comfort and to edify and exhort the church—but without love it would be no better than tongues.

And WISDOM! Understanding all mysteries—how precious, how wonderful—we all want to sit at the feet of the man endowed with wisdom, provided he loves us. Then how our souls are entranced as he opens to us the mysteries of the kingdom of our Christ.

And knowledge! Yes, God-given—"For it is given unto you to know the mysteries of the kingdom." How precious when accompanied with love, for then we are meek and lowly, for love is not puffed up, and vaunteth not itself. The Apostle John used in his first letter the word "know" twenty-six times, but the word "love" thirty-seven times. Then again it is quite joyous to realize how much better we understand one another in love.

And faith! How precious! Indispensable—without it we cannot please God, Heb. 11:6. We live by it and walk by it, and work by it, do signs and wonders, pluck up trees, overturn mountains, heal the sick, raise the dead, but that faith works by love, for love believeth all things—without this love we are nothing. v. 2.

And charity! How noble, how compassionate, how self-sacrificing; giving all my goods to feed the poor. But without love prompting I get no credit for it. Love is the right motive in all our actions and sacrifices. Your liberality may feed the hungry and clothe the naked and house the homeless, but without love it profits YOU nothing. This giving is the out-going of love and proves the sincerity of your love. "God so loved that He gave." If we so love we will give our best.

Oh, to be a martyr, to give my body to be burned. What a sacrifice—but many people have died for unholy ambitions. Every religion has its martyrs; but one, only one, the Christian religion, moves the martyrs by love for God. "Hereby perceive we the love of God, in that He laid down His life for us, so ought we to lay down our lives for the brethren." 1 John 3:16. "Peradventure for a good man some would even dare to die," but Christ died for us, when we were sinners. Whoever gives his life for the sake of the gospel has the martyr spirit and loves his enemies. O, thank God, for this wonderful love.

Tongues shall cease, prophecy shall fail—when all is fulfilled—no further use, knowledge, imperfect, shall vanish away, but "Now abideth Faith, Hope, Love, but the greatest of these is Love." 1 Cor. 13:13.

How wonderful the achievements of faith! By it the worlds were made, but God made the world, and God is love. Faith secures all the benefits of redemption, but love provided redemption. Faith appropriates all things in Christ, but love gave the Christ. Bless His holy name! Salvation, cleansing, victory, all by faith, but love is the fountain of these blessings.

Love believeth all things—that is all things that are true, every word of God. Love does not cavil over God's word. Love sets no bounds to God's attributes. Love places our trust on His willingness

to do all the good things, for His own. Love trusts God implicitly. Love builds no theological fences, but "whosoever shall do the will of My Father, the same is My brother, sister and mother." (Matt. 12:50).

And now Hope. It is said when Pandora's box was turned over, everything fell out but Hope. Well, hope does abide. We thank God that it does, for we are saved by hope. The essential elements of hope are expectation and desire, therefore when it is said we are saved by hope and we hope for that we see not, and with patience wait for it, it evidently refers to the final salvation of the body. Rom. 8:19-25. Jesus Christ is formed in us, the hope of glory, which hope we have as an anchor, both sure and steadfast. Abiding surely. What does this hope comprehend? The final redemption of our bodies. Read 1 Cor. 15:42-56. "It is sown a natural body, it is raised a spiritual body; it is sown in weakness, it is raised in power," etc. If in this life only we have hope, we are of all men most miserable," but our hope is in Christ, who has entered within the veil, and the Grace of God (or God's love for sinners) which brought salvation, has appeared to all men, teaching us that denying ungodliness, we should look for that blessed hope, the glorious appearing of the great God and of our Lord and Saviour Jesus Christ" at which time our hope, the redemption of our body from mortality and from the grave shall be fully realized. Then our expectation and desire shall have full and everlasting fruition. What can be greater?

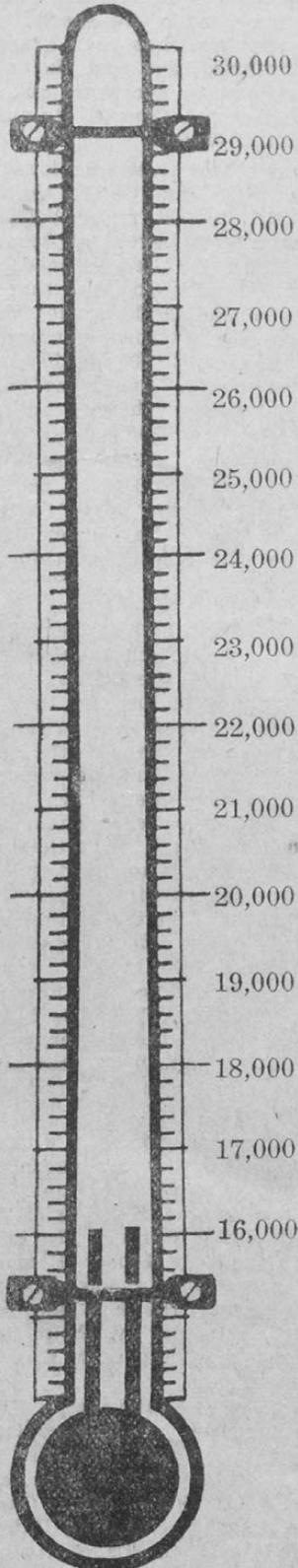
But the greatest of these is love. He that loveth not knoweth not God, for God is love. 1 John 4:7-5:3. God is love and he that dwelleth in love dwelleth in God. Love suffereth long and is kind. Love envieth not, love vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoices in the truth, beareth all things, believeth all things, endureth all things. Love never fails. Love is the fulfilling of the law, works no ill to its neighbors, hides a multitude of sins, keeps God's commandments, secures the presence of the Holy Spirit and the Father and Son to make their abode with us. Love hears His voice, sees His face, understands His will and has supremest joy in doing His commandments.

What shall I more say? By this shall all men know ye are my disciples if ye have love one for another. John 13:35. A new commandment I give unto you, that ye love one another as I have loved you, that ye also love one another. For this cause I bow my knees unto the Father of our Lord Jesus Christ, that Christ may dwell in your hearts by faith and that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length, and depth and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God. Eph. 3:14-21.—A. P. Collins.

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NEW ISSUE FOLKS RETURNING.

Recently we had a letter asking how was it that some new issue folks were allowed to take part in and become a part of the General Council without confessing and turning from their errors. My answer was that such was not the case. The brother was glad to get my explanation, and requested that it be published in the Evangel for the common joy of all.

In answer I would say that in some cases the brethren were never very deeply in the new issue errors. Before there was any issue over the Godhead some had the custom of merely baptising in the name of Jesus Christ, without any contention for this formula. They did not oppose Matt. 28:19 as a formula. When the new issue came along they seemed to be one; but in reality they say they were not; that they never accepted the new issue teaching that Jesus is the only Person in the Godhead; that they never accepted and never taught that the name of Jesus Christ was the name of the Father and the Holy Ghost. They have always held that Father, Son, and Holy Ghost were three distinct identities.

This was the situation, it is said, with many in Eastern Canada. To make themselves clear on this matter, they publicly set this forth a year or so ago in a formal resolution passed at their annual convention in Eastern Canada. One or two real new issue brethren were present and opposed the resolution. But in order to publicly disown the new issue error on the Godhead and to publicly clear themselves of this wrong doctrine, they passed the resolution against and over all protest. Then two or three declared they would withdraw, just as they did from us in 1916 when we did the same thing.

These good brethren in Eastern Canada have recently agreed with the Western Canadian District Council, which has always been sound, have fully endorsed the Fundamentals of the General Council, have on this basis, in the presence of Bro. J. W. Welch, become a District Council of the Assemblies of God in affiliation with the General Council. I think the brethren all know Bro. Welch well enough to know that everything has come clean and squarely on the General Council basis, or he never would have approved of it. A few real new issue brethren in Canada have not changed, and have not come into the Council. We hope these will soon give up this error.

There are two notable exceptions to the above lot, in the cases of Bro. Roberts of Indianapolis, and of Bro. Chambers formerly of Kitchner, Ont. A little over a year ago Bro. Roberts became convinced they were in error. A big convention was on in Indianapolis, and

part of the meetings, as we understand it, were being held in Bro. Roberts' tabernacle. Bro. Roberts began to oppose strenuously and publicly these errors. He failed to win his brethren over, and when he so failed, he then told them publicly they could not longer preach these errors in his church. His church stood with him, and they all withdrew from the New Issue Convention, holding their meetings in their own tabernacle while the convention went on down town in another place, as we are informed. So in this way Bro. Roberts, over a year ago, publicly disowned and separated from the new issue. This year he came to the General Council, endorsed the Fundamentals, and is going on, as we believe, heart and soul with us.

About four years ago Bro. Chambers was reported as joining the new issue, and we at Springfield thought he was still in it as late as this summer just past, because we had heard nothing to the contrary. But through correspondence with Bro. R. E. McAlister we were differently informed. Bro. McAlister told us that Bro. Chambers became convinced of his mistake in accepting these errors about three years ago. That he then wrote a public circular, confessing this, and sending it to all the places where he had preached, and publicly asking all to forgive him. Then Bro. Chambers wrote us a letter taking his stand for the truth and against these errors, and this was published in the Evangel this past summer. This brought joy to all of our hearts. Finally Bro. Chambers endorsed our Fundamentals and came in with us on this square foundation. So both Bro. Chambers and Bro. Roberts have publicly long ago cleared themselves of these errors. Last September Bros. Fraser and Welch attended Bro. Roberts' convention; and Bro. Welch reported on his return a good convention and a good church. Bro. Welch said it was rather remarkable that no echo of the new issue was heard, not even in the testimonies of the whole body of saints at Bro. Roberts' church. Bro. Welch has made two trips to Canada and one to Indianapolis, and attended to these matters personally, and we may rest assured he was fully satisfied that all these brethren now stand for the same truth that we do. I am sure that all unity loving saints will rejoice that God has not only made us one in the Spirit, but now also one in the truth.—E. N. B.

A VOICE IN THE WILDERNESS.

Two or three persons have sent us the following clipping from "The Voice in the Wilderness", one of the new issue papers. Under the Editorials it reads:

"The General Council is reported to have granted permission to take among them persons who baptize in Jesus' name, and believe that Jesus is God."

In answer to inquiring friends who ask a public explanation we would say that the report is not correct. The General Council has granted no such permission, neither has its officers granted such permission. It is true, as above explained, that quite a lot of good brethren have given up the new issue errors, and returned to the General Council. But no change in the Council policy has been made, no special permission of any kind has been granted. All these brethren have come in in the regular way, and by accepting and endorsing the General Council statement of Fundamental truths.

The Council has always believed in the real Deity of Jesus Christ, that He is truly God. But it never believed, and does not now believe, that Jesus is the only person in the Godhead. It believes the Father is God, and that the Holy Ghost is God, and yet not three Gods, but one God in three persons, or as the scripture says, "These three are one." Three what? One what? Not three Gods, not one person; but the three persons are one God.

There is that in the Father that makes Him the true and real Father and not the Son. What is this "that"? It is the fact that He is the Father. The Father is not the Son of anything or anybody or any God. He never had been the Son and never can be. He is the Begetter and not the Begotten. Then there is that in the Son that makes Him truly the Son and not the Father. What is this "that"? It is the fact that He is the Son, the Begotten and not the Begetter. No father can ever be the same person as his son, and no son can ever be the same person as his father. There is a fixed relation between them that never can be changed. The father will always be father to his son, and the son will always be son to his father. This is just as true of God the Father and God the Son. They can never change places or relation. The Father can never be the Son and the Son can never be the Father. But the Father is in the Son, and the Son is in the Father, praise the Lord. But "is" and "in" mean quite different things. Please do not change God's "in" to man's "is".

But our business is primarily with the Son. There is no way for us to the Father except through the Son. We can never receive the Holy Spirit except through Jesus Christ. He alone baptizes with the Holy Ghost. Hence in matters of salvation, in knowing the Father, in getting the baptism, etc., Jesus is our all in all. Without Him, we are forever undone; with Him all things are possible.

We love to praise and exalt Him! And if our brethren of the new issue would cease denying that Jesus was the Son before He came in the flesh, and agree with John that "Jesus Christ came in the flesh", recognizing Father, Son and Spirit each in His own place, then we could join heartily together in exalting the Deity of Jesus and in giving Him a name above every name that is named to the glory of God the Father.

How we would love to see all the

baptized saints truly one in the Spirit and in the truth! Jesus prayed and is praying for it; and we must join Him in that prayer. How we will make the welkin ring, and how glorious will be His praise in that blessed day! How the world will acknowledge that of a truth

God is with us! All division and strife are a shame to any Christians, more so to baptized saints. Under such circumstances even those in the right are hurt. Thank God, it is growing less; and things are getting better.—E. N. B.

only God there ever has been, is now, or ever will be is Jesus. Should the whole Pentecostal movement be condemned for the vagaries and absurdities of this branch? The best, conservative element among the Pentecostal people no more endorse that ridiculous teaching than I do. Broadminded and tolerant as I am, and having no grudge against any local member of that branch of the Pentecostal work, as they will admit, if asked, yet, when it became necessary to consider the probable harm that would result from their association with the McPherson campaign here in Dayton, O., I gave my consent to their exclusion from participation in any way in it, except as mere attendants, that is, as part of the general public. We could not, nor was it necessary that we should, exclude them from the Hall. Kindly I explained the situation to those of them who came to me, as a personal friend, to complain about their exclusion from participation; but I was adamant in the matter then, and am the same now. They know where I stand on the matter and they know I have no personal feeling in it. I believe I have their confidence and esteem, because they realize I have tried to be fair with them, as I try to be with all men. But their doctrine, in this particular, is simply impossible; abounding with such palpable absurdities that it is difficult for me to believe in the sanity or honesty of its advocates. Yet, as they appear both honest and sane in other matters, I can only consider them deluded. These people no more represent the true Pentecostal work than the "Reds" represent the real American people. Yet it is such who are picked out as "horrible examples".—John J. Scruby in "The Standard Bearer."

-:- THE GODHEAD -:-

We note in a copy of the Pentecostal Power, a monthly Pentecostal magazine, published by Pastor W. H. Offiler, Seattle, Wash., that he is coming out quite strongly on the fact of the Trinity in the Godhead. He has an article in an issue of his paper just received, entitled "The Godhead Bodily," from which we quote to show his position. He says in this article that he believes that

"The Godhead Bodily consists of the Father, the Son, and the blessed Holy Spirit."

He again expresses himself as surprised that some are so badly missing the word "as to say and teach that Jesus Christ is the Father of the Godhead, and not only the Father, but that Jesus is the Holy Spirit as well as the Father. In other words that Jesus Christ is Father, Son and Holy Spirit, and that the name of Jesus is the name of the Father, the Son, and the Holy Ghost."

He goes on to say: "The absurdity of this teaching is apparent, and none but the veriest babes could ever be swayed by it. It is classed as 'deep' by some, as 'strong meat' by others, but to us who treasure the Bible records, it is sheer nonsense, and but a trap of Satan to get the saints to deny a great portion of the immutable word of God. For nowhere in the scripture does Jesus make any such claim, but continually ascribes the Glory, the Power, the Works, the Words to His Father."

Again he brings up the scripture concerning the baptism of Jesus, in which he holds that the three Persons of the Godhead are most clearly manifested. The "Voice" of the Father speaks, Jesus the "Lamb of God" is present, and the Holy Ghost is descending in the bodily shape of a dove, making "the manifestation of the Godhead complete." Then he further adds: "We are frank to say that the teaching that denies the tri-unity of the Godhead must of necessity deny the greater part of the word of God."

Then Bro. Offiler goes on to say, that while he believes that the Godhead consists of the Father, of the Son, and of the Holy Ghost, yet the Godhead exists centrally in Jesus Christ. With the rest of us he seems fully to believe in the Deity of the Lord Jesus Christ, and in exalting Him, as all true Pentecostal people believe in exalting Him. He then speaks of the many trinities in symbols in the scriptures which represent the three Persons of the Godhead. After one of these, he says:

"We see here Three men (Abraham, Isaac and Jacob) who were chosen as the foundation of the earthly seed, standing in their relationship upon the earth, exactly as the FATHER, THE

SON, AND THE HOLY GHOST stand in the heavenlies."

What could more clearly express the strong contention of Bro. Offiler that there are "Three in one" in the Godhead than this language just quoted. He closes the article by saying:

"The devil surely hates Bible truth, and for some reason he especially hates the tri-unity of the Godhead, and we are frank to say that every anti-Christian doctrine in the earth to-day was planted by those who insisted on having a numerical ONE GOD. Look at them, Unitarians, Spiritualists, Christian Scientists, Theosophists, Divine Science, Abdul Bahai, New Thought, Christian Yogos, Buddhists, the Jews, the Mohammedans, together with every other vain, Godless, Christless, counterfeit religion, have with one accord denied the Threeness of our God, hence the delusion."

"And some Pentecostal folks have taken up the same hue and cry, blasting at the Rock of God's everlasting Word, and pronouncing the simple believer in the Father, the Son, and the Holy Ghost, as 'Idolatrous' and the worshippers of Three Gods, and declaring them members of an 'Harlot Church'."

"With much more similar nonsense no wonder their work crumbles away. We believe that Almighty God is comprehended as FATHER, SON and HOLY GHOST. That these Three still bear witness in heaven, and that these Three are ONE."—Pastor W. H. Offiler as quoted by E. N. B.

The following from one who is not fully identified with the Pentecostal movement is a strong confirmation of the above.—Ed.

"The New Issue."

A branch of the present Pentecostal movement has gone off on a side issue, commonly known as "The One God," or "Jesus Only" doctrine, teaching that the

FELLOWSHIP MEETING FOR LOUISIANA.

The local assemblies of Louisiana which are still solid on old-time teaching recognize themselves as a part of this great movement for God. We have come together and set a time for a business meeting for God, with a view of organizing a District Council, should a sufficient number respond.

This fellowship meeting will convene at 10 A. M., Dec. 21st, 1920, at Logansport, La. Those coming from the north and west come to Shreveport, La., there take the H. E. & W. T. R. R. for Logansport. Come on the 20th if possible. Shall be glad to have several of the General Presbyters with us. A welcome to all. For further information address Bro. R. P. Blakburn, R. F. D. 1, Logansport, La.

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QUESTIONS AND ANSWERS

CONDUCTED BY E. N. BELL

917. Did Jesus live under the law? When did the law end?

Yes, Paul says that Jesus was born under the Law, born of the seed of a woman. As man he lived under the law and obeyed it, and fulfilled it. On the cross He took upon Himself our sins and suffered the full penalty of the law against sin, and thus brought the dispensation of the law to an end.

918. Does the prophecy of the rebuilding of Jerusalem referred to in Jer. 31:38 refer to a building of Jerusalem just before the time of the Antichrist, or was it accomplished under Cyrus at the return of the Jews from Babylon?

I think it refers to a building of Jerusalem when the Jews shall return to Palestine, just before the reign of the Antichrist and the return of the Lord to the earth.

919. Shall we soon have good times in order that Babylon may be rebuilt?

Some think so, but I do not know. Most of those who think so believe that the real city of ancient Babylon will be rebuilt; but others think that building of spiritual Babylon will fulfill the scriptures on this line. We may have a short period of the greatest prosperity and the most brilliant scientific successes that the world has ever seen, causing the worldly to ridicule all that the saints of God have said about the Great Tribulation. But, on the other hand, right in the midst of scientific discoveries, the world may continue getting into a worse and worse condition until the Antichrist appears.

920. Was I wrong in believing that God would protect me from the flu last winter, if I did not sin?

No, you have a right to pray and believe that ye shall receive what ye ask for, and God promises that ye shall receive it. If you did not have the flu, then this shows that you had faith in the Lord.

921. Will the Bride go through any of the tribulation?

The Bible says all that will live Godly in Christ Jesus shall suffer persecution. In this general sense all of God's saints will have more or less of tribulation. But it is our conviction that the true saints of the Lord will not pass through the Great Tribulation that is to come upon the world, and especially upon the Jews during the closing of this dispensation, under the reign of the Antichrist.

922. Some quote Acts 10:15 as a reason for eating pork. Could we not eat rabbits, frog legs, horse flesh and all other unclean animals if we give this passage this application to pork? Another brother asks, Why do Pentecostal people eat pork, claiming all things are clean to those who are clean, since

God, in the beginning, created swine flesh unclean?"

There is no scripture that says God created swine's flesh unclean. Rather the scripture teaches the opposite. In Gen. 1:31 after the Lord had finished the whole creation the Word says: "God saw everything that He had made, and behold it was very good." This certainly included the hog, which was all right until sin and uncleanness entered into the world.

Let me say before going further, that Pentecostal people allow liberty in the matter of eating. We follow the 14th chapter of Romans in this matter, where Paul shows that this is a matter which is according to the faith and conscience of each individual believer. He says, "Let us not, therefore, judge one another any more." Again he says, "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean." And again he says, "He that doubteth is condemned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin."

Now, my brethren, let me say to both of you, that according to this, Paul could obey the scriptural injunction to eat what was set before him and ask no questions for conscience sake, whether that be rats, or rabbits, or horses, or even that which had been offered in sacrifice to demons, which, to the Jew, made it the most unclean thing of all. Paul declares that the one who has faith knows that these things are nothing in themselves, and could even eat flesh offered in sacrifice to devils, and yet not have fellowship with devils. On the other hand, another person, whose conscience was weak, and who was really afraid that he would have fellowship with devils, and believed that the meat that had been offered to them was theirs, and that they had fellowship with it, that such a person could not eat such meat, because he could not eat with faith and because he doubted, and if he did eat such, his conscience would be defiled and he would be condemned.

The Lord Jesus also said, "Nothing from without the man that goeth into him can defile him; but the things which proceed out of him are the things which defile the man." His disciples did not understand this, and asked Him what He meant, and He answered, "Perceive ye not that whatsoever from without goeth into the man, it cannot defile the man; because it goeth not into his heart, but into his belly, and goeth out into the draught? This He said, making all meats clean," R. V. Mark 7:15 to 19. So both Paul and Christ agree that it is not the things that we eat that defile us,

but the things that come out of our hearts. If any man has not faith to walk in such freedom, let him walk according to his conscience, and keep his conscience clean, and the Lord will bless him in so doing. But let not such a man condemn the other man who has faith to walk in full freedom.

McPHERSON CAMPAIGN—SAN DIEGO, CALIF.

Sister McPherson will conduct a SOUL-SAVING CAMPAIGN in San Diego, Calif., Jan. 9th to 23rd, 1921. Workers and singers needed. We have secured the Arena, which is located at First and A Sts.

There is a city camping ground, rates \$1.50 a week, for those who come in machines prepared to camp. For further information write—McPherson Campaign, Box 856, San Diego, Calif.

MISSIONARY CONVENTION.

Mid-Winter Convention, Beulah Heights Missionary and Bible Training School, beginning Dec. 25th, 1920, ending Jan. 2, 1921. Friday Dec. 31st, Sunday Jan. 2nd, will be Missionary days. Special workers and missionaries are expected. For further information address, E. L. Whitcomb, 4741 Hudson Blvd., N. Bergen, N. J.

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The Test of Faith.

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

How little we know of the test of faith until God takes us through the experience. Last Saturday (six days ago), I was taken with a severe cold and an attack in my stomach. After prayer my fever was broken, but I continued to suffer severely in my stomach. About eleven P. M. God gave relief in a moment and I slept sweetly until morning.

Sunday I felt good and testified to my healing, but this time God had something more for me to learn, and desired to take me a step farther in faith. I ate three good meals on Sunday, preached and labored at the altar, but after I got home severe pains took hold of me again; not sleeping a wink all night. I rose early next morning, and without anything to eat I left for Rochester, N. Y., to visit my brother, who is a physician. My pains kept increasing until it seemed that I could not stand any more. My brother met me with his machine at the depot and took me to his home. He saw my condition and put me to bed. He was very kind and did all that he could to ease my pain. He tucked me away in a cozy steam-heated room and put hot irons to my feet, and then wanted me to take a dose of salts, but after explaining to him my position and the stand I had taken for twenty-four years for Divine healing he did not press the matter. His kind treatment and brotherly care soon had its effect. My pains began to ease and I soon fell asleep. O what a blessing, just to get relief from the pain even for a little while; how grateful I was.

Next morning I arose and ate breakfast with my brother, and also dinner, after which I left to visit my youngest brother in Buffalo, N. Y. I did not eat supper in order not to overload my stomach. I spent the evening with my brother and his wife, and retired about 11 P. M. A little while after I retired my pains returned and kept increasing until I called my brother and his wife out of bed to pray with me. They prayed and anointed me, but no relief came. The pains got so severe that it seemed I must resort to something for relief. In my distracted condition it seemed that I could not get my mind centered on the Lord, and my faith at this point began to waver. My bowels had not moved for several days, and I asked my brother if I used a hot water injection whether he thought it would injure my faith to do so. I, of course, knew that it would; but this was a subtle way for the human to find an excuse for itself. The pains did not abate, but grew worse, until, at last, I asked my brother to get the hot water and syringe, but he said that they did not have any syringe. O the mercy and the love of God. You see my faith really failed, but God by His gracious providence blocked my way, knowing that my heart would have smote me afterward; and that Satan would have made capital out of it. Brother Brown and myself had just closed some meetings in Syracuse, N. Y., where we emphasized Divine healing and God had stretched forth His hand and healed the people, hence it would have been a hard blow to me if he, Satan, had gotten the victory. My brother and his dear wife held on faithfully in prayer. My brother asked me if I was resisting any light. After carefully examining my heart I replied, "Not that I know of." I did not know of a single thing that I was not willing to do, or anything that would stand in the way of my healing. Then the scripture at the head of this article was forcibly applied to my mind, "The trial of your faith," etc. At about 3 A. M. the Lord touched me and I slept sweetly until 7:30.

I ate a little oatmeal and cream and a fresh boiled egg for breakfast, and in

company with my mother-in-law took the 10 A. M. train for Pittsburg, Pa.

The Victory of Faith.

I had no sooner gotten on the train than the pains again seized me, accompanied with vomiting. I did not know how I was ever going to stand it, when God mercifully began, to show me the purpose of His will in my being thus tested, viz., that I might discover my weakness and then flee to Him for help. I saw how weak in faith I was, and remembered how many times I had admonished others to not let go in the dark, and to be just as willing to die as to live. Then God seemed to drop, as it were, a great big chunk of faith into my heart, which enabled me to look up amidst the severe pain and vomiting and say, "Thank you Lord, I will trust Thee, and nobody else will get the glory for my healing. You can keep these pains upon me just as long as your love and wisdom sees fit, and if I perish, I will perish trusting and praising Thee." I said, "Lord, Thou alone knowest the breaking point." I asked Him to forgive me for my lack of faith, and gratefully thanked Him for not letting me resort to means outside of Himself, and then I praised Him for the victory of faith. Praise His precious name forever! At this point I became fully resigned to His will, and from that time on did not murmur nor complain, but lovingly looked up into His face and praised Him in the midst of suffering. This attitude brought victory in my soul, and it was not long before it brought victory in my body. It seemed now that under no circumstance would I resort to remedies or the arm of flesh. Praise His precious name, it was the victory of faith. About one hour after this victory came to my body, and every pain was taken away, and they have never returned.

Three things God seemed to show me in this trial:

1st. How it is next to impossible to fully trust the Lord for our bodies unless we are living in the center of His will.

2nd. How compassionate God wants us to be with those who fail God.

3rd. That it is not faith, but the trial of our faith that is much more precious than gold that perisheth.

May this little experience be the means of helping some sorely tried soul to hold on and trust God until the victory comes. Joseph Tunmore.

SAINT NICK AND SATAN'S CLAWS.

Satan has desired to make people forget the real Christ at the very hour of His birth by introducing Santa Claus into Christmas to take away real worship to God and real joy in and for Christ by turning it into a rollicking worldly time of amusement and heathen belief in a mystic and myterious Santa Claus who brings presents and makes us glad.

This should not be allowed in Pentecostal Assemblies or Sunday Schools. Jesus should be kept to the front. The children should be taught that Christ brings all the light and joy we have; that we give gifts in His name, and out of gratitude for what He is to us. Don't let Satan get his Satan's Claws into your children or your church by his lying invention of his Santa Claus.

Also, keep out Saint Nicholas, for he, too, only represents St. Nick, another name for Satan. Put them both into the scrap heap, and exalt Jesus Christ our Saviour, Lord and King in your Christmas exercises or Christmas services.

Keep this glorious Christ before the gaze of all until they fall at His feet and adore Him. Hallelujah! For He alone is worthy.—E. N. B.

EIGHTEEN CONVERTED POLICEMEN.

We were glad to receive copies of a large photograph from Brother H. E. Hansen of Peking, N. China, which we are unable to publish at present. The group was that of eighteen members of the Metropolitan police force in Peking, most of whom had been won to Christ through the efforts of one of their number. Two of the Feng brothers were also in the group. It was a real inspiration to look into their happy faces. May God bless Brother Hansen in his good work in North China.

PENTECOSTAL ASSEMBLIES OF CANADA.

The 2nd Annual Conference of the Pentecostal Assemblies of Canada was held at St. Andrews Church, Beaverhall Hill, Montreal, Que., Nov. 23rd to 25th, 1920.

It was well represented by ministers and delegates from Eastern Canada. There was also present A. H. Argue and Walter E. McAlister, representing the District Council of Western Canada, and J. W. Welch of Springfield, Mo., representing the General Council. The meeting was harmonious and profitable and resulted in Pentecostal Assemblies of Canada becoming affiliated with the General Council and assuming the relation of a District Council. G. A. Chambers was re-elected Chairman, and R. E. McAlister was elected to fill the office of Secretary-Treasurer.

It was also decided to publish a paper, representing the Canadian work and R. E. McAlister was appointed Editor. The Main office is now 411 Bank St., Ottawa. For further information write for a copy of the minutes and a copy of the official paper. All Canadian Assemblies in harmony with the principles adopted by the General Council are requested to co-operate.

R. E. McAlister, Secretary.

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PRAY FOR THE MISSIONARIES.

It is time that we give ourselves to prayer in behalf of our Pentecostal missionaries. This year a number of new missionaries have gone to the field and this has increased our responsibility over last year. However, during the month of November the Missionary Treasurer received the smallest offering of any month during the past year with the exception of last February. The total offerings received during November amounted to \$7,341.67, just about \$2,600.00 less than the offerings received during October.

There may be a number of reasons for this slump in missionary offerings. But whatever the conditions may have been which brought about this slump, God is greater than conditions and if we will give ourselves to prayer He will undertake and overrule conditions and bring the missionary offerings back to and beyond normal. The responsibility is both yours and mine. Let us besiege the Throne of Grace until God sends us the greatest missionary offering that has ever been given and until all the needs of our precious missionaries have been met. J. ROSWELL FLOWER, Treas.

THE CALL TO RUSSIA.

Russia has suffered more than any other country engaged in the great world war. The total deaths incidental to the war amounted to approximately 8,000,000. Our sympathy has been aroused as we have watched the overthrow of the Romanoff dynasty, the uprising of the Bolsheviks and the resultant chaos that has swept the vast country.

Here is a country of 8,500,000 square miles, containing 148,000,000 people, and practically no efforts have been made to carry these people the Gospel of Christ.

But God has called a few with the Pentecostal message to go to Russia and just as soon as the way is opened, they will step into the open doors.

During the past year, Brother G. H. Schmidt sailed for Russia. As the door remained closed, he has spent part of his time in Sweden and then in Poland where God has given him a ministry among Pentecostal saints.

Arthur F. Johnson and family, who felt the call for Russia, are now in Sweden waiting for the door to open so that they may go in to preach Christ in the power of the Spirit.

The Lord then poured out His Spirit on some Russians residing in New York, and two parties have sailed for Russia

this past year. They have been held up in Constantinople. The door remains closed into Russia. Let us pray that God will open the door and rapidly bring this well-nigh, God-forsaken and afflicted country to the place where the Gospel message can be preached and the witness of His coming be given in Jesus' name.

AN APPEAL FOR THE RUSSIANS.

J. E. Varonaeff, the pastor of the First Russian Pentecostal Assembly of New York, set sail for Odessa last July. He and his family arrived in Constantinople August 6th. Pastor Varonaeff writes under date of September 2nd, "I wish to report that I and my family arrived in Constantinople August 6th. Here I received news that I cannot go to Odessa and Russia because Odessa is under the control of the Bol-

shevists. So I am pressed to remain in Constantinople where are about 100,000 Russian refugees who have fled from the Bolshevik terror. Remember, these refugees are not the labor class, but high Russian aristocratic people; generals, colonels, captains, doctors, lawyers, writers and others and their families, which have lost all in Bolshevik Russia.

"To my great sorrow I found no Russian Protestant Evangelical Mission where these sore, wounded and distressed people could find comfort (Isa. 40:1; 66:13; Mat. 11:28) and salvation in Christ Jesus. There is an American Bible House in Constantinople but no Russian Bibles and New Testaments.

"Now I know that the Lord God has called me to preach His full Gospel and the Kingdom of God to the Russian people in Constantinople, and I have sincere desire to work among the Russian people here, but I need help to support my family which is with me.

"On August 15th, we, with help of God, opened a Russian Pentecostal Mission here, and God has blessed our work. On August 30th, we baptized the first convert in water, the wife of a Russian officer. Glory to Jesus!

"Among the refugees I found five Protestants (Baptists) to whom I explained the baptism of the Holy Ghost, and they understood this truth and began to seek.

"Pray for me and pray for poor Russian refugees in Constantinople. Some Turkish, Armenians, Greeks and Russians understand the English language. I have no English Pentecostal tracts and therefore, if possible, please send me some tracts for free giving to this people. My address is J. E. Varonaeff, British P. O., Box 262, Galata, Constantinople, Turkey.

:- Missionaries in Peril :-

South China in Throes of Civil War, which Threatens the Lives of Our Missionaries in the Affected Area.

The following is a letter from Brother Geo. M. Kelley. After reading you will find abundant reasons for thankfulness to God, and intercession for the future protection of our dear missionaries in South China.—Editor.

"Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."—2 Cor. 1:4.

Dear Brother Flower:

At the time of this writing the province in which we are living, Kwangtung, is at war with the province adjacent to Kwangtung, which is Kwangsi. For two months the troops have been fighting in dead earnest but neither side has, from all appearances, accomplished very much.

We felt the serious conditions very little in our part of the province until on the morning of September 27th, when the town was all stirred up over some kind of news. The real truth of the conditions here were not known, yet every one was in a spirit of expectancy. This reached its greatest height when news came to us that the District City had been taken from the Kwangsi troops, and that the railroads were in the Kwangtung troops' hands. Also, that the boats plying these rivers were all commandeered. In a short time there were special trains running between

here and Canton, but no passengers allowed, and these trains went at a greater speed than heretofore. Later on in the evening a flying machine came from Canton to these parts and that created much excitement as there had never been one up this way before; and too, who knew whether it was a hostile craft or not. Thus we were introduced to war conditions in our part of the province.

During this first day we heard that the prisoners at the District City were out of prison. This caused us much curiosity to know if the prisoners to whom we had been preaching to there for the past few years were out. Some of them had been there for 12 years, and they had been converted, while there, without any expectation of getting out, although they had desired greatly to get out and come over to the river and be baptized.

I had not long to wait, however, for on September 28th, after being set free on the 27th, they came to Sainam, when services were about ready to commence. We arrived to find the boys seated on the front seat with a half glad, and half frightened look on their faces, but as they caught a glimpse of us they seemed to be so glad, that for the moment, at least, they forgot that they were just out of jail, and they said, "Hallelujah! Mr. Kelley, we are saved by God's

Grace, ye are free, and we owe our freedom to the LORD." They did not give the glory to the Kwangtung troops, but to the Lord.

Two of them were baptized with four others, converts from Sainam, last Sunday, and they were happy indeed. The others have not been able to meet here for baptismal service yet. One of them said he was going to be baptized if it resulted in his having to beg for a living. He went back immediately to his country and preached Jesus to his people, who probably had never heard of Christ before.

On the 3rd of October we proceeded to Lopau, after securing a passage on the Government launch, at the request of Miss Blanche Ruth Appleby for assistance, as the thieves had come to Lopau. As the soldiers had left, the thieves had the city to themselves, but as they had promised to protect the city they probably were not free to rob and loot the place as they would have done otherwise. But there was no guarantee that they would keep their word, and so Miss Appleby and the soldiers of the CROSS, her workers, wrote for some one to go up and arrange for their protection, especially after the men in the city acting as guards had made some threats. J. R. Spence and I went up and we brought Miss Appleby with us back to Sainam.

On the 13th of October we had a letter from Miss Holmes at Szwui asking that, at the quickest possible moment, some one be sent to rescue her and her coworker, Miss Cora Haist, and a Mrs. Miller, who was visiting them. They informed us that they had flown from their mission building when it was burning, and that they barely escaped, and that they had nothing left but that which they had upon their persons at the time of their escape. Also that the city was likely to be fired and their lives lost any time. Facilities for getting the news to us were very poor, so she wrote the Customs Harbour Master at Samshui, and he sent word to me.

Of course we were very anxious to do everything that we could do to assist them. We walked up to Samshui, early in the morning, and thru the kind assistance of the British Consul, who happened to be at Samshui at that time, we got the American Standard Oil Company's launch and went to meet the girls. We sighted a Chinese larg junk boat in the distance when we were just out of Szwui, and after looking for a long time we saw that there were three or four American flags flying on the boat, and we were then certain that this party was our missionary refugees. And so it proved to be. When we came along side of their boat, we helped them over into ours and gave them something to eat, as they had been living on rice water for some time. We returned bringing the ladies and a junk loadad with Christian Chinese who were fleeing for their lives. When we saw the first one of the missionaries they began crying for joy. I tried to comfort them, but who can apprehend what they had suffered during those days of privation

there, frightened almost out of their lives?

On the 21st of October, I was at Samshui and when I was ready to return, the Standard Oil Company's launch was ready to come. As they were coming by Sainam, enroute to Canton, with some refugees from other places up the river, I went on board. As the boat was in good way, and we had gone only about half the distance, the boat caught fire, and the foreigners called out for boats that might be by the edge of the river, to come and save life. Before they got to where we were in the mid stream, they were outrun by a little motor boat owned by the Asiatic Petroleum Co., on which the ladies were taken safely to the shore. This boat also towed us, in the large burning boat, to the shore, where all were unloaded, and we brought the two ladies down to Sainam. Thus we have assisted on these many rescues, and I wonder what unusual thing will happen next, ere this war is over.

We are glad to say that while political conditions have been such that we have been hindered somewhat in our village program, yet our program in the city work has been carried out thoroughly and we are seeing results. Last Sunday we baptized six more converts and there are others to follow, and among them are some of the higher class Chinese. We do praise the Lord for what He is doing. The opportunities for preaching the gospel are as good as we could ask for. In places where heretofore there has been indifference at times, there seems to have fallen a spirit of conviction for they are crowding the chapel, even to the blocking up of the streets, at one of our missions. We see that God has gotten glory out of this war, for He is using it to stir some hearts to action that have been inactive.

We have realized the need of better facilities for getting to the different stations in case of an emergency, and the need of a phone line between here and Samshui, as Samshui is a center where the Customs Offices are situated. The people there are very kind to us, so any news from any of the inland stations could reach them quickly, and had we a phone we could be summoned immediately without any inconvenience. When the word came to Samshui, we could not be reached since we had no phone, and they tried every way to get in touch with us, for 9 hours. After we reached there we consumed 4 hours getting ready the launch loaned us by the Standard Oil Company. That made 13 hours delay in getting off to rescue these missionaries who were in danger. Thirteen hours might mean the life of some of our missionaries sometime, and how that waste of time and inconvenience could be eliminated if some of God's people knew the need.

There is another need that I would be glad to put before the people with whom we are corresponding, and that is a furnished room at Samshui, for the 'prophets' who pass thru there. One of our missionaries was sick the other day and they had to wait in Samshui for a

boat, and they went up to the Commissioner's house and had to wait there 26 hours. The people there were entertaining and of course this long stay there inconvenienced the Customs people. On the other hand it was very unpleasant, and made the missionary feel cramped, for they have so much style there. For the benefit of the whole Mission in South China we NEED:—

(1) A telephone which might mean the life of a missionary at any time, for these are perilous days. \$250.00 would be enough to install one.

(2) A motor boat, (each mission is situated on the water way); as Sainam is the center, and all of the missions could be reached from here very easily. Had we not gone to Szwui to get those missionaries they would have suffered more than they did, and would have probably lost their lives. A motor boat would cost \$3,000.00.

(3) The room, prophet's chamber, fixed up at Samshui for the missionaries passing thru, since Samshui is the gateway to South China. We could fit up the room for \$75.00.

These needs are urgent in my estimation, but we only ask of you that you pray for us that we might have faith in God to that extent that we can trust Him for all of these needs.

We have the home all paid for now lacking about \$220, and we are sure that this will be forthcoming shortly.—Geo. M. Kelley.

THE SAW MILL AT WORK IN LIBERIA

The saw mill is working fine. We are using it at Blebo to rebuild the station there. As we are about \$400 in the hole I have called a halt and laid off all help. The roofing cost \$200 more than I expected and we had to replace the kerosene and belt lost in the fire. The mill will almost pay for itself on one house and the lumber is better sawed. I am perfectly satisfied with the mill. We need money to build the homes, but He knows and will supply.—Wm. H. Johnson.

NOTICE FROM CONGO EVANGELISTIC MISSION.

Since we are unable to personally meet all intending missionaries for our work in the Congo, certain friends in England have undertaken to interview or make enquiries concerning those who wish to come to this mission.

Those who are interested in our work will therefore kindly make it known that from this time forward, all missionaries coming to us must first receive the approval of our home council and bear their certificate. All communications from those intending to join us should be addressed to Bro. T. Myerscough, 134 St. Thomas Rd., Preston, Lancashire, England. He is secretary and treasurer for us.

Wm. F. P. Burton,
Mawanza-Kasingu,
Kikondja, Katanza,
Congo-Belge.

MISSIONARY LETTERS CROWDED OUT.

At the present time we have a large number of interesting missionary letters which we would like to publish, from all over the world. Unfortunately, the space allotted to us in the Evangel is far too small to give space to these letters and so they have been crowded out. We ask the patience of the missionaries and the interest of the home readers. We are doing the very best we can to promote missionary interest with our limited resources.

Missionary Treasurer.

CONVENTION AT FRANKLIN, NEB.

Dec. 26 to Jan. 2, inclusive,
Elder S. A. Jamieson, principal of the Mid-West Bible School, will be in charge. A bible lesson each day. Evenings will be given to evangelistic services. All are invited.—Roy E. Scott, Pastor.



SPECIAL EVANGELISTIC MEETINGS, EAGLE BEND, MINN.

Nov. 26th to Dec. 12th, Bro. C. M. Hanson in charge, and other workers will be present. Address all communications to L. P. Hosmer, Eagle Bend, Minn.

GIRARD, ALA.

An old Apostolic Faith revival has been in progress here for four weeks by Bro. W. E. Brown and Sister M. B. Spencer from Columbus, Ga. Some were saved, and some baptized with the Holy Ghost with the Bible evidence—that of Acts 2:4, and many diseases were healed during the meeting.—J. J. Spencer.

POLK CREEK MISSION, POTEAU, OKLA.

Bro. Fayette Romines, of Hartford, Ark., has just closed a week's meeting here. Old men and old women have been seeking God at the altar; one woman of 65 received the Baptism, and one old man was saved from a drunkard's hell, and is now seeking the Baptism, along with others. To God we give all the glory for the Latter Rain.—J. F. Hopkins.

BUNKER, MO.

We have moved here, where there was no Pentecostal work until we came. Wife and I started a meeting three weeks ago. The Lord has been greatly blessing our souls here, eleven saved and seven have received the Baptism as in Acts 2:4. We are asking the Evangelic Family to pray that God may give us a great revival here.—Evang. W. G. Workman.

DORR STREET MISSION, TOLEDO, OHIO.

Just closed a three week's meeting. God visited us in mighty saving, baptizing and healing power. Quite a number of Catholics wept their way to Calvary, and received the blessed Holy Ghost. Praise Him for what He is doing these last days.

I expect to begin a meeting Nov. 21st at Clayton, Mich., in a Presbyterian Church, and earnestly covet the prayers of the saints that God will visit us in mighty power.—Evang. Pearl Watts, Toledo, O.

KINGDON SPRINGS, ARK.

God has again visited this place. Bro. W. W. Childers and wife from Yellville have been holding a two week's meeting, and the Lord began to bless in the first service. There would be as many as fifteen at the altar; nine were saved, six baptized in water, and five received the Holy Ghost as in Acts 2:4. The walls of prejudice have been broken down as never before. Either Bro. or Sis. Childers will come and preach for us once or twice a month. Pray for us.—Mrs. Malinda Hardy.

MALVERN, ARK., BAKER HILL ASSEMBLY.

We are praising the Lord for what He is doing for us on the Hill at our new Tabernacle. The Lord is wonderfully blessing His people. Backsliders are being reclaimed, and sinners are getting hungry for the Lord. One who received the Baptism ten days ago has been called of the Lord to preach. One was reclaimed and two received the Holy Ghost last night as in Acts 2:4. These are in the regular services. We ask the saints everywhere to pray for us that the Lord will have His way.—G. N. Robbins, Pastor.

M. M. Pinson who is working among the Mexicans on the border, writes from Douglas, Ariz., "God is working here and the devil is stirred. Some rocks and bottles were thrown in the hall while we were having services. Pray for us and them.

"A Mexican preacher has come to me who gave all his time last year and who received no support. He has been half starved or more than that all the time. He came to the border and had no money to get across. I know him and he is all right. Well, I am sure in other fields there are such cases so we just have to do the best we can, but I must say it is heart rending to see and know of such cases. When Christ comes He will reward us according to our works."

WOODVILLE, TEXAS.

The Lord wonderfully met with us at Peavy Switch; about 20 saved and 16 baptized with the Holy Ghost, five baptized in water. The assembly set in order, with Bro. Fred Gardner as pastor, is moving on for Jesus.

We have just closed a meeting at Shady Grove, near Woodville. Three souls were reclaimed and the saints built up. They have called me for pastor this coming year. Request the prayers of God's people that He may use me to His glory.—Doyle Davis, Pastor, Woodville, Tex.

Brother G. H. Schmidt writes of some very interesting experiences he has been undergoing while in Poland, waiting for the door to open into Russia. He writes, "In the last weeks we have had to pass through some quite disagreeable hours. The Bolsheviki were on our heels and we had to flee. The Polish Government ordered all foreigners to leave the danger-zone and we ourselves did not care to fall into the hands of the Bolsheviki. We fled to Danzig, and there we stayed with the leader of the Pentecostal assembly till the danger was over. Just then came a letter from the dear Missionary Treasurer with a check. How marvelously the Lord is taking care of us. We have returned again to Poland for the Lord is calling.

"Since we have come here, my wife and I have had some precious times of refreshing and the Lord has poured out His blessing upon the dry ground. In one place where Pentecostal meetings had never been held, we had two meetings and more than twenty souls were saved. Hallelujah! We are greatly needed here, but even the children of God are discouraged and barren. They have forgotten how to shout praises and hallelujahs to our God. Poland needs help. It needs prayer! Here am I, Jesus, use me!

"Recently I read in the Evangel that some brethren had gone to Russia. These brethren are exposing themselves to terrible danger. As Americans they dare not appear in Russia, and if they return as Russians, they will be placed in the Bolshevik army. Unless they have definite command from the Lord to go at this hour, they should not go, but wait until the Lord will lift the veil of darkness which is spread over that country today.

"Russia is engaged in a very bloody conflict with Poland, and is, within itself, torn to pieces by revolution, a tragedy which, whenever the details are known, will make the world shudder. I felt it my duty to write this concerning Russia. How glad we will be to get to the Ukraina soon."

Brother R. F. Baker writes concerning the Mexican mission at Dallas, Tex.: "Do pray for our building. We have gone as far as we can until something opens up and sufficient means comes in for us to go forward."

BIBLE SCHOOL, WICHITA FALLS, TEX.

The Bible School which began Oct. 31st, and continued for two weeks, was a wonderful help to all who attended. The Lord blessed in giving us the very teaching we need for our work, and many of us feel better qualified for the work He has given us to do.

The Lord helped Bro. A. P. Collins to be a blessing in the literary school, also. We have a large number in this school who know but little of Pentecost, and we feel that they, with their parents, have had a favorable introduction to it. We have about 90 pupils, and have turned away at least 30 because we have no room for them. We ask all who may be interested in this line of work to pray for us. We have letters coming from saints in many states, even from Canada, asking about the school. I would like to add a word of information by saying the school is run by Assembly of God People; it is under the supervision of a board of trustees and all of them are men who are filled with the Holy Ghost. The moral and spiritual training is under the direction of our worthy matron, Mrs. E. A. Neer. We will be glad to answer all questions and letters from those who are seeking information. Pray for us.

Bro. Fred Lohman was used of the Lord during the Bible School in the evangelistic services, and a number got through to God. Praise God for all of His benefits.—Pastor E. L. Newby, Box 1612, Wichita Falls, Tex.

WARNING TO TEXAS.

To whom it may concern, Greetings:

It is reported that there is a woman now in Texas, going among the Assemblies, named Miss C. R. McFarlane, who is said to be teaching "Eternal security," a heresy disapproved by the General Council on page 30 of the combined minutes. This teaching is that the Gospels are not for us but for the Jews, and the Sermon on the Mount applies only to the Millennium, that we live in the Epistles only and are saved by grace through faith and not by works, therefore our standing with God is not affected by our actions. This leads to freedom of the flesh to fulfill the lusts thereof.

Be warned, therefore, and keep this doctrine out of your Assembly and avoid trouble with this error.

F. A. HALE, Secretary,
Dist. Council, Tex., New Mex. and Ariz.

CHETOPA, KAN.

Since about a year ago we have been moving steadily on with God; there has not been any drought in the work. We began with a very heavy load on us, and all kinds of opposition, but in spite of all God moved on, and the best we knew how we moved up with Him. In three months God has given us quite a band of saints, and a building well furnished worth four thousand dollars. And He did not stop at that but gave signs and wonders and gifts in the Holy Ghost. One young woman was healed of a bad case of appendicitis, a man healed of eczema, that the doctors did not know what to do with. When the prayer of faith was offered for him, praise God, the sores all left him. Seven new families have moved here to attend the assembly. Two weeks ago we baptized ten in water, and then Jesus baptized some of them in the Holy Ghost. One man and his wife came from the South; he had been having chills for three weeks, and was very bad off. We prayed for him, God healed him, saved him and his wife, and baptized them both in the Holy Ghost. Hallelujah! We are having good crowds at the mid-week prayer meetings. Last night three were very sweetly saved. We would be glad to have any of the brethren in good standing to visit us.—Pastor J. H. James.

A United Cry for Rain.

We are praying in the home-land for a mighty out-pouring of God's Holy Spirit. So are the missionaries in foreign lands. This cry then is going up to the throne of God from all parts of the world. Hallelujah! it is coming. God does hear and answer prayer.

MOBILE, ALA.

Closed a successful meeting in Mobile, Alabama, Sunday night. The work here is in better condition than I have seen it in ten years. The church is in unity, Praise God.

We raised a subscription to the amount of \$1200.00 last Sunday to start a Church house in the city of Mobile.

Sister Martha R. Joiner was the leading Evangelist in the meeting. God sure used her in giving out the word in its fulness to the large crowds from night to night. Souls got to God on all lines.

We went at Pritchard tonight.—Pastor J. E. Spence.

WARNING.

It seems that the Assembly of God at 1900 Mill Ave., South Bellingham, Wash., has been having some trouble more or less about the New Issue teaching. Bro. Bogart sends us a resolution just adopted by the Assembly to the effect that it will not welcome any one on its platform who holds any of the New Issue teachings, or who teaches Saturday as the Christian day of rest, and who does not hold to baptism into the name of the Father, and of the Son, and of the Holy Ghost exclusively. So they desire everybody to know this, and not to expect a place on their platform unless they stand squarely with the church on all these points. The Pastor, Bro. Bogart, expresses the hope that everybody else will join them in this same stand. We pass the matter on as news, so that all can be governed accordingly.

CHANGE OF ADDRESS.

I have changed my permanent address from Oklahoma to Ohio, as below.
Evang. Pearl Watts,
Auburn Ave., Toledo, Ohio.

Notice to Oklahoma brethren and missionaries: I am leaving McAlester. Our new address is Wellston, Okla., which is 30 miles northeast of Oklahoma City.
Fred Eiting,
Chairman Dist. Council.

"THE FRIEND OF RUSSIA."

A monthly paper dedicated to the work of the evangelization of the 182 million people of Russia.

Many spiritual articles in each issue. Managing Editor, Andrew L. Fraser; Editors, W. S. Hottel and Stanley H. Frodsham. Subscription price \$1.00 per year. Trial offer 50 cents per year.

RUSSIAN MISSIONARY SOCIETY,
1642 Jackson Blvd., Chicago, Ill.

INTERNATIONAL PENTECOSTAL CONVENTION IN AMSTERDAM, 1921.

God is speaking to-day in such a solemn manner, and the state of things throughout the entire world is so grave, that it has been laid upon our hearts to invite Pentecostal brethren and sisters of all lands to meet together in the presence of the Lord.

The subject proposed for our Conference is: "The purpose of God concerning His people in the present time," according to the points of view that may be given, under divine guidance, in each successive gathering.

The meetings will be held (D. V.) in the "Immanuel" Building, 342 Kerkstraat, Amsterdam, from the 9th to the 16th, January, 1921, inclusive.

Preparatory Convention:
Sunday 9th and Monday 10th.
Principal Convention:
Tuesday 11th to Friday 14th.

Closing Convention:
Saturday 15th and Sunday 16th.
Hours of meeting:

10 A. M., In English, German and Dutch.
3 P. M., For English speaking attenders.
8 P. M., In English, German and Dutch.

To permit of timely arrangement being made for board and lodging, intending visitors are requested to communicate as early as possible with the convener.

G. R. Polman, Kerkstraat, 342, Amsterdam.

FOR SALE OR RENT.

A 40 acre upland farm to Pentecostal family, preacher or worker, who would move here and build up a work. Carrie Ray, R. 4, Eupora, Miss.

TINNER WANTED.

Wanted—A good reliable tinner, one who has the baptism in the Spirit preferred. H. M. Bernard, 422 Corey Ave., Braddock, Pa.

PASTORS AND EVANGELISTS WANTED.

Pastor at Copeland, Ark. Address J. I. Pratt, Copeland, Ark.

MISSIONARY CONTRIBUTIONS.

November 16 to November 30, inclusive. (This does not include offerings for expenses of the Missionary Department.)

- \$793.81: Pent'l Church, Cleveland, Ohio.
- \$750.20: Pent'l Assembly, Detroit, Mich.
- \$460.50: Bethel Temple, Los Angeles, Calif.
- \$450.00: Pent'l Church, Akron, Ohio.
- \$182.00: Assembly, Dayton, Ohio.
- \$150.00: Full Gospel Assembly, Shelby, Mich.
- \$114.00: Pent'l Mission, Port Huron, Mich.
- \$100.00: Thomas Ave. Mission, Fresno, Calif.
- \$88.00: Liberty Bond.
- \$75.00: Lighthouse Assembly, Brooklyn, N. Y.; Tithes, Emmett, Idaho; Assembly, Port Colborne, Ontario.
- \$71.86: Jefferson Bank.
- \$70.00: Full Gospel Mission, Houston, Texas; S. S., Jasonville, Ind.; Peter J. Kelly, Draft returned.
- \$65.00: Tithes, Nordheim, Texas.
- \$60.00: Undenominational S. S., Rock Island, Ill.; Assembly & S. S., Noonan, N. Dak.
- \$55.00: J. B. & J. W. U., Great Bend, Kans.
- \$50.00: Full Gospel Mission S. S., Minneapolis, Minn.; Assemblies of God Mission, Tacoma, Wash.; Fernwood Assembly, Medio, Pa.
- \$49.00: Mrs. A. V., Pine Bluff, Ark.
- \$48.10: Assembly, Binghamton, N. Y.
- \$47.68: Assembly, Springfield, Mo.
- \$40.00: J. W. H., Aitkin, Minn.; R. E. B., Dresser Junction, Wis.; Assembly, Lancaster, Pa.
- \$38.50: Upper Room Assembly, San Diego, Calif.
- \$38.00: Upper Room Mission, San Jose, Calif.
- \$35.30: Assembly, Asbury Park, N. J.
- \$35.00: Oak Harbor S. S., Dunkirk, Ohio.
- \$31.35: Pent'l Assembly, Vancouver, B. C.
- \$30.78: E. L. H., Chicago, Ill.
- \$30.00: M. C., Kingsville, Texas; F. V. M., Jasonville, Ind.; Young people, Assembly, Vancouver, B. C.; Dr. C. C. S., Barham, La.
- \$29.75: P. S. *
- \$29.40: Assembly, Creal Springs, Ill.
- \$27.60: Assembly & S. S., Dallas, Texas.
- \$26.30: Mr. & Mrs. H. G., St. Louis, Mo.
- \$25.00: J. M. P., Rocky Ford, Colo.; Unity Pent'l Mission, Boston, Mass.; Mrs. H. L., Aurora, Ill.; Mr. & Mrs. H. C. H., Earle, Ark.
- \$24.56: Mr. & Mrs. R. L. & Miss R. H., Billings, Okla.
- \$24.00: G. U., Great Bend, Kans.; J. G., Fortuna, Calif.
- \$23.00: Mrs. D. A., Hagerstown, Md.
- \$22.11: Assembly, Malvern, Ark.
- \$21.80: E. B., Drumright, Okla.
- \$21.00: H. D. J., New Sharon, Iowa.
- \$20.00: I. P., Germantown, Pa.; From Alberta, Canada; Assembly, Raven, Va.; W. C., Fort Worth, Texas.
- \$19.00: Mrs. J. W. S., Louisville, Ky.
- \$18.75: H. L. S., Memphis, Tenn.
- \$18.00: F. F. & family, Portland, Ore.; S. S., Reading, Pa.
- \$15.39: Assembly, Cumberland, Md.
- \$15.33: Mrs. A. M. S., Colfax, Ind.
- \$15.00: L. D. F., Gracemont, Okla.; M. P. S., Framingham, Mass.; Assembly & S. S., Fort Smith, Ark.; L. M. C., Hoy, La.
- \$14.50: W. F. H., Hartford, Ala.
- \$14.45: McKinley Assembly, Lancaster, Minn.
- \$14.00: Mrs. R. D., Chesterton, Ind.; Mr. & Mrs. S. D., Shirley, Mont.; M. S., Schuster, Okla.
- \$13.00: E. DeP., Senath, Mo.; J. A., Mansfield, Ohio; Assembly, Wellston, Okla.
- \$12.00: Assembly, New Baltimore, Mich.; C. E. F., Berlin Heights, Ohio.
- \$11.85: Assembly, Live Oak, Calif.
- \$11.50: F. H., Galatia, Ill.; Assembly, Breedlove, W. Va.
- \$11.10: Assembly, Havana, Ark.
- \$11.00: O. B., Alliance, Ohio.
- \$10.80: Collinsville, S. S., Owasso, Okla.
- \$10.15: Mrs. D. S., Beggs, Okla.
- \$10.00: E. P. N., Seattle, Wash.; Landing Assembly, Anguilla, Miss. J. M., Cement, Okla.; A. A., Lynbrook, N. Y.; D. M. B. & E. P., Bellingham, Wash.; Mrs. M. M., Germantown, Pa.; C. T. F., Atlanta, Ga.; A. A. N., Chicago, Ill.; F. L., Youngstown, Ohio; Mr. & Mrs. A. J. B. H., Tona, Ark.; A. F., Kingsville, Texas; M. McN., Coal-

OPEN FOR PASTORATE.

I. N. Jordan, Omassa, Ala.
John W. Gary, R. 2, Lafayette, Tex.

WOULD TAKE PASTORATE.

James Shurron and wife, Box 305, Koshkonong, Mo.

NOTICE.

Evang. J. L. Haywood and wife, with tent, etc., are open for calls to go anywhere their expenses will be met. Address, 703 Short Edwards St., Hattiesburg, Miss.

- hurst, Alta.; Mr. & Mrs. D. R. U., Pottsboro, Texas; Mrs. C. J. A., Kingsville, Texas; J. L. B., Stigler, Okla.; A. A., Lynbrook, N. Y.; S. E. K., Los Angeles, Calif.
- \$9.00: Mr. & Mrs. A. N. H., Madison, Wis.
- \$8.70: B. D., Fayetteville, Ark.
- \$8.63: Assembly, Sour Lake, Texas.
- \$8.00: J. A. J., Crosby, N. Dak.; S. S., Fort Worth, Texas; B. D., Howe, Okla.; Mrs. T. P. H., Monroe City, Mo.
- \$7.61: C. & F. C., Flagler, Iowa.
- \$7.50: W. J. T., Davis, Calif.; A. A., Staples, Minn.
- \$7.00: B. H. C., Nevada, Mo.; W. K. A., El Campo, Texas; T. K., E. St. Louis, Ill.
- \$6.50: Full Gospel Assembly, Crosby, Minn.
- \$6.00: S. S., Winton, Calif.; Mrs. J. C., Eau Claire, Wis.; C. R., Moreland, Ark.; C. K., Trondhjen, Norway.
- \$5.65: Assembly, Enterprise, Ala.
- \$5.50: Tithes, Coalinga, Calif.
- \$5.25: Mrs. W. H. M., West Aylwin, Quebec; Brick Church, Rosebud, Mo.
- \$5.02: Assembly, Yellville, Ark.
- \$5.00: J. J. G., Spokane, Wash.; Mrs. A. M. S., Crisfield, Kans.; Revival, Thayer, Mo.; A. C., Iron River, Mich.; Mrs. R. B. S., Savannah, Ga.; "Happy Harvesters", Fort Worth, Texas; H. J. S. P., Fort Wayne, Ind.; Mrs. T. S., Goliad, Texas; W. M. S., Anguilla, Miss.; S. S., Jacksboro, Texas; B. A. O., Springfield, Mo.; N. H. W., Des Moines, Iowa; Mrs. R. W. C., Huttig, Ark.; C. S. T., Elizabeth, N. J.; Mrs. A. McC., Colorado Springs, Colo.; A. B., Chicago, Ill.; I. C. E., Talpa, Texas; Assembly, Riverside, Calif.; M. L. M., Minot, N. Dak.; J. L. P., Rosboro, Ark.; R. F. Muscatine, Iowa; H. W., Patterson, N. J.; M. G., Chicago, Ill.; C. E. S., Kirkland, Wash.; J. E. J., Dunmore, Pa.; F. L., Seattle, Wash.; L. L., Pangburn, Ark.; Mrs. C. M. L., Deming, N. Mex.; W. S., Appleton City, Mo.
- \$4.50: Assembly, Raton, N. Mex.; Assembly, Portales, N. Mex.
- \$4.40: W. F., Hansonville, Va.
- \$4.20: Wooten's Chapel, Elba, Ala.
- \$4.11: Assembly & S. S., Kennett, Mo.
- \$4.07: In Jesus' Name.
- \$4.00: Mrs. J. C. M., Almena, Kans.; Mrs. W. D., New Brockton, Ala.; Mrs. W. P. H., Rio, Wis.; Primary S. S. Class, Greenwood, Ark.; Mrs. L. M. C., Woodland, Calif.
- \$3.66: Assembly, Grand River, Iowa.
- \$3.50: Mrs. F. A., Alton, Kans.
- \$3.42: Assembly, Haskell, Texas.
- \$3.40: W. L. T., Advance, Mo.
- \$3.25: Assembly, Greenwood, Ark.
- \$3.10: W. B. McC., Russellville, Ark.; S. S., Hornbeck, La.
- \$3.00: Mrs. A. E., Akron, Ohio; Mrs. F. D., Commerce, Okla.; J. E. S., Mobile, Ala.; Mrs. S. H. S., Dayton, Ohio; Mrs. C. A. D., Commerce, Texas; D. S., Wellston, Okla.
- \$2.75: H. D. K., Underwood, Wash.
- \$2.50: C. B., Manakin, Va.; A. L. S., Oakland, Calif.; Assembly, Monette, Ark.; J. M. G. & wife, Yantis, Texas; C. B., Manakin, Va.; S. S., Malden, Mo.
- \$2.10: Mrs. C. T. McF., Hansonville, Va.
- \$2.00: N. A. T. N., Phoenix, Ariz.; T. T. C., N. Little Rock, Ark.; Assembly, Coffeyville, Kans.; J. G. B., Malvern, Ark.; B. K., Panhandle, Texas; "Sister C."; E. L. B., Mattoon, Ill.; C. R., Eupora, Miss.; J. S., Chicago, Ill.; J. R., Springfield, Mo.; Mrs. W. H. R., Anguilla, Miss.; L. C., Jacksboro, Texas; R. D. R., Coalinga, Calif.; R. L. B., Rocky Ford, Colo.; C. S. B., Alpha, Wash.; Mr. & Mrs. J. W., Spades, Ind.; Mrs. J. B. S., Quinlan, Texas.
- \$1.90: E. O. R., Greenbrier, Mo.; J. I. P., Copeland, Ark.
- \$1.40: Mrs. E. D. T., Santa Rosa, Calif.; W. B. McC., Fort Worth, Texas.
- \$1.20: J. W. H. & wife, Stockton, Kans.
- \$1.00: Mrs. L. B., Davy, Texas; B. O. H., Anguilla, Miss.; E. E. G., Gainesville, Ky.; C. W., Florence, Ala.; M. V. C., Minot, N. Dak.; Mrs. E. G., Stockton, Kans.; A. L. M., Pendleton, Ore.; Mrs. E. A. B., Whitman, Mass.; Endicott, N. Y.; J. S., Chicago, Ill.
- \$1.50: Sums less than \$1.00.
- Total less \$1,636.72, amounts given direct to missionaries by assemblies, \$4386.67
- Amount previously reported, \$2995.00
- Total to date, \$7381.67

